A QUALITATIVE EXAMINATION OF MULTICULTURALLY COMPETENT

CLINICAL SUPERVISORS

BY

MARLA BENNETT-MARLEY

(Under the Direction of Dr. Pamela Paisley)

ABSTRACT

The purpose of this study was to examine multicultural supervision from the perspective of clinical supervisors who were nominated by previous and current pre-doctoral psychology interns as being multiculturally competent in their supervision work. The goal of this study was to understand how supervisors translate multicultural expertise into supervisory practice. Guiding the study were the following research questions: (a) How do multiculturally competent psychologists and counselor educators define multicultural supervision? (b) How do multiculturally competent psychologists and counselor educators operationalize the multicultural competencies in their supervisory practice with supervisees? (c) Do multiculturally competent psychologists and counselor educators differentiate between general counseling expertise and multicultural counseling expertise? (d) What sort of purposeful activities do multiculturally competent psychologists and counselor educators implement or engage in with their supervisees when exploring multicultural issues in supervision? (e) What sorts of experiences have contributed to multicultural competent counselors’ and psychologists’ competence in conducting multicultural supervision? (f) How do multiculturally competent counselor and psychologists help supervisees differentiate between the difference of culture/cultural differences and
significant psychological issues? (g) How do multicultural competent counselors and psychologists evaluate supervisees in their ability to provide counseling services to a diverse clientele? Data collection included information gathered from semi-structured interviews and a demographic survey. Data analysis employed grounded theory methodology. Interviews demonstrated dimensions of the multicultural competencies of awareness, knowledge and skills within the context of multicultural supervisory practice. Implications for individual supervisors, counseling training programs and research are presented.

INDEX WORDS: Multicultural supervision, Supervision, Multicultural, Counselor education, Counseling psychology
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DEDICATION

It is important for me to first acknowledge the role of The Creator for blessing me with the ability to pursue this life goal and the inspiration of many people who have supported me in the journey. This work is being dedicated to my family for their inspiration and support in helping me achieve this work. Many blessings to my Father in Heaven who inspired me to see the best in myself and in others. To my Mother who encouraged me to pursue a life and enjoy a career full of meaning and purpose. To my sister Dhana who is my Angel on Earth and who has always been there for me, believed in me, and ensured in countless ways that this life goal would be achieved…this accomplishment would not have been possible without your support. Last, but not least this work is dedicated to Frank, Aulani and Papo for being the rays of sunshine in my life
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CHAPTER 1

INTRODUCTION

The study of multicultural issues in the field of counseling psychology and counselor education continues to challenge the manner in which current research, practice and training are being conducted (Constantine & Gloria, 1999). According to D’Andrea & Daniels (1997), three major factors have contributed to the need to reassess the traditional practices of counseling and training of mental health professionals: (a) the rapid cultural diversification of the United States, (b) awareness that traditional individual-remedial-intrapsychic counseling paradigms are not very efficacious when working with people from diverse backgrounds, and (c) demands on practitioners in the new millennium to develop innovative strategies to meet the complex needs of a multicultural population. It has been suggested that culturally competent training and service delivery be integrated into the profession in order to meet the needs of an increasingly diverse clientele or else the profession may face adverse challenges in the future (Hall, 1997).

Counseling psychology has been a leader in the pursuit of multicultural counseling competence with cutting edge research and professional association endorsements creating a blueprint for what it means to be a multiculturally competent psychologist and counselor. The majority of training programs now require psychologists and counselors in training to complete a multicultural counseling psychology course. In addition, increased efforts have been made in counselor education and counseling psychology programs nationwide for infusion of multicultural issues into all facets of theory and applied training curriculum (Ponterotto & Alexander, 1995).
The pursuit of multicultural competence in the training of mental health professionals has its roots in the civil rights era, and continues to receive attention by leading advocates in the counseling psychology profession. According to Sue, Arredondo, and McDavis (1992), a multiculturally competent psychologist and counselor may be described as a professional who is: (a) aware of one’s own cultural assumptions, values, and biases, (b) understands the worldview of the culturally different client, and (c) continues to develop appropriate intervention strategies and techniques to effectively work with clients.

Cultural malpractice is a major concern in the training of counseling psychologists and counselor educators, which will have serious consequences to all parties involved. Not only does cultural insensitivity compromise the integrity of the profession, but it may have long-lasting repercussions on the communities we are called upon to serve. Particular attention must be given on behalf of the professional to self-reflection and more specifically to how one’s values, beliefs and practices impact one’s cultural competence with clients in treatment. These issues will become even more salient as our profession has increased contact with people from rich racial/ethnic backgrounds, various countries of origin, gender differences, sexual orientations, and diversity in evolving sex-role attitudes and trends in American culture. The responsibility to meet the unique needs of clients does not rest solely with the therapist delivering therapeutic services, but often begins with the training programs and supervisors who provide the resources necessary to facilitate the growth and development of clinicians-in-training. Training programs have an ethical obligation to endorse competent clinicians who are capable of working with a diverse clientele and
understanding the active role they play in the pursuit to end oppressive practices and advocate for social justice (Wallace, 2000).

Ponterotto and Alexander (1995) assert that multiculturally competent training programs should be staffed with multiculturally competent supervisors with experience in the areas of multicultural counseling and therapy. They suggest that this competence should be reflected in supervisors’ ability to discuss and process multicultural issues in supervision. In addition, programs should include a reliable mechanism to evaluate the multicultural development of trainees and their supervisors.

One of the most important ways that counselors and psychologists in training will prepare themselves to meet the needs of a multicultural client population is during their experiences in clinical supervision. Bernard and Goodyear (1998) described clinical supervision as an intervention provided by a senior member to a junior member that is evaluative, occurs over time, enhances supervisee functioning, monitors supervisee functioning with the client, ensures client welfare, serves as a gate-keeping mechanism into the profession, and provides a bridge between theory and practice. In addition to these roles, supervision is also an ideal relationship in which cultural expertise can be observed and fostered (Martinez & Holloway, 1997). Since counseling is an autonomous, self-regulating profession, it is important for clinical supervision to ensure that all members of the field are practicing in a competent and ethical manner during their training experience prior to being endorsed to independently work with clients.

The purposeful study of multicultural factors in supervision is a relatively new area of inquiry and most of the existing literature in this subfield is largely theoretical in nature. Clinical supervision itself is a process of intercultural communication (Brown &
Landrum-Brown, 1995; Martinez & Holloway, 1997). It is one of the most ideal relationships to explore the supervisee’s *assumptive world*, which Friedlander and Ward (1984) defined as one’s past life experiences, training, values, cultural background and outlook on life. The assumptive world model is largely reflective of a person’s worldview and impacts not only how one conducts therapy, but also serves as a guideline in helping new clinicians explore choice of theoretical orientation, style-role, strategy-focus, format and technique in therapy.

*Parallel process* is another critical supervision dynamic that deserves attention in counseling training. It emphasizes awareness of the triadic supervisory relationship between the supervisor, supervisee and client. Searles (1955) described parallel process as, “processes at work currently in the relationship between patient and therapist are often reflected in the relationship between therapist and supervisor” (p. 135). It is a psychoanalytic concept that attends to the nature of transference and countertransference issues in supervision. Transference takes place when the clinician recreates the therapeutic relationship within the supervisory relationship and countertransference occurs when the supervisor acts in the same manner that the clinician responds to his or her client. While the theoretical basis of parallel process is psychoanalytic in nature, it is a dynamic that may be evident across all theoretical orientations and it is important to be aware of when exploring multicultural issues in supervision and training. In the case of multicultural competence and supervision, recognition of parallel process is instrumental in experiencing as well as modeling the relevance of having purposeful exploration of multicultural issues in counseling and supervision.
Prior to beginning a purposeful exploration of multicultural issues in counseling and supervision, it is important to explore the *working alliance* in the triadic relationship between the supervisor, supervisee, and client. According to Bernard and Goodyear (1998), the working alliance is applicable to all models of therapy and has been extended to many supervisory relationships. It entails the exploration of the bond between therapist and client, the extent to which the parties agree upon goals, and the degree that parties agree upon tasks. One of the contributions of this concept to supervision has been the purposeful discussion of expectations and goals. While multiculturalism is evident in all therapeutic and supervisory relationships, the working alliance brings particular issues to the forefront at the beginning of the supervision experience (i.e., case conceptualization from a multicultural perspective). Research suggests that a supportive environment that encourages an open exploration of multicultural issues in supervision positively influences the working alliance (Gatmon, Jackson, Koshkarian, Martos-Perry, Molina, & Patel, 2001; Toporek, Ortega-Villalobos, & Pope-Davis, 2004). Ancis and Ladany (2001) suggest that a strong supervisory working alliance that is fostered through empathic understanding of the supervisee and his or her level of development with multicultural issues will encourage effective interventions in counseling.

The first study to examine cross-cultural issues in supervision was conducted by Vander Kolk in 1974. Since this time, it is estimated that empirical studies addressing race as a variable in supervision have been produced at a rate of one per decade (Cook & Helms, 1988; Hilton, Russell, & Salmi, 1995; Vander Kolk, 1974). Studies that have examined other diversity variables in clinical supervision have been even more limited in their publications, but have steadily increased in recent years. It has been suggested that
the multicultural competence of supervisors be evaluated since many of the currently
existing models of multicultural supervision assume that the supervisor is at a higher
stage of multicultural competence and awareness than the supervisee (Villalobos,
Toporek, & Pope-Davis, 2003). However, this is often not the case since
multiculturalism is the fourth, most recent “force” in the profession and has only recently
been infused into training models many supervisors have not had formal training or the
opportunity to centralize culturally relevant issues into their clinical supervision practice
(Constantine, 1995; D’Andrea & Daniels, 1997; Martinez & Holloway, 1997). Some
studies even suggest that supervisees are more sensitive to cultural/racial issues than their
supervisors, thereby complicating the existing power differential and presumed expertise
between supervisor and supervisee (Constantine, 1997; Cook, 1994; Duan & Roehlke,
2001).

Multicultural competency in counseling psychology has been widely cited in the
literature as an ethical responsibility and imperative of all members of the American
Psychological Association and the American Counseling Association. Extensive
guidelines have been established regarding the ethical practice of multicultural
competency in counseling, research, training and supervision (ACA, 1996; APA, 2002,
Arredondo, Toporek, Brown, Jones, Locke, Sanchez, & Stadler, 1996; Sue, Arredondo &
McDavis, 1992). Multicultural competency in counseling is not simply considered an
area of expertise, but is a professional mandate that is inclusive of all mental health
professionals. While the area of multicultural competency has received extensive
attention by governing bodies of counseling and psychology, the missing link in the
While some leading practitioners and supervisors in counseling psychology and counselor education programs have been successful in applying multicultural theory to counseling and therapy, the profession possesses limited data about multiculturally competent psychologists and counselor educators’ experiences of conducting supervision. Researchers have stressed the need for multicultural supervision in the training of multiculturally competent practitioners, but little is known about how this area looks in actual practice. Selected psychologists and counselor educators’ who are considered by the profession as multiculturally competent may provide key information about how specific theories and practices can be applied that are effective in training multiculturally competent supervisees and thereby meeting the needs of the multicultural client population our profession is called upon to serve. The purpose of this study was to obtain information from selected counseling psychologists and counselor educators who have been nominated as highly multiculturally competent by their supervisees about how they conduct supervision.

Multiculturally-oriented researchers have stressed the need for more qualitative research to examine the uniqueness of people’s experiences (e.g., history, demographics, multiple sources of information, emotional content) (Suzuki, Prendes-Lintel, Wertlieb, & Stallings, 1999). The complexity of multicultural issues in counseling and therapy coupled with the richness of the supervisory relationship could be studied within a context that places emphasis on the meaning of the participants rather than reducing the
phenomena to measurable variables (O’Brien & Kopala, 1999). An in-depth qualitative study of multiculturally competent counselors and psychologists who provide clinical supervision may provide an understanding of how their own practices and strategies can be utilized to assist new counselors and psychologists in developing multiculturally competent practices.

Purpose of Study

Multicultural supervision is an ethical imperative in the field of counseling psychology and counselor education as our profession strives to ensure the clinical competence of mental health professionals-in-training abilities’ to meet the complex demands of an increasingly diverse client population. The purpose of this study was to examine the experiences of supervisors who have been nominated by their supervisees as highly multiculturally competent counselors and psychologists who conduct clinical supervision. The primary research question was, “How do highly multiculturally competent counseling psychologists and counselor educators conduct supervision?” The following questions guided the study:

1. How do multiculturally competent psychologists and counselor educators define multicultural supervision?
2. How do multiculturally competent psychologists and counselor educators operationalize the multicultural competencies in their supervisory practice with supervisees?
3. Do multiculturally competent psychologists and counselor educators differentiate between general counseling expertise and multicultural counseling expertise?
4. What sort of purposeful activities do multiculturally competent psychologists and counselor educators implement or engage in with their supervisees when exploring multicultural issues in supervision? What are some examples?

5. What sorts of experiences have contributed to multicultural competent counselors’ and psychologists’ competence in conducting multicultural supervision?

6. How do multiculturally competent counselors and psychologists help supervisees differentiate between the difference of culture/cultural differences and significant psychological issues?

7. How do multiculturally competent counselors and psychologists evaluate supervisees in their ability to provide counseling services to a diverse clientele?

Significance of Study

This study is significant to counseling psychology and counselor education for reasons that are interrelated to one another. To begin, little is known about what multicultural supervision looks like in practice. This study sought to understand how multiculturally competent leaders in counseling psychology and counselor education operationalize and implement multicultural competencies in their supervisory practice. Second, details were provided about the professional development and skills of highly multiculturally competent counseling psychologists and counselor educators who conduct supervision. Third, findings from this study may inform clinical supervisors and other training faculty about particular strategies that can be applied to improve the multicultural competence of their training programs. Fourth, results may provide suggestions on
techniques that can be employed to promote the cultural awareness, knowledge and skills of supervisees in practicum and internship settings since this area has not yet been explored in supervision research. Fifth, this study provides information about how supervision may be applied in a manner to prepare clinicians-in-training to meet the needs of today’s increasingly diverse clientele. Last, information shared by multiculturally competent counseling psychologists and counselor educators who conduct clinical supervision may contribute to the existing research addressing multicultural competence in training and supervision.

Definitions

Definitions of the terms that are central to this study are presented in this section. **Multicultural:** Scholars in the field of counseling psychology and counselor education define “multiculturalism” in a variety of ways (Berg-Cross, Craig, & Wessel, 2001). Carter and Qureshi (1995) provided a typology of five basic philosophical assumptions in multicultural counseling and training that are helpful in understanding the manner in which researchers and practitioners conceptualize and approach multiculturalism in training. The typologies outlined in their research include the *Universal, Ubiquitous, Traditional, Race-Based,* and *National* assumptions and conceptions about culture.

The *Universal* or Etic approach adheres to the ideology that all people are the same and that within-group differences are greater than between-group differences. In training, focus is given to the shared human experience and the similarities of universal constructs. The *Ubiquitous* approach examines the multiple cultures a person may belong to, which are considered to be situationally determined. The goal is to help the counselor feel comfortable with difference and foster cultural sensitivity. The *Traditional*
or Anthropological approach examines culture within the context of country, including language, kinship, history epistemology, etc. It examines one’s identity and personality dynamics as being related to one’s upbringing and environment. The Race-Based approach views race as “the superordinate locus culture in the United States in that cultural groups are identified on the basis of racial categories” (p. 251 of Carter & Qureshi, 1995). It examines race as a psychological construct as evidenced in numerous racial identity models of counseling (Carter, 1995; Helms, 1984, 1990). In training, focus is given to learning about racism as well as the clinician’s own racial identity development. The last typology, the Pan-National approach, views culture and multiculturalism on a global level with an emphasis on the psychology of oppression, as well as the history of imperialism and colonialism that have impacted the human experience. Adherents of this typology seek to teach trainees about how oppression has impacted the traditional methods of psychology and seek ways that are more empowering and affirmative of clients from diverse backgrounds and histories (Baldwin, 1980).

The purpose of this study was to examine the supervision experiences of highly multiculturally competent counseling psychologists and counselor educators. Therefore, the typologies thoroughly described by Carter and Qureshi (1995) are acknowledged and used as a guideline to explore the definitions and theories that influence the various multicultural philosophies and supervisory practices of participants in the study. Exploration of multiculturalism in this study will be defined by the researcher as being inclusive of race, ethnicity, gender/sex, sexual orientation, age, social class, ability status, age, immigration status, and other identity constructs that shape human thought and experiences.
Multicultural Counseling: Multicultural counseling is defined as “the preparation and practices that integrate multicultural and culture-specific awareness, knowledge and skills into counseling interactions” (Arredondo, Toporek, Brown, Jones, Locke, Sanchez, and Stadler, 1996, p. 43).

Multicultural Counseling Competence: The original paper examining multicultural competence was published in 1982 by Sue, Bernier, Durran, Feinberg, Pedersen, Smith and Vasquez-Nuttall. It was later updated in the seminal paper written by Sue, Arredondo and McDavis (1992). A list of multicultural competencies was written and divided into three categories of attitudes, knowledge, and skills. Multicultural competence is most currently being defined as the awareness, knowledge and skills required to acknowledge and explore the needs of all aspects of human diversity—race, ethnicity, sex/gender, sexual orientation, social class, age, ability status, immigration status, etc. in counseling.

Multicultural Supervision: Occurs when a clinician in training collaborates with a senior member of the profession to increase their understanding and effectiveness in working with culturally diverse clients. The definition of multicultural supervision being used in this study is inclusive of the supervisee-client relationship as well as the supervisee-supervisor relationship.

Limitations of Study

1. As with any study, there are limitations to this research. To begin, the study of human behavior is complex in itself and is further complicated when examining the supervisory triad of a supervisor, supervisee, and client. Each individual has unique experiences, worldviews and backgrounds that need to be taken into
consideration on an individual, case-by-case basis. The participants in this study may share similar views about the process of multicultural supervision, yet differ contextually from one another. It is difficult for research to decipher all of these individual differences and this study is designed to develop an understanding of multicultural supervision and not provide a “how to” multicultural supervision model. Therefore, the findings should be considered as contextual in nature rather than a universal approach to conducting multiculturally competent supervision.

2. I have chosen to interview counseling psychologists and counselor educators nominated by current and previous pre-doctoral interns as being multiculturally competent in their clinical work. I was interested in the experiences of supervisors who help students in training bridge multicultural theory with practice. While I received nominations for supervisors who represented a diverse range of settings, those who expressed an interest and participated in the interview included nine counseling psychologists and counselor educators with university counseling experience.

3. Clinical supervisors provided the insight into their theory and application of multicultural supervision. This study was reliant upon the supervisors’ self reports and did not include any information, other than the outlined criteria, from supervisors’ current and previous supervisees.

4. Due to geographic constraints, observational data were not available to examine how each of the supervisors applies the multicultural competencies into supervisory practice. Therefore, this study was reliant upon the participants’
ability to fully describe their experiences via self-reports during their individual interviews.

Researcher Assumptions

The foundation for the idea to conduct this study can be traced back to my personal background and life experiences that have contributed to my commitment in meeting the needs of underserved populations. As a multiracial female with a blended American and International identity, I was born into an environment where “multiculturalism” was all around me. I was raised with a natural appreciation for individual differences and a respect for the diversity that exists among us.

One day in 1994 I was sitting in an introductory level psychology course and experienced an epiphany about how I may integrate psychological theory with cultural studies in my academic endeavors. The emerging subfield of multicultural counseling was receiving increased attention among counseling professionals and I felt confident that this movement was not just a phase, but would continue to grow in its importance. I integrated psychology with numerous race, culture, religion and gender-oriented courses coupled with many professional development experiences to develop a sound historical, social, contextual foundation for addressing the needs of multicultural populations.

While coursework, cultural activities, conferences, workshops, relationships with diverse family/peers, travel, and counseling experience were invaluable in my motivation to be a multiculturally competent mental health professional, many mentors and clinical supervisors were the ones who taught me the ropes and encouraged me to believe in my ability to contribute to the field in the areas of multicultural counseling and training.
The study of multicultural supervision as a dissertation topic was personally and professionally challenging, as well as a very rewarding area to explore for many reasons. There is a great deal of information available to increase counselors and psychologists’ awareness and knowledge about working with diverse groups, but the field is limited in providing data about how mental health professionals, particularly clinical supervisors, help apply the multicultural competencies to practice.

In reality, multiculturalism is not new and as the Yoruba proverb exclaims, “If we stand tall it is because we stand on the backs of those who came before us”. This study has been inspired by the groundwork provided by generations of psychologists and counselor educators who have been committed to the well being of the underserved and have provided a voice to many who are often not heard.

I have entered this dissertation study with a great deal of knowledge about multicultural counseling, but with so much more to learn about the complexity of human nature. I am curious about the same questions I proposed in the research, and entered this research quest with a strong interest in the combined areas of multicultural counseling and training and supervision. My goal was to provide more light on the topic with the hopes that in the future multicultural competence will move beyond just a personal endeavor, but will become something valued by all training programs on a broader level than it is today.
CHAPTER 2

REVIEW OF THE LITERATURE

For Chapter Two, the relevance of multicultural issues in counseling and supervision training will be explored. This will be achieved by providing a brief overview of the multicultural competencies. Next, the nature of multicultural supervision, multicultural supervision research and studies, and conceptual frameworks for multicultural supervision will be addressed. This chapter will provide key information about the context and relevance of this examining the experiences of multiculturally competent supervisors.

Multiculturalism in the New Millennium

Multiculturalism has been described as the fourth force in the profession of counseling and psychology (Pedersen, 1991). Multiculturally sensitive treatment presents the need for growth and development not only for practitioners in training, but especially for those programs and individuals who provide training and supervision. The multicultural movement arose in response to: (a) rapid cultural diversification of the United States over the last few decades; (b) growing awareness that the predominantly Euro-American context has not been efficacious for addressing the needs of a culturally diverse population; (c) increased acknowledgement on the behalf of mental health practitioners to develop new ways to work with multicultural clients in the 21st century (D’Andrea & Daniels, 1997). The United States Census projects that by the year 2050, current racial and ethnic minorities will be the numerical majority and many researchers predict that this trend will take place earlier than initially anticipated as this demographic shift is already evident in major metropolitan areas across the country.
Multicultural Counseling Competencies

The ongoing demographic shifts in the United States have been addressed by counseling psychology and counselor education professional organizations’ attention to multicultural issues in counseling and training. The multicultural counseling competencies proposed by Sue, Arrendondo & Davis (1992) as a call to the profession to address the following: (a) awareness of one’s own values, beliefs and prejudices, (b) knowledge about cultural realities of different cultural groups, and (c) possession of culturally relevant intervention skills and techniques have been adopted by the American Psychological Association and American Counseling Association. According to research trends, there appears to be a shift from acknowledging the relevance of the multicultural counseling competencies to conceptualizing and measuring how these different constructs looks in practice. This is an especially important area to address when considering the role of supervision in preparing counseling psychologists and counselor educators to be multiculturally competent in their work.

Multicultural Supervision

The literature exploring the relevance of multicultural supervision has been primarily theoretical in nature. However, this information along with published multicultural supervision studies shed important light on the role of psychologists and counselor educators in supervisory positions to acknowledge and address the relevance of multicultural factors in supervision. While all supervision may be considered multicultural in nature, multicultural supervision is purposeful in the sense of examining a variety of cultural, racial and ethnic issues that are pertinent to providing effective counseling services to clients from diverse backgrounds (Leong & Wagner, 1994).
The supervisor has the ultimate responsibility of initiating and modeling the discussion of multicultural issues in supervision (Fukuyama, 1994; Leong & Wagner, 1994). It is hypothesized that mental health practitioners will be less culturally effective until counselor educators and psychologists become more culturally sensitive and responsive themselves (Ponterotto & Casas, 1987). According to Hird et al (2001), “… multicultural supervision can be a place for clients and supervisees to explore primary elements of their cultural identities. These skills and insights can only occur when multiculturalism is central to the supervision process” (p. 121).

Multicultural Supervision Studies

Vander Kolk (1974) published the first study examining multicultural supervision. He examined the relationship between personalities, values and race in the anticipation of the supervisory relationship among 41 White and 9 Black students. While no significant differences were reported in the personalities and values between students who anticipated their supervisors as being more or less empathic, congruent and respectful, there was a significant difference with regard to race between the anticipation levels of students, with Black students anticipating their supervisors to be less empathic, congruent and respectful than the White students. While there were a few limitations to this study, Vander Kolk provided valuable information about the salience of race in supervision as well as the need to explore multicultural issues in clinical supervision.

Cook and Helms (1988) surveyed 225 minority supervisees about their satisfaction with cross-cultural supervision. The results of the study indicated that if the supervisee felt liked by his or her supervisee, then he or she was satisfied with supervision. This study provided important insight about the experiences of ethnic
minority supervisees, but had some methodological issues including the data being reliant upon the recall of supervisee perceptions and no White supervisee participants in the study that may have helped determine if the same factors that contributed to cross-cultural supervision were relevant to intracultural supervision relationships (Leong & Wagner, 1994).

Fukuyama (1994) conducted a phenomenological-based, qualitative study of ten pre-doctoral ethnic minority interns after completion of their internship experience. The purpose of the study was to explore their supervision experiences in a university counseling center by eliciting positive and negative critical incidents. Results of the study revealed that interns believed that addressing multicultural issues was a salient aspect of supervision. The participants also provided recommendations such as initiating discussions about culture early in supervision, multicultural training opportunities for supervisees and supervisors, not assuming that culture is a dominant issue for all clients, helping supervisees deal with racism, etc. This groundbreaking study provided important direction for effective multicultural supervision and training.

Hilton, Russell, and Salmi (1995) examined the effects of supervisor race and level of support on perceptions of supervision. Six female supervisors, three White and three Black, participated in the study along with 60 White female counselors and three White female role-play clients. Results indicated that level of support had a significant influence on supervisee evaluation of supervision, but no significant effects were found for race.

Constantine (1997) conducted a study to examine the amount of supervision time spent between pre-doctoral interns and their supervisors addressing multicultural issues.
Results indicated that only about 15% of supervision time was spent addressing multicultural issues and that some respondents believed that increased attention to this topic would have enhanced the supervisory relationship. Seventy percent of the supervisors who participated in the study had never taken a course in multicultural counseling, whereas seventy percent of the supervisees who participated in the study had such a course. These findings not only shed light on the need to address multicultural issues in supervision, but suggest the necessity for continued education opportunities for supervisors increasingly called upon to provide supervision in the current millennium.

A few studies have examined the extent to which multicultural issues have been explored in supervision. Results of these studies demonstrate that exploration of multicultural issues in supervision was predicative of self-reported multicultural competence (Pope-Davis, Reynolds, Dings, & Nielson, 1995; Pope-Davis, Reynolds, Dings, & Ottavi, 1994) and reports of enhanced supervisory working alliances and satisfaction with supervision Gatmon, Jackson, Kosharian, Martos-Perry, Molina, Patel, & Rodolfa, (2001). Ladany, Brittan-Powell, and Pannu (1997) conducted a study examining the experience of 105 counselor trainees and found that supervisees who were supervised by an ethnic minority supervisor reported higher levels of perceived multicultural competence than those who worked with a White supervisor. Another study conducted by Ladany, Inman, Constantine, and Hofheinz (1997) found that supervisees who were directed to focus on multicultural issues in their conceptualization of client’s presenting issues were able to apply this skill more effectively than supervisees who were not provided this direction.
Duan and Roehlke (2001) conducted a survey of cross-racial supervision dyads in university counseling centers and found that supervisees were more sensitive to multicultural issues than their supervisors. In addition, results revealed that supervisors reported making more efforts to address multicultural issues than perceived by their supervisees. Additionally, overall satisfaction with supervision was related to supervisee self-disclosure and supervisor-supervisee perceived positive attitudes toward one another. This study is quite interesting in light of the findings revealed from the study conducted by Constantine (1997) that revealed differences in the training multicultural training experiences of supervisees and supervisors.

Nelson and Jackson (2003) conducted a multicultural supervision study that examined the experiences of eight Hispanic graduate students at a South Texas university. The study was qualitative in nature and revealed themes that appeared to be unique to the experiences of ethnic minority trainees, including perceptions of relationships and sense of accomplishment. In the conclusion, the researchers suggested, “The emotional and financial costs may be more extensive for Hispanic and other nontraditional students” (p. 12 of Nelson & Jackson, 2003).

Conceptual Frameworks for Multicultural Supervision

Traditional models of supervision including psychotherapy-theory-based supervision, social role supervision, and developmental approaches to supervision have provided a great deal of direction in addressing the complexity of the supervisory relationship, but none have fully integrated multicultural issues into their models (Ancis & Ladany, 2001). Recently, there has been an increase in the number of conceptual models proposed to help explain the numerous dynamics that contribute to the
complexity of conducting multicultural supervision. Current research pertaining to multicultural supervision is reflective of multicultural competence being an important area to address in training and direction about how it can be integrated into existing models.

Carney and Kahn (1984) proposed one of the early models of counselor multicultural development. They outlined stages that may be observed in supervisees and suggestions about how supervisors can increase their multicultural competencies in this context. In *Stage One*, the supervisees possess limited knowledge about multicultural counseling. The supervisor’s role in this stage is to increase the supervisee’s awareness of how he/she and the client have been impacted by various diversity factors. In *Stage Two* the supervisee demonstrates an enhanced awareness and knowledge about multicultural issues, but has a limited understanding of how one’s own, as well as the client’s cultural identity development impact counseling. Supervisory interventions at this stage include increasing the supervisee’s exposure to various racial-ethnic identity models and how they may be applied in practice and fostering the supervisee’s confidence in utilizing culturally specific interventions in treatment. *Stage Three* is marked by the supervisee experiences of conflicting feelings about working with culturally different clients. Supervisors working with a supervisee in this stage are encouraged to provide support and opportunities to facilitate the development of culturally sensitive counseling skills. A supervisee in *Stage Four* is developing a new identity as a multicultural counselor. The supervisee is more knowledgeable about cultural issues and how they relate to oneself and clients. The supervisors working with supervisees at this stage are encouraged to promote advanced understanding of the
interrelationship between various contextual factors and to encourage supervisee autonomy in making decisions regarding the cultural appropriateness of counseling interventions. *Stage Five* is signified by the supervisee being an advocate for the rights of various racial-ethnic groups. At this stage, the supervisor is supportive of the supervisee’s activist stance for social change.

Limited theories exist about the nature of racial identity in supervision, and Cook (1994) provided one of the first applications in the counseling psychology literature. Racial identity theorists propose that people view the world and others as racial beings in a race-conscious society (Thompson & Carter, 1997). Racial identity may be defined as how one thinks, feels and behaves in relation to themselves and others within and outside their identified cultural groups. Bradshaw (1982) explained that race is such a highly charged catalyst in our society that is bound to emerge, even if it is not explicitly addressed in supervision. Cook’s theory suggests that if the supervisor and supervisee possess higher level of racial identity development, then there would be increased likelihood that issues of race would be discussed as integral aspects of therapy and supervision. According to Helms (1994), recognition of racial identity ego statuses could provide insight into how racial issues are addressed or avoided in supervision.

The Heuristic Model of Non-Oppressive Interpersonal Development is one of the most comprehensive multicultural counseling models currently available (Ancis & Ladany, 2002). The theory is based upon Brown and Brown-Landrum’s Worldview Congruence Model (1995) and stresses the relevance of understanding one’s personal worldview as a supervisor as well as that of the supervisee and client in supervision. In addition to examining the various contextual and demographic variables that impact the
supervisory triad, the model also takes into consideration: (1) psychobehavioral modality, (2) ethos, (3) axiology, (4) epistemology, (5) ontology, (6) logic, (7) concept of time, and (8) concept of self. The model examines the experiences of individuals who are members of Socially Oppressed Groups (SOG), Socially Privileged Groups (SPG), and how intersections of these categories impact people’s worldviews (e.g., a White male with a physical disability would identify with some dynamics of oppression as well as some of the benefits of being a member of a privileged group in a race-based society). The Heuristic Model consists of four stages of personal development. The first stage is Autonomy, the second stage is Incongruence, the third stage is Exploration, and the fourth stage is Integration. These stages are comparative to racial and ethnic identity models and can be examined within the context of Helms and Cook’s (1999) Racial Identity Model of Supervision.

While the literature exploring the conceptual nature of multicultural supervision has been very helpful to researchers and supervisors, various limitations need to be addressed. Many of the current models emphasize the need for clinicians in training to be culturally competent, but do not attend to the competency of the supervisor in addressing multicultural issues. Current theories also lack the ability to help supervisors understand how to operationalize and approach multicultural issues in supervision. Another limitation is that many of the existing multicultural supervision models equate multiculturalism with only race and ethnicity, thereby excluding other diversity factors that impact therapeutic and supervisory relationships (e.g., sexual orientation, ability status, gender, age, religion).
CHAPTER 3
METHODOLOGY

Introduction

While research supports the need for multiculturally competent training practices, no studies were found that examined the supervisory experiences of highly multiculturally competent counseling psychologists and counselor educators. Ethical guidelines have stressed the importance of adhering to the multicultural competencies of possessing the appropriate awareness, knowledge and skills when working with culturally diverse groups (Arredondo, Sue & McDavis, 1992), yet little is known about strategies that may be implemented to translate multicultural competence theory into clinical supervision and practice. The lack of information regarding the experiences of multiculturally competent counseling psychologists and counselor educators in supervision suggests the need for exploratory research in this area. This study has been designed to utilize methodology that will help describe and explore the experiences of highly multiculturally competent counseling psychologists and counselor educators’ perceptions and experiences of conducting clinical supervision.

Research Paradigm

The multicultural movement in the field of psychology is considered to be the fourth force in the profession and seeks to embrace the reality of many truths and realities that are culturally bound (Glazer, 1997; Pedersen, 1991). Qualitative research methodology is considered to be a valid form of research in counseling (Hoshmand, 1989; Polkinghorne, 1984). It is also effective in exploring the complexity of multicultural competency issues since this research paradigm seeks to understand the
perspective of each participant from his or her experiences and point of view, rather than from that of the researcher (Merchant & Dupuy, 1996; Ponterotto et al., 1994).

Qualitative research and analysis does not attempt to explain one reality, but instead thoughtfully enters the worldview of the participant and seeks to provide a description of the person’s perspective (Gale, 1993). Strauss and Corbin (1998) explained qualitative research to be any sort of methodology that seeks to explore, describe, and evoke new understanding of a phenomenon in which little is known. It is an “umbrella term covering an array of interpretative techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world” (Van Maanen, 1979).

Both qualitative research and multiculturalism value the experience of the individual, rather than looking at what is subjectively “average” or quantifiable for a particular number of people. It is respectful of the cultural perspective of the participants and does not view knowledge as being socially or culturally bound since it does not rely upon one truth (Foucault, 1980). Qualitative research is also ideally emergent and flexible (Merriam, 1998). While predetermined methods provide initial structure for the study, the beginning of data collection may require that questions and methodology be reexamined in order to fully answer the primary research question.

The role of the researcher in qualitative research is of primary importance. The epistemology of the researcher not only impacts the manner in which an issue will be studied, but also interaction with the participants and how the data provided is approached and interpreted. According to Sciarra (1999), “The social science researcher
must interpret (understand) the other within context, within the group or culture in which the other functions” (p. 40). The qualitative researcher enters the worldview of the participant not as an expert, but rather as a person who has come to seek knowledge and learn from the person. Merriam (1998) provided an overview of five characteristics that underlie the role of all qualitative researchers:

1. *Qualitative researchers are interested in understanding the meaning people have constructed.* The purpose of qualitative research is not to dissect information in order to predict or understand, but to instead simply understand phenomenon from the individual’s subjective worldview. The gathering of words instead of statistics provides a deep understanding of participants’ thoughts, ideas, feelings, and experiences.

2. *The researcher is the primary instrument for data collection and analysis.* There is no such thing as subjective research and regardless of the design, the investigator shapes the questions and methodology that contribute to what is being examined.

   Unlike quantitative research, qualitative researchers utilize “data through his or her own meaning making system for analysis” (p. 54). The researcher has the ability to change and shape the study as more information emerges while being responsible for representing the participants’ sharing in an accurate manner.

3. *Qualitative research usually involves fieldwork.* In order to develop a greater appreciation for the perspective and experiences of the participants, the researcher should strive to enter their physical and conceptual worlds of the persons being studied. Entering this perspective affords the researcher an increased opportunity to appreciate the unique worldview of the participants.

4. *Qualitative research primarily employs an inductive research strategy.* Instead of
creating and testing hypotheses, the qualitative researcher seeks understanding of a phenomenon without imposing a predetermined structure. The experiences of the participants are viewed from a more holistic perspective rather than a deductive form of logic. Qualitative researchers seek to find understanding in their data.

5. *The product of a qualitative study is richly descriptive.* Qualitative research is different from quantitative research in many ways, especially in the manner in which results may be presented. Quantitative methodology can often be condensed to one page, whereas qualitative findings require the participants’ personal words to be presented in a full, comprehensive manner.

Since the researcher is the primary instrument in the data collection and analysis, various factors are being taken into consideration. The researcher will be responsible for establishing research relationships with the participants in order to collect useful data. The researcher also understands the ethical responsibilities of protecting the rights of participants and maintaining high ethical standards in the research. In addition, the issues of balancing objectivity and sensitivity will be taken into consideration (Strauss & Corbin, 1998).

Data Collection Procedures

The data collection process has been largely informed by the primary research question of understanding how highly multiculturally competent counseling psychologists and counselor educators conduct clinical supervision. Decisions regarding data collection included selecting specific interview questions, determining what sampling choices and criteria would be used and choosing the methods to utilize in the collection of data (Maxwell, 1996). The primary research question dictated the specific
types of interview questions selected for this study. It was important to select questions that would integrate the conceptual context of the study while providing the freedom necessary to learn from the unique experiences of the participants in the study.

The researcher sought the assistance of her advisor and a research group to determine if the set of proposed questions would be appropriate to the proposed study. The research questions include: (1) How do multiculturally competent psychologists and counselor educators define multicultural supervision? (2) How do multiculturally competent psychologists and counselor educators operationalize the multicultural competencies in their supervisory practice with supervisees? (3) Do multiculturally competent psychologists and counselor educators differentiate between general counseling expertise and multicultural counseling expertise? (4) What sort of purposeful activities do multiculturally competent psychologists and counselor educators implement or engage in with their supervisees when exploring multicultural issues in supervision? (5) What sorts of experiences have contributed to multicultural competent counselors’ and psychologists’ competence in conducting multicultural supervision? (6) How do multicultural competent counselors and psychologists help new clinicians differentiate between the difference of culture/cultural differences and significant psychological issues? (7) How do multicultural competent counselors and psychologists evaluate supervisees in their ability to provide counseling services to a diverse clientele?

The selection process of the participants in the study was given careful attention. One of the most important aspects of this particular study was to develop a strategy that would help the researcher select those participants that would best answer the research question being examined. Nomination invitation letters were distributed to various
American Psychological Association and American Counseling Association listservs as well as other listservs such as the Association of Black Psychologists, National Latino Psychological Association, and APPIC training directors, to name a few. Previous and current pre-doctoral psychology interns were invited to nominate supervisor(s) whom they have had the opportunity to work with that exemplify multicultural competence per the described definition of a multiculturally competent supervisor.

Approximately seventy nominations were gathered. The Institutional Review Board of the University of Georgia required that data solicited from the persons providing the nominations be limited to the supervisor’s name and contact information. Therefore, each participant was contacted by telephone and email to inform him/her of the nomination, outline the criteria to be in the study, and to request written consent for participation.

To study the experiences of highly multiculturally competent counseling psychologists and counselor educators in supervision, a purposeful sampling, or deliberate selection of particular participants were utilized to examine the research questions. The purposeful sampling included nine counseling psychologists and counselor educators who have been nominated as being highly multiculturally competent in their supervisory work. Participants met the following criteria: (a) Licensed psychologist or counselor educator for at least two years, (b) Member of the American Psychological Association and/or American Counseling Association, (c) Highly multiculturally competent which is defined as a professional who possesses the awareness, knowledge, and skills to address and explore all aspects of human diversity including, but not limited to dimensions of race, ethnicity, sex/gender, sexual orientation,
social class, age, ability, immigration status, and language in counseling and supervision, (d) Actively involved in multicultural research, training and advocacy, and (e) Currently involved in clinical supervision work.

Data collection included information gathered from semi-structured interviews and a demographic survey. Interviews varied in time from participant to participant and took an average of forty-five minutes to one hour to complete. The interviews were audio taped and transcribed verbatim. Identifying demographics, with the exception of the names of the participants have been published (e.g., educational and cultural background, geographic location, professional roles). To ensure trustworthiness of the collected data, participants were provided the opportunity to read their transcripts and review preliminary analyses. As stated in the participant consent form, data collected in the study was only accessible to the primary researcher and advisor. Data has been maintained in a locked file cabinet and will be stored for future research studies.

**Grounded Theory**

Grounded theory is an approach in qualitative research that is designed to gather data from the experiences of participants in order to produce theory (Lincoln & Guba, 1985). According to Strauss and Corbin (1998), the purpose of grounded theory is to identify, develop, and relate concepts that arise through the systematic collection of data that will serve as the basis of theory.

A grounded theory methodology and data analysis will be conducted using three levels of coding: open coding, axial coding, and selective coding. Coding in this analysis refers to a statement or a series of statements that are unique, coherent, and represent an emerging thought process or strategy. The open coding will involve the creation of
categories/themes of the collected data. The second level, axial coding, will involve taking the initial categories that were created and making further comparisons that will describe relationships between categories. The third level, selective coding, involves saturation of categories in which no further analysis produces new information; a core category emerges that is reflective of the information shared by the participants in the study. The core category will be used to develop an emerging theory, which is grounded in data and is reflective of the experiences of the participants (Strauss & Corbin, 1990). Grounded theory may be most suitable to study and define the perceptions of highly multiculturally competent counseling psychologists’ and counselor educators’ experiences during the process of supervision since it is assumed this mode of practice is largely grounded in a unique framework.

Data Collection

Data collection involved semi-structured interviews and a demographic survey. The data collection was approached as a co-constructive data gathering process with the investigator and participants (Geertz, 1973; Marshall, 1981; St. Pierre, 1997). Semi-structured interviews were used as a form of data since the researcher was primarily interested in the personal experiences of the participants. The semi-structured interview consisted of both structured and open-ended questions. The participants were encouraged to provide any information related to the study that would likely have been excluded by a more structured format. The researcher-generated questionnaire was used as supporting data to acquire insight into the personal background of the participants.
Data Analysis

Data analysis is an ongoing activity that begins with the very first interview (Merriam, 1998). Constant comparative analyses were used to analyze data for this study (Glaser & Strauss, 1967). The premise of this method was to continually review and compare incidents from one interview with those from another until the researcher could identify themes across interviews. Each interview was transcribed verbatim and checked for consistency. Each transcript was repeatedly reexamined and categories were created in order to identify emerging themes. The researcher maintained a research journal to report personal thoughts and reflections pertaining to the study.

Validity & Reliability

Reliability may be described as the degree to which a study can be replicated and validity refers to the degree to which findings from a study may be accurate. While these constructs are important to address in research, it is important to recognize the fact that the terms “reliability” and “validity” are primarily designed to assess the quality of quantitative research. Qualitative research, on the other hand, requires that researchers of this methodology reclaim and redefine the terms needed to adequately address the complexity of multiple issues introduced in qualitative work (Merrick, 1999).

Various strategies for increasing the confidence of qualitative research were proposed by Lincoln and Guba (1985). The researchers’ recommendations included such strategies as triangulation, which is described as checking the accuracy of data by utilizing different sources, peer debriefing by engaging with others about the research process and findings, and member checking with participants. Merrick (1999) provided further recommendations to the qualitative researcher. She suggested that issues of
trustworthiness, reflexivity, and representation are important traits for the researcher to exhibit in increasing the reliability and validity of the qualitative research design.

A qualitative research methodology was utilized to examine the experiences of multiculturally competent clinical supervisors for various reasons. To begin, the goal of this study was to seek to understand the perspective of each participant from his or her own experiences and worldview. Since the study was designed to explore multicultural supervision, a culturally sensitive approach was employed to provide flexibility and openness for the participants. The role of the researcher is of significant relevance in qualitative research and the study was approached as a collaborative knowledge-seeking endeavor with the participants, providing further richness to the study’s results.
CHAPTER 4

FINDINGS

The purpose of this study was to examine multicultural supervision from the perspective of clinical supervisors who have been nominated as being multiculturally competent in their supervision work. The goal of this study was to understand how supervisors translate their multicultural expertise into supervisory practice. Guiding the study were the following research questions:

1. How do multiculturally competent psychologists and counselor educators define multicultural supervision?

2. How do multiculturally competent psychologists and counselor educators operationalize the multicultural competencies in their supervisory practice with supervisees?

3. Do multiculturally competent psychologists and counselor educators differentiate between general counseling expertise and multicultural counseling expertise?

4. What sort of purposeful activities do multiculturally competent psychologists and counselor educators implement or engage in with their supervisees when exploring multicultural issues in supervision?

5. What sorts of experiences have contributed to multicultural competent counselors’ and psychologists’ competence in conducting multicultural supervision?
6. How do multiculturally competent counselor and psychologists help supervisees differentiate between the difference of culture/cultural differences and significant psychological issues?

7. How do multicultural competent counselors and psychologists evaluate supervisees in their ability to provide counseling services to a diverse clientele?

This chapter has two sections. The first section provides a description of the individual participants and the second section is an overview of the findings from the interviews.

The Participants

The nine participants in this study included practicing psychologists and counselor educators in the United States who were nominated as being multiculturally competent clinical supervisors by previous and current pre-doctoral psychology interns. To maintain confidentiality, pseudonyms were used in place of their actual names. The participants were diverse along the dimensions of their race, gender, sexual orientation, age, theoretical orientation, training, as well as their personal and professional experiences. Participants included six females and three males. Their ages ranged from 35 to 62 years old. Three supervisors were White, two were African American, one was Biracial (African American and White), one was Asian American, one was Cuban American, and one was Mexican American. Figure 1 is a summary of the participants’ demographic information:
Lisa is a White female, a licensed psychologist in her mid-fifties who is the director of a counseling center at a major university in the Midwest region of the United States. Her areas of professional interest include international student issues and training. She is active in a number of professional organizations including the American Psychological Association, ACPA, and Association for Women in Psychology. She has been in the counseling profession for twenty-six years and has been providing supervision for about twenty-eight years. She described her theoretical orientation as being eclectic in nature with an emphasis on Existentialism and Feminism. Her supervision theoretical orientation is developmental and humanistic.

Caroline

Caroline is an African American female licensed clinical counselor in her early forties who is an associate professor and the director of training of a Midwest university
counselor education program. Her areas of professional interest include doctoral student preparation, family therapy, and faculty development. Caroline has been in the counseling profession for ten years and has provided supervision for ten years. She is an active member of the American Counseling Association, Association for Counselor Education and Supervision, and Chi Sigma Iota. Caroline described her counseling theoretical orientation as an integration of Cognitive, Contextual, Humanistic and Critical Race Theory. Her supervision theoretical orientation is described as discriminative and developmental.

Tania

Tania is a Cuban American female licensed psychologist in her early fifties who is the associate director of a university counseling center in the Southeast area of the United States. She has been in the counseling profession for twenty-eight years and has provided supervision for twenty-eight years. Tania is a member of the American Psychological Association. Her professional interests include multicultural counseling, Latina mental health, supervision and training. Tania described her counseling theoretical orientation as being eclectic in nature and being largely influenced by Psychodynamic Theory. Her supervision theoretical orientation is developmental.

Alex

Alex is a White American male, licensed psychologist in his early forties who is a staff member at a university counseling center in the Midwest area of the United States. He has been in the counseling profession for thirteen years and has been providing supervision for eleven years. Alex is a member of the American Psychological Association. He described his counseling and supervision theoretical orientation as being
eclectic in nature and encompassing Multiculturalism, Cognitive-Behavioral Theory, Psychodynamic Theory and possessing a strong relational component. His professional interests include training and supervision, multicultural counseling, and career development.

Shari

Shari is an Asian American female licensed psychologist in her late thirties who is a program director of a major government program and an educator/clinical supervisor in the field of counseling psychology in the Eastern region of the United States. She is a member of the American Psychological Association, American Psychological Society, and United Nations Educational and Scientific Cultural Organization. Shari has been in the counseling profession for 18 years and has been providing supervision for 10 years. She described her counseling and supervision theoretical orientation as being grounded in Gestalt-Existentialism. Her professional interests include racial identity development, training and supervision, and genetic counseling.

Maria

Maria is a Bi-racial (African American and White) female, licensed psychologist in her mid-thirties who is a professor and a clinical supervisor at a large Midwest university outpatient clinic. She is a member of the American Psychological Association. Maria has been in the counseling profession for ten years and has been providing supervision for nine years. She described her counseling and supervision theoretical orientation as Cognitive Behavioral. Her professional interests include resilience of youth, multicultural counseling, and victimization of children.
Esteban

Esteban is a Mexican American male in his late fifties who is a state and national licensed counselor. He is a professor and practicum supervisor at a counseling psychology and counselor education program at a Southwest university in the United States. Esteban is a member of the American Counseling Association, the National Latino Psychological Association, and the National Bilingual Association. He has been in the counseling profession for over thirty years and has been providing supervision for about twenty-five years. Esteban described his counseling and supervision theoretical orientation as systematic and having a philosophical basis in Adlerian Theory. His professional interests include multicultural counseling, acculturation issues, marriage and family personality development.

Christina

Christina is a White female licensed psychologist in her early sixties who is an associate professor and program director of a counseling psychology doctoral program. She is a member of the American Counseling Association, the American Psychological Association, and Association for Women in Psychology. She has been in the counseling profession for 30 years and has been conducting supervision for 12 years. She described her theoretical orientation as an integration of Feminism-Multicultural-Cognitive-Constructivist. Her professional interests include academic climate for women of color in graduate school, feminist therapy, resiliency in female survivors of child sexual abuse, career development among women, as well as Lesbian, Gay, and Bisexual mental health.
Joseph

Joseph is an African American male, licensed psychologist in his early fifties who is a distinguished member of the American Board of Professional Psychology. He is a staff psychologist at a major university counseling center in the Western United States. Joseph has been in the counseling profession for twenty-four years and has been conducting supervision for fifteen years. He describes his counseling and supervision theoretical orientation as being influenced by Eastern philosophy, Cognitive-Behavioral and Social Learning Theory. Joseph professional interests include sports psychology, multiculturalism, and health psychology.

Categories & Properties: Awareness, Knowledge & Skills

Various qualitative analysis strategies were considered to analyze the rich data collected in this study. The challenge for me as a researcher was to thoroughly analyze the abundance of information provided by all of the participants, identify themes, recognize differences, and ensure that all of the participants’ voices were being conveyed in an accurate manner. Wolcott’s (1990) “Writing Up Qualitative Research” as well as the support of interested colleagues, particularly my Chair, were instrumental in helping me develop a good strategy of presenting my findings without under or over elaborating upon the experiences and insights shared by the participants. The following questions suggested by Wolcott (1990) were especially helpful during the initial stages of my analysis and writing. The questions were: (a) ‘What is going on here?’ and (b) ‘What do people in this setting have to know (individually or collectively) in order to do what they are doing?’
During the interview stage of this entire research study I coordinated interviews and interviewed participants at times that were convenient for their schedules. In addition, I also placed a significant amount of time into the transcription and ongoing reviews and comparisons of each participant’s experiences. Approaching this process as objectively as possible, and by utilizing my counseling skills within the context of being a qualitative researcher I strived to be a good listener, thoughtfully entered the worldview of each supervisor, appreciated each person’s sharing, and reviewed their transcribed experiences at times when I could maintain an open mind about their individual views of multicultural supervision. While this may sound like a simple process, in practice it can be quite challenging especially because of my passion for multicultural issues and interest in the training of future clinicians.

As I asked myself the questions proposed by Wolcott (1990), it occurred to me after countless analyses and drafts during the coding process that what the supervisors shared was their own integration as well as the application of the multicultural competencies in their personal and professional lives. That is, the supervisors in this study provided a qualitative-based multicultural competency supervision model. Categories and properties of this study are presented in Figure 2.

Figure 2: Categories and Properties

Multicultural Supervision

AWARENESS

Awareness of self
Awareness of supervisee
Awareness of client
KNOWLEDGE

Knowledge of diverse cultures

Knowledge of multicultural issues in supervision

SKILLS

Clinical skills

Multicultural skills

Assessment & evaluation skills

Participants in this study of multicultural supervision described how they have applied the multicultural competencies of awareness, knowledge and skills to their supervisory practice. Findings from the study provides a multicultural supervision model that incorporates the multicultural competencies with three key concepts from the supervision literature which emphasize the value of the assumptive world, parallel process, and the working alliance. Although these common categories were shared across all supervisors in this study, the meaning of both the experience and categories were unique to each person. The commonalities as well as the differences in participant responses will be explored.

Awareness: The supervisors described their experiences of conducting multicultural supervision as being largely reflective of: (a) awareness of self as supervisors; (b) awareness of supervisees’ development; and (c) awareness of the clients’ cases they are supervising. Alex described the value he places on the multi-levels of awareness with an emphasis on the role of culture when he is conducting supervision. Alex reflected on his attention to culture in the supervisory triad:
As a multiculturally competent supervisor I need to consider and integrate multiple cultural interactions as they occur within the triadic process…I need to be aware of myself, my supervisee, and my supervisee’s clients as cultural beings as we interact.

Estaban, like Alex, elaborated upon the complexity of awareness surrounding the supervisory triad, and how he seeks to sort out the various dimensions of diversity between himself, the supervisee and the client. Esteban explained how he utilizes a heuristic framework of the Personal Identity Model (Arredondo & Glauner, 1992) to make the purposeful attention to multicultural issues more manageable in his supervisory practice:

I look at the [Arredondo and Glauner] dimensions of personal identity and then I look at the competency in terms of awareness of your own awareness of the–now this is where it gets a little tricky–it’s awareness of my own awareness, knowledge and skills and then awareness of the supervisee’s, awareness of their own attitude, knowledge and skills. And since I am supervising I have to – it’s a tri-part, a three-part approach in that I am also dealing with the interactions and the issues around the client

Esteban explained how his own awareness of his assumptive world serves as a bridge in helping him explore the supervisee’s assumptive world as well as that of the client.

According to all of the self-reports of the supervisors attention to awareness of culture in the supervisory triad was given great priority with the awareness of self-serving as a fundamental foundation in multiculturally competent supervision.
Awareness of self. Competence in conducting multicultural supervision begins for all of the participants with the awareness of self as a cultural being. However, the significance of “awareness of self” was different across supervisors. Some associated this awareness of self with their own cultural identity development (i.e., gender identity, sexual identity, ethnic identity, social identity), personal experiences in their lives that have contributed to their multicultural-supervisory practice, and the professional obligation to practice in an ethical, multiculturally competent manner. Joseph was a major advocate during his interview in stressing the importance of the supervisor knowing thyself as a cultural being and the need to purposefully pursue multicultural competence in one’s own clinical and supervisory work:

I think multicultural supervision requires the supervisor to be multiculturally competent or certainly aware, aware might be reasonable which meaning comfort level with self examination relative to one’s issues, relative to one’s training, relative to one’s comfort across multicultural categories, not only race but gender, sexual orientation, physical disabilities challenge, etc. all the dimensions of multiculturalism. Above that it requires a person to want to engage in that process of multiculturally competent supervision… as an African American I am always aware of where I am, how my status-role is in multiculturalism impact the supervisees that that I work with and every time I conduct supervision that those dynamics are operative.

In his response, Joseph reflected upon the need to be aware of and comfortable with oneself as he engages in the process of multiculturally competent supervision. In addition to being aware of one’s own identity, Joseph also stressed the value of
addressing numerous dimensions of diversity as he engages in multicultural practice. The supervisor’s desire to conduct multicultural supervision was another point articulated by Joseph as well as other participants that will be further explored in the

*Skills* results section.

When Lisa was asked what sort of experiences have contributed to her competence in conducting multicultural supervision she described these as being critical incidents and shared how various contexts stimulate different aspects of her personal identity:

It’s really what the environment stimulates that comes up…understanding my Whiteness, my femaleness, my lesbianess, my ruralness, you know all those different elements…so when in the counseling center where there are if not equal gender issues certainly more women than men my gender is rarely on the surface, but when I go to the administrative meeting and I am the only woman in the room in the chair – I make a statement and others nod and then the guy next to me makes the same statement and they say “that is really a good idea”-Then I am a woman, see because it’s pulled out.

Lisa’s self awareness encompasses various social identities and how the environment makes some aspects of who she is more salient than others. Her statement is also reflective of the operative dynamics of social power’s influence on one’s personal identity. This level of self-awareness is not only relevant for her to be aware of as a multiculturally competent supervisor, but serves as a great model as well as parallel process with supervisees.
In addition to the supervisor’s degree of self-awareness is the role of life experiences and social activism. Christina shared how her journey of becoming a multiculturally competent counselor and supervisor began during her social involvement in graduate school training that has become an inherent aspect of how she conducts supervision,

I was a civil rights activist in the ‘60s and a feminist activist in the ‘70s and all of this was way before I ever kind of went back to school to be a counselor and then a psychologist and so I brought that stuff into my graduate education… I think I’m the instrument of the process so much and because I am always raising questions with myself about these [multicultural] issues it makes it pretty natural to just explore those things with my students.

Christina’s response is indicative of how being a multiculturally competent supervisor goes beyond one’s professional work, but is indeed a lifestyle and reflected in one’s way of life. In Christina’s life, she had a passion for diversity issues before entering graduate school and has continually challenged herself to grow in this area.

Alex described how his multicultural competence was fostered over time with experience as well as by challenging himself as a White heterosexual male to learn about the experiences of others. He shared how his self-initiative in training and continual personal growth has encouraged him to take risks and be open to the unknown:

Continuing to put myself in situations that were culturally challenging to me helped me to develop my [multicultural] competence. Initially, it was understanding my own cultural identity, White identity, for example by reading Helms’ “A Race Is A Nice Thing To Have”, or addressing homophobia by
serving as a GLBTQ ally, then it was about continuing to take risks, like
developing outreach programming with students of color when I did my postdoc
or co-facilitating a sexual assault group for women, then it was talking in front of
others about culture, and then it was integrating it into my clinical and supervision
work. I talk about it here as if it was a linear process and it wasn’t. Ultimately it
came down to allowing myself not to know things rather than continuing to try to
come across as if I did.

In summary, Joseph, Lisa, Christina, and Alex provided examples of how their own self-
awareness influences their practice of conducting multicultural supervision. Self-
awareness of their own life experiences, identity development, coupled with training in
the area, has served as a strong foundation in which to foster multicultural competence
and awareness-building with their supervisees.

**Awareness of supervisee.** One of the most important responsibilities of clinical
supervisors is to help the supervisee blend theoretical knowledge into applied clinical
practice (Bernard & Goodyear, 1998). To complicate this process, supervisors must also
take into consideration the varying individual and developmental differences among
supervisees. In this study, all of the supervisors discussed the importance of having a
thorough awareness of the *supervisees’ degree of self-awareness* or assumptive world,
supervisee comfort with diverse client issues, and supervisees’ life and training
experiences that will contribute to their ability to practice in a multiculturally sensitive
and ethical manner. In addition, all of the supervisors in this study emphasized the value
of having a purposeful discussion of multicultural issues and competence in the
supervision setting. Tania explained from her own experiences how important it is to be
aware of the supervisee’s level of understanding and experience of counseling and diversity and how she seeks to assess awareness as a supervisor:

I try to see the developmental level of the person [supervisee], the clinical level of what the person is and then the other is to ask questions of how is that person perceiving those traits because you also have to be aware that the counselor comes in with their own culture, their own expectations, of what is pathological or what is normal. So one thing that I do is if they present something as a problem, I try to separate their own views of what they you know ok what do you think is normal from what the client considers to be normal. So at times I also bring to the forefront the awareness of their own cultural values, because we all in some way have some expectations of how certain groups behave. Like if you belong to this group then you should like this or you should dislike that or people are this way or the other. So another thing that I would like to bring in to the multicultural counseling is: are you aware of how you view the group or the culture of what your expectations are of your client, are you aware of your own feelings about that culture…

Tania places an emphasis in her supervisory sessions on fostering a sense of increased self-awareness with her supervisees. She integrates her clinical skills of diagnosis within the context of culture to help supervisees become more purposeful and reflective in their counseling of people from diverse cultures.

Caroline and a few other supervisors in the study explained that students in their training programs are expected to complete formal multicultural counseling coursework prior to entering a clinical practicum experience. She explained that while there is the
expectation that supervisees successfully complete the multicultural course and have a significant degree of awareness, she is looking for her supervisees to take this insight a step further and integrate it into their theoretical orientation and information gathering from the client:

… we send our students through in the multicultural counseling course, so when it’s time for supervision that they come in with something tangible you know as opposed to just being aware, because I can’t work with that, that doesn’t give me anything, you know because what would happen is they go in they see a client and the client says ok I am struggling with depression and if the client doesn’t say anything about race, class, culture, sex orientation they won’t pursue it you know but if you are looking at it through a theoretical lens such as Critical Race or say a narrative type of theoretical orientation it drives the supervisee to go after that information, to make sure that they have a thorough analysis of a client’s situation. So they have to have that up front, we require if they come to supervision and they don’t have it then they have to go back and get the information, it may not be the coursework, but they may be delayed before they actually work with [clients].

Caroline shared how her counseling theoretical orientation that includes an emphasis on Critical Race Theory serves as an important tool in modeling to her students how to seek culturally relevant data from clients before entering a practicum experience. All of the participants stressed the importance of considering the context of the individual supervisee that can be done in a formal or informal manner through dialogue. During the interviews, it was evident that there were variations in how supervisors acquired
information about the supervisees’ awareness. Maria explained how her process of examining a supervisee’s degree of self-awareness looks in practice:

…at the onset that we have to consider the individual student, if we are just talking about supervision for the moment, we have to consider the culture of the student and we have to consider the context from which they come from. I think for myself, even before the process begins, what I’m doing is a sort of an analysis of the student and what their cultural sort of baggage is, where their likes, preferences, values and beliefs are, and then using that as a way of estimating where we are multiculturally with this individual, that is do they have a high level of awareness? A low level? You know we could think about it in terms of what their beliefs and what their practices are and also the skill that they have, so I think we start by just assessing this individual from who they are, so a lot of what I do then, in sort of a practical level is to get to know you kind of thing. Asking questions about their history finding out about their values and their thinking… so there is an interviewing process that occurs, it’s pretty subtle, it’s not direct or planned out, but how much of what you see could be cultural ultimately is the question that is put to them.

Maria’s process of assessing the supervisee’s degree of self-awareness was reported as being subtle in nature and therefore less obvious to the supervisee. Shari places an emphasis on building a supervisee’s degree of self-awareness with the utilization of her Existential-Gestalt counseling and supervision theoretical orientation. During the interview, Shari emphasized that what is more important to her is to explore the
supervisee’s assumptive world and how he or she defines multicultural competence rather than applying her own judgment about the meaning of multicultural competence:

On a real practical bend for example I would ask the person what do they believe are components of multicultural competence based on what they have done in their training and how would they know when they have achieved it. Then I would give them my sort of definition on top of theirs and basically a lot of it is just good counseling skills… I actually spend a lot of time on self-evaluation and self-reflection. For example trying to get the supervisee aware of what are the sorts of contextual variables that are important to them. Whatever they may be and how they define them and how they see them, how they recognize them. That helps me get the landmarks if they are in supervision and if all they do is see those particular variables or issues all the time in their clients. Probably it means that their stuff is getting too much in the clinical work. So that is a big piece of it.

Shari’s approach to increasing supervisees’ awareness in supervision was described as empowering the supervisee to define what multicultural competence means to them while at the same time using her expertise in multiculturalism and training to assess their development in this area.

Christina explained that while she approaches supervision from an integrative theory with attention to the meanings that individuals make of their experiences as well as the relevance of multicultural issues, she engages in a formal process of getting to know the supervisee’s perceived strengths and growth areas before engaging in any formal supervision:
One thing I do with all of my supervisees before I ever start working with them is ask them to write down what they think of and what they have been told by their previous supervisors about what they think of as their major strengths as counselors and also what are the areas they need to work on. And I ask them to look back over their last practicum evaluations and that kind of thing and just to think also what they feel that they want to learn. So one of the things I do right away at first then, when I look at those is if they haven’t mentioned anything about multicultural competency in some kind of a way, I usually say, so how do you think you are coming along in terms of your multicultural awareness and work with different kinds of clients and clients that are different from you?

The experiences and practices shared by Tania, Caroline, Maria, Shari and Christina as well as the other supervisors in this study speak to the importance of how their own self-awareness as multiculturally competent supervisors foster supervisees’ awareness and competence in providing mental health services to a diverse clientele during their training. Although there are many challenges to gathering and assessing supervisees’ self-reports of multicultural awareness, the supervisors described this task in training as being an instrumental part of their supervisory practice. The next theme was awareness of client and how this is translated in supervision.

**Awareness of client.** Loganbill, Hardy and Delworth (1982) professed that monitoring client care is the supervisor’s paramount responsibility in supervisee training. Traditionally, the primary focus of supervision was to monitor the client and this trend has progressively evolved over time to include professional training goals, such as multicultural competency in counseling. Caroline expressed that one of the main
strategies she employs to assess a supervisee’s ability to conduct therapy, particularly in a culturally sensitive manner is by monitoring the client’s progress:

I monitor the client, the client’s reaction. You know so because that’s who are our number one responsibility is and so I monitor their responses to the supervisee. Whether they were there, whether they are on point or not clients will tell you, they will tell you verbally or non verbally. How the client makes progress, whether or not a seed might have been planted because we don’t know whether it’s going to grow.

Client care was stressed as being a priority in Caroline’s work. A part of ensuring the client receives adequate care is being cognizant of the factors that influence clients’ experiences and growth in therapy. During the interview, Esteban emphasized the importance of the supervisee and himself as the supervisor being aware of the client’s worldview when conducting supervision. Time is given for the supervisee’s growth and development, but also in exploring the client’s worldview from the perspective of the supervisee directly working with him or her:

[In supervision] I am also dealing with the interactions and the issues around the client I mean the supervisee and the client so then all those have to be explored into it…awareness of the client’s cultural worldview as a client [as a part of his supervisory style]

Lisa also elaborated upon the importance of helping the supervisee enter the worldview of a client who may be culturally different from the supervisee and the supervisor. She provided an example of how this practice was recently applied to gender-relevant issues in a case she is currently supervising:
[I] supervised yesterday on a woman with a pretty feminist orientation supervising a young man with anger management and verbal abuse of his girlfriend. The cultural context for her was trying to develop some empathy for his place as a man and how he was demonstrating that he was to deal with pain, which was being angry and where her interventions could get through to him and where her interventions couldn’t and try to help her think about other men in her family or other men that she knows and how they need to posture themselves for self-esteem and what and how they are taught to posture themselves for self-esteem and so what interventions they would be able to take up and what interventions they probably won’t.

In this example, Lisa demonstrated an awareness of her supervisee’s assumptive world and from this understanding took this information a step further to help her supervisee conceptualize a presenting issue of the client within a culturally relevant context. This degree of awareness is indicative of supervision, multicultural counseling, and multicultural supervision literature that stress the learning value of the supervisor possessing a higher stage of self-awareness than that of the supervisee. From these varied levels of awareness, knowledge of diverse cultures and knowledge of multicultural issues in supervision may be explored.

**Knowledge.** According to Constantine and Ladany (2001) knowledge about multicultural issues involves the continual acquisition of knowledge about psychological and social issues pertaining to living in a multicultural society. This information may be obtained from theoretical, journalistic, empirical, as well as other sources. Counselors and counseling psychologists with this level of multicultural understanding should be
able to distinguish between emic and etic knowledge (individual differences versus universal) issues of culture. As a clinical supervisor, there appears to be an inherent assumption that this level of professional responsibility carries with it an advanced degree of knowledge about counseling, and more specifically how multicultural issues influence the process of counseling and supervision, when compared to the knowledge base of the supervisee. In this particular study, all of the supervisors’ responses emulated advanced knowledge about counseling and supervision that appeared to be significantly enhanced by their reported multicultural competence. Emerging themes in this subcategory that were shared by the participants are knowledge of diverse cultures and knowledge of multicultural issues in supervision.

**Knowledge of diverse cultures.** One of the emerging themes in this study was supervisors’ role in assessing their own degree of knowledge about multicultural issues and how this translates into their ability to assess supervisees’ knowledge-base about multicultural issues and populations. To begin this process, supervisors such as Christina shared how she engages in an ongoing self-reflective process to ensure that she is competent in working with a diverse group of clients and supervisees. Christina reflected upon a few questions she asks herself about her knowledge of diverse cultures,

Do I know enough about the different populations that my students are likely to come from and also that their clients are likely to come from, do I have enough broad based knowledge about cultures to at least have a beginning point?

Christina’s response is reflective of her recognition that while she is an expert in the areas of multicultural counseling and training, she is ultimately responsible for challenging herself to seek knowledge about diverse cultures. Indeed, this degree of self-challenging
has fostered her recognition as being a multiculturally competent supervisor among her supervisees and can be translated into a parallel process in supervision that will foster the supervisees’ own multicultural competence in client care.

Caroline’s extensive knowledge about diverse cultures coupled with her own racial ethnic background appear to be major factors in her ability to evaluate supervisees’ knowledge-base about diverse cultures and clients before granting them permission to begin a practicum or internship experience. Caroline stressed the value of possessing knowledge about different ethnic groups prior to entering a therapeutic relationship:

Caroline: …they have to also know some historical information about the various populations that are effecting underrepresented groups here in society and not just that you know we are looking at African Americans not that they were [in] slavery and that’s what happened and that this is what we are dealing with, but you are looking at various things. For instance in our, my advanced multicultural counseling course, talking about supervision that they have to understand the implications of Brown versus Board Education, the implications of the Tuskegee Experiment, the implications of some the experiments that are being done now by Fizer and some of the other ones on African American children and like and the overrepresentation of African American young men in special education…

Interviewer: That definitely makes sense I really respect that so what you are saying is that before you can even start working with clients you have to show that you are competent in understanding [one’s] historical context and other variables?
Caroline: Absolutely, it may not necessarily be with the background of your client, but if you have backgrounds of at least three or four of underrepresented groups that is a starting base for you. So I think it’s a matter of understanding, that’s why I go more to historical accounts and narratives and looking at people as human, together looking at race and looking at the human factor and putting the two together and what do you come up with, as opposed to during a general script that African Americans do this, Latinos do this or Asians do this, because if you do that you’ll miss a lot of other stuff you know.

Caroline’s response is reflective of her own knowledge of multicultural issues and the value of taking into consideration the historical accounts of particular cultural groups in counseling and supervision. She stressed the inherent value of possessing a knowledge base about diverse cultures, particularly about a few underrepresented groups, to have a foundation in grasping the operative dynamics of oppression while at the same time being respectful of individual differences.

Esteban also expressed the value of having knowledge of diverse cultures as a counselor educator. He explained how he encourages his students and supervisees to seek knowledge through direct contact with people from diverse cultures beyond the books by the interactions that they may seek out in their daily lives:

I believe you really need to go out into the community and talk to people and don’t even hesitate, then I give them the example if somebody talks to me about my ethnicity or what my worldview is or is very interested in my background I take it as sincere interest and you have to approach it from that point of view.
are not [just] learning from the books and knowledge is just one aspect to it. You need the experience to come to them [students and supervisees].

Esteban models to his supervisees the value of gaining knowledge from others through his own comfort in disclosing his personal background. Gaining knowledge about others by directly interacting with persons who are culturally different is a very helpful strategy to increase one’s worldview. In the same vein, it is also important to recognize the fact that there is a great deal of diversity within every cultural group and that contact with only one person from a particular group can only unravel a portion of the complexity of developing knowledge of diverse cultures.

Another emerging theme within this subcategory derived from a few of the supervisors in this study who commented on the fact that simply having life experiences as a minority group(s) member does not necessarily translate into multicultural knowledge and competence in working with diverse clientele. A very important lesson in multicultural learning is the avoidance of making assumptions about others within or outside of one’s reference group(s). Maria shared her view of the problem of client-therapist racial matching that occurs in counseling centers across the United States:

One of the things I try to stress over and over again is that just because you are a person of color does not make you an expert on people of color it’s such a misnomer you know its sort of give the children of color to the one person of color therapist in the clinic, happens nationwide, there is an assumption by these clinic directors – oh surely you will be able to connect with them better, which couldn’t be farthest from the truth. It’s not likely that you are going to connect with them better, maybe they will initially feel more comfortable, maybe, but
that’s not why they are here not to feel more comfortable, they are here to get help and you are not going to be able to help them if you are culturally compatible or at least culturally consistent. So the most important thing is that you know yourself, I would never assume that a Hispanic person would be some sort of expert and be able to help the Hispanic client…The next thing you have to do is you need to do some learning and exploring and experiencing, if you have never been around people of color this is going to be a good time for you to start. Therapy office should not be the first time you meet somebody of color, that is the worst place.

Maria’s insight as a biracial psychologist has fostered her appreciation for counseling professionals who have sought to develop their knowledge about their own and other cultures rather than solely relying on their personal experiences to work with clients.

In summary, participants such as Christina, Caroline, Esteban, and Maria provided suggestions for improving one’s knowledge of diverse cultures in conducting multiculturally competent supervision: self-reflecting about one’s knowledge of diverse client and supervisee cultures (including one’s own background), developing a thorough knowledge base of different cultures and encourage supervisees to do the same, and seeking out direct contact experiences with persons from diverse cultures.

Knowledge of Multicultural Issues in Supervision: The importance of possessing knowledge of multicultural issues in supervision is a paramount aspect in helping a supervisee bridge theory with practice. Knowledge of multicultural supervision is inclusive of supervision theory, practice and expertise that place value upon knowledge of the culture of the supervisor, the supervisee and the client. There are countless
strategies that may be employed to assess knowledge of multicultural issues in supervision that can vary in each unique supervisory triad. However, there were strategies shared by the supervisors in this study expressed as being helpful in their work. For example, having an understanding of the client’s cultural context was elaborated upon by Lisa in her description of how she helps her supervisees develop knowledge of the relevance of client culture in therapy through the client case conceptualization:

I think requiring them [the supervisees] to have a cultural context discussion and it sort of sets–lays the groundwork. I think it’s really, if it’s woven into the way a supervisor thinks, in the same way that an assessment is woven in, then it inevitably just becomes one of the sort of threads that are talked about in supervision. If it’s seen as something extra or outside of or something that only applies when there is a big difference then it won’t be integrated, so that is why I start with: (a) everybody has a culture; (b) it’s impossible to know all the cultures of the world, so you can’t know it all and (c) everybody is unique even within their cultural context. So you look [at] cultural context but you look for the uniqueness within that.

Lisa’s integration of multicultural issues into her supervisory style and practice appears to be one of the paramount ingredients of conducting multicultural supervision. She explained that while everyone indeed possesses a culture, it is not possible to know everything about every single culture. Yet on the other hand, her encouragement to supervisees to examine the cultural context of the client allows for an advanced degree of knowledge to develop between the client, supervisee and supervisor. In addition to encouraging supervisees to seek knowledge about the client’s cultural context, one of the
responsibilities of the supervisor is to help supervisees feel comfortable and understand the relevance of seeking this information from their clients. The educational role of the supervisor may impose difficulty in differentiating the fine line between assessing the supervisees’ self-awareness and knowledge of different cultural groups since they go hand in hand. Esteban shares this challenge and the extra time he provides to his supervisees who may require more time in awareness and knowledge-building:

There are some students I have spent more time with okay, because they may not have had a lot of experience so that my main purpose is for them to feel comfortable in dealing with their own racial attitudes and their own worldviews and the clients’ worldviews and just because they are different does not mean that they use a Euro-American approach. That it is possible to still have your own belief system and work with another, with clients of another belief system… if I find that my supervisee is really lacking in competence then I know that I am going to have to do a lot of knowledge building and awareness building, before we can get into strategies.

Esteban alluded to the fact that supervisees are at different developmental levels and therefore may require more or less time to increase their sense of awareness and knowledge of diverse clients. His knowledge of multicultural supervision is reflective in his desire to assess the supervisee’s worldview from a more developmental perspective and support him or her through the process of becoming more multiculturally competent and purposeful in their thinking about themselves and others.

An additional, potential challenge for supervisors is to help supervisees differentiate between clinical knowledge, including diagnosis and theory, and how this
fits into a multicultural framework. Many supervisors in the study shared that this is an issue that needs to be addressed on a case-by-case basis and that it is an area that they have continually challenged themselves to examine. Shari, who expressed her concern about the multicultural guidelines being perceived as a concrete strategy of addressing diversity factors in counseling expressed how knowledge of client context may look in practice:

I think that’s the biggest difficulty when you start having these multicultural competence guidelines. If people have this notion that there is a very concrete way and that it is very recognizable between normalcy and pathology which there isn’t. I think part of knowing that person and the context is explained with the supervisee the range of possible reactions and to see where that person fits that in fact that given for example if someone’s reaction by a marked traditional DSM would call them paranoid but if they are fleeing from a country because they have had political persecution their behaviors are absolutely adaptive. So part of the supervision is sort of educating that spectrum to the supervisee but also helping them with their clients saying well now you are in a different context. What are some of the behaviors that are really continuing to work well for you and some are just really aren’t so it’s really being able to figure out different ways of conceptionalizing and giving choices, not only to the supervisee but how it gets translated to the client.

Shari shared the relevance of examining clinically significant information in counseling within the client’s cultural context as in the case of working with recent immigrants to the United States. Joseph took this point a bit further in sharing that while there is a clear
manner in which all supervisees should be trained to address presenting client issues, such as risk management assessment, conceptualization of the client’s case within the context of the client’s worldview and cultural background provides a deeper level of understanding:

Joseph: …I would say for example looking at depression when you are assessing for suicide to serve a generic way or a professionally responsible way, there is an acceptable practice that one goes through in terms of the assessing the suicide. Interviewer: Regardless of their background? Joseph: Regardless of the background and irrespective of the dimensions of multiculturalism what, where does the sensitivity comes in it’s understanding [the context of the individual] for example if they are African Americans and are living in the inner city of Los Angeles…

Shari and Joseph’s sentiments are very valid points and their responses derived from the interview question, “Do you differentiate between clinical expertise and multicultural counseling expertise?” In the counseling profession, we are trained to possess knowledge about diagnosis and treatment for a range of presenting issues. In recent years, there has been a movement reflected in our professional code of ethics that mandates all mental health professionals to possess respect for and recognition of diversity issues in their work. As I analyzed the responses of all the supervisors in this study about their views of general counseling versus multicultural counseling expertise what I found is that although some people did see a clear difference between the two and others perceived it as being inseparable as Christina who stated, “I don’t think you can be a good counselor without
being a multiculturally competent counselor”, the role of culture is omnipresent in their clinical and supervision work.

The supervisors in this study all shared their drive for culture-based knowledge that is reflected in their professional involvement in culturally relevant conferences, seminars, continuing education, research, clinical experience, and lifestyles. Alex has published in the area of multicultural supervision and shared how he has purposefully sought knowledge of this area to enhance his supervisory role:

I guess some of my knowledge comes from the somewhat sparse multicultural supervision literature…by sparse I mean that that hasn’t really been a whole lot that’s been written. I think that there is probably maybe twenty, maybe thirty studies that have been done or, or even theoretical pieces that have been done which, which does not give me a whole lot of knowledge to draw from. However, there is a lot that has been done with the therapeutic level with clients and counselors and so I read that and try to draw some of the implications of that to supervision. You know I try to have a general understanding of reading about gender dynamics, reading about White racial identity, reading about religion, you know that like a supervisee says to me, well, I’m agnostic, okay, well I have a sense of what that means, but what does that mean for that supervisee, how does it impact how he is going to work with a Christian client. So being able to know a little bit about what is out there in the literature or understanding what culture is allows me to make a better connection with the supervisee… I think a lot of pieces in terms of knowledge don’t necessarily come from you know the
traditional lack of academic literature. You know it’s being with others, it’s
watching movies, it’s stepping, getting out of my office…

Alex shared how his interest in having knowledge of multicultural supervision is fostered
by a number of sources and how he has found existing counseling application literature
helpful in his supervisory work. He also placed an emphasis on the value of personal
experiences facilitating his knowledge of multicultural supervision. On the same note of
going out of one’s office and experiencing other cultures as an instrument to increase
one’s knowledge of culture, Tania elaborated upon the value of experiencing different
cultures firsthand to gain a greater appreciation for working with a group of multicultural
supervisees and clients:

I think that the most basic level [of multiculturalism] people talk about
differences, people talk about food or how the client dresses differently or
something more concrete. I think that in higher levels are more abstract I think
when the supervisee can see the connection at a more abstract level of the
idiosyncrasy that is more beyond the food, the music, the hair, the color. When
you can see the person you know when you ok, this is a person first and the
person is this culture but when I see that we have transcended that they don’t talk
so much about the country or whatever, but they are trying to see the person and
how they are experiencing that particular situation and if they are having a
problem, if they say they the client is having a problem there…one way of
learning is to see how we are different but also, and I want to make this point
because it is very important in supervision and in your own feelings with different
people with different cultures. That we are different, but we are the same when
you really get to know someone you know even if the person comes from Russia and you are from Miami, they have different foods, different ways of looking at life, but deep down feelings are feelings and experiences that we have as human beings are going to unite those more than separate us.

Tania’s statement stresses the value of having knowledge of cultures to appreciate the richness of people’s backgrounds and how this also fosters a greater appreciation for the shared human experience. This very profound point may be complex to grasp in practice and speaks to the art of integrating multicultural knowledge into supervision and on a more meaningful level, one’s worldview. In this section, the participants shared how their knowledge of diverse cultures and knowledge of multicultural issues in supervision served as key factors in their experiences of conducting multicultural supervision.

**Skills.** During the interviews, each participant was asked questions that sought to understand how they balance general counseling and supervision skills and multicultural counseling and supervision skills. Various interventions were shared during the interviews and were categorized according to clinical skills, intervention skills with an integration of a multiculturally competent framework. Each of the participants provided interventions that were unique to their experiences, theoretical orientations and backgrounds yet all shared the common commitment to increasing the multicultural competency of supervisees in training.

**Clinical skills:** One of the primary goals of supervision is to assess and enhance supervisees’ clinical skills. The supervisors in this study shared their experiences of how they assist supervisees’ development of their diagnostic ability while always attending to
the role of culture. Tania stressed the value of learning how to effectively diagnose and
the balance between this skill and integrating culture into one’s work:

You have to know how to diagnose, I don’t think you can skip any course, I don’t
think you can say, “Oh I am treating somebody from a different culture I don’t
really need to know the symptoms because I may be overreacting.” No, you have
to know because in some cultures there are some personalities and symptoms that
are going to be pathological.

Tania’s statement is indicative of the fact that when a client presents with a particular
issue he or she is looking for answers not for their symptoms to be dismissed due to
culture. This degree of skill is reflective of a high degree of cognitive complexity and
experience in counseling intervention. Alex was open about his struggle in helping
supervisees learn to differentiate between a presenting issue being cultural in nature or
presenting issues being potential mental health concerns:

This seems like an advanced skill that many clinicians, including myself, struggle
to do, and so how can I help supervisees make this differentiation when I struggle
with it myself…also, when we are talking about diagnosable mental health issues
we are applying a male, Eurocentric perspective that tends to pathologize
difference so I need to consider that cultural context as well

Alex’s response was reflective of his knowledge of the history of the counseling
profession being heavily reliant upon a male, Eurocentric frame of reference and his own
struggle in making a concerted effort to exemplify clinical skills that are sensitive to
dimensions of culture in this practice. Lisa expressed how experience enhances one’s
counseling skills and multicultural competence when assessing presenting issues with consideration to culture:

I think it is an important issue to always address when you are looking at pathology and cultural context, that they are kind of woven together and feed each other….I think early in multicultural understanding in the beginning when you have no understanding you could pathologize everything then as you develop some multicultural understanding in a kind of a naive state you tend to underpathologize and you attribute everything to culture and race and as you get more sophisticated you begin to sort out what’s depression, what’s paranoia, what’s really anxiety, what’s clear pathology and what is racial experience and that they are not totally separate, racial or multicultural experience or whatever, they are not totally separate because say hum a student came out in high school when was significantly abused in high school and so they come in with a lot of anxiety and distrust and suspicion you kind of have to sort out does this person got some kind of diagnostic problem going on or is this really a natural outcome of their traumatic experience, so you kind of have to dissect it a bit and keep both agendas in your head as you look at that and just because somebody is paranoid does not mean somebody is out to get him, so they are not mutually exclusive and really developing your clinical analysis and order the criteria for different categories sometimes they introduce the kind of concept that actually look at all therapies PTSD [posttraumatic stress disorder] that really all our clients have some kind of traumatic experiences that led them to behaviors that are adaptive to that trauma but are now maladaptive in their lives.
Lisa’s response is reflective of her competency and skills in helping clients address maladaptive behaviors that brought them to counseling. Christina described this phenomenon as, “always braided together” and being difficult to separate out in applied practice. Culture deserves top priority, but as expressed by Caroline “some of it is cultural but if it [the presenting concern] is debilitating for this individual client it is a clinical issue”.

Many supervisors and practicing mental health professionals are very clear about the skills set described above. However, for different reasons some may exclude this thought process that subsequently impacts their skills from their practice. Often, people will remark “I don’t see color” or “I treat everyone the same” adhering to the Ubiquitous approach about diversity. While these are great philosophies in theory, it is detrimental in counseling practice to neglect the uniqueness of each client as well as the various social identities that encompass each person’s experiences.

**Multicultural skills.** The ability to provide multiculturally competent counseling and supervision is one of the primary reasons why the nine selected participants were a part of this study. Many facets of their multicultural competence have been addressed, and how they implement multicultural skills to supervisory practice has been an important piece in “understanding” what they do in their practice to encourage multicultural skill development of their supervisees. All of the supervisors expressed in varied ways the importance of self-awareness serving as a fundamental foundation in the development of multicultural knowledge and multicultural skills. Caroline explained that her program seeks to increase a student’s self awareness in their required multicultural counseling course,
Interviewer: What sort of purposeful activities do you implement or engage in with your supervisees in exploring multicultural issues in supervision?

Caroline: Well, first they have to have the course, ok

Interviewer: okay

Caroline: So there are some basic things, you know so the multicultural counseling course is required especially at the doctoral level. Then where they are, of course, we explore where they are within their own journey, so if they happen to be a White American supervisee where they are in their racial identity, but more or less where they are in their thinking about what is in our current society, you know politically, economically, and also spirituality, too. Hey, that’s a heavy component because it’s very hard to kind of operate with clients if you happen to be atheist you know and if that is the case you’ve got to put that out there and explore that….

Helping a supervisee explore his or her worldview that is reflective of their experiences and belief system is an advanced multicultural skill that is influenced by an understanding of how personal identity, such as Caroline’s reference to racial identity and spirituality will influence such dynamics as the working alliance, case conceptualization, working goals, etc. Maria shared in these sentiments yet advocated for the supervisee to have the motivation to engage in the personal process of gaining cultural expertise,

…we have the clinical expertise, it’s just more of a technical ability and that is where we train hard on I think in most of our graduate programs, learning those theories, learning those different applications, and learning the new treatments. And then there is cultural expertise which is really more of a personal process
because you have to get involved, you have to become a part of the process and you have to do that exploration…

Many supervisors also referred to the value of having ongoing conversations about culture when asked about the types of strategies they employ in conducting supervision. This appears to be best achieved by their ability to foster a positive working alliance between the supervisor and supervisee. In addition, a few supervisors shared the value in requiring their supervisees to complete reading and research activities when working with clients who may have backgrounds that they possess limited or no information about. Joseph shared how everything he does is, “basically diffused with multiculturalism”. He explained,

In reporting a case to me from the start of their assessment has to have dimensions of multiculturalism included, from the description of the patient to the manifestation of the problem…I bring up dimensions of multiculturalism every time I am meeting with a supervisee…I certainly have them do some reading, if that’s appropriate and I refer them to, I don’t know, probably articles and chapters-certainly would encourage them to attend on their own conferences and seminars related to multiculturalism…

Lisa described how each of her supervisees is required to complete a “cultural context paragraph” about each of their clients during their initial diagnosis and assessment. She explained how this strategy has been helpful in her counseling center,

I ask my supervisees to include a cultural context paragraph in their, what we call first section write-up, which is their kind of initial assessment and diagnosis report. So I tell them I don’t want it to be just a list of demographics, but really a
conceptual piece of how those cultural, what the salient cultural dynamics are for this person and how they may relate to the way they present the problem. And then in supervision [we] talk about not only the way they present their problem,, but also ways that they may be able to take up solutions.

Modeling is also another multicultural skill shared by the participants that they have found to be helpful in their supervisory work. Christina described self disclosure as being a part of her larger theoretical framework in counseling and supervision,

I give them a lot of personal experiences of me learning to be a multicultural counselor and me making stupid mistakes and that kind of thing…so the self-disclosure pieces it’s a very deliberate feminist therapy strategy, you know, and it’s a really important piece of who I am, too

In this study, the participants shared how their own personal and professional growth and development have been fostered with the infusion of multicultural skills and training. So a question I asked myself during the analysis was, “where do their multicultural skills come from?” All of the participants made their ability to provide multiculturally competent skills in supervision appear to be such a natural process for them. What was clear to me was that this most advanced degree of competence, providing supervision and guidance to new therapists was based upon a number of factors, particularly the foundation of one’s own awareness and skills that were explored in the previous subheadings listed above. The advanced multicultural counseling skill set informs their assessment and evaluation skills as they prepare the future to work with a diverse clientele.
Assessment and evaluation skills. According to Bernard and Goodyear (1998), “Evaluation could be viewed as the nucleus of clinical supervision” (p. 152). Within the fields of counseling psychology and counselor education, no research or criteria is available that determines exactly what supervisees should acquire in supervision. Instead, more experienced professionals are called upon in their own practice of supervision to define how they will conduct supervision and evaluate their supervisees’ progress. In this study participants were asked, “How do you evaluate supervisees in their ability to provide counseling services to a diverse clientele?” While all of the responses varied from person to person, each of the supervisors who worked in a university setting made reference to a formal evaluation form utilized by their respective departments. All of the participants also stressed how addressing multicultural issues was explored on an ongoing basis in their practice of supervision and that the evaluation forms include a subsection for multicultural competency. Christina stated, “there is a section on multicultural competency…and there is no surprise to them when they get to that they know that, they have seen that from the beginning and they know how they are going to be evaluated.”

Caroline shared that her department utilizes a quantitative-based midterm and final evaluation, but that her feedback regarding the supervisee’s progress is largely reflective of her own multicultural expertise:

…I usually use my own sense of experience and gut and intuition. There is the academic side and then there is just the life experience part that you put in whether or not someone is making progress or not, you know, so I use the evaluation form, but then add more of my own stuff
Tania discussed how her supervisory evaluation that takes place on an ongoing basis is focused on the openness of the supervisee, especially to learn about the complexity of cultural issues:

We use a structured evaluation form that is discussed on an ongoing basis. The evaluation is the openness of the person to learn about the other culture to see the difference and the singularity, but you don’t want to stereotype, you don’t want students to get so hung up into the cultural differences that they place people in a box.

Shari also made reference to the “box” mindset and shared how she applies her multicultural expertise and desire to help supervisees become more self-aware through supervision so that they may become more purposeful in their work. She explained her evaluative process as the following:

…they have to think outside of the box a little bit, part of it is I think that depending on the programs they go to they are either constricted in a box that is very narrow in terms of what they think good counseling is or it gets constricted in a way that they do that you have to do certain things with certain groups of people which are both equally constricted so part of it is having them sort of break out of those boxes and being able to articulate possibilities for the clients in front of them. That’s a huge one. Whether its reasonable or not it besides the point its their ability to actually process and think, because it allows for them to be able to do that and allow the clients to be able to think of possibilities as well.

In addition to these dynamics that take place in her process of supervision, she also made some valid points about the value of good supervision in preparing supervisees to engage
in continual self-monitoring since psychology is one of the few professions in which once a person has licensure the individual is not necessarily subject to ongoing review and accountability. She explained how she encourages her supervisees to engage in self-monitoring by being open to feedback and purposeful in their work:

I guess the other thing that is really important to me is that in any type of supervision or counseling is being able to take feedback. Not necessarily agreeing with the feedback that you are getting, but being able to process it through. Because to the degree people can’t take feedback means that they are confined to their own perspective and are not open to other ways of thinking or doing work… part of taking feedback is also a supervisee who always agrees with you they are not taking feedback either because they are just absorbing everything and I think not necessarily hearing what you are saying so either extreme I think it’s a red flag that people are not taking feedback. Supervisees shouldn’t believe that supervisors have all the answers and if you are with a supervisee that think that you do I think that you need to be a little careful—it’s a little seductive because it makes you feel good but it doesn’t do you as a professional in your personal development or professional development any good… I don’t know if I answered your question. How can they sort of assess I think it’s an excellent question because it all comes down to evaluation. How do you know when someone is competent? So on some level I know I didn’t answer your question because I think that some people just want to know just tell me how to evaluate it. And I think that unfortunately what happens a lot is it comes down to how many clients have you seen and what was the outcome of therapy and if it was what you
predicted some how you would be perceived as being multiculturally competent, when in fact, a lot of this sort of work really comes from challenging people where they are to become more thoughtful which may not necessarily make people feel good but they are actually much better and more effective therapists.

Maria explained that the evaluation form she uses with her supervisees includes fifteen questions, with some being open-ended in nature. In her evaluation she said that she is looking for receptivity to the multicultural competencies:

I am looking for receptivity for the most part, I am looking for that awareness. If you have some knowledge that’s great, but you have some skills that would be extraordinary and I have to tell you that most of the students that I see that have any kind of multicultural competence have developed those skills through some hard knocks they really process their video tapes and they really try to do things differently with other clients or they sort of second guess about things

Most of this receptivity shared by Maria and the other supervisors in this study appear to be contingent upon the supervisor and the supervisee’s ability to have conversations about clients within a cultural context. Since the pursuit of multicultural competence is largely a personal growth process, it is critical for the supervision environment to be a safe place in which the supervisee may feel comfortable to explore multicultural issues that are often sensitive in nature. Alex shared how he helps to encourage the recognition of multicultural issues in therapy and supervision as a part of the evaluation process,

Part of my evaluation comes from the extent to which the supervisee and I are able to have open comfortable conversations about culture….you know not being heavy handed with it [discussing cultural issues] because if I am heavy handed
with it it’s almost like it will send a message that the culture is something to be afraid of or something that they just need to attend to, to be PC [politically correct] but not necessarily something that they need to do to be part of whom they are. So in meeting them where they are at I need to have the evaluation and the feedback match their developmental level.

Esteban also expressed the value of providing his supervisees feedback on their progress that is reflective of the American Counseling Association’s guidelines of multicultural competence. His approach was described as being liked to a dance of both “push and support”. Esteban further explained:

…I give them feedback on the cultural competencies that maybe they are lacking in and even the ones that they feel they know well. But the first one I push is how much awareness and how much self-exploration they have…I don’t want to push people away. I want to make them aware. My point is not to come down on people, but to encourage and to support [supervisees].

Within the realm of supervisory evaluation skills surfaced perhaps one of the most important themes of this study is the multicultural competence of clinical supervisor. The multicultural competence of supervisors is inclusive of the supervisor’s degree of self-awareness, knowledge, skills and training in being able to conduct multiculturally competent supervision. Maria was one of the first supervisors to bring up this very valid point in her interview:

[APA and ACA] guidelines read that you need to be supervised by somebody that is culturally competent, it’s like how often does that happen, I didn’t have any folks that were really culturally sophisticated you know so this is real, you have to
want this, you really have to work towards it, this kind of specialty it’s not like being a specialist in children where there are training programs for it. This is something you really have to go out and again I don’t know when that occurs, when the competence actually happens, for me its just a process and I am successful sometimes and sometimes I am not, but the thing is that I am always motivated, I am always motivated to try to get it and figure it out and do better you know for the next group of folks of color that I have to see or have to see me.

Joseph also emphasized the importance of supervisors being interested in integrating multiculturalism into their clinical practice and training of supervisees instead of it being treated as an “appendage” to the general training experience. Joseph stressed throughout his interview that what has contributed to his recognition of being multiculturally competent by his supervisees is his personal motivation to seek out the training and experiences to foster his growth in this realm. In the context of completing an evaluation of an intern, Joseph stated, “…all of this presupposes that the supervisor knows how to supervise, has had training, has had training relative to supervision of multicultural issues and really wants to include that in his or her work.”

In summary, what I have discovered in this research study is that the term “multicultural supervision” may be a misnomer since in reality all counseling and supervision is multicultural in nature. Because of the historical context of our country as well as the counseling profession’s stance surrounding multiculturalism, diversity issues has been generally treated as an area that needs to be addressed, but not always integrated into our way of being or conceptualizing our professional work.
What I have learned from the supervisors who shared their experiences of conducting multicultural supervision in this study are some of the following lessons that I would like to share with my readers: (1) We live in a multicultural world and the fact of the matter is that we always have, (2) To be multiculturally competent means a lot of work with yourself as an individual, (3) Respect for diversity translates into a greater appreciation of individual differences and similarities, (4) Being a multiculturally competent professional means always challenging yourself.
CHAPTER 5
CONCLUSIONS AND DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to examine the experiences of highly multiculturally competent counseling psychologists and counselor educators who conduct clinical supervision. The following questions guided the research study: (1) How do multiculturally competent psychologists and counselor educators define multicultural supervision? (2) How do multiculturally competent psychologists and counselor educators operationalize the multicultural competencies in their supervisory practice with supervisees? (3) Do multiculturally competent psychologists and counselor educators differentiate between general counseling expertise and multicultural counseling expertise? (4) What sort of purposeful activities do multiculturally competent psychologists and counselor educators implement or engage in with their supervisees when exploring multicultural issues in supervision? (5) What sorts of experiences have contributed to multicultural competent counselors’ and counseling psychologists’ competence in conducting multicultural supervision? (6) How do multiculturally competent counselors and counseling psychologists help supervisees differentiate between culture/cultural differences and significant psychological issues? (7) How do multicultural competent counselors and psychologists evaluate supervisees in their ability to provide counseling services to a diverse clientele? A qualitative research design was utilized to investigate these questions, and data were analyzed using grounded theory methodology.
The nine participants who participated in this study were nominated as multiculturally competent supervisors by previous and current pre-doctoral interns. At the time of the study, eight of the supervisors who participated in this study worked in a university setting (i.e., counseling center and/or graduate training program) and one had previous experience in a university setting and is currently the director of a major government program. In addition to being nominated by previous and current supervisees for their multicultural competence in conducting supervision, all of the participants met the outlined criteria of the study that requested that they exhibit multicultural activism/involvement in their work, be currently involved in conducting multicultural supervision, meet the definition provided of multicultural competence, be an active member of the American Counseling Association and/or American Psychological Association, as well as exemplify other work-related criteria related to multicultural supervision.

It was a great honor to interview experienced professionals and leaders in the fields of counseling psychology and counselor education across the country that were willing to share their supervisory and personal experiences with me. By the nature of their work and their numerous professional responsibilities I was very appreciative of their spirit and time they took to “give back to the community” and assist me with this research endeavor. This research would have not been possible without their support.

Conclusions and Discussion

To begin the conclusion, this study has been informed by my voice as well as the voices of the participants. As a future counseling psychologist, my training and worldview are reflective of my commitment to addressing the needs of an increasingly
diverse clientele through professional development and training of counseling professionals. Clinical supervisors possess the important role of helping clinicians-in-training bridge counseling theory with applied practice. Our profession as a whole is now acknowledging the fact that all counseling encounters are multicultural in nature and not isolated to particular clients or supervisory triads. Therefore, the premise of this study was developed to provide a qualitative framework of how selected clinical supervisors assist supervisees translate the multicultural competencies of awareness, knowledge and skills into counseling practice. The conclusions of this study examining multicultural supervision are grounded in the words of the nine participants as well as my own experience.

Through qualitative analysis and coding it became apparent that the participants in this study shared how dimensions of awareness, knowledge, and skills combined with the supervisory working alliance, assumptive world and parallel process increased their sense of competence in conducting multiculturally competent supervision. Each participant was nominated for the positive influence he or she had on a supervisee or supervisees’ multicultural counseling competence, and upon being contacted agreed to participate in this study because of their interest and expertise in the area of inquiry. The nomination process of this study invited a unique group of talented supervisors committed to multicultural training rather than a general group of supervisors practicing across a myriad of settings and areas of interest to participate in this research. Although understanding the reasons that differentiate multiculturally competent supervisors from supervisors in general was not a component of this study, there are various factors that may have contributed to this outcome. To begin, the nomination criteria for this study
required the supervisors to meet a definition of multiculturally competent that was inclusive of specific dimensions of diversity including race/ethnicity, gender, sexual orientation, social class, ability status, religion/spirituality, etc. In addition, it was requested that interested participants be currently involved in multicultural research, training, and outreach. The criteria alone may set this subgroup apart from their colleagues who conduct supervision without necessarily making a purposeful effort to address cultural factors in their counseling and supervision practice.

The Experiences of Conducting Multicultural Supervision

Previous research in the area of multicultural supervision has not examined the experiences of multiculturally competent counseling psychologists and counselor educators who conduct clinical supervision from the perspective of the supervisors. Insight about the nature of multicultural supervision have largely examined the experiences of supervisees and have provided critical insight into the training needs of current and future counselors and counseling psychologists (Fukuyama, 1994; Hird et. al, 2001; Ladany et al, 1996). Scholars such as Priest (1994) assert that many counseling supervisors were trained before the development of multicultural training models and questioned how they may acquire expertise in the area in order to conduct multiculturally competent counseling supervision. It has been advocated that supervisors be at the very minimum as multiculturally competent as their supervisees who are faced with counseling an increasingly diverse client population (Bernard, 1994).

The supervisors in this study described how their experience of conducting multiculturally competent supervision is reflective of various dimensions of awareness, knowledge, and skills. They were open, insightful, and shared their personal victories as
well as challenges in striving for multicultural counseling and supervision competence while encouraging the supervisees they have had the opportunity to work with to also be thoughtful in their work.

Awareness

Awareness was one of the emerging themes of the interviews conducted for this study. As the researcher of this study, this was one of the most dominant themes that established a rich foundation for their ability to meet the needs of a diverse supervisee and client population. It is imperative for mental health professionals to have an awareness of their own worldviews and assumptive worlds in order to provide effective counseling services (Arredondo, 1999). The supervisors in this study self-reported a high degree of awareness about themselves as cultural beings and how this translated into their professional and personal lives. Most importantly, at least for this study, was how their self-awareness fostered their ability to encourage a parallel process for their supervisees.

An important question that I continually asked myself during the review of the participants’ interviews was, “How does awareness translate into feasible training goals?” To begin, from my experiences and from the interviews awareness building appears to be a major focus in counseling programs across the country. Where there appears to be room for more uniformity is in how the multicultural competency of awareness can be translated into practice for supervisees in practicum and internship training.

The participants in this study provided countless suggestions of how awareness can be operationalized in training programs and among individual supervisors. Many training programs require that students complete a multicultural counseling course, but the quality of the course varies from program to program and is contingent upon a
number of factors including, but not limited to: the training program’s attitude toward diversity, the professor’s degree of previous coursework and training in the subject area, the professor’s own personal/professional growth and development in the area of multicultural counseling, and the objectives of the course content. Multiculturally competent supervisors such as Maria expressed the valid point that is reflective of the need for counseling and psychology governing boards to be more attentive to the quality of multicultural counseling courses in the same manner as any other areas of specialization:

[APA and ACA] guidelines read that you need to be supervised by somebody that is culturally competent, it’s like how often does that happen? I didn’t have any folks that were really culturally sophisticated you know so this is real, you have to want this, you really have to work towards it, this kind of specialty it’s not like being a specialist in children where there are training programs for it. This is something you really have to go out [and get it] and again I don’t know when that occurs, when the competence actually happens, for me it’s just a process and I am successful sometimes and sometimes I am not, but the thing is that I am always motivated, I am always motivated to try to get it and figure it out and do better

The multicultural counseling coursework is a good start in addressing multicultural competence, but to return to the earlier question the task should be how a required course is supposed to translate into a feasible training goal. According to the supervisors who participated in this study, self-awareness is something that should occur long before a supervisee has the opportunity to work with clients and especially before a supervisor is called upon to conduct supervision of these cases. It is an area of growth and
development that serves as a critical foundation for all counseling professionals that not only helps them effectively work with others, but serves as a critical self-evaluative tool in assessing how one’s own worldview is impacting the therapeutic process.

Self-awareness, especially within the context of multicultural competency should be acknowledged as a lifelong endeavor. It must first be fostered with the motivation to examine one’s own assumptive world and worldview and the relative strengths and weaknesses of one’s belief system. It is taking the time to understand oneself as a contextual being and recognizing how our personal and professional experiences have fostered our respect for human diversity as well as how it has restricted our view about others. It is about being truly honest with ourselves and owning the fact that we all have belief systems that are similar and different to others. To me, being aware also means taking the time to understand what has influenced my worldview as well as accepting responsibility for my own beliefs. In my experiences, the majority of people I have encountered who possess negative feelings about ____ (fill in the blank with any group) largely feel this way because of their discomfort of the unknown, that is they have had limited opportunity to interact and get to know persons from _____ (fill in the blank with any group) in order to respect the diversity that exists among each and every one of us.

Once an awareness of self has been strengthened and increased awareness of others, and in this case the supervisee and client, are likely to follow. From this degree of awareness of self and others, knowledge may be integrated in a more thoughtful, purposeful manner.

Knowledge

According to participants in this study, knowledge of multicultural issues and of multicultural supervision has been instrumental in their professional endeavors. Each of
the participants exhibited a drive to seek knowledge about multicultural theory and application early in their careers. Knowledge in a broad sense included multiculturally competent supervisors keeping abreast of the latest research and literature in the field, completing coursework and continuing education about related topics in the area, attending multiculturally-oriented themed conferences and workshops, etc. Their knowledge of multicultural issues has helped the participants conduct supervision in a manner that is reflective of their worldviews, their supervisees, and a wide range of clients.

The knowledge participants possess about multicultural issues is indicative of their motivation to seek out this information and their desire to possess a deeper appreciation for contextual factors in counseling and supervision. This knowledge has served as a basis in helping the supervisors bridge general counseling theory and multicultural counseling theory with the practice of clinical supervision and the growing area of multicultural supervision. It also fosters a parallel process in supervision and training. Alex expressed in his work that, “culture is always there as I am doing supervision, as I am doing counseling…culture is almost a foundation from which to understand who a person is.”

It may be assumed that since the topic of this study was multicultural supervision that the participants in this study possessed knowledge of this subject area. Indeed, this was the case and each of the participants provided their own personal definition for what multicultural supervision actually means. Tania described the nature of multicultural supervision as entailing the following knowledge in her work:
Multicultural supervision should not be different in terms of the skills you want to see develop in any type of clinical supervision. You have to start from the point of view of you know the supervisees’ knowledge of the theory of psychology…everything else is going to derive from that, if you don’t have that knowledge it would be hard to apply it to any cultural setting…

The issue of multicultural supervision being different from what is known as supervision in the general sense was also proposed as a concern by other supervisors such as Caroline. When asked how she defined multicultural supervision she stated,

Well, I think that is where I struggle with this I think that what I would define as supervision, the problem is, is that multicultural supervision implies that there is supervision and that there is multicultural supervision. And that the two are different and so it applies to that multicultural supervision is the only time[s] we need to look at concepts of race, ethnicities, sexual orientation as opposed to when we look at supervision all those factors have to be taken into consideration.

The issue of whether there is a difference in practice between supervision and multicultural supervision is something that I have continued to ponder throughout the process of conducting this research and summarizing my findings. In my own endeavors of learning from the experiences of the supervisors who participated in this study I have been influenced as well as inspired by their words and have personally elected to adhere to the belief that this area of expertise is reflective of “multiculturally competent supervision” instead of viewing multicultural supervision as a somewhat unique topic.

One of the supervisors who participated in this study has published in the area of multicultural supervision and a couple of supervisors have been very active constituents
in the Association for Counselor Education and Supervision. All of the participants in this study have enhanced the quality of training and client care through their commitment to knowledge-building in their personal development as well as in fostering this spirit in the supervisees that they work with.

An important question I asked while summarizing the study’s conclusion is, “How does knowledge translate into feasible training goals?” Knowledge can be fostered through counseling psychology and counselor education programs’ coursework that is purposeful in increasing students’ knowledge about their own cultural group as well as others. Knowledge about multicultural issues should not be isolated to a few classes, but needs to be infused into all of the coursework and training experiences of the students, staff and faculty. Multicultural competence begins with the instructors and other training professionals. A department would not endorse a professor teaching a testing and evaluation class without the instructor having formal coursework on the topic (at least three to four classes) as well as applied expertise in the area. This same type of standard and accountability should also be given attention when examining the nature of multicultural knowledge-focused coursework and training didactics.

In training, it is important for clinicians-in-training to understand that diagnosis may vary according to different clients’ cultures and contexts. A few of the supervisors in this study stressed that they make a purposeful effort when working with their supervisees to help them understand the role that culture plays in diagnosis. As mental health practitioners in the United States, the reality is that we are reliant upon the Diagnostic and Statistical Manual of Mental Disorders for assessment and treatment planning. During my master’s program as well as during a part of my doctoral training, I
was quite resistant to the idea of looking at a client from the perspective of this widely used text. One of my clinical supervisors on internship helped me understand that when clients seek out the support of a counselor or psychologist, they are looking for an answer to what is happening to them in their lives and what is the reason behind why they have been feeling depressed, for example. He stated, “When you go to your physician because you are not feeling well you are looking for this person to help you understand what is wrong and how it can be ameliorated. If they don’t give you an answer, you will go to someone else. These words have remained with me and have positively influenced the manner in which I have grown as a future counseling psychologist.

The Diagnostic and Statistical Manual is a helpful tool, but it is important to recognize the fact that the person sitting in front of you as a counseling professional has unique experiences and feelings that have influenced their lives. They do not want to necessarily be diagnosed and it is critical to acknowledge the fact culture plays a fundamental role in an individual’s experiences and presentation. In addition, one must possess knowledge of how one’s culture or adjustment to a different culture may be impacting their well being. An example of this was eloquently described by Shari,

I think part of knowing that person and the context is explained with the supervisee the range of possible reactions and to see where that person fits that in fact that given for example if someone’s reaction by an outlined traditional DSM [diagnosis] would call them paranoid, but if they are fleeing from a country because they have had political persecution their behaviors are absolutely adaptive. So part of the supervision is sort of educating that spectrum to the supervisee but also helping them with their clients saying well now you are in a
different context. What are some of the behaviors that are really continuing to work for you and some just really aren’t so it’s really being able to figure out different ways of conceptualizing and giving choices, not only to the supervisee but how it gets translated to the client.

A few of the supervisors emphasized the fact that although one may be a member of a minority group, this does not translate into extensive knowledge nor the ability to effectively work with people from one’s own reference group or that of others. Maria shared the value of learning about your own culture and not solely relying on one’s own personal background to have knowledge and build rapport with clients:

My dad is Black and my mom is White, so I have been exposed you know [to a] sort of multicultural melding all my life and I fancy myself pretty comfortable in this environment [of counseling] and found that I didn’t help the bi-racial kid any more than anybody else could you know I wasn’t better suited for working with them so I had a lot of those experiences…

Christina shared how she seeks to increase the multicultural competence of all of her supervisees, and makes a concerted effort to increase ethnic minority supervisees’ knowledge of the types of issues they will encounter in practice:

…[students of color] hear that they are going to encounter a predominantly White population of students who many of them are raised in the Mormon church and don’t have much exposure to people who are of a different culture and have been protected from the world and so how is that going to be in helping to prepare them for example for dealing with racism on the part of clients…I think it’s real easy to
sort of think that students of color have it together about multicultural stuff, and
that’s of course they have not been taught anymore except from life experience.

As with awareness, having thorough knowledge about multicultural issues and
populations begins at home with oneself. Each person has a culture and when one has
appreciation for his or her own background this knowledge will serve as a foundation for
understanding the backgrounds of others. Knowledge can be achieved through readings,
coursework, and meeting people. However, as with all of the multicultural competencies
it is a personal lifelong endeavor that speaks to the richness of human nature.

Skills

Skills are those strategies that supervisors employ in supervision to thoughtfully
explore and address multicultural skills in supervision and training. From my
observations as the researcher, these skills are largely based upon the supervisor’s grasp
of how different strategies also apply to the nature of counseling. The great question I
ask at this juncture in the research is, “How do skills translate into feasible training
goals?” One of the primary responsibilities of counseling psychology and counselor
education training programs is to ensure that students have successfully completed course
requirements, as well as endorse their ability to conduct counseling in a competent and
ethical manner. Behaviorally-related skills in the field have focused on such areas as a
supervisee’s ability to establish rapport with a client, complete an intake interview,
develop working goals collaboratively with a client, etc. While these areas may be
assessed on an ongoing basis, they are more structured during a formal evaluation. In
this study, all of the supervisors reported that their respective places of practice utilize an
evaluation form with an area specifically designed to address multicultural competence.
However, what was unclear was exactly how multicultural skills were being assessed, especially according to varying developmental levels and degrees of counseling let alone multicultural counseling experience.

A few of the supervisors in the study explained that one of their challenges of training their supervisees’ multicultural competent skills are due to the fact that their students, institutions, clientele, and greater communities are largely White, Christian, heterosexual, middle to upper-class. While there is diversity within this subculture, the supervisors expressed concern about these factors may impact training experiences and ability to meet the needs of culturally different clients. These are valid concerns that are easier to explore than to solve. Some helpful strategies from my own experience as well as from the supervisors who participated in this study first begin in the training program itself. The training faculty can exemplify diversity themselves with responsive recruitment efforts as well as the messages they convey about their respect for multicultural research and training. Another helpful strategy for enhancing multicultural skills development is among the student body itself. At the University of Georgia, for example, I was one of four women of color in my class of seven individuals. Over the course of years the Department has made a concerted effort to attract and recruit students from underrepresented groups. Learning from peers was a critical aspect of my training experience that was further enhanced by the diversity among us.

Training programs may also encourage their students on practicum and internship to seek counseling experiences that will enhance their skill competence in working with a diverse clientele. Supervisors can inspire supervisees to think outside the box during their meetings by moving outside of comfort zones, exploring other ways of being while
still experiencing the safety of learning and acquiring skills in training. Our professional
codes of ethics require that a professional practice within the scope of his or her
competence and seek training in areas that he or she may be lacking before practicing
independently. If one is required to have substance abuse training to provide substance
abuse intervention or have couple counseling training prior to treating couples, the same
notion of competence should also apply to the complex nature of multicultural
counseling.

The multicultural competencies was described by the participants as being a
fundamental aspect of their supervisory practice. Development of one’s awareness,
knowledge and skills was recognized as being a part of the working alliance. Another
important aspect of supervision, parallel process, was also shared by the participants
through their conscious understanding about the layering of relationships and the
potential for the emergence of multicultural issues in the supervisory and counseling
relationships. In addition, the supervisors encourage supervisees to be aware of multiple
contexts of their assumptive worlds.

Implications for Future Research

The study of multicultural supervision is a relatively new area of inquiry. As the
face of the United States continues to change and the professions of counseling
psychology and counselor education make a concerted effort to train supervisees in
providing counseling services to a diverse clientele this area is likely to be given
increased attention. There is no concrete manner that one can engage in multiculturally
competent supervision, but research in this important area of multiculturalism and
training can inform supervisors of strategies that can be employed in their individual work and activism.

There are numerous potential extensions of this study that would contribute to a greater body of literature addressing multicultural supervision. First, as a future counseling psychologist I value the nature of the rich nonverbal information that is provided in direct, one-on-one contact. However, due to the broad demographic locations of the participants who were a part of this study as well as various limitations of the researcher to travel across the country, it was impossible to interview all of the participants in person. All of the interviews were audio recorded and the participants’ voices were the most invaluable part of this study, but in-person interviews would be the most preferred strategy in conducting research about the experiences of multiculturally competent supervisors.

Second, this study relied upon the nomination of clinical supervisors as being multiculturally competent by current and previous supervisees as well as the self-reports of how multiculturally competent supervisors conduct multicultural supervision. It would be helpful to acquire observations of these supervisors practice of multicultural supervision by either direct observation or video tapes that are reflective of their actual practice of conducting multicultural supervision. By extending the research questions to include this type of information, data would be available about how the supervisees experience their supervisors when addressing multicultural issues in supervision. This information would also provide insight into how various counseling and supervision theoretical orientations of the participants look in practice when exploring multicultural issues with supervisees.
Third, this study could be extended to include a larger quantitative analysis that would include available measures of multicultural competence as well as supervisory competence. A mixed qualitative-quantitative method approach may also be a great method to further probe how one’s degree of multicultural competence impacts supervisors’ ability to conduct supervision. The questions proposed in this study could be answered with the use of current assessment instruments and new measures specifically designed to assess the nature of multicultural supervision practice beyond information solicited in self-reports.

Fourth, the emerging themes of this qualitative study examining multicultural supervision included awareness, knowledge, and skills. However, the particular competencies were not specifically explored. Instead, I opted to provide a semi-structured interview format that was more inclusive of the participants’ professional and personal experiences rather than directly restricted their responses to outlined categories. Future studies may want to consider what sort of information would be solicited from a more structured interview exploring multicultural competence among clinical supervisors.

Fifth, supervisee perceptions and experiences in multicultural supervision were not directly addressed in this particular study. A requirement of this study was that previous and current supervisees nominate supervisor they have had the opportunity to directly work with and that they perceived as being multiculturally competent in their work. However, what factors that contributed to their supervisors’ multicultural competence was not explored. While the clinical supervisor serves as an important model in helping supervisees bridge multicultural counseling theory into practice, future
research in this area would benefit by including the voices of supervisees who have benefited from the practices of multiculturally competent supervisors.

Sixth, Ponterotto and Alexander (1995) suggested that a multiculturally competent training program would possess multiculturally competent supervisors with experience in the areas of multicultural counseling and therapy. An interesting study would be to identify actual training programs that exemplify promise in the training of multiculturally competent counseling psychologists and counselor educators and interview the clinical supervisors about their ability to discuss and process multicultural issues in supervision. Model programs for multicultural competence may provide greater insight into reliable mechanisms that may be used to evaluate the multicultural development of supervises as well as supervisors.

Lastly, during the nomination process for this study I received countless inquiries from current and previous pre-doctoral interns who were interested in nominating non-counseling psychologist and counselor educator supervisors. Many people wanted to nominate clinical psychologists and social workers who provided multiculturally competent supervision. It is important for future research to consider how other helping professionals conduct multicultural supervision.

Epilogue

I began this process of research on multicultural supervision with my own thoughts and ideas about what multicultural supervision may look like in practice. Through conversations with the supervisors who participated in this study I have learned that translating multicultural competence into supervision and training goals is a challenging, yet feasible task. Through my openness in listening to the experiences and
expertise of the supervisors I have provided clarification for myself on this issue and hope I have been able to provide some light into this important area of training not only for clinical supervisors, but also training directors and others who are committed to the comprehensive training of counseling professionals in the current millennium.

Seeking multicultural competence within oneself is a lifetime goal that requires a great deal of self-reflection, openness to ambiguity, and a passion for the human experience. As I leave this research project that has inspired me to examine my coursework and clinical training over the course of my graduate school study, I possess a greater appreciation for the leaders in the multicultural movement who have struggled to ensure that the multicultural competencies received a proper voice in our profession instead of being treated as if it were a peripheral issue to be attended to. I am indebted to the groundwork in multicultural counseling, multicultural supervision, and especially those persons who have advocated for the voices of underserved populations that helped make this research possible.
REFERENCES


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APPENDIX A

FINAL INTERVIEW PROTOCOL
Final Interview Protocol

Thank you for your interest and consent to participate in the study titled, “Multicultural Supervision: A Qualitative Examination of Multiculturally Competent Counseling Psychologists and Counselor Educators”, which is being conducted by myself and under the direction of Dr. Pamela Paisley at the University of Georgia. I have received your consent form and demographic survey. Do you have any questions before I turn on the recorder to begin the interview?

As a multiculturally competent supervisor, how do you define multicultural supervision? How do you operationalize the multicultural competencies into your supervisory practice? What sort of purposeful activities do you engage in with your supervisees when exploring multicultural issues in supervision?

Do you differentiate between general counseling expertise and multicultural counseling expertise? If so, how?

What sorts of experiences have contributed to your ability to conduct multicultural supervision?

How do you evaluate supervisees’ in their ability to provide counseling services to a diverse clientele?

Discuss follow up procedures for transcription and member checks. Thank participants!
APPENDIX B

LETTER TO CURRENT AND PREVIOUS SUPERVISEES’ REGARDING
NOMINATION CALL FOR MULTICULTURALLY COMPETENT
SUPERVISORS
Nomination Letter to Interns

My name is Marla Bennett-Marley and I am a counseling psychology doctoral candidate at the University of Georgia. I am currently in the process of conducting research for my dissertation which is titled, “Multicultural Supervision: A Qualitative Examination of Multiculturally Competent Counseling Psychologists and Counselor Educators”, under the guidance of Dr. Pamela Paisley. The purpose of my study is to explore the experiences of highly multiculturally competent clinical supervisors and how they translate multicultural theory into supervisory practice.

You are being invited to nominate a clinical supervisor you have worked with during your doctoral training whom you consider to be highly multiculturally competent in his/her supervisory practice. For the purpose of this study, a multiculturally competent clinical supervisor is defined as a professional who possesses the awareness, knowledge and skills to address and explore all aspects of human diversity including, but not limited to dimensions of race, ethnicity, sex/gender, sexual orientation, social class, age, ability/disability, immigration status, language, etc. in counseling and supervision.

The nomination process is quite simple. Please provide the nominee’s full name, telephone number, and email address to be considered for this study examining the practices of multiculturally competent clinical supervisors. This information may be emailed to me. Thank you very much in advance for your time and consideration in assisting us with this study.

Best Regards,
Marla Bennett-Marley, M.C.
Counseling Psychology Doctoral Candidate, The University of Georgia

Pamela Paisley, Ed.D.
Associate Professor, The University of Georgia
APPENDIX C

LETTER OF INVITATION TO NOMINATED MULTICULTURALLY COMPETENT COUNSELING PSYCHOLOGISTS AND COUNSELOR EDUCATORS WHO CONDUCT SUPERVISION
Letter of Invitation to Participate to Nominated Multiculturally Competent Counseling Psychologists and Counselor Educators

Dear Sir or Madam [insert name of nominee here],

Hello, my name is Marla Bennett-Marley from the University of Georgia Department of Counseling and Human Development Services. I am conducting my dissertation study approved by the IRB of UGA titled, “Multicultural Supervision: A Qualitative Examination of Multiculturally Competent Counseling Psychologists and Counselor Educators”, under the direction of Dr. Pamela Paisley.

The purpose of this email is to congratulate you for being specifically nominated and recognized as a multiculturally competent clinical supervisor by one of your supervisees to participate in this study. The goal of the research is to understand multicultural supervision from the perspective of persons who have been nominated as a highly multiculturally competent clinical supervisor by previous and current doctoral-level interns. Implications for multicultural supervision and training will be drawn from this study. Participants are being requested to meet the following criteria below:

1) Licensed psychologist or counselor educator for at least two years
2) Member of the American Psychological Association and/or American Counseling Association
3) Highly multiculturally competent which is defined as a professional who possesses the awareness, knowledge, and skills to address and explore all aspects of human diversity including, but not limited to dimensions of race, ethnicity, sex/gender, sexual orientation, social class, age, ability, immigration status, and language in counseling and supervision
4) Actively involved in multicultural research, training and advocacy
5) Currently involved in clinical supervision work

The data collection procedures are the following: As a participant and with your written consent, you will be asked to participate in an audio-taped interview. Questions about your philosophy of supervision and application of multicultural competencies in supervision practice will be requested. No risks and no discomforts/stresses are expected for participating in this study. The interview can be completed at a time convenient to your schedule and is estimated to take thirty to forty-five minutes.

I will follow-up with a phone call to personally discuss the research with you. Please feel free to email me at _____ or call me at _______ with any questions. I sincerely look forward to talking to you and again would like to congratulate you for being recognized as a multiculturally competent clinical supervisor in the counseling profession.

Best Regards,

Marla Bennett-Marley, M.C., Doctoral Candidate, Researcher
Consent Form

I agree to participate in a research study titled, “Multicultural Supervision: A Qualitative Examination of Multiculturally Competent Counseling Psychologists and Counselor Educators”, which is being conducted by Marla Bennett-Marley, M.C., Department of Counseling and Human Development Services, The University of Georgia, under the direction of Pamela Paisley, under the direction of Pamela Paisley, Ed.D., Department of Counseling and Human Development Services, The University of Georgia, (706)542-4142. I understand that my participation is entirely voluntary; I have the right to withdraw my consent at any time without giving any reason, and without penalty. I can ask to have information related to me returned, removed from the research records, or destroyed.

The following has been explained to me:
The purpose of this research study is to understand multicultural supervision from the perspective of persons who have been nominated as “highly multiculturally competent clinical supervisors in the fields of counseling psychology and counselor education” by doctoral-level interns. Implications for multicultural supervision and training will be drawn from this study.

The research procedures are as follows:
As a participant I will be asked to complete a demographic background questionnaire, including items related to my professional background and experiences. I am also being asked to participate in an audio-taped interview regarding my philosophy of supervision and application of multicultural competencies in supervision practice. Completion of the survey and the interview is estimated to take approximately one hour to complete. In order to increase the confidence in the results of this study and help other members recognize the accomplishments of selected leaders in multicultural supervision, my identity and the results of my participation will be made public. No risks and no discomforts/stresses are expected for participating in this study. The semi-structured interview questions are straightforward and no deception will be used to elicit responses.

The researcher will contact me via phone and/or email within one month of my interview to ensure that the interpretation of my words is consistent with the meaning I intended. I have the option to participate in member checks of my interview that is estimated to take about thirty minutes to complete. The audio tapes will be kept indefinitely. Internet communications are insecure and there is a limit to the confidentiality that can be guaranteed due to the technology itself. However once materials are received by the researcher, standard confidentiality procedures will be employed. The only persons who will have access to my complete interview transcripts are the researcher, research advisor, and the School Research Group at the University of Georgia. Information derived from the study will not be used for evaluation purposes. The benefits I may expect from my participation in this study is that the results will help to increase the profession’s research and awareness of how multicultural competencies may be applied in supervisory practice.
The researcher requests my permission in publishing my name. My identity will remain confidential and will only be disclosed with my permission and if required by law. My name may be used in research and in publications. I consent to the use of my name. [Please initial one of the following below]

Yes __
No __

The researcher will answer any further questions about the research, now or during the course of the project, and be reached by email or telephone at ____

My signature at the end of this form indicates my consent to participate in this study and have my interview audio recorded. I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

Marla Bennett-Marley  Signature  Date
Name of Researcher  [Telephone number, email]

Name of Participant  Signature  Date
Please Print

*Please sign both copies, keep one and return one to the researcher in the self-addressed stamped envelope to Marla Bennett-Marley, [address] prior to the scheduled interview date.

Additional questions or problems regarding your rights as a research participant should be addressed to Christina A. Joseph, Ph.D. Human Subjects Office, University of Georgia, 612 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; Email address IRB@uga.edu
APPENDIX E

PARTICIPANT DEMOGRAPHIC FORM
Multicultural Supervision Study Demographic Information Survey

1.) Name _____________________

2.) Sex: Male Female

3.) Race/Ethnicity: _________________

4.) Age: 30-34 40-44 45-49 50-54 60-64 65+

5.) Professional Affiliations:
   __ American Psychological Association
   __ American Counseling Association
   __ Others-please specify: ______________________________

6.) Are you a licensed psychologist? If yes, how many years have you been licensed? ____

7.) Number of years in counseling profession: ____

8.) Number of years providing counseling supervision: ____

9.) Educational Background:
   __ Doctorate    ___ Master’s
   Major: _________________  Major: _________________
   Institution: ______________  Institution: ______________

10.) Counseling Theoretical Foundation: _______________________

11.) Supervision Theoretical Orientation: _______________________

12.) What setting best describes your place of practice/supervision?
   __ University Counseling Center
   __ Community Mental Health Clinic
   __ Hospital
   __ Correctional Facility
   __ Military
   __ Primary/Secondary School
   __ Other: please describe setting ___________________________

13.) What age group does work setting primarily serve? (check all that apply)
    Children (0-12 y.o.)
    __ Adolescents (13-17 y.o.)
    __ Young adults (18-35 y.o.)
    __ Middle aged adults (36-64 y.o.)
    __ Elderly (65 y.o. and above)
14.) What areas of diversity are most common among the clientele your setting serves? (check all that apply)

__ Racial/ethnic diversity  __ Language
__ Immigration/nationality issues  __ International student issues
__ Gender issues  __ Sexual orientation
__ Physical disability  __ Learning Disability
__ Age  __ Religion/spirituality
__ Social class  __ Other: please describe
__________________