

Multicultural Supervision and Black Female Counsellors

by

Jenica A. Wilson

Paper submitted in partial fulfillment of the requirements for the degree of

Master of Counselling
in the
Division of Arts and Sciences

City University of Seattle
2024

This paper is accepted as conforming to the required standard
November 2024

Christine Mhina, PhD
Jason Walker, PhD
Co-Supervisors
City University of Seattle

Acknowledgements

I would like to express special thanks to several individuals in my life. First, I would like to thank my parents and my sister for supporting me through my educational journey and celebrating my accomplishments. I am grateful to have a wonderful extended family as well who supported my self-care throughout this capstone process. Second, I would like to thank my supervisors for encouraging me to work through my own challenges while I wrote this paper. Specifically, I would like to thank my clinical supervisor, Tanya Mah, who encouraged me to tackle my goals. Additionally, I give my best wishes and appreciation to my capstone supervisor, Dr. Christine Mhina, who helped me through every step of the process of writing this paper. Last, I must acknowledge the support that I received from my peers and friends, all of whom created safe places for me to discuss my challenges and successes throughout my academic career.

Abstract

The literature review in this capstone paper addresses the dynamic between Black female supervisees and supervisors. The author researched Black women's experiences in supervision to fill a gap the current literature on the topic. Little research exists on the effect of the supervision dynamic on Black women. The research question for this literature review is "In what ways do supervisors' and supervisees' dynamic relationships impact Black women in counselling supervision?" The major findings include the following themes: the skewed power dynamics in supervision, the inference of metastereotypes in supervision, the internalisation of stereotypes, the experience of microaggressions in supervision, and cultural humility in supervision as a panacea. This study shows that Black women in counselling supervision risk multiple adverse effects from the supervision dynamic. The author makes recommendations for aspiring supervisees and supervisors to mitigate these challenges. The author also recommended relational-cultural theory, strength-based supervision, and an ecological-systems approach to future practice in the supervision of Black women. The study concludes with clinical recommendations for practice, future research questions, and a reflective statement.

Keywords: *Black women, clinical supervision, intersectionality, critical race theory, microaggressions, power dynamics*

Table of Contents

Chapter One: Introduction.....	6
The Unique Challenges of Black Women	6
Black Women in Counselling Psychology	7
Multicultural Counselling Supervision	8
Multicultural Counselling Supervision with Black Women	9
Supportive Supervision Practices for Black Supervisees.....	11
Problem Statement	12
Significance of the Study.....	13
Theoretical Framework.....	14
Definition of Terms.....	14
Researcher’s Positionality Statement.....	15
Overview of the Paper	17
 Chapter Two: Methods of Literature Search.....	 18
Search Strategy	18
Selection Criteria	19
Evaluation of Significant Studies Reviewed	19
Challenges Encountered During the Literature Search Process	20
Significant Limitations in Research	20
Sampling Issues	20
Scarcity of Data	21
Research Methods.....	22
Focus on Negative Experiences.....	22
Risk of Retraumatization	23
 Chapter Three: Literature Review	 24
Chapter Overview	24
The Skewed Power Dynamics in Supervision.....	24
Reward Power in Supervision.....	26
The Presence of Authoritative Supervision and Coercion	27
Responsibility to Broach Conversations on Intersectionality	28
The Dereliction of Cultural Competence Through Mentorship.....	29
The Influence of Metastereotypes in Supervision.....	31
The Internalisation of Stereotypes	32
The Experience of Microaggressions in Supervision	33
Fears Following Microaggressions	35
Cultural Humility in Supervision as a Panacea	37
The Negligence of Self-Care	39
Summary of Findings.....	41
 Chapter Four: Application to Clinical Practice.....	 43
Applications for Aspiring Practitioners	43
Utilising Self-Advocacy to Seek Supervisors With Cultural Humility	43
Seeking Mentorship and Affinity Groups	44

Prioritising Self-Care	44
Applications for Aspiring and Current Supervisors	45
Showing Cultural Humility in Supervision	45
Encouraging Self-Care	46
Advocating for Marginalised Groups	47
Recommendations for Clinical Practice	47
Relational-Cultural Theory	47
Strength-Based Supervision	48
Ecological Systems Approach	49
Chapter Five: Recommendations and Conclusions	50
Take-Home Message.....	53
Recommendations for Future Research Questions	53
Recommendations for Research Practice	54
Reflective Statement	55
Conclusion	55
References	56

Multicultural Supervision and Black Female Counsellors

Chapter One: Introduction

Professional environments have underrepresented Black women for centuries, especially those in high-status jobs (Davis, 2023). Additionally, Black women experience the daily stressors that are associated with a racial identity, a highly racist background (Dupiton, 2019; Hall, 2018). This subjects them to the misogynistic experience of being racialised women (Dupiton, 2019; Green & Burton, 2021). Challenges with discrimination, stereotypes, and a lack of representation are present in the everyday as well as the professional lives of Black women (Spates et al., 2020). In recent years, the field of psychology as a whole has largely underrepresented Black women (Dupiton, 2019). In addition, research on Black women's experiences in counselling supervision is lacking (Dupiton, 2019). The limited understanding of the experiences of women of colour in counselling supervision hinders both supervisors and supervisees. Thus, in the current study the author examines the experiences and needs of Black women in counselling supervision.

The Unique Challenges of Black Women

“Black Women are considered a unique population because of their distinctive experiences of double oppression via the intersection of their gender and race” (Davis, 2023, p. 2), which means that they are subjected to gendered racism in various ways (Dupiton, 2019; Green & Burton, 2021; Spates et al., 2020). Researchers have used the term *misogynoir* to explain the specific gendered racism that Black women face (Cook, 2020; Davis, 2023). Some forms of misogynoir include underrepresentation in high status jobs, microaggressions, and the expectation of inferiority (Davis, 2023). This means that others assume that Black women are not as educated as their peers or are more predisposed to committing unlawful activities (Davis,

2023). Additionally, others assume that, based on their race, their place of origin is different. These prejudiced ideas can cause Black women to feel alienated from those around them, and these experiences can lead to struggles with mental health.

Various researchers have studied the link between Black women's health and well-being and challenges with microaggressions, stereotypes, and prejudice (Dupiton, 2019; Hall, 2018; Lieberman et al., 2023; Spates et al., 2020). Researchers have found that higher levels of discrimination affect the physical health of Black women (Jones et al., 2021; Lewis et al., 2017; Shell et al., 2021; Spates et al., 2020). These studies have uncovered changes in brain structures related to stress and emotional regulation from racial discrimination (Fani et al., 2021). The findings have evolved into the discovery that discrimination increases the symptoms related to posttraumatic stress disorder ([PTSD] Basma et al., 2021; Mekawi et al., 2021; Shell et al., 2021).

Researchers have found that Black women continue to experience gendered racism in the workplace (Dupiton, 2019; Wingfield, 2007). It is curious whether the findings are similar with regard to Black women in the field of counselling where the counselling and supervision space are included in the place of work. In the following section I discuss the importance of understanding challenges and outcomes of gendered racism for Black women in counselling.

Black Women in Counselling Psychology

Black women in counselling are not exempt from the challenges related to gendered racism that I cited above (Dupiton, 2019; Shell et al., 2022; Shell et al., 2021). Studies have shown that discrimination can occur within the counselling space as well (Shell et al., 2021). Clients attend sessions with their own preconceived biases that affect their views of their therapists, and Black female therapists risk increasing the likelihood of experiencing mental

health challenges when they are exposed to race-related stressors (Shell et al., 2021). These stressors can stem from clients' presentation with their experiences with gendered racism or counsellors' own experiences with misogynoir (Shell et al., 2021). Ultimately, exposure to gendered racism increases the likelihood that Black female therapists will burn out and have trauma symptoms (Brown et al., 2024; Shell et al., 2022; Shell et al., 2021). Oftentimes, research and ethical guidelines highlight that burnout is a signal of clinical impairment (Brown et al., 2024; Canadian Psychological Association [CPA], 2017), which can negatively affect the well-being of their clients (Brown et al., 2024). Brown et al. (2024) explored how Black therapists cope with gendered racism and burnout and found that social support through mentorship and community organisations are helpful resources. Additionally, being mindful of their locus of control and resilience is beneficial (Brown et al., 2024). Although it is helpful that researchers have explored the challenges and coping strategies of this population, it is interesting that counsellors have not identified supervision as a protective factor as well.

Multicultural Counselling Supervision

Multicultural counselling supervision promotes information and frameworks that enable individuals to consider the multiple factors that affect them in clinical settings. Kemer et al. (2022) defined *multicultural supervision* as “the process through which supervisors can support examining attitudes and beliefs, knowledge, skills, and actions regarding singular and multiplistic privileged and marginalized identities” (pp. 2–3). This means that multicultural counselling supervision highlights and facilitates conversations on various factors such as race, culture, ethnicity, and gender (Wilcox et al., 2023). Despite this, it is unclear in the research how supervisors address these factors, especially in conjunction with the intersectional factors that support the needs and experiences of individuals such as Black women.

Supervision is an ideal environment in which to address intersectionality-related challenges and revelations (Tarshis & Baird, 2021). Intersectionality is a prominent consideration in the exploration of multicultural competence in supervision, especially for those who hold intersectional identities, such as Black women. Conversations on intersectionality enable supervisors and supervisees to reflect on how their intersecting identities shape their perspectives (Green & Burton, 2021). Within this space counsellors and their supervisors can explore various topics such as client relations, identity, and ethical dilemmas. Supervision is often a crucial part of the process of becoming and maintaining the position of counsellor (Mitchell & Binkley, 2021). In the following sections I will explore multicultural counselling supervision as it pertains to Black women.

Multicultural Counselling Supervision with Black Women

Researchers have noted that, in counselling supervision, Black women face exceptional challenges (Dupiton, 2019; Green & Burton, 2021; Hall, 2018), including struggles with identity, self-suppression, and vulnerability in supervision (Davis, 2023; Dupiton, 2019; Green & Burton, 2021; Hall, 2018). This often occurs because of the tendency of Black women to “present a version of themselves to the world that is deemed more acceptable” (Dimes, 2023, p. 3). One way that they do this in supervision is through code switching (Dupiton, 2019), which Dimes (2023) defined as a “conscious and deliberate process of shifting one’s worldview, language, and/or cultural behaviors” (p. 3). However, Dimes also noted that Black women use it as a survival tool in the workplace (Dimes, 2023). In counselling supervision, code switching can involve wearing a “mask” to mitigate challenges in this environment (Dupiton, 2019). However, this leads to challenges for Black women who want to explore their authentic selves within supervision.

Psychotherapists no longer believe that their role is detached from their personalities and identities (Dupiton, 2019). From this belief, Harry Aponte (2022) developed the concept of the *person-of-the-therapist* (POTT), which is an approach that supervisors can use to train their supervisees (Aponte, 2022). The main goal of this approach is to acknowledge that the therapists should include their personalities and identities in their clinical practice (Aponte, 2022; Kissil & Niño, 2017). This requires that therapists be in touch with themselves through self-understanding and self-acceptance (Aponte, 2022). When they are able to do so, they become *authentic therapists* (Dupiton, 2019) who are able to be mindful of their real self in the relationship with clients and their supervisors. Given the challenges that Black women face, it is questionable whether counsellors who hold the identity of Black and female are authentically exploring their POTT dynamics in supervision (Dupiton, 2019). Thus, if they do not integrate POTT into their counselling supervision, it is uncertain whether Black female counsellors believe that they can present authentically in the supervision space.

Researchers have yet to uncover the effects of masking and code switching on Black women in the supervision space. Black women might present a version or diminished parts of themselves to fit into the counselling space (Dupiton, 2019), which leaves them unable to truly express concerns related to their authentic identities (Dupiton, 2019). It is unclear from the current literature how to resolve this discomfort when it occurs in supervision. However, various researchers have noted that it is ethically responsible for the discussion of culture to occur within the supervision space (Zoricelis, 2019). Thus, changing and hiding parts of one's culture might not allow this to occur. Research on what supervisors and supervisees can do when this occurs to promote a conversation on culture would be useful. Researchers have lacked a clear understanding of how to apply this in supervision with intersectional factors in mind. This gap in

the research makes it difficult for counsellors and supervisors to be culturally competent with regard to intersectionality (CPA, 2017), especially Black women, who face unique and concerning challenges.

Supportive Supervision Practices for Black Supervisees

Supervisors must be sensitive to the impact of their actions and inaction on others (CPA, 2017). Supervisees who hold intersectional identities require supervision that complements their intersectional identities (Tarshis & Baird, 2021). Without this, they risk having to deal with cultural misunderstanding, professional-development barriers, and diminished mental health (Dupition, 2019), which can subject them to an environment that becomes a microcosm for workplace racism (Davis, 2023), and supervisees risk discrimination in the supervision space as well as in the therapeutic space. The research demonstrated a gap in the understanding of when and how this occurs, and little information is available on what supervisors and supervisees must do when discrimination and discomfort arise in the supervision space.

Supervisors engaged in multicultural counselling with Black women have note a couple of considerations for this population (Butler-Byrd, 2010; Sawyer, 2023). Dr. Holly Sawyer (2023) emphasised that conversations on race as part of identity is an essential conversation between supervisors and supervisees. This facilitates conversations on race, gender, microaggressions, and multicultural counselling. This first step leads to open conversations, exploration, and education between supervisors and counsellors and enables supervisors to support and educate their supervisees through microaggressions, and how to determine a helpful coping mechanisms (Sawyer, 2023). In addition; Sawyer encouraged supervisors to “develop their own style of cultural inclusivity that includes training, learning from your own experiences, developing new knowledge, and understanding what the supervisee–supervisor relationship can

offer from persons that do not look like you” (para. 10). Furthermore, supervisors have reported the positive influence of incorporating critical and decolonised methods into the process (Butler-Byrd, 2010) to move away from Eurocentric models and embrace culture within the supervision framework (Butler-Byrd, 2010).

In this study I draw attention to the experiences of Black women counsellors in supervision. Current research has not presented enough information on what Black women need to feel supported in counselling supervision. Thus, it is helpful to review how race and gender create unique challenges for this population and how to empower, validate, and acknowledge the experiences of Black women counsellors in supervision. Thus, I will explore how the current literature has represented Black women with regard to counselling supervision.

Problem Statement

The supervision dynamic in a counselling setting is complex, hierarchical, and minimally understood. Although multicultural counselling supervision is intended to support the cultural identities of supervisees, little research exists on how counsellors support them by considering the intersectional factors (Kemer et al., 2022). In particular, it is unclear whether supervisors consider the needs of their supervisees in terms of intersectional factors. This gap in the research negatively impacts supervisees’ and supervisors’ experiences in the field. Given the uncertainty of the experiences of counsellors in supervision who identify as Black and female, in this capstone I review the literature on the topic to answer the research question: In what ways do supervisors’ and supervisees’ dynamic relationships impact Black women in counselling supervision? The purpose of this capstone is to understand the challenges and needs of Black women in counselling supervision to gain a better understanding of their experiences.

Significance of the Study

Throughout this research journey it was crucial that I recognize that the insights that I gain from this study have the potential not only to inform counselling supervision practices, but also to contribute to broader discussions on equity and inclusion within the mental health field (CPA, 2017, principle 11.9). Understanding the experiences of Black women can have practical implications for counsellors' education and training that can include the identification of specific strengths, challenges, and areas in which supervisors and supervisees can improve. Additionally, this research will better inform Black women on the effects of supervision on them. Furthermore, exploring ways to improve supervision for Black women is fundamental to improving intersectional competence in multicultural supervision (Tarshis & Baird, 2021).

Focusing on workplace dynamics such as supervision can improve clinicians' limited understanding of the hurdles that Black women face in counselling supervision. In turn, it also leads to more awareness in the field as a whole of the needs and challenges of Black women in supervision. The findings of this study have the potential to inform policymakers on how to adapt policies and procedures for counsellors who work with Black female supervisees. This can include more detailed practice guidelines for supervisees who seek supervisors. Additionally, the findings from this study can be helpful in curating supervision frameworks and processes that address intersectionality with regard to Black women. It can also help future practitioners to consider changes that they can make to their current supervision strategies to better support supervisees. With this study I aim to pave the way for more inclusive and supportive supervision environments to improve the professional growth and well-being of all practitioners, irrespective of their racial and gender identities.

Theoretical Framework

To address gender and race from an informed standpoint, I used critical race theory (CRT) as a theoretical framework to guide the analysis and synthesis of the studies that I reviewed. This study integrates CRT to highlight how race, gender, and power intersect in the counselling supervision dynamic (Creswell & Poth, 2017). CRT is helpful because it “emphasizes racial dynamics, especially the dynamics pertaining to marginalized racial groups” (Trahan & Lemberger, 2014, p. 115). CRT enabled my exploration of the research on how race and gender change the experiences of Black women in supervision. This framework acknowledges that personal experiences are intersectional (Creswell & Poth, 2017) and is appropriate given the population under study. In referring to CRT, Rankin-Wright et al. (2020) considered Black feminist perspectives in their current research. This is helpful because it enables readers to acknowledge historical perspectives as they pertain to Black women (Rankin-Wright et al., 2020).

Definition of Terms

Black women: self-identified or biologically stated female individuals who are usually of

African or Caribbean descent; whose skin tone is considered “Black,” or who assume the racial identity of “Black.”

Cultural humility: according to Upshaw et al.’s (2020) definition:

an others orientated stance that seeks to develop mutual partnership that addresses power imbalances with interpersonal respect, as well as life long commitment to openness to new cultural information, critical self-examination of cultural awareness and motivation to learn from others. (p. 278)

Gendered racism: a mixture of racism and misogyny directed towards individuals who are both women and persons of colour:

Gendered racism, a term coined by Essed (1991), describes the unique social inequities and oppression that occur at the intersection of racist perceptions/stereotypes and gender

roles. Gendered racism highlights the interconnected and complex experiences of oppression, when occupying two minority identities of being a woman and Black, and how those experiences are related to poor health outcomes (Lewis et al., 2017). (Cazeau-Bandoo & Ho, 2022, p. 5)

Internalisation: individuals' acts or infusion with certain beliefs or preconceived notions about themselves.

Intersectionality: "Crenshaw (1991) introduced intersectionality in her work exploring how Black women experienced oppression based not only on their raced experiences, but also through gendered and classed experiences" (Burrell-Craft, 2020, p. 12).

Microaggressions: acts, statements, or mannerisms that reflect stereotypical notions about other individuals based on their race, gender, age, sexuality, religion, and/or class.

Stereotypes: the judgemental perspective that a group of people act, live, and conduct themselves in a manner that is often an oversimplification or falsity of their true experience.

Researcher's Positionality Statement

CRT requires that researchers acknowledge their own biases, identity, and power within their studies (Creswell & Poth, 2017). As a result, I must acknowledge my biases and perspectives as a Black woman who is currently involved in the counselling-supervision process. I have experience as a Black female client in counselling and as a Black therapist in training, and I have had opportunities to engage in multiple working alliances with supervisors. Despite my own experiences, I am aware that feeling comfortable within the supervision space is not always the reality for all supervisees. Thus, it was important that I ensure that I did not base my reflections on the literature on my own experience. I needed to remain open minded about the experiences of others and competent with regard to the challenges that Black women face in

counselling supervision and within the therapy space. To mitigate potential confirmation bias, I explored literature that offered differing opinions and experiences.

Given that I care deeply about the experiences of other counsellors in the field, I might also have a selection bias toward the experiences of supervisees rather than supervisors, especially because I lack the training and experience to be a supervisor. I have not been in the role of supervisor and thus lack an understanding of the dynamic from this perspective; my role as a supervisee might have limited my understanding of counselling supervision. Therefore, my analysis of the research could have a limited perspective because I might have explored it from the perspective of a supervisee. To mitigate this, I attempted to acknowledge the supervisor's perspective.

My self-identity as a Black woman means that cultural biases could potentially have arisen. As a Black woman who has been subjected to discrimination, it is crucial that I be transparent in describing my own experience. Because I have experienced workplace racism in various contexts, these experiences might have led me to believe that all Black women's experience of supervision is similar. As a result, it was important that I be diligent in exploring content that might not have aligned with my point of view and that I acknowledge that my perspectives and the research context meant that the "research will necessarily be influenced" (Darwin Holmes, 2020, p. 3). Throughout the research process, I concentrated on the holistic expression of the experiences of others in the research. Thus I was mindful that the research would present similar and differing experiences from my own, and I presented them with equal value.

Overview of the Paper

In Chapter Two I discuss the research process for this capstone. Chapter Three includes the literature review, in which I present themes that emerge in the research. I used thematic analysis to review the current literature on Black women in counselling supervision. In Chapter Four I discuss how this information can be useful to aspiring practitioners, supervisors, and other Black women already in counselling supervision. Chapter Five concludes this capstone with a summary of the findings as well as future considerations for research.

Chapter Two: Methods of Literature Search

In this chapter I discuss the literature search process, including search strategies, selection criteria, the evaluation of significant research, challenges that I encountered during the process, and significant limitations of the research. I also explain the process that I used to select studies for review to be able to respond to the research question in a reliable way.

Search Strategy

I found the research that I selected for this capstone through databases and websites available to students and laypersons. This includes databases such as Google Scholar, PubMed, Ebook Central, SAGE Knowledge, PsychBooks, ProQuest, and PsychInfo + PsycArticles. I used the City University of Seattle Libraries to find the majority of the studies. I searched for studies between October 2023 and September 2024 and used the following search terms: *Black women* and *Black, Indigenous, people of colour (BIPOC) women*. Additionally, the environments that I searched included supervision and the workplace. Ideally, the search terms were related to the core topic of this capstone. Other terms that I used include *supervision dynamics*, *Black women*, *race*, *gender*, *counselling supervision*, *women of colour*, and *intersectionality*. I used additional terms that included synonyms and other identified themes such as *therapy supervision*, *mental health supervision*, and *power dynamics*. I also used specifiers: *cultural humility*, *cultural competence*, *self-care*, *supervisees*, *multicultural*, *feminist*, *frameworks*, *power*, *gendered racism*, and *microaggressions*. The articles that I acquired from these search combinations formed the basis of the studies that I determined appropriate to include in the literature review. From the range of studies, I was able to determine whether each was on topic by reading its abstract, the research questions, and the discussion. The studies that I found at the beginning of the search were easily accessible, and I utilised citations in them to locate others. Reviewing research cited

in the initial studies was helpful because it often led to the discovery of additional studies related to the research question.

Selection Criteria

In my search for studies I used specific inclusion and exclusion criteria, and the studies that I included met core terms related to the research topic. In my searches I combined various terms to find studies that fit the inclusion criteria in relation to the population of focus and the supervision dynamic. Given that few studies on Black women in counselling supervision exist, I included studies that were published between 1990 and 2024. The types of literature that I selected were both qualitative and quantitative studies; however, the majority of the studies that I reviewed were qualitative. I found few books on the topic. If I included novels, it was to define and analyse the core studies that I located. This was also the case for theoretical papers, conference papers, and dissertations and theses. I excluded few studies that were published before 1990, along with studies that did not include the population of interest—Black women in counselling supervision. I also did not include studies on other specific races and genders; however, if the researchers referred to supervisees as *BIPOC* individuals, I included them. I excluded studies focused on the counselling dynamic with Black women as clients or therapists because they did not touch on the supervision dynamic. Additionally, I excluded studies that were not in English.

Evaluation of Significant Studies Reviewed

Various researchers did not focus only on Black women in counselling supervision. Thus, it was essential that I include studies that focused on at least one intersectional factor, which meant that I included studies on the experiences of Black, BIPOC, and female supervisees separately to gather sufficient information on the topic. In the literature review I often highlight

the responses of participants who identified as Black women. Additionally, I was mindful that the findings on Black individuals or women in supervision are generalisable to Black women in supervision as well.

Challenges Encountered During the Literature Search Process

The literature search on the topic of Black women in counselling supervision was not robust, which I expected given the significant gap in the literature. Nevertheless, it was challenging to find studies that focused on this specific population. I had to broaden the literature on this topic to include POCs or women of colour. Researchers often focused on one factor in an individual's identity, such as race or gender. However, it was difficult to find research on race and gender combined. Another challenge was the accessibility of studies. Research that I could have utilised was often located behind a paywall or was accessible only to certain institutions. Although I requested some studies from the City University of Seattle Library, a handful of studies was inaccessible.

Significant Limitations in Research

Sampling Issues

The counselling space includes few Black women; thus, it was difficult to find studies that included participants who fit the criteria for the individuals whom I was researching. The sample sizes were therefore smaller, and the findings might not have been fully inclusive representations of the experiences of Black women in supervision. It might be argued that focusing on a particular group in counselling supervision is not necessary to address the effects of intersectionality in supervision. Nevertheless, most of the researchers recruited not only individuals who were Black women, but also individuals with specific experiences in counselling supervision. For example, Ebubedike et al. (2024) recruited Black women who had experienced

specifically microaggressions in their supervision by White supervisors. This decreased the number of Black women whom they could have recruited with differing experiences with microaggressions and supervisors who did not identify as White. Constantine and Sue (2007) used the same criteria in their study, although they noted that it was not their main intention. It is questionable whether the results from these studies would have shifted if the researchers had included individuals who did not have White supervisors. Both of these studies reflect a sampling bias in the research on Black women in supervision. Excluding Black women who have not experienced microaggressions increases the likelihood that this population has negative experiences. Additionally, research has shown a bias towards the likelihood that gendered racism occurs only in cross-racial dyads.

Scarcity of Data

Longitudinal studies on the experiences of supervisees are limited. The research currently provides only a small snapshot of Black women's experience of supervision. However, little information is available on how this affects them over time and how the situation changes for them throughout their careers. Researchers noted that the supervision dynamic and relationship can change over time (Ybrandt et al., 2016). The lack of longitudinal research leaves little room for evidence on the impact of supervision on Black female supervisees' development and change (Ybrandt et al., 2016) and has led to a deficit in the literature regarding the dynamic nature of the supervision alliance and its relation to intersectionality. The addition of longitudinal data would be helpful to determine how Black women develop their expertise and professional identity in supervision.

Research Methods

In examining the experiences of Black women in counselling supervision, various researchers utilised methods that have some limitations. Most researchers used qualitative methods, which is helpful given the population under study in this capstone. They often use qualitative research to give a voice to the voiceless (Roy & Uekusa, 2020). The literature search yielded articles in which the researchers used narrative, phenomenological, grounded-theory, and case-study approaches to their research. They often collected information from interviews, questionnaires, and scales. Collaborative autoethnography, a particularly interesting form of qualitative research, is a limitation of the research. Also known as *self-stories*, it is a qualitative research approach that enables researchers to use their own stories as data (Roy & Uekusa, 2020). Both Crumb et al. (2023) and Steward and Phelps (2004) used this method, which revealed challenges that other researchers have not often addressed because of the uniqueness of the experiences. However, the concerns are that it is a rather subjective way of conducting research and that it is difficult to generalise the findings from data that researchers collect in this manner. Additionally, the researchers are also taking on a dual role as the participants (CPA, 2017).

Focus on Negative Experiences

Researchers have rarely discussed positive and successful dynamics in supervision, apart from conversations on cultural humility. This has led to a lack of understanding of the positive experiences of Black women in counselling supervision and revealed the need to present successful experiences in the literature as well. Most researchers who specifically targeted Black women in counselling supervision concentrated on their issues with White supervisors, which has resulted in a gap in the research on the positive experiences of Black women in supervision,

especially if it is with supervisors with intersectional identities as well. Although I did not aim to explore only the negative experiences of Black women in supervision, the current literature on the topic skewed my research to also reflect negative themes in the supervision dynamic.

Risk of Retraumatization

As I discussed previously, research on Black women in supervision has often focused on gendered racism and the negative experiences of supervisees. This inquiry might serve as a caution to supervisees who have had traumatic experiences that it can lead to the risk of retraumatizing participants during the research process. However, it can be empowering to disclose challenges in supervision. It is questionable whether the researchers prepared for and were attentive to their participants' retraumatization and offered follow-up assistance if they needed it. The researchers noted that they warned their participants of the risks of participating in the study and asked them to sign informed-consent forms. I found a few indications that the researchers attempted to promote or protect the well-being of their participants (CPA, 2017). However, none discussed care for their participants after they had completed their studies. This is problematic because it leads to questions about the potential for harming participants in a study. Although the research benefitted the community overall, it would have been helpful if the researchers had discussed how they supported the participants afterwards.

In this chapter I have described the methods of my literature search that yielded studies for my literature review, which is the topic of the next chapter.

Chapter Three: Literature Review

Chapter Overview

In this study I sought answers to the research question “In what ways do supervisors’ and supervisees’ dynamic relationships impact Black women in counselling supervision? In this chapter I present the findings of my study from my synthesis and analysis of various articles. This literature review is a thematic analysis of the existing research and the key themes and subthemes that emerged and enhanced my understanding of the impact of the dynamics in supervision on the experiences of Black women in this environment. The themes include (a) the skewed power dynamics in supervision, (b) the influence of metastereotypes in supervision, (c) the internalisation of stereotypes, (d) the experience of microaggressions in supervision, and (e) cultural humility in supervision as a panacea.

The Skewed Power Dynamics in Supervision

The hierarchical nature of the supervision space, where power is inevitably skewed towards the supervisors, is a reminder to Black females that they are in a position of less power (Arczynski & Morrow, 2017; Bautista-Biddle et al., 2021; Ebubedike et al., 2024; Jangha et al., 2018; Nelson et al., 2006; Soni et al., 2022; Terepka et al., 2022; Thomas et al., 2019; Upshaw et al., 2020). *Power dynamics in supervision* refers to the power distribution between the supervisor and the supervisee in the working alliance. Researchers have noted that Black women in cross-cultural dynamics exacerbates challenges in the power dynamic between supervisors and supervisees (Jangha et al., 2018). In their role, supervisors hold legitimate and expert power over their supervisees (Peyton et al., 2019), which means that they have more power in the relationship because of their position of supervisor and their level of education, which undoubtedly exceeds the education of their supervisees. The traditional perspective that

supervisors are experts and more knowledgeable, experienced, educated, and wise reinforces the power discrepancies in supervision (Cook et al., 2018; Copeland et al., 2011; Soni et al., 2022). The wealth of knowledge that supervisors should have can imply that Black women are less powerful because they have less experience and knowledge in the field. Studies have shown that, as a result, Black women are more reserved in the supervision dynamic, even if they are more knowledgeable (William, 2021). Additionally, the supervisee's race and gender can emphasise the hierarchical nature of the supervision dynamic and oftentimes negatively impacts the supervisee (Constantine & Sue, 2007; Nelson et al. 2006; Steward & Phelps, 2004). Thus, supervisors must be mindful that their professional role and their race contribute to the power imbalance (Wilcox et al., 2023).

Cross-cultural supervision dynamics mirror the power imbalances in society, which can amplify the social stratum of the supervision dynamic (Constantine & Sue, 2007; Ebubedike et al., 2024). The literature on cross-cultural supervision has shown evidence of more challenges when minority supervisees feel powerless (Wong et al., 2013). Additionally, the consensus is a lack of competence in cross-racial supervision (Wong et al., 2013). This aligns with the research on Black women in the workplace (Elliott & Smith, 2004), which has shown that the position of Black women is opposite the societal perception of power with regard to both race and gender (Elliott & Smith, 2004). Thus, the findings from research on Black women in the supervision space echo the effects on Black women in other workplace settings.

Jangha et al. (2018) explored the experiences of African American females enrolled as pastoral counsellors in training. They noted the effects on African-American females of the power dynamics of the hierarchy in supervision and that microaggressions in cross-racial supervision can change the formation of identity. The researchers explored the ways in which

power affects African American females by taking a heuristic and phenomenological approach. Jangha et al. recruited 11 African-American counsellors in graduate programs through email and conducted in-person interviews to ask the participants semistructured questions. Additionally, they asked the participants to create an artistic image related to the questions that they asked in the interview segment and to explain their images and how they related to power and identity development. The researchers categorised the responses of the participants and identified several themes: The Black supervisees experienced cultural misunderstanding, discrimination, cultural insensitivity, and their supervisors' privileging of Western ideologies. Many participants noted emotional and psychological impacts that made them feel powerless, and inadequate.

Reward Power in Supervision

Supervisors have the ability to hold academic and evaluative power over their supervisees, which can affect the supervisees' career and academic outcomes (Constantine & Sue, 2007; Cook et al., 2018; Copeland et al., 2011; Ebubedike et al., 2024; Nelson et al., 2006; Terepka et al., 2022). They have an evaluative role, in which they assess the quality of their supervisees' work and whether their competencies are the right fit for clientele (Yerushalmi, 2018). As a result, supervisors are gatekeepers, set clinical norms, and evaluate their supervisees (Constantine & Sue, 2007). They have the ability to challenge the power norms or to perpetuate them in the way that they evaluate their supervisees (Upshaw et al., 2020). Supervisors often oversee and are responsible for the work of their supervisees, especially if they are students (Cook et al., 2018; Copeland et al., 2011; Nelson et al., 2006; Terepka et al., 2022). Therefore, they determine whether their supervisees' work and clinical approaches are acceptable. Although gatekeeping is to the disadvantage of supervisees, it protects clients and enables psychologists to weed out individuals who might not be fit for the role (Cook et al., 2018). Oftentimes,

supervisors must offer their professional opinions to other individuals and institutions on their supervisees' performance (Freeman et al., 2016). They must also be cognisant that students must meet the standard requirements to move on. Consequently, the power discrepancy and evaluatory nature of the relationship makes supervisees feel less free to discuss the challenges that they face with their supervisors (Upshaw et al., 2020). They might feel that they are not able to raise issues because they can result in negative appraisals, which risks impeding their academic and career advancement (Nelson et al., 2006).

The Presence of Authoritative Supervision and Coercion

Supervisors who use authoritative methods limit the ability of Black female supervisees to be authentic and increase their knowledge in supervision. Supervision often includes a process of learning about counselling theories. According to the literature, most mainstream “theories, models, and styles are fundamentally Eurocentric and reflect a white, middle-class value system” (Washington et al., 2023, p. 151). Consequently, Black women might learn and offer services that are rooted in cultural norms that might not help themselves or clients who are BIPOC. Although supervisees might be aware of this discrepancy in their practice, they might not feel that they can disclose the issue to their supervisors. Supervisors often inform their supervisees of the right and wrong ways to act or think about clients, their situations, and treatment interventions (Copeland et al., 2011). According to the literature, this can become coercive if supervisors take an authoritative stance in supervision and cause their supervisees to “internalize the supervisor’s ideas and then unconsciously discipline him- or herself to conform to these internalized standards” (Copeland et al., 2011, p. 36). As a result, supervisees might learn to neglect the links between certain models and theories and oppression (Washington et al., 2023).

Constantine and Sue (2007) gave an example of this when a female participant noted that her supervisor made her feel that she was not doing things right if she did not do them “the traditional way” (p. 147), This leaves little room for supervisees to be creative and use methods that are more culturally inclusive for their clients. Other Black supervisees in the same study reported that their supervisors pushed “Eurocentric ways of conducting therapy that wasn’t congruent with who I am” (p. 147). The supervisees in the study were dissatisfied with their supervisors’ emphasis on traditional practice, which hindered their experience. Overall, this reality displays that supervisors’ unconscious biases with regard to traditional therapeutic practice can rupture the supervision dynamic, especially if they implicate race and gender.

Responsibility to Broach Conversations on Intersectionality

According to the literature, supervisors are responsible for initiating conversations on intersectionality, competence, and power; the failure to do so can diminish the relationship between Black female supervisees and their supervisors (Constantine & Sue, 2007; Estrada, 2006; Nelson et al., 2006; Upshaw et al., 2020). The literature on diversity has put the onus on supervisees to be proactive (Bautista-Biddle et al., 2021). However, this might be inappropriate because of the power differential in the supervision dynamic (Bautista-Biddle et al., 2021). “In light of their positions of relative power, supervisors typically are responsible for ensuring that racial-cultural issues receive attention in supervision” (Constantine & Sue, 2007. p. 143). Researchers have found that because of supervisors’ power in the dynamic, it is unrealistic to expect supervisees to initiate this conversation (Upshaw et al., 2020). The literature has shown that, ideally, supervisors will address power differences and intersectionality at the beginning of the supervision relationship (Cook et al., 2018; Upshaw et al., 2020). Cook et al. (2018) found that neglecting to address power dynamics in supervision can result in fruitless and even

detrimental supervision and have legal and ethical risks for both parties. Without the initiation of these conversations, power struggles can arise, which results “in feelings of helplessness, development of self-doubt, and increased fears related to successful completion of degree requirements on the part of the supervisee” (Terepka et al., 2022, p. 211) Despite this understanding, Constantine and Sue (2007) reported that Black supervisees believe that their supervisors avoid conversations on culture and race in supervision. Some researchers attributed this to the sense of colour blindness that arises when supervisors ignore their biases (Ebubedike et al., 2024). When these conversations do not occur or supervisors minimise them, supervisees believe that their supervisors do not have adequate expertise to discuss these topics (Constantine & Sue, 2007; Ebubedike et al., 2024). The lack of expertise can reflect inadequate competency in relation to power and intersectionality in supervision. Researchers have agreed that it is the responsibility of supervisees to seek continuous education on intersectionality and culture (Ebubedike et al., 2024).

The Dereliction of Cultural Competence Through Mentorship

The literature has shown that supervisors who put the onus on Black supervisees to seek other environments for cultural support, understanding, and respect can reap the benefit of not having to enhance their cultural competence to support their supervisees (Cartwright et al., 2021; Mitchell & Binkley, 2021; Ray, 2023; Thomas et al., 2019; Upshaw et al., 2020). Although mentorship is helpful to Black female supervisees, supervisors who encourage their supervisees to seek further mentorship might be displaying a form of interest divergence (Cartwright et al., 2021; Mitchell & Binkley, 2021; Ray, 2023; Thomas et al., 2019; Upshaw et al., 2020). Interest divergence is dominant groups’ continual exclusion of minority groups in the hope that they will reap a benefit (Gillborn, 2013; Ray, 2023). In this case, supervisors might benefit from not

having to improve their competence to meet the needs of their supervisees. Oftentimes, the incapacity of certain supervisors to support Black supervisees leads to their encouragement to seek mentorship from individuals with similar experiences (Mitchell & Binkley, 2021) and expectation that a some form of an advantage will accrue from the further exclusion and oppression of Black women in supervision (Lewis & Shah, 2021). This is a form of interest divergence that enables supervisors to justify their responsibilities to minority groups (Ray, 2023), especially if they are supervising individuals who do not share or understand their experiences as Black women in the field. Alternatively, supervisors might be mindful of their own limitations with regard to cultural understanding when they encourage Black supervisees to seek mentorship (Thomas et al., 2019). It is difficult to ignore that there is indeed a direct advantage to supervisees. The literature has shown that mentors who understand supervisees' sociopolitical challenges are helpful to Black women (Upshaw et al., 2020). However, it is also evident that this means more work, time, and effort for Black women and is another way that Black women must work harder than other students to achieve the same results or show that they are capable (Cartwright et al., 2021).

Cartwright et al. (2021) explored the experiences of Black female doctoral students in counselling education programs who sought mentorship. They conducted qualitative interviews with the participants and used a transcendental-phenomenological process to analyse their findings. They found that individuals often seek mentorship after negative experiences and lack the willingness to have supportive conversations on racial issues and that supervisees hope to find supportive mentors who help them to feel less isolated after the negative experiences that they might have had elsewhere in the field. This subtly reveals that they do not feel supported or have a sense of belonging otherwise. Cartwright et al.'s study demonstrated that Black women

feel a sense of comfort and encouragement when they are able to have open conversation with their mentors. They highlighted the need for open conversations on power, race, and cultural norms in cross-racial relationships and noted that Black female counsellors desire community supports that help them to combat feelings of isolation.

The Influence of Metastereotypes in Supervision

Black women are subjected to the negative effects of metastereotypes within the supervision dynamic, especially if they perceive that their supervisors are stereotyping them (Constantine & Sue, 2007; Owuamalam & Zagefka, 2014; Wout et al., 2009). Owuamalam and Zagefka (2014) defined a *metastereotype* as “a belief or an awareness that a relevant outgroup has a certain opinion of one’s own ingroup” (p. 521). Constantine and Sue (2007) clearly stated that the perception of having experienced a microaggression is relevant. They also noted that POCs must have a higher racial awareness to be able to recognise microaggressions. Oftentimes feelings of being offended or hurt by others’ actions are required for it to be considered a microaggression (Constantine & Sue, 2007). This is particularly relevant for Black female supervisees who are often pushed to explore their identity more in supervision (Dupition, 2019). Black supervisees risk negative consequences of metastereotypes when they attempt to improve their self-awareness (Jerald et al., 2017; Owuamalam & Zagefka, 2014). Black women are affected by the awareness that their supervisors might view them in alignment with stereotypes, which affects the way that Black women present in the supervision dynamic (Dupition, 2019). Thus, Black women supervisees might be hyperaware of their supervisors’ view of them as racialised females (Owuamalam & Zagefka, 2014). This exposure can increase their awareness of the potential for discrimination (Dupition, 2019). If supervisees’ metastereotypes have negative connotations, awareness of them often has negative consequences (Owuamalam &

Zagefka, 2014), such as a sense of anxiety about their supervisors' views of them (Owuamalam & Zagefka, 2014). Negative consequences can cause supervisees to avoid supervision or shift the way in which they present themselves in the supervision space (Dupiton, 2019; Owuamalam & Zagefka, 2014).

For example, Jerald et al. (2017) researched the influence of Black women's metastereotype awareness on their mental health, self-care, and coping strategies. They included 609 Black women who were pursuing their undergraduate and graduate degrees to explore the effect of perceived discrimination on mental health. Administering questionnaires, the researchers gathered information on the participants' metastereotype awareness, mental health symptoms, self-care behaviours, racial identity, and drug and alcohol use. Their results show that Black women who are more aware of metastereotypes often have poorer mental health and increased substance use, possibly because of the lack of cognitive resources that Black women need to be able to deal with the stress that accompanies metastereotype awareness. This decreases the energy available to engage in healthy behaviour. Overall, they highlighted the link between the mere awareness of a stereotype and Black women's health outcomes, which shows that awareness of the existence of metastereotypes is sufficient to generate stress.

The Internalisation of Stereotypes

A major finding in the research is the way that Black women make themselves seem smaller or different in the supervision dynamic to avoid being stereotyped (Crumb et al., 2023; Dupiton, 2019; Moody & Lewis, 2019). Oppression messages to oppressed individuals about how others view them can permeate into their internal state of being (Spellman, 2022). Oppressed individuals internalise stereotypes about themselves if they do not have an opportunity to defend themselves when they are oppressed (Spellman, 2022), although Black

women do not need to internalise metastereotypes to feel harmed (Moody & Lewis, 2019). Researchers have been concerned about the effects of internalisation in the supervision space on Black women (Constantine & Sue, 2007; Crouch, 2022; Crumb et al., 2023; Erby et al., 2024; Jerald et al., 2019). The literature showed that Black women's internalisation of stereotypes leads to supervisees' sense of reduced self-esteem and confidence in supervision (Ebubedike et al., 2024; Erby et al., 2024). Additionally, research, especially on microaggressions and professional identity, has shown that Black women can suffer negative mental health consequences if they internalise stereotypes (Erby et al., 2024). Researchers have reported that supervisees who internalise metastereotypes present inauthentically in supervision (Dupiton, 2019; Ebubedike et al., 2024), which is evident in research on avoidance and the shifting of presentation in supervision (Dupiton, 2019). Black women try to avoid negative representations of themselves in supervision by covering, masking, code switching, and using silence (Crumb et al., 2023; Dupiton, 2019). This is also known as *self-concealment*, which Woods-Giscombe et al. (2016) defined as "directs negative attitudes toward the self, as internalized stigma" (p. 1127). Black women often use it to avoid the negative consequences of being authentic. Supervisors must recognise the effect of gender and race on the supervision space (Erby et al., 2024). Studies have shown that this task becomes challenging when microaggressions occur in the supervision space, because they increase the likelihood that supervisees will internalise what their supervisors convey (Ebubedike et al., 2024).

The Experience of Microaggressions in Supervision

According to the literature, Black women often experience ongoing microaggressions in supervision, especially regarding cross-racial supervision dynamics; researchers have deemed these experiences harmful (Constantine & Sue, 2007; Dupiton, 2019; Ebubedike et al., 2024;

Hall, 2018; Upshaw, 2020; Wilcox et al., 2024). Various researchers have highlighted the experience of being subjected to a multitude of microaggressions within the supervision space (Constantine & Sue, 2007; Dupiton, 2019; Ebubedike et al., 2024; Hall, 2018; Wilcox et al., 2024; Wilcox et al., 2023). However, with Black women, this is often a central theme in the research, given that it's reported so often by participants (Constantine & Sue, 2007; Dupiton, 2019; Hall, 2018; Ebubedike et al., 2024; Wilcox et al., 2023). A major finding is that Black women are subjected to a particular type of microaggression that has significant detrimental consequences (Wilcox et al., 2024; Wilcox et al., 2023). However, researchers have studied this experience only with supervisors who identified as White (Constantine & Sue, 2007; Ebubedike et al., 2024; Wilcox et al., 2024; Wilcox et al., 2023). Constantine and Sue (2007) explained this cross-racial dynamic as essential to explore because of the increased likelihood that Black supervisees will face microaggressions from White supervisors. Supervisors can communicate their unconscious racial biases to their supervisees without being aware of the negative effects on the supervisees (Dupiton, 2019). Most researchers concluded that supervisors experience a mix of racial and gendered microaggressions, which they often specifically identified as *microinvalidation* (Constantine & Sue, 2007; Ebubedike et al., 2024; Upshaw et al., 2020; Wilcox et al., 2024). Ebubedike et al., (2024) defined microinvalidation as “microaggression that exclude[s], negate[s] or nullif[ies] the psychological thoughts, feelings or experiential reality of a person of colour” (p. 115). Supervisees who have experienced this type of microaggression have reported the sense that their supervisors invalidated and dismissed their culturally related needs and concerns (Constantine & Sue, 2007; Ebubedike et al., 2024; Wilcox et al., 2024). Oftentimes findings show that supervisees feel disempowered after they try to communicate these issues to their supervisors (Constantine & Sue, 2007). As a result,

microinvalidations is the most damaging form of microaggression because it often results in trauma (Ebubedike et al., 2024).

Ebubedike et al. (2024) studied the experiences of Black psychologists in supervision and queried the kinds of microaggressions that arise in supervision with White supervisors and the impacts on their supervisees. They conducted semistructured interviews with clinical psychologists and counsellors, 90% of whom were females, and found that the microaggressions consisted of the idea that all Black people are the same and that supervisors shut down conversations on race and question their supervisees' competence. The researchers categorised these microaggressions as microinvalidations because they all dismissed or denied the experiences of the supervisees. Microaggression causes supervisees to feel a variety of emotions such as shame, sadness, powerlessness, fear, depression, and anxiety. Ebubedike et al. explained that the experience of microaggression in supervision ruptures the supervision relationship.

Additionally, Constantine and Sue (2007) researched the experiences of Black psychologists with microaggressions from White supervisors. They conducted semistructured interviews with supervisees, of whom 80% were females. One of their female participants reported that she had had to address her supervisor's unconscious biases about her multiple times. Constantine and Sue's results reveal that White supervisors ignore racial issues in supervision that involve themselves and their clients. The authors identified stereotypical assumptions about Black supervisees as a key theme. Ultimately, they found that microinvalidation reduces supervisees' trust in the supervision relationship.

Fears Following Microaggressions

Following microaggressions, Black supervisees' fearfulness in counselling supervision makes them feel uncomfortable about speaking up (Anton, 2022; Constantine & Sue, 2007;

Dupiton, 2019; Ebubedike et al., 2024; Lewis et al., 2016; Steward & Phelps, 2004; Upshaw et al., 2020). Oftentimes Black women must consider what and how much to share in certain settings because they do not always feel safe in sharing (Spellman, 2022). Researchers discussed Black women's reactions to microaggressions in supervision (Constantine & Sue, 2007; Dupiton, 2019; Ebubedike et al., 2024; Spellman, 2022). Other researchers found that Black women feel that their supervisors minimise their concerns, that their voices are ignored, and that they lack a sense of validation (Anton, 2022; Constantine & Sue, 2007; Jangha et al., 2018; Spellman, 2022). Black women sometimes fear speaking up about issues to their supervisors (Anton, 2022; Constantine & Sue, 2007). The literature often touched on Black women's inability to speak up about their issues or their complaint that their supervisors meet them with silence when they speak about race and gender (Ebubedike et al., 2024; Jangha et al., 2018; Steward & Phelps, 2004). Researchers have also noted that the silence of Black women is a result of their fear of offending or adding to the oppression of others (Anton, 2022; Nelson et al., 2006). This leads to the assumption that Black women display prosocial silence (Hao et al., 2022; Thompson & Dale, 2022), which is the maintenance of silence for altruistic reasons (Hao et al., 2022; Kassandrinou et al., 2023). Thus, Black women's silence is an attempt at political correctness (Thompson & Dale, 2022). This explanation is plausible but lacks further analysis of the impacts of microaggressions on the behaviours and health of Black women. It is more likely that silence occurs "due to expectation or traumatic reenactment in places of perceived disempowerment" (Hatten-Powell, 2022, p. 607). Black women's silence in supervision is a form of quiescence and acquiescence that is a protective factors for supervisees. Acquiescent silence occurs when Black women feel that that they are speaking repetitiously, with no change or sensation that the other party is listening (Kassandrinou et al., 2023). People use quiescent silence for self-preservation

in response to discrimination, microaggression, and injustice (Hao et al., 2022; Kassandrinou et al., 2023). Researchers have reported that quiescent silence often occurs in professional settings in which the power dynamics affect employee outcomes, which is similar to the supervision dynamic (Hao et al., 2022).

Lewis et al. (2016) conducted a constructivist qualitative study and questioned the types of racial and gender microaggressions that Black women experience in predominantly White institutions. They included students in focus groups that consisted of Black women who believed that gendered racism exists. The focus group answered questions in semistructured interviews. Lewis et al.'s findings reveal the theme that "silenced and marginalized represents another common gendered racial microaggression that Black women experience" (p. 773), potentially because of the participants' experiences with power struggles and microaggressions. They therefore became silent when their competence or authority was questioned. The researchers noted that being silenced in these situations can also cause Black women to feel invisible because of their perceived stereotypes. Overall, Lewis et al. showed the consistent reaction of Black women to microaggressions in cross-racial workplace situations that are similar to their experiences in supervision. This is evidence that silence is a reaction not intended to please others, but as a tactful response to oppression.

Cultural Humility in Supervision as a Panacea

The literature has shown that high cultural humility in supervision positively affects Black women and that their experiences are more positive (Thomas et al., 2019; Watkins et al., 2019; Wilcox et al., 2024). Wilcox et al. (2024) defined *cultural humility* as "one's openness to cultural values and beliefs, lack of superiority, and having an other-focused, relationally oriented approach to their work" (p. 306). Researchers have identified it as a core component of a

multicultural orientation to the supervision of women of colour, because it addresses power imbalances (Hook et al., 2016; Jones & Branco, 2023; Thomas et al., 2019). In particular, cultural humility is a dominant theme in research on Black women in supervision as an antiracist approach to supervision (Crouch, 2022; Jones & Branco, 2023). Because of increasing reports of microaggressions in supervision, researchers have identified cultural humility as a solution to minimise harm to women of colour in the supervision space (Crouch, 2022; Thomas et al., 2019; Upshaw et al., 2020) because of the ability of those with cultural humility to address and eliminate negative reactions to microaggressions in supervision (DeBlaere et al., 2023; Upshaw et al., 2020; Wilcox et al., 2024). When they use this approach, supervisors acknowledge their own power and intersectional differences with their supervisees (Hook et al., 2016) and can initiate open conversations on race, gender, and other sociocultural identities (Wilcox et al., 2024). Supervision with cultural humility enables supervisees to envision ways in which they can become culturally competent clinicians and potentially supervisors in the future (Thomas et al., 2019). Additionally, supervisees have expressed the feeling that their supervision space was safe enough for them to discuss their interests, vulnerabilities, strengths, and hurdles as women of colour (Thomas et al., 2019). Oftentimes researchers have deemed supervisors who utilise this approach more culturally humble (Hook et al., 2016; Wilcox et al., 2024). “Culturally humble individuals have a more accurate view of the self and greater awareness of their limitations; they maintain a respectful, other-focused perspective” (Hook et al., 2016, p. 3).

For example, Wilcox et al. (2024) questioned whether cultural humility is a moderating factor in the impact of microaggressions in supervision. They conducted their study of 102 BIPOC psychotherapists in training with White supervisors. The participants answered a variety of questionnaires on cultural humility, microaggressions in supervision, and supervision

satisfaction and alliance. They found that cultural humility moderates the negative effects of microaggression and increases satisfaction in the supervision relationship. Additionally, when supervisees consider their supervisors culturally humble, microaggression impacts them more because they are more vulnerable with supervisors whom they perceive as culturally humble; because they trust them more. These supervisors use their cultural humility to tend to ruptures in their relationships. The researchers concluded that in cross-racial supervision White supervisors navigate power dynamics and conversations on race and oppression.

The Negligence of Self-Care

The researchers neglected the topic of self-care despite various other researchers who pointed out the health challenges that arise from experience with microaggressions in supervision (Callan et al., 2021; Constantine & Sue, 2007; Dupition, 2019; Ebubedike et al., 2024; Jerald et al., 2017; Mitchell & Binkley, 2021; Moody & Lewis, 2019; Seabrook, 2022; Wilcox et al., 2024). Wyatt and Ampadu (2022) defined *self-care* “as activities performed by an individual directed at improving or promoting overall health or general wellbeing” (p. 214). Mitchell and Binkley (2021) described self-care as an activity that mental health professionals do as needed. The research highlighted self-care typically with regard to competent supervision because of the high likelihood that supervisees will experience a high level of stress (Bautista-Biddle et al., 2021). I found that the researchers did not discuss self-care for Black female supervisees following the many reports of negative experiences in supervision. Black women have been labelled as wounded healers, but little discussion exists on how they heal their wounds in the process (Dupition, 2019). Black women who have experienced microaggressions face mental health challenges such as PTSD and depression (Auguste et al., 2021; Crosby et al., 2022; Moody & Lewis, 2019; Watson & Henderson, 2022). Researchers have linked microaggressions

to the experience of racial trauma, which impairs mental health (Auguste et al., 2021; Crosby et al., 2022; Ebubedike et al., 2024). Auguste et al. (2021) reported that a single racist act can elicit posttraumatic stress symptoms. Black women who do not internalise stereotypical narratives of their own identity are able to identify the prejudice of the perpetrator (Watson & Henderson, 2022) and use self-care strategies to cope with racial microaggressions before they seek therapy (Hernández et al., 2010; Holder et al., 2015; Spellman, 2022). Supervisees might identify their supervisors or clients as the perpetrators of microaggressions, but they cope independently from their supervisors by enhancing their self-care (Spellman, 2022). Mitchell and Binkley (2021) explained that self-care helps supervisees to combat the effects of eurocentrism in their workplace and thus the supervision dynamic and that self-care is an essential component of ethical practice that is important to discuss to promote antiracist supervision practices. The lack of conversation on self-care in supervision can harm supervisees and does not promote supervisors to achieve a deeper level of cultural humility. However, researchers have been mindful of the fact that supervisees struggle to attend to the racial traumas that their clients have experienced and might question how they can practise self-care (Crosby et al., 2022). This can be helpful if supervisees address it with culturally humble supervisors (Green & Burton, 2021; Thomas et al., 2019).

Moody and Lewis (2019) investigated the relationship between gendered racial microaggressions and PTSD among Black women. They administered questionnaires on gendered racial microaggressions, gendered racial socialisation, and traumatic stress to 226 Black women. The results show that their participants demonstrated higher levels of PTSD when they experienced gendered racial microaggressions. Additionally, they found that Black women with higher levels of gendered racial socialisation internalized stereotypes. Moody and Lewis

noted that the effects of microaggressions are so strong that gendered racial socialisation cannot mitigate their effects on others. This means that although messages about Black women are socialized in society, they still harm Black women. Thus, an individual level of awareness of microaggressions is not a factor that lessens the likelihood that they will have PTSD symptoms. For the most part, their study shows the link between severe mental health challenges and microaggressions, and the findings can be applied to supervision with Black women to understand the effects of gendered racial microaggressions on them when they occur in the supervision space and with clients.

Summary of Findings

In this chapter I have discussed current research on the experiences of Black women in counselling supervision. It has focused on the experiences of Black women in counselling supervision in relation to power dynamics, microaggressions, cross-racial dynamics, and health disparities. Researchers have cautioned that Black women risk diminished psychological health in unsupportive supervision dynamics. Those who conducted cross-racial research on White supervisees often noted that Black supervisees risk ruptures in the supervision dynamic following instances of microaggressions. Additionally, they might need to seek external support from mentorship groups to receive the cultural support that they need in the field. The mere awareness of metastereotypes in supervision can harm supervisees, which could lead to their internalisation of stereotypes. Cultural humility is a salient theme in the research with regard to resolving the challenges that Black women face in supervision. Cultural humility in supervision helps supervisors to initiate conversations on power, race, and gender in the supervision space. Supervisors who display more cultural humility often have better relationships with their supervisees. The literature review revealed that Black supervisees face challenges that cannot

always be resolved with cultural humility in supervision. The researchers failed to address self-care in supervision with Black female supervisees, which is a topic that supervisors should discuss with their supervisees, especially with those who are at risk for negative mental health outcomes. It is concerning that not as many researchers addressed the positive aspects of supervision with Black female supervisees. Nevertheless, these findings are relevant to Black female supervisees who might not be aware of the overall experience of Black women in the field. Additionally, they offer supervisors information on certain factors that affect supervisees' experience in the dynamic. In the following chapter I will discuss the applications of these findings to clinical practice.

Chapter Four: Application to Clinical Practice

In this chapter I will discuss ways in which counsellors, supervisors, and aspiring practitioners can utilise the content of the literature review to benefit others and their own practices. I derived the clinical applications from the findings of the literature review; they support the experiences of Black women in supervision. First, I will discuss the applications for aspiring practitioners and then for supervisors. The clinical implications include the use of cultural humility, self-care, multicultural and feminist supervision, and mentorship and affinity groups. Overall, this chapter demonstrates that Black women supervisees and their supervisors can enhance their supervision experiences to make them more beneficial and cause less harm.

Applications for Aspiring Practitioners

Oftentimes new practitioners are unaware of what to expect from the supervision dynamic. However, my capstone research makes them more cognisant of the reported experiences of others who share their intersectional identity. For Black women who hope to enter the field of counselling, this information can be helpful in their journey to find educational programs and supervisors who meet their intersectional needs.

Utilising Self-Advocacy to Seek Supervisors With Cultural Humility

Although it can be challenging, Black female supervisees benefit from practising and learning how to self-advocate. They might consider it worth advocating for culturally competent support in supervision. This application is a preventive way that supervisees can ensure that the supervision experience does not harm them. Advocacy can include training, access to individuals with whom to consult, and learning materials on cultural competence. Most of the researchers who discussed positive experiences in supervision with Black women also referred to cultural humility (Vandament et al., 2022; Wilcox et al., 2024; Wilcox et al., 2023). Thus, when students

or new graduates seek supervisors in the field, they can benefit from interviewing potential supervisors to gauge their cultural competence and ability to display cultural humility (Pratt & Lamson, 2012; Wilcox et al., 2024; Wilcox et al., 2023). Additionally, Pratt and Lamson (2012) suggested that students check the licensing and possible ethical violations of potential supervisors to find a good fit and avoid supervision dynamics that could harm them. If they do not, supervisees can benefit from having this conversation with their supervisors. Ultimately, supervisees who believe that their current supervisors are not meeting their cultural needs might have to request different supervisors or ask for additional support.

Seeking Mentorship and Affinity Groups

Supervisees can meet their own needs by seeking additional support. As researchers noted, joining peer-support or affinity groups can be helpful for Black women in the field (Cartwright et al., 2021; Haskins et al., 2024). Meeting with others who share their experiences will make aspiring supervisees feel more welcome and less isolated (Haskins et al., 2024). If these options do not exist, aspiring practitioners might need to take it upon themselves to create such groups, which will help them to build leadership skills while they form support groups who will benefit them in turn (Haskins et al., 2024). Additionally, supervision and consultation with other practitioners or peers is helpful if practitioners do not feel comfortable discussing certain topics or issues with their primary supervisors.

Prioritising Self-Care

Black women benefit from prioritising their self-care, regardless of whether they discuss it in supervision. Given the reports of negative mental health effects and PTSD symptoms, it is evident that Black women benefit from conversations on self-care in supervision (Dupition, 2019; Mitchell & Binkley, 2021), especially when microaggressions and cross-racial supervision

are involved in the dynamic. However, supervisees can practice self-care to empower themselves during their counselling journey. Mitchell and Binkley (2021) reconceptualised self-care as a way for marginalised communities to resist a society that oppresses them. Dismantling oppressive systems requires rest, recovery, and improved health (Mitchell & Binkley, 2021; Nayak, 2020; Wyatt & Ampadu, 2022). Black feminist scholars (Nayak, 2020; Wyatt & Ampadu, 2022) also labelled this *radical self-care*, which acknowledges society's impact on Black women in professional and community spaces (Nayak, 2020; Wyatt & Ampadu, 2022). This awareness enables the practice of self-care as a form of liberation to attain psychological well-being (Adkins-Jackson et al., 2023; Wyatt & Ampadu, 2022).

Applications for Aspiring and Current Supervisors

Showing Cultural Humility in Supervision

Aspiring and current supervisors benefit from becoming informed on ways to display cultural humility in the supervision dynamic (Vandament et al., 2022; Wilcox et al., 2024; Wilcox et al., 2023). Researchers have noted that, given the power differential in supervision, supervisors benefit from approaching conversations with cultural humility in mind (Vandament et al., 2022; Wilcox et al., 2024; Wilcox et al., 2023; Williams Kapten, 2020). Thus, supervisors can practise cultural humility to broach conversations on intersectionality in supervision. The literature review highlights that Black women benefit when their supervisors initiate conversations on culture, race, and gender, and researchers suggested that practising cultural humility makes supervisors feel more confident in initiating conversations on culture in the supervision space (Vandament et al., 2022). This approach also makes them more cognisant of their possible lack of cultural knowledge (Vandament et al., 2022). Additionally, it helps supervisors to understand that taking an empathetic approach enhances the supervision alliance

(Williams Kapten, 2020). Researchers have reported that being more empathetic and viewing supervisees as whole individuals, including their intersectional identities, result in positive experiences for supervisees (Thomas et al., 2019). Overall, cultural humility and empathy in supervision help supervisors to develop stronger relationships with their supervisees.

Encouraging Self-Care

Supervisors can enhance the benefits of supervision by addressing the topic of self-care. Given that practitioners' self-care is an ethical obligation, it is questionable why this topic does not often arise in research on the supervision of Black women (Callan et al., 2021; Seabrook, 2022). The findings of the literature review help supervisors to become more aware of the likelihood that Black female supervisees who have suffered from gendered racism will benefit from self-care. As a result, supervisors benefit from knowing when it is relevant to hold conversations on self-care with their supervisees (Seabrook, 2022). Researchers have noted that the ability to have open conversations on self-care improves the supervision relationship but that supervisees might feel discomfort, shame, and guilt about practising self-care (Seabrook, 2022). Their discomfort can result in avoidance of the topic or dishonesty about their self-care practices (Seabrook, 2022). To combat this, supervisors should create a culture of self-care in the supervision space (Callan et al., 2021). Discussions on the fact that self-care can be radical in the face of oppressive systems enhance the supervision of Black women. Oftentimes they discuss self-care as a capitalistic way of indulging in pleasures to elevate their experiences (Mitchell & Binkley, 2021). However, for Black women the idea of self-care has shifted into a way of reclaiming their health and well-being in a political way (Mitchell & Binkley, 2021; Nayak, 2020). Thus, encouraging self-care in a culturally competent way makes supervisees more ethical

as well because the expectation is that counsellors will take care of themselves to be able to support their clients.

Advocating for Marginalised Groups

Individuals with more power, education, and experience, such as supervisors, might find it easier to advocate for others. Their position of power enables others to hear their voices as well, which means that they are in an ideal position to advocate for cultural competence to benefit supervisees, increase the research on intersectionality in supervision, and implement antiracist supervision practices. Not only will this benefit supervisees who seek supervisors who advocate for these ideologies, but it will also benefit themselves. Supervisors' competence in supervision will improve, they will become more confident in their ability to support supervisees who are Black women, and they will adhere to their ethical obligation to support social-justice efforts.

Recommendations for Clinical Practice

The use of supervision models and frameworks that highlight intersectionality enables supervisors to plan and understand how and when to talk about intersectional factors in supervision. Frameworks such as relational-cultural theory (RCT), strength-based supervision, and the ecological approach support cultural competence in supervision.

Relational-Cultural Theory

RCT is a framework that arose in 1976 from Jean Baker Miller's book on multicultural and feminist perspectives (Comstock et al., 2008). Her main argument was that humans yearn for and grow from meaningful relationships with others who reciprocate their desires (Duffey et al., 2016; Lenz, 2014), which cause humans to seek other empathetic individuals and communities (Lenz, 2014). RCT is the foundation for supervisors to delve deeper into the effects of race,

gender, oppression, class, physical ability, religion, and sexuality (Comstock et al., 2008). In supervision, this framework's relational approach enhances the experience (Duffey et al., 2016; Lenz, 2014). It includes building empathy and authenticity and creating a safe environment (Lenz, 2014). In supervision, this approach creates an environment that enables the growth of supervisees. RCT enables the development of relationships with supervisees that helps them to build their competence and understand what they need and should expect from different relationships (Bradley et al., 2018). Supervisees thus become more flexible and prepared to deal with different relationships outside the supervision space (Lenz, 2014).

A key reason that the RCT framework is helpful to Black female supervisees is its inclusion of societal context in supervision (Lenz, 2014). It acknowledges the effects of powerful institutions and individuals on relationships, especially in supervision (Duffey et al., 2016; Lenz, 2014). Additionally, the application of RCT welcomes vulnerability in supervision (Bradley et al., 2018; Duffey et al., 2016). In the previous chapter I discussed the challenges that result from fears and poor experiences that Black women face in supervision with regard to being authentic and vulnerable. Thus, a supervision framework that challenges their experiences can help them to develop a supervision relationship in which they feel comfortable enough to be their authentic selves. RCT in supervision offers supervisees multiple opportunities to display their authentic selves while they gain empathy for others (Bradley et al., 2018).

Strength-Based Supervision

Wiley et al. (2021) discussed the benefits of strength-based supervision in managing the multicultural aspects. Researchers have noted that supervisees are often anxious about settling into their role as professionals and that the use of frameworks that highlight their strengths can make them feel more confident (Fall et al., 2003; Stark et al., 2015). This type of supervision

encourages supervisees to reflect on their strengths and the idea that their intersectionality can also be a strength (Fall et al., 2003; Wiley et al., 2021). This can be a helpful approach in working with Black female supervisees who require more emphasis on the positive aspects of their work rather than the use of a problem-based approach. Given that supervisors evaluate the supervisees, they are also able to reflect on their accomplishments (Wiley et al., 2021).

Supervisors should also discuss the resilience of Black women despite systemic forces. This method of supervision is empowering because it helps supervisees to feel safe, validated, and empowered in the supervision process (Fall et al., 2003; Wiley et al., 2021).

Ecological Systems Approach

Terepka et al. (2022) researched the use of an ecological approach to supervision for intersectional identity holders. This approach utilises information from Bronfenbrenner's (as cited in Terepka et al., 2022) ecological systems theory to develop a supervision framework that highlights the effects of power, socioecological systems, and diversity. Although Bronfenbrenner originally designed the ecological theory to understand the development of humans, Lau and Ng (2014) found that it is also useful to students and graduates in counselling programs. In this conceptualisation of supervisees' experiences, their relationships with their supervisors are in the mesosystem (Lau & Ng., 2014; Terepka et al., 2022). Supervisors can also delve into the effects of supervisees' exosystems, macrosystems, and chronosystems on their lives and practice. Applied to supervision, this model is "provide[s] a framework for bringing awareness to cultural demographics and the intersection of identities and power" (Terepka et al., 2022, p. 218). Thus it can be an empowering framework for use with supervisees who identify as Black women who are affected by external factors.

Chapter Five: Recommendations and Conclusions

In this capstone paper I examined the experiences of Black women in counselling supervision, guided by the research question “In what ways do supervisors’ and supervisees’ dynamic relationships impact Black women in counselling supervision?” Previous research rarely focused on the experiences of Black women in the counselling-supervision dynamic. Studies on Black women as therapists or clients in therapy included similar themes of power, culture, and gender. Additionally, the challenges that Black women face in the workplace and the effects on them are prevalent concerns in research. Thus, it was necessary that I examine the supervision space as part of the workplace for Black women in counselling. Current research on the topic is scarce, but the existing information on the challenges that Black women face in supervision and what they can do to maximise the benefits of the dynamic is useful.

I reviewed helpful research on the experiences of Black women in supervision, as counsellors, and as students to explore the research question. A range of articles published in different years demonstrated the consistency of the issues, and the findings reveal themes in the current literature on Black women in counselling supervision that answered my question. Power, metastereotypes, the internalisation of stereotypes, microaggressions in cross-racial supervision, cultural humility, self-care, and interest convergence impact the experiences of these Black females.

The first theme, power dynamics in supervision, yielded four subthemes, including (a) the reward powering that arises in supervision, (b) the presence of authoritative supervision and coercion, (c) the responsibility of supervisors, and (d) the permanence of racism despite attempts to use modern frameworks. This theme highlights the effects of power dynamics on Black women and the additional societal power dynamics of race and gender. In combination,

this theme reveals the challenges that Black women face in supervision spaces in which supervisors do not address power dynamics and use traditional supervision methods to further oppress this population.

The second theme is the effect of metastereotypes on the ability of Black women to present authentically in the supervision space. The literature revealed that Black women often mask in supervision to avoid negative consequences. This phenomenon stems from their awareness of metastereotypes and the fear or expectation of stereotyping in various settings. This theme highlights the idea that, although Black women might not directly face discrimination in supervision, the mere idea that it could occur causes them to behave differently.

The third theme, the internalisation of stereotypes, involves the reasons that Black women present differently in the supervision space if they embody stereotypes to adapt to the status quo. However, it differs from metastereotypes in that they actively and consciously change their behaviour to assimilate in the supervision space.

The literature revealed behavioural changes in supervisees when Black women experience microaggressions in supervision, which is the fourth theme. Researchers have often studied Black women and cross-racial supervisors who unconsciously discriminate against their supervisees through microaggressions. In alignment with the findings from previous research on Black women in the workplace, my findings reveal that this population is likely to experience microaggression. Although supervisors are responsible for their cultural competence, the risk of microaggression seems to be extremely high for Black women. It is saddening to read that when supervisees attempt to address their challenges with supervisors, they sometimes face microinvalidation. This realisation led to the subtheme of being silenced. Black female supervisees stay silent similarly to Black female employees in their respective workplaces. The

literature review revealed that microaggression inevitably ruptures the supervision alliance and harms supervisees' mental health and career advancement.

The literature revealed many harsh realities for supervisees. However, the researchers also discussed some forms of remediation to put into practice. Cultural humility in supervision is prominent in the resolutions that supervisees can use to minimise harm to this population. Cultural humility as a panacea that is effective in all cases is another central theme in the research. Although it is unlikely that this is the case, the research has shown support for the ability of cultural humility to satisfy multicultural supervisees. Additionally, cultural humility enables supervisors to broach conversations on race, gender, and power in supervision, which this population requires. Although it has some positive effects on the supervision of Black women, it likely neglects other useful methods for this population such as discussions on self-care.

The self-care of Black women in supervision is a topic that lacks research. This resulted in the theme of trauma and the negligence of self-care. Following multiple reports of the reduced well-being of Black women in supervision, I was surprised that the researchers did not explore the topic of self-care (Moody et al., 2023). Researchers have reported the challenges that this population often faces with coping and mental health. In response, Black women have begun to use self-care as a radical way to combat the effects of gendered racism (Jean et al., 2023; Moody et al., 2023).

The failure of researchers to address self-care and cultural humility led to the subtle theme of interest convergence in supervision. In the current range of literature researchers have not explored how Black female supervisees can support themselves when they are harmed in supervision. However, researchers addressed what supervisors can do to become better

supervisors, which led to the realisation that researchers who study Black women in supervision usually conduct their research only when individuals in power, such as White supervisees, will also benefit from the findings.

Take-Home Message

Black women in counselling supervision risk multiple adverse effects from the supervision dynamic. Black women risk diminished mental health as a result of microaggressions and power dynamics in supervision. As a result, supervisees might stay silent on salient issues and present inauthentically in supervision. To mitigate the harm to them, researchers have suggested that supervisors can enhance their cultural competence by demonstrating cultural humility. The findings from this capstone suggest that self-care is an additional tool that supervisees can use to mitigate the outcomes as well. I have highlighted a significant gap in the research on the experiences of Black women in supervision. Overall, my research adds to the range of studies on this population in the supervision setting.

Recommendations for Future Research Questions

The findings from my capstone research reflect the experiences of Black women in counselling supervision. In the literature review a key theme that I explored was the presence of power in the supervision of Black female supervisees. I recommend that researchers further explore this topic because little research has focused on power and the intersectionality of supervisees. I therefore propose the following research questions:

1. In what ways does power affect the experiences of Black female supervisees?

In the literature review I noted that the researchers rarely discussed supervisees' self-care in their articles on Black women, despite the fact that they reported the negative health outcomes for this population. Exploration of the following questions will fill this gap in the research.

2. What self-care practices do Black female supervisees utilise after they experience microaggressions?
3. What are the experiences of Black female counsellors in supervision who explore the topic of self-care with their supervisors?

The researchers often focused on the experiences of Black female supervisees with White supervisors. It would also be helpful to explore how supervisees' experiences in supervision change to resemble what previous researchers have found. To fully grasp the effects of intersectional factors on the experiences of Black women in supervision, I propose the following question:

4. What are the experiences of Black female supervisees in supervision, regardless of their supervisors' intersectional identity?

Intersectionality is a factor that's integrated into research regarding Black women. However, it would be interesting to further explore intersectionality in counselling supervision. Although there are multicultural supervision frameworks, increasingly research on intersectionality and the supervision dynamic would assist with filling gap in the research regarding intersectional factors that may not be highlighted when focusing on a specific group like Black women. Factors like socioeconomic status, religion, sexuality, and class could be important topics to explore. The following research question could be used to guide this study:

5. In what ways does intersectionality influence the supervision dynamic?

Recommendations for Research Practice

I recommend that future researchers utilise both quantitative and qualitative methods to explore this topic. The majority of the research on this population is qualitative, which helps to give a voice to systematically underrepresented individuals in the field. However, it would also

be useful to expand the range of research on this population to be able to generalise the findings of the current studies. Given that little research on intersectional factors and supervision experiences exists, I also recommend that researchers focus more on intersectionality by addressing the sexuality, class, abilities, and nationalities of the participants.

Reflective Statement

I am fortunate that many of the unappealing effects of counselling supervision have not negatively affected me. Throughout the process of writing this capstone I have faced various adversities and challenges outside the supervision and counselling space. Although they hindered my ability to work as desired, I sought encouragement and assistance from my supervisor. It is saddening that many participants in research who share my intersectional identity do not share these experiences. However, I am grateful to be able to advocate for individuals who might feel the need to silence that is evident in the research while I gain a deeper understanding of how Black women are represented in counselling research. I am able to use the knowledge that I have gained from my capstone research to move through the field with confidence. This process has made me cognisant of my own strengths and weaknesses with regard to writing and researching. I am excited to use my knowledge to improve on my shortcomings and work with my strengths.

Conclusion

In conclusion, my capstone adds to the literature on the experiences of Black women in counselling supervision. Because of thorough investigation and analysis, the findings reveal many concerning themes in the current literature on this population. I hope for more research on this population to bring a voice to those who feel voiceless because of gendered racism and power dynamics.

References

- Adkins-Jackson, P. B., Jackson Preston, P. A., & Hairston, T. (2023). “The only way out”: How self-care is conceptualized by Black women. *Ethnicity & Health, 28*(1), 29–45. <https://doi.org/10.1080/13557858.2022.2027878>
- Anton, B. (2022). Passing as White: The experiences of BIPOC supervisees. ProQuest One Academic. <https://www.proquest.com/dissertations-theses/passing-as-white-experiences-bipoc-supervisees/docview/2596405584/se-2>
- Aponte, H. (2022). The philosophy underlying the person-of-the-therapist training model. *Seminare: Poszukiwania Naukowe, 38*(4). <https://doi.org/10.21852/sem.2017.4.05>
- Arczynski, A. V., & Morrow, S. L. (2017). The complexities of power in feminist multicultural psychotherapy supervision. *Journal of Counseling Psychology, 64*(2), 192-205. <https://doi.org/10.1037/cou0000179>
- Auguste, E. E., Cruise, K. R., & Jimenez, M. C. (2021). The effects of microaggressions on depression in young adults of color: Investigating the impact of traumatic event exposures and trauma reactions. *Journal of Traumatic Stress, 34*(5), 985–994. <https://doi.org/10.1002/jts.22675>
- Basma, D., DeDiego, A. C., & Dafoe, E. (2021). Examining wellness, burnout, and discrimination among BIPOC counseling students. *Journal of Multicultural Counseling and Development, 49*(2), 74-86. <https://doi.org/10.1002/jmcd.12207>
- Bautista-Biddle, M., Pereira, L. M., & Williams, S. N. (2021). The fallacy of “good training experiences”: The need to protect psychology trainees from harassment and the imperative of multiculturally competent supervision. *Training and Education in Professional Psychology, 15*(4), 323–330. <https://doi.org/10.1037/tep0000353>
- Bradley, N., Stargell, N., Craigen, L., Whisenhunt, J., Campbell, E., & Kress, V. (2018). Creative approaches for promoting vulnerability in supervision: A relational-cultural approach. *Journal of Creativity in Mental Health, 14*(3), 391–404. <https://doi.org/10.1080/15401383.2018.1562395>
- Brightley, K. (2023). *Workplace gendered racism: Black women’s anxiety, depression, and coping* [Master’s thesis, City University of Seattle]. ProQuest. <https://hdl.handle.net/20.500.11803/2179>
- Brown, E. M., Taylor, J. M., Burgess, D. L., Cabell, A. L., Captari, L. E., Sandage, S. J., Wang, D. C., Davis, D. E., & Hook, J. N. (2024). Burnout, racial trauma, and protective experiences of Black psychologists and counselors. *Psychological Trauma: Theory, Research, Practice, and Policy*. <https://doi.org/10.1037/tra0001726>
- Burrell-Craft, K. (2020). Are (we) going deep enough?: A narrative literature review addressing critical race theory, racial space theory, and Black identity development. *Taboo: The Journal of Culture and Education, 19*(4), 2.

- Butler-Byrd, N. M. (2010). An African American supervisor's reflections on multicultural supervision. *Training and Education in Professional Psychology, 4*(1), 11–15. <https://doi.org/10.1037/a0018351>
- Callan, S., Schwartz, J., & Arputhan, A. (2021). Training future psychologists to be competent in self-care: A systematic review. *Training and Education in Professional Psychology, 15*(2), 117–125. <https://doi.org/10.1037/tep000034>
- Canadian Psychological Association. (2017). *Canadian code of ethics for psychologists* (4th ed.). https://cpa.ca/docs/File/Ethics/CPA_Code_2017_4thEd.pdf
- Cartwright, A. D., Stark, M. D., Boswell, J. N., & Oller, M. L. (2021). Black female doctoral students' mentorship experiences in counselor education. *Journal of Counselor Leadership and Advocacy, 8*(2), 87–99. <https://doi.org/10.1080/2326716X.2021.1961642>
- Cazeau-Bandoo, S. I., & Ho, I. K. (2022). role of structural gendered racism in effective healthcare utilization among Black American women with herpes simplex virus. *Journal of Prevention and Health Promotion, 3*(1), 3–29.
- Comstock, D. L., Hammer, T. R., Strentzsch, J., Cannon, K., Parsons, J., & Salazar, G., II. (2008). Relational-cultural theory: A framework for bridging relational, multicultural, and social justice competencies. *Journal of Counseling and Development, 86*(3), 279–287. <https://doi.org/10.1002/j.1556-6678.2008.tb00510.x>
- Constantine, M. G., & Sue, D. W. (2007). Perceptions of racial microaggressions among Black supervisees in cross-racial dyads. *Journal of Counseling Psychology, 54*(2), 142–153. <https://doi.org/10.1037/0022-0167.54.2.142>
- Cook, E. S. (2020). *Creation of the internalized misogynoir measure: A qualitative approach to designing an intersectional tool for use with Black women*. ProQuest One Academic. <https://www.proquest.com/dissertations-theses/creation-internalized-misogynoir-measure/docview/2465806703/se-2>
- Cook, R. M., McKibben, W. B., & Wind, S. A. (2018). Supervisee perception of power in clinical supervision: The power dynamics in supervision scale. *Training and Education in Professional Psychology, 12*(3), 188-195. <https://doi.org/10.1037/tep0000201>
- Copeland, P., Dean, R. G., & Wladkowski, S. P. (2011). The power dynamics of supervision: Ethical dilemmas. *Smith College Studies in Social Work, 81*(1), 26–40. <https://doi.org/10.1080/00377317.2011.543041>
- Cotter, A. (2022). *Experiences of discrimination among the Black and Indigenous populations in Canada, 2019*. Statistics Canada. <https://www150.statcan.gc.ca/n1/en/pub/85-002-x/2022001/article/00002-eng.pdf?st=uksOzugq>
- Creswell, J., & Poth, C. (2017). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.

- Crosby, S. D., Kniffley, S. D., Mitchell, B., Jones, K. V., Middleton, J., Caine, A., & Vides, B. (2022). “decolonizing mental health”: Exploring insights from clinicians trained in kniffley racial trauma therapy. *Practice Innovations*, 7(3), 280-292. <https://doi.org/10.1037/pri0000187>
- Crouch, Y. (2022). Insufficient cultural humility in counselor education and supervision programs and its inimical effects on African American women’s wellness (Publication No. 28968131). ProQuest One Academic. <https://www.proquest.com/dissertations-theses/insufficient-cultural-humility-counselor/docview/2676962094/se-2>
- Crumb, L., Cartwright, A. D., Hammonds, D. S., & Harris, J. A. (2023). Code-switching 101: Black women counselor educators’ personal and professional identity development. *Counselor Education and Supervision*, 62(3), 233–247. <https://doi.org/10.1002/ceas.12274>
- Darwin Holmes, A. G. (2020). Researcher positionality: A consideration of its influence and place in qualitative research—a new researcher guide. *Shanlax International Journal of Education*, 8(4), 1–10. <https://doi.org/10.34293/education.v8i4.3232>
- Davis, A. J. (2023). *Misogynoir: Exploring lived experiences of gendered racism and impacts on identity for Black women professional counselors* (Publication No. 30490041). ProQuest One Academic. <https://www.proquest.com/dissertations-theses/misogynoir-exploring-lived-experiences-gendered/docview/2878193157/se-2>
- DeBlaere, C., Zelaya, D. G., Dean, J. B., Chadwick, C. N., Davis, D. E., Hook, J. N., & Owen, J. (2023). Multiple microaggressions and therapy outcomes: The indirect effects of cultural humility and working alliance with Black, Indigenous, women of color clients. *Professional Psychology: Research and Practice*, 54(2), 115–124. <https://doi.org/10.1037/pro0000497>
- Dimes, T. (2023). *Facing the façade: A qualitative exploration of young adult Black women’s understanding of code-switching techniques and their attitudes toward the use of these techniques*. ProQuest One Academic. <https://www.proquest.com/dissertations-theses/facing-façade-qualitative-exploration-young-adult/docview/2868003701/se-2>
- Duffey, T., Haberstroh, S., Ciepielinski, E., & Gonzales, C. (2016). Relational-cultural theory and supervision: Evaluating developmental relational counseling. *Journal of Counseling and Development*, 94(4), 405–414. <https://doi.org/10.1002/jcad.12099>
- Dupiton, L. M. (2019). *Wearing a mask to supervision: A phenomenological exploration of Black female therapists and covering in cross-racial clinical supervision*. ProQuest One Academic. <https://www.proquest.com/dissertations-theses/wearing-mask-supervision-phenomenological/docview/2211416558/se-2>
- Ebubedike, N., Callanan, M., & Oldershaw, A. (2024). ‘The relentless nature of whiteness’: Black psychologists’ experiences of racial microaggressions in cross-cultural supervision. *Clinical Psychology & Psychotherapy*, 31(3). <https://doi.org/10.1002/cpp.3011>

- Elliott, J. R., & Smith, R. A. (2004). Race, gender, and workplace power. *American Sociological Review*, *69*(3), 365–386. <https://doi.org/10.1177/000312240406900303>
- Erby, A. N., Jones, C. T., & DeCree, S. (2024). “Having our say” revisited: Wellness of Black women counselors. *Journal of Multicultural Counseling and Development*, *52*(4), 257–272. <https://doi.org/10.1002/jmcd.12308>
- Estrada, D. (2006). Supervision of cross-cultural couples therapy: Giving voice to the code of silence in the supervision and therapy room. *Journal of Family Psychotherapy*, *16*(4), 17–30. https://doi.org/10.1300/J085v16n04_03
- Fall, K. A., Lyons, C., & Lewis, T. (2003). Contributions of supervisees: A strength-based element of supervision. *Journal of Professional Counseling, Practice, Theory, & Research*, *31*(1), 15.
- Fani, N., Carter, S. E., Harnett, N. G., Ressler, K. J., & Bradley, B. (2021). Association of racial discrimination with neural response to threat in Black women in the US exposed to trauma. *JAMA Psychiatry*, *78*(9), 1005. <https://doi.org/10.1001/jamapsychiatry.2021.1480>
- Freeman, B. J., Garner, C. M., Fairgrieve, L. A., & Pitts, M. E. (2016). Gatekeeping in the field: Strategies and practices. *Journal of Professional Counseling, Practice, Theory, & Research*, *43*(2), 28–41. <https://www.proquest.com/scholarly-journals/gatekeeping-field-strategies-practices/docview/1906364693/se-2>
- Gillborn, D. (2013). Interest-divergence and the colour of cutbacks: Race, recession and the undeclared war on Black children. *Discourse: Studies in the Cultural Politics of Education*, *34*(4), 477–491. <https://doi.org/10.1080/01596306.2013.822616>
- Green, C. V., & Burton, D. E. (2021). A womanist supervision framework for promoting anti-racist therapy with Black women. *Teaching and Supervision in Counseling*, *3*(2), Article 9. <https://doi.org/10.7290/tsc030209>
- Hall, J. C. (2018). Black women talk about stereotypical transference enactments in cross-cultural supervision. *Journal of Human Behavior in the Social Environment*, *28*(8), 1019–1032. <https://doi.org/10.1080/10911359.2018.1489930>
- Hao, L., Zhu, H., He, Y., Duan, J., Zhao, T., & Meng, H. (2022). When is silence golden? A meta-analysis on antecedents and outcomes of employee silence. *Journal of Business and Psychology*, *37*(5), 1039–1063. <https://doi.org/10.1007/s10869-021-09788-7>
- Haskins, N. H., White, S., Johnson, L., Parker, J., Pignato, L., & Chester, C. (2024). Finding homeplace: A grounded theory of a womanist affinity group intervention for black women. *The Journal for Specialists in Group Work*, *49*(1), 65-82. <https://doi.org/10.1080/01933922.2024.2345060>

- Hatten-Powell, C. (2022). When silence speaks volumes: A psychiatrist-in-training's perspective on silence and oppression in the psychotherapeutic space. *Academic Psychiatry, 46*(5), 669–670. <https://doi.org/10.1007/s40596-022-01649-6>
- Hernández, P., Carranza, M., & Almeida, R. (2010). Mental health professionals' adaptive responses to racial microaggressions: An exploratory study. *Professional Psychology: Research and Practice, 41*(3), 202–209. <https://doi.org/10.1037/a0018445>
- Holder, A. M. B., Jackson, M. A., & Ponterotto, J. G. (2015). Racial microaggression experiences and coping strategies of Black women in corporate leadership. *Qualitative Psychology, 2*(2), 164–180. <https://doi.org/10.1037/qup0000024>
- Hook, J. N., Watkins, C. E., Davis, D. E., Owen, J., van Tongeren, D. R., & Marciana, J. R. (2016). Cultural humility in psychotherapy supervision. *American Journal of Psychotherapy, 70*(2), 149–166. <https://doi.org/10.1176/appi.psychotherapy.2016.70.2.149>
- Jangha, A. G., Magyar-Russell, G., & O'Grady, K. (2018). Power within the counselor identity development of African American women in pastoral counseling. *Counseling and Values, 63*(1), 76–90. <https://doi.org/10.1002/cvj.12074>
- Jean, P. L., Mosley, D. V., Bridges, B., & Badio, K. (2023). Thank you black feminism: Ten strategies to foster radical healing (for healers and those in need of healing). *Women & Therapy, 46*(4), 407–427. <https://doi.org/10.1080/02703149.2023.2286075>
- Jerald, M. C., Cole, E. R., Ward, L. M., & Avery, L. R. (2017). Controlling images: How awareness of group stereotypes affects Black women's well-being. *Journal of Counseling Psychology, 64*(5), 487–499. <https://doi.org/10.1037/cou0000233>
- Jones, M. S., Womack, V., Jérémie-Brink Gihane, & Dickens, D. D. (2021). Gendered racism and mental health among young adult U.S. Black women: The moderating roles of gendered racial identity centrality and identity shifting. *Sex Roles, 85*(3-4), 221–231. <https://doi.org/10.1007/s11199-020-01214-1>
- Jones, R. (2020, August 17). *Report on Black mental health a good first step, advocates say*. CBC/Radio Canada. <https://www.cbc.ca/news/canada/ottawa/Black-mental-health-report-community-reaction-1.5688803>
- Kassandrinou, M., Lainidi, O., Mouratidis, C., & Montgomery, A. (2023). Employee silence, job burnout and job engagement among teachers: The mediational role of psychological safety. *Health Psychology and Behavioral Medicine, 11*(1), 2213302. <https://doi.org/10.1080/21642850.2023.2213302>
- Kemer, G., Li, C., Attia, M., Chan, C. D., Chung, M., Li, D., Neuer Colburn, A., Peters, H. C., Ramaswamy, A., & Sunal, Z. (2022). Multicultural supervision in counseling: A content analysis of peer-reviewed literature. *Counselor Education and Supervision, 61*(1), 2–14. <https://doi.org/10.1002/ceas.12220>

- Kissil, K., & Niño, A. (2017). Does the person-of-the-therapist training (POTT) promote self-care? Personal gains of MFT trainees following POTT: A retrospective thematic analysis. *Journal of Marital and Family Therapy*, *43*(3), 526–536. <https://doi.org/10.1111/jmft.12213>
- Lau, J., & Ng, K. (2014). Conceptualizing the counseling training environment using Bronfenbrenner's ecological theory. *International Journal for the Advancement of Counselling*, *36*(4), 423–439. <https://doi.org/10.1007/s10447-014-9220-5>
- Lenz, A. S. (2014). Integrating relational-cultural theory concepts into supervision. *Journal of Creativity in Mental Health*, *9*(1), 3–18. <https://doi.org/10.1080/15401383.2013.864960>
- Lewis, J. A., Mendenhall, R., Harwood, S. A., & Browne Hunt, M. (2016). Ain't I a woman? Perceived gendered racial microaggressions experienced by Black women. *The Counseling Psychologist*, *44*(5), 758–780. <https://doi.org/10.1177/0011000016641193>
- Lewis, J. A., Williams, M. G., Peppers, E. J., & Gadson, C. A. (2017). Applying intersectionality to explore the relations between gendered racism and health among Black women. *Journal of Counseling Psychology*, *64*(5), 475–486. <https://doi.org/10.1037/cou0000231>
- Lewis, K. R., & Shah, P. P. (2021). Black students' narratives of diversity and inclusion initiatives and the campus racial climate: An interest-convergence analysis. *Journal of Diversity in Higher Education*, *14*(2), 189–202. <https://doi.org/10.1037/dhe0000147>
- Lieberman, A. G., Stock, M. L., AuBuchon, K. E., Beekman, J. B., & Lambert, S. F. (2023). Intersectional discrimination from Black women, White women, Black men, or White men impacts young adult Black women's affective states and risky health cognitions. *Psychology & Health*, *38*(1), 1–17. <https://doi.org/10.1080/08870446.2021.1941962>
- Mekawi, Y., Carter, S., Brown, B., Martinez de Andino, A., Fani, N., Michopoulos, V., & Powers, A. (2021). Interpersonal trauma and posttraumatic stress disorder among Black women: Does racial discrimination matter? *Journal of Trauma & Dissociation*, *22*(2), 154–169. <https://doi.org/10.1080/15299732.2020.1869098>
- Mitchell, M., & Binkley, E. (2021). Self-care: An ethical imperative for anti-racist counselor training. *Teaching and Supervision in Counseling*, *3*(2), Article 5. <https://doi.org/10.7290/tsc030205>
- Moody, A. T., & Lewis, J. A. (2019). Gendered racial microaggressions and traumatic stress symptoms among black women. *Psychology of Women Quarterly*, *43*(2), 201–214. <https://doi.org/10.1177/0361684319828288>
- Moody, A. T., Lewis, J. A., & Owens, G. P. (2023). Gendered racism, coping, and traumatic stress among black women: The moderating roles of the strong black woman schema and womanist attitudes. *Psychology of Women Quarterly*, *47*(2), 197–212. <https://doi.org/10.1177/03616843221143752>

- Nayak, S. (2020). For women of colour in social work: Black feminist self-care practice based on Audre Lorde's radical pioneering principles. *Critical and Radical Social Work*, 8(3), 405–421. <https://doi.org/10.1332/204986020X15945755847234>
- Nelson, M. L., Gizara, S., Hope, A. C., Phelps, R., Steward, R., & Weitzman, L. (2006). A feminist multicultural perspective on supervision. *Journal of Multicultural Counseling and Development*, 34(2), 105–115. <https://doi.org/10.1002/j.2161-1912.2006.tb00031>
- Owens, L., Edwards, E. B., & McArthur, S. A. (2019). Black women researchers' path to breaking silence: Three scholars reflect on voicing oppression, self-reflexive speech, and talking back to elite discourses. *Western Journal of Black Studies*, 42(3), 125–135. <https://www.proquest.com/scholarly-journals/Black-women-researchers-path-brea-silence/docview/2324919746/se-2>
- Owuamalam, C. K., & Zagefka, H. (2014). On the psychological barriers to the workplace: When and why metastereotyping undermines employability beliefs of women and ethnic minorities. *Cultural Diversity & Ethnic Minority Psychology*, 20(4), 521–528. <https://doi.org/10.1037/a0037645>
- Peyton, T., Zigarmi, D., & Fowler, S. N. (2019). Examining the relationship between leaders' power use, followers' motivational outlooks, and followers' work intentions. *Frontiers in Psychology*, 9. <https://doi.org/10.3389/fpsyg.2018.02620>
- Pratt, K., & Lamson, A. (2012). Supervision in behavioral health: Implications for students, interns, and new professionals. *The Journal of Behavioral Health Services & Research*, 39(3), 285–294. <https://doi.org/10.1007/s11414-011-9267-6>
- Rankin-Wright, A. J., Hylton, K., & Norman, L. (2020). Critical race theory and Black feminist insights into “race” and gender equality. *Ethnic and Racial Studies*, 43(7), 1111–1129. <https://doi.org/10.1080/01419870.2019.1640374>
- Ray, V. (2023). Racialized organizations and the interest divergence dilemma. *Sociological Forum*, 38(4), 1375–1381. <https://doi.org/10.1111/socf.12950>
- Roy, R., & Uekusa, S. (2020). Collaborative autoethnography: “Self-reflection” as a timely alternative research approach during the global pandemic. *Qualitative Research Journal*, 20(4), 383–392. <https://doi.org/10.1108/qrj-06-2020-0054>
- Sawyer, H. (2023, June 29). *Incorporating multiculturalism in clinical supervision*. National Board for Certified Counselors & Affiliates. <https://www.nbcc.org/resources/nccs/newsletter/incorporating-multiculturalism-in-clinical-supervision>
- Seabrook, M. (2022). “The golden question”. Addressing supervisee self-care in clinical supervision. *Counselling & Psychotherapy Research*, 22(4), 1041–1055. <https://doi.org/10.1002/capr.12543>

- Shell, E. M., Hua, J., & Sullivan, P. (2022). Cultural racism and burnout among Black mental health therapists. *Journal of Employment Counseling, 59*(3), 102–110. <https://doi.org/10.1002/joec.12187>
- Shell, E. M., Teodorescu, D., & Williams, L. D. (2021). Investigating race-related stress, burnout, and secondary traumatic stress for Black mental health therapists. *Journal of Black Psychology, 47*(8), 669–694. <https://doi.org/10.1177/00957984211033963>
- Soni, A., Fong, H., & Janda, T. (2022). An exploration of two supervisors' engagement in a transcultural supervision exercise to support culturally responsive supervision with trainee educational psychologists (TEPs). *Educational Psychology in Practice, 38*(2), 194–213. <https://doi.org/10.1080/02667363.2022.2059450>
- Spates, K., Evans, N., James, T. A., & Martinez, K. (2020). Gendered racism in the lives of Black women: A qualitative exploration. *Journal of Black Psychology, 46*(8), 583–606. <https://doi.org/10.1177/0095798420962257>
- Spellman, K. (2022). The shared experiences of privilege and oppression among Black females in counselor education and supervision programs: A thematic analysis. *Doctoral Dissertations and Projects, 3890*. <https://digitalcommons.liberty.edu/doctoral/3890>
- Stark, M. D., Garza, Y., Bruhn, R., & Ane, P. (2015). Student perceptions of sandtray in solution-focused supervision. *Journal of Creativity in Mental Health, 10*(1), 2–17. <https://doi.org/10.1080/15401383.2014.917063>
- Steward, R. J., & Phelps, R. E. (2004). Feminist and multicultural collaboration in counseling supervision: Voices from two African American women. *Journal of Multicultural Counseling and Development, 32*, 358–365. <https://www.proquest.com/scholarly-journals/feminist-multicultural-collaboration-counseling/docview/193999674/se-2>
- Tarshis, S., & Baird, S. L. (2021). Applying intersectionality in clinical supervision: A scoping review. *The Clinical Supervisor, 40*(2), 218–240. <https://doi.org/10.1080/07325223.2021.1919949>
- Terepka, A., Schmaltz, M. A., & Elkind, C. (2022). It takes a village: Empowerment of supervisees through an ecological systems approach to supervision. *Translational Issues in Psychological Science, 8*(2), 210–220. <https://doi.org/10.1037/tps0000312>
- Thomas, F. C., Bowie, J., Hill, L., & Taknint, J. T. (2019). Growth-promoting supervision: Reflections from women of color psychology trainees. *Training and Education in Professional Psychology, 13*(3), 167–173. <https://doi.org/10.1037/tep0000244>
- Thompson, M., & Dale, S. K. (2022). Gendered racial microaggressions and self-silencing associated with suicidality among Black women living with HIV. *Journal of Racial and Ethnic Health Disparities, 9*(3), 748–755. <https://doi.org/10.1007/s40615-021-01009-4>

- Trahan, D. P., Jr., & Lemberger, M. E. (2014). Critical race theory as a decisional framework for the ethical counseling of African American clients. *Counseling and Values, 59*(1), 112–124. <https://doi.org/10.1002/j.2161-007X.2014.00045.x>
- Upshaw, N. C., Lewis, D. E., & Nelson, A. L. (2020). Cultural humility in action: Reflective and process-oriented supervision with Black trainees. *Training and Education in Professional Psychology, 14*(4), 277–284. <https://doi.org/10.1037/tep0000284>
- Vandament, M. L., Duan, C., & Li, S. (2022). Relationships among supervisee perceived supervisor cultural humility, working alliance, and supervisee self-efficacy among White supervisor and supervisee of color dyads. *Training and Education in Professional Psychology, 16*(3), 244–252. <https://doi.org/10.1037/tep0000370>
- Washington, A. R., Williams, J. M., & Byrd, J. A. (2023). Exposing blindspots and the hidden curriculum within counselor supervision models. *Counselor Education and Supervision, 62*(2), 149–156. <https://doi.org/10.1002/ceas.12260>
- Watkins, C. E., Hook, J. N., Owen, J., DeBlaere, C., Davis, D. E., & Van Tongeren, D. R. (2019). Multicultural orientation in psychotherapy supervision: Cultural humility, cultural comfort, and cultural opportunities. *American Journal of Psychotherapy, 72*(2), 38–46. <https://doi.org/10.1176/appi.psychotherapy.20180040>
- Watson, L. B., & Henderson, J. (2022). The relation between gendered racial microaggressions and traumatic stress among highly educated Black women. *The Counseling Psychologist, 51*(2), 210–241. <https://doi.org/10.1177/00110000221133104>
- Wilcox, M. M., Farra, A., Winkeljohn Black, S., Pollard, E., Drinane, J. M., Tao, K. W., DeBlaere, C., Hook, J. N., Davis, D. E., Watkins, C. E., & Owen, J. (2024). Cultural humility and racial microaggressions in cross-racial clinical supervision: A moderated mediation model. *Journal of Counseling Psychology, 71*(4), 304–314. <https://doi.org/10.1037/cou0000732>
- Wilcox, M. M., Winkeljohn Black, S., Farra, A., Zimmerman, D., Drinane, J. M., Tao, K. W., DeBlaere, C., Hook, J. N., Davis, D. E., Watkins, C. E., & Owen, J. (2023). Cultural humility, cultural comfort, and supervision processes and outcomes for BIPOC supervisees. *The Counseling Psychologist, 51*(7), 1037–1058. <https://doi.org/10.1177/00110000231188337>
- Wiley, E. D., Phillips, J. C., & Palladino Schultheiss, D. E. (2021). Supervisors' perceptions of their integration of strength-based and multicultural approaches to supervision. *The Counseling Psychologist, 49*(7), 1038–1069. <https://doi.org/10.1177/00110000211024595>
- William, N. (2021, September 1). *Black psychologists say there are too few of them in Canada—and that's a problem*. CBC/Radio Canada. <https://www.cbc.ca/news/canada/ottawa/Black-indigenous-psychologists-accreditation-1.6152970>

- Williams Kapten, S. (2020). Power, powerlessness, and the parallel process. *Journal of Psychotherapy Integration, 30*(1), 147–154. <https://doi.org/10.1037/int0000168>
- Wingfield, A. H. (2007). The modern mammy and the angry Black man: African American professionals' experiences with gendered racism in the workplace. *Race, Gender & Class, 14*(1/2), 196–212.
- Wong, L. C. J., Wong, P. T. P., & Ishiyama, F. I. (2013). What helps and what hinders in cross-cultural clinical supervision: A critical incident study. *The Counseling Psychologist, 41*(1), 66–85. <https://doi.org/10.1177/0011000012442652>
- Woods-Giscombe, C., Robinson, M. N., Carthon, D., Devane-Johnson, S., & Corbie-Smith, G. (2016). Superwoman schema, stigma, spirituality, and culturally sensitive providers: Factors influencing African American women's use of mental health services. *Journal of Best Practices in Health Professions Diversity : Research, Education and Policy, 9*(1), 1124–1144.
- Wout, D. A., Shih, M. J., Jackson, J. S., & Sellers, R. M. (2009). Targets as perceivers: How people determine when they will be negatively stereotyped. *Journal of Personality and Social Psychology, 96*(2), 349–362. <https://doi.org/10.1037/a0012880>
- Wyatt, J. P., & Ampadu, G. G. (2022). Reclaiming self-care: Self-care as a social justice tool for Black wellness. *Community Mental Health Journal, 58*(2), 213–221. <https://doi.org/10.1007/s10597-021-00884-9>
- Ybrandt, H., Sundin, E. C., & Capone, G. (2016). Trainee therapists' views on the alliance in psychotherapy and supervision: A longitudinal study. *British Journal of Guidance & Counselling, 44*(5), 530–539. <https://doi.org/10.1080/03069885.2016.1153037>
- Yerushalmi, H. (2018). Loneliness, closeness and shared responsibility in supervision. *American Journal of Psychoanalysis, 78*(3), 231–246. <https://doi.org/10.1057/s11231-018-9147-4>
- Zoricelis, D. (2019). *Integrating multicultural discussions in counseling supervision: A grounded theory study*. Doctoral Dissertations and Projects. 2116. <https://digitalcommons.liberty.edu/doctoral/2116>