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Safe and Brave Spaces: What Comprises a Fruitful Multicultural Supervision Learning Environment?

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SAFE SPACES AND BRAVE SPACES: WHAT COMPRISES A FRUITFUL

MULTICULTURAL SUPERVISION LEARNING ENVIRONMENT?

by

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B.A., University of California Irvine, 2016
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A Dissertation
Submitted in Partial Fulfillment of the Requirements for the
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in the field of Psychology

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TITLE: SAFE SPACES AND BRAVE SPACES: WHAT COMPRISES A FRUITFUL MULTICULTURAL SUPERVISION LEARNING ENVIRONMENT?

MAJOR PROFESSOR: Kathleen Chwalisz, Ph.D.

Researchers continue to emphasize the important role supervisors have in creating a safe space for supervisees to effectively navigate and engage in honest multicultural conversations while also addressing potential biases (e.g., Ancis & Marshall, 2010). However, much of the literature on multicultural supervision provides limited guidance on what characteristics define a safe space. The purpose of this study was to examine accounts of counseling psychology graduate students to learn about their understanding and definitions of safe space and brave space within multicultural supervision, using grounded theory methodology (Corbin & Strauss, 2015). Specifically, the purpose of the study was threefold: (a) to define what a safe space and a brave space is from supervisees' perspective, (b) to determine if the concept of a safe space is viewed similarly or differently to a brave space, and (c) to identify specific behaviors and interventions that supervisors perform that make a supervisee feel they are in a safe or brave space. Results yielded a model characterized by three core dimensions that comprise safe and brave spaces including: (a) safety within the physical space, (b), definitions and use of brave and safe spaces, and (c) supervisor actions and behaviors. This study adds to the current multicultural supervision training scholarship by providing new perspectives on how supervisees in counseling psychology doctoral programs make sense of safe and brave spaces during multicultural supervision and what supervisors can do to create such spaces.

PREFACE

This qualitative study provides an overview of how supervisees conceptualize safe and brave spaces in multicultural supervision and what specific supervisor behaviors reflect such spaces. The resulting model is intended to inform best multicultural supervision practices and guide supervision and training in counseling psychology.

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CHAPTER 1

INTRODUCTION

An important factor in facilitating multicultural supervision and encouraging cultural dialogue in the supervisory relationship is the supervisor's ability to create a safe space. Considering the demography in the United States, it was only a matter of time before mental health practitioners acknowledged cultural differences and recognized possible conflict in clinical and supervisory work due to those differences. Important aspects of multicultural supervision are the supervisor's ability to engage in conversations about culture with the supervisee in order to understand the multiple cultural aspects that the client, supervisee, and supervisor bring to the counseling and supervision process (Hird et al., 2001). However, researchers have emphasized that in order to have effective and helpful conversations about cultural factors during supervision, the supervisor needs to facilitate a safe and open supervisory climate in order to allow the supervisee to be vulnerable in exploring diversity perspectives (e.g., Ancis & Marshall, 2010). The concept of a *safe space* is commonly used, but what exactly is a safe space, how is it conceptualized, and how do mental health practitioners know when it has been achieved during multicultural supervision?

Many scholars use the terms *multicultural* and *cross-cultural* interchangeably, but for the purposes of this study the term multicultural will be used. Both terms are used to describe a collaborative process to enhance knowledge in working effectively with diverse populations (D'Andrea & Daniels, 1997). However, cross-cultural tends to focus on individuals being from a different culture and multicultural emphasizes multiple cultural factors beyond just differences in race or ethnicity (D'Andrea & Daniels, 1997; Leong & Wagner, 1994). Although a supervisor and supervisee may be from the same culture, the interaction can still be multicultural when one

considers other factors such as sexual orientation, ability, social class, religion, body size, level

of acculturation and assimilation, or history (e.g., slavery, colonialism). Indeed, as stated by

Chopra (2013) "when we talk about multiculturalism, sometimes we make the mistake of

limiting its scope to race-related differences" (p. 335). She added that while the supervisor and

supervisee can have one shared identity, that does not mean that other multicultural factors are

also the same, which Bernard and Goodyear (1992) would describe as "the myth of sameness

(accepted majority cultural patterns without thought)" (p. 195). It is important that mental health

practitioners consider all factors that fall under the scope of multiculturalism in order to

acknowledge cultural aspects that could facilitate counseling effectiveness.

Multicultural supervision embodies a situation in which the supervisor and the supervisee

are influenced by cultural factors that are relevant for effective clinical practice (D'Andrea &

Daniels, 1997; Leong & Wagner, 1994). Additionally, multicultural supervision generally refers

to a training situation where individuals in supervisory roles initiate, address, and facilitate

cultural conversations (D'Andrea et al., 1991; Ivey et al., 2011). According to Sue et al. (1992),

there are three important elements of multicultural competence, which includes attitudes,

knowledge, and skills to navigate a diverse world. It is important for both supervisors and

supervisees to have a level of self-awareness in order to reflect on their own professional

development and how their identities and beliefs in turn affect the supervisory relationship and

work that is done with clients (Lago & Thompson, 1997). Certainly, such level of self-awareness

seems to be something that should be cultivated and practiced as the supervisory relationship

deepens and expands.

Multicultural supervision has an important purpose beyond acknowledging cultural

differences and similarities between supervisor and supervisee. Engaging in cultural dialogue

allows the supervisor and supervisee to evaluate the conversations that occur between supervisor and supervisee as well as between supervisee and client. Furthermore, when culture is integrated in the supervision process it serves as a medium to facilitate rapport, a positive working alliance, and improvement in competency skills (Leong & Wagner, 1994). It is particularly important for conversations to occur in the early stages of supervision so potential biases and assumptions that can undermine the supervision process can be quickly recognized (Constantine, 1997; Fukuyama, 1994; Leong & Wagner, 1994). When supervisors neglect or avoid discussions of culture, supervisees may perceive the supervisor as culturally insensitive or incompetent (Helms & Cook, 1999; Killian, 2001) and experience frustration and avoid bringing up culture related topics during future supervision meetings (Hird et al., 2001). Since supervisees might be hesitant to initiate conversations about culture, supervisors are responsible for initiating cultural discussions given that they usually hold more power in the relationship (McNeil, et al., 1995). However, it seems that besides initiating discussions about racism, homophobia, oppression, or sexism for instance, the supervisee first needs to feel that they are safe doing so without fear of repercussion.

Much of the literature on multicultural supervision describes the concept of a safe space as something that needs to be practiced, but researchers provide little guidance on how to create a safe space and frequently fail to describe what represents a safe space. Wong et al. (2013) suggested that a lack of a safe and trusting relationship hindered multicultural supervision. Yet, they did not provide an objective definition of safe space or how it could be achieved. Considering the current sociopolitical climate in the United States, supervisees who have marginalized identities and/or work with clients who have such identities, need a space in supervision where they can feel some level of safety discussing cultural topics given the

likelihood of them having been exposed to discrimination, racism, xenophobia, homophobia, and other forms of isms.

The concept of a safe space is mostly present within the field of education and in the LGBTQ+ literature. However, the concept of safe space seems to be limited to mostly classroom settings. Student affairs educators and authors describe the need for safe spaces when conversations of diversity and social justice occur (e.g., Arao & Clemens, 2013; Holley & Steiner, 2005). It appears that the concept of safe spaces came from the need for teachers to facilitate group dialogues and debates around controversial topics while trying to provide a space for students to openly share their views. For instance, educators identified safe spaces as important for marginalized individuals, particularly LGBTQ+ students as they often experience oppression and discrimination (Arao & Clemens, 2013). Educators placed emphasis on respect, but safe spaces in educational settings seem to promote the idea that safety equals tolerance. Although tolerance is important, multicultural supervision calls for supervisor and supervisee to not just tolerate each other, but also challenge each other openly with the goal of understanding diverse lived experiences for effective client work despite potential discomfort.

Some educators have challenged the concept of a safe space by encouraging *brave spaces* to also be considered. Boostrom (1998) was one of the first scholars who suggested that safe spaces rarely allow people to navigate potential challenges and criticism that may arise from difficult cultural conversations. In contrast, he suggested that brave spaces allow people to engage in dialogue that may be controversial, uncomfortable, and foster growth. Both terms are used within the educational literature to guide teachers in creating spaces for learning. Whereas the concept of a safe space is present in the counseling psychology literature, the concept of a brave space is rare. It is unclear which concept is more reflective of a positive learning

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environment that may occur during multicultural supervision, but perhaps it is not deciding what term to use that is important. Instead, it seems that what matters is understanding how and what creates the best learning environment to foster growth during multicultural supervision. Nevertheless, understanding differences and similarities between safe and brave spaces can provide some guidance toward the best multicultural supervision practices.

The purpose of this qualitative study is to determine how supervisees involved in APA accredited counseling psychology training understand the concepts of safe space and brave space. Specifically, I will analyze how both concepts are defined and what specific behaviors and interventions supervisors perform that are interpreted as facilitators for safe or brave spaces. Gathering information from supervisees' perspectives should yield a richer picture of these important multicultural supervision constructs. Given that there have been historical improvements in multicultural training in APA accredited counseling psychology programs, it is expected that supervisees will provide unique descriptors of safe and brave spaces.

CHAPTER 2

REVIEW OF THE LITERATURE

Supervision is a critical aspect of professional psychology training. In counselor preparation programs, supervision has the purpose of educating a competent, ethical, and responsible professional (Blocher, 1983). Generally speaking, "supervision is a specialized instructional process in which the supervisor attempts to facilitate the growth of a counselor-in-preparation, using as the primary educational medium the student's interaction with real clients for whose welfare the student has some degree of professional, ethical, and moral responsibility" (Blocher, 1983, p. 27). Supervisors are responsible for effectively training and evaluating supervisees (Bernard & Goodyear, 2009) and fostering their growth.

Supervisors are also responsible for addressing identities and culture during supervision (Remington & DaCosta, 1989). There are various positive outcomes as the result of discussing cultural concerns, including a good working alliance, facilitating rapport, and the importance of gaining cultural competency skills (McRoy et al., 1986). Particularly, early conversations about culture during supervision can clear biases and assumptions before they damage the supervisory relationship (Constantine, 1997; Estrada, et al., 2004; Fukuyama, 1994). Formal discussions during supervision are important for the development of supervisees, especially during the early stages of their training (Remington & DaCosta, 1989).

Given the power dynamic between supervisors and supervisees, it should be a priority for all supervisors to address and explore the supervisee's cultural identities and beliefs during early stages of supervision to prevent them from feeling misunderstood (McNeil et al., 1995). It is essential that supervisors share some level of professional vulnerability, such as culture or identity related experiences, in an ethical manner to yield some power to the supervisee (Hird et

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al., 2001). Appropriate self-disclosure from the supervisor can communicate to the supervisee that discussing such topics is encouraged and they are both part of a learning process. When supervisors neglect the importance of identity and culture during supervision, supervisees may avoid presenting such topics during supervision (Hird et al., 2001). Moreover, when supervisors neglect culture related topics, they may unintentionally seem culturally insensitive to the supervisee (Killian, 2001) and create misunderstandings, assumptions, and disconnections (Constantine, 1997). Nevertheless, what many scholars seem to overlook is that all supervision is multicultural (Chopra, 2013) and that culture is not limited to race and expands beyond identities that are not always visible, such as sexual orientation or religion for example. Indeed, even when two people share the same race and/or gender in a supervisory relationship, there is also space for multicultural dialogue.

Elements of Effective Multicultural Supervision Interactions

Multicultural supervision is an essential practice in order to train mental health professionals that can meet the needs of our diverse society (Ladany et al., 2005; Leong & Wagner 1994), but what makes effective multicultural supervision interactions? Given that guidelines for multicultural supervision practices have been evolving since they emerged in the literature about 20 years ago, the question is a challenging one to answer. Most researchers who study multicultural counseling supervision have proposed conceptual models and theories that lack empirical evidence (Robinson et al., 2000). The very few empirical studies that exist are focused on either race or ethnicity as the defining variable of multicultural counseling supervision (Leong & Wagner, 1994). What is common across these studies is the recommendation among scholars that for multiculturally informed counselor supervision to exist, supervisor/supervisee interactions must reflect self-awareness, general knowledge about

multicultural issues, effective working alliance, an understanding of the supervisees' and their clients' culture, identity, and worldview (e.g., Constantine & Ladany, 2001; Ladany et al., 2005). The following elements of effective multicultural supervision interactions are not exhaustive, but they are some of the most common elements found in the literature of multicultural supervision.

Introducing Cultural Issues in Supervision Models

Certainly, there are various advantages to supervisors taking initiative to bring forth conversations surrounding culture and identity. However, it is not entirely necessary to develop specific models of supervision to address cultural diversity. Instead, some authors recommended that existing cultural issues of counseling supervision provide basic models for multiculturally competent supervision (Robinson et al., 2000). Robinson et al. (2000) proposed a four-step model which includes: (a) supervisors developing cultural awareness, (b) exploration of cultural dynamics in supervision, (c) examining cultural assumptions in traditional counseling supervision theories, and (d) integrating multicultural issues in existing models of supervision. They suggested that existing supervision models (e.g., psychotherapeutic behavioral, Carkhuff counseling supervisory-training, and psychobehavioral model) include cultural elements expressed as a factor of the human condition. For example, when working within a psychotherapeutic model, a supervisor may integrate multicultural theory by emphasizing and exploring how identities are formed and embedded in individual, family, group, and cultural contexts. Supervisor and supervisee can also focus on how interrelationships of experiences and contexts impact the supervisory relationship and the work done with clients. Introducing and discussing cultural issues should not only be done during counseling supervision, but also during training in graduate programs and continuing education as well as in-service training for counseling supervisors.

Ancis and Ladany (2001) also provided guidance for supervisors who wish to practice multicultural supervision, through the use of theoretical models in order to facilitate discussions of cultural issues and identity. In their first model, the authors proposed a comprehensive heuristic model of nonoppressive interpersonal development, which included the multiple identities of the supervisor and the supervisee, at least for those who live in the United States. The model provided some guidance for supervisors to better understand their own thoughts, feelings, and behaviors as well as those of the supervisee and clients across different demographic variables. It should be noted that the authors did not present their model as a substitute for specific identity models, but instead, hoped to provide supervisors a way to navigate multiple models without minimizing the contribution of already existing identity models. In the comprehensive heuristic model of nonoppressive interpersonal development, the authors believed that people can belong to either a socially oppressed group, a socially privileged group, or both when considering multiple demographic variables. The authors also believed that for each demographic variable, people progress through stages (i.e., adaptation, incongruence, exploration, and integration) of what they call Means of Interpersonal Functioning (MIF), which are comprised of various feelings and thoughts about oneself as well as behaviors based on one's identity.

The timing of introduction of multicultural variables and type of discussions of cultural issues will depend on the supervisor's and supervisee's stage of development. Based on the heuristic model, Ancis and Ladany (2001) argued that four possible supervisor-supervisee interpersonal interactions are possible, based on the stages in which the supervisor and supervisee belong. It should be noted that an exploratory study by Cook and Helms (1988) on multicultural competency training issues served as the foundation for the development of the

heuristic model by Ancis and Ladany. Ancis and Ladany's model is an extension of the stages proposed by Cook and Helms, and they similarly discussed developmentally-based supervisor-supervisee interactions in their study as: (a) progressive (supervisor more advanced than the supervisee), (b) parallel-advanced (supervisor and supervisee are at similar advanced stages), (c) parallel-delayed (supervisor and supervisee are at similar delayed stages), and (d) regressive (supervisee is more advanced than the supervisor). The authors emphasized that in order for interventions to be effective there must first be a strong supervisory working alliance, which can be done through empathetic understanding and their level of development. However, not enough research exists to determine if the interventions in the heuristic model of nonoppressive interpersonal development can be optimized in a supervisory setting. Further exploration of the stages is needed, and possible issues that may happen as supervisees move through the stages need to be examined, refined, and retested.

Using the Ancis and Ladany (2001) model as a framework, Ancis and Marshall (2010) developed a study that also placed great emphasis on the importance of facilitating multicultural discussions and fostering multicultural competence in the supervisee. Using the grounded theory method, Ancis and Marshall conducted semi-structured interviews with four doctoral graduate students in psychology programs who indicated a high level of interest in multicultural issues. The study results suggested that when supervisors are proactively engaged in dialogue about multicultural issues, it helps supervisees better understand their clients and themselves. Additionally, supervisees indicated that the supervisor's openness about their own multicultural understandings, cultural background, experiences, limitations, and biases were important aspects of multicultural supervision. Through the supervisor's openness, supervisees indicated an increase in comfort and self-disclosure during supervision, which in turn facilitated an increase

in self-awareness and critical consciousness. An important note from the supervisees was their description of their supervisors being interested in both the supervisee's and client's perspectives on multicultural issues. The supervisors were described as having a collaborative approach and encouraging supervisees to do the same with their clients. Overall, the study encourages supervisors to create a climate that encourages supervisees to engage is self-exploration and discussions of cultural issues. However, given that the researchers used a model developed by Ancis and Ladany (2001) to guide their research questions, the study may have excluded other potential aspects of what is to be considered culturally competent.

 Bernard and Goodyear (2014) developed one of the foundational models in multicultural supervision by adapting the conceptualization of general multicultural counseling competence from the theoretical work done by Sue et al. (1992). Sue and colleagues (1992) proposed and advocated for multicultural standards to be practiced and implemented in the fields of counseling and education. In their article, the authors strongly encouraged counselors to be aware of their own assumptions, values, and biases by applying the three dimensions of cultural competency: (a) beliefs and attitudes, (b) knowledge, and (c) skills. Stimulated by these key dimensions, other scholars have worked diligently to incorporate multiculturalism in the education, training, research, and practice of counseling psychology.

 Bernard and Goodyear (2014) used four interacting dimensions in their model: (a) interpersonal identity, which refers to how an individual's identity influences their concept of self and interactions with others, (b) interpersonal biases and prejudice, which is a dimension that looks into an individual's prejudices and biases toward others based on their group membership, (c) interpersonal cultural identity and behavior, where social behaviors are based by cultural considerations, and (d) social/political, a dimension that addresses an individual's experiences of

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oppression or privilege based on group membership. In Bernard and Goodyear's (2014) Multicultural Supervision Model, the supervisor, supervisee, and client are all part of the supervision process in which each member has a personal identity. By using the model, it is encouraged that supervisors be self-aware of the multiple dimensions and how they interact between the supervisor, supervisee, and client. Bernard and Goodyear concluded that supervisors are responsible for being self-aware of the dimensions and influence of multidirectional identities in order to effectively discuss multicultural issues that may arise during supervision.

Discussions about multicultural issues in counseling may create some interpersonal discomfort, but without these dialogues, supervisors may be perceived as multiculturally unaware and valuable learning experiences about worldview differences may be lost (Helms & Cook, 1999; Hird et al., 2001). Ladany et al. (1996) conducted a quantitative study in which they interviewed 108 therapists in training from counseling or clinical psychology programs. The supervisees reported their thoughts, feelings, and reactions that they had not disclosed to the current supervisor they were working with through the supervisee nondisclosure Survey. In addition, supervisees completed the Supervisory Styles Inventory (SSI; Friedlander & Ward, 1984), which assesses their supervisor's style of supervision and the Supervisory Satisfaction Questionnaire (SSQ; Ladany et al., 1996). The researchers concluded that 97% of supervisees do withhold information from their supervisors, and supervisors who omit culture as part of the supervision process may cause supervisees to regulate and monitor what they are willing to discuss during supervision. Moreover, a supervisee's negative reactions to the supervisor were also the result of supervisors neglecting the supervisee's identity. The researchers suggested that the results may be due to power differences in the supervisory relationship and supervisees not being satisfied with their supervisors.

In her conceptual work, Openshaw (2012) observed other challenges that occur when discussions of culture are omitted during supervision, including: (a) overstepping boundaries of the supervisory relationship, (b) faith and value conflicts, and (c) termination of the supervisory relationship. However, she suggested that such challenges can be diminished if supervisors help the supervisee understand the cultural context of their practice setting and support them in developing a knowledge and skill base to serve a diverse population. She also suggested that culturally competent supervisors invest time in understanding the supervisee's culture and the influence of that culture in the context of society and clinical work. Furthermore, in order for supervisors to achieve such tasks, they need to build trust and confidence in the supervisory relationship (Openshaw, 2012). Similarly, supervisors who are actively invested in knowing their supervisees and understanding their background, will be more likely to foster an atmosphere where culture and identity can be discussed (Killian, 2001).

Few researchers have examined cultural discussions in multicultural supervision with international students in clinical and/or counseling psychology programs. Nilsson and Anderson (2004) first identified the relationship between acculturation, counseling self-efficacy, role ambiguity, and the supervisory working alliance in their study of 42 international students in APA accredited programs. Correlational and regression analyses revealed that the supervisor/supervisee rapport was predicted by the linear combination of acculturation, role ambiguity, and multicultural discussion. However, these factors did not influence the supervisees' ratings of the supervisory working alliance. The researchers recommended that to foster the development of a positive supervisory working alliance and increase multicultural competence for both supervisor and supervisee, supervisors should assess an international student's level of acculturation, discuss cultural issues during supervision, foster an environment

that aids the development of a supervisory working alliance, and make clear supervisory expectations. In addition, the use of in-depth discussions of cultural variables might influence the level of trust in the working alliance. In summary supervisors are responsible for initiating and facilitating ongoing discussions of culture during supervision.

Following the study by Nilsson and Anderson (2004), Nilsson and Dodds (2006) conducted a pilot study to develop a scale designed to measure supervisory issues unique to international students, and they tested it with data from 115 counseling and psychology graduate students who had received supervision. Instruments that were included in the study were the International Student Supervision Scale (ISSS; Nilsson & Dodds, 2006) to assess the supervisory relationship and the American-International Relational Scale (AIRS; Sodowsky & Plake, 1991) to measure international student acculturation level. The factorability of 21 items was examined using Bartlett's test of sphericity and the Kaiser-Meyer-Olkin measure of sampling adequacy. Two main factors emerged from the ISSS, which included Multicultural Discussion (14 items accounted for 46% of the variance) and Supervisee's Cultural Knowledge (three items accounted for 12% of the variance). A correlation matrix between the two main factors, AIRS, time spent in the U.S., geographical region of origin, and supervision/supervisor ratings suggested that having discussions about cultural issues during supervision may help supervisees manage cultural barriers. Additionally, having discussions of cultural issues was associated with supervisees being more satisfied with their supervisor and perceiving them as more sensitive to diversity issues.

In a qualitative study that expanded on the work by Nilsson and Dodds (2006), Mori, Inman, and Caskie (2009) examined the relationship between acculturation, supervisor multicultural competence, cultural discussions, and supervision satisfaction. After analyzing the

responses of 104 international students from several clinical programs through multivariate

analyses, the researchers found that international supervisees were more satisfied with their

supervision experience when they engaged in discussions of culture. Mori and colleagues'

findings have also been consistent with studies that found that the initiation of discussions

surrounding multicultural concerns early in the supervision process yields positive results for

supervisees (e.g., Nilsson & Anderson, 2004; Nilsson & Dodds, 2006). Indeed, the discussion of

cultural topics allow both supervisor and supervisee to reflect on their counseling work and

improve the supervisory working alliance.

Supervisors Balancing Power Through a Collaborative Approach

Bernard and Goodyear (2009; 2014) suggested that one of the keys to understanding

effective multicultural supervision is through power and privilege. Supervisees are often anxious

during supervision sessions, due to worries of how they might be perceived by their supervisor

(Bernard & Goodyear; 2014; Yager & Beck, 1981), so discussions of culture and identity may

not be as fruitful if power and privilege are not addressed during supervision. Bernard and

Goodyear (2014) also suggested that power has many sources (e.g., based on race,

socioeconomic status, education level, class, or gender) and it is necessary for it to be addressed

during multicultural supervision. Through a collaborative approach, supervisors can balance the

power dynamic and introduce multiculturalism more effectively into supervision where

discussions may center on worldview influences, goals for supervision, exploring assumptions,

various identities, values, and challenges (Degges-White et al., 2013; Hird et al., 2001). A

collaborative approach empowers supervisees and is characterized by feelings of trust, safety,

mutuality, and equality where both supervisor and supervisee may contribute to the development

of the supervisory relationship (Degges-White et al., 2013; Pack, 2009). In contrast, a

hierarchical approach is characterized by the supervisor's use of authority and power to be more directive (Degges-White et al., 20013). It is important to note that perhaps modeling a collaborative approach can inspire supervisees to mirror similar behaviors with their clients and potential future supervisees of their own.

Balancing power in supervision through a collaborative approach can be accomplished in various ways. For example, power can be balanced by shifting supervision from a deficit-based model to a strength-based model, such as the ones framed within the feminist paradigm, which is research focused on emancipating and improving the lives of women that emphasize respect, honesty, collaboration, and honesty for the supervisee (Degges-White et al., 2013; Edwards & Chen, 1999). Moreover, Degges-White and colleagues (2013) created various guidelines to foster a collaborative approach, including: (a) supervisor self-disclosure so that supervisees may understand that many of the challenges they face in their development are common and normal, (b) encouraging supervisees to collaborate with their own clients in a way that mirrors the supervisor's collaboration with the supervisee to heighten empathy, and (c) allowing supervisees to select sections of their audio or video recordings for review as well as allowing the supervisee to have a say when to pause the audio or video. Behaviors such as these demonstrate a collaborative and mutual supervisory relationship in which both parties share power.

Given that the supervisor usually has more authority and power than the supervisee, it is important for supervisors to initiate and facilitate cultural dialogues (Hird et al., 2001). In their overview of the literature on multicultural supervision relationships, Hird and colleagues (2001) suggested that both supervisors and supervisees may find it challenging to address multicultural issues during supervision, but the power differential places the responsibility on the supervisor to raise cultural topics. These authors emphasized the importance of supervisors increasing their

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self-awareness, and they recommend applying the guidelines proposed by D'Andrea and Daniels (1997). D'Andrea and Daniels recommended that supervisors to think about their own level of multicultural competence, their ethnic and racial identity, and ways to foster a trusting supervisory relationship and process. They also encouraged supervisors to reflect on differences and similarities between supervisor and supervisee as well as how those differences and/or similarities might be experienced during supervision. Sue et al. (1996) suggested that power differences influence how individuals see themselves and others, and it becomes important to recognize differences among culturally defined groups. Additionally, a supervisor's racial and ethnic identity may impact how a supervisee interprets the supervisor's power in the supervisory relationship (Robinson et al., 2000).

Several scholars have examined various methods for balancing power through a collaborative approach. As introduced earlier, Robinson and colleagues (2000) proposed a model for multiculturally competent counseling supervisors. One particular aspect of their model was the need for the supervisor to help the supervisee explore their different identities and roles. Some of those roles may, for example, include an advisor, advocate, facilitator, consultant, and change agent, and identities can interact in a variety of ways with each role. In a quantitative study, Killian (2001) expanded the literature on supervisors working with diverse supervisees. He conducted semi-structured interviews with six supervisors and six supervisees to ask about values, traditions in their culture of origin, and experiences in cross-cultural supervision. The data were analyzed and coded via method of constant comparison, recurring topics, key words and phrases in the data. Based on an ecosystemic theoretical framework (understanding the importance of the historical and the cultural), he concluded that power issues are linked with race and culture and advised that rapport between supervisor and supervisee may be achieved by

finding common ground, that is focusing on the commonalities that exist between the supervisor and supervisee.

Another method to balance power in a collaborative manner may be through self-disclosure. Using grounded theory methodology, Chu and Chwalisz (1999) explored accounts of negative and positive critical incidents in multicultural supervision interactions and noted that supervisor self-disclosure resulted in a variety of positive outcomes for the supervisee. Similarly, Killian (2001) noted that a supervisor's willingness to be vulnerable and share their own struggles was found to be an important factor for multicultural supervision. Perhaps, it is possible that appropriate self-disclosure from the supervisor may communicate a willingness to collaborate and decrease the power differential between supervisor and supervisee. For example, it might be helpful for a supervisor to first share their level of comfort or discomfort in the supervisory relationship before asking the supervisee to do the same (Killian, 2001).

Balancing power in a supervisory relationship, however, should also be kept in mind in situations when the supervisor may hold less power than the supervisee due to identity factors. Unfortunately, most of the research covered this far that taps on power in supervision focuses mainly on supervisors holding power over the supervisee. It may be possible for identity to be fluid depending on the identities of the participants, but most of the research that talks about power dynamics during supervision highlights the contrast between a White heterosexual supervisor with a supervisee with marginalized identities. Nevertheless, there can be different scenarios where power needs to be thought about in a more flexible manner. For example, when a supervisee is a White heterosexual cisgender male working with a supervisor who identifies as a bisexual Black woman. Most of the research states that supervisors have power over supervisees, but power can be shared between supervisor and supervisee. It should also be noted

that a similar parallel may happen between a counselor and client, which is one of the reasons why supervisors should strive to model self-awareness and be open to conversations about power dynamics with a supervisee. Certainly, the relationship and work done between supervisor and supervisee can often translate to the work directly done between supervisee and client.

Supervisor Implementing Multicultural Competencies

A major component of effective multicultural supervision is the supervisor's level of multicultural competence (Bernard & Goodyear, 2014; Inman, 2006; Smith, 2016). Despite cultural differences between the supervisor, supervisee, and client, a positive supervisory experience is heavily determined by the supervisor's level of cultural competence and openness (Bernard & Goodyear, 2014). Given that supervisors hold much power in the supervisory relationship, it is often encouraged that they initiate the dialogue around cultural matters, but they cannot do so effectively without the necessary skills (Bernard & Goodyear, 2014).

Several different models of multicultural supervision have been presented in this literature review, but a common factor is their emphasis on the importance on training supervisors to be multiculturally competent (e.g., Bernard & Goodyear, 2014; Inman & Kreider, 2013). "A multicultural approach to supervision requires the consideration and application of cultural competencies" (Hird et al., 2001, p. 127). Cultural competencies have been operationalized in the literature as a combination of multicultural awareness, knowledge, and skills (D'Andrea & Daniels, 1997; Sue, et al., 1992). However, various authors have indicated that counselor training programs often mistakenly assume that cultural competency can be acquired through basic knowledge and skills (Garrett et al., 2001). Bernard (1992) asserted that counseling supervisors would have difficulty practicing competent multicultural supervision without any multicultural training. Hence, it is not only a matter of supervisors learning about

multicultural competence, but also how to apply it and embody it by going through proper and ongoing training to keep up with sociopolitical and cultural trends.

One of the primary elements of multicultural competence is self-awareness (Fong & Lease, 1997). In Robinson and colleagues' (2000) model for multicultural supervision, the first step of the model involved supervisors developing cultural awareness. In order for supervisors to start developing self-awareness, they need to understand themselves as cultural beings and how culture can impact the counseling supervision process (McCrae & Johnson, 1991; Robinson et al., 2000). Self-awareness also includes recognizing perceptions of time, human nature, and social relationships (Ibrahim, 1985). Without self-awareness, the counseling supervision and the counseling process can be impaired. This may mean that supervisors might not be able to effectively address cultural issues or alleviate emotional discomfort for supervisees who work with culturally different supervisors (Cook & Helms, 1988; Robinson et al., 2000). It is suggested that supervisors can become more self-aware by learning about other cultures through reading or interactive approaches (Anderson & Cranston-Gingras, 1991), utilizing counseling supervisory consultation (Robinson et al., 2000), and consulting with cultural ambassadors and advocates who are knowledgeable in the field and acknowledged by their communities (D'Andrea & Daniels, 1997).

Supervisor and Supervisee Working Alliance

Various researchers have highlighted the importance of a good working alliance in order to facilitate effective multicultural supervision (e.g., Bernard & Goodyear, 2014; Inman & Kreider, 2013; Smith, 2016). Bernard and Goodyear (2009) observed, "a strong working alliance is a prerequisite to productive multicultural supervision" (p. 148). At the same time, the multicultural supervision scholars have suggested that it is not enough for supervisors to be

culturally competent, but they must also be intentional in forming a good working alliance with the supervisee. In their conceptual work, they both outlined the importance of supervisors establishing shared goals with the supervisee, understanding the supervisee's worldview, and seeing their own power and influence through the perspective of the supervisee.

In an exploratory study, Gatmon et al. (2001) analyzed responses to questionnaires to determine if dialogue between supervisor and supervisee included race/ethnicity, gender, and sexual orientation variables. Measures included supervisory working alliance, satisfaction with supervision, discussion of cultural variables, and demographic questions. Their main goal was to determine if including multicultural variables in supervision impacted supervisory working alliance and satisfaction. The researchers recruited 289 predoctoral psychology interns and were asked if discussions of cultural variables occurred during supervision as well as the level of frequency, depth, safety, and satisfaction with the discussions. The Supervision Questionnaire-Revised included three questions that evaluate the supervisees' perceptions of supervision effectiveness and satisfaction. The researchers found that supervisory dialogues that introduce multicultural variables resulted in supervisees reporting a stronger working alliance in the Supervisory Working Alliance measure. However, there seemed to be no differences in the participant's perceptions of supervisory effectiveness and satisfaction whether multicultural variables were introduced or not. The results of this study show promise in suggesting how multicultural conversations between supervisor and supervisee may lead to true experiences of multicultural supervision.

Some elements of effective multicultural supervision interactions also influence each other. For instance, Inman (2006) used path analyses to investigate the direct and indirect effects of the supervisory relationship on supervisee's multicultural competence. Participants were 147

students recruited from a list provided by the American Association for Marriage and Family Therapy (AAMFT). Measures included the Supervisor Multicultural Competency Inventory (items focus on supervisor-supervisee personal development, supervisory relationship, and activities pertinent to clinical situations), the Supervisory Working Alliance Inventory (assesses trainees' perceptions of the agreement on the goals of supervision, agreement on the asks of supervision, and emotional bond), and the Supervision Satisfaction Questionnaire (supervisees rate their level of satisfaction with various aspects of supervision). The purpose of the study was to examine whether trainees' multicultural competence would be predicted by how they perceived their supervisor's multicultural competence, their working alliance, or by both.

The analyses suggested that a supervisor who is culturally competent can more easily facilitate an effective working alliance and foster a positive experience for the supervisee. Additionally, Inman (2006) suggested that a supervisor's ability to discuss cultural issues was important to culturally responsive supervisory relationship. Certainly, an important element of effective multicultural supervision interactions is the supervisor's willingness to discuss cultural issues and identity. However, it seems that such discussions cannot take place effectively without a working alliance. It is necessary for the supervisor to create a climate open to multicultural discussions, cultural issues, and the use of interventions tailored to the supervisee's or client's culture (Inman, 2006). When thinking of the key elements of effective multicultural supervision, it is clear that several factors need to exist at the same time in order for the supervisee to receive proper training and become culturally competent, but the supervisory relationship carries much weight.

Crockett and Hays (2015) also conducted a study to better understand the relationship between the supervisory working alliance and the supervisor's multicultural competence. The

researchers developed and tested a mediation model to better understand the relationship between supervisor multicultural competence, the supervisory working alliance, supervisee self-efficacy, and supervisees' satisfaction with their supervisor. Their results suggested that the supervisory working alliance partially explains the relationship between a supervisor's multicultural competence and the supervision outcome. In addition, supervisees who view their supervisors as culturally competent develop a stronger supervisory working alliance, which in turn leads to increased feelings of satisfaction and supervisee self-efficacy. Nevertheless, the model may not be applicable to supervisees of color given that the sample consisted of predominantly White women, which has been a major limitation in various studies.

Inman and Kreider (2013) developed the Critical Events Model in which the growth of the supervisee is emphasized through several stages and relies heavily on the supervisory working alliance. Using a case vignette, the researchers provided a framework for using multiculturally competent supervision or psychotherapy. The researchers considered that a strong working alliance between a supervisor and supervisee is formed through agreed supervisory goals and tasks as well as an emotional bond. The researchers discussed that a working alliance may happen in one supervision session or may develop as both supervisor and supervisee continue supervision while discussing client conceptualization. Inman and Kreider concluded by urging training programs and supervisors to prepare supervisees to obtain multicultural competence. However, their model assumes supervisors to be multiculturally competent and overlooks the possibility of supervisees in training perhaps being better prepared to address cultural issues than their supervisors given the advances in multicultural counseling and supervision training.

Summary and Critique: Elements of Effective Multicultural Supervision

The literature on multicultural supervision has grown over the past years, but most of the literature on multicultural counseling supervision is not grounded in empirical evidence (Robinson et al., 2000). Most of the literature on multicultural supervision is theoretical in nature and the few empirical studies that exist are limited to focusing on only race or ethnicity as cultural variables (Leong & Wagner, 1994). Moreover, most of the literature on supervision and the dyadic interaction between counselor and supervisee has been about minorities as trainees and White supervisors (Chao et al., 2011). Multicultural supervision should not only consider the interplay between the supervisor's and the supervisee's race or ethnicity, but other cultural variables as well. As mentioned before, power and privilege present on a spectrum for both supervisee and supervisor as they can both be part of communities that have been historically been part of the oppressed and the oppressor.

Multicultural supervision is a situation where the supervisor and supervisee recognize that there are multiple cultural factors (e.g., sexual orientation, social class, gender, religion) that are relevant to create an effective supervisory relationship and facilitate effective counseling with clients (D'Andrea & Daniels, 1997; Leong & Wagner, 1994). Additionally, most existing models on multicultural supervision focus exclusively on the supervisee without considering the supervisor's sociocultural identities, multicultural competence, or the supervisory relationship (Ancis & Ladany, 2001). Indeed, there seems to be a disconnect between theoretical work and empirical studies on multicultural supervision as researchers have overlooked other factors might contribute to a positive multicultural supervision experience.

Safe Spaces and Brave Spaces

Several researchers have talked about the need for multicultural supervisors to create a

safe space within the supervisory relationship. For instance, using a qualitative approach, Hird and colleagues (2001) analyzed multicultural supervision issues and emphasized that "to understand a supervisee on multiple cultural and human dimensions is to foster safety, support, and trust in the supervisory relationship. Multicultural supervision can be a place where a supervisee can feel safe, respected, and encouraged to grow personally and professionally (p. 117)." Adding to the literature on multicultural supervision, Hernández et al. (2009) conducted interviews with ten ethnic minority supervisors about their experiences when they were supervisees. The researchers concluded that the psychosocial and relational functions essential to the quality of the supervisory relationship is related to the supervisee's trust and alliance as well as the supervisee's perceived safety within the relationship. In another qualitative study, Wong et al. (2013) investigated factors that facilitated or impeded cross-cultural supervision. They conducted phone interviews with graduate students of color in masters and doctoral level counseling psychology programs who had worked with a supervisor for at least one year. A particular negative theme that emerged from the interviews was the lack of a safe and trusting relationship. Whereas these findings are interesting and compelling, a significant limitation is the lack of understanding in what represents a safe space.

Definitions of Safe Spaces

There are various definitions of what constitutes a safe space. Specifically, there are various definitions as it relates to education, diversity, and social justice learning environments. For example, Holley and Steiner (2005) defined a safe space as an environment "in which students are willing and able to participate and honestly struggle with challenging issues" (p. 49). Hardiman et al. (2007) recommended that, in order to create safe spaces, supervisees "need some basic discussion guidelines in order to develop trust and safety" (p. 54). Student affairs

educators, Arao and Clemens (2013), believe that safe spaces should be learning environments where supervisees are challenged to work through authentic engagement of social justice topics like identity, oppression, power, and privilege. These authors also described safe spaces as environments where controversial issues can be discussed with honesty, sensitivity, and respect.

The concept of a safe space has also appeared in the LGBTQ literature. Steck and Perry (2016) conducted a qualitative study to explore administrators' perceptions and roles in facilitating safe and inclusive environments for students who identify as LGBTQ. In their review of the literature, the researchers referred to safe spaces for LGBTQ individuals as spaces where students and allies have personal needs met for information, belonging, and acceptance of their true selves. They also described safe spaces as a forum where beliefs, attitudes, and values that perpetuate stereotypes, myths, or misunderstanding can be challenged. In general, it seems that safe spaces allow for the exploration of new ideas and breaking down barriers that prevent individuals from understanding individual differences. Steck and Perry highlighted the need to break the silence regarding issues concerning LGBTQ identities, not only creating but maintaining safe spaces for LGBTQ students. They recommended that administrators can demonstrate support through policies that break down harmful beliefs, attitudes, and behaviors toward LGBTQ students as well as engaging in social justice-based activism.

In their cross-sectional study, Palkki and Caldwell (2018) explored whether school programs created safe spaces for LGBTQ students. They defined a safe space as a show of support and an "emerging metaphor for classroom life" (Boostrom, 1998). They also agreed that safe spaces are learning environments where students can be themselves openly. Particular questions the researchers aimed to understand included the role of school programs in providing a safe space for LGBTQ students in a secondary school music programs as well as the

experiences of the students while negotiating their sexual orientation and/or their gender identity/expression. The researchers created a cross-sectional survey for student singers who self-identified as LGBTQ. Questions consisted of open-ended questions, true/false, and Likert-type to explore the levels of safety and support students perceived in their secondary school choral program. The survey link was sent to most choral professors in the U.S. and Canada via the College Music Society faculty list. The results of the study provided both quantitative and qualitative data. The researchers suggested that gender identity and sexuality are often hidden identity traits and it is important for educators to discuss LGBTQ matters in spaces that tend to be heteronormative and cisgender-centric, as failing to do so makes students feel they are not being accepted. However, participants who fall outside the gender binary (e.g., transgender, gender nonconforming, genderqueer) reported usually feeling less safe than their LGB peers due to pressure to confirm to socially created and sanctioned norms surrounding masculine or feminine behavior. Palkki and Caldwell added that not talking about LGBTQ issues can create silence that diminishes feelings of safety.

Other researchers suggested that LGBTQ individuals often experience bullying and victimization, which may lead to higher rates of drug use, depression, and suicide (Birkett et al., 2009; Palkki & Caldwell, 2018). Given the negative experiences many LGBTQ individuals face, it is reasonable to promote the need for safety among this population. Palkki and Caldwell (2018) highlighted the importance of educators to create safe spaces for LGBTQ individuals and suggested possible steps that could be taken, including educators openly discussing their support for LGBTQ individuals, explicit rules against hate speech and promoting the rules, placing safe space stickers in rooms, and talking about historical LGBTQ individuals in classrooms.

More recently, in the field of counseling psychology, a study was conducted on critical

incidents that occurred during multicultural supervision that provided some understanding of what a safe space might be in counseling supervision. Using grounded theory method, Becerra and Chwalisz (2018) surveyed supervisees in APA accredited professional psychology (i.e., Counseling Psychology and Clinical Psychology) programs to identify positive and negative critical incidents in multicultural supervision. When describing elements of a negative critical incidents, supervisees reported feeling unsafe within the supervisory relationship on multiple occasions. Supervisees reported that supervisors who made them feel unsafe disrespected them through verbal or hostile actions, talked negatively about a client, questioned the supervisee's competence, lacked cultural competence, and/or microaggressed them.

On the other hand, supervisees who described elements of a positive critical incidents during supervision reported supervisors being able to create safe spaces (Becerra & Chwalisz, 2018). Supervisees reported that the supervisor's ability to create a safe space resulted in the strengthening of the supervisor-supervisee relationship and improved learning outcomes (e.g., supervisee learned to think multiculturally, supervisee became aware of personal biases). Supervisees reported that supervisors were able to create a safe space by listening attentively and respectfully toward them by encouraging an open dialogue where concerns could be expressed. Supervisees also reported that supervisors who displayed support, empathy, and acceptance toward them, that were open about their own biases and encouraged dialogue about personal biases were important factors in creating a safe space. Furthermore, supervisees reported that it was important for their supervisors to validate their experiences and identities, particularly for supervisees of color and LGBTQ+ identities.

Becerra and Chwalisz (2018) identified safe spaces within multicultural supervision as an essential element of positive multicultural interactions. However, safe spaces were seen as

something that a supervisor needed to consciously create through interventions and behaviors (e.g., initiating cultural conversations, encouraging trainee to share their identity, use of appropriate self-disclosure, respecting trainee and avoiding microaggressions). There seemed to be a difference between the supervisor's ability to create or practice the application of a safe space. The researchers concluded that there is a significant gap in the multicultural supervision literature regarding the concept of a safe space despite it being used frequently. Certainly, safe spaces seem to be an important aspect of a positive multicultural supervision experience, but there is not enough known about what a safe space is or how it is created.

Definition and Origins of the Brave Space Concept

Recently, scholars have turned their attention to the idea of brave spaces in contrast or in addition to safe spaces. Boostrom (1998) was perhaps one of the first scholars to introduce the idea of a brave space. In his theoretical work, Boostrom asserted that "learning necessarily involves not merely risk, but the pain of giving up a former condition in favor of a new way of seeing things" (p. 399). He initially aimed to explore the meaning of a safe space or safe place in education. However, he noted that educational scholars often use the term *safe spaces*, but the popular phrase is not a concept that is studied. He added that safe spaces or safe places are not always explained, but the terms are often simply accepted as a desirable thing to do. He imagined that perhaps, because the meaning of a safe space seems obvious to many, it may be unnecessary to explain it. Yet, the meaning of a safe space may not be as clear-cut, given the various definitions that emerged from search engines in various fields (Boostrom, 1998).

Boostrom (1998) criticized the concept of a safe space and suggested that a brave space may be more appropriate. He questioned why there is a need to create safe spaces in the first place. In particular, he observed that the more attention given to topics surrounding diversity and

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multicultural education, the more talk there is about the necessity for safe spaces. He described safe spaces as something that is needed for a diverse group of individuals who can express their identity "without fear of censure, ridicule, or exploitation" (p. 406). Moreover, he suggested that a space is safe when individuals know they will not face criticism or face challenges that threaten their identity expression. Nevertheless, Boostrom strongly stressed the significance of being brave instead. He argued that individuals need to be able to hear other perspectives to foster growth and learning and at the same time be able to criticize, challenge, and engage in critical thinking through the friction that may arise in dialogue. He also added that critical thinking and imagination will only flourish when individuals and educators learn to manage conflict and entertain different points of view that challenge one's own.

Other scholars in the educational fields emphasized the need to have courageous conversations about race to encourage taking risks in dialogues focused on race and racism. Sparks (2002) interviewed Glenn Eric Singleton, who has written extensively on systemic educational inequity for underserved students of color (e.g., Singleton & Hays, 2008; Singleton & Linton, 2006). In the interview, Singleton described courageous conversations as a valve to release the pressures people of color face. He described safe places as healing places where people of color can deal with microagressions by talking honestly and openly about experiences. Singleton noted that the need for safe spaces stems from multicultural settings, which is where microagressions tend to occur. He emphasized that truthful conversations are often going to be uncomfortable and that the goal is to create safe conditions where individuals can be uncomfortable. In other words, it seems that a sense of safety needs to exist within a brave space. He also urged the need for courageous conversations to take place in educational settings in order to close the racial achievement gap. In order to have courageous conversations about race,

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Singleton proposed four points, which include: (a) engagement, (b) speaking truthfully, (c) experiencing discomfort and allowing it, and (d) expecting/accepting nonclosure. Another important point mentioned in the interview, is that feelings of safety increase when people feel understood but feel less safe when others do not try to understand.

Paradigm Shift from Safe Spaces to Brave Spaces

Influenced by Boostrom's (1998) critique of safe spaces, Arao and Clemens (2013) argued that sometimes the idea/perception of a safe space can be broken when conversations shift from polite to provocative. They also mentioned that sometimes the concept of a safe space may create the illusion that honest conversations are only possible when safety and comfort exist. This perhaps implies that individuals may use the lack of safety and comfort to avoid engaging in cultural dialogues. Furthermore, they suggested that authentic learning and discussions about social justice require qualities of risk, difficulty, and controversy, which they argued are often incompatible with the idea of a safe space. They also suggested that the purpose of a safe space should not be to convince individuals that risk does not exist, but rather that risk is unavoidable when honest conversations take place. As a result, they propose a revision in language, shifting away from the concept of safety and adopting the concept of bravery to encourage genuine dialogue.

Arao and Clemens (2013) conducted a case study of a resident assistant social justice training program involving a series of 90-minute training modules on social justice for resident assistants. They incorporated awareness-oriented activities such as The Privilege Walk, where students line up in the middle of a room and a facilitator reads a series of statements related to social identity, privilege, and oppression. Students determine if the statements are reflective of their lived experiences and step either forward, backwards, or remain in place as directed. At the

end of the activity students are usually in different locations from when they first started the activity and the facilitator leads a group discussion at the end about student's experience and interpretation of the activity. When the activity concluded, Arao and Clemens conducted focus groups where they discussed with students what they thought about the exercise. They recorded the responses and reactions of each student noticing patterns and themes that emerged. Students reported perceiving the activity as a violation of what constitutes a safe space. It seemed that safety is not truly possible in honest conversations about social justice issues as safe spaces appeared to reflect a manifestation of dominance and privilege. Arao and Clemens suggested that profound feelings of discomfort are incongruent with the idea of safety.

As a result of the case study conducted by Arao and Clemens (2013), they recommended that using the term brave space instead of safe space may have a positive impact by transforming conversations into more open and honest dialogues where disagreement can take place. They encouraged facilitators to initiate conversations where they explain their idea of a brave space and where learners can create their own meaning of brave space. Although Arao and Clemens did not provide a concrete definition or description of elements that make up a brave space, the results of their case study provided guidelines that might be helpful to follow: (a) agree to disagree, (b) don't take things personally, (c) challenge by choice (individuals determine the degree of involvement they will have in a conversation or activity), (d) respect, and (e) no attacks.

Palfrey (2017) published a book on safe spaces and brave spaces for educators. He emphasized the need for both safe and brave spaces, observing that promoting diversity sometimes means working across differences and working toward higher levels of equity and fairness, which are often reflections of social justice. He identified people of color, LGBTQ+

individuals, women, and those with different abilities as populations that are deserving of equitable learning environments grounded in respect and opportunities for them to thrive. Palfrey defined safe spaces as "environments in which students can explore ideas and express themselves in a context with well-understood ground rules for the conversation" (p. 20). He also suggested that safe spaces might be moderated by someone who is skilled enough in understanding particular topics related to the development of individuals who seek a safe space. He added that safe spaces are also environments where individuals can find support, develop coping skills, and improve how they communicate with others in a way that honors tolerance and avoids hate.

Palfrey (2017) described brave spaces as "learning environments that approximate the world outside academic life" (p. 21). He explained brave spaces as learning environments where the primary goal is the search for truth instead of supporting a particular group, given that some conversations might provoke discomfort. Nevertheless, spaces do not have to be one or the other, they can also be both. Palfrey suggested that both safe and brave spaces can be created by challenging and also supporting individual learning. Indeed, creating both safe and brave spaces seems to benefit everyone involved and thus a good practice in learning environments.

Summary and Critique: Safe Spaces and Brave Spaces

The scarce literature on safe and brave spaces is mostly present within the field of education. Specifically, most of the literature seems to be conceptual or theoretical in nature with a few qualitative exploratory studies. Yet, not much is known on how the concept of safety and bravery could be studied in either education, psychology, or other fields. The few authors who mentioned safe spaces in learning environments highlighted the importance of safe and/or brave spaces and provided some guidelines on how these spaces could be created. However, most of

the guidelines came from the perspective of educators and not as much from the perspective of individuals who have a need for a safe or brave space. Perhaps the definition of a safe or brave space would change if individuals who need such spaces described what a safe space or brave space is for them and how they would define it.

Although not studied in the field of psychology, the concept of a safe space is often used by scholars and practitioners in counseling psychology and is often present in the multicultural supervision literature. Nevertheless, there is little understanding of what makes a safe space or what supervisors do to create safe spaces in the supervisor-supervisory relationship. Furthermore, the concept of a brave space does not seem to appear in the multicultural supervision literature. As Boostrom (1998) indicated, safe spaces concern diversity and multicultural topics. Given that multicultural supervision is a practice concerned with issues of diversity and social justice, the constructs of safe or brave spaces seem to warrant greater attention in the supervisory relationship.

The Proposed Study

The proposed study is a qualitative questionnaire study, using grounded theory method, to examine accounts of supervisees' definitions of a safe space and a brave space within multicultural supervision and what specific behaviors communicate that a safe or brave space has been created. The purpose of this study is to: (a) define what a safe space and a brave space are from supervisees' perspectives, (b) to determine if the concept of a safe space is viewed similarly or differently from a brave space, and (c) to identify specific behaviors and interventions that supervisors perform that make a supervisee feel they are in a safe or brave space. Although qualitative research typically does not have a priori hypotheses, it is expected that there may be some differences in supervisees' definition of a safe and brave space, given different levels of

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multicultural counseling training that might be present for supervisees (Ancis & Ladany, 2001;

D'Andrea & Daniels, 1997).

CHAPTER 3

METHOD

Participants

Participants were 55 doctoral level graduate students in American Psychological

Association (APA) accredited counseling psychology programs or internship sites. To be

included in the study, individuals needed to be at least 18 years old and had been supervised for

at least one full semester. For grounded theory methodology, the number of participants varies

according to the nature of the data being collected. For example, interview-based studies can

have as few as five or six participants. For a study such as this one, where data were collected in

the form of short answers/essays, some researchers have suggested 30-50 participants (Morse,

1994) and others have suggested 20-30 (Creswell, 1998). Thus, this sample size is more than

adequate. The majority of participants ($n = 48$, 87.27%) indicated being enrolled in a Ph.D.

counseling psychology program, with seven (12.73%) being enrolled in a counseling psychology

Psy.D. program. Table 1 contains detailed demographic information for the sample.

Materials

Demographic information. Participants were asked about their demographic

background and professional training and experience. Questions asked included age, race,

ethnicity, ability status, sex, sexual orientation, languages spoken, current state of residence,

training level, if they are a first-generation student and if they are an international student (see

Appendix A). The demographic questionnaire also included questions inquiring about participant

cultural background and nature of their training and work (e.g., degree, supervision experience,

formal supervision course). Lastly, there was an open-ended question: "Are there any other

cultural dimensions or personal characteristics you would like to describe/add about yourself?

Cultural dimensions can refer to other aspects of your own identity (e.g., languages spoken, nationality, first generation college student, religion, spiritual practices). If none type 'no.'"

Safe spaces and brave spaces. An open-ended qualitative survey was created for this study (see Appendix B) using the Qualtrics online survey tool. Participants were asked a series of open-ended questions about their perceptions of safe and brave spaces and what factors contributed to creating and maintaining safe and brave spaces. Specifically, supervisees were asked how they define the concept of a safe space within multicultural supervision, what behaviors and interventions supervisors perform to create a safe space, how they define the concept of a brave space (if they are familiar with the term), if they believe safe and brave spaces to be different or the same, and if they believe the concept of safety or bravery more accurately describes a positive supervision experience.

Procedure

Grounded Theory Method. This study was conducted using Grounded Theory Method, a qualitative research method which aligns with the post-positive paradigm (Corbin & Strauss, 2015). Work derived from this paradigm reflects general ideas broken down into smaller sections that can be better tested to form more accurate hypotheses and research questions, with the assumption that there is no absolute truth when examining human behavior (Corbin & Strauss 2015; Creswell, 2013). Qualitative methodology provides the researcher a medium to conduct a rigorous in-depth study to generate rich descriptive results reflective of the behaviors and perceptions of the targeted sample (Corbin & Strauss 2015; Creswell, 2013).

Data collection. The data was collected online using Qualtrics survey software. The online survey included a consent form, demographic questions, and the Safe Spaces and Brave Spaces Questionnaire. A list of training directors for each counseling psychology program or

internship site was compiled after identifying all current APA accredited counseling psychology

doctoral programs in the U.S. through the APA accreditation website. The online survey was

distributed through an email invitation to counseling psychology directors from APA accredited

programs in the United States. Training directors were asked to forward the Qualtrics survey link

to graduate students/interns in their program. A follow-up email was sent two to four weeks later

to training directors to encourage participation. The Qualtrics survey link was also distributed

among listservs and posted on a Facebook group page for doctoral students to increase response

rates. Participants had the possibility of winning one of two $25 gift cards, as an incentive for

their participation.

       Data analysis. The data were comprised of definitions and views of safe and brave space

concepts as well as descriptions of specific interventions and behaviors that supervisors exhibited

to create a safe space or brave space. By using Grounded Theory Method, I was able to identify

ideas that emerged from the data through an organized process of data analysis, coding, and

categorizing concepts. However, it should be noted that the coding stages of grounded theory

method are not exclusively chronological, and I moved back and forth between stages as needed.

       Open coding. During the initial open coding stage of data analysis, I identified the

concepts seen in the raw data, conceptualized them, and organized them in categories. I started

by carefully reading the data to have a general understanding of participant responses. Then,

thought units, which are units of raw data reflecting a specific idea, were identified. Each

thought unit ranged from a single word or phrase to a paragraph, which represent the simplest

units of data conveying a single thought or experience (Corbin & Strauss, 2015).

       The different thought units were then conceptualized and sorted and grouped together

based on resemblances. In order to group similar ideas, the constant comparative method (Glaser

& Strauss, 1967) was used. This method allowed me to ask questions to sort what constitutes differences and similarities between thought units. Similar ideas were grouped together under a single descriptive category. As the ideas were sorted into a category, I compared each idea to other units in that same category. Careful examination was done to determine if adding or removing one unit would change the nature of the category and possibly require the creation of a subcategory. A variety of concepts were considered to ensure an accurate reflection of each category. Some category labels evolved during this process as the thought units contained in the category changed.

Axial coding. During this stage in the data analysis, I connected open level categories based on the conditions, properties, strategies, and consequences of the phenomena. I then determined how the open coded categories are connected or disconnected from the general data and explored possible variations of the phenomena (Corbin & Strauss, 2015). At this level of analysis, higher-order axial-level categories were developed and articulated.

Selective coding. Selective coding is the last stage in Grounded Theory Method. In this stage, I integrated the various categories that have been rigorously developed during the axial coding stage in order to create a cohesive theory. Selective coding required me to carefully examine how the categories from the axial coding stage were consistently integrated in an overarching theory that links all categories. This stage allowed me to understand the nature of the data that culminated in a core category or phenomenon around which all other categories were integrated (Strauss & Corbin, 1990). This core category is often referred to as the story line and forms the basis for the grounded theory. This study yielded three core categories including, (a) safety within the physical space, (b) definition and use of brave and safe spaces, and (c) supervisor actions and behaviors.

Trustworthiness. Trustworthiness has been defined in the literature as the qualitative researcher's ability to provide reliable and valid findings (Lincoln & Guba, 1986). There are four elements that need to be present in order to establish trustworthiness, which include: (a) credibility, (b) transferability, (c) dependability, and (d) confirmability. Credibility is the researcher's confidence in the validity of the findings. Transferability can be understood as how well the research findings can be applied to a more general population. Dependability reflects the consistency in which the findings of the study can be successfully replicated. Confirmability represents the objectivity of the researcher and their capacity to present results that reflect the participant's subjective experience as accurate as possible. In qualitative research, establishing trustworthiness is roughly equivalent to concepts of validity and reliability in quantitative research. Qualitative researchers place emphasis on the quality and credibility of the methodology in order to accurately reflect the experiences reported by the participants (Corbin & Strauss, 2015).

In order to establish trustworthiness, I utilized bracketing (rigorous self-reflection) and theoretical triangulation (different perspectives that contribute to the interpretation and validation of the same data). Given that I cannot fully eliminate the possibility of potential bias, bracketing can be used to reduce it. Osborne (1990) provided some guidelines to identify potential biases and articulate them in brackets. Given that data for this study were collected through participants' written perspectives, I made efforts to be aware of potential meanings that are underlined in the participants' responses by recording and revisiting my reactions and thought process in a journal. Moreover, to utilize theoretical triangulation, I had meetings with an auditor who identifies as a Black woman to evaluate the data through the open coding and axial coding process. The auditor was a doctoral counseling psychology student who has an integrative

multicultural and feminist theoretical orientation. The auditor was not informed of my

experience regarding the open coding process to avoid creating bias or influencing the feedback.

The auditor and I paid close attention to particular patterns reflective of safe or brave spaces.

CHAPTER 4

RESULTS

The final stage of analysis in grounded theory method is selective coding, from which a core category usually emerges from the data and serves as the foundation of the grounded theory. Nevertheless, it is not unusual for more than one core category to emerge. In this study, there were three core categories that captured supervisees' definitions of safe space and brave space within multicultural supervision and what specific behaviors communicate that a safe and/or brave space has been created. The first core category involves the physical representation of a safe and/or brave space. The second core category includes the contrasts and similarities between the definitions of safe space and brave space from supervisees' perspectives. The final and third core category represents the supervisor actions and behaviors that reflect when a safe and/or brave space has been created. Some core categories have subcategories that provide a more specific and detailed representation of the data. These three core categories provide a three-dimensional framework for safe and brave spaces in multicultural supervision: (a) what they are, (b) where to find them, and (c) how to enact them.

These categories, when considered for training purposes, illustrate what supervisees suggested to be the most helpful steps supervisors and training agencies could take to practice effective multicultural supervision and create safe and/or brave spaces for supervisees. However, it should be noted that among these supervisees' responses were both positive and negative critical incidents that had occurred during multicultural supervision that were used to explain what did and what did not create a safe and/or brave space for them. These categories do not represent linear stages to create safe and/or brave spaces. All three dimensions must be present to create such spaces, and attention is directed to each dimension at different points or

simultaneously in the process. In order for effective multicultural supervision to occur, it is necessary to address all three core dimensions (the space, definitions, and actions or behaviors) collectively in order to create a safe and/or brave space for multicultural learning and growth. Each category was labeled based on key words or concepts taken directly from the data. Figure 1 is the diagram representing the grounded theory model that emerged from the data.

Safety Within the Physical Space

Supervisees mentioned aspects of the physical space as relevant to safe and brave spaces by highlighted important points that mental health practitioners should consider when thinking about the populations they serve. Signs of safe spaces were thought to extend from the architecture of a building (e.g., ramps for people who use a wheelchair), the décor of a room, the identities of the staff, as well as opportunities to work with supervisors from diverse backgrounds. In this category, supervisees suggested that a safe space is not just a definition but also a physical representation of what creates a safe space such as a building, the work environment, the people who they work with, and the room where training and supervision take place.

Making the Physical Supervisory Space Safe

Supervisees perceived a safe space in terms of what is present in the physical room. Visible objects like books, posters, art, furniture, or pictures can provide some information to the supervisee and communicate what kinds of things the supervisor values (e.g., "I think about ways my supervisor lets me know they are willing to discuss cultural differences. The art or books on the shelf, the photographs they share, or even having preferred pronouns posted are helpful indicators to help me know."). Inclusivity and accessibility were also other dimensions that emerged from the data. Supervisees indicated that they would pay attention to how

accessible spaces are for individuals in order to help them feel included (e.g., "Being mindful of how someone can access your space and if seating is accessible for all").

Representation of Diverse Supervisors and Actions in Training Programs

Another important idea to emerge from these data is the need for training programs to include training on multiculturalism (e.g., "I wish our training programs required a multicultural supervision course. I had to take a multicultural course and another course on supervision and consultation. I wish there was a bridge between these areas."). Having staff from diverse backgrounds was also important (e.g., "There are many red flags about a non-safe space and as a person of color, the demographics of staff and food that they cater during gatherings are immediate cues about their multicultural values."). The representation of staff as well as actions in training programs allow spaces to feel welcoming and safe. Indeed, it is important for supervisors to receive proper multicultural training (e.g., "This should be taught more broadly, especially to people who will be teaching and supervising future psychology professionals."). When there was a lack of diversity representation the space often felt unsafe for many supervisees (e.g., "At my current practicum, there is very little cultural diversity. The lack of diversity felt uncomfortable to me, but my supervisor never brought up any cultural factors, so I didn't feel comfortable bringing up my concerns about the lack of diversity."). Furthermore, the lack of diversity in a training site could also cause a ripple effect, leading supervisors to leave.

> I recently found out that my supervisor is leaving my practicum. When I asked her why, she told me she is leaving because she wants to work at a site that is more culturally diverse. This opened up a conversation about the lack of diversity at my current site. I felt really good to be able to feel validated that I wasn't the only one who noticed this. I wish

we would have had this conversation in the beginning. I think it would have strengthened our relationship.

Shared Identities Between the Supervisor and the Supervisee

A safe multicultural supervision experience, especially for supervisees who self-identified as a person of color and/or part of the LGBTQ+ community, includes working with supervisors who had similar identities to supervisees. It is not only about the diverse representation of staff in a workplace, but also opportunities to work directly with and learn from supervisors who have marginalized identities.

> Having a supervisor with similar identities helps tremendously in feeling safe about disclosing vulnerable experiences. I notice a huge difference in the way I approach my White supervisor and a supervisor of color. I often have to think twice about the way I come across and the phrasing I use with the White supervisor to avoid being judged and misunderstood.

It should be noted that having a shared identity does not equate to an automatic understanding of experiences, nor should it be assumed that both individuals had the same experiences. For example, if a supervisor and supervisee are both Asian, but the supervisee was born and raised in Korea and the supervisor was born and raised in the United States, they will both have different experiences and understandings of what it means to be Asian. Nevertheless, there is a sense of comfort supervisees experience when they see supervisors who look like them or have a similar identity (e.g., "I have felt most safe as a Black woman when my supervisor was also a Black woman."). Moreover, shared identities are not limited to demographic or cultural variables and expand to professional identities (e.g., "[My supervisor] had a similar theoretical orientation as I – feminist interpersonal.").

Definition and Use of Brave and Safe Spaces

Based on the experiences supervisees had during supervision, there were some supervisees who had difficulties recognizing and defining safe and brave spaces. There may be various reasons for why supervisees were unsure of what makes a safe versus unsafe (or brave versus not brave) space during supervision, but one potential explanation is relatively little supervision experience given that almost half of supervisees reported having between one and four supervisors. Some supervisees suggested that the lack of conversations around what makes and does not make a safe or brave space during supervision may also play a role in supervisees' level of knowledge about safe or brave spaces (e.g., "It is such a catchphrase that is being thrown around academia without actual adaptation [i.e., application of theory to practice] these days."). Nevertheless, many supervisees were able to explain in their own words what comes to mind/what it means to them, when they hear the concept of safe space or brave space, and those ideas comprised three categories at the open-coding level.

Terms Not Used in Supervision or Unfamiliarity with Them

Although the concept of a safe space is commonly used in the literature as an essential factor of effective multicultural supervision, it was surprising that dialogues about what makes a safe space rarely took place during supervision (e.g., "The term is used in trainings and classes. It is seldomly used in supervision outside of the first session. It seems to be as much of a buzz word as diversity."). Without continuous conversations about culture and what makes a safe space, it often leaves supervisees wondering what can and cannot be said during supervision (e.g., "The term 'safe spaces' has not been a term that has explicitly been used in my supervision. As such, as a student I have had to gauge what I can and can't say."). Moreover, when these supervisees were asked if they have heard of safe spaces, all (100%) participants indicated yes,

but when asked if they have heard of brave spaces only 21 (38.2%) indicated yes and 34 (61.8%) indicated no (e.g., "I've never heard about brave space."). Although supervisees where not asked where they have learned about the concepts of safe and brave space, classroom rather than supervision settings seemed to be one of the most common places where supervisees learned about the concepts, particularly brave spaces (e.g., "Not so much in supervision - more so in classes.").

Differences Between Safe and Brave Spaces

There were two subcategories that reflected the differences between participants' concepts of safe and brave spaces. The first subcategory *content/exploration vs process/application* involved brave spaces taking safe spaces one step further by practicing what was learned. (e.g., "In a safe space, the idea seems to be exploration of multicultural topics for the purpose of feeling validated and supported. In a brave space, it seems like the intent is to explore multicultural topics and utilize this information in an applicable way.").

The second subcategory, *supervisees experiencing comfort vs discomfort*, involved comfort being a more common trait in safe spaces and discomfort being a more common trait present in brave spaces.

Safe spaces are the idea that what is said here, stays here and is supposed to be safe despite things said. Brave spaces, despite the fear and anxiety, are made to discuss the challenging parts of multicultural competence and growth with full acknowledgment that the discussion can bring discomfort and challenge.

When thinking of safety, there was emphasis on cultural dialogues needing to be monitored and tolerated whereas bravery required discomfort through risk taking (e.g., "I think brave spaces would allow for disagreement and discourse where safe spaces can get misconstrued as places

where a lot of self-monitoring needs to take place.").

Similarities Between Safe and Brave Spaces

Interestingly, there were more similarities between safe spaces and brave spaces. There were four subcategories that included how safe and brave spaces were related. The first subcategory, *safe spaces and brave spaces as extensions of each other*, reflected that in order for a safe space to be created it is necessary for elements of brave spaces (i.e., vulnerability, discomfort, honesty) to be present as well and vice versa.

> I would picture a safe space being a product of brave spaces. Brave spaces allow folks to take risks and have difficult conversations with one another while respecting differences in opinions. The outcome of having these conversations creates a better understanding and empathy of each other; hence, creating a safe space.

Considering brave and safe spaces were seen as extensions of each other, elements of discomfort and challenge were needed for both to some extent, even if there may be more discomfort in a brave space (e.g., "Brave spaces take the concept of safe spaces one step further and to me feel more like therapy because they are not always comfortable, and just like in therapy, growth is not always comfortable.").

The second subcategory to emerge from these data involving comparisons between safe and brave spaces is *authentic conversations and learning*. Authentic conversations were characterized by elements of vulnerability, risk, self-disclosure, honesty, and discomfort, which in turn would allow for mistakes and learning to occur (e.g., "Being willing to make a mistake and engage in the process of learning."). In order to facilitate authentic conversations and learning, there also needed to be trust or a sense of safety in the supervisory relationship (e.g., "The supervisor and supervisee are comfortable and trusting of the relationship and space to

share authentically to increase connection and move towards one another, rather than move against one another."). An excellent way for supervisors to communicate a desire to create a safe space was by self-disclosing past mistakes to help supervisees learn and grow (e.g., "My current supervisor owns her imperfections in a way that makes me feel very comfortable in the room with her. She does not hesitate to talk about mistakes she's made."). In addition to supervisors self-disclosing past mistakes, it is also valuable for supervisees to hear supervisors state that they, too, might make mistakes during supervision and that they are capable of apologizing.

> Recognizing and acknowledging cultural mistakes they make whether it's with me or with clients. Acknowledging mistakes to me shows a desire to grow and be flexible. When I've received an apology in supervision, it has made me feel safe and allowed me to be more of myself in supervision without being overly concerned about the consequences.

It is important to note that learning was bidirectional and both supervisor and supervisee engaged in authentic conversations, but usually the supervisor would show the supervisee how to have such conversations through modeling (e.g., "Appropriate self-disclosure to model the safety and openness.").

The third subcategory reflected that both safe and brave spaces are used *for educational and training purposes* (e.g., "Both spaces are for training, education, and oversight."). Both concepts yielded similar kinds of conversations (e.g., "The key similarities are honesty, openness, and non-judgement as well as the overall goal to create conversation and learn.") as well as address common cultural dynamics (e.g., "They both are addressing the identities of a person and how different identities interact in trying situations."). Overall, the two concepts are seen to have similar goals in education and training settings (e.g., "I would probably describe

them basically in the same way, because the definition of 'brave space' is pretty much in line with what I already seek and practice re: safe spaces."). However, the teaching and training of multicultural topics should not consist of a one-time occurrence, but of multiple ongoing conversations throughout supervisees' professional development.

The fourth subcategory, *dialogues around power and privilege*, reflects supervisors' need to engage in conversations around power and privilege with the supervisee in both safe and brave spaces (e.g., "Key similarities might be the intention behind them is to provide a space for dialogue around power and privilege."). Conversations about power and privilege were particularly important for supervisees with marginalized identities who feel that they don't have much representation (e.g., "They both need to include a discussion of respect, how identities interact, and how we create more space for those with less privilege and power."). Furthermore, dialogues about power and privilege were particularly important in spaces where both supervisor and supervisee could include discussion about differences in identities (e.g., "A safe space is necessary for a brave space. But a brave space takes an extra focus on openly discussing power dynamics and the inherent courage it takes to talk about identity differences."). In a sense, both concepts are used to dismantle systemic oppression and explore ways that equity can be achieved by allowing supervisees to have a voice and engage in potentially challenging conversations.

Supervisor Actions and Behaviors

One of the largest categories that emerged at the axial-coding level of analysis was the actions and behaviors supervisors used to create safe and/or brave spaces for multicultural dialogues to occur during supervision. This category reflects the implementation of theory into practice and what it means for supervisors and training agencies to be committed to multicultural training and creating safe and/or brave spaces for learning. Following are specific steps that

supervisors and training agencies can implement.

Practice of Counseling Skills and Establishing a Strong Supervisory Relationship

An important characteristic of creating safe and/or brave spaces in multicultural supervision is the supervisor's ability to work with the supervisee to establish a strong working relationship (e.g., "Multicultural supervision occurs in a space where there is trust and rapport between supervisor and supervisee."). Different counseling skills were needed to build the relationship (e.g., "The most effective ones use empathy, active listening, and a non-judgmental attitude in the room."). Many of the counseling skills practiced by supervisors reflected a strength-based approach to create a balance between developing supervisees' areas of growth and nurturing strengths (e.g., "Perspective taking, nonjudgmental, growth-oriented, the supervisor was humble themselves."). Equally important was the supervisors' interest in the work they did as a supervisor (e.g., "Cares about the relationship more than about being right or correct; the supervisor genuinely enjoys supervision.") and using humor when appropriate (e.g., "Using humor and laughter, being serious when appropriate."). These data point out that it is necessary to first build a good supervisory relationship in order for supervisees to feel safe and/or brave enough to engage in cultural dialogues that may require vulnerability on both ends (e.g., "Specific things done to establish strong environment of rapport and interpersonal safety prior to engaging in these difficult and necessary conversations.").

Agreement and Expectations About the Multicultural Supervision Experience

A particularly important aspect of creating safe and/or brave spaces during multicultural supervision is having a conversation about what it means to do multicultural work (e.g., "It would be nice if supervisors created an environment of safety in these supervisory relationships by defining what 'multiculturalism' means."), understand how to practice multicultural work

(e.g., "Some behaviors would be deliberate and intentional discussion of what multicultural competency and practice is and looks like."), and discuss what the supervisee can expect in their training. Conversations about what diversity means and how it is reflected in a training program were particularly important for supervisees from marginalized identities. It should be noted that agreement and expectations about multicultural work and supervision were not limited to individual supervision and extended to group supervision as well (e.g., "I appreciate when supervisors create some boundaries and expectations for discussions about multiculturalism, especially in group settings. Setting ground rules allows me to feel safe in expressing myself."). Such conversations were also important for supervisees to know where they should be developmentally in their training (e.g., "A space where my supervisor considers where I should be developmentally based on my progression in my doctoral program, and adjusts their expectations and judgment based on my development."). However, revisiting such conversations is essential to monitor growth and adjust training needs.

Supervisors Demonstrating Cultural Competence and Cultural Humility

In order for safe and/or brave spaces to be created in multicultural supervision, it is crucial that supervisors demonstrate cultural competence and cultural humility. However, it is important to keep in mind that cultural competence and cultural humility are not goals to be achieved and are instead a continuous practice of learning and growth. There were three subcategories that emerged from these data reflecting what specific actions or behaviors supervisors demonstrated to show cultural competence and cultural humility. First, *supervisors need to honor identities and lived experiences.*

> I would picture it as the supervisor taking into consideration of my own and my client's intersecting cultural identities during case consults. They would be explicit in asking me

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about how my identities impact the way I conceptualize my clients, and how my clients'

identities impact their current way of living. The supervisor also has to acknowledge their

own identities and how it impacts the way they conduct supervision and judge my clinical

abilities.

Multicultural work is seen as a relationship triad where supervisors create a space for the

identities of the supervisee, clients, and their own to be integrated and explored. It is important

for supervisors to create a space where supervisees feel that they are not only seen as someone

who needs training, but also as an individual with lived experiences (e.g., "I know this space

exists when my supervisor works to get to know me as a person, not just as a clinician.").

The second subcategory, *supervisors being intentional about initiating and facilitating*

multicultural conversations, reflects the nature of multicultural conversations that should take

place during supervision, and the importance of supervisors being intentional about facilitating

such conversations (e.g., "Supervisors need to be the ones to bring up cultural factors to

demonstrate that this topic is okay [to talk about] in supervision."). Failure to provide a space for

multicultural dialogue resulted in a negative training experiences for the supervisee.

Overall, I believe my former supervisors have struggled with creating a safe space during

supervision. When I have disclosed my identities in supervision to facilitate a

conversation about my anxieties in counseling, I have often been dismissed by my

supervisors or met with defensiveness. It made the relationship very uncomfortable.

Moreover, when supervisors failed to discuss multicultural topics during supervision it

communicated, sometimes unintentionally, that such topics were discouraged.

I think those supervisors who don't create a safe space or simply gloss over multicultural

topics make it very difficult to also create a brave space. When topics are avoided or

skipped over, I won't feel as comfortable bringing them, back up. I feel like a safe space

can thereby create a brave space.

Spaces that were safe and/or brave for the supervisee were ones where the supervisors did

initiate and facilitate multicultural dialogues. The multicultural conversations that occurred

included exploration of supervisee, supervisor, and client biases, beliefs, identities, and

worldviews (e.g., "I think all the safe spaces I described have also been brave in some way. In

group supervision experiences, each member of the group was called to share and examine their

personal experiences and beliefs.").

The third subcategory was labeled *modeling: leading by example*. In this subcategory,

supervisors used modeling to demonstrate how a safe and/or brave space could be created to

facilitate multicultural dialogue.

I've never felt safer than when a supervisor led by self-disclosing experiences they

themselves had when they had to confront their own biases. I've only had this happen

with two supervisors in my training (out of 8 or 9) but it was really effective both times; I

felt after that that I could fully express how I felt without risking judgment or a bad

grade.

It is important to note that modeling may take a level of vulnerability on the supervisor's part,

which is the essence of what helps a supervisee feel that they are in a safe and/or brave space.

I feel that some of my supervisors want to hold these discussions but want to facilitate

from the outside of the discussion. This made it feel like we were being observed and

evaluated and made it hard to see that they were in the discussion as well. It felt more as

if they were trying to push us into a conversation without showing us how and when it

started going poorly they didn't know how to handle it either. So, when controversial

topics came up, it went very poorly because people didn't know how to respond and

manage the conflict and there was a lack of trust and vulnerability and modeling from the

supervisor

Creating safe and/or brave spaces should not be seen as something that happens once, or needs to

be checked off a to-do list, rather, it is encouraged that multicultural dynamics be integrated

throughout supervision and clinical work (e.g., "Just as the supervisor models consultation for

clinical work or specific practice for professional development, the supervisor has the

responsibility of modeling how to explore their beliefs and attitudes and how to recover from

behaviors led by biases."). It should be emphasized that modeling should communicate to the

supervisee that there are various ways (not just the examples given by supervisors) to engage in

multicultural dialogues and create spaces of safety and bravery.

Supervisors Engaging in Vulnerable Conversations with Supervisees

One of the most common terms applied to create a safe and/or a brave space was when

both supervisee and supervisor practiced vulnerability (e.g., "Bidirectional vulnerability and

being empathic and sensitive."). Being vulnerable meant recognizing that supervisors and

supervisees can learn from each other, and that both can make and recognize mistakes.

> I remember working with one supervisor and in the first meeting he said, "we are both
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> going to say things that might upset the other...but can we at least agree that we are
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> human and worthy of talking through our differences?" I appreciated the fact that he
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> didn't shy away from it. By calling out the possibility of multicultural differences, I felt
>
> safe to open up more about my own beliefs and addressing when his worldview was
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> different than mine.

Being vulnerable also meant that the supervisor was willing to be honest when they did not have certain knowledge or skills (e.g., "The transparency and honesty of the supervisor in their limits and strengths."). Moreover, the concept of bravery paralleled the work of Brené Brown (2014), who has done research on vulnerability, courage, shame, and empathy. The concept of courage was often associated with vulnerability in both safe, and brave spaces but more commonly in brave (e.g., "To paraphrase Brené Brown, vulnerability is the courage to show up and be seen, which to me is brave. So brave spaces should be vulnerable and sometimes uncomfortable.").

Supervisors Addressing and Balancing Power and Privilege

One of the most significant reasons why many supervisees experienced a safe and/or brave space was due to supervisors acknowledging the power and potential privilege they have as supervisor over the supervisee (e.g., "Acknowledgment of power dynamics as something real in clinical relationships, both between client and therapist and trainee and supervisor."). The opposite was true when supervisors where not aware of the power they hold in their role (e.g., "Supervisors who didn't recognize the power they had and the ways they used it made it feel hard to have a safe space."). Although supervisor and supervisee can come from both marginalized and privileged backgrounds, it is imperative to note that the supervisee is aware of the evaluative power the supervisor holds (e.g., "Establishing trust and boundaries so that I have not felt worried about being evaluated unfairly for these challenges or disagreements."). Being aware of the evaluative nature of supervision during training was one of the main factors supervisees struggled with feelings of safety as they feared challenging conversations would impact their evaluations (e.g., "Generally, the evaluative nature of supervision and the academic system of structural violence precludes many of us from this frank discussion.").

Rethinking Multicultural Supervision and Training

Overall, these data yielded many interesting perspectives on safe and brave spaces. Beyond the ideas that fell neatly into answering the key research questions of this study, there were some other important points that emerged. Despite most of the previous literature focusing on white supervisors working with supervisees from marginalized identities, it is worth noting that all supervision is multicultural. Individuals in the supervision room have different identities. Multiculturalism and culture are not limited to race and ethnicity; training agencies and supervisors are encouraged to think about diversity in terms of multiple identities being represented (e.g., sexual orientation, socioeconomic status, disability, languages spoken). Multiculturalism should be embedded throughout the supervision process and not be approached as a one-time check-box manner; rather, such conversations should be ongoing and encouraged in the work done between supervisor and supervisee as well as between supervisee and client (e.g., "Multicultural supervision goes beyond initiating and instead embeds cultural components and cultural competency into the supervision. It is not a dance.").

There seemed to be the notion that supervisors have the option of practicing regular supervision and multicultural supervision (e.g., "Some only focused on therapeutic technique without consideration of cultures."). Failure to incorporate cultural dynamics throughout supervision is not only unethical but a disservice to both supervisees and clients (e.g., "We did not discuss culture or identity and we approached all of our work from a Eurocentric perspective regardless of the identities of the clients I was working with."). The way supervision is conducted may also, intentionally or unintentionally, communicate to supervisees that cultural components are optional aspects to be included in counseling work (e.g., "I've also had other supervisors who are hyper-focused on the technical aspects of delivering evidence-based

practices and multicultural issues feel absent."). Moreover, counselors are subject to transference and countertransference experiences; having supervisors dismiss the exploration of how identities play a role in a room with clients can discourage necessary self-reflection and lead to misunderstandings (e.g., "I have had supervisors dismiss the importance of my racial identity with clients and others advise me to not let clients find out I identified as queer. It was a very shaming and invalidating experience."). Indeed, neglecting culture and identities in supervision and clinical work can be a potentially harmful experience for the supervisee and client. Individuals in counseling and supervision spaces will have reactions towards other people in the shared space based on identities, beliefs, and values, so it is important to be mindful of reactions and process potential barriers towards effective supervision and counseling practices.

When multicultural conversations do occur in training settings, careful attention should be paid to not cater such conversations (especially in group supervision situations) to majority group members at the expense of marginalized individuals (e.g., "Explored safely not at the expense of marginalized people."). Supervisees with marginalized identities were especially concerned about multicultural conversations mostly benefiting individuals with more privileged identities.

I feel like [brave spaces are] more inclusive to majority members to also feel safe to explore. Sometimes safe spaces become a fishbowl, where minority folks do the talking while majority members listen but don't openly process, which can lead to more division and misunderstanding.

Safe and brave spaces should not be thought of as opportunities to have marginalized individuals teach others about cultural issues at the expense of their own safety (e.g., "In the case of minorities, we need to be brave, yes, but also feel safe. And brave is somewhat a negative

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connotation, because it sounds as if now we (minorities) need to also be brave to overcome inequality."). When thinking of safe and brave spaces, it is important to think about what those spaces represent to individuals based on the identities they hold and not exclusively on the learning outcomes of engaging in cultural conversations.

> I think brave spaces are useful for White people. They give White people the chance to learn from people of color and say things that can have a deleterious impact on people of color in the name of learning. I think brave spaces sound good in theory, but in practice, they often put an additional burden onto people of color or other marginalized populations to be either educators or receptors of "ideas" that are often racist, sexist, ableist, etc.

Engaging in risky and vulnerable conversations is certainly brave, but working toward making spaces safe for people with marginalized identities should be prioritized before focusing on teaching and training goals. Learning cannot happen in unsafe places.

A common assumption is that only White individuals need multicultural training, as much of the literature on multicultural issues is meant for a White audience. However, as stated before, multiculturalism does not only encompass race and ethnicity, but many other intersecting identities as well. Training programs need to be careful of not placing a burden on marginalized individuals to take a teaching role. At the same time, while it is important for individuals with privilege to provide a space for underrepresented voices to be heard, they also need to engage in conversation and process without defaulting into the comfort of a passive listening role.

> We have too much other stuff to be concerned about than arguing with our peers about why they should not be racist/sexist/elitist/etc. We often have the additional burden of stereotype threat, racism, etc. that come as the result of being a marginalized individual

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on top of our many doctoral program requirements. Asking us to be teachers or to sit and listen to other people's racist ideas and to help them learn from us is too much [to] ask.

When thinking of safe and brave spaces perhaps it is not the terms themselves that are important, but instead trainers should consider the populations that are in those spaces of training and learning and how they are impacted by the conversations that take place and how supervisors facilitate them.

CHAPTER 5

DISCUSSION

The purpose of this grounded theory study was to examine counseling psychology graduate students' accounts to learn about their understanding and definitions of safe space and brave space within multicultural supervision. Specifically, the purpose of the study was threefold: (a) to define what a safe space and a brave space is from supervisees' perspectives, (b) to determine if the concept of a safe space is viewed similarly or differently to a brave space, and (c) to identify specific behaviors and interventions that supervisors perform that make a supervisee feel they are in a safe or brave space. As expected, findings indicated that there were indeed differences between the concepts of brave space and safe space. One of the main distinctions identified by these participants was safe spaces being associated with monitoring, tolerance, and comfort (cf. Arao & Clemens, 2013) and brave spaces embracing challenge and discomfort (cf. Boostrom, 1998). However, these supervisees indicated that both concepts had more similarities than differences (e.g., both used to engage in authentic conversations and learning, for educational and training purposes).

The findings of this study add to the limited literature on what comprises effective multicultural supervision, as well as its contributions to the profession's understanding of how to describe and apply the concepts of safe and brave spaces in counseling training practices (cf. Ancis & Ladany, 2001; Smith, 2016; Wong et al., 2013). More importantly, I conducted this study to bridge the gap between social justice practices used typically in classroom settings (e.g., Arao & Clemens, 2013; Boostrom, 1998; Holley & Steiner, 2005; Palfrey, 2017) and mental health practices, to better serve and train diverse populations. The voices of many supervisees revealed that safe and brave spaces are needed during supervision in order to facilitate

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challenging, but necessary multicultural dialogues. Without such important dialogues, the mental health field risks providing inadequate training to supervisees and unethical services to a diverse client population. Although these data were collected before the death of George P. Floyd Jr., it is worth noting that the sociopolitical climate of the United States demands for mental health practitioners, especially those in training roles, to consider how external forces in the country impact how safe and brave spaces are created and enacted. Especially for trainees with marginalized identities, it can be important to know if training programs turn a blind eye or an active stance towards sociopolitical issues. It is through such actions, that there can be improvements made in the profession in order to implement more relevant and inclusive practices. Ignoring threats or taking a neutral stance to social injustice is also a choice that can potentially reflect a lack of safety for individuals. In the future, researchers might investigate how threats to social justice (e.g., racism, sexual violence, family separations at the border, deportation, police brutality) influence how the understanding and utilization of safe and brave spaces evolve.

Understanding Safe and Brave Spaces

This study of safe and brave spaces revealed that supervisees' thinking encompassed understanding what they are, where to find them, and most importantly, how to create them. The grounded theory model emerging from these data (see Figure 1) demonstrates that safe and brave spaces are not created in a vacuum, and these types of multicultural learning spaces are related to each other. It was clear that brave spaces are nested in safe spaces, in that supervisees are unlikely to engage in risky, uncomfortable, and challenging conversations without having a sense of safety first (e.g., "One is less likely to be brave in a space that feels unsafe."). Furthermore, spaces can be safe but never reach the point where they include elements of brave spaces. Some

of these participants had never experienced what they would consider a brave space, and others were unsure if they had experienced a brave space or not.

It is also important to note that some supervisees might be in more need of a safe space than a brave space depending on their experiences, identities, and level of training (e.g., "I think because we are all at different stages of professional development, some people need more safety and some people are ready for more bravery."). For example, a supervisee of color who self-identifies as gay may be in more need of a safe space than a white heterosexual cisgender male due to privileged versus marginalized identities that are at play. Safe and brave spaces are related, so it is important for supervisors to facilitate and monitor when conversations need to feel safer or braver for supervisees based on development level, and learning goals (e.g., "Being able to switch between safe and brave space modes as a supervisor in response to the supervisees' level of personal resilience in a particular session seems very important."). Moreover, spaces can reach a level of safety or bravery that allow for proper learning, but it is also possible for those same spaces to regress to an unsafe or not brave space. Important consideration should be placed on recognizing when it happens and how to return to safe and brave spaces while also attending to developmental level. Potential ruptures can be addressed therapeutically by taking responsibility for potential harm/mistakes that occurred, apologizing when necessary, and processing negative feelings similarly to how counselors would do with clients.

Contributing to safe and brave spaces are three types of phenomena that simultaneously play a role in creating such spaces. These phenomena were found in the axial-level categories discussed in chapter four. The first category in the model, although it is not a linear process, is the physical space and elements of that space that contribute to the representation of a safe and/or

brave space. Although supervisees were not directly asked about the architecture or visual representation in a room, several participants indicated that they pay attention to what and who they are able to see in an environment as indicators of safe and/or brave space. Physical spaces can leave a positive or negative impression for supervisees as they may consciously, or unconsciously be looking for ways to gather information about the environment they are or will be in. Unfortunately, there is a lack of literature in the counseling field that addresses what safety looks like in physical spaces for different marginalized individuals. In light of these findings, this study provides a starting point for supervisors to think about what might be important to be visible in their space. Some examples of what would make spaces safe from a physical perspective are including magazines that are inclusive of diverse populations in waiting rooms, having posters/pictures of Black Lives Matter, Safe Zone Training and LGBTQ+ allyship, seating for all body types, posting pronouns, or having décor geared towards specific populations served. Nevertheless, it should be noted that safe and brave spaces are not created through décor alone, but through actions.

A second component of the model, definition and use of brave and safe spaces, reflects the supervisees' understanding of the terms. Although all supervisees reported being familiar with the concept of safe spaces, many of them suggested that the terms safe space and multiculturalism are usually talked about in classroom settings from a theoretical perspective and were not really used during supervisory conversations to understand what they mean in practice. The recommendations to provide safe spaces in multicultural supervision are well documented in the literature (e.g., Ancis & Marshall, 2010; Wong et al., 2013), but the use of the term *safe spaces* is mostly present in the field of education (Arao & Clemens, 2013; Holley & Steiner, 2005), so it appears that supervisors and supervisees may not really understand much or be

adequately trained about safe spaces to create and use them in supervision and training. Providing supervisors with a conceptualization of safe and brave spaces was one of the major tasks of this study with the hope that supervisors can create such spaces and engage in cultural dialogues. It is not enough for supervisors to state a space is safe (or brave) without having an understanding and discussion of what that means and looks like. A starting point can be for both supervisor and supervisee to engage in a discussion exploring what is a safe space and how they can work together to create it in both supervision and client work.

The definitions of safe and brave spaces are inclusive of both the quality of such space and what happens in that space. Based on these supervisees' responses, safe spaces by definition represent a supervisor's willingness to initiate, facilitate, and model multicultural dialogues with cultural humility, vulnerability, acknowledgment of growth edges and the power inherent in the supervisor role. In a safe space, supervisors understand that learning is bidirectional, that it is necessary to advocate for supervisees, especially for those who have marginalized identities, and that conversations are grounded in respect by honoring lived experiences and identities. Moreover, brave spaces include all aspects of safe spaces and embrace the potential discomfort with courage that may result from engaging in challenging conversations, but not at the expense of marginalized individuals. It is critical for supervisors to understand that translating safe and brave spaces from theory to practice can be challenging. However, it might be helpful for supervisors to reassure supervisees that mistakes are allowed to happen (and that they have done them too) and that they will not be attacked or penalized for identifying areas of growth. At the same time, it must be noted that a strong supervisory relationship is built on the efforts of all parties involved.

Safe and brave space experiences are not limited to formal training activities like supervision. Many times, the safety of a work or educational/training environment can be determined if, for example, supervisees hear staff use inclusive language to address others (e.g., saying "partner" instead of assuming a heterosexual relationship, or introducing themselves with their pronouns). Supervisees suggested that what matters is the creation of culturally sensitive training spaces and not solely defining the meaning of safe or brave spaces or deciding which of the two better reflects a positive learning environment. Indeed, defining safe and brave spaces needs to be treated on a case by case basis as the notion of safety and/or bravery must to be tailored to the needs and cultural differences of supervisees and clients. Supervisors can start by asking supervisees, "What would help make you feel that you are in a safe learning environment? What are things past supervisors have done that were helpful/unhelpful to creating a positive supervisor-supervisee relationship?"

Supervisor actions and behaviors represent the applied component of the model. Many of the ideas reflected in these data align with what has been stated in the literature in regard to elements that comprise effective multicultural supervision interactions. One of the main ideas represented in these data and in the multicultural supervision literature is the need for supervisors to be intentional about introducing cultural dynamics in supervision as well as taking initiative in bringing up such discussions without waiting for the supervisee to bring up cultural themes first (e.g., Ancis & Ladany, 2001; Ancis & Marshall, 2010). From a training and developmental perspective, it may be possible that advanced supervisees may be more willing to bring up multicultural conversations without waiting for supervisors to initiate. However, beginning level supervisees could benefit from supervisors modeling how to start multicultural conversations.

Given that supervisors sometimes have more evaluative power over supervisees (Hird et al., 2001), it is imperative that supervisors initiate cultural dialogues to communicate to supervisees that it is okay to bring up such topics. In order for supervisors to effectively engage in multicultural dialogues with supervisees and create safe and/or brave spaces, it is necessary for them to first have the skills to do so (Bernard & Goodyear, 2014; Hird et al., 2001) and to address the potential power and privilege at play (Bernard & Goodyear, 2009; 2014). Nevertheless, as mentioned in chapter two, in order to balance power both supervisor and supervisee need to be aware of situations where the supervisor may hold less power than the supervisee due to other identities like race, gender identity, or socioeconomic status for instance.

Limitations

As with any research, there were several limitations to this study. First, the sample consisted of predominantly White heterosexual cisgender women (see Table 1). Given my focus on understanding safe and brave spaces in multicultural supervision, the lack of racial, sexual, and gender diversity among these supervisee participants may have limited what understanding could be gained of what safe and brave spaces may mean to supervisees who have other identities or come from marginalized backgrounds.

Another limitation is that the concepts of safe and brave spaces were only described from the supervisees' perspectives, and no data were collected from the supervisors. As mentioned before, multicultural supervision is inclusive of both supervisors and supervisees' multiple identities, so it would have been interesting to also see how supervisors conceptualize safe and brave spaces during multicultural supervision. It is also possible that misunderstandings might have occurred in situations that were described by some of these supervisees as negative experiences in both individual and/or group supervision. Moreover, there was no particular

information regarding what supervisor and supervisee did to mend potential ruptures or loss of trust, when supervisors did not create safe and/or brave spaces. Indeed, the lack of a safe and trusting supervisory relationship can hinder multicultural dialogues (Wong, 2013).

A third limitation of this study is that supervisees were not asked if they received multicultural training and if their training programs offered such opportunities. Although some supervisees did mention receiving multicultural training and coursework, it was difficult to determine the specific levels of multicultural training. Varying levels of multicultural knowledge and experiences may have influenced how some supervisees understood multicultural supervision and what cultural conversations can look like. Granted, some supervisees did state that they never talked about safe or brave spaces or had conversations centered around culture with their supervisors except in classroom settings.

A fourth limitation is the way data were gathered via short answers to an online survey. Although the online survey approach allowed for data to be gathered from a larger pool of participants from various regions of the United States, it limited the amount of data collected from each participant. Supervisees described and defined safe and brave spaces through 14 questions (see Appendix B), but there was no opportunity to follow up to get clarifications or greater depth from the participants on specific responses given that data collection was anonymous (i.e., contact information provided for the incentives was collected separate from the data). In the future, researchers might want to take a deeper look at some of the ideas that emerged from this study by conducting semi-structure interviews that can provide more detail.

Implications and Conclusion

In this study, an overview was provided of supervisees' understanding and definitions of safe and brave space within multicultural supervision, as well as the specific supervisor actions

and behaviors that create them and the physical environments in which they can emerge. A model was illustrated to represent the core factors that supervisees deem essential to the creation and facilitation of brave and safe spaces. This work adds to the limited, but expanding, literature on multicultural supervision and training (Chao et al., 2011). Specifically, this study suggests some specific things supervisors and training agencies in the mental health field can enact to deliver adequate services to the diverse populations they train and serve.

Table 1

Participant Demographic Information

Variable	N (%)	M	SD
Age		30.9	6.9
20 – 24	4 (7.3)		
25 – 29	32 (58.2)		
30 – 34	13 (23.6)		
35 – 39	2 (3.6)		
40 +	4 (7.3)		
Gender			
Cisgender Woman	42 (76.4)		
Cisgender Man	8 (14.5)		
Genderqueer/Genderfluid/non-binary	5 (9.1)		
Race			
Asian	8 (14.5)		
Black/African American	10 (18.2)		
Non-White Hispanic	1 (1.8)		
Hispanic	7 (12.7)		
White/European American	22 (40)		
Multi-Racial	4 (7.3)		
Self-identify (Mexican, Chicano, or MENA)	3 (5.5)		
Sexual Orientation			
Heterosexual	42 (76.4)		
Lesbian	2 (3.6)		
Bisexual	3 (5.5)		
Queer	5 (9.1)		
Pansexual	3 (5.5)		
Education Level			
Counseling Psych. Ph.D.	48 (87.27)		
Counseling Psych. Psy. D.	7 (12.73)		

Table 1 Continued

Variable	N (%)	M	SD
In Current Internship Program			
Yes			
No	18 (32.7)		
Not yet, but will be	23 (41.8)		
Number of Supervisors		6.2	4.38
1 – 4	25(45.5)		
5 – 9	21 (38.3)		
10 – 14	6 (10.8)		
15 – 19	2 (3.6)		
20 +	1 (1.8)		
Type of Supervision Received*			
Individual	54 (98.2)		
Group	52 (94.5)		
Live	24 (43.6)		
Videotaped	33 (60)		
Audiotaped	13 (23.6)		
Training Received to be a Clinical Supervisor			
Yes	31 (56.4)		
No	5 (9.1)		
Not yet, but will	19 (34.5)		
Experience Supervising Practicum Students			
Yes	23 (41.8)		
No	15 (27.3)		
Not yet, but will	17 (30.9)		
Region			
Region I	5 (9.1)		
Region II	5 (9.1)		
Region III	2 (3.6)		
Region IV	7 (12.7)		
Region V	22 (40)		
Region VI	8 (14.5)		
Region VII	1 (1.8)		
Region VIII	0		

Table 1 Continued

Variable	N (%)	M	SD
Region			
Region IX	4 (7.3)		
Region X	1 (1.8)		
International Student			
Yes	6 (10.9)		
No	49 (89.1)		
Disability*			
None	43 (78.2)		
Physical	4 (7.3)		
Psychological	6 (10.9)		
Learning/Cognitive	2 (3.6)		
Neurocognitive/Developmental	1 (1.8)		
Partner Status			
Single	10 (18.2)		
Dating/Partnered	31 (56.4)		
Married/Domestic Relationship/Civil Union	13 (23.6)		
Polyamorous	1 (1.8)		
Heard of Safe Space			
Yes	55 (100)		
No	0		
Heard of Brave Space			
Yes	21 (38.2)		
No	34 (61.8)		

Note. * = values do not sum to 100%, as participants could check more than one option. **Region I**: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont; **Region II**: New Jersey, New York, Puerto Rico, US Virgin Islands; **Region III**: Delaware, District of Columbia, Maryland, Pennsylvania, Virginia, West Virginia; **Region IV**: Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee; **Region V**: Illinois, Indiana, Michigan, Minnesota, Ohio, Wisconsin; **Region VI**: Arkansas, Louisiana, New Mexico, Oklahoma, Texas; **Region VII**: Iowa, Kansas, Missouri, Nebraska; **Region VIII**: Colorado, Montana, North Dakota, South Dakota, Utah, Wyoming; **Region IX**: Arizona, California, Hawaii, Nevada, American Samoa, Guam, Northern Mariana Islands; **Region X**: Alaska, Idaho, Oregon, Washington.
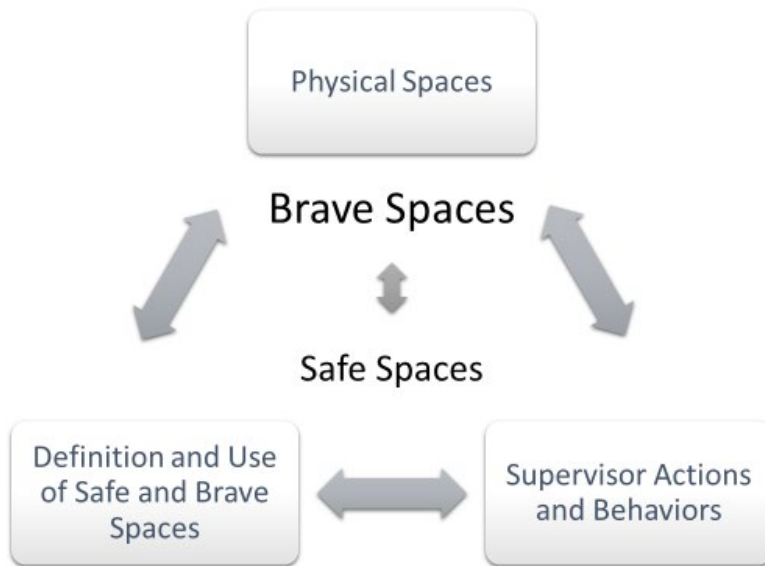
Figure 1 *Safe and Brave Spaces Model*

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APPENDICES

PARTICIPANT QUESTIONS AND DEMOGRAPHIC INFORMATION

Q1 – Consent Form
- Study info sheet
  1 = Yes, I consent to begin the study
  2 = No, I do not wish to participate

Q2 – Program
- Are you a current master or doctoral level graduate student in an APA accredited counseling psychology program or internship site?
  1 = Yes
  2 = No

Q3 – Supervision Received
- Have you received supervision for your clinical work for at least one full semester?
  1 = Yes
  2 = No

Q4 – Education
- What is your current level of education?
  1 = I am in a Ph.D. counseling psychology graduate program
  2 = I am in a terminal M.A./M.S. counseling psychology graduate program
  3 = Other (please specify)

Q5 – Internship
- Are you currently in a counseling psychology internship training program?
  1 = Yes
  2 = No
  3 = Not yet, but will.

Q6 – Number of Supervisors
- Number of supervisors you've had in your counseling training so far. Please add a numeric number (e.g., 4).
  _(Text) fill in number

Q7 – Supervisor Type
- Type of supervision received (select all that apply).
  1 = Individual
  2 = Group
  3 = Live
  4 = Videotaped
  5 = Audiotaped
  6 = Other (please specify)

Q8 – Training

- Did you receive training to be a clinical supervisor in your current program?
  1 = Yes
  2 = No
  3 = Not yet, but will.

Q9 – Experience

- Have you supervised other practicum students?
  1 = Yes
  2 = No
  3 = Not yet, but will.

Q10 – Region

- Select the region you currently live in.
  1 = Region I: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont
  2 = Region II: New Jersey, New York, Puerto Rico, US Virgin Islands
  3 = Region III: Delaware, District of Columbia, Maryland, Pennsylvania, Virginia, West Virginia
  4 = Region IV: Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee
  5 = Region V: Illinois, Indiana, Michigan, Minnesota, Ohio, Wisconsin
  6 = Region VI: Arkansas, Louisiana, New Mexico, Oklahoma, Texas
  7 = Region VII: Iowa, Kansas, Missouri, Nebraska
  8 = Region VIII: Colorado, Montana, North Dakota, South Dakota, Utah, Wyoming
  9 = Region IX: Arizona, California, Hawaii, Nevada, American Samoa, Guam, Northern Mariana Islands, Trust Territory of the Pacific Islands
  10 = Region X: Alaska, Idaho, Oregon, Washington

Q11 – Gender

- What is you gender?
  1 = Cisgender Woman
  2 = Cisgender Man
  3 = Transgender woman
  4 = Transgender man
  5 = Genderqueer/Genderfluid/non-binary
  6 = Self-identify (please specify) – text entry

Q12 – Race

- What is your race (select all that apply)?
  1 = Asian
  2 = American Indian
  3 = Black/African descent
  4 = Non-White Hispanic
  5 = Hispanic
  6 = Native Hawaiian/ Pacific Islander

7 = Eskimo/Inuit/Alaska Native
8 = White/European American
9 = Multi-Racial (please specify_____)
10 = Self-identify_____

Q13 – International
- Are you an international student?
1 = Yes
2 = No

Q14 – Age
- What is your age? Please add a numeric number (e.g., 25).
_(Text) fill in age

Q15-Orientation
- What is your sexual orientation?
1 = Heterosexual
2 = Lesbian
3 = Gay
4 = Bisexual
5 = Queer
6 = Asexual
7 = Pansexual
8 = Questioning
9 = Self-identify_____

Q16 – Disability
- Do you have any disabilities? Select all that apply.
1 = None
2 = Physical
3 = Psychological
4 = Sensory
5 = Learning/Cognitive
6 = Neurocognitive/Neurodevelopmental
7 = Self-identify_____

Q17 – Partner
- What is your current partner status?
1 = Single
2 = Dating/Partnered
3 = Married/In a domestic relationship/Civil union
4 = Separated/Divorced/Dissolved
5 = Widowed
6 = Self-identify_____

Q18 – Culture

- Are there any other **cultural dimensions** or personal characteristics you would like to describe/add about yourself? Cultural dimensions can refer to other aspects of your own identity (e.g., languages spoken, nationality, first generation college student, religion, spiritual practices). If none type "no."
_(Text)

Q19- Safe Concept

- Have you ever heard about the concept of a safe space?
1 = Yes
2 = No

Q20 – Brave Concept

- Have you ever heard about the concept of a brave space?
1 = Yes
2 = No

SAFE AND BRAVE SPACES QUESTIONS

Part I - Multicultural Supervision Safe Spaces

Q21 – Define Space
- In counseling psychology, multicultural supervision generally refers to a training situation where supervisors initiate, address, and facilitate the discussion of cultural components such as ethnicity, race, gender and demographic variables like socioeconomic status to serve both trainees and clients (D'Andrea, Daniels, & Heck, 1991; Ivey, D'Andrea, & Ivey, 2011).
  - How would you personally describe or define the *space* in which multicultural supervision occurs? What does the multicultural supervision space look like for you? Think about what would make a multicultural supervision space ideal.

Q22 – Define Safe Space
- In this survey, I am asking you to provide information about multicultural supervision spaces. There is no right or wrong answer as I am interested in what some concepts mean to *you* specifically.
  - Please try to be as specific as possible (individual vs. group supervision settings) when describing specific things your supervisor(s) have done. That is, **describe exemplary behaviors or interventions that you would like to see other supervisors emulate when creating a *safe space* during multicultural supervision.** Please do not use names in your description to avoid potential identification of the supervisor(s) being discussed. Talk about your experience in such a way that individuals cannot be identified.

  - When you hear the concept of a *safe space*, what comes to mind/what does it mean to you?

Q23 – Add Safe
- There are various definitions of what constitutes a safe space as it relates to education, diversity, and social justice learning environments. Safe spaces often include places where beliefs, attitudes, and values that perpetuate stereotypes, myths, or misunderstandings can be explored (Steck & Perry, 2016).
  - Is there anything else you would like to add to your previous comment of safe spaces after reading the definition of "safe space"? If there is nothing, please type "no."

Q24 – Safe Experience
- Have you experienced a safe space in multicultural supervision? If yes, please explain what made it safe for you. If no, explain what you think would have helped you to feel that you were in a safe space.

Q25 – Safe Behaviors

- What are *specific supervisor behaviors or interventions* that would make you feel that you are in a safe space while engaging in multicultural supervision? Think about what made the described behavior or intervention particularly impactful in making you have a sense of safety during multicultural supervision.

Q26 – Safe Success

- In your opinion, how successful have your clinical supervisors been at creating a safe space during multicultural supervision? Please explain why.

Q27 – Anything Safe

- Is there anything else you would like to share about safe spaces and your experience of it in supervision so far? If there is nothing, please type "no."

Part II - Multicultural Supervision Brave Spaces

Q28 – Define Brave Space

- When you hear the concept of a *brave space* what comes to mind/what does it mean to you*?*

Q29 – Add Brave

- Some authors have criticized the concept of a safe space and suggested that the idea of a "brave space" may be more appropriate. Arao and Clemens (2013) suggested that authentic learning and discussions about social justice require qualities of risk, difficulty, and controversy. Such discussions can encourage individuals to manage conflict and entertain different points of view that challenge one's own (Boostrom, 1998).
    - Is there anything else you would like to add to your previous comment of brave spaces after reading the definition of "brave space"?

Q30 – Brave Experience

- Have you experienced a brave space in multicultural supervision? If yes, please explain what made it brave for you. If no, explain what you think would have helped for you to feel that you were in a brave space.

Q31 – Brave Behaviors

- What are *specific supervisor behaviors or interventions* that would make you feel that you are in a brave space while engaging in multicultural supervision, compared to what you already shared about safe spaces? Think about what made the described behavior or intervention particularly impactful in making you have a sense of bravery during multicultural supervision.

Q32 – Brave Success

- In your opinion, how successful have your clinical supervisors been at creating a brave space during multicultural supervision? Please explain why.

Q33 – Anything Brave
- Is there anything else you would like to share about brave spaces and your experience of it in supervision so far? If there is nothing, please type "no."

Q34 – Contrast
- Can you think of any key similarities and/or differences between safe and brave spaces? That is, how would you distinguish the two if you were trying to explain them to someone unfamiliar with the concepts?

Q35 – Follow-up
- I may wish to have a brief 15-30-minute phone conversation to go into greater depth about the ideas that emerge out of this study. Would you be willing to provide your contact information in the event that the researcher wishes to follow up with participants after the data has been analyzed? If you click "yes," you will be taken to a separate form to provide your contact information. Your survey responses will not be connected in any way to your contact information. Answering yes or no to this question will not affect your chances of winning one of the two $25 gift cards. After answering this question, you will be redirected to a separate form to provide your contact information for an opportunity to win a gift card if you wish to do so. Your contact information will not be linked to any on the questions.
Click Yes or select
1 = No

APPENDIX C

STATEMENTS OF SUBJECTIVITY

Researcher:

      I am a fourth-year Mexican American counseling psychology doctoral student, and I completed this study under the supervision of a licensed counseling psychologist. I am a first-generation college student and have both American and Mexican nationality. I self-identify as queer, bicultural, and bilingual (fluent in Spanish and English). I was the main person responsible for the interpretation of the data. Although efforts were made to establish trustworthiness through bracketing (rigorous self-reflection) and meetings with an auditor, it should be noted that my identities and experiences as both a supervisor and supervisee have played a role in how data was analyzed. The present study called for the cooperation of other scholars in order to ensure the most accurate interpretation of the qualitative data and working with an auditor to control for potential misinterpretation of the data.

Auditor:

      I am a Black African from Ghana who self-identifies as a cisgender heterosexual woman. I am an international student who has lived in the United States for about nine years. I consider myself to be bicultural and I speak English fluently as a second language. I have received supervision of my clinical work and have also provided clinical supervision to a first-year counseling doctoral student. I consider all of my supervision experiences to be multicultural given the differences in identities between my supervisor and I. However, not all of my supervisors have integrated my identities and worldview in the supervision relationship. Prior to auditing the themes, the researcher did not disclose her analysis process of participants' understanding of brave and safe spaces, their experiences/lack of experience with multicultural supervision, and what they believed should happen in multicultural supervision. I had several phone conversations before, during, and after the auditing process to edit and discuss concerns and questions about different categories and understandings of quotes. The researcher and I also discussed the auditing process and potential biases in interpreting the data. Bracketing and reflexivity were practiced to minimize bias.

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