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THE EXPERIENCES OF AFRICAN AMERICAN MALE CLINICAL SOCIAL WORK
SUPERVISORS IN CROSS-RACIAL SUPERVISION: A HERMENEUTIC
PHENOMENOLOGICAL ANALYSIS

by

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A Dissertation Submitted to the Faculty .
of the School of Social Work of Loyola University of Chicago
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Doctor of Social Work

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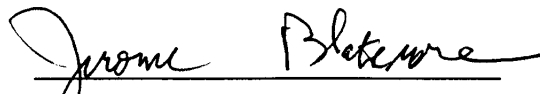entitled   The Experience of African American Male Clinical

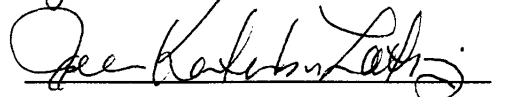Social Work Supervisors in Cross-Racial Supervision:

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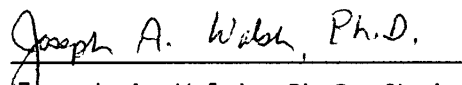
be accepted in partial fulfillment of the requirements for the degree of

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ABSTRACT

THE EXPERIENCES OF AFRICAN AMERICAN MALE CLINICAL SOCIAL WORK SUPERVISORS IN CROSS-RACIAL SUPERVISION: A HERMENEUTIC PHENOMENOLOGICAL ANALYSIS

This hermeneutic phenomenological study explores the experiences of clinically trained African American male social workers who are currently, or who have provided clinical supervision with a Masters level white supervisee. This study examines the meaning of cross-racial clinical supervisory relationships for the African American male clinical social worker as he has personally observed, encountered, and undergone participation in cross-racial supervisory relationships. There is also an examination of the extent to which being a black male impacts the experience, processes and outcomes of supervision.

In reviewing the themes and patterns that emerged, it was clear that the experiences described by the participants were complex. These experiences could not be grasped within a singular description or theme. There were multiple themes and multiple dimensions to their experiences. These themes were reflective of some of the life themes and developmental issues which are a part of the experiences of all African American men.

There was the further need for the participants to develop and implement professional and supervisory skills

that would enhance their ability to survive and negotiate the multicultural, and cross-racial environment of the social work profession.

The men in this study did attempt to construct healthy personal and professional identities which challenged, transformed, and transcended the negative representations of the black male. They further sought to strengthen their skills in managing the multiracial environment of professional social work, and the cross-racial environment of cross-racial supervision. The findings demonstrated that their personal and professional histories were marked by a continued struggle against social injustice, within their agencies, within the profession and within society at large. The participants in this present study did in fact cite potential problems in cross-racial supervision. The findings revealed that problems in cross-racial relationships were not all due to racial differences. The findings suggested that gender, value differences, maturity of the supervisor and other factors either singularly or in interaction with race impacted the dynamics of the relationship.

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CHAPTER I

INTRODUCTION

Introduction to the Problem

A major challenge that has confronted professional social work in recent decades has been how to effectively respond to the human service needs of ethnic and racial minorities. To this end, the Council on Social Work Education has mandated that all social work curriculum incorporate content on diversity including factors of race, culture, ethnicity, and gender. The intent of this mandate is that schools of social work will graduate social work practitioners who will have at least a beginning level of competence in social work practice with clients who are racially, ethnically and culturally different.

Several authors have addressed this intent both in terms of defining the objective of social work practice with this client population, as well as the needed knowledge base for effective practice. For example, Lum (1992) defines ethnic minority social work practice as, "the art and science of developing a helping relationship with an individual, family, group, and/or community whose distinctive physical or cultural characteristics and

discriminatory experiences require approaches that are sensitive to ethnic and cultural environments"(pg.6).

This definition speaks to the political and ecological dimensions of the helping relationship. It implies that the social and political ramifications of cultural and racial differences can systemically impact the helping relationship. As recent literature on racial and ethnic sensitive practice has indicated, when factors of race and culture are ignored, clinical outcomes are adversely affected (Lum 1992, Devore and Schlesinger 1991, Sue and Sue 1990). As race and culture can contextually shape the dimensions of practice with a multicultural client, it has been suggested in practice literature, literature on supervision, and current research on multicultural supervision that factors of race and culture can also impact the social work clinical supervisory process when the supervisory dyad is cross-racial (Peterson, 1991, Shen Ryan, Hendricks, 1989, McRoy, Freeman, Logan, Blackmon, 1986). Thus understanding the impact of race on clinical social work supervision is an important ingredient in effective social work practice.

Clinical supervision is fundamental to the teaching and practice of clinical social work. As stated in the NASW Guidelines for Clinical Social Work Supervision, (1994:3)

The primary purpose of supervision is to maintain and enhance the knowledge and skill of the clinical social worker to provide improved services to, and clinical outcomes for the client population. Supervision includes

the development of professionalism and the evaluation of function.

Given the key role of supervision in the development of a clinical social worker, and the increasing multicultural composition of the professional and client populations, skills in cross-cultural and cross-racial supervision are critical. Yet the literature and research examining the dynamics of cross-cultural and cross-racial clinical supervision is limited. There is a paucity of knowledge regarding how the cross-racial composition of the supervisory dyad affects the processes and outcomes of the supervisory relationship.

The existing literature and research on cross-racial clinical social work supervision (Chandler and Hunt, 1980: Cook and Helms, 1988: McRoy, Freeman, Logan Blackmon, 1986: Peterson, 1991: Shen Ryan, Ortiz, Hendricks, 1989) gives primary attention to the white supervisor and minority worker supervisory dyad. The reason for this focus is that this dyad represents the preponderance of cross-racial supervisory relationships. As stated by Bernard and Goodyear, "it is a rare white supervisee who has the opportunity to work with a minority supervisor" (1992:211).

The statement above is confirmed in a review of professional social work where one finds little discussion and research on the experiences of African-American clinical social work supervisors in cross-racial supervisory

relationships. Further, there is <u>no</u> discussion of the particular experiences of the black male clinical supervisor in cross-racial clinical supervision.

There are studies which address the impact of both race and gender on the processes and outcomes of supervision (Jeanquart-Barone 1993: Tsui and O'Reilly 1989). Tsui and O'Reilly (1989) found that whites with African-American superiors experience more role conflict and ambiguity than did whites with white superiors. They also found that dissimilarity in race and gender between the supervisor and supervisee affected the perceptions of competence of the supervisee and the personal attractiveness of the supervisor. These perceptions and attitudes were found to contribute to distancing, aloofness, and the level of trust subordinates place in their supervisors.

Jeanquart-Barone (1993) examined trust differences between supervisors and subordinates and the role that race and gender played in establishing trust in cross-racial supervisory dyads. She found that the highest level of trust was found between female subordinates reporting to male supervisors. She also found that whites reporting to whites perceived significantly less trust than blacks reporting to blacks, but significantly greater trust than whites reporting to blacks. One of the glaring limitations of this study is that her hypotheses focused on gender to gender relationships, and race to race relationships. She did not

examine the interaction of both race and gender variables, or the racial _and_ gender characteristics of either the supervisor or subordinate on the development of trust.

While these studies support the hypotheses that both race and gender provide similar stimuli for stereotypical attributes made or beliefs held with respect to certain employees within the workplace, these studies do not examine the impact of these attributes on the subjective experience of the person stereotyped. The question can be raised as to what are the subjective experiences and meanings attached to those experiences for blacks and women, and how these experiences impact the nature of cross-racial supervisory relationships? This in part will be the focus of this study.

The major focus for this study will be the experiences of African-American male clinical social workers who are, or who have been, engaged in cross-racial clinical social work supervision. As stated above, there is no literature which gives attention to the experiences of black males in social work supervision. In reviewing the literature, there appear to be at least two interpretations why the black male has not been the focus of attention in supervisory literature. These interpretations in part reflect a pervasive societal difficulty in grasping the salient aspects of the black male experience.

The first explanation for this lack of attention is the absence of a clearly articulated research paradigms which

speak to the disparate aspects of the black male experience.
Bowman (1989) describes four research paradigms which have
been used as theoretical frameworks for understanding the
black male experience. The four perspectives: the pathology
orientation, the oppression orientation, the coping
orientation, and the ethnicity orientation, while useful,
have basic conceptual limitations. As stated by Bowman:

> *A focus on pathology, oppression, coping and*
> *ethnicity illuminates disparate aspects of the black*
> *male experience in America. Pathology research has*
> *reinforced a pejorative victim blaming ideology, but*
> *also provides a systematic basis to monitor the*
> *incidence and prevalence of maladaptive behaviors among*
> *high risk Black males. Oppression studies which*
> *emphasize the destructive effects of race and class*
> *barriers, often depict Black male as helpless victims.*
> *Coping studies with their emphasis on adaptive*
> *responses to societal barriers, may undermine the*
> *devastating effect of growing underclass entrapment*
> *among Black males in urban America. Finally while*
> *ethnicity studies may help identify indigenous cultural*
> *resources among Black males, the origins and adaptive*
> *psychosocial functions of these resources remain*
> *controversial* (1989:123).

This quote points to the problem of grasping the
complexity of the black male experience. These research
paradigms are grounded in basic assumptions which can only
"illuminate aspects" of the black male experience, but which
have not been able to capture the essence of the "lived"
experience of black men.

The second interpretation for the lack of attention
given to the black male experience in supervision can be
attributed its nature and quality. The basic experience
reported by many black males is that of invisibility, a

theme so poignantly explored by the black male author Ralph
Ellision in this book, `*Invisible Man* (1952/1989). Another
black author, James Baldwin, in *Nobody Knows My Name*
(1963/1993) speaks of the marginality of black men, and the
attending sense of existential alienation. Earl Ofari
Hutchinson in his book, *The Assassination of the Black Male
Image* (1994), argues that America has made the black male
the "universal bogeyman". Ellis Cose in his book on the
male experience, *A Man's World* (1995), has a chapter on the
black male entitled "Black, Bruised and Vilified". These
descriptions of the experiences of black males suggest that
black males must: continually negotiate a sense of otherness
in cross-racial situations; counteract the "negative"
invisibility; or be noticed only as an actual or potential
threat to himself and/or others.

This raises a crucial question. To the extent that the
black male is perceived to be invisible or marginal on a
societal level, can there not be an isomorphic process
operative in that he is also invisible either literally or
metaphorically within the realm of social work practice and
research? As Feagin (1994) points out "to our knowledge
there has been no serious research or reporting on the very
negative impact on the everyday lives of black men of white
assumptions and the resulting avoidance and fear" (g 74).
This descriptive study is in part a response to Feagin's
implicit challenge, in that this study will describe the

"everyday professional lives" or the lived experiences of clinically trained African American male social workers who have been, or who are currently engaged in the tasks of clinical social work supervision with white supervisees.

Purpose of the Study

This descriptive hermeneutic phenomenological study proposes to explicate the experiences of clinically trained African American male social workers who are currently, or who have provided clinical supervision with a Masters level white supervisee. This study will examine the meaning of cross-racial clinical supervisory relationships for the African American male clinical social worker as he has personally observed, encountered, and undergone participation in the cross-racial supervisory relationship. This investigation will seek to understand how the African American male social worker formulates and verbalizes what occurs for him in supervisory relationships with a white supervisee, and the extent to which, if any, being a black male impacts the experience, processes and outcomes of supervision.

The qualitative research design used in this study is grounded in a hermeneutic phenomenological methodology. While this qualitative research methodology has been used in nursing (Munhall, 1994; Parse, 1990; Brenner, 1985) to

examine questions of meanings and lived experience, the
profession of social work is now beginning to apply this
design and other qualitatively based research designs to
social work problems and issues (Sherman and Reid, 1994).

There are current efforts within social work to
critically reexamine the positivist and structuralist
assumptions which have become the root metaphors for social
work theory construction, and research methodologies
(Hartman, 1992; Sands and Nuccio, 1992; Tyson, 1992;
Sherman, 1991; Weick, 1991, Dean and Fenby, 1989; Heineman
Pieper, 1981, 1989). One of the key themes that has emerged
in this epistemological "revolution" is the movement from
the theoretical priority given to the ability to measure
phenomena, to the focus on understanding the meaning of
phenomena. Sherman (1991), and Weick (1991), describe this
epistemological shift as a needed move toward incorporating
interpretive, hermeneutic, and phenomenological concepts and
methodologies into social work practice and research.

Other social work authors, (Goldstein, 1990, 1992:
Holland 1991; Palombo, 1992; Saari, 1991; Laird, 1989) have
also reframed and reformulated clinical social work theory
giving attention to the validity of the client's subjective
meaning structures as identity formative and self organizing
structures. The issue becomes not only what has happened to
a client, but equally important is how clients narrate or
"story" their experiences, and how they construct and add

meaning to their experiences. This represents a hermeneutic perspective. Scott (1989), has suggested that a hermeneutic approach can provide an understanding of the "complex ecology of interacting meaning of events in any person-situation configuration"(39). The current and potential influence of phenomenology on practice theory and research has also examined by other social work authors, (Anderson, 1988, Sherman, 1991; Weick, 1991).

Hermeneutic phenomenology, as defined by Max van Manen (1990), is a human science which studies persons hoping to gain a deeper understanding of the nature and meaning of everyday experiences. It is a descriptive (phenomenological) methodology in that it is attentive to describing how things *appear* within the context of one's experience. It is also an interpretive (hermeneutic) methodology because it claims that there are no such thing as uninterpreted phenomena. Therefore this methodology attends to exploring and understanding the meaning structures of the human lifeworld, the lived world as experienced in everyday situations and relations (van Manen, 1990).

Van Manen (1990) defines lived meaning structures (themes) as the way a person experiences and understand his or her world as real and meaningful. Lived meanings further describe those aspects of a situation as experienced by the person in that situation. While a theme in literature refers

to the motif, formula or device which occurs frequently in the text, van Manen (1990) describes phenomenological themes as the structures of experience. So when one analyzes a phenomenon to determine the themes, one must give attention to the experiential structure that make up that experience.

As stated above, a theme represents a motif that occurs frequently in a text. Van Manen (1990) expands the definition of a theme by listing key characteristics. Some of these characteristics are: (1) a theme is the experience of focus, of meaning, of point; (2) a theme is the form of capturing the phenomenon one tries to understand; (3) a theme is the needfulness or desire to make sense; (4) a theme is the sense we are able to make of something; (5) a theme is the openness to something; (6) a theme is the process of insightful inventions, discovery, disclosure and; (7) a theme gives shape to the shapeless.

From the perspective of phenomenological research, attention is given to the fundamental thematic structures of human existence. These fundamental lifeworld themes are described by Van Manen (1990) as "existentials" to distinguish them from the more particular themes of certain human phenomena, such as parenting and teaching. The existentials that are seen by van Manen (1990) as especially useful as guides for reflection in the phenemonological research process are: *lived space* (spatiality), *lived body* (corporeality), *lived time* (temporality and *lived human*

relation (relationality or communality). Van Manen (1990) states:

> *the four fundamental existentials of spatiality, corporeality, temporality, and relationality may be seen to belong to the existential ground by way of which all human beings experience the world, although not all in the same modality of course. In the phenomenological literature these four categories have been considered as belonging to the fundamental structure of the lifeworld...it is not difficult to understand, since about any experience we can always ask the fundamental questions that correspond to these four lifeworld existentials. Therefore, spatiality, corporeality, temporality, and relationality are productive categories for the process of phenomenological question posing, reflecting and writing"* (p. 101-102).

The theme of lived space (spatiality) addresses the experience of "felt" space. It is the surrounding context or the landscape where one is located, and where one existentially experiences the affairs of day to day existence. In this research on the African American male clinical social worker, the landscape is the profession of social work, and the organizational context in which he carries out the function of supervision. In addition, this dimension of "lived space" or context, (profession and/or organization) will be examined as it functions to shape and give meaning to the experience of cross-racial supervision.

The theme of lived body (corporeality) refers to the existential fact that one is always bodily in the world. As van Manen states *"when we meet another person in his or her landscape we meet that person first of all through his or her body. In our physical or bodily presence we both reveal*

something about ourselves and we always conceal something at the same time--not necessarily consciously or deliberately, but in spite of ourselves" (103). This study addresses this existential theme as it gives clear attention to the corporeality of race and gender, and how race, gender, and the social/political attitudes about racial and gender differences can be defining characteristics of one's bodily presence within a professional and organizational context.

The theme of lived time refers to "subjective time" as opposed to clock or "objective time". This existential theme addresses the temporal dimension of one's experience. For this study, lived time is understood in terms of one's professional history as an African American male social worker, and one's personal history as an African American male. This study will examine how the themes embedded in these two "temporal" experiences converge and shapes a sense of meaning derived from carrying out the task of cross-racial supervision.

The theme of lived relations gives attention to the interpersonal space that one shares with another. It is in the elemental sense, the experience of the "Other" within the landscape. Yet this existential theme goes beyond the experience of the other, but implies the dimension of a relationship with the other, and how those relationships are negotiated from the perspective of personal or collective meaning structures. Implicit in this theme is a self

reflective process in which one gives attention to how one perceives, understands, and projects oneself in the context of relationships. This gives the landscape a social or communal dimension. This study addresses this relational dimension or theme as it will explore the relationship of differences (cross-racial supervisory relationships).

This methodology requires that the researcher "brackets", or suspends his/her assumptions, bias, preconceptions and existential themes, in order to *achieve the essential state of mind of unknowing as a condition of openness*" (Munhall, 1994, p. 63). Munhall (1994) further clarifies the bracketing process when she states, *"unknowing may be a better word than bracketing. You need to stand before an experience with an attitude of unknowing, even and especially if you have lived that experience yourself. Different possibilities need the opportunity to emerge (55).* This stance is necessary to allow the researcher to be open to the subjectivity of the research participants as they share their subjective experiences with a given phenomena.

In this study, as the principal investigator has "lived" this experience, it is necessary to identify those personal and theoretical assumptions that are brought into the research process. These assumptions are articulated in Chapter II as they are embedded in the relevant literature. How these assumptions are "bracketed" within the dialogical framework of the hermeneutic phenomenological method and

their impact on data analysis will be described in Chapter III.

Research Questions

As stated earlier, there is scant attention given in the literature to the *experience* of clinically trained African American male social workers in cross-racial supervisory relationships. It is suggested that a narrative of the "lived experience" of clinically trained African American male social workers may provide a richer contextualized description of the black male's experience in cross-racial supervision. This research proposes to explicate the meanings and themes embedded in the experiences of the African American male social worker who has provided clinical supervision in a cross-racial relationship with a white supervisee.

This is a descriptive study using an integration of various phenomenological and qualitative data analysis procedures (Colaizzi 1978; Giorgi 1985; Karlsson 1995; Tutty, Rothery Grinnell 1996; Parse 1990). The critical incident analysis method as devised by Flanagan (1954) also will be used.

Five principal research questions will guide this study. These questions are informed by the four existential themes of lived space, lived body, lived time, and lived

relations, but they will focus of the specific life world of the African American male clinical social worker. The research questions are:

1. What are the common themes, which are a part of the research participant's lived experience as a black male, that appear as he discusses his experience as a supervisor in the cross-racial supervisory relationship with a white supervisee?

2. What are the common themes that are a part of one's _professional_ experience as an African-American male clinical social worker that appear as he describes his experiences in supervision of a white supervisee?

3. What are the common themes which are a part of the research participant's experience as a black male, that influence his ability to establish a supervisory working alliance with the white supervisee?

4. As experienced by the research participant, what seems to differentiate the more effective from the less effective strategies in managing racial differences in the supervisory relationship?

5. As experienced by the research participant, what role does the gender of the white supervisee have on strategies for managing racial differences in the supervisory relationship?

The operational definitions of the key concepts are as follows:

Experience is defined as the direct participation and state or result in being currently engaged in, having personally encountered, or having undergone an event. In the context of this study, the construct "experience" has both an autobiographical and meaning component which includes having "lived through" life with a specific racial status, (the phenomenological dimension), and the verbal interpretation of the significance of that status on supervisory interactions (the hermeneutic dimension).

Clinically trained African American male social worker is a Masters level, or above, social worker from an accredited school of social work. This person is a state licensed clinical social worker, or holds an equivalent designation from the state in which he practices social work. If holding an clinical degree beyond an MSW, clinical training can be supported by state license and/or certification supporting the post Masters clinical designation. This person is currently engaged in cross-racial clinical social work supervision, or has as a part of his professional social work experience, provided clinical social work supervision to a white supervisee.

Social Work Supervisor is one who is designated by a human service organization, and who has the role responsibility to be engaged with a supervisee for the purpose of overseeing

his/her work as clinical human service supervisee for more effective clinical practice.

Clinical supervisee is a person with a Masters level or above degree in a clinically oriented human service profession, and who is engaged in the application of psychological, family systems, or psychosocial practice theories and methods in the assessment, intervention, treatment and prevention of a range of psychosocial dysfunctions, disability or impairment including family or interpersonal dysfunctions and emotional or mental disorders.

The supervisory relationship is the state of being connected with another, within a human service organization, in an interpersonally focused one-to-one relationship in which one person [supervisor] is designated to facilitate the development of the clinical competence in the other person [supervisee] (Loganbill, 1982).

Cross-racial supervision is a supervisory relationship in which the supervisor is a black male and the supervisee is a white male or female.

Supervisory Working Alliance is defined by three distinct but interrelated components. They are: an agreement between the supervisor and supervisee regarding the goals of supervision; a degree of concordance between supervisor and supervisee regarding the task of supervision; and the development of a personal bond between supervisor and

supervisee (Bordin, 1979).

Supervisory style is defined as the supervisor's distinctive manner of approaching and responding to supervisees and of implementing supervision (Friedlander and Ward 1984).

Strategies for managing racial differences is defined as ranging from the denial and suppression of race related issues, to the direct engagement of race-related information and issues of racial differences within the relationship (Thomas, 1993).

Significance of the Research

As there are ongoing efforts within the profession of social work to increase the number of multicultural practitioners, study and research on cross-racial supervision has current and future significance for the profession. This study is important because of its potential contribution to the development of culturally sensitive clinical supervision practice, theory, research, and training as it relates to African American supervisors, a group clearly under represented in the literature.

The literature suggest evidence of role strain and role conflicts for African American professionals as they move into human service administrative and supervisory positions. Also suggested have been various coping strategies used by African American human service professionals to manage these

conflicts. This study will expand that body of literature by addressing the specific issues and concerns encountered by African American males social workers who have supervised in clinical human service settings. This study, by looking at the African American male social worker's experience as the unit of attention, will add a missing piece to the profession's understanding of the dynamics of cross-racial supervision. Additionally it will generate hypotheses for continued research in this area.

CHAPTER II

REVIEW OF THE LITERATURE

The literature review will cover relevant literature in seven major areas. These areas are: (1) the dynamics of clinical supervision; (2) the dynamics of cross-racial clinical supervision; (3) a review of the empirical research on cross-racial supervision; (4) the African-American male manager; (5) research perspectives on African American males; (6) the African American "experience" and; (7) the supervisory working alliance.

The primary focus of this literature review is to highlight those factors which contextualize or can potentially shape the experiences of the black male in cross-racial supervision. As with social work, hermeneutic phenomenology seeks to study the person in the situation (Benner, 1985). The literature review will attempt to address the broad contours of the "situation" which shapes the meaning structures of the black male's experience. In much of the literature the term "black" rather than "African-American" will be used to designate racial status. Thus these terms may be used interchangeably.

The Dynamics of Clinical Supervision

The Context of Supervision

Within the profession of social work, the supervisory process is viewed as critical in the learning, process and development of the supervisees' knowledge and skills. Supervision as a process, can be viewed as having three distinct components; administrative, supportive, and educational. When supervisees' are asked which element of supervision is considered most important in their professional development, they have identified that educational supervision as most important. Also it has been documented that this component of supervision is the most gratifying task of the supervisor's responsibility (Kadushin, 1992).

Educational supervision, which is sometimes called clinical supervision, is concerned with teaching the knowledge, skills and attitudes necessary for the performance of clinical social work tasks. It is conducted primarily through an analysis of the social worker's interaction with the client (Kadushin, 1992). As such, educational supervision is focused on teaching the worker what is needed to provide specific services to the client. Thus it is concerned with specific practice issues rather than practice in general.

In the literature on supervision there has been

relatively little attention given to the broader contextual factors which systematically impact the supervisory process. Kadushin (1992) attempts to fill this gap when he describes supervision as embedded in an ecological system which includes the departmental unit, the agency, the social work profession, and the general professional community. He does not elaborate on the dynamics of the systemic relationships, but he indicates that, "each component in the expanding set of components exerts some influence on the preceding component, the contiguous components of the system having the greatest influence on each other. The more distant the component, the less direct immediate impact it is likely to exert" (26).

Another effort to discuss supervision from a contextual perspective is undertaken by Brunk (1991). She examines supervision in a university counseling center utilizing a multisystemic ecological framework. The basic assumptions guiding her analysis are: 1) systems are organized wholes with interdependent elements; 2) complex systems are composed of subsystems that are separated by boundaries and arranged hierarchically; 3) the boundaries are governed by implicit rules which serve a homeostatic function and; 4) despite the natural inclination of an open systems to evolve and change, these rules seek to maintain stability.

Based upon these theoretical assumptions, she defines the context of a university counseling center as consisting of four hierarchically arranged and interacting subsystems or

"influences". These systems are: the culture, the college, the center, and the client. She gives particular attention to the role of the supervisor in understanding the dynamics of each system in terms of both the inter and intra system conflicts. She concludes that effective supervision is related to an understanding and translation of the "rules" inherent in these systems to the supervisee. Supervisory effectiveness is determined by the extent that the supervisor's cognitive set has the flexibility to be sensitive to and aware of the subtle changes in the multiple environment contexts, and is thereby able to translate and incorporate these changes into the supervisory process.

What is significant in these analyses of the contextual dimensions of supervision is that supervision must be understood as having an environmental and cultural context which impacts upon the supervisory processes and tasks. This is especially true in a social service setting. Social work supervision occurs predominately in multilevel, complex organizations. These organizations must respond to many constituencies and their diverging interests. For supervisors, this means that they will encounter multiple, and sometimes conflicting demands. Thus they may find themselves involved in the political process through which competing interest are resolved and organizational directions are set (Bunker & Wijnberg, 1988).

In this discussion it could be intimated that some of the

contextual variables that impact the supervisory processes includes the perceptions of race; how the societal, or organizational attitudes toward race can be a part of the culture of an organization; and one of the "influences" or macro factors which impact the supervisory process. A conclusion drawn from this body of literature suggests that the supervisory process cannot be understood solely as an interpersonal process. Supervision must also be viewed as situated in other macro systemic arrangements and influences which impact its micro dimensions.

Clinical Social Work Supervision as an Interactive Process

Munson (1993), expands the concept of clinical social work supervision by identifying four major perspective in which one can understand the clinical supervisory process. The first is the *personality perspective* which examines the characteristics and traits the participants bring to the supervisory process, and how these traits influence both the clinical practice and the supervisory relationship. This perspective is described in much of the literature on psychodynamic clinical supervision in that the focus of concern is on the transference and countertransference issues that are activated in the supervisory relationship.

The next dimension, as described by Munson, is the *situational perspective* which gives attention to the specific

problems that the participants encounter as a part of the supervisory process. While Munson does not elaborate on this perspective in any great length, it could be seen as descriptive of the kind of supervision appropriated for generalist social work practice. As the generalist perspective incorporates micro, mezzo, and macro intervention strategies, within a problem-solving framework, supervision must be flexible, clearly situational and problem-focused (Compton and Gallaway, 1989).

The third perspective on supervision is the *organizational dimension.* This perspective corresponds to Kadushin's (1992) concept of administrative supervision, in that the function of supervision is seen within the organizational context. Supervision, as an administrative activity, is meaningful to the extent that it facilitates and is consistent with organizational goals. Supervision is thus viewed as an organizational function rather than an interactive activity.

Interactional supervision, which is the primary dimension that Munson's work addresses, focuses exclusively on the interactions between the supervisor and the supervisee. From an interactional perspective, how the participants interact is influenced by the specific content of the supervision. This perspective allows for addressing issues of style, working alliances, process, as well as how the personality, situational, and organizational perspectives can be viewed as

components of the interactional processes. Thus for Munson, the interactional process of supervision is as important as the content of supervision.

Another author who defines social work supervision as an interactional process is Shulman (1993). Basing his thinking on his Interactional Model of social work, (Shulman, 1991), he highlights the mediating role of the supervisor within two systems. These systems are: between the supervisee and client and between the supervisee and the organizational context. Shulman's work incorporates the work of Kadushin (1992) and puts it into an mediating, interactional framework.

The Developmental Dimensions of Supervision

While the above is descriptive of the broad contours of social work clinical supervision, the nature of the supervisory relationship, as it relates to psychodynamic clinical social work practice, can also be described as highly interactive. Yet while the interactive field as such is important, the interactive field becomes the container in which supervisee's professional self unfolds. Thus there is a developmental dimension to psychodynamic clinical supervision. This dimension becomes the crucible in which the sense of professional identity is molded, and which further activates personal developmental issues. For example, Horner (1988), using Mahler's framework of separation/individuation

in discussing psychodynamic supervision, states that the issues which emerge for the supervisee are similar to the developmental struggles of adolescence. The role of the supervisor becomes analogous to that of a "good enough parent".

The interactive field between supervisor and supervisee can become charged with a particularly intense quality while both are engaged in the clinical supervisory relationship. From this perspective, the intense nature of the supervisory relationship can potentially evoke an interactive field in which the self and the selfobject needs of the supervisee is dynamically influenced by the interaction between the supervisor and supervisee, (Yerushalmi, 1992; Brightman, 1984). Correspondingly, the supervisory relationship potentially can stimulate a range of transference reactions bringing to surface unconscious issues which can impact the supervisory process. These dynamics become particularly apparent in the early stages of learning of the trainee/supervisee. During this period of developing a professional self, a trainee attempts to integrate professional self-awareness; a differential use of self in the clinical process; knowledge about client dynamics; and the development of treatment skills. All these dynamics occurring under the watchful eye of a parental type figure - the supervisor - can be an emotionally provocative experience. As Everett and Striker (1990) state:

The control dynamics in the supervisory relationship can be considered in the light of Winnicott's (1965) discussion of the development of the 'true self' and 'false self', in which the child is seen as constructing a 'false self' to adapt to the demands of his or her environment, thereby hiding his or her 'true self'. Similarly, the supervisee can be viewed as struggling to preserve a sense of self, and thus erecting a 'false self' to ward off the impingement of the supervisor and, the same time, to please the supervisor" (13).

What makes the interactive field so intense is that supervision has a set of implicit "rules of engagement" which contextually structure the relationship. These "rules" have variously been described as components of the supervisory working alliance or contract (Bordin,1983). This alliance, which will be explained in further detail later, defines the supervisor's role in terms of broad array of responsibilities. These responsibilities can be summarized as helping the supervisee master specific clinical skills through integrating an increased understanding of the client while understanding the process issues in the therapeutic relationship. These tasks are facilitated by helping the supervisee obtain an increased awareness of self along with understanding the personal and intellectual obstacles to learning.

From this brief descriptions of the multiple tasks that make up the working alliance, it can be seen that the supervisory process creates both multiple and intensive demands. While each of these task may take greater priority than the other at any specific point of the supervisory process, these tasks determine the interactive context of

psychodynamic clinical supervision.

Supervisory Style: Theory and Research

Various authors have examined the interactive process of social work supervision in more depth, (Munson, 1993; Shulman, 1993; Kadushin, 1992). Particular attention has been given to the patterns of interaction as reflected in the style of supervision that is fostered directly or indirectly by the supervisor.

Supervisory style reflects the supervisor's distinctive manner of approaching an responding to trainees and of implementing supervision (Friedlander and Ward, 1984). The focus on the dimensions of style emphasizes the interpersonal and relational aspects of supervision which are as important as the outcomes. Freidlander and Ward (1984) developed a conceptual framework for identifying supervisory styles in their efforts to develop and validate their Supervisory Style Inventory (SSI). This instrument examines how both supervisees and supervisors perceived supervisory styles. As they empirically identified the dimension of supervisory style, they developed a model of supervision which has multiple components and seven multideterminates with a path of causal influence of each of the determinates. The determinates and their causal influence are as follows: assumptive world ---> theoretical orientation ---> style role

---> strategy-focus ---> format ---> technique. In this model, the assumptive world refers to the person's previous professional and life experiences, training, values and general outlook on life. This in turns influences the supervisor's choice of theoretical orientation, which in turn influences style-role. The style then determines the strategy focus which influences choice of format, which then impacts supervisory technique. (Bernard and Goodyear, 1992). In this model, the dimension of supervisory style is causally related to the assumptive world of the supervisor. What possibly might be included in this assumptive world are *a priori* beliefs about multicultural clients and/or therapists that could in turn impact supervisory style.

In their study they found that style is multidimensional, with three classifications: attractiveness, interpersonal sensitivity, and task orientation. Further, they noted that there was a correlation between supervisory styles and theoretical orientation; that the highly attractive style and interpersonal style was compatible with a psychodynamic approach; and the task oriented style was more compatible with a cognitive behavioral approach. They also sought to explore whether a particular supervisory style was related to the experience level of the trainee/supervisee. Their findings did indicate that the least experienced trainees saw their supervisor's using a more task centered style than the others. This would support previous theoretical literature which

indicates that the supervisory learning environment should match the learning needs of the supervisee (Blocher, 1983).

In a survey study of mental health professionals in community mental health settings, Cherniss and Egnatios (1978) developed a classification of clinical supervisory styles. They identified five styles of supervision: 1) the *laissez-faire* style in which the supervisor provides no direction or clear pattern of supervision for the supervisee who is left on his/her own; 2) the *authoritative style* which involves close monitoring, control and regulation of the supervisee's activities; 3) the *didactic-consultative style* in which the supervisor offers advice, suggestions and interpretation of client dynamics and clinical techniques; 4) the *insight oriented style* in which the supervisor encourages the supervisee to think through and problem solve clinical issues and; 5) the *feeling oriented style* in which the supervisee is encouraged to explore feelings and emotional responses to the clinical situation and how it might be impacting the process.

Their study showed that the staff preferred the didactive-consultative, insight oriented and feeling oriented styles over the laissez-faire and authoritative styles. Yet they did find that while people tended to prefer those three styles equally, they were less satisfied with the actual amount of emphasis given to the insight and feeling oriented styles of clinical supervision. There tended to be greater use

of the didactive-consultative style by the supervisor. Yet the insight and feeling oriented styles were more strongly correlated with satisfaction with supervision than the laissez-faire and authoritative styles.

Munson (1993), who specifically addresses clinical social work supervision, describes two major styles: activist and reactivist. The active style is very directive, problem focused, with attention given to client dynamics and treatment outcomes. In terms of style, the active supervisor will tend to ask pointed questions, answer questions directly, and offer interpretations. The reactive supervisor will tend to be more subdued and indirect. Contrary to the activist style, the reactive style supervisor will be more prone to ask limited and general questions, and not give direct answers. The focus will be on the process of treatment, the interaction between client and worker, and the worker's reactions. Under these two broad categories, Munson identified three substyles, philosopher, theoretician, and technician.

Kudushin, (1992) has described two orientations indicative of educational/clinical supervision. These two orientations are the didactic-task centered style and the experiential-existential style. The experiential-existential style is supervisee oriented and is supported by a focus on the development of the supervisee's self awareness, self understanding, emotional and professional growth. The supervisee has the major responsibility in articulating what

he/she wants to learn and the focus of the supervisor is on the way the worker does his/her work, as well as the nature of the worker/client relationship. The supervisory relationship is analogous to the helping relationship, with attention given to problem-reflecting, clarifying, probing, and interpreting the feelings of the supervisee. The implicit goal is that of helping the supervisee find his/her own orientation.

The didactic-task centered style is very direct in that supervisor is primarily concerned with the development of the supervisee's professional skills. The dual focus of the didactic-task style is an emphasis on what the worker is thinking along with teaching the worker the appropriate and necessary skills. What is important to note is that based on research, Kudushin (1992) found that the supervisors' preference leaned toward the didactic, task-oriented style more decidedly than supervisees'.

Cross-Racial Supervision

Within the cross-racial supervisory dyad or in a cross-racial therapeutic dyad, it may be necessary to explore racial/ethnic beliefs and perceptions to eventually move the supervisory and/or helping relationship beyond racial membership to "larger issues of humanity" (Beck, 1973: Peterson, 1991). As this may be the task for the worker/client relationship, it also may be a task in supervisor -

worker relationship via the parallel process. As the parallel process is multidimensional, and mulidirectional, this process can become the matrix in which the elements of racial and cultural dynamics in the multiple relationships converge, and become key variable in the supervisory process. In other words, issues of race that emerge in the worker/ client relationship, will emerge in the supervisor/supervisee relationship. Conversely, what occurs in the supervisor/ supervisee relationship around issues of race, can emerge as an intervening variable in the worker/client relationship.

The literature on the dynamics of multicultural/cross-racial counseling supports the observation that there are critical racial and cultural differences in the domains of learning styles, problem solving styles, rates of self disclosure and self expression. This literature further indicates that these domains have an impact both on the helper-client relationship, and the supervisor-supervisee relationship (Sue and Sue, 1990; Shen Ryan and Hendricks, 1989).

Of the three major social work text on social work supervision (Kadushin, 1992; Munson, 1993; Shulman, 1993), only Kadushin extensively addresses race as a factor in supervision. Looking at the multiple, cross-racial supervisory dyads, Kadushin supports the fact the race does impact upon the supervisory process. While he does not exclusively address the issues in the context of educational supervision, he does

point out that the dynamics of race are somewhat contextually determined by the position one has in the supervisory dyad. For example, the dynamics may differ if the supervisor is white and the supervisee is black, versus the supervisor being black and the supervisee being white.

The literature which gives attention to the black supervisor/white supervisee dyad, identifies several problematic areas which may impact that relationship. Kadushin (1992) states that the positional authority of a black supervisor in a cross-racial relationship is a contradiction to the usual social arrangement patterns in which a black person is subordinate to a white person. For a white supervisee, who has never experienced the reversal of this pattern, race may be the more salient and overriding variable than the positional relationship. Further, the black supervisor, feeling that she/he might be less acceptable to a white supervisees, may be less directive, less assertive and hesitate to provide close supervision when necessary. This in part is reflected in an exploratory study of cross-racial field supervisory dyads by McRoy, *et. al.* (1986). They reported that several black supervisors noted that white supervisee had questioned their competence. Bradshaw (1982) describes how a white supervisee may display inhibition in his/her ability to relate to, and understand a black client for fear of being judged racist by a black supervisor. He also addresses the possible countertransference reactions of

a black supervisor in working with a white supervisee who is assumed to have racist feelings.

In addition to the above relational dynamics, there are organizational dynamics which impact the black supervisor. Kadushin (1992) describes how black supervisors may be seen as the "expert" on the black experience even though their racial experiences, sense of racial identity, and social class status may differ from the specific black client population. A black clinician who is promoted to a supervisory position may have to counter the perception of others that the promotion may be based on affirmative action mandates rather than professional competence. Austin (1989), in discussing the human service executive points out the dilemmas a minority executive encounters in adapting to, negotiating and maintaining one's cultural identity within the "white male executive culture" (30). The task for a minority executive is to handle the potential stress in being marginalized, or becoming a person without a real personal definition of cultural identity. This sense of potential "marginality" may be the experience of a black clinical supervisor in a cross-racial supervisory relationship within a predominate white clinical setting.

Another relevant study conducted by Tsui and O'Reilly (1989) found that whites with African-American superiors experience more role conflict and ambiguity than did whites with white superiors. They also found that dissimilarity in race and gender between the supervisor and supervisee

effected the perceptions of competence of the supervisee, and the personal attractiveness of the supervisor. These perceptions and attitudes are likely to contribute to distancing, aloofness and the level of trust subordinates place in their supervisors.

This was clearly demonstrated in a study by Jeanquart-Barone (1993) on the trust differences between supervisor and subordinate as impacted by race and gender. In examining the impact of race, whites reporting to whites experience significantly less trust than blacks reporting to blacks, but significantly greater trust than whites reporting to blacks. Further, whites reporting to blacks and blacks reporting to whites reported the lowest levels of trust.

The above literature points out that people come to cross-racial supervisory relationships with established perspectives about race relations that includes attitudes toward other racial groups; an orientation towards one's own racial group and racial identity; and assumptions about the appropriate and preferred way to address race related matters in the work place. These cross-racial relationships can be negotiated by the use of two strategies. They are the denial and suppression of race related issues or the direct engagement of race-related information and issues of racial differences within the relationship (Thomas, 1993).

Shen Ryan and Hendricks (1989) reviewed existing literature on the cross-cultural supervision in an attempt to

explore the issues inherent in the cross-cultural supervision of Asian and Hispanic students. Their findings indicated important differences between supervisor and supervisee in key domains:

1.   Cognitive learning styles (didactic over experiential);

2.   Problem-solving styles (more attention to intuition and sensitivity than clarity of analysis);

3.   Rates and/or expectations of self-disclosure;

4.   Value of acceptance of fate or "subjection to the environment" versus a "master over nature" orientation;

5.   Passive and hierarchical use of supervision versus an active and equalitarian role in the process;

6.   Differences in the values of self-expression and individualism.

Based upon their study, the authors concluded that evaluating a worker's behavior based upon his/her subjective culture is critical.

The authors further identified some special criteria that exist in a cross-cultural supervisory relationship. These criteria are:

1)   The supervisor needs to be aware of the difference in cognitive value, motivation, sensory values and well as the communication style;

2)   If feelings of fear, distrust and ambivalence based upon cross-cultural differences can be expressed openly, there will be a smoother learning relationship;

3) The supervisor needs to emphasize from the beginning the
    need to develop a mutual understanding of what is needed
    and expected of the worker's performance and mutual
    expectations. This frees the worker to experience the
    learning process as culturally sensitive;

4) The non-minority supervisor and minority worker have to
    struggle to begin to close the gap of social and
    cultural distance as well as the unknownness that
    separates them;

5) The supervisor needs to help the minority worker even
    though it makes the worker more vulnerable but at the
    same time more accessible to the supervisor.

The dynamics of supervision and race are further examined
by Swanson and Brown (1981) and Peterson (1991). Swanson and
Brown give attention to how individual, cultural and
institutional racism may find expression within organizational
life. As one of the roles of the supervisor is to influence
organizational policy, the supervisors occupy a key position
in addressing and/or mediating the impact of racism within an
organization. Swanson and Brown state:

supervision is...a primary area in which racism presents

itself, especially in the interactions in

minority/majority contacts. A minority worker, claiming

the expertise of like experience can challenge the

majority supervisor's knowledge and ability to deal with

racial/ethnic problems and issues...when racism intrudes

into supervision, no matter who holds the racist view, supervision ends up as an adversary situation with much antagonism, instead of being a growth and mutually shared educational/psychological experience" (1981:65).

Peterson (1991) addresses the issue of race and supervision from the level of the supervisory process as it relates to the development of the therapist's competence in working with ethnic and culturally different clients. Attention to the cultural and racial context of supervision requires the examination of personal beliefs as well as issues of supervisee's and client's racial identity. She points out that the supervisor must create the environment in which the therapist is free to explore personal experiences, assumptions and beliefs about multicultural issues in order to pinpoint areas of "racial sensitivity and cultural vulnerability" (17). This is accomplished by the supervisor; 1) encouraging the exploration of ethnic/racial difference between the therapist and client in the context of a clinical session; and 2) promoting ethnic diversity at the institutional level so that multicultural discussions are systematically reinforced in the supervisor/therapist contact.

The above literature on cross-racial supervision seems rather consistent in terms of general assumptions and conclusions. Peterson (1991:29-30) summarizes the key points of the literature as follows:

1. *Race and ethnic diversity is an important and often*

unspoken extratherapy concern whenever clients, therapist, and/or supervisory are from a different cultural group.

2. *Effective supervision requires the supervisor to promote an understanding of historical roots in the relationship between people of color over time. To do so, supervisors must (a) create an atmosphere in which therapist are free to explore culturally or racially sensitive personal experiences, assumptions, and beliefs, and (b) promote ethnic diversity at the institutional level.*

3. *The process of minority identity development has important instructional implications, as it may help guide the supervisee to see attitude similarity between counselor and client is more important to counseling success than membership-group similarity.*

4. *Supervisee are apt to show specific patterns of relating to other cultural groups and supervisors should be alert to those in order to encourage student growth and development.*

5. *Attention to the cultural and racial context of the treatment/supervision process requires all involved to examine personal beliefs. Since supervision around this contextual theme promotes growth in a respectful manner, attention to this extratherapy variable mirrors the work with any core*

psychotherapy concern.

Race and Supervision: A Review of the Research

Supervision Research in Rehabilitation Counseling

The study conducted by Vander Kolk (1974) appears to be one of the early research studies which looks at the impact of race on the supervisory relationship as it relates to counseling. The overall research problem addressed in this study is whether rehabilitation counseling graduate students differ from school counseling graduate students in their perceptions of the supervisory relationship. The basis for this study is a prior study which focuses on the perception of school counseling interns. In addition to looking at the question of whether there are differences in perceptions between graduate students in school and rehabilitation counseling, two additional research questions are asked: Is the perception of supervision related to the personality and values of the student? Do black students anticipate the relationship offered by their practicum supervisor differently from white students?

In the previous study it was found that students had a distorted expectation and view of supervision prior the supervisory experience. A major assumption in this study was

that because black students had experienced racism and rejection prior to the supervisory experience, they would expect a low level of acceptance and understanding from their supervisor. Another assumption was that those (both white and black students) who found the supervisory relationship as facilitative would differ in personality and values than those who found the relationship less facilitative.

In this quasi-experimental research study two major hypothesis were stated. One hypothesis was that those who anticipated a more positive relationship would demonstrate more deference, affiliation, intraception, and nurturance, and those who anticipated a less facilitative relationship would demonstrate more autonomy, dominance and aggression. The second hypothesis was that black students would expect a less facilitative relationship with their supervisor.

The findings were that while the there were lower scores along the relationship variables as compared to the prior one on school counselors, those who anticipated a more facilitative relationship did not differ significantly along personality and values dimensions than those who anticipated a less facilitative relationship. The other finding was that the scores of black students were clearly lower than those of white students.

The authors found this results discouraging, yet one could question the instruments used in this study, the rather limited non-random sample, and the overall design. Though one

could intuitively support the findings regarding black students, one could ask was the sample size sufficient to have confidence in the findings in terms of external validity and generalizibility? In spite of these limitations, the implication for supervisory practice is clear in terms of being attentive to the ways in which the supervisory process may reinforce those negative expectations.

A Study of Cross-Cultural Social Work Field Instruction

A study conducted by McRoy, Freeman, Logan and Blackmon (1986) attempts to examine the racial and power dynamics that may affect supervisory relationships. It is an exploratory study of cross-cultural field supervisory dyads which attempts to address four research questions: "1) What are some of the advantages of cross-cultural field supervisory relationships? 2) What kinds of problems can occur in situations that involve cross-cultural supervision? 3) How do students and field instructors cope with problems that develop in cross-cultural supervisory relationships? 4) What is the role of the faculty field liaison in helping to resolve these problems?" (51) It is noted that in these questions, there is the assumption that there are relationship problems associated with the difference of race in the supervisory dyad. Thus while it is an exploratory study there is the assumption of a relationship between variables. It would seem that a more appropriate task

would be to uncover generalizations and develop hypotheses regarding a relationship between variables. For example, one of the questions in the instrument is "What Factors may contribute to problems in cross-cultural supervisory relationships?" This question indicates a pre-existing bias, and it predetermines the response.

McRoy et al. (1989) based their on the assumption that while there has been research to demonstrate that the factor of race does have an impact on cross-cultural clinical situations, it may have impact on cross-cultural social work supervision. There is also the assumption that race may impact upon the power dimension in supervision in that some of the problem of race relationships in society as a whole may intrude into the supervisory relationship. Because of socio-cultural dynamics regarding race, the power dilemmas inherently associated with supervisory relationships may become more complex when supervisor and supervisee are of different racial backgrounds. Thus the hypotheses in their study is that race negatively affects the supervisory relationship.

In terms of results, the authors state, "the result of this exploratory study indicated that cross-cultural field supervision, although desirable is potentially problematic" (55). Both field instructors and students cited more problems than benefit in cross-cultural supervision. There were also racial differences with regard the types of problems

anticipated. While issues and problems were cited in terms of what _could_ occur, there were few actual problems. Only 28% of field instructors and 16% of students indicated that they had problems. The reason the authors offered was: "It is plausible that students in the sample were ignoring, minimizing , or denying the realities. Perhaps their fear of the coercive power of the field instructor influenced their responses to the questionnaire"(55). Here is one of the few references by the authors of power as an element in the relationship. In this context, power was described not so much as it relates to problem causation, but in terms of its impact on problem solving.

Relationship Dimensions in Cross-Cultural Supervision

Cook, and Helms (1986) address the issue of cross-cultural supervision in a study that poses the research question regarding whether there are some core set of relationship dimensions that would characterize Asian, Black, Hispanic, and Native American supervisee' perception of their cross-cultural supervision, and whether these dimensions would be differentially related to supervisee's satisfaction with their supervision. The assumptions set forth in this study, and based upon prior research, is that the cultural characteristics of the supervisee would be a source of potential conflict in the supervisory relationship, and that

cross-cultural or racially mixed dyads are more conflictual than racially homogeneous dyads. Further, the characteristics of the supervisors, and their manner of interacting with these supervisees' may contribute to the quality of the supervisory relationship as well as supervisees' satisfaction and capacity to benefit from supervision. The authors felt that because of the absence of empirical studies on cross-cultural supervision on which to base a hypothesis, this study would be, "an exploratory investigation rather than a specific test of a predetermined hypotheses" (269).

The findings were that supervisees' perceptions of supervision varied according to race or ethnicity. For example, supervisors may have more difficulty with Native American or Black supervisees and least difficulty with Asian Americans. There were only two relationship dimension variables -- Supervisory Liking and Conditional Liking - which were useful in predicting satisfaction.

Problem Solving Styles in Cross-Cultural Supervision

One additional study, though limited for this proposed study, has relevance to the general subject of multicultural supervision. Shull and Anthony (1978) conducted a study of problem solving styles of black and white supervisor in a business supervisory training program. In their study, they described the unique environment and culture of the corporate

setting as having a particular impact on multicultural supervision. They described the impact of "organizational acculturation" in terms of lessening the difference between problem solving styles of black and white supervisors. This acculturation process results from the corporate sector encouraging patterns of group interaction, adapting sophisticated technology and encouraging open communication. This, coupled with a "fusion process" (762), causes individuals to conform when joining a large corporate structure.

In summary the cited literature and research studies on supervision all suggest that the factor of race and ethnicity does impact upon the supervisory relationship, and that the unique dynamics of cross-racial supervision impacts the anticipatory perceptions; the learning which occurs within the process; and the possible outcomes of supervision.

The Black Male: Issues in Organizational Life

As indicated earlier, there is no literature that specifically addresses the black male in clinical social work supervision. One study which may have some relevancy to this subject is one conducted by Dickens and Dickens (1991) on black male managers in a corporate setting. This exploratory descriptive study identified key behavioral, attitudinal, emotional and job skill factors that fifteen black managers

employed in surviving and becoming successful in predominately white corporations. While this study did not present itself as being a study of black male managers, the sample was all black males in corporate settings.

This research showed a pattern of developmental movement along the dimensions of attitudes, emotions, behaviors and job skills. The developmental pattern was categorized into four distinct phases of adjustment and learning called: (1) Entry; (2) Adjustment; (3) Planned Growth and; (4) Success. In each phase there were distinct issues and tasks that had to be addressed and resolved before moving to the next stage. Their general findings were that survival and success were contingent on the following.

In the attitudinal category, black managers must: (1) be aware of their own blackness and how that blackness impacts the existing conditions in the white corporations; (2) develop a protective hesitation and cultural paranoia and; (3) learn and accept that for them, making mistakes or failing is not an option.

Emotionally the black manager must be able to sublimate his emotions by converting many of his energies into acceptable social manifestations that are based on dominant cultural norms.

Under the category of behavior, the black manager must: (1) tap into the informal communications network to seek out the company norms and values even though that network may not

be receptive; (2) learn how to use resources that are obviously discriminatory; (3) use more physical and psychic energy to accomplish task that white peers do and; (4) be able to resist power.

In the fourth category of job skills, the findings were that the black manager must : (1) learn how to manage racism; (2) learn how to manage conflict; (3) possess higher interpersonal-behavioral skills and; (4) use strategy more than whites do to compensate for the deficit image he is cast in.

This study though descriptive, has prescriptive implications in identifying some of the coping strategies that a black male manager can use in managing self and others in a cross or multi-racial environment. Though a cross-racial clinical supervisory relationship has interpersonal, affective and intersubjective dimensions which makes it qualitatively different form a manager/subdominant relationship, this study has general implications for the management of cross-racial relationship and the nature of the working alliance in a cross-racial dyad.

Research Perspective on Black Males

The major implication of Dickens and Dickens's study is that it presents a research perspective on black males that

focuses on adaptation and coping. This perspective is reflected in the work of Bowman (1989). Bowman (1989) has identified four existing research perspectives used to study black men. They are the pathology perspective, the oppression perspective, the ethnicity perspective and the coping perspective.

The *pathology perspective* focuses on maladaptive behaviors and seeks to support the hypothesis that culture or psychological deficits are primary casual factors in the difficulties that black males encounter. This perspective dominated much of the earlier studies on black males. One of the noted difficulties with studies grounded in this perspective is they tend to focus narrowly on deviate life styles and overgeneralize from a small sample of low income black males with rather extreme psychological problems.

The *oppression perspective* like the above, tends to focus on maladaptive rather than the adaptive aspects of the black male experiences. Rather than blame the internal psychological or cultural deficits, external societal barriers are emphasized as the root cause of wide spread maladaptive behaviors. Additionally, the emphasis is on the victimization of black males by existing race and class barriers. In this perspective, attention is given to institutional racism, internal colonialism, underclass entrapment and urban poverty as the external sources of psychological problems among black males.

The *coping perspective* challenges the above problem oriented research perspectives for tending to divert attention from those black males who manage effective responses to stressful obstacles. While oppressive environments are acknowledged, the coping perspective focuses research efforts on understanding adaptive rather than maladaptive responses. Further attention is given to understanding the processes that enable many high risk black males to avoid devastation by struggling against adversity, and excelling despite the odds.

Studies grounded in the *ethnicity perspective* have focused on adaptive modes of cultures expression rather than maladaptive behaviors. The emphasis is on the cultural foundations of proactive responses to institutional barriers. Attention is given to the retention of the subjective aspects of black culture by looking at the psychological, attitudinal and expressive behavioral patterns unique to black culture. Within this perspective are two orientations. One orientation supports the proposition that black American ethnic patterns are reactions to America's racial oppression. The other orientation, which can be descried as more Afri-centric, is that the observed ethnic patterns of black males are African adaptations rather than cultural residues of oppression.

In examining these perspective Bowman (1989) states;

> *A focus on pathology, oppression, coping and ethnicity illuminates disparate aspects of the black male experience in America. Pathology research has reinforced a pejorative victim blaming ideology, but also provides a systematic basis to monitor the incidence and prevalence of maladaptive behaviors among high risk Black*

males. Oppression studies which emphasize the destructive effects of race and class barriers, often depict Black male as helpless victims. Coping studies with their emphasis on adaptive responses to societal barriers, may undermine the devastating effect of growing underclass entrapment among Black males in urban America. Finally while ethnicity studies may help identify indigenous cultural resources among Black males, the origins and adaptive psychosocial functions of these resources remain controversial (123).

Bowman (1989) calls for an integrative perspective which incorporates the unique feature of each perspective into a more comprehensive, balanced, and culturally sensitive paradigm that clarifies the interrelationship of each of the perspectives. This integrative perspective is the *role strain and adaptation model* which addresses the following questions: (1) are harmful psychological effects of oppressive race and class barriers mediated by difficulties in major life roles; (2) what social psychosocial mechanisms increase vulnerability for pathological responses; (3) can these mechanisms be reversed to facilitate adaptive coping responses; and (4) how might ethnic resources reduce vulnerability and promote adaptive coping with oppressive role barriers?

Within this paradigm, attention is directed toward the nature, antecedents, and consequences of role strain in the major life roles that threaten the quality of life for Black males. Role strain is defined by Bowman (1989) as objective difficulties or subjective reactions to difficulties faced by people as they engage in valued social roles. These difficulties can be produced either by barriers in the social

environment, by personal limitations, or by conflicts at the environment-person interface. Key to Bowman's understanding of role strain, and it's implication for this study is that the adaptive or maladaptive response to role difficulties *are determined by the manner in which role difficulties are perceived, interpreted, and evaluated.* While Bowman's theoretical model does not explicitly explicate the interpretive process, he implicitly supports the assumption that roles are both a social reality and a subjective experience.

The African-American "Experience"

The Black Male Experience

The dimensions of the subjective experience of Black males is dramatically portrayed in a qualitative study conducted by Feagin and Sikes (1994). In discussing the literature supporting their study, they referred to the work of the historian George Fredrickson and his book, *The Black Image in the White Mind,* (1971). In this book Fredrickson elaborates on the historical perception of the "black male as dangerous". This theme of "black men as dangerous", which he states is embedded in the collective psyche of white Americans has its origin in slavery when whites had developed a view of black slave and servant as fearful and dangerous beasts. Such

views, Fredrickson believes, supported the violence against and the lynching of black men in the nineteenth and early twentieth century. Feagin (1994) insist that this view of black men persists in that the media continues to portray the black male as the major perpetrator of crimes against white people.

One could make the assumption, according, to Feagin, that whites by seeing black men as dangerous have an impact on the everyday life of black men especially in a cross-racial situations. Black men must constantly be aware of the perceptions of the other [whites] with regards to him. Feagin make this point dramatically clear as he quotes the experience of a young black male college student:

> *So even if you wanted to, it's difficult just to live a life where you don't come into conflict with others. Because every day you walk the streets,...Every day that you live as a black person you're reminded how you're perceived in society. You walk the streets at night, white people cross the streets. I've see white couples and individuals dart in front of cars to not be on the same side of the street...The police constantly make circles around me as I walk home... I'll walk and they'll turn a block. And they'll come around me just to make sure, to find out where I'm going. So, every day you realize [you're black]. Even though you're not doing anything wrong; you're just existing. You're just a person. But you're a black person perceived in an unblack world" (Feagin, 1994:27).*

Other reports of similar experiences were reported to Feagin. The basic experience reported is that of invisibility, a theme that was so poignantly explored by the black male author Ralph Ellision in this book, *Invisible Man* (1989).

These perceptions and experiences of black males clearly suggest that blacks, and more specifically black males must: continually negotiate a sense of otherness in cross-racial situations; counteract the "negative" invisibility; or be noticed only as a threat to self and others, most notably whites. As Fegain (1994) points out "to our knowledge there has been no serious research or reporting on the very negative impact on the everyday lives of black men of white assumptions and the resulting avoidance and fear" (g 74). What Feagin does not address in his study is the possibility that while there are experiences that black men have because they are black, there may be multiple experiences that blacks have which shape and influence a black person's perception of self, others and relationships. Further, these experiences and one's self perception may vary depending upon the context.

Multiple Black "Experiences" and the Black "Identity"

There are a number of social theorists (hooks 1995, Mana, 1995, West 1994) who represent a critical postmodern perspective on the African-American experience. These theorists posit that most cultural, social and political theories relating to African-Americans, implicitly assume a singular or essentialist notion of black identity and experience. Consequently, theories which have not allowed for the multivocality of the black experience, have tended to

marginalize those black voices who speak from different locations outside of prevailing theories that define in a singular manner, _the_ black experience. The lived experiences of African-Americans is "complex and multiple" (West 1994), and theories about the black experience must attend to the **multiple ways of knowing** that is descriptive of the black experience in contemporary American society.

The black feminist postmodern theorist, bell hooks (1995, 1990) in her critique of the unitary conceptions of the black experience states, "employing a critique of essentialism allows African-Americans to acknowledge the ways in which class mobility has altered collective black experience so that racism has a differential impact on the lives of blacks" (1990 p. 28). As bell hooks (1995) so cogently points out, a unitary representation of black identity does not reflect the real lives of African Americans who strive to create a sense of self and identity within the context of American society. Such a critique of the singular notion of the black experience allows for the affirmation of multiple black identities, and varied black experiences.

For West (1994), a fundamental characteristic of being black in a white supremacist capitalist patriarchy is that blacks are socialized to believe that only race matters. Hence, as West (1994) believes, African Americans often do not accord other aspects of experience such as class, gender, and sexual orientation as salient in the construction of a sense

of self and identity. The essential point for these theorists is that black identities are constantly changing, as African Americans respond to their families and communities of origin, and shifting dynamics occurring in the larger social, historical and political arenas.

West's (1994) and hooks' (1995) description of the multiple constructions of race and identity, echoes the experience of the African feminist Amina Mana (1995) in Britain. Describing the experience of "black women" who live in multiple ethnic worlds including African, European, American, Caribbean and a world which is also gendered, she states:

"people living in Britain often develop the skill of moving in and out of their various subject positions with great alacrity in the course of their social relationships and interactions with a diverse array of groups in their personal, political and working lives...none of the identities taken up are 'false' since they are all derived from the person's experience and imbibed knowledge of the various discourses and styles of being" (p. 121).

For Mana, what is important is how one's racial identity or sense of racial self is constantly renegotiated in the course of multiple social relationships. What is further important is the accompanying stress that results from coping with the complexities of multiple enthnocultural identities which may shift and change as one moves through different social relationships and various discourses.

Discourse and Multiple Black Experiences

The concept of discourse, which is derived from the French poststructuralist philosopher Michel Foucault (1980) is key to   understanding of the complexities of the African American experience. A discourse is a meta-narrative which represents historically constructed regimes of knowledge which includes common-sense assumptions, taken-for-granted ideas, beliefs systems and myths that groups of people share and through which they understand each other. A discourse is a shared grid of knowledge that two or more people can 'enter', and through which, explicit and implicit meanings are shared. Discourses also articulate and convey formal and informal knowledge and ideologies (Mana, 1995). Thus discourses transmit networks of power with dominate discourses exercising their   hegemony   by   resonating   with   and   echoing   the institutional and formal knowledge assumptions and ideologies of a given social and political order. The significance of a discourses is that it positions individuals in relation to one another socially, politically and culturally as being similar to, or different from one or the other.

It has been the experience of African Americans that the predominate discourse has historically projected a racist world view that has resulted in the marganilization of the black experience. There are alternative discourses which attempt to give voice to the black experience. These

discourses or ideologies have been described as "inclusionist/pragmatic integrationist", "radical separatist/black nationalist" (Marable, 1995), and Afrocentric (Schiele, 1996; Asante, 1989). But as hooks (1995, 1990) and West (1994) point out, these discourses are flawed by essentialist assumptions supporting the notion of the singular black experience thus failing to give adequate recognition to the multiple expressions of that experience.

Given that discourses organize experiences and gives shape and contour to identity, as one moves through various ethnocultural positions, one may also be moving through multiple discourses. These discourses may organize one's experience in different ways leading to an increased complexity of identity formations and reference points. Mana's (1995) observations while situated in the British experience, has relevance for others whose historical and cultural legacy is embedded in the African Diaspora. An African American may co-exist in multiple discourses. One discourse may support a race based identity, while another discourse may stigmatize or marginalize one's racial identity. Still another discourse may contain elements in which other ethnocultural, class, or gender themes may shape the person's experience. One can only be reminded of Dubois' (1903) concept of "double consciousness", reflecting the experience of African Americans who co-exist in two conflicting discourses: the American experience of racism, and the cultural experience of being

black. The conceptualization of identity or subjectivity presented here moves beyond the binary notion of "bicultural".

The authors cited in this section speak to an African American identity that is more complex. These authors also theorize that identity is shaped and influenced by the position one has in a given discourse. The relevancy of this discussion for this research is that supervision could be conceived as a discursive field which can shape the experience of the participants in this field.

The Supervisory Working Alliance

The Supervisory Working Alliance (Bordin, 1983) is derived from Bordin's (Bordin, 1979) theory of the working alliance in psychotherapy. In the context of therapy, the therapist-client alliance is marked by three distinct but interrelated components. They are: an agreement between the therapist and client regarding the goals of therapy; a degree of concordance between therapist and client regarding the task of therapy; and the development of a personal bond between therapist and client (Bordin, 1979).

The strength of the therapeutic working alliance is based on mutuality and clarity of agreement between the therapist and client on the therapeutic goals and the client's ability to understand the connection between the goals and tasks and of executing them. For this to be accomplished, it is crucial

that the therapist demonstrate flexibility and sensitivity in tailoring the therapeutic goals and tasks according to the client's needs and capacity. Accordingly, the therapeutic bonding involves the therapist and client's mutual feelings of liking, caring and trust. This is a facilitative factor in sustaining the therapeutic relationship and would vary according to the different combination of the goals and tasks in the relationship.

In Bordin's (1979) description of the working alliance, he proposed that effective therapy, as measured by client change, results from a continual process of breakdowns and repairs of this alliance. As the therapeutic relationship changes and evolves, and as there are impasses in the relationship, the building and repairing of the alliance is both necessary and is itself therapeutic.

Bordin (1979) viewed the working alliance as a point of convergence across all theories and approaches to psychotherapy and generalizable to other relationships which promote change, i.e. teacher-student or parent- child (Baker, 1990). Bordin (1979) outlined four propositions to support the viability of the psychotherapeutic working alliance:

1.   All genres of psychotherapy have embedded working alliances and can be differentiated most meaningfully in terms of the kinds of working alliance each requires.

2.   The effectiveness of a therapy is a function in part, if not entirely, of the strength of the working alliance.

3. Different approaches to psychotherapy are marked by differences in the demands they make on patient and therapist

4. The strength of the working alliance is a function of the closeness of fit between the demands of the particular kind of working alliance and the personal characteristics of patient and therapist.

Bordin (1983) later applied this model to the supervisory relationship with similar alliance dimensions; goals, tasks, and bonding. In his formulations, Bordin proposed that like the therapeutic working alliance, the supervisory working alliance transcends all theoretical orientations. In the supervisory working alliance, the supervision tasks are related to the mutually set supervision goals such as the supervisee's mastery of specific skills, understanding of client process issues, and deepening one's understanding of concepts and theory. Further it important for the supervisory dyad to build a trusting partnership between both participants.

The strength of the supervisory working alliance depends on the clarity and mutuality of the agreement of the supervisory goals, and the participants ability to understand the connection between the goals and the task in executing them. This requires significant flexibility and sensitivity in that the supervisor must shape the supervisory process

according to the supervisee's needs and capabilities.

The Working Alliance Model was tested by Horvath and Greenberg (1986) who developed the Working Alliance Inventory (WAI). The WAI has three factors which correspond the Bordin's Working Alliance model. In an examination of the WAI's construct validity Horvath and Greenberg (1989) found that the WAI predicted psychotherapy outcome more efficiently than empathy, therapist attractiveness, therapist trustworthiness and therapist expertness.

Empirical research of the construct of supervisory working alliance is limited. The only empirical support for the supervisory working alliance is found in five unpublished dissertations (Bahrick, 1989, Baker 1991, Burke, 1991, Efstation 1987, Chia-Yu Chao, 1994). Of these dissertations only Chi-Y Chop, (1994) examined the supervisory working alliance in cross-racial supervisory relationships.

CHAPTER III

METHODOLOGY

Philosophical Assumptions

The methodology used for this study is be based upon hermeneutic phenomenology. This method is based upon a philosophy which supports an interpretive approach to research through research methods that focus on the meaning and understanding of the human experience within a given context. This methodology which is grounded in the philosophies of phenomenology, existentialism and hermeneutics has long informed many interpretive approach in research including grounded theory, symbolic interactionism, ethnography, ethnomethodology, historical research and phenomenology (van Manen, 1990).

Essentially, existentialism is a formal philosophical school which seeks to understand the human condition as it is manifested in concrete lived situations. These "situations" include all the attendant moments and range of human experiences as subjectively felt and expressed within the framework of personal meaning structures. In these experiences

one encounters one's humanness, and the liberating or constricting elements embedded in the human condition.

While existentialism seeks to describe the human experience, the phenomenological method allows one to contact and understand the phenomena of experience as it is actually lived (Valle and King, 1978). Thus phenomenology can be described as a way of knowing (Friedman, 1992).

Phenomenology, as developed by the German philosophers Edmund Husserl and Wilhelm Dilthy, can be defined as the "science of the subjective, the descriptive analysis of subjective processes, the analysis of thing as they appear to human consciousness"(Foy 1974:927). Contrary to how this term is often understood, phenomenology is not a description of phenomena or "phenomenism". It is a description of how consciousness, rather than being a container of mental representations, connects to and relates to the mental representations. Rather than the notion of a distinct and ontological separation of consciousness from the objects contained within consciousness, (the subject-object dichotomy of the positivist), the phenomenologist views consciousness has having "intentionality". This is a way of saying that consciousness is always directed toward an object. To view it from another perspective, intentionality does not imply that it is the "I" that chooses to think or incorporate an object within my consciousness. A more apt description is that it is the nature of "my" consciousness to actively incorporate

objects (Stewart and Mickunas, 1974).

One cannot define consciousness without including that which consciousness is conscious of. Thus one of the unique intellectual contributions of phenomenology, is that it represents a shift in the way in which the "object world" is encountered. Rather than being a world structured and described in distinct categories, the world becomes that which is always presented to consciousness. As the world is presented to consciousness, consciousness enfolds it without preformed ontological assumptions. The world comes to consciousness in its presentness. Consciousness is always directed toward an object, and there is an indivisible unity between the conscious mind and that which is conscious of (Stewart and Machines, 1974). The focus for understanding, or unit of attention, is not what is "out there" as reality, but what is the "meaning" of reality to consciousness or to the conscious person.

Existentialism, as a philosophical tradition proceeds with the assumption that contrary to the rationalist perspective, the human reality, as it is lived in concrete moments, is the starting point for philosophical endeavors. The concrete human experience includes the everydayness of life as it is lived- the talking, hoping, fearing, thinking, seeing, dreaming, and choosing. In other words, the ebb and flow of every day living is primary for the existentialist (Brockelman, 1980). It is the human being, who through the

process of living, and reflecting upon that lived experience, and who experiences both the freedom, and the dread of being responsible through the givenness of freedom, creates the "essence" or meaning of personal existence.

Phenomenological hermeneutics in the form of Hiedeggerian hermeneutics, represents the convergence of existential and phenomenological thought, for it attends to the personal meanings that one gives to his/her personal living. It becomes a means of understanding the human experience which can be described as "texts" to be understood and interpreted. Contrary to the notion that existentialism is the philosophy of the solitary individual, Heidegger (1949, 1962) describes the human being as always being involved with others. He describes this state of beingness as "care". So one's meaning structures must take into account the others who share in the lived world. From the perspective of Heideggerian phenomenology, to be human is to participate in cultural social and historical context, for every person comes with a story and a history. The meanings which emerge from lived existence are shared and handed down culturally. In fact, each individual in his or her world "co-constitute" one another. Thus, there is an implied sense of interdependency or a dialogical relationship with others and the world (Stresser, 1969; Valee and King, 1978).

Hermeneutic Phenomenology as a Research Method

The question has been raised whether hermeneutic phenomenology represents a research method (van Manen, 1990; Gadamer, 1975,; Roty 1979). Van Manen (1990) clarifies this issue by making a distinction between research method and research methodology. Hermeneutic phenomenology may not have a method, but it does subscribes to a methodology which is the philosophical framework behind the method. Rather than a method, hermeneutic phenomenology has a certain *methodos*--a way (van Manen, 1990). This "way" is described when Heiddeggar described phenomenological refection as following certain paths, "woodpaths" towards a "clearing" where something could be shown, revealed, or clarified in its essential nature. However the paths (methods) cannot be determined by fixed signposts. They need to be discovered or invented as a response to the question at hand (van Manen, 1990). Following this "path" requires that the thinker/scholar/researcher be a careful observer of life as lived, and be familiar with texts from a variety of disciplines which might shed light upon the phenomenon of interest. According to van Manen (1990) a phenomenological text is descriptive in that it names something and aims at letting that something show itself. A phenomenological text is also interpretive in that it mediates between interpreted meanings and the thing toward which the

interpretation points. What is key is that phenomenological descriptions are always concerned with aspects of lived experiences, and a good phenomenological description should resonate with the reader's sense of lived life. As stated by van Manen (1990), "a good phenemenological description is collected by lived experience and recollects lived experiences -- is validated by lived experience and it validates lived experience (1990:27).

The objective of hermeneutical analysis is not to extract theoretical concepts at a higher level of abstraction as grounded theory might do but to discover meaning and achieve understanding. The hermeneutic researcher seeks to depict lived experience and searches for commonalities in meanings, situations and practices within these experiences. Multiple meanings that are linked are grouped into themes that describe aspects of the phenomenon. This linkage is based upon descriptions which share the same underlying truths. Themes are grouped into constitutive patterns that present a holistic picture. These patterns, the highest form of hermeneutical analysis, express the relationship among the themes and should be reflected in all the texts (Diekelmann, Allen & Turner, 1989).

Van Manen (1990) identifies six research activities or "methodological themes", that are consistent with hermeneutic phenomenology. He offers them as representative of the approaches to doing hermeneutic phenomenological research. The

list is not exhaustive and the six methodological activities are not meant to be practiced in isolation. He encourages the hermeneutic phenomenologist "to select or invent appropriate research methods, techniques and procedures for a particular problem or question" (van Manen, 1990: 30). The six methodological themes are:

1. Turning to a phenomenon which interests us and commits us to the world;

2. Investigating experience as we live it rather than as we conceptualize it;

3. Reflecting on the essential themes which characterize the phenomenon;

4. Describing the phenomenon through the art of writing and rewriting;

5. Maintaining a strong and oriented relation to the phenomenon; and

6. Balancing the research context by considering the parts and the whole.

Research Sample

The participants for this study were fourteen state licensed or certified black male clinical social workers who were currently supervising or who had supervised white males in a human service setting. The participants were Master level graduates from accredited schools of social work. One

participant also had a PhD in psychology. Two participants also had additional training in Marriage and Family Therapy and were approved marriage and family therapy supervisors. The mean age of the participants was 49 years. Their mean years of post Masters experience was 22 years. Their mean years of clinical supervision was 18 years. Table 1 contains a demographic description of the participants.

TABLE 1

Demographic Description of Participants

Age	Year Post MSW	Years As Supervisor
48	22	20
61	35	30
41	11	8
63	25	17
43	14	13
50	23	21
54	26	24
53	28	23
32	6	6
50	23	20
45	16	16
45	16	11
59	30	23
45	20	15
$x =$ 49	22	18

Their supervisees had Master level clinical human service related degrees. The supervisees were Licensed Social Worker, Licensed Clinical Social Workers and Licensed Professional Counselors. The supervisees were assigned to performing clinical duties within the organization. The two participants who were marriage and family supervisors had also supervised

PhD level psychologists and MD trained family therapist. The sample was purposive and "snowball". The participants were recruited from three sites: the Chicago metropolitan area; Houston, Texas; and Milwaukee, Wisconsin.

Phone contact was made with each participant prior to including them in the sample. The focus of the research was explained to them along with inviting each to be a participant. Those who met the sample criteria and agreed to be a participant received a recruitment letter explaining the study (Appendix A), a consent form (Appendix B), a copy of the interview schedule (Appendix C), and an informational/data form (Appendix D) . The consent form was designed explicitly to ask for the participants' permission to re-contact them for clarification of aspects of their interviews. The re-contact letter was sent following the data analysis (Appendix E). Re-contact was done through phone interviews.

Following is a brief profile of the research participants. Pseudonyms are used to insure anonymity.

Participant Profiles

Earl is 48 years old. He is a department director for a state mental health agency. He has been with this organization for his entire professional career which has spanned twenty two years. Two years after receiving his MSW, he was promoted to a supervisory position in a small neighborhood based mental health center. He currently

provides clinical and administrative supervision and is director of a large community mental health office.

Donald is 61 years old. He is currently a senior division manager for a large metropolitan parochial social service agency. He has worked as a group worker with street gangs in upstate New York. He was drafted into the military where he became a social work technician. Following his military experience he went to graduate school. He has thirty-five years of post MSW experience, and thiry years of supervisory and management experience in youth service agencies and in his current employment.

Stuart is 41 years old. He is the Coordinator of Adolescent Services at a large metropolitan hospital. His initial human service experiences were as a Vista volunteer, a child care worker and junior budget analyst for a major east coast city. He has eleven years post MSW experience, and eight years of supervisory experience in health and mental health settings in both the East Coast and the Midwest.

Vaughn is age 63. He has twenty five years post MSW experience, and seventeen years of supervisory experience. As a military veteran, he has worked primary in the Vet Center system as a manager, clinical supervisor and field instructor. He has had both clinical and supervisory

experience in youth service agencies. He was initially drawn to social work to be a community organizer in the tradition of Saul Alinsky.

John is age 43. He is an approved supervisor with the American Association of Marriage and Family Therapy, and is currently director of a family therapy training program at a large midwest family service agency. He has fourteen years of post MSW experience and thirteen years of supervisory experience. He has supervised and trained MSW's and psychologists. He also has had supervisory experience in community base youth programs and in medical social work.

Herbert is 50 years old. He is currently Program Director of social services at a detention and training facility for delinquent youth. He was in the medics during Vietnam, and decided to go into social work following that experience. He has twenty three years of post MSW experience and twenty one years of supervisory experience in both inpatient and community mental health settings.

Anthony is age 54. He is currently in private practice and provides consultation, training and supervision for youth service agencies in his locale. He has twenty six years of post MSW experience with additional certifications in drug

abuse and sex abuse counseling. He was also an instructor in a BSW program. His twenty four years of supervisory experience has been in hospital social work, inpatient and outpatient psychiatric settings, and home health organizations.

Nell is age 53. He has twenty eight years of post MSW experience. While his primary racial identification is African American, he also describes himself as "multiracial" as his parent were interracial. He is currently working with the Vet Centers as a readjustment counselor. While he is currently in direct practice, he has twenty three years of clinical supervisory experience primarily in community mental health.

Daniel is the youngest participant at age 32. He is currently a program director for a youth agency were he is currently involve in program management and clinical supervision. He has six year post MSW experience and six years of supervisory experience His first supervisory experience was in hospital social work. In addition to providing clinical supervision, he is a social work field instructor.

Webster, age 50, is currently in private practice. In addition to a MSW, he has a Ph.D. in psychology. He has

twenty three years of post MSW experience, which includes twenty years of supervisory and senior program management experience. His clinical supervisory experience was primarily within the Veterans Administration system.

Otis is age 45. He is a Clinical Associate with an Employment Assistance Program and is in private practice. He has sixteen years post MSW experience and sixteen years of supervisory experience. He has provided clinical supervision in family service agencies, outpatient and inpatient substance abuse treatment programs, and EAP programs. He also a jazz musician and has his own jazz band.

Charles is age 45. He is currently a Senior Consultant at a large metropolitan family therapy training institute. He is also an approved clinical supervisor for the American Association for Marriage and Family therapy. He has sixteen years post MSW experience and eleven years supervisory experience. As a family therapy trainer, he has supervised MSW's psychologists and MD's. He also provides clinical consultation, training and supervision to youth service agencies.

Lawrence is age 59, and is Senior Program Supervisor at a large metropolitan family service agency. In this position,

he has both management and clinical supervisory responsibilities, though the demands of the management responsibilities has impacted his availability for clinical supervision. He has thirty years post MSW experience and twenty three years of supervisory experience. Of all the participants, he was the most psychodynamically oriented.

Winston is age 45, and is Director of Outpatient Services at a small metropolitan hospital. He has twenty years post MSW experience and fifteen years supervisory experience. He further has additional training and certification in family therapy from a major family training institute. He is currently considering going to Law school.

Data Collection

Data was collected via a semi-structured qualitative interview schedule. Integrated with the interview was an critical incident procedure (Flanagan, 1954). The integration of the qualitative interview and critical incident analysis has been used in other research efforts (Borgen and Amundson, 1990: Young and Friesen, 1990: Sach, 1987). In this study, the critical incident questions were embedded in the interview schedule.

Critical Incident Procedures

Both the critical incident procedure and the interview procedure meet Kvale's (1983) criteria for phenomenological and hermeneutical grounded interviews. The criteria for this form of interview are as follows: it centers on the interviewee's life world; it seeks to understand the meaning of the phenomena in his/her life world; it is qualitative, descriptive, and specifically presuppositionless; it focuses on certain themes; it is open to ambiguities; it is dependent upon the sensitivity of the interviewer; it takes place in an interpersonal interaction, and may be a positive experience (Skovholt, Ronnestad, 1992).

Phenomenological interviews are characteristically open-ended and unstructured, requiring enough time to explore the topic in depth (Polkinghorne, 1989). Mishler (1986) describes the phenomenological interview as a discourse or conversation involving the interpersonal engagement in which the subjects are encouraged to share with a researcher the details of their experience. The phenomenological interview seeks to elicit a description of the subjects experience itself without the subject's interpretation or theoretical explanations; for the goal is not the validation of *a priori* hypotheses or theories. With this focus, the meaning of the central themes of the experience become "present" for the investigation (Polkinghorne, 1989).

Rather than using an open-ended, unstructured interview format in this research, a methodology used by Borgen and Amundson, (1990), and Young and Friesen, (1990) suggest a procedure for the use of the critical incident method (Flanagan, 1954) with the phenomenological interview. The critical incident procedure is a set of flexible procedures for collecting observations of human behavior. Its essential component involves a request for an event or experience that was useful in forwarding some aim (Flanagan, 1954). Flanagan (1954) defines a critical incident as:

> *any observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act. To be critical, an incident must occur in a situation where the purpose or intent of the act seems fairly clear to the observer and where its consequences are sufficiently definite to leave little doubt concerning its effects... the essence of the critical incident technique is that only simple types of judgments are required of the observer [and] only qualified observers are included"* (pg. 327-334).

In this study the African American male social worker who has supervised in a cross-racial supervisory relationship is assumed to be a qualified observer who can describe his own experiences.

For this study, critical incident procedure isolated, specified and anchored the cross-racial supervisory experience in specific interactions. This gave the participant the opportunity to talk freely about his experiences as well as focus on specific events. Grounding the experience in specific events, or the "lived experience", the critical incidents was

used to guide the participant, on reporting on and elucidating, in as complete a way as possible the specifics of his own experiences. Additionally, the participant was asked to reflect on the meanings inherent in the experience, and context of the experience. This procedure was felt to be contextually sensitive in that the reported experience was about a specific supervisor with a specific supervisee. As a result, it made it possible to separate the reality as it exists in the data from general impressions derived from overall experiences in cross-racial supervision or speculations and ideas about cross-racial supervision.

Interview Schedule and Procedures

Colaizzi (1978) suggested a procedure for the development of questions to be used in a phenomenological interview. The steps involve the researcher first engaging in self-reflection on the topic to be investigated to discover *prima-facie* dimensions for exploration. Then the researcher should conduct some initial interviews in the manner of a pilot study. These interviews could add dimensions that were overlooked in the self-reflection process. The integration of these two steps can potentially generate a list of questions designed to tap the fullness of the subjects' experiences (Polkinghorne, 1989).

This method along with the critical incident procedures

were used for this study. The initial list of questions generated from the critical incident procedure and my "self-reflective" process are in Appendix C. These questions were intended to lead the interviewee toward certain themes in his experiences, while avoiding leading the participant in the direction of expressing specific meanings about these themes (Kvale, 1983).

Interviews were 60 to 90 minutes. They ended when the participant stated that he had no more to say. Each participant had the opportunity to reflect upon a critical incident prior to the interview as they were asked to do so in the consent letter. A copy of the Interview Schedule also was sent with the consent letter. Interviews were conducted at a time and place mutually agreed upon. The principal investigator conducted all interviews.

The taped interviews were transcribed verbatim and checked for accuracy by the principal investigator. The resulting texts constituted the data for the study. Transcriptions were anonymously numbered, and no one but the principal investigator is aware of the participants' identites. The anonymity of participants is maintained in the reporting of the data. Identifying information in the text such as names, place of work, are altered. Participants signed a release form which allowed the anonymous interview data to be used for publication in research articles, books, research symposia, teaching materials, seminars, workshops and

classes.

Pilot Interviews

A pilot interview was conducted with two individuals matching the sample population in order to pre-test the interview schedule, to generate additional questions, and to practice the type of analysis proposed in this study. These individuals were also included in the validation of the findings. This experience provided the researcher the opportunity to test the equipment to be utilized in taping the interview and to practice specific skills key to hermeneutic interviewing. Modifications were made in the interview schedule as a result of the pre-test.

Data Analysis

The findings of phenomenological research is a description of the essential structure of the experience being investigated. The essential structure is made up of the elements or constituents that are necessary for an experience to present itself as what it is. The goal of this study was to provide a description of what is essential in the experience of African-American male supervisors in cross-racial clinical supervision.

In terms of analysis, phenomenological/hermeneutical

analysis of text is distinct from other forms of content analysis, analytic coding, taxonomic and data-organizing practices common to ethnographic or grounded theory methods (Glaser & Strauss, 1967). Content analysis specifies beforehand what it wants to know from a text. As stated by Osborne (1994), "content analysis often superimposes *a priori* concepts or categories upon the data (e.g., the number of words expressing affect, thought sensation, imagery etc). Phenomenological research is inclined to look for latent meaning by reading between the lines, whereas content analysis is more inclined to accept the manifest meaning of the data and sort according to *a priori* categories" (184). Hermeneutic analysis is discovery oriented, looking for what something means or how it is perceived. It is here that the process of "bracketing" of the investigator's assumptions become important, in that the data is analyzed not from the perspective of *a priori* assumptions, but from the perspective of discovering the data and meaning of the data from the participant.

The following data analysis plan explicates the process of discovering the elements of that experience and conceptualizing the experience to account for its relatedness to existing knowledge about cross-racial relationships and cross-racial supervsion. The data analysis method is an integration of various phenomenological and qualitative data analysis procedures (Colaizzi, 1978; Giorgi, 1985; Karlsson,

1995; Tutty, Rothery Grinnell, 1996; Parse, 1990;). An display of the data analysis plan is presented in Appendix F.

Step 1. Obtaining a Sense of the Whole

All the transcribed interviews were read until there was a "good grasp" of them collectively. According to Karlsson (1995), a "good grasp" is when a sufficient understanding or sense for the entire interview has been reached. This is necessary in order to continue to step 2 of the analysis. As described the "bracketing" process, the researcher is open to the text and refrains from imposing any theoretical explanatory model upon the text. For this study, this process involved getting a clear understanding of the content of all the interviews, tracing out the subjects' experiences, the concrete facts, events, and actual feelings pertaining to the subjects' experiences.

Step 2. Identifying Meaning Units

All the transcripts were then divided into meaning units (blocks) that seemed to express a self-contained meaning from the perspective of this study. This was accomplished by extracting significant statements, phrases and sentences that directly pertained the study.

This was not an automatic or technical process; it

required the principal investigator's judgement. Care was taken to treat each interview as a naive and non-theoretical presentation of the subject's experiences, and to seek those divisions that were a part of the subject's own experience. The unit divisions were those that naturally cohered in the text rather than those imposed by the expectations of a theoretical position. The meaning units were understood as constituents of the experience, not elements, in that they retained the subject's words, and their identity as contextual parts of the subject's specific experiences.

Following the extraction of the meaning units from each of the interviews, each was assigned a number. This procedure was necessary for the next stage of data analysis, as it facilitated the combining of similar meaning units into relevant and explicit themes.

In summary, the steps in this stage of data analysis were:

2a. Identifying meaning units in each interview.

2b. Listing the meaning units from all of the interviews

2b. Assigning each meaning a number.

Step 3.   Defining Relevant and Explicit Themes

After the meaning units were delineated, the researcher tried to state as simply as possible in his own language, the theme or *focal meaning* that dominated the natural meaning unit category. This was a concise description of the theme of the

meaning unit and was the first transformation of the data from the subject's words to the researcher's words. These thematic transformations, stated in the third person, retained the situated character of the subject's initial descriptions and were the thematic equivalents of the meaning units of step 2. These thematic categories were given a code. This represented the first level of coding. These codes still retained the "experience near", self-contained meanings as expressed by the participants.

The steps in this stage were:

3a. Converting each meaning unit into its thematic equalivant.

3b. Assigning a code to the theme.

Step 4.   Identifying Thematic Patterns and Clusters

Once the meaning units were transformed into themes, the themes were synthesized and tied together into a descriptive statement of essential, non-redundant patterns or clusters. Themes were clustered in a fashion similar to rational factor analysis. These structural descriptions or clusters, continued to include the concrete and specifics of the experience as presented by the individual subjects. The writing of the clusters answered the question of: "what is the common theme, or what is the structure of the phenomena under study in this particular situation?". If the clusters

contained themes which are not in the original protocol, they were re-examined and revised. Thematic clusters that seemed to contradict other clusters were included following the suggestion of Colaizzi (1978) who states:

> *Discrepancies may be noted among and/or between the various clusters; some themes may flatly contradict other ones, or may appear to be totally unrelated to each other...the researcher must rely upon his tolerance for ambiguity: he must proceed with the solid conviction that what is logically inexplicable may be existentially real and valid. He must refuse the temptation of ignoring data or themes which don't fit, or of prematurely generating a theory which would merely conceptually-abstractly eliminate the discordance of his findings thus far(61).*

Step 5. Interrogation of Themes with Research Questions

The next step involved interrogating the thematic clusters with the research questions. The research questions were applied to the data consecutively with the question "what does this theme tell me about, (the research questions)", to each of the clusters.

Step 6. General Meaning Structure for the Experience: Constitutive Patterns

The cluster of themes or patterns were then clustered into higher-order clusters. This hierarchical procedure produced higher-order clusters of the themes or constitutive patterns which defined the structure of the phenomena. These patterns were then woven into the existential themes of lived

space, lived body, lived time, and lived relationships. This process generated a full descriptive narrative of the lived experiences of the participants related to cross-racial supervision.

In this methodology, the final structure must be shared by all participants. However, all aspects of the structure may not appear in each participant's description. If most participants exhibit aspects of a shared structure, the researcher can ask the participant who did not allude to the apparent common aspect, whether or not this is description is a valid representation of their experience. Based upon the presumption that missed aspects of what would otherwise be a common structure have simply been overlooked, a researcher can assemble a synthesis of what appears to be a shared structure for most participants. According to Osborne (1990) participants will often accept a structural description of the phenomenon which they claim fits their experience even though they may have overlook particular aspects of the phenomenon during the interview. It is the shared structure which is most important to the phenomenological researcher.

In this study, the final structure was shared with all the participants for their group check and validation. In the follow up letter and phone interview they were asked the following:

1.   How does this descriptive narrative compare with
     your experience?

2. What elements of your experience are missing in this description?

Relevant new data was integrated into the final description of the experience.

The major step at this stage were:

6a. Cluster of themes (patterns) were clustered into higher-ordered clusters (constitutive patterns).

6b. These patterns were woven into the existential themes of lived space, lived body, lived time, and lived relationships.

6c. An exhaustive descriptive narrative of the lived experience of the participants in cross-racial supervision was developed.

6e. The descriptive narrative was reviewed by the participants with the questions: "How does this descriptive narrative compare with your experience?; "What elements of your experience are missing in this description?" Relevant new was incorporated into the final descriptive narrative.

Step 7. Heuristic Interpretation of Findings Within a Theoretical Context.

Heuristic interpretation was the final stage in this research process. It is here that the structure of the lived

experience of the participants was interpreted within the context of relevant theory and literature. This step was an expression of the meaning and significance of the phenomenon at a higher level of abstraction than the description of the lived experience. Here the phenomenon under study was illuminated through the lens of relevant theory. This step was the basis for formulating implications and recommendations for social work research, theory, and practice.

Issues of Validity and Reliability

One of the concerns in doing hermeneutic phenomenological research is developing bias control strategies (Benner, 1985). In terms of validity Maxwell (1992) defines five categories of validity which are appropriate to qualitative research and to the phenomenological hermeneutic method. They are: (1) primary descriptive validity; (2) interpretive validity; (3) theoretical validity/understanding; (4) generalizibility; and (5) evaluative validity.

Primary descriptive validity, speaks to the factual accuracy of the account of the supervisor. This form of validity was addressed in this study by multiple reviews of the transcripts the researcher.

Interpretive validity is concerned with what the objects, events, and behaviors of the participants mean to the people engaged in and with them. In this study the analysis of the

research was shared with the participants to allow them to reflect upon the interpretation of the researcher. The follow up discussion and comments resulted in a revision of some of original interpretations.

Theoretical validity/ understanding is when the issue is the legitimacy of the application of a given concept or theory to established facts. Maxwell states that "any challenge to the meaning of the terms, or the appropriateness of their application to a given phenomenon, shifts the validity issue from descriptive or interpretive to theoretical" (1992 p. 292). The analysis was reviewed with two colleagues familiar with cross-racial supervision and qualitative research methods. Further, the findings were interpreted within the context of existing and relevant theories and literature.

Generalizibility takes place in qualitative research usually through the development of a theory that may be useful in making sense of similar persons or situations. Since hermeneutic inquiry does not aim to develop theory as, say grounded theory approach (Strauss and Corbin, 1990) generalizibility as an issues is less problematic. Although the narrative description of the lived experience of the participants does not claim to be of a universal structure of for all participants in cross-racial supervision, it does claim a general validity beyond the specific situation of the subjects' experiences.

Evaluative validity involves the application of an

evaluative framework to the objects of study. In general, hermeneutical researchers make not claim to evaluate the objects they study. Diekelmann Allen and Tanner (1989) propose that in terms of hermeneutical inquiry, the concept of consensual validation is more applicable that the traditional concept of validity.

In terms of reliability, Maxwell (1992) states that reliability "refers not to an aspect of validity or to a separate issue from validity, but to a particular type of threat to validity" (p. 288). If different observers or methods produce descriptively different data or accounts of the same events, the descriptive validity of the accounts should be questioned. Maxwell proposes resolving any problems by modifying the accounts, so that different observers come to agree on their descriptive accuracy. Another method is by proving that the differences were based on differences in the perspective and purpose of the observer, and that both perspective and purpose were descriptively valid. The group member check attended to this issue.

Given the world view or "methodology' implicit in some qualitative methods, especially phenomenological hermeneutics, Marshall and Rossman (1989) argue against the positivist notion or reliability which assumes an underlying universe where inquiry could be replicated. They state that the "assumption of an unchanging social world is in direct contrast to the qualitative/interpretive assumption that the

social world is always changing, and the concept of replication is itself problematic"(p 147).

CHAPTER IV

RESULT OF FINDINGS

This chapter represents the analysis of the data in terms of the thematic clusters, the research questions, and the constitutive patterns. The thematic clusters are presented in the first section of this chapter. These themes represent an underlying description of the experience for all the participants. In the second section, the thematic clusters will be interrogated with the research questions. This procedure will provide a more specific analysis of the experiences of the participants in cross-racial supervision. The thematic clusters are then grouped into 'constitutive patterns' or meta-themes in the third section of this chapter. These patterns will be woven into the existential-phenomenological themes of lived space, lived body, lived time, and lived relationships. This step will result in an analysis of the meaning of the lived experience from the perspective of the participants. Excepts from the interviews will be presented in this section. Then a "negative" case analysis will be presented. Finally, an overview of the findings will be presented in the last section of this chapter.

Thematic Clusters

Thematic clusters emerged once the meaning units derived from all the interviews were synthesized and tied together into essential non-redundant patterns. These clusters included the concreteness and specifics of the experiences of the subjects. From a phenomenological perspective, these clusters described how the experience was lived and what it was. In this study there were 17 thematic clusters.

Social Work as an Expression of Personal Values.

The participants' decision to enter social work was not only a career choice but an expression of their personal values, convictions, and beliefs. The profession of social work was viewed as consistent with their personal life direction, personal talents, interest, personality style, and predilection. Social work provided the "piece" that was missing in terms of them achieving a sense of congruence of personal interests with professional career choice. The experiences that lead them to chose social work stemmed from experiences within their family of origin and other early formative experiences. These experiences were described as being engaged in activities or tasks which involved helping,

or being emotionally supportive to friends or family members. In considering other professional choices, they decided that social work was "what they could do best".

Family of Origin Experiences as a Foundation for Professional Orientation.

The influence of the participants' families of origin, while illustrated in several themes, and was a key theme in itself. The participants described their families of origin as strong, affectionate and supportive family systems. Experiences within their respective families were supported and reinforced by other childhood experiences with non-family role models, and other experiences within their local communities and neighborhoods. The participants described how their families of origin influenced their value orientation, general attitudes toward life, and perceptions of self in terms of race and gender. They also learned from these experiences strategies for personal and career success as black males. The most noticeable influence of the family of origin was in the development of personal values, especially those congruent with social work values. These values were described as a respect for self and others; a moral responsibility to help those in need; a desire to serve the broader community and; to be an activist for social change.

Sociohistorical Influences on Current Worldview

The participants saw their career choice and value perspective as being influenced by the sociopolitical climate and the historical context in which they grew up. Their attitudes toward social justice and social responsibilities were described as being formed within the social historical context and the political climate of their childhood, adolescent and young adulthood years. Examples given were the impact of the War on Poverty era, the Civil Rights movement, and the Vietnam war era. Being either a active participant or a witness to the above social political climate, and social movements, the participants experienced being surrounded by and embedded in a sense of historicity which shaped their current world view as an African American, and as a male. The development of a passion for social justice; a sensitivity for oppressed people; a concern about the status of African Americans; and a sense of community responsibility were described as being influenced by their "situatedness" in a particular social historical period.

Experiencing Support for Professional Growth

The participants identified significant social work professionals who they experienced as providing instrumental

career support. These "sponsors" were white males, white females, and black females. There was little to no experience with being sponsored or mentored by senior black male social work professionals. This was due to the unavailability of black males within the various organizations or agencies. The participants did not experience the absence of black male mentors as adversely impacting their career development and movement. One participant did however reflect on whether having a black male mentor could have provided him support in coping with organizational stress resulting from his agency's insensitivity to racial issues.

Supervisory Style and Cross-Racial Relationships

The participants described their preferred clinical supervisory style in cross-racial supervision as "laissez faire", "laid back", "collaborative" or in other supervisee-centered terms. Modification of this style occurred in situations of conflict between the participants and their white supervisee. In these situations a more "autocratic" style was employed, with a clear exercise of managerial power and authority. In these situations, the participants expressed the need to be clearer and specific about job expectations and role relationships. In their experience, conflict that was racially based generally resulted from a

particular white supervisee having difficulty in taking direction from a black male supervisor. In these situations the participants would tend to reinforce the supervisory role and responsibilities. In other words, the supervisor would clarify with the white supervisee, "who is in charge". The participants expressed reluctant about the use of managerial power and positional authority because of their prior experiences of being on the receiving end of the power spectrum in cross racial situations. Based on prior experiences as supervisees, the participants were sensitive to not mistreating their supervisees in ways similar to their experience as supervisees in cross racial supervision.

The Experience of Being the "Only" Black Male

As these men reflected on their experiences within the profession of social work one major theme was the experience of being the only and/or the first black male in their respective positions. This experience was described as "normative". As this theme was explicated, two sub-themes emerged: visibility and vulnerability.

Visibility

Being the first or only black male was an experience of being in the spotlight, being perceived as a unknown, or within the framework of pre-existing stereotypes about black

males. Being in an organizational context which had little or no experience with black males in supervisory or administrative positions, the participants experienced the freedom to define themselves and shape their careers in unique and creative ways.

Vulnerability

There was also the experience that in being the only one, the organization placed the participants under closer scrutiny. They experienced that personal faults, and failures, if not exaggerated were at least highlighted. This created a sense of "realistic" paranoia, and ongoing job stress. There was the feeling of being marganilized, and not being a part of the system. There was also the experience of being put in the role of the singular representative and expert on the black experience. This particular expectation was experienced as both positive and negative. The negative dimension of this expectation was experienced as limiting their range of perceived competencies to racially based issues. In the positive dimension, it provided a position from which to sensitize the staff and organization to cultural/racial and ethnic issues in the work place.

Managing the Image

This theme reflected the participants' concern and experience of how they were perceived by others within their organizations along the dimensions of being an African-American, a male, a human being, a "wider self", and a professional. This experience was one of having to negotiate these identities in various contexts, as well as knowing what strategies to use to present the positive dimensions of any one the above mentioned "identities". The overriding concern was not to display any behaviors that conformed to, or confirmed a negative stereotype. Some of prevailing stereotypes and myths they found themselves challenging were: (1) blacks are intellectually inferior; (2) blacks lack the required skills and competencies to perform supervisory tasks; (3) black men are sexually aggressive; (4) black men are not psychologically minded; (5) black men are not clinically or theoretically astute; (6) clinical and/or theoretical competencies are limited only to racial, cultural issues, or the "black experience". The task for the participants was to challenge these myths while not projecting a defensive posture. Struggling with the interaction and integration of these multiple identities without compromising any one was often experienced as stressful.

Creating the Culturally Sensitive Organizational Climate

The participants used their supervisory/administrative positions to sensitize staff in areas of cultural diversity and cultural awareness. This was based upon experiences with white staff or organizations whom the participants perceived as lacking cultural sensitivity. The participants employed two different approaches: developing staff clinical competence; and creating a culturally sensitive organization.

Clinical Competence

The participants instructed and modeled how to work with culturally diverse clients, especially African American clients. Clinical and intervention issues including topics on racial bias, transference and countertransference reactions, class and race issues were addressed. The goal was to improve the clinical skills of their white supervisees. The participants predominantly used didactic methods, as well as direct demonstration of culturally appropriate clinical skills.

Organizational Sensitivity.

The participants used different strategies to impact organizational sensitivity. They used modeling, direct teaching, advocacy within the organization, or the development of in-service programs. Some would be aggressive

in these efforts, while others less so. The level of
aggressiveness was determined by the extent to which the
organization demonstrated, to the participant, sensitivity
to issues of diversity. For some of the participants, the
efforts were not only directed toward sensitizing the
organization. Their efforts were also directed toward
advocating for a greater sensitivity of the organization to
their concerns as a black male supervisor.

Knowledge as Power

For the participants, there was a clear motivation to
acquire knowledge to enhance one's supervisory and clinical
skills. Within the context of supervision, the participants
saw the use of knowledge, or expert power, as more important
than the use of managerial authority or positional power.
Status and power in the supervisory relationship was
grounded in knowledge, or "knowing more than". For the
participants, having and demonstrating one's knowledge took
on the dimension of challenging the myth of black
intellectual inferiority. Additionally, the display of
knowledge was experienced as leveling the status and power
differential between the white supervisee (especially white
males) and the black male supervisor. For the participants,
expert knowledge decentered the white male's socially
determined position of power. Further, as one participant

intimated, within the historical legacy of African Americans, the acquisition of knowledge was the primary tool for achieving social equality, personal and professional growth. For some of the participants, the pursuit of knowledge took a life of its own. The pursuit of knowledge contained its own pleasure.

Understanding the "White Perspective"

The participants described how early experiences in cross racial situations clearly shaped their attitudes about their current cross-racial interactions. These early experiences further influenced their interactions with and understanding of their white supervisees. Those who reported early experiences with white people in childhood or adolescence did not necessarily express a greater degree of comfort in cross-racial situations. But they reported a greater degree of understanding the "white worldview". In addition, they felt they had developed through experience, effective strategies for managing interracial relationships. They further articulated greater ease in coping with some of the difficulties in managing racial conflict and racial confrontations in cross racial supervisory relationships. Prior experiences in cross-racial supervision as a supervisee was experienced as having an impact on the participants' management of cross-racial supervision as a

supervisor. While positive earlier experiences were reported, negative experiences were described as more significant in that the participants did not want to repeat the non-affirming behaviors they experienced as supervisee.

Managing Cross-Racial Supervisory Alliances

For the participants, experiences in cross-racial supervisory relationship contained the _potential_ for mistrust, frustrations, conflict, questions of their competence and challenges to their authority. The participants anticipated and managed these issues by the use of expert knowledge, cultural sensitivity training, and modeling cross-racial conflict resolution. The participants did not "rush to judgement", concluding that all conflicts in cross-racial supervisory relationships are overtly racially based. They recognized that a particular conflict may be due to differences in preferred theoretical perspectives, different worldviews, or other non-racially based issues such as gender. Race as a backdrop to the relationship was experienced as being ever present, and perhaps influencing the milieu in which the relationship operated. The questions of how race was to be discussed, if it was determined to be an issue, and under what conditions should such discussions take place, was a concern for the participants. The issue for them was how to introduce and

the issue of race while maintaining a supervisory working alliance. If race or racial differences was determined to be an issue in the supervisory relationship, the participants used the strategy of direct discussion of the racial issue.

The participants expressed caution about reacting to subtle forms of prejudiced behavior on the part of the supervisee. In these instances they attempted to skillfully manage this behavior by letting the white supervisee know what was and was not acceptable. Therefore, the participants felt both could retain and maintain dignity in the situation.

Establishing the Supervisory Alliance with The White Male Supervisee

The experience in supervising white males was limited compared to supervising white females. One participant saw the white male as being almost a much a "minority" in social work practice as the black male. The participants' descriptions and views about the white male was that he is competition oriented, has a sense of socially sanctioned entitlement and privilege, and does not hesitate to use "raw naked power" to achieve his goal. In the context of the actual supervisory relationships, the participants found little difficulty in working with the white male supervisee. For every description of a problematic relationship with a

white male, the participants either described satisfactory problem resolution, or presented a situation in which they had a satisfactory relationship with another white male supervisee.

Mentoring White Males

The participants described the mentoring role as a dimension of their supervisory relationship with white males. In addition to instrumental career support, the participants described providing psychosocial support. Role modeling, friendships and affirmations were dimensions of this psychosocial support. There was a level of intimacy and emotional attachment in those instances. One unique dimension of the mentoring relationship was that the participants used the mentoring relationship as a means of demonstrating and teaching diversity to enhance the supervisees' cross-cultural awareness.

Establishing the Supervisory Alliance with The White Female Supervisee

While the focus of this study was the black male supervisor's experiences with white male supervisees, seven participants chose to also describe their experiences with white female supervisees. This was not surprising as most

of their experiences in cross racial relationships were with white females. These experiences were described as either neutral or problematic. Many experienced the interaction with white female supervisees as having elements of both cross-racial **and** cross-gender issues. For those participants who found the supervisory relationship with females problematic, the experience was that gender difference either heightened the racial differences, or that racial difference heightened the gender differences. The participants described what they experienced as a gender difference was the female supervisee's response to criticism, stress, and evaluations from the supervisor. When evaluation issues came to the fore, some of the participants experienced tension with regard to concerns about potential charges of sexual harassment from the white female supervisee. One participant reported a female supervisees' discomfort in being in the same room with him, suggesting that he was a sexual threat. This brought about concerns ranging from caution to an ongoing fear of being perceived as not maintaining appropriate, professional boundaries.

The Impact of Social Work Education and Experience on Racial
Attitudes of The Supervisor

The participants attributed their social work
experience and training as: contributing to their ability in
appreciating differences; and creating greater awareness of
their personal bias in cross racial supervisory situations.
This enhanced their effectiveness in negotiating cross
racial situations. One participant reported that social work
had more of an impact on him as a black male, than he had an
impact on social work. Being in social work enhanced his
sense of self awareness, and his skill in managing issues of
diversity in supervision. While the participants gained
greater self awareness through their social work training
and experience, they did not experience their education as
preparing them to work as black males within white
organizations. In that sense they had to learn survival in
white organizations through trial and error.

Maturity and Racial Attitudes

Another significant theme was that most of the
participants felt that their racial attitudes have developed
over time, and that strategies for managing racial factors
have changed as they got older and more experienced. They
were less strident in their views as well as more confident

and competent in their supervisory skills. This sense of maturation had a impact on how they managed cross-racial differences. Though they were aware of the complexity in cross-racial relationships, they reported less conflict in those relationships.

Organizational Stress, Threat and Survival

While the participants experienced relative success in managing racial issues within the supervisory relationship, there were mixed experiences in managing racial issues within the organizational environment. The participants who found their organization's mission and culture congruent with their values and with their style of supervision and management reported positive and supportive experiences.

There were other participants who experienced an array of problems in the area of interfacing with the administrative and organizational structures around issues of race. These participants experienced coming under organizational scrutiny, sensing that their superiors watched their behaviors to assure the fairness and equitable treatment of their supervisees. There was also the feeling that the administration monitored whether the participants were racist in their own behaviors toward whites. Three of the five respondents who did have problems in cross-racial supervisory relationship, problems that required further

disciplinary action, found uneven support from their immediate supervisors or administration. These supervisors experience having their decisions questioned or challenged.

Further scrutiny was experienced in the area of questioning their supervisory competence. They felt that they had to out-perform their white peers while still getting what was experienced as minimal recognition for their performance and/or loyalty. Based on these experiences, they questioned to what extent they could articulate these concerns and how receptive the organization would be.

Research Questions

The task in this section is the interrogate the thematic clusters with the research questions. The thematic clusters provide the basic data for examining the research questions. In interrogating the research questions in terms of "common themes", a more specific understanding can be gleaned of the ways in which the experiences of being an African American male impacts the supervisory process. Each question will be introduced with comments to amplify the question, followed then by an examination and application of the thematic findings to the questions.

1. What are common themes which are a part to the research
    participants lived experience as a black male which
    appears as he discusses his experiences as a
    supervisor in a cross-racial supervisory relationship?

This question addresses the totality of the
participants' experiences, examining the essential elements
of the participants' narratives as black men, and those
themes that emerged as the participants explored their
experiences in cross-racial supervision.

Countering negative representations of the black male.

These men reported a life long struggle that predated
their professional experiences, of having to counter
negative representations of the black male. Having to prove
what they were not, and who they were, was a dominant theme
in the narrative account of their lives. Their lives had
been shaped by a sense of sensitivity to these negative
representations. This sense of consciousness and awareness
of these images could be understood as a basic component of
their existential situatedness as black males. In spite of
this, these men did not perceive themselves has having been
immobilized by this constant vigilance. But they did adopt
adaptive and defensive strategies to cope with this
existential concern. As they talked about their current
experiences in cross-racial supervision, they could recall

the ways in which this life long struggle was also a part of
their professional experience, as clinicians, supervisors
and administrators.

Having to prove one's worth and competence

In the struggle against these representations or
stereotypes, there was the theme of having to demonstrate
competence and prove one's worth in the face of these
representations. As the findings indicate, this theme took
on many dimensions as it shaped the adaptive and defensive
coping strategies these men had developed over the course of
their lives. This was apparent in their supervisory and
administrative roles. Having to prove one's worth and
competence was seen on a continuum. On one level the need
to prove one's competence was viewed by some as a challenge
to creatively define one's self. For others, they felt that
had to "overcompensate", by doing more than their white
peers to gain minimal recognition. At the other end of the
continuum there were those who reached a point of burnout
from continually having to prove their worth. They withdrew
from the struggle.

Influence of "Family Values"

As they described the experiences which led them to

chose social work as a profession, these men gave credence
to the importance of their early family in their own
development. They described their families as being strong,
nurturing, affectionate and supportive. It was within these
families that they learned key values which they described
as shaping their career in social work and influencing their
supervisory style. Such values as "respect", the importance
of and desire for learning, the meaning and use of power and
a concern for helping were learned at the hearth of the
family.

Social work as an Expression of a Personal Ideology

A theme which emerged from the interviews was as the
men described their personal history, they described those
early pre-professional experiences which were formative in
shaping their personal ideology or world view. The
profession of social work was described as a means to
express their personal ideology. For some of the
participants, social work was more than a professional
choice. It was an existential choice that give meaning to
their sense of self. It was the "piece" that was missing in
terms of defining themselves as persons and as
professionals.

2. **What are the common themes that are a part of one's professional experience as an African-American male clinical social worker that reappear as he describes his experience in supervision with a white supervisee.**

This question moves from the participants' personal histories to a more focused review of their professional history, and how their professional history impacted the dynamics of cross-racial supervision. As will be seen, aspects of themes that were present in their personal experiences reappeared as they discuss their profession experiences.

Being the "First and Only One"

A common theme was the men's experience of being the only or first black in a professional situation or job. This experience contained the opportunity of being able to creatively define oneself and not be encumbered by preexisting notions or attitudes about black males. On the other hand, this experience for some of the participants was one of constraint, or being burdened with the task of coping with stereotypes about black males. Being the "only one" caused them the feel being under the light of constant administrative scrutiny to insure equal and non-racist behaviors toward their supervisee. This experience made them very aware of how they were perceived, and made them

concerned about managing a correct non-stereotypical image without losing a sense of personal integrity.

Having Their Competence Questioned.

The participants reported feeling like their competence was always subject to question. While many could relate to actual experience, others had the feeling of being perceived as incompetent. Paradoxically, these men defined their movement into supervision and administration as based on their professional competence. None mentioned having been viewed as an "affirmative action baby" with promotion perceived by others as being the result of affirmative action rather than competence. These men felt the contradictory experience of having their skills honored and competence recognized, yet felt lurking in the background, a question about "how good were they". This came up in supervision. Therefore they had to expend a lot of energy coping with being perceived as being "less than".

Being Pigeonholed

This theme is embedded in or is implied by the above theme of having to prove competence. Many of the participants expressed that their sense of competence was granted in the area of race and/or culture. Some of the

participants did have specialized knowledge and skill in the area of cultural diversity and strategically used this knowledge to develop training programs and promote cultural sensitivity. Others felt that their range of knowledge and expertise was perceived as being limited only to those areas. This was a denial of other areas of competencies, and opportunities to develop those competencies.

Experiencing Support for Professional Growth

There were social work professionals who provided instrumental career support to these supervisors. These "sponsors" were white males, white females, and black females. These sponsors also promoted and advocated for many of the participants. What was lacking was little or no experience at being sponsored or mentored by senior black male social work professionals. As stated earlier, the participants did not experience the absence of black male mentors as adversely impacting their career development and movement. There was concern that coping with organizational racism could have been enhanced by having a mentoring relationship with a black male.

3.   **What are the common themes which are a part of the researcher participant's experience as a black male that influence his ability to establish a supervisory**

working alliance with a white supervise?

This question is intended to reflect upon how the experience of being a black male influences the ability to establish a working relationship with a white supervisee. The assumption in this question is that the supervisor brings to the supervisory relationship certain experiences that have shaped and molded his attitudes about cross racial relationships. Further it is the assumption that these attitudes would in term impact either positively or negatively, the working alliance in the supervisory relationship.

Understanding the "White Perspective".

The men felt that understanding the white perspective was significant in their working with the white supervisee. As stated earlier, this did not mean that the relationship was any smoother, but that they could anticipate possible reactions of white supervisee to the supervisory relationship. In understanding such, the participants felt that they could mitigate or correct any problems that might arise. While many of these assumptions were essentialist in nature, "all white people are...", there was allowance for some flexibility in response to specific supervisory relationships.

Having Supervisory Authority and Power Challenged.

Power being a key element in the supervisory
relationship came up several times in terms of the
differential of power, and how it got managed in the
supervisory relationship. The participants felt that the use
of power was important. They further saw that the power
differntial had the potential for the presence of mistrust
and distrust in the cross-racial superversory relationship.
They would tend to use expert power or knowledge power as
the primary means to manage the supervisory relationship.

The participants described their characteristic style
as being a bit more open, collaborative, "laissez faire",
and flexible. They felt this style was conducive for
effective supervisory alliances. Such styles facilitated
bonding, goal and task agreements between them and their
supervisee.

They did change or modify their style to manage cross-
racial supervisory relationships which were conflictual. In
those situations, they moved more into the use of managerial
power and authority. This was not to say that this form of
style flex was used only in a response to racial conflict.
When it was used in cross-racial conflict, the motivation
was to clarify boundaries and be clearer about expectations.
It was to establish "who is in charge". Further, in order to
maintain a supervisory alliance, the use of authority was

used to preempt the potential for, or further erosion of,
the supervisory alliance because of racial problems.

Having Organizational Support

Having sufficient organizational support was seen as
key to developing an effective working alliance. In those
agencies and organizations that supported diversity, the
participants reported a climate that supported the
development of effective cross-racial supervisory
relationships. Those participants who reported a lack of
clear support for diversity found it more difficult to
manage or problem-solve problematic cross-racial supervisory
relationships. It was the experience of many of the
participants that racial issues existed more on the
organizational level than in the supervisory relationship.

4.   **As experience by the research participants what seems
     to differentiate the more effective from the less
     effective strategies in managing racial difference in
     the supervisory relationship?**
     This question explicitly addresses the issue of how the
cross-racial relationships were managed. It relates to
issues of working alliance, what methods are use for
conflict management. It addresses the participants notion of
what works and what does not work.

Accurately Assessing the Source of Conflict

The times when there was conflict in a cross-racial situation, the men's primary strategy was to assess the nature of the conflict to determine whether it was due to overt racial differences, subtle prejudicial behaviors, or non-racial factors such as, theoretical, clinical or value differences. This assessment would determine their strategy in managing the situation. If they felt that the person was not able to handle taking directives from a person of color, they would employ very directive strategies, using direct discussion about the racial issues. In addition, they were clear about supervisory expectations and authority. While being open and direct, they tried to insure that issues were handled in a fair and equitable manner. They were aware of their potential racial countertransference reactions. They wanted to be fair and impartial and not have racial attitudes impact their supervisory judgements and decisions.

Using the Supervisory Relationship as a Medium for Developing Supervisee Cultural Sensitivity

Using the racial differences inherent in the supervisory relationship, the participants sought to sensitized their white supervisees to cultural issues

through the use of the relationship. The relationship was used to model cultural learning, and to provide a context in which the supervisor could expose the supervisee to cultural differences. Through the relationship the participants would teach, model, and demonstrate how to develop cultural sensitivity, competence, and how to manage cultural differences. The participants as representatives of cultural and racial difference, would provide a corrective emotional and educative experience for the supervisee around managing racial differences in supervision and with clients.

5. **As experienced by the research participant, what role does the gender of the white supervisee have on strategies in managing racial differences in the supervisory relationship?**

While the primary focus of this study was on the black male/white male supervisory relationship, seven of the participants chose to comment on their experiences in both white female and white male supervisor/supervisee relationships. It was interesting to note that the participants described the white males as power seeking, dominant, privileged, with a sense of entitlement. As they described critical incidents they reported experiences of mentorship relations and male to male bonding. This was not to say that there was not still some caution regarding white males, but there were no reports of totally unmanageable

supervisory impasses.

On the other hand, the participants reported different experiences and attitude toward white females. These experiences and attitude were seen as having an impact on managing the supervisory relationship. The men did describe the female supervisee in very traditional, seemingly sexist terms such as women were more emotional, and more sensitive to criticism. Yet some participants struggled with their own sexism, and experienced that cross-gender dynamic were different that same-gender dynamics. They could not alway articulate the reasons for these differences.

In addition to being more aware of their own gender politics, and gender bias, there was for some, the fact that black male/white female relationships have been seen as historically taboo with the potentially highly charged sexual overtones attributed to that relationship. This factor influenced how some of the participants managed themselves in the supervision of white females. This led to concerns about issues of sexual harassment, or being charged with being the perpetrator of sexual harassment. This dynamic for many brought about a certain sense of caution in working with females, which would in turn impact the working alliance.

General Meaning Structure

Constitutive Patterns

In understanding the ways in which the participants experienced understood and derived meaning from cross-racial supervision, the thematic clusters were woven into constitutive thematic patterns. The distinction between thematic clusters and constitutive patterns is that the clusters represent the participants' descriptions of their experiences in cross-racial supervision. The constitutive patterns represent those themes which structure and organized the participants' experiences in cross-racial supervision. In this sense, the constitutive patterns are meta-themes, or core themes that underlie, structure, and determine the ways the participants experience being an African American male supervisor in cross-racial supervision. These are the patterns that give the experience a sense of meaning, as well as articulate the meaning of the experience. In comparing the constitutive patterns with the thematic clusters, it may appear in some instances that they are the same. In those instances, the thematic clusters have both a descriptive significance and an organizing quality. In other words, a singular thematic cluster may contain details about the content of an experience, but may also structure that experience in a given manner.

These constitutive patterns are elaborated within the

context of the existential lifeworld themes of spatiality
(lived space), temporality (lived time), corporeality (lived
body) and relationality (lived human relationships). These
fundamental existential themes are thought to pervade the
lifeworld of all human beings regardless of their
historical, cultural or social situatedness (van Manen,
1990). These themes reflect the dimension through which all
human beings experience the world. As Munhall (1994) points
out, through translating the constitutive patterns in the
language of these existential themes, we can acknowledge and
give attention to the subjective experience of the space we
are in; the time we are in, our past, present and future;
the body that enables us to be in the world; and where and
when we are interpersonally connected. In other words in
using these existential themes as guidelines for
interpretation, we can gain a fuller and richer
understanding of our lifeworld.

Individuals do exist in multiple and different
lifeworlds, and each person can inhibit different lifeworlds
at different points in their daily lives. For example one
can be embedded in a particular lifeworld at work and a
lifeworld at home. In this study, this phenomenological
description is limited to the meanings contained within the
lifeworld of these African American males as supervisors.
Using the existential themes as a framework for discussing
the constitutive patterns and supported by excerpts from the

interviews, this section will address the following:

1. How these participants experienced the profession of social work and the organizational terrain in which the practice of supervision was carried out (*space*).

2. To what extent did race and gender, and the social political attitudes toward race and gender became defining characteristics of the participants' experience as a bodily presence within the profession of social work and in the organization in which the practice of supervision was carried out (*body*).

3. How the professional and personal history of the participants converged and shaped the present experience in carrying out the task of cross racial supervision (*temporality*).

4. How the participants experienced the interpersonal space of cross-racial relationships; how these relationships were negotiated; and how a working alliance was developed (lived relations).

Lived Space

The theme of lived space (spatiality) addresses the experience of "felt" space. It is the surrounding terrain or landscape where one is located, and where one existentially experiences the affairs of day to day existence. In this

research, the landscape was the profession of social work, and the organizational context in which the participant carried out the function of supervision. It was a landscape that gave texture and contour to the experience of being a black male social worker and clinical supervisor in a social service setting. This dimension of "lived space" or landscape was examined as it functioned to shape and give meaning to the experiences of cross racial supervision. Under this existential theme, two constitutive patterns emerged: *Social Work as a mode of Being-in-the-World*; and *To be Visible Yet Vulnerable: an Experience of Contradiction*

Social Work as a Mode of "Being-in-the-World"

The participants experienced their professional career as an opportunity to actualize personal values, convictions and beliefs. In a more profound sense, social work became an orientation toward life, a way of being engaged in the world, and a way of being present in the world. Their choice to become social workers was a way of discovering their potential, achieving personal satisfaction, and establishing a sense of significance within their world. To chose social work as a profession reflected a deep sense of social responsibility, social justice, and social purpose. Social work was an expression of their personal ideology.

Professional social work challenged them to be who they

were as individuals, and to be authentic in who they were. In a very existential sense what motivated participant to become a social worker represented the existential baseline, or ground from which the subsequent constitutive patterns emerged. In their descriptions of why they chose social work, there was a sense of competence, confidence, personal power and self assurance. These participants came to the experience of cross-racial supervision from this existential position. From this position, the participants viewed and gave meaning to their experiences as African American male social workers, and supervisors.

I would say that my enjoyment and love for what I was doing in the field itself sort of influenced me to help others in the process.

One of the best things was to be in a profession kind of like social work where you try to change systems and help people adjust to circumstances and improve their circumstance and things like that. It was very compatible with some of my personal experiences.

I was always very conversational with people and seemed to be a good listener and was cast into a helping role just based on talking with friends and people I would run into in school. My sociability, being able to talk with people from all different backgrounds really make it easier for me to consider working with people as my life work.

As far as those people who were living lives that were not appropriate or who were disadvantaged, and I felt like that certain things could be done, and I think that my sense of responsibility for other people, I had to take an active role...I got introduced to social work and that was the piece that was missing.

I began to see that I could create some changes by working with individuals, working with families...so I said let me go back and really learn better how to do that. I mean I knew how to protest, and march and all those things but I really didn't know quite how to help people work. And so

that kind of led me to go back to school {social work}. So I said I can make a difference with individuals and stuff like that.

So that I began to think that social work was something that I could do, something that I liked, and I was fairly good at, and at the end of the day make me feel like I had actually done something.

In my life probably my Christian upbringing, to be in the position to help somebody else and really help them rather than pretending to help them, rather than be a meddler. That is why I chose social work as a profession. I wanted to have some direction on what I wanted to do and be, so this [supervision] reflected some of my beliefs about what was the right thing to do.

To Be Visible yet Vulnerable: An Experience Of Contradiction

The landscape of the organization, the climate of the organization, and the mission of the organization was the source of contradictory experiences for the participants. The organizational landscape supported positive experiences of self and opportunities for self expression. The organization was the milieu where the participant could actualize those personal values that were congruent with social work. But it also was a source of stress.

In contrast to being the "invisible man", a theme that has dominated the basic experience of African American males, one of the dominate constitutive themes was the experience of being highly visible. This experience of visibility brought with it both a sense of opportunity, and the experience of vulnerability. The participants experienced the gratification of achieving, or moving up in

their career, but also experienced being the first and/or
only black male in certain job positions during their
careers. In being the first or only black male, there was
the experience of being supported, being encouraged, having
the opportunity to assume key responsibility, and being seen
as an expert in certain clinical or administrative areas.
Being in an organizational context which had little or no
experience with black men in supervisory or administrative
positions, the participants experienced the freedom to
define themselves and shape their careers in unique and
creative ways.

But along with those positive experiences there was the
experience of having to continually struggle against
negative representations of black masculinity or having
their competence questioned and challenged within the
workplace. There was the experience of coming under
organizational scrutiny. They sensed that their superiors
watched their behaviors to assured fair and equitable
treatment of their supervisee, or to monitor whether they
were racist in their supervisory behaviors. There was also
the experience of isolation, marginalization, and not quite
being understood within the organization context. Thus being
the "only or first black male" was experienced as both
limiting and liberating, a threat and a challenge.

*When I came here as a supervisor..I was the lone black
supervisor and that just floored me. And I thought I could
do something here by helping my immediate supervisor recruit*

staff, and I think having the freedom to do that, and was really the person sought at to get it done...I was respected for the knowledge that I brought and the ability to pull people and agencies together.

As a black male it gets tough demonstrating to people that you have expertise outside of the traditional areas of what they think you should have expertise in.

(being the first or only black) Its getting to the point where I'm beginning to expect it now, so that it has almost been the norm for my career.

"We want you up here, but we just want you to be a puppet. Like do what we say do. We want you up here so everybody can see you. And you know what you are doing. Yes you are qualified. As long as you listen to us you are okay." Once you are qualified they will move you up from there. And they will move you up rapidly, more than black females, more than white males, more than white females, because there are very few black male with those credentials.

I am much more aware of gender and racial issues on an agency level than I am on a supervisory level, and I bring these things up quite more than I would have in the past. In the context where I'm at, where I'm the only black male, under the role where I have to make people more conscious about some of the possibilities that exist.

I'm the only black male who is a Department director, so I feel it sticks out and they see that, "hey look at him". We might get the position just because we are qualified, but they see it as a status, and then they try to throw us off. And that is what we feel now at times.

I was the only black person in the group. I told them how we could do this. They didn't want to try it and came up with all these convoluted reasons. When the group next to us did exactly what I said we should do, it was alright for us to do it. It was like they were saying, "he can't know what is going on".

First of all I was in an area that was not traditional for a lot of African American males. I didn't really feel a lack of support by administration, but I felt a certain amount of naivety in terms of the potential of what could happen.

Interestingly enough in both these cases I was the first black male who had ever held these positions. They had never in their wildest dreams knew what they were going to do if they had a black male in that position.

Lived Body

The theme of lived body (corporeality) refers to the existential fact that one is always bodily in the world. As van Manen (1990) states, "when we meet another person in his or her landscape we meet that person first of all through his or her body. In our physical or bodily presence we both reveal something about ourselves and we always conceal something at the same time-not necessarily consciously or deliberately, but in spite or ourselves" (103). This existential theme was significant in this study as it gave clear attention to the corporeality of race and gender, and how race and gender differences became a defining characteristic of the participant's bodily presence as a black male within their professional and organizational context. Having to negotiate and manage their bodily presence in supervision as a black male was one of the themes that structured their experience. The key constitutive patterns here were: *Managing Multiple Identities*; and *Developing a Transcendent Perspective.*

Managing Multiple Identities

The participant experienced having to manage, integrate and articulate multiple identities. These identities included: being a male; a professional; a supervisor; and a

"wider self", all of which were anchored in the bodily consciousness of being an African American. As the participants spoke of their experiences in cross-racial supervision, they described a concern of how to present themselves in those relationships as well as which "self" to present. Image management and self presentation was seen as vitally important to supervisory and career success. Struggling with the interaction and integration of these multiple identities without compromising any one was often experienced as stressful.

The participants were aware that each these "selves" had a different meaning, and could evoke different reactions from the supervisee. For example, to be seen as a male or a black male, and not as a competent professional or supervisor was a source of intrapersonal and interpersonal tension. Yet to have one's "black maleness" ignored was equally an issue. There was continued self-reflection and evaluation of how "self" was presented in the supervisory and organizational context.

There was constant vigilance that the "projected self" not be interpreted by others from the perspective of prevailing stereotypes and myths about African American males. Some of prevailing stereotypes and myths they found themselves challenging were: (1) blacks are intellectually inferior; (2) blacks lack the required skills and competencies to perform supervisory tasks; (3) black men are

sexually aggressive; (4) black men are not psychologically minded; (5) black men are not clinically or theoretically astute; (6) clinical and/or theoretical competencies are limited only to racial, cultural issues, or the "black experience". The task for the participants was to challenge these myths while not projecting a defensive posture. This vigilance or "overcompensating" behaviors structured their mode of relating to others including their supervisees.

...[Being a black male]... it seems like you always have to make people believe who you are, that you are really a human being cause that somehow you have to justify things because you are black. You are not as smart as anybody else, you are not as sharp as anybody else. That is probably more of my feeling than reality.

A common theme is that whites do have a preconceived notion that we have inferior education. And we have to spend a part of the relationship [supervisory] insuring them "I can do it".

If you are black you have to do more with a lot less. If you come into a relationship with a lot of strength, it's because you strove to and scraped to get there.

I think [being a black male] has for me been a positive trait. People have called me arrogant and aloof. They see me that way because they don't know me...People who may not know me may perceive me that way because my energy is out there.

I had the opportunity to confront him...and told him that the "arrogance" and that kind of BS, those are the kinds of labels that have always been put on black men in the culture who operated with a lot of power and a lot of confidence. I told him it was racist. I wouldn't let it slide.

...[A white male]... doesn't understand that given his perspective he does not even have to consider race. When he goes in for an interview a lot of things cross his mind. Race is not one of them. When he is walking through the door, he doesn't have to say `will this person like black folk. Will this person understand what I'm talking about. Will I have to insure that he understand that yes, I'm

black, but I can work like white people.' So all of these things the white male who interview for a job don't even have to consider. With black folk, race is the first thing we think about.

Trying to disclaim that image. That is why a lot of time we may try to overcompensate whatever to counter those images.

Developing a Transcendent Perspective

The participants experienced being limited to a singular identity anchored in the body, and having color or race being the primary identifier of what and who they were. This they experienced as oppressive and limiting. Their own self-awareness was much broader, and they wanted to be seen from a perspective of a "larger life" and not be pigeonholed into race based categories. One participant attributed his experiences in social work as the source for a more expansive view and understanding of himself. Another participant spoke of how the agency's commitment to diversity broaden his perspective of self and others.

This larger life was the foundation for a broader identity, which included, but was not limited to the body, or one's "blackness". This wider self provided freedom from the limitation of race bound classifications. It provided an experiential base for the participants' sense of uniqueness. It allowed for more creative expression of self. To be able to experience themselves from this larger perspective was the basis for an appreciation of cross racial differences in the supervisory relationship.

Black males got assigned to me and after a few months I blew it. I didn't like being pigeonholed like that. I talked with her [white female supervisor]. Her heart was in the right place. Her thought was that it would make me more comfortable in working with black male.

I think for the most part, people have really honored my uniqueness, my unique way of looking at stuff, and didn't see the fact that I was an African-American male who had some power and who was smart as a hinderance to that [supervisory] connection.

Diversity is a big thing here. I think it has helped me become a lot more broader in my perspective and accepting of the many ways the people are as people, and their differences and things like that.

It kind of makes me think about who I am as a person and as a black person and has forced me to come to grips with and to kind of achieve a fit with those who are different. And when I can't, at least understand what some of the differences may be.

People may see you in one particular way...but when they begin to embrace you and see your larger life and they see that you can do this, you can do that, and that really challenges them around their normal stereotype of how they see black men in the world

In some ways [being black male] made me more flexible and appreciative of differences...in other ways it makes me more appreciative of what my values are, and even more firmer in my blackness as a person...as a black male I can transcend the differences a lot better than before. I am much more comfortable and understand what blackness is and is not. As a matter of fact it's a very open sort of thing.

I never really though about that [being a black male]. I always concentrate on being a man of God....if I really didn't have the spiritual part of it...then probably other factors would probably come into play, the racism, the sexism, the slavery, all of those things are apparent...because of the spiritual part which is in front of me, those things don't matter.

Being in social work probably has influence me more as a black man than I have influenced social work. I come from a very calm background where I didn't know how to express myself. I've learned to identify how I feel and what I think, and I've learned how to express that. So I think that my training has had more of an influence on me than me as a black male on it.

Lived Time

The theme of lived time refers to "subjective time" as opposed to clock or "objective time" This existential theme addresses the temporal dimension of one's experience. For this study, lived time was understood as one's professional history as an African American social worker, and one's personal history as an African American male. This study examined how the themes embedded in these two "temporal" experiences converged and shaped a sense of meaning derived from carrying out the task of cross-racial supervision. The participants spoke of how their early childhood experiences, the social political climate of their childhood, adolescent and young adulthood years, along with their pre-professional and pre-supervisory experiences in cross-racial supervision, influenced their supervisory experiences in cross-racial supervision. As they spoke of these experiences, two patterns emerged: *Having an Historical Consciousness* and, *Being Black in a White World*.

Having an Historical Consciousness: Living out the Past

This pattern emerged as the participants reflected on the influences that lead them to chose social work as a profession. They described early experiences in their family of origin, along with their exposure to the sociopolitical

climate of their young adult years. The intersection of
these two experiences were formative influences in
developing an orientation to human services. Their role
position within the family, their birth order and family
responsibilities engendered in them a sense of self, a sense
of caring and a sense of social responsibility. For some of
the participants, their witnessing and/or participation in
key historical movements formed a historical consciousness
which gave meaning to their current experiences as social
workers and as supervisors. Their professional lives were,
in many aspects a reenactment and a reflection of the
convergence of family experiences with the sociopolitical
climate of their pre-professional life. For these
participants, their personal history was not a memory for
quiet reflection. They recognized and acknowledged that
their personal history shaped how they functioned as
supervisors, especially in cross-racial situations.

*Things that I didn't learn from work or school some of the
basic things I learned at home, `respect'. It was important
to my dad to have a `good name', because it can take you
places. Growing up in the South in the 40's and 50's when it
was important that you worked hard than your white
counterparts...It was the family, extended family, mentors
and teacher who had great influences on my life...My dad
always said `get to know the lay of the land before you move
forward.'*

*I was the oldest child coming up in my family, and I had two
sibling younger than me. It was instilled in me that I
should help out when my mother and father were not there. So
I was kind of a little second parent, social worker whoever
to my brother and sisters. And my parents were in church and
I was involved in the church and got a lot of helping kind
of relationships that I did in the church. So when I was*

young, I guess it was instilled in me to help folks. I always kind of got a good feeling for helping folks, even younger.

My interest in social work started during the protest movement what Saul Alinsky was leading a lot of protest, and I thought he was a social worker.

It's five of us, I"m the oldest male. I have a sister older than me. [My parents said] "hold it You're the oldest son. There are thing you need to be providing for the others in terms of teaching them and protecting them...that kind of helped me once I went into clinical work. It was like a natural progression based on my personal experiences to become a supervisor to carry that on.

I grew up in the 50's and 60's so the black power movement was in full bloom, and so looking to change things, and improve things was right up how I was thinking where I grew up.

Being Black in a White World

The participants described how early experiences in a cross- racial situations and settings clearly shaped their general attitudes about current cross-racial interactions. These early experiences later influenced their interactions with, and understanding of white supervisees in cross-racial supervision. Those who reported early experiences with white people in childhood or adolescence, did not necessarily express a greater degree of comfort in cross-racial situations. But they did express a greater degree of understanding the white worldview. They further articulated greater ease in coping with some of the difficulties in managing racial conflict and racial confrontations in cross racial supervisory relationships. Prior experiences in cross-racial supervision as a supervisee was also

experienced as having an impact on the participant's

management of cross-racial supervision as a supervisor.

While positive earlier experiences were reported, negative

experiences were describe as more significant in that the

participants did not want to repeat the non-affirming

behaviors they experienced as a supervisee.

*Being a black male in an all white prep school [I was]
treated in certain ways. People assumed you are not very
bright...teachers ignoring your questions or suggestions...I
don't really care whether they [white males] like that part
or not [the use of power in supervision]. That's simply how
it is. So deal with it. I don't feel uncomfortable around
white males. I know some friends who if in the room with a
bunch of white males would feel uncomfortable in that
situation. Based upon my early school situation, I don't.*

*Having had people [white] not trust my skills [as a
supervisee] has caused me to trust other people's skills
and ability and respect them.*

*My life has been interracial so I think it had a very early
impact on the fact of being a kid going to the hospital at
five years old and stay for eight months and six months,
staying for a year and never having any black professionals
around. So all the staff didn't even have a black janitor
around...your parents could only visit you on Sunday for
two hours. So I learned very early the old boy's game and
how to fit in and begin to blend in....So what I'm saying is
I learned early in life to survive and know some of the
rules of the white world, so I learned to use that knowledge
with certain white supervisors.*

Lived Relationships

The theme of lived relations gives attention to the

interpersonal space that one shares with another. It is in

the elemental sense, the experience of the "other" within

the landscape. Yet this existential theme goes beyond the

experience of the other, but implies the dimension of a
relationship with the other, and how these relationships are
negotiated from the perspective of personal or collective
meaning structures. Implicit in this theme is a self
reflective process in which one gives attention to how one
perceives, understands, and projects oneself in the context
of relationships. This give the landscape a social or
communal dimension.

This study addressed the relational dimension or theme
as it explored the "relationship of difference" within the
cross-racial supervisory relationships. In this study, lived
relationships were shaped by style, gender, power and the
supervisory working alliance. The structure of "lived
relationship" or the relational dance between the supervisor
and supervisee was the key focus of this study. The
existential dimensions of spatially, corporeality, and
temporality achieved their full significance within the
milieu of the relationship between the supervisor and
supervisee. The reported critical incidents unpacked their
cross-racial supervisory experience and grounded their
experience in actual encounters. The patterns that
constituted the structure of lived relationships were, *Style
as a Mode of Being-With, Negotiating Race and Understanding
Gender*, and *Obtaining and Maintaining Power*.

Style as a Mode of "Being-With" the Other

The participants described their preferred clinical
supervisory style in cross-racial supervision as "laissez
faire", "laid back", "collaborative" or in other supervisee-
centered terms. This style was informed by prior experiences
with white people in professional and none professional
situations. These prior experiences represented hierarchical
relationships in which the participants felt that
supervisory power was abused, initiative was squelched, and
other oppressive qualities were evident. The participants
did not want to repeat those experiences with their
supervisees. The replication of these experiences obviously
was not conducive to a supervisory working alliance. To
facilitate the supervisory relationship, there was an
openness to mentor the supervisee. The supervisory
relationship was also experienced as means to develop cross-
racial sensitivity.

One of the dimensions they expressed as key to their
style was the role of teaching. The participants saw it as
quite appropriate that they use the supervisory relationship
to facilitate increased cultural sensitivity and competence
in their supervisee. They predominately used didactic
methods, as well as direct demonstration of culturally
appropriate clinical skills. They extended this effort on an
organizational level when appropriate or when deemed

necessary. On an organizational level they used modeling,
direct teaching, advocacy, or the development of in-service
programs. While they were concerned about teaching, they
used the supervisory relationship as a medium to impact and
change racial bias in their supervisee.

The supervisory relationship was an experience of an
existential encounter. It had a dialogical element in which
there was the effort to connect on a human level, a level
which transcended the racial difference.

*I would probably say, laissez faire, slash, authoritarian.
And I say that because I know they are kind of opposite. I
say that because the way I supervise is contingent on what's
going on a the time.*

*I don't see myself as kind of like a policeman for my
staff...I see myself as sort of a sounding board, and as a
point of focus to refocus them on this is what we are trying
to do - let's work together to see how we are going to get
there.*

*I've attempted at all times to respect whomever I supervised
in order to get respect from them.*

*There has been one thing I've continually had to do around
here is having them understand African Americans*

*I saw supervision as a aspect of teaching. [I] also saw it s
a mentorship role.*

*It's calling the issue to the table and validating another
persons experience. This is critical for me to be able to
manage those kinds of things [cross racial clinical and
supervisory issues].*

*What healed the relationship [cross racial] was the fact
that we took time to get together to know each other on a
human level.*

*While you are here you are expected to treat everybody the
same. I don't want black treating whites any different
because they can't work with them because they dislike them.*

*What ever their philosophy is about [race] I think
supervision is an opportunity to have an intimate relation
with a black person.*

*I think it [style] is one of collaboration, sharing what
I've experienced and giving the workers a fair shake.*

Negotiating Race and Understanding Gender

The research focus was to examine the participant's
experience with white males in cross-racial supervision. As
they were allowed to reflect upon their experiences, the
participants would enter into a conversation regarding the
experienced differences in supervising white females. The
constitutive theme of negotiating race and understanding
gender issues took on unique experiential qualities
depending on the race and gender of the supervisee. The
following discussion will address first the experiences with
white males, and then with white females. The pattern
demonstrated that regardless of the nature of the
supervisory relationship, the factor of race was for the
participants, ever present.

*Every supervisee will always acknowledge on some level that
they've got a black friend or they've worked with a black
person or they believe all people are equal. People say
just the subtle things that make you never forget that race
does matter.*

The White Male Supervisee.

The experience in supervising white males was limited
as compared to supervising white females. The participants

descriptions and views about white males was that they are competition oriented, have a sense of socially sanctioned entitlement and privilege, and do not hesitate to use "raw naked power" to achieve his goal. Yet in the context of the actual supervisory relationships, the participants experienced little difficulty in working with the white male supervisee. For every critical incident describing a problematic relationship with a white male, the participants either described satisfactory problem resolution, or presented another critical incident in which they had a satisfactory working alliance with a white male supervisee.

Many of the participants described a mentoring role as a dimension of their supervisory relationship with white males. In addition to instrumental career support the participants described providing psychosocial support. Role modeling, friendships and affirmations were aspects of this psychological support. There was a level of intimacy and emotional attachment in those instances. One unique element of these mentoring relationships was that the participants used mentoring as a means of teaching the supervisee about cultural sensitivity.

The [white male worker] had prior experiences with white females, one assertive and one not assertive, and I think his having to be confronted by me being black may have not been what he thought would happen. As time went on we were able to relate quite openly. I think he was more comfortable bringing some things to me that he would have obviously to a female. [What brought about the change], I think consistency. He understood I could confront not negatively,

critical yet non threatening.

There are areas in which men can bond regardless of racial make-up which can give you an opportunity to establish a common ground which is not racially dependent.

To see him grow and develop that trust and he would bring things to me and we really got into the essence and art of doing work as opposed to just meeting standards. It was a growth experience for me based upon the whole issue of defining that mentorship connection with him. He was always interested in that particular client's culture and seeing if his cultural influences had anything to do with the kind of approaches we should use. We made a very powerful connection, because we ended up doing a fair about of male bonding.

I took him along so that he could get some ideas of how I was, maybe learn, taking a systematic look at racism and how it impacts on clients from a cultural perspective. About three month later I found out that he was telling people I was the biggest racist ever know in his life. I talked to him and he denied it. It was rather difficult for him to have a strong black male to supervise him. I think that was the issue.

I can put all white males in a category, but I can look at the differences among white males as well as I can look at the differences between people. [Referring to a critical incident] it never got openly racial, the white man, black man sort of thing. I think some of what was [occurring] was what my values were to some degree versus what this person's values were. I've seen that they [clinically trained white professionals] will look at some of the issues being characteristic of shortcoming of the individual as opposed to some of the larger system dynamic. They would immediately look at people a certain way. That's not where I'm coming from.

There have been those relationships where I've been able to remove the barrier, that "we are two men and if you have some issues, you can bring them directly to me". That type of relationship works better.

My supervisor as a white female and as a white female was probably more threaten by him [white male supervisee] than she was by me. And therefore put me in there as a buffer, to keep him for getting up there and causing her some problems.

I can look at three cases where they assumed more authority and we stopped and said no. In another situation the white male supervisee was good at what he did and there was no

threat or fear of threat. We worked together quite well. I helped him every way I knew how. He was very ethical in what he was doing. He was an exception.

The White Female Supervisee.

Most of the black male supervisory experience in cross racial relationships was with white females. Experiences in cross-racial and cross gender supervision brought about for some participants a heighten sense of gender politics. Many experienced the interaction with white female supervisee as having elements of both cross-racial **and** cross-gender issues. For those participants who found the supervisory relationship with females problematic, the experience was that gender difference heightened the racial differences, or that racial difference heightened the gender differences.

For example, the participants described what they experienced as gender differences women's response to criticism and evaluations from the supervisor. When these issues came to the fore, there was experienced tension with regard to potential concerns around the participant being charged with sexual harassment, or the sexualization of the supervisory relationship. Such incidents brought about concerns ranging from caution to a sense of ongoing fear of being perceived as not maintaining appropriate, professional boundaries. The concerns were seen by some of the participants as reflecting society's continued, yet not so covert, ambivalence about black male and white female relationships. For some of the participants this ambivalence

structured their experience in establishing a supervisory

alliance with white female supervisee.

Being a black male, I always felt a certain liability in situations, particularly with white females. Black males in particular are a lot more vulnerable in a lot of situations particularly in the sexual arena.

I don't think I've had much of a conflict supervising white males. I've had white females who have challenged me and bottom line, I've had to throw my weight around and demonstrate to them that I'm their supervisor.

Being in social work and family therapy, I've encountered a lot of women who have challenged some of my sexism. It has made me become more balanced in my view of gender.

I think a lot about this sexual harassment stuff or giving a compliment to a [white female], where I can do it to a black female would understand...if I do it to white females and always knowing especially I guess, I've always been aware of who I am in terms of my race.

With white females it is much harder. Everything can go fine until something happens when you have to correct them or give some criticism or reprimand or something like that.

Being a black male you have to document more because the females can hold a grudge against one longer.

With white females that's totally different. I had one where she wouldn't come into the room with me in terms of supervision because she thought I was going to rape her or something.

I may be a bit more careful in dealing with females, but essentially I don't think there is a lot of difference in terms of males and females.

I've had a lot more significant issue with females that with males.

Obtaining and Maintaining Power

For the participants, the dynamic of power pervaded and

structured their supervisory relationships. This was

especially apparent as they reflected on their relationship with white males. Given the belief that white males naturally seek power and authority, the participants were very aware of the dynamics of power in supervising white men.

In some of the critical incidents the participants reported experiences when there was a perceived challenge to their authority or positional power. The participants did not "rush to judgment" concluding that all conflict in cross-racial supervisory relationships are overtly racially based. They did express caution about reacting to subtle forms of prejudiced behaviors. When this occurred, they attempted to skillfully manage this behavior by letting the white supervisee know what was and was not acceptable.

Modification of their preferred style occurred in situations involving conflict between the participants and their white supervisee. In these situations a more "autocratic" style was employed, with a clear exercise of managerial power and authority. In these conflict situations, the participants expressed the need to be clearer and specific about job expectations and role relationships. In other words, the participants felt the need to clarify with the white supervisee, "who is in charge".

The participants expressed reluctant about the use of managerial power and positional authority because of their

prior experiences of being on the receiving end of the power spectrum in cross racial situations. Based on prior experiences as supervisees, the participants were sensitive to not mistreating their supervisee the way they as black men were mistreated as supervisees in cross racial supervision.

The participants saw the use of knowledge or expert power as more important than the use of managerial authority or positional power. Status and power in the supervisory relationship for the participants was grounded in knowledge. For the participants, knowledge took on the dimension of challenging the myth of black intellectual inferiority. Also the display of knowledge was experiences as leveling the status and power differential between the white supervisee (especially white males) and the black male supervisor. For the participants, expert knowledge decentered the white male's socially determined position of power. Further, as one participant articulated, within the historical legacy of African Americans, the acquisition of knowledge is the primary tool for achieving social equality, personal and professional growth. For some of the participant's the pursuit of knowledge took a life of its own. They articulated a joy in the pursuit of knowledge for the sheer pleasure.

I have an easier road in supervising whites and white males because I have the University of ... behind my name and because of the academic reputation of the place. It causes

them to take a step backwards. When they first meet me and see where I come from with my degree it gives me a leg up in my position with them.

I know that raw exhibitionist power is what gets a lot of attention of white males so early on you have to make an example that this is my sphere of power.

I am clinically very arrogant and I know that. And I will hold my own and have held my own with anyone here in this agency. I overwhelm them with clinical knowledge and then the relationship part comes second.

We may be fine, but don't mess around in my sphere of power. It's mine. This is the area I supervise you on. I try to make clear, unambiguous as I can that I'm the supervisor, and if you cannot handle that, somebody has got to go.

I thought it was necessary to train him to understand that authority has its place, that I am in charge. If he finds himself working under a black male again, at least he will have some frame of reference to know were to go from here.

Problems that happen in cross-racial relationships are not the problem of one person.

Because there are racial differences doesn't mean there will be issues. I've had African American staff who have disliked me more that white staff. Don't come to a cross-racial relationship with preconceived notions. If you expect something to happen in the area of race, it is going to happen.

A "Negative Case": The Multiracial Supervisor

One of the interviews for this study provided a picture of a participant, Nell, whose experiences in many ways mirrored and amplified the experiences of the other participants, yet whose personal experience provided a unique perspective on the phenomena of cross-racial supervision. The uniqueness of his experience was not that he presented a opposite perspective from the others. Rather,

his experiences as a "multiracial" male allowed him to view
cross-racial relationships through a slightly different
lens. His "lens" allowed him to both confirm the
experiences of the other participants, and to expand upon
those experiences from a biracial perspective. He indicated
agreement on the findings as a part of the group check
validation procedures with one caveat.

When compared to the other participants he viewed race
as playing a more pervasive role in all relationships.
Ironically as a biracial male, his sense of lived space,
body, time and relationships were "colored" by race more
than the other participants. Race was an ever present
reality for him.

In his interview, he defined his subjective culture as
"multiracial" but saw his social racial classification as
African American and he viewed himself as a black male.
However he viewed his life experiences as having been shaped
by racism, colorism, and social attitudes toward interracial
relationships.

*Anyway I have felt a lot of racism throughout my life. And
then the added thing is the colorism problem among
blackpeople.*

His childhood and family experiences, like the other
participants, were formative in his career choice, and value
orientation.

*My dad was black and my mother is white. And when my dad
died I was 8, and at that time, there were four kids in the
family. We were doing OK while my father was living. But,*

*after he died, within a year we were on welfare, were we
stayed for a number of years. And I had a number of
experiences with the welfare department that were quite
negative for me and my family. And I felt insulted and
humiliated by the way they treated my mother and us. So
interestingly enough, later on I decided to become a social
worker to, in my fantasy, to humanize social work.*

As he elaborated on these early experiences, he saw much of

what happened to his family in the social service systems

as being related to social attitudes toward their biracial

composition.

His life experience have been one of having to justify

or having someone to validate his racial being. Having to

negotiate his image in various context has had psychological

ramifications.

*I went to Chicago one time for a black power movement
meeting and they wouldn't let me in saying 'we don't let
white people in here'. Then I had a black friend to validate
me, `Oh no, he's a brother, he's alright'. I resent that.
No, I want to do it on my own. I don't want someone to have
to validate me type thing. So obviously, I've strong
feelings about that.*

As he engaged in interpersonal relationships, he has had to

negotiate his image, and self presentation depending upon

the racial composition of that relationship.

*I think because we are in such a segregated society, that to
me blacks and whites tend not to like each other or trust
each other, and for sure don't know each other. So that in
not knowing each other keeps all the other stuff going on.
And people saying to me, say from the white perspective"
don't talk black and don't act black and then I will feel
more comfortable". In other words deny your black father,
deny yourself and then "I will have you for a friend". Or
from the black perspective, "make believe you don't have a
white mother, don't do anything or act in a way that sounds
white and then I will take you on as a friend." Again to me
that's emotional suicide for me.*

Questions about his competence and skills, unlike the other

participants, were based upon his multiracial identity.

There are some people who think I got my degree...became a
supervisor because I was black or because I was light
skinned with curly hair. Not because of my merit, not
because I worked hard as hell, not because I do something
well. One white male supervisee said, I guess he was
stunned that I read as much as I do. He said "when do you
read". [It was as if] there must be something going on
devious, because how could you read more that me cause I'm
white. Another white male supervisee said "are you for
affirmative action". "I said no but you mamma is and your
dad is". There has always been affirmative action. Just
recently they have included black males, and latino male and
really white women.

Because of his experiences as a multiracial/black male, he

saw himself as being quite open and comfortable in to

discussing race in cross-racial supervision. In fact, as

reflected in the above excerpt, his mode of discussing race

was often a direct confrontation of the issue.

Seeing racism as a disease, his challenge has been

confront it in all dimensions of his personal and

professional life. He describes racial world view as:

I'm into inclusion, not exclusion, and to be...it's
interesting looking at reality, and working in the field of
psychiatry with people who are going through psychosis. To
me it is like I'm dealing with people who are racially
psychotic.

His unique perspective as a "multiracial person" and the

meaning he derived from that experience allowed him to be

open, direct, and at time confrontational around racial

issues. His experiences, while not "negative" in

challenging the findings, does highlight the dimensions of

race in relationships generally and supervisory

relationships in particular.

It is easy to talk with you because you look like part of my family. It is also easy to talk with a white because they look like part of my family. But a lot of people would not understand it for it is not a part of their experience.

Overview of Findings

Haber (1995) statement provides a succinct overview of

the findings in this study. He states:

"Optimally, the self and the role of the professional can

coexist in an acknowledged, functional, creative and

respectful union. Thus, the storehouse of the self's

professional and personal experiences and relationships offer

valuable consultative recommendations to the professional

role. The self generates information and images; the role

decides whether and how to use the information" (21).

Examining the experiences of these men in both their

personal and professional lives does demonstrate that their

lived experiences as African American men did inform their

professional roles as supervisors.

As these men reported their experiences, memories, and

images of being an African American male, we could see how

these experiences shaped and informed how they conducted the

tasks of supervision. It was also apparent that a recursive

relationship existed between the individual participant's

subjective experiences as an African American male, and his

subjective experiences in the role of supervisor. These participants brought to the cross-racial supervisory relationship past experiences, assumptions, and a sense of identity as an African American male. These experiences shaped how they presented themselves in the supervisory relationship. It also appeared that their role as a supervisor in a cross-racial supervisory relationship shaped, changed and influenced their experience of self as an African American male.

These findings also suggested that race was not the only or primary factor in a cross-racial supervisory relationship. There were supervisory issues that pertained to race, and the participants did indicate how race did shape in many instances what they did in supervision. This study also suggested that while race may matter, race *and* gender may matter more.

The findings also suggest that racial factors in cross-racial supervision may facilitate cross-racial understanding and greater sensitivity to cultural and racial differences. This reframes racial differences from being a barrier or a constraint in cross-racial supervision. Race may matter in cross-racial supervision. But a more important question is in what ways does race matter?

CHAPTER V

DISCUSSION OF FINDINGS

Thus far this study has attempted to reveal the personal and common meanings embedded in the experience of African American male clinical social work supervisors in cross racial clinical supervision. Using the method of phenomenological analysis, this study has attempted to uncover those existential themes that organize and structure the experiences of the participants. In this process, essential meanings of the experience were abstracted from the words of the participants in order to derive an understanding of the lived experiences of the participants. The next stage in this analysis is understanding and interpreting these experiences from a conceptual or heuristic perspective. In this chapter there will be a brief review of the findings followed by a heuristic interpretation of those findings.

This stage of phenomenological understanding is suggested by Parse (1990), as it moves the analysis from an understanding of lived experience to a conceptual interpretation of the experience. At this level, a conceptual interpretation can provide new knowledge and an expanded understanding of the experience. This step helps to ground the phenomenological findings into broader

theoretical frameworks. Further, a conceptual understanding of the experiences has the potential of illuminating the meaning and significance of the phenomenological themes.

From this base, the findings in this study will be discussed in terms of their implications for the development of culturally sensitive clinical supervision research, theory, and practice from a social work perspective. The limitations of this study will then be addressed. The chapter will then conclude with some personal reflections.

Summary of Findings

A description of the lived experience of the participants was derived by first reviewing all the interviews to delineate basic thematic clusters. Table 2. outlines the thematic clusters.

TABLE 2
Thematic Clusters

Social Work as an Expression of Personal Values
Family of Origin Experiences as Foundation
Sociohistorical Influences
Support for Professional Growth
Supervisory Style in Cross-Cultural Relationships
Being the Only Black
Managing the Image
Creating the Culturally Sensitive Climate
Knowledge as Power
Understanding the White Perspective
Managing the Cross-Racial Supervisory Alliance
Establishing the Supervisory Alliance with White Males
Mentoring White Males
Establishing the Supervisory Alliance with White Females
Impact of Social Work Education
Maturity in Racial Attitudes
Organizational Stress, Threat, Survival

The next step was to examine the five research questions from the perspective of the descriptive themes. These clusters were then analyzed to discern those constitutive patterns or meta-themes which appeared to describe how the experience was structured. These meta-themes were then woven into the existential dimension of lived space, lived body, lived time, and lived relationships. These patterns are presented in table 3.

TABLE 3
CONSTITUTIVE PATTERNS

SPATIALITY	CORPOREALITY	TEMPORALITY	RELATIONALITY

To be Visible Yet Vulnerable
Managing Multiple Identities
Developing a Transcendent Perspective
Having a Historical Consciousness
Being Black in a White World
Style as a Mode of Being With
Negotiating Race, Understanding Gender
Obtaining and Maintaining Power

Heuristic Interpretation

Role Stress and Coping

In reviewing both the themes and patterns it was clear that the experiences described by the participants were complex. These experiences could not be grasped within a singular description or theme. There were multiple themes and multiple dimensions to their experiences. These themes,

though emerging from the specific experiences of African American males in supervision, are reflective of some of the life themes and developmental issues which are a part of the experiences of all African American men. Crawley and Freeman (1993) list distinctive developmental issues and tasks that face the African American male. These include but are not limited to the need to:

1. Refine an healthy identity which transforms and/or transcends societal messages of inferiority, pathology and deviance based on color, race and/or culture;

2. Strengthen skills for negotiating bicultural and multiracial environments;

3. Engage in struggles against social injustice; and

4. Manage and transform experiences of social injustices and societal inconsistencies based on race/color.

In this study there was the further need for the participants to develop and implement professional and supervisory skills that would enhance their ability to survive and negotiate the multicultural, and cross-racial environment of the social work profession.

The men in this study did attempt to construct healthy personal and professional identities which challenged, transformed, and transcended the negative representations of the black male. They further sought to strengthen their

skills in managing the multiracial environment of professional social work, and the cross-racial environment of cross-racial supervision. The findings demonstrated that their personal and professional histories were marked by a continued struggle against social injustice, within their agencies, within the profession and within society at large.

These findings can further be understood within the theoretical framework proposed by Bowman (1989). In his *role strain and adaptation model*, he proposed that the black male experience be examined in terms of: (1) the objective difficulties or subjective reactions black men face as they engage in valued social roles; (2) the adaptive coping responses; and (3) how ethnic resources reduce vulnerability and produce adaptive coping with oppressive role barriers. In this study we see some of the difficulties these men encountered in the role of supervisor, and how they coped with and adapted to issues of race within that role.

The coping strategies the participants used were consistent with those found in the study of Dickens and Dickens (1991). When Dickens and Dickens examined the necessary attitudes and job skills black managers needed to survive in corporate America, they found that black managers must: (1) be aware of their own blackness and how that blackness impacts the existing conditions in the white corporations; (2) develop a protective hesitation and cultural paranoia and; (3) learn and accept that for them,

making mistakes or failing is not an option. To be successful, Dickens and Dickens found that the black manager must learn how to manage racism and conflict through the use of well developed interpersonal-behavioral skills. The black male manager has to further use strategy more than whites to compensate for the deficit image he is cast in. These attitudes and job skills were a part of the study participants' repertoire for coping with the role of supervisor in cross-racial supervision.

Race and Supervision

The finding in this study support the findings of McRoy, Freeman, Logan and Blackmon (1986). Their study examined the racial and power dynamics in cross-racial field supervisory relationships. Their hypothesis was that race negatively affects the supervisory relationship. The result of that study was that "cross-cultural field supervision, although desirable is potentially problematic" (55). What was key in their study was that while issues and problems were cited in terms of what *could* occur, there were few actual problems. Further more, when those issues were addressed within supervision, there were favorable outcomes.

The participants in this present study did in fact cite potential problems in cross-racial supervision. As the critical incidents indicated, the actual experiences in

supervision revealed that problems in cross-racial relationships were not all due to racial differences. The findings suggested that gender, value differences, maturity of the supervisor and other factors either singularly or in interaction with race impacted the dynamics of the relationship.

As suggested by Peterson (1991), attention to the cultural and racial context of supervision did cause each participant to continually examine his personal beliefs about diversity. They were also motivated to promote cultural sensitivity and diversity on an organizational level. This was done to insure that cross-cultural supervisory relationships was reinforced on an organizational level. This strategy also reflected problems with race and racism within the organizational setting.

Existential Dimensions of The Black Male Experience

Within the constitutive patterns key existential concerns emerged. These concerns were not stated as such but were implicit in the participants' descriptive narratives. The patterns revealed that these men struggled with the issues of identity, vulnerability, relationships, limitations, marginality, creativity, and freedom. Within these struggles were implicit questions such as: what is the meaning of being an African-American; what constitutes the

interior and exterior of the lived experiences for African Americans; how does one negotiate a sense of personal self and self identity; and how does one establish a sense of authentic being in multiple lifeworlds? These questions reflect concerns of how these men experienced their unique sense of "self" in their interactions with the professional world/discourse of social work. These concerns are profoundly existential. Gordan (1997) a contemporary African American academic philosopher views the black experience as containing key existential concerns. Issues such as freedom, anguish, responsibility, embodied agency, sociality, and liberation all fall within the purview of an existential analysis. These were some of the concerns expressed implicitly by the participants.

Schneider and May (1995) describe the existential dimensions of the human experience as:

1. Being suspended between freedom and limitation. Freedom is characterized by will, creativity, and expansiveness; limitation is signified by natural social restraints, vulnerability, and death;

2. Dread of freedom or limitation (usually due to past trauma) promotes dysfunctions or extreme counterreactions to either polarity (e.g. oppressiveness or impulsivity); and

3. Confrontation with or integration of the polarities promote a more vibrant, invigorating life-design. This

life design is exemplified by increase sensitivity, flexibility and choice.

These participants were suspended between the freedom of self expression and the limitations of oppressive stereotypical representations of themselves and of black men. They struggled to confront or integrate the polarities of this experience without succumbing to the debilitating, oppressive restraint of those negative representations. As the findings revealed, being highly "visibility" as the first or only black male within the organizational landscape exposed the participants to the experience of "vulnerability". Therein was an existential dilemma. Where they willing to risk visibility as a black professional with skills and talents, by paying the price of vulnerability as a black person? Was the "visibility" they sought or experienced, merely a variation of "invisibility", in that the recognition they received did not acknowledge their "wider self"? This was their struggle.

They strove to create a supervisory context which allowed them to achieve a sense of identity and self which both acknowledged their "blackness" and freed them of racism and prejudice. Their story demonstrated that racial identity is multiple and complex, and no singular or "essentialistic" designation can capture the essence of the "black" experience" (hooks 1995, Mana 1995, West 1994). The lived experiences of African-Americans is "complex and multiple"

(West 1994), and theories about the black experience must
attend to the multiple ways of knowing that are descriptive
of the black experience in contemporary American society.
These men's stories were testaments to complexity.

Implications

Research Implications

Fukuyama (1994) states that: "Although the counseling
literature is clear that counselors need to understand and
respect cultural differences with clients, the supervision
literature has yet to identify the salient issues that arise
in cross-cultural supervision pairs. Given the infancy
stage of research in this area, phenomenological approaches
that elicit relevant supervision issues are warranted"
(142). This present study addresses some of those issues.

This study is limited to only one participant in the
cross-racial supervisory dyad. Thus there are multiple
dimensions of the cross-racial supervisory relationship
which are left unexamined. Questions for further study could
emerge from examining the experiences of the other
participants in cross-racial supervision. In these studies,
the racial and gender composition of the dyad could vary.
These additional qualitative studies could give a richer and
fuller picture of the dynamics of cross-racial social work

supervision.

The findings suggest other areas for potential research investigation and hypothesis testing. As stated earlier, this study is limited by its focus on only the supervisor's experience in the supervisory relationship. Additional studies could examine to what extent are the supervisor's and supervisee's experiences similar or dissimilar. Further studies could also explore whether the supervisor's race and/or gender affect how the supervisor is perceived by the white supervisee.

Such a research focus would begin to address the interactive effects in cross-racial supervision. For example, the participants described a preferred style of supervision. Yet it is noted that many of the participant's narratives reflected the use of a different style to manage problematic interactions between the supervisor and supervisee. This raises the question regarding what were the relationship variables that influenced the difference between the preferred style of supervision and the actual style? More specifically, does the supervisor's and/or supervisee's race alone, or in interaction with gender, supervisory style and experience level, influence problem solving strategies and/or the supervisory working alliance. These are potential research questions for further exploration.

With race as an independent variable, there are a

number of other dependent variables suggested for
examination in further research. These variables are:
supervisor/supervisee satisfaction with supervision;
supervisor/supervisee role expectation; interpersonal
influence; use and type of supervisory power; and
supervisor/supervisee goal expectation and goal achievement.
Another area of study, which will be examined further, is
the influence of the organizational variable on cross-racial
supervision.

Supervisory Practice Implications

One of the assumptions in cross-racial supervisory
theory and practice is that the supervisor represents the
"majority culture" and the supervisee is of the "minority
culture". This is also the assumption in cross-cultural
clinical social work theory and practice. Base on these
assumptions, the focus of theory and education has been to
sensitized the majority to the culturally different. Little
attention is given to how they as people of color negotiate
cross-cultural issues. This study suggest that attention
should be giving to the concerns of "minority" professionals
in their various interactions with "majority" peers and
clients. The thematic clusters (Table 2), contain topical
issues for clinical supervisory training. For example, the
dynamics of power, gender, and the impact on the supervisory

working alliance become potential topics for the supervisory training of minority supervisors.

Many of the participants did credit their social work training and experience for enhancing their appreciation for cultural diversity within the confines of the supervisory relationship. There was still some concern that social work training failed to prepare them as people of color, to work in cross-racial environments. This study suggest that educational efforts and practice theory should begin to address the concerns of the "minority" working in hierarchical relationships with the "majority".

Organizational Implications

This study suggest that human service organizations must embrace a mind-set that not only promotes diversity but also supports minority supervisors and managers who manage a diverse staff. One of the thematic clusters "organizational stress, threat, and survival" implies that the organizational climate is a important variable in cross-racial supervision. The participants in this study reported more concerns and reactions around negotiating racial difference within the landscape of the organization than within the cross-racial supervisory relationship. To this end, one of the implications of this study is that human service organizations must validate the experiences of

"minority" supervisors. More importantly, human service organizations must truly become multicultural and provide training in multicultural supervision and management. There is the need to increase and enhance skills in multicultural supervision and management. Such training would allow the opportunity for supervisors and managers to discuss their concerns as multicultural managers. A diverse supervisory and managerial group can bring different experiences, different skills, and different perspectives to the table. Such a training format would promote discussion of how majority supervisors manage diversity. More importantly it would also be a venue where there could be legitimate discussion of how minority supervisors manage diversity. This would give "voice" and visibility to the experiences of the minority supervisor.

Finally, another factor for consideration is the recruitment and retention of minority clinical supervisors. This is not only an organizational issue but a professional concern. The relatively small number of minority clinical social work supervisors, especially black males, became woefully apparent in the efforts to recruit the sample for this study.

Initially it was thought that gathering a sample would not be difficult. Yet before an adequate sample could be obtained discussions were held with potential participants in five major metropolitan areas. It was found that there

are not as many graduate trained black male clinical social
workers as initially assumed. There are even fewer licensed
black male social worker who do clinical supervision, and/or
who supervise in a cross-racial context.

Such a paucity of black male clinical social workers in
general, and clinically trained supervisors in particular
raises a range of questions for further study. One
participant stated that most black males social workers are
"pushed" into an administrative track before they can
develop sound clinical skills. Another participant
intimated that clinical practice is less valued in the
profession, and thus less attractive to black males who are
very sensitive of how they are perceived. Further
examination of such perceptions is warranted.

Theoretical Implications

The previous discussion suggests that an existential-
phenomenological perspective has the potential to facilitate
an in-depth examination, thus a more systematic
understanding of the complex dynamics of the African
American experience. The experience of the participants
revolved around the orb of what could be considered as a
"black experience". But the findings cannot be interpreted
as depicting "the" black experience.

This study suggest that to understand the black

experience is to engage in a critique of essentialism which challenges notions of universality and static over-determined "black" identity, or the "black" experience. Such an approach allows for a broadened definition of "blackness" and other ethnic experiences that do not seem to fit into the framework of theoretical constructs that denote certain essentialist notions of the black experience. This would include such factors as gender, sexual orientation, and class status. Such theoretical constructs should be incorporated in developing cross-cultural clinical and supervisory theory for social work practice.

Limitations of the Study

A limitation of this descriptive study is that is limited to a small snowball sample of African American male social worker who are, or who have been, engaged in clinical supervision. The results of this study are limited to this sample and cannot be generalized to other non-white supervisors either male or female. Another limitation is that the focus is primarily on only one participant in the dyadic supervisory interaction and his experiences within the context of that interaction. Thus the findings cannot comprehensively be descriptive of the relationship or the interaction between the supervisor or the supervisee. They can only speak to one participant's relational experiences,

and the personal meaning system he employs to interpret that experience.

The hermeneutic interview method used in this study seeks to elicit the participant's present and past experiences in cross-racial supervision. Much of the interview drew upon recollected experiences and feelings which were subject to mediation by present experiences, and the presence of the interviewer. This can be viewed as limiting the data to the realm of the participant's subjectivity. While the hermeneutic data analysis can identify common themes embedded in the research participant's narratives of their experiences, the generalizibility to other African American social workers is limited.

Further, the hermeneutic phenomenological method does not attempt to validate the "reality" of the participant's information. The phenomenological interview and the critical incident method is not used because they yield data describing reality. Rather these methods elicit data on how individuals make sense of their own lives and the lives of those with whom they interact (Young and Friesen, 1990). The interpretation of the data is considered valid if it accurately represents the participant's perceptions of their experiences. A fuller understanding of the cross-racial supervisory relationship would have to include a more detailed delineation of those salient themes which emerge

from the supervisee's interpretation of their experiences and a comparison of those themes with the those of the supervisor's.

Personal Reflections

Topics are chosen for research for a variety of reasons. One reason may be due to an intellectual curiosity or academic interest in a particular subject. Another reason may be that one becomes motivated to render intelligible a particular phenomena. Through the disciplined process of analysis, a particular question, experience, or interest may begin to unfold to reveal the salient factors which are constitutive of the particular phenomena under study. The goal of such an analysis is to contribute to an understanding of the subject under question. What is often not examined though is the impact of the research process on the researcher. It is the personal impact that this research had on me that I would like to share at this point. Sharing my personal reflections is a fitting closure to this research effort.

One of the requirements in conducting phenomenologically based research is that the researcher identifies and "brackets" their assumptions and bias. The goal is to approach the phenomena from a position of "not knowing" in order to allow the researcher to hear the voice

of the subjects. As the researcher brackets his/her assumptions, it allows the subjects to describe the experience from their space without the researcher contaminating or filtering out salient aspect through selective listening. Karlsson (1995) speaks to this point when he describes the phenomenological researcher's task as requiring an empathic understanding of the subject's narrative prior to developing an interpretive understanding of that narrative.

This bracketing process was especially crucial for me as I as a black male social worker have had a variety of experiences in cross-racial clinical supervision. From these experiences I have derived certain interpretations and meanings. For me, to maintain a researcher's position of "not knowing" was necessary to hear the voices of those who have had similar experiences. Yet having an empathic understanding of the participants' experiences drew me into their experiences causing me to reflect upon my own experiences as well.

What I did not expect was that hearing the voices of the participants caused me to recall personal experiences or critical incidents in cross racial supervision. As with the participants I was able to reflect on those experiences and put them in a broader context. This was not unlike what happened to the participants. For example, in the follow up phone interview, many of the participants indicated that it

was interesting to read the experiences of other black males as it validated elements of their experience. In other words, they were not alone. There was a certain essence to the experience of being a black male clinical social work supervisor that went beyond their own unique experience. I as a researcher, and as a participant in the experience, could identify with the essence of their experience, and realized that I too could resonate with the complexity of their experiences.

Another example illustrated the personal significance of this study. While doing the analysis, I recalled a discussion I had over twenty years ago with a black male executive in an agency where I worked. I was discussing my desire to enter the "fast track" and move into an executive position within a social service organization. I was considering a move to another city to apply for an associate executive position. He shared with me his experiences while encouraging me to identify black male mentors for support if I assumed that position. I was hired in this position and the subsequent experience was that of "being the only one", without the availability of such mentors. I survived that experience and was relatively successful in this position in spite of the lack of this unique support. But I still felt the isolation that the research participants experienced. The experience of being under constant scrutiny was reawakened as I listened to the

participants stories. This study brought back those memories for me.

In summary, this study did have a personal impact as it made clearer that the emphasis on understanding the racial dynamics as an objective factor for analysis in cross racial relationships is not as fruitful as hearing the voices of those participants in the relationship. It is those voices that give texture, contour and meaning to the relational dynamics in cross-racial relationships. As the study illuminated aspects of the experience for the participants, it illuminated aspects of my experience.

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APPENDIX A
RECRUITMENT LETTER

Dear Colleague:

    I am a doctoral candidate in the Loyola University at Chicago School of Social Work. As a part of my doctoral dissertation I am conducting research on the experiences of African American male clinical social workers who, as a part of thier professional career have supervised white clinical social workers. In reviewing the literature I found little discussion and research on the experiences of African-American clinical social work supervisors engaged in cross-racial supervision. What was more significant was the absence of any discussion of the experiences of the black male clinical supervisor in cross-racial clinical supervision.

    This research study proposes to provide an understanding of the experiences of the African American male clinical social work supervisor by examining the meaning of cross-racial clinical supervisory relationship for the supervisor, and the extent to which, if any, being a black male impacts the experience, processes and outcomes of supervision. By looking at the African American male social worker's experiences as the unit of attention, this study will add a missing piece to the professions's understanding of the dynamics of cross-racial supervision. Additionally it will generate additional hypotheses for continued research in this area.

    This study is unobtrusive and confidential. All the material that you give me will be coded so that it will be disguised and confidential. I will be more than happy to send you the results of my research when it is finished. As you verbally consented to be a participant in this study, please sign the enclosed informed consent form and return it to me.

Thank you,

Mikal N. Rasheed LCSW

APPENDIX B

WRITTEN CONSENT FORM

I, Mikal N. Rasheed, am a doctoral candidate in the Loyola University at Chicago School of Social Work. As a part of my doctoral dissertation I am conducting a research study which requires that I interview 10-15 black male clinical social workers who have been, or who are currently engaged in cross-racial clinical supervision. Through this study I wish to examine the meaning of cross-racial clinical supervisory relationships for the supervisor as he personally observes, encounters, and undergoes participation in the supervisory relationship. This investigation will seek to understand how the African American male supervisor formulates and verbalizes what occurs for him in supervisory relationships with a cross-racial supervisee, and the extent to which, if any, being a black male impacts the experience, processes and outcomes of supervision.

You are being asked to be a participant in this study. I will conduct a one and one-half in-depth interview with you. The interview will be audio-taped and later transcribed by a trained transcriptionist. My goal is to analyze the material from your interview to develop and understanding of what your experiences have been in cross-racial supervision, and how you make meaning of these experiences as a black male supervisor.

This understanding will be used in
    a. my dissertation
    b. journal articles
    c. presentation to professional groups.
In all written material and oral presentations in which I may use material from your interviews, I will use neither your name, name of people close to you nor the name of your place of employment.While consenting at this time to participant in this interview, you may at any time withdraw from the actual interview process.

Further, in signing this form you are agreeing to the use of materials as indicated in this consent form. If I were to use the material in any other way I would contact you to gain your additional written consent. Further in signing this form, you are also assuring me that you will make no financial claim against me for the use of the materials from your interviews.

Finally, at your request, I will be happy to furnish you with copies of audio-tapes of your interview and any copies or presented written materials from your interview.

I,_____, have read the
above statement and agree to participant as an interview under
the conditions stated in this consent form.

_____
Signature of Participant

_____
Date

_____
Interviewer

APPENDIX C

INTERVIEW SCHEDULE

Sources of Influence on Career Path

In order to understand your experience in cross racial clinical supervision I would like to first gain an understanding of those significant experiences which influenced your career path.

1. As you reflect upon your career as a social worker, please describe those significant experiences in your personal life that influenced you to either seek and/or accept a clinical supervisory position?

2. Please describe those significant experiences in your professional life that influenced you to either seek and/or accept a clinical supervisory position?

Sources of Influence on Supervisory Style

There are multiple factors that may influence a supervisor's approach to supervision. I would like explore with you your approach to supervision, and those experiences which have influenced your approach.

3. As you reflect upon your experiences as a clinical supervisor how would you describe characteristics of your style of supervision?

4. In what ways has [did] the mission and goals of the organization been an influence on your style? Please elaborate.

5. In what ways has [did] the climate of the organization been an influence on your style? Please elaborate.

6. In what ways has [did] the agency clientele been an influence on your supervisory style? Please elaborate.

7. In what ways has being a male influenced your style of supervision? Please elaborate.

8. In what ways has the gender of your supervisees influenced your style of supervision? Please elaborate.

9. Are [where] there other factors which influence your style of supervision. Please elaborate.

10. Previous experiences in cross-racial supervision as a supervisee can be a source of influence on how one supervises in a cross-racial supervisory relationship. In what ways has this been true for you?

Critical Incidents/Experiences in Cross Racial Supervision

I would now like to explore with you your significant experiences in cross-racial supervision. To do this I would like to ask you about experiences in cross racial supervision that stands out for you - significant or defining experiences which have influenced your style of supervision, and your attitudes about cross-racial supervision.

11. As you reflect back on your experiences as a supervisor, what memories of a specific experiences or significant events with clinical cross-racial supervision come to mind.

(Additional Probes)

12. Explain why these experiences or significant events were meaningful, and in what ways did they affect or influence you as a supervisor and as a person?

13. Reflect upon whether race or racial differences between you and the supervisee had any significance or meaning in these experiences or events?

14. Could you reflect in what way gender (male/male supervisory dyad) had any significance or meaning in these experiences or events?

Summary Question

15. Are there any additional comments you would like to share that can give me an better understanding of how being a black male has influenced <u>your</u> experience in supervision?

APPENDIX D

INFORMATIONAL SHEET

PLEASE RESPOND TO THE FOLLOWING ITEMS. YOUR INFORMATION WILL REMAIN COMPLETELY ANONYMOUS AND USED FOR RESEARCH PURPOSES.

1.   Age_____

2.   Primary Professional Setting (check one)

Family Service Agency _____ Mental Health _____ Hospital _____
School _____

Other _____

3.   Current Position in Organization_____

4.   Years of Post MSW experience:_____

5.   Years of Supervisory experience _____

6.   Educational Level (check all that apply)

MSW_____ PhD/DSW_____ Other degrees and

Certificates_____

7.   Are you state licensed/certified to conduct clinical
     social work practice or other forms of clinical practice?

Yes_____ No____

8. If Yes what is your clinical designation?

LCSW_____ ACSW_____ BCD_____ Other _____
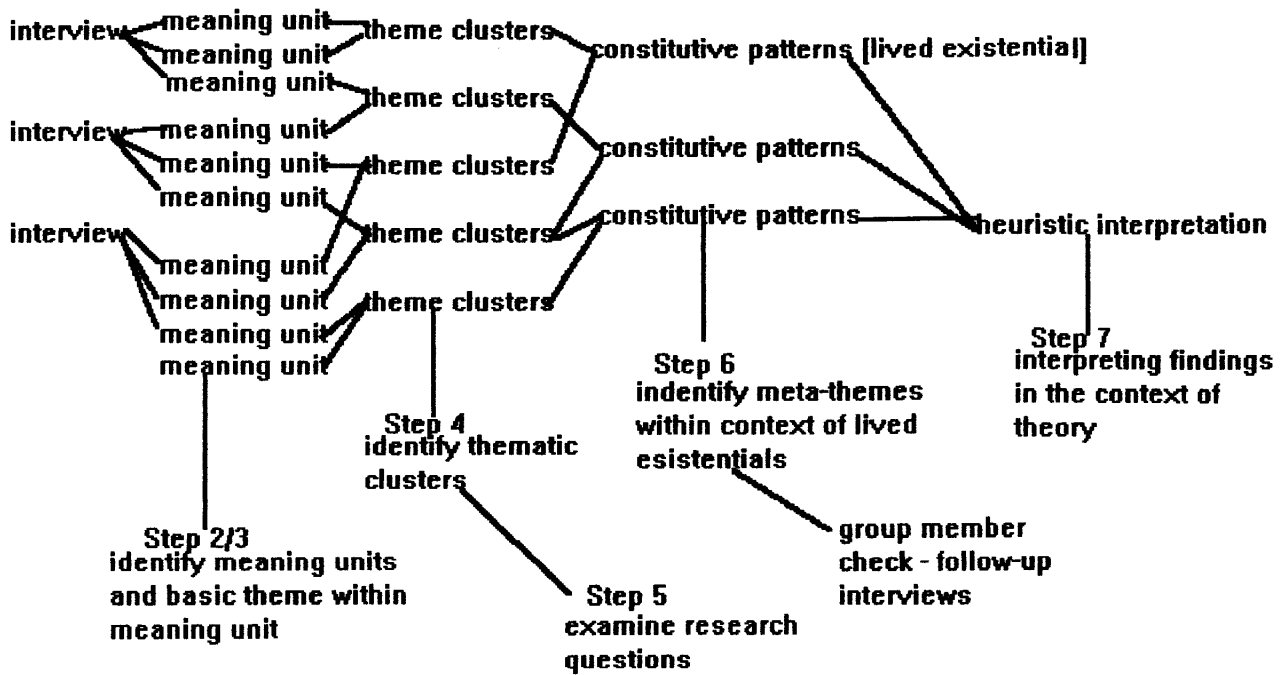
APPENDIX E
FOLLOW-UP LETTER

Dear

     I know you have been curious about the findings from my
dissertation research. Before I share with you my preliminary
results, I want to say that I do appreciate the time you gave
me for the interview. Your sharing your experiences have
provided me, and hopefully others, a better understanding of
the African American male's experience in cross-racial
supervision.
     A critical part of the research process is the validation
of the findings. In this type of research, validation is done
by a review of the findings by the participants. What I have
enclosed is a draft document of my preliminary findings. I
would like for you to review the document with the following
questions in mind:
1.   How does this descriptive narrative compare with your
     experience?

2.   What elements of your experience are missing in this
     description?

I will be calling you sometime after Feb. 10th to discuss your
reactions.   The call, while not meant to be nearly as
extensive as the interview, will allow you an opportunity to
share additional thoughts.
     Following this step, I will review the comments, make
revisions as indicated, and write a descriptive narrative
incorporating your experience and existing theory about
supervision. I really thank you for your time. I'll be looking
forward to talking with you.

interview—meaning unit—theme clusters—constitutive patterns [lived existential]
meaning unit
meaning unit—theme clusters
interview—meaning unit
meaning unit—theme clusters   constitutive patterns
meaning unit
interview   theme clusters—constitutive patterns—heuristic interpretation
meaning unit
meaning unit   theme clusters
meaning unit
meaning unit

Step 6
indentify meta-themes
within context of lived
esistentials

Step 7
interpreting findings
in the context of
theory

Step 4
identify thematic
clusters

Step 2/3
identify meaning units
and basic theme within
meaning unit

Step 5
examine research
questions

group member
check - follow-up
interviews

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W)

INSTITUTIONAL REVIEW BOARD
RESEARCH SERVICES OFFICE
LOYOLA UNIVERSITY OF CHICAGO
6525 NORTH SHERIDAN ROAD
CHICAGO IL 60626

Tel: (312) 508-2471   Matthew Creighton, SJ, Chair

April 9, 1996

Investigator: Mikal N. Rasheed
Home Address: 105 South Scoville
               Oak Park, Illinois
               60302
Home Telephone: 848-1710   [Area Code: 708]

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+--------------------------------------------------------+
|  Please check the above information for accuracy       |
|      and call in any corrections to 508-2471           |
+--------------------------------------------------------+
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Dear Colleague,

     Thank you for submitting the following research
project for review by the Institutional Review Board for
the Protection of Human Subjects:

Project Title: The Experience of African American Male
                 Clinical Social Work Supervisors in
                 Cross-Racial Supervison

After careful examination of the materials you submitted,
we have approved this project as described for a period of
one year from the date of this letter.

     Approximately eleven months from today, you will
receive from the IRB a letter which will ask whether you
wish to apply for renewal of IRB approval of your project.
You will be asked whether there have been any changes in
the nature of the involvement of human subjects in your
project since it was first approved, and whether you
foresee any such changes in the near future. If your
responses to these questions are timely and sufficiently
explicit, the IRB will at that time renew your approval
for a further twelve-month period. If you do not return
that form by April 9, 1997, however, your approval will

automatically lapse.

   <u>This review procedure, administered by the IRB itself, in no way absolves you personally from your obligation to inform the IRB in writing immediately if you propose to make any changes in aspects of your work that involve the participation of human subjects</u>. The sole exception to this requirement is in the case of a decision not to pursue the project--that is, <u>not</u> to use the research instruments, procedures or populations originally approved. Researchers are respectfully reminded that the University's willingness to support or to defend its employees in legal cases that may arise from their use of human subjects is dependent upon those employees' conformity with University policies regarding IRB approval for their work.

   Should you have any questions regarding this letter or the procedures of the IRB in general, I invite you to contact me at the address or the telephone number shown on the letterhead. If your question has directly to do with the project we have just approved for you, <u>please quote file number 1549</u>.

   With best wishes for your work,

      Sincerely,

      Matthew Creighton (SJ)

      Matthew Creighton, SJ