



**GRADUATE  
STUDENTS'  
EXPERIENCES WITH  
CROSS CULTURAL  
SUPERVISION**



Diksha Bali, MS.Ed. & Janisa Hui, Ed. M.  
University of Maryland, College Park

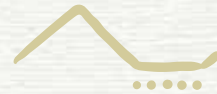


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code **47 88 31** ❤️ 🐳





# INTRODUCTIONS



# TODAY'S FACILITATORS



Janisa Hui, Ed. M.  
3rd year Ph.D. student in  
School Psychology, UMD



Diksha Bali, MS.Ed.  
3rd year Ph.D. student in  
School Psychology, UMD



## NASP Practice Model Foci

*Domain 2: Consultation and Collaboration*

*Domain 8: Diversity in Development and Learning*





# YOUR TURN!

- Name, pronouns, university, student/not student?
- What brings you here today?

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# WHERE WE'RE GOING



> 01 < INTRODUCTIONS

> 02 < COMMON  
LANGUAGE

> 03 < CONVERSATION:  
EXPERIENCES WITH CC  
SUPERVISION

> 04 < CONSIDERATIONS FOR  
CC SUPERVISION

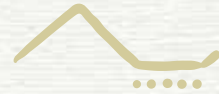
> 05 < ROLEPLAY

> 06 < CLOSE (FOR TODAY)





**COMMON LANGUAGE FOR  
THIS CONVERSATION**





# **NORMS**

(ADAPTED FROM UMD DIFFICULT DIALOGUES, 2022)



## **DEMOCRATIC**

GIVE SPACE, TAKE SPACE.  
CENTER VOICES  
INTENTIONALLY.



## **REFLECTIVE**

LISTEN TO UNDERSTAND:  
MORE ABOUT ONESELF &  
OTHERS



## **HONORING**

GIVE & RECEIVE GRACE.  
LEAN INTO ACCOUNTABILITY



## **RESPECTFUL**

TAKE LESSONS, LEAVE NAMES



# DEFINITIONS



Culture – **values, norms, behaviors, and ways of interpreting others' behavior that are present in a group of individuals (Spencer-Oatey, 2008).**

Generational transmission, heterogeneity within group embodiment of cultural values (Matsumoto, 1996).

Cross-cultural supervision – “supervision in which racial, ethnic, and/or cultural differences exist between at least two members of the client-counselor-supervisor triad.” (Estrada et al., 2004)

Guiding perspective in this conversation: identity influences culture, group belonging



# OUR IDENTITIES AND EXPERIENCES

**Intensifiers for students in cross-cultural context  
- Study from Australia (Winchester-Seeto et al.,  
2013):**

- Language
- Cultural differences in dealing with hierarchy
- Separation from the familiar
- Separation from support
- Other cultural differences
- Stereotypes
- Time (e.g., polychronic v monochronic)
- What happens when the candidate returns home (international students)

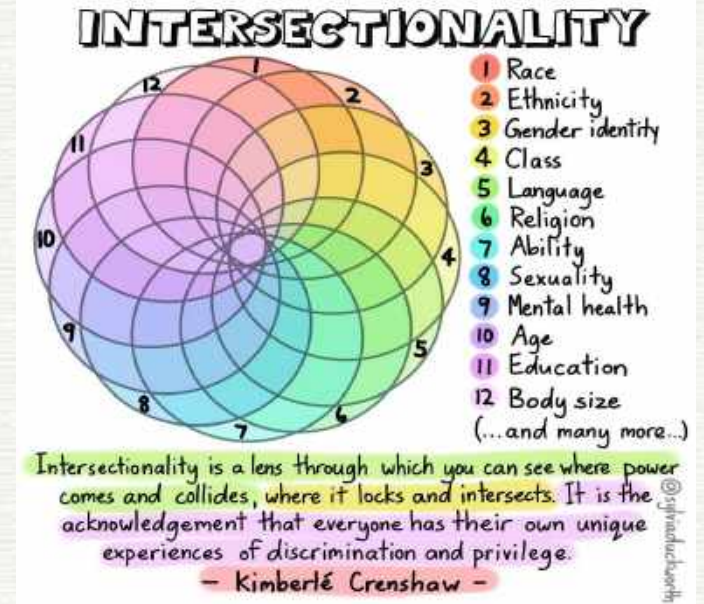
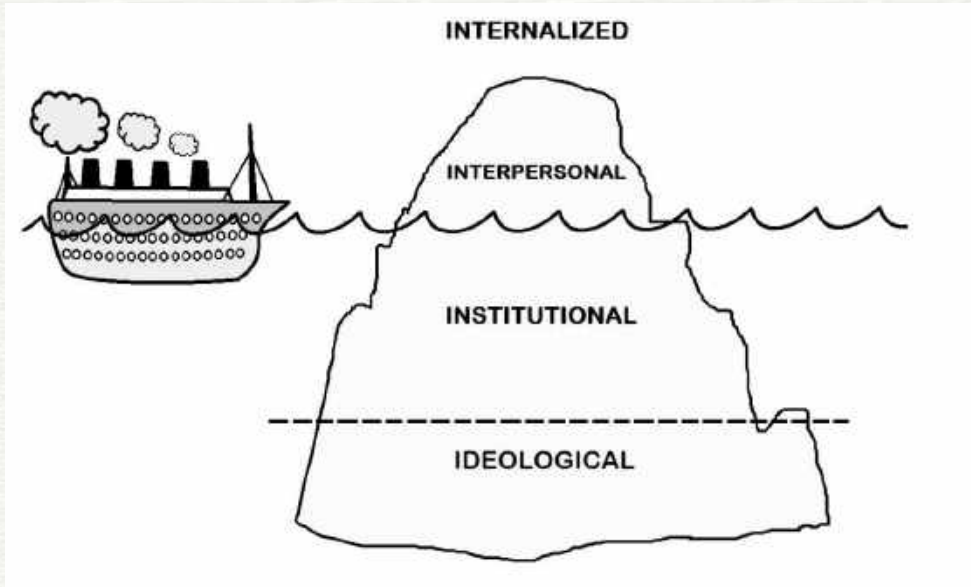
Identity centrality & salience (Stryker & Serpe, 1994)

## ADDRESSING Model

- A** Age/Generation
- D** Disability status (developmental)
- D** Disability status (acquired)
- R** Religion/Spirituality
- E** Ethnicity
- S** Socioeconomic status
- S** Sexual orientation
- I** Indigenous heritage
- N** National origin
- G** Gender

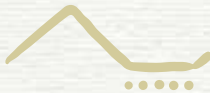
**Dimensions of  
identity and related  
culture would not  
be limited to just  
these...**

# POWER, OPPRESSION & INTERSECTIONALITY





**CONVERSATION:  
EXPERIENCES WITH CC  
SUPERVISION**



# SMALL GROUP DISCUSSION



What comes to your mind when you think about cross-cultural supervision? Use a short sentence to describe your feeling, experience, etc.



What have you experienced as being more/less effective in cross-cultural supervision contexts?

***Make sure to leave room for others, particularly student voices, in your groups!***



# WHOLE GROUP DISCUSSION

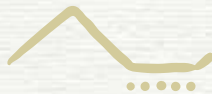
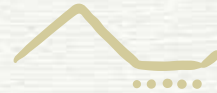


Based on what you have heard today and your experiences, what suggestions or thoughts do you have about effective cross-cultural supervision for graduate students?





**CONSIDERATIONS RELATED  
TO CC SUPERVISION**





# **SOME POSSIBLY HELPFUL PRACTICES**

## **PERSON CENTERED MENTORING MODEL**

**Wong et al., 2013**

- \*\*focus on personal encounters and a caring relationship
- \*\*Interpersonal approach - create a safe and trusting environment and a positive working alliance

## **IDENTITY DEVELOPMENT**

**In supervisors and supervisees**

- \*\*Consider identity salience/centrality
- \*\*Know where we are in our identity development, try to develop more, past the "encounter" stages

**\*RACIAL DEVELOPMENT MODELS IN HANDOUTS**



# MODELS OF RACIAL IDENTITY DEV.

## *Racial Identity Development, Lawrence & Tatum (1992):*

**Pre-encounter** (in which BIPOC folx seek to assimilate to and are ideologically identified by ideals of whiteness);

**Encounter** (experiences which lead BIPOC folx to realize they cannot achieve nor particularly desire whiteness);

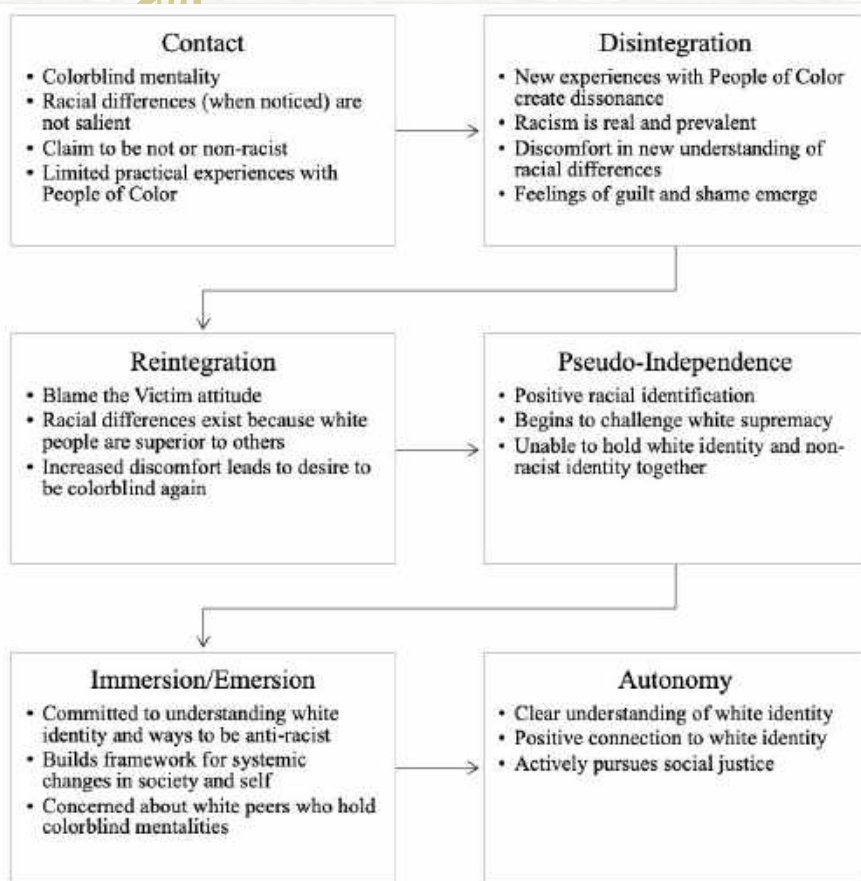
**Immersion/Emersion** (BIPOC folx learn more about their heritage, outside of colonial and oppressive narratives, and surround themselves with artifacts and communities belonging to their racial-ethnic identity; may also feel resentful of all White folx)

**Internalization** (BIPOC identity solidifies; willing to engage with White folx/other folx of color who are respectful; build coalitions with other racially/ethnically minoritized groups).

**Commitment** (BIPOC folx feel a sense of commitment to supporting their group and related groups from the effects of racism).

*(Not always a linear process; may visit earlier stages with new encounters)*

# MODELS OF RACIAL IDENTITY DEV.



*Helms (1990; 1995),  
White racial identity  
development model. This  
diagram is from depicted in  
Jones & Smith (2020).*

*Again, not a linear process!*

# « SOME POSSIBLY HELPFUL PRACTICES »»

## ACKNOWLEDGE HARM & RESTORATION AS REALITIES



- \*\*Harm contracts?
- \*\*If you have more power (institutional, interpersonal, ideological), be prepared to listen
  - \*Self-disclosure
  - \*Boundaries

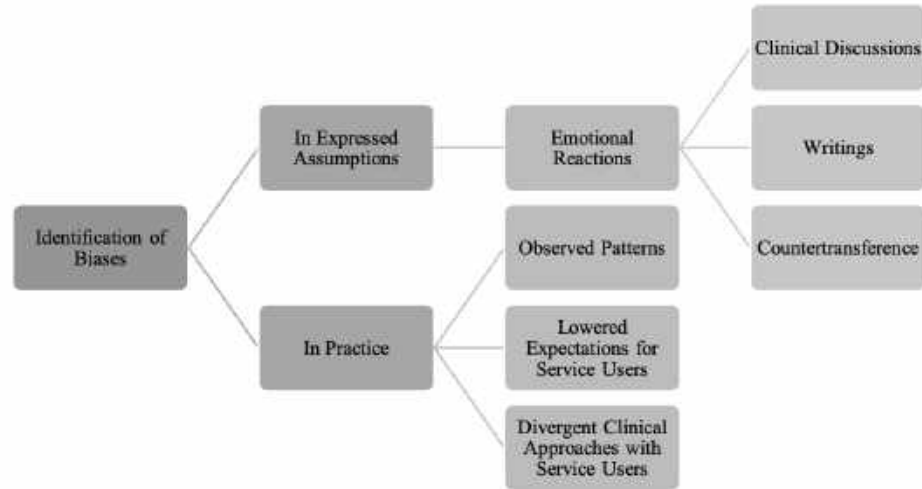
## BE AWARE



- \*\*Pay attention to content and reactions (Bussey, 2022)
  - \*\*It's OK to not know
- \*\*Who is your accountability partner (and are they willing to be it?)



# BEING AWARE, BUSSEY (2022)



**Figure 3**

*Tactics for Identification of Racial Bias*

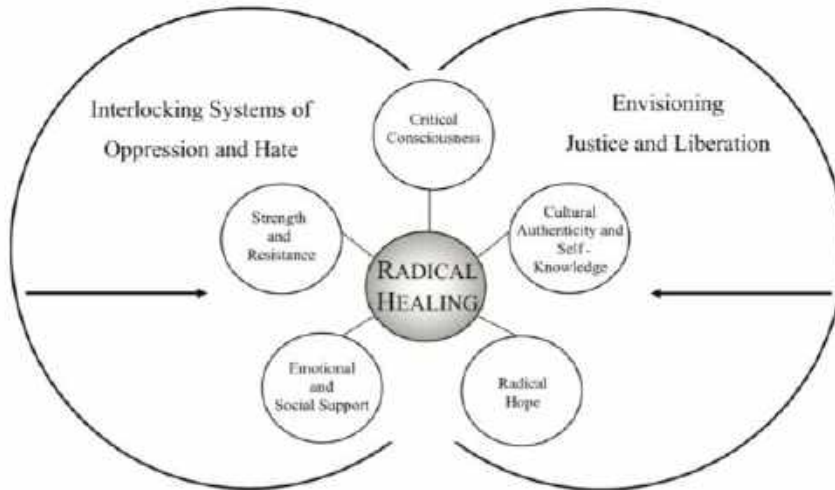


# CONSIDER ALTERNATIVE FRAMES



## The Psychology of Radical Healing Framework

French, Lewis, Mosley, Adames, Chavez-Dueñas, Chen, & Neville, 2020

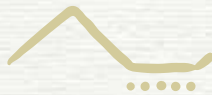


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**ROLEPLAY**





# ROLEPLAY



A supervisee intern has been working at a given school for **about 8 months**. At an earlier IEP meeting, staff members repeatedly **asked the supervisor for a second opinion** on the intern's work. When doing so, they said they **"trust the school psychologist more."** The supervisor thinks their supervisee does great work and has mentioned this to other staff multiple times.

**Supervisor: How would you address the meeting dynamic with your supervisee?**  
**Supervisee: How would you bring up this issue if your supervisor doesn't bring it up?**

Either the supervisor or supervisee can take the lead here. **Think about what identity-based factors might play a role in these conversations. How would you take supervisees' minoritized identities (not limited to age/degree privilege) into account and mention them?**



Reflect:

- How was identity discussed or addressed?
- What was unsaid but still present, in terms of identity?
- What would you or your partner liked to have talked about more/less?
- What were you comfortable/ uncomfortable to share at that moment?




**CLOSE (FOR NOW!)**






**DEBRIEF**



**What was this roleplay experience like for you?  
Inviting folx to share a few thoughts. What are you  
thinking and feeling now, after this past 45 mins?**







# THANKS!



DIKSHA: [DBALI@UMD.EDU](mailto:DBALI@UMD.EDU)

JANISA: [JANISA@UMD.EDU](mailto:JANISA@UMD.EDU)



Please feel free to stay in touch/reach out!



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