

Portfolio Volume 1: Major Research Project

Trainee Clinical Psychologist Experiences of Brave and Compassionate Spaces

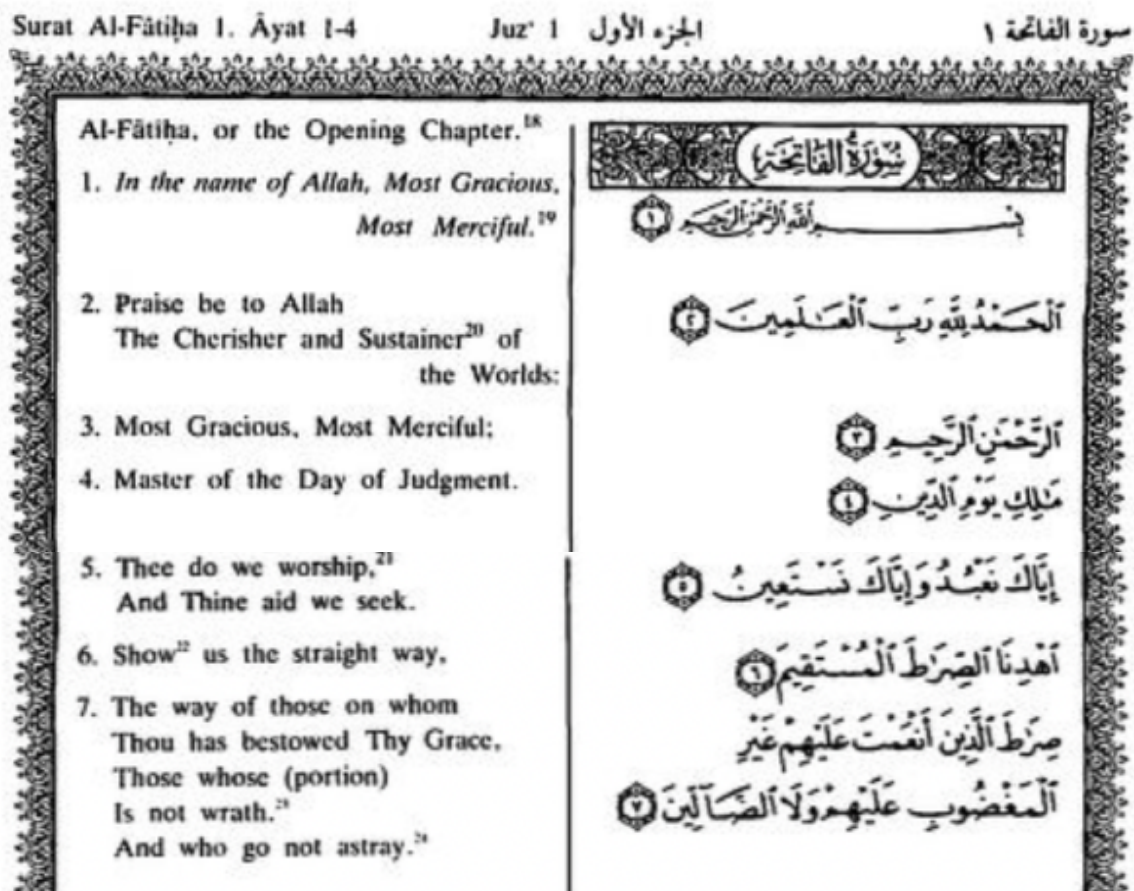
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All my love to my friends and family, you mean everything to me.

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Abstract

Background/rationale:

UK Clinical Psychology (CP) has faced criticism for upholding whiteness (Ahsan, 2020; Patel, 2021). Recent events, including the Black Lives Matter movement and a racist incident at a CP conference (Patel, 2023), intensified calls for reform. *Brave and Compassionate Spaces* (B&CS) invited separate caucuses for white and global majority (GM) trainees, alongside some mixed/joint spaces, focusing on racial identity and systemic whiteness. This research explores trainee experiences of the B&CS initiative.

Methods:

Experts by Experience were consulted throughout. Ten online interviews were analysed using Multiple Perspective Interpretative Phenomenological Analysis. White space sub-sample (WS, N=5) and GM space sub-sample (GMS, N=5) were first analysed separately, then integrated (whole group sample, WGS, N=10) to develop a multi-faceted account of B&CS (Larkin et al., 2019).

Findings:

Four Group Experiential Themes were constructed for WS:

1. Setting up of B&CS was wanting
2. Relating with peers is crucial
3. Stuck due to the operation of white fragility
4. Evolving relationship with the work and learning feeling unfinished

Five for GMS:

1. Valuing affinity group and facilitation but questioning splitting of cohort
2. Learning felt incomplete and missing nuance
3. Lacking in thought about the disproportional impact on GM trainees
4. Mistrusting course-team's motivations and expertise
5. Re-membering experiences

Three for WGS:

1. Planning of B&CS requires much deeper consideration
2. Connecting with peers and course-team is pivotal to how work is engaged with
3. Learning has both resonated and feels incomplete

Discussion:

This research contributes to literature on dismantling whiteness in CP. Findings revealed effective planning and compassionate facilitation were vital to B&CS. While B&CS offered a starting point, deeper integration into training, co-production, addressing disproportional impacts on GM trainees, and expert facilitation are critical to move away from experiences of performative anti-racism initiatives (Patel, 2023).

“Love is a combination of care, commitment, knowledge, responsibility, respect, and trust.”

bell hooks

Chapter 1: Introduction

1.1. Overview

This research is part of emerging literature in Clinical Psychology (CP) focusing on anti-racism and deconstructing whiteness. This chapter begins by summarising terminology, I then share my positionality and relationship to the topic including epistemological stance. Lastly, an overview of background literature is presented to provide context for the study.

1.2. Use of Language

Key terminology, concepts, and abbreviations are defined in Table 1, along with their relevance to the current research.

Table 1 *Key Concepts and Abbreviations Used*

Language, term, abbreviation	Definition and description in relation to this study
B&CS + WS + GMS + WGS	Brave and Compassionate Spaces; White Space, Global Majority Space; Whole Group Sample (see 1.4.4).
CP + DClinPsy + BPS	Clinical Psychology/ist; Doctorate in Clinical Psychology; British Psychological Society: 3-year training consisting of clinical placement and academic teaching. Accredited by the BPS who state in the practice guidelines on working with cultural difference that CPs: <ul style="list-style-type: none"> - “should bear in mind the history of racism and early development of psychology - race is not a biologically meaningful concept to apply to people - need to understand the discrimination suffered by people from diverse and/or minority ethnic backgrounds - acknowledge their own ethnocentricity and possible underlying socially conditioned prejudice to people who are <i>different</i>” (BPS, 2017, section 3.11). CPs have a professional responsibility to acknowledge whiteness in all contexts (Nadirshaw, 1992).
MRP	Major Research Project: an assignment that all trainees on a DClinPsy course in the UK need to complete as part of their qualification.
IPA	Interpretative Phenomenological Analysis (see 3.3.1).
MPD IPA	Multiple Perspective Design Interpretative Phenomenological Analysis (see 3.3.2).
PBL	Problem Based Learning: originally used in medical education as a movement away from a teaching model to a learning model (Barr & Tagg, 1995), so students solve problems themselves/create their own understandings rather than be taught using traditional methods. Currently used in some DClinPsy UK courses with the aim to integrate theoretical

	<p>learning and clinical skills while working in a team/small group (Curle et al., 2006) with a facilitator as a guide.</p> <p>Trainees in this study experienced both B&CS and PBL.</p>
FST	Feminist Standpoint Theory (see 1.3.3).
BLM	<p>Black Lives Matter: a social and political movement that began in USA in 2013 with the aim of addressing systemic racism and violence against black people (Rickford, 2016). The murder of George Floyd in May 2020 became a global catalyst for the BLM movement sparking widespread calls for social justice, including directly impacting on UK DClinPsy courses.</p> <p>Calls to 'ensure racism, ethnic discrimination and other forms of discrimination are addressed and content changed as necessary' (Health Education England [HEE], 2020).</p> <p>Most DClinPsy courses have since positioned themselves as having 'anti-racist' and 'decolonising approaches' (see 1.4.3.).</p>
NHS	<p>National Health Service: publicly funded healthcare system in the UK, DClinPsy trainees predominantly work within different mental health settings within the NHS during their training. Significant ethnic inequality remains within the NHS particularly in mental health e.g., barriers to accessing service and poor treatment outcomes, reflecting structural and institutional racism (Smith & Mohan, 2022).</p>
Whiteness	<p>Whiteness is understood as a social construct rather than a racial category. White people and people of the global majority can enact/reinforce whiteness (Ahsan, 2020). It refers to the invisible privileges and power dynamics that perpetuate structural, racialised, and intersectional hierarchies and oppression through various ideological and cultural practices. Whiteness encompasses the systemic norms and discourses that maintain the dominance of those socially racialised as white (DiAngelo, 2018).</p> <p>Whiteness is embedded in DClinPsy (see 1.4.1).</p>
Deconstructing Whiteness	<p>Deconstructing whiteness involves critically analysing and challenging the social construct of whiteness by uncovering the invisible systems that benefit those identified/racialised as white while oppressing others. Key aspects to this process are recognising and reflecting on white privilege, challenging norms/rules and identifying and addressing systemic inequalities (DiAngelo, 2018).</p> <p>B&CS attempted to do this work by inviting trainees to examine systemic whiteness (see 1.4.4).</p>
White Privilege	<p>Introduced by McIntosh (1990), refers to the societal advantages that people racialised/identify as white experience (e.g., better access to opportunities/ resources, widely represented in media/culture, and general ease of navigating societal structures due to their skin colour that are often invisible to those that benefit from them therefore insulating them from the stresses of racism.</p> <p>Acknowledging this privilege is crucial to begin the work of deconstructing whiteness (DiAngelo, 2018), and was part of the WS focus in B&CS.</p>
White Guilt	<p>Refers to the feelings of discomfort (shame, guilt, remorse) experienced by some people racialised/identify as white in response to their white privilege usually when learning about/acknowledging injustice and their personal role in directly/ indirectly perpetuating whiteness. White guilt</p>

	<p>can lead to defensive postures or overcompensation for moral failings of white society, which may not necessarily address the root cause of racial inequalities. White guilt can impact behaviour by deterring individuals from facing whiteness through avoidance. However, if reinterpreted as a 'spur to act' can also be helpful (Wood & Patel, 2017).</p> <p>B&CS intended for the latter i.e., discomfort to be transformative (see Table 2).</p>
White Fragility	<p>A concept coined by DiAngelo (2011), referring to the defensive reactions (anger, fear, silence, withdrawal) that many people who are racialised/identify as white exhibit when their positions are challenged and when faced with evidence of racial inequality and injustice, serving to maintain racial inequality and protect white racial comfort. White people are often not accustomed to being in a racially aware position and are socialised into a deeply internalised sense of racial superiority. Thus, even minimal racial stress can feel intolerable and trigger defensive postures. White fragility functions to maintain white privilege and the broader system of white supremacy by preventing meaningful cross-racial dialogue through avoidance of discomfort associated with self-examinations and accountability (DiAngelo, 2018).</p> <p>B&CS specifically aimed to explore white privilege and white fragility in the WS.</p>
White Supremacy	<p>The socio-political system of beliefs and practices that holds people racialised/identify as white and the ideas, beliefs, and actions of white people as superior to all other races. This ideology promotes the dominance of white people in political, economic, and social systems contributing to systemic racism and marginalization of non-white populations by justifying unequal treatment. It is embedded in contemporary institutions, policies, and societal norms creating a framework that privileges white people, and has historical roots in colonialism, slavery, and segregation (Bhambra & Holmwood 2018; Eddo-Lodge, 2020)</p> <p>B&CS aimed to highlight and challenge this ideology.</p>
White Innocence	<p>A concept that refers to the belief held by some white identifying individuals that they are free from responsibility or complicity in systems of racial oppression. It suggests a sense of blamelessness and moral purity often accompanied by denial of racial privilege and an ignorance of historical and ongoing racial injustices. This serves to perpetuate racial inequality by avoiding accountability and maintaining the status quo (Wekker, 2016). Declarations of innocence and non-racism serve to reinforce rather than dismantle racial hierarches and are described as 'non-performativity' as they absolve individuals without resulting in substantial anti-racist actions (Ahmed, 2004).</p> <p>B&CS aimed to work around accountability in WS.</p>
Critical Race Theory (CRT); Critical Whiteness Theory (CWT)	<p>Framework for examining how whiteness functions by scrutinising the way in which whiteness is normalised and rendered invisible in society contributing to systemic racism and racial hierarchies. Emphasises that whiteness is a social construct and often the default/norm making its privileges and power structures invisible to those who benefit from them including in education and employment. CRT examines broader impacts of</p>

	<p>racism, CWT is an extension of CRT focusing on the specific role of whiteness in maintaining systemic racism (Crenshaw, 1991; Delgado & Stefancic, 2023; Frankenberg 2000; B&CS drew from these frameworks, and whiteness teaching focusing on its history within DClinPsy was offered to trainees before the spaces commenced (see 1.4.4).</p>
Racism	<p>Any idea or policy that suggests one racial group is inferior or superior to another, leading to discriminatory actions and unequal treatment. It is not just a collection of individual prejudices but deeply embedded in societal structures that work to reproduce a racial hierarchy that privilege some and oppress others (Kendi, 2019). Jones (2000) posited levels of racism:</p> <ul style="list-style-type: none"> - Individual – personal beliefs and actions - Institutional – policies and practices that have a disproportionately negative effect on racial minorities - Structural – cumulative and compounded effects of history, culture, policies and ideology that systematically disadvantage people of certain racial groups. <p>B&CS focused on an interpersonal/individual level through dialogue between trainees seeking to begin to challenge intuitional and structural racism.</p>
Anti-racism	<p>The active process of identifying, challenging, and changing the values, structures and behaviours that perpetuate systemic racism by recognising racial inequalities and taking intentional actions to oppose and dismantle these. This process encourages examination of privileges and individual accountability, as well as educating oneself and others about racism to advocate for social justice (DiAngelo, 2018; Kendi, 2019). B&CS were an anti-racist endeavour.</p>
Capitalism	<p>Gilmore's (2002) definition has been adopted as it intersects race. An economic system fundamentally reliant on the production and reproduction of group-differentiated vulnerabilities (systematically creating varying levels of vulnerability among different social groups particularly along racial and class lines) to premature death (certain populations are disproportionately exposed to life threatening conditions and denied access to resources that sustain life). Capitalism inherently produces racial and economic inequalities through structures and processes.</p> <p>B&CS acknowledged how this system influences trainees' sense of safety along with other normative systems (see 1.4.4).</p>
Decolonisation	<p>The ongoing tangible process of disrupting colonial ideologies and structures aiming to dismantle lasting efforts of colonialism in society including in academic institutions and research methodologies. It involves the recognition and reparation of historical injustices, and reclamation and revitalisation of indigenous knowledge, languages, and practices (Mbembe, 2016; Smith, 2021; Tuck & Yang 2012). hooks (2014) emphasises the need for a critical and engaged pedagogy in teaching (inclusion of diverse histories of oppressed groups) to encourage active participation and empower students to question and challenge dominant narratives, and bring their whole selves into the learning process.</p>

	<p>B&CS were hugely shaped by hooks and are part of a wider decolonisation movement in DClinPsy (see 1.4.3 + 1.4.4).</p>
Global Majority (GM)	<p>An alternative term to People of Colour (POC), Black, Asian, and minority ethnic (BAME), and Black and minority ethnic (BME). These terms have been widely criticised for devaluing the nuance of cultures (Fakim & Macaulay, 2020). GM decentres whiteness (Lim, 2020) and Eurocentrism and is a more accurate representation of the numerical majority of the world's population therefore reflecting the demographic reality better. Reframing of language aims to empower and validate GM experiences (Campbell-Stephens, 2021), and assert a collective identity that can be used to mobilise for social justice and equity by emphasising commonality of experiences among diverse groups facing systemic oppression and racism and foster global solidarity (Akala, 2018).</p> <p>This was the language used throughout B&CS and will be intentionally used in this MRP as a refusal of the hierarchies of white supremacy and to make space for multi-faceted and pluralistic narratives. Furthermore, where appropriate 'whiteness/white' are in lowercase to disrupt and dismantle the norm.</p>
Intersectionality	<p>Coined by Crenshaw (1991) and referring to the interconnected nature of social categorisations and systems of power such as race, class, and gender applied to individual or groups. Crenshaw suggested that these aspects of a person's identity cannot be examined in isolation but rather must be considered together to understand the full complexity of discrimination and privilege people may face. It argues that various forms of oppression can overlap leading to unique individual experiences based on a person's multiple identities.</p> <p>B&CS focus was on systemic whiteness which was thought to be inevitably affected by how people are racialised. It was acknowledged that people can experience intersectional oppression however this was not the focus.</p>
Racialisation/racialised	<p>Refers to the process by which certain groups of people are categorised and marginalised (impacting social positioning and access to resources) based on perceived racial differences. It highlights how racial identities are constructed through social, economic, and political forces rather than being biologically inherent (Phillips, 2011). The 'epidermalisation' of race is a process by which individuals are reduced to their racialised bodies through physical characteristics especially skin colour. In a racially stratified society skin colour becomes a primary marker of identity overshadowing humanity and individuality (Fanon, 1952).</p> <p>B&CS invited trainees to self-select into WS or GMS with the specific focus on the process of racialisation.</p>
Embodiment	<p>A multidimensional concept about the way in which our bodily experiences and physical presence in the world shapes our perceptions, actions, and understanding of reality. It highlights the interconnections of mind and body, with Merleau-Ponty (1962) arguing that the body is the primary site of knowing the world. In the context of racial oppression, the concept highlights the physical (Williams & Mohammed, 2009) and psychological impacts (Carter, 2007) of racism emphasising that it is not just a social or structural issue but something that affects the lived bodily experiences of those who are racialised. Racial trauma is stored in the</p>

body and leaves a physiological imprint/scar manifesting in physical and mental health issues (van der Kolk, 2015). Additionally, this concept includes the transmission of intergenerational historical trauma (Brave Heart, 2003), and the combined effect of intersecting oppressions (sexism, ableism).

Understanding embodiment is crucial when developing comprehensive anti-racist strategies, and was a focus within B&CS. It felt important to invite trainees to reflect on this aspect as part of the current research.

1.3. Arriving at the Research and Positionality

1.3.1. Reflexivity

It is essential for qualitative researchers to be transparent about personal motivations and commit to reflexivity (Etherington, 2004). To honour this, third-person language will be used when discussing research-related concepts, while first-person language will reflect the researcher's subjective perspectives and influence. Although first person writing is uncommon in traditional academic work (Hyland & Jiang, 2017), it highlights the researcher's involvement. I am an insider researcher, a trainee clinical psychologist in the same cohort as the participants in this study, I identify as being from the Global Majority (GM) and attended the Global Majority Spaces (GMS; see section 1.4.4) and whole cohort spaces. As an insider researcher, I had pre-existing relationships with participants, which provided greater access, potential trust, and a possible deeper understanding. Previous studies have explored how researchers navigate dual roles (Mercer, 2007), emphasising the value and legitimacy of insider perspectives while maintaining rigor (Brannick & Coghlan, 2007). However, this positionality demands heightened reflexivity (Chavez, 2008) and strict adherence to ethical guidelines (see 3.4.3) to ensure integrity.

1.3.2. Choosing the Research Topic

I anticipated and hoped clinical training would encourage critical discussions around social justice. The most recent Black Lives Matter (BLM) movement sharpened my focus on the operations of whiteness and prompted me, as a GM person, to interrogate how I may be enacting/upholding it in my contexts.

The initial sessions of Brave and Compassionate Spaces (B&CS) felt ground-breaking, and I quickly sensed their importance, and wanted to consider them for my major research project (MRP) topic. Unsure how to proceed, I chose to limit my contributions during cohort conversations about B&CS, making my participation less vocal and perhaps serving as a self-protective strategy during challenging sessions. I kept my MRP plans private until they solidified in the second year, gradually sharing my interest with peers, who were supportive. However, staff were less enthusiastic, and I was advised

several times to expand the study to include similar spaces across other Doctorate in Clinical Psychology (DClinPsy) courses to avoid relying solely on my cohort for the participant sample.

Navigating ethics would be a challenge, however past experiences of being told I couldn't do something made me more determined. I remain resolute that capturing B&CS from a trainee perspective is essential. My goal has always been to "get the story right, tell the story well" (Smith, 2007), with rigorous reflexivity at the core of the project.

1.3.3. Epistemological Position

My epistemological stance shapes the choice of methodology and analysis, making it important to clarify (Carter & Little, 2007). Epistemology studies knowledge—its nature, origin, and how it relates to truth (Greco, 2017). Ontology, the study of being, examines the fundamental components of reality and their relationships (Blaikie, 2007).

I will be holding a Feminist Standpoint Theory (FST) epistemology (Hartsock, 2017) in mind as a flexible guide, this approach argues the unique insights of marginalised groups into social structures and power dynamics. While FST typically prioritises lived experiences of women, in this research, integrating it with Interpretative Phenomenological Analysis (IPA) allows for an in-depth exploration of participant experiences within broader socio-political contexts. (Cohen et al., 2022). Since B&CS envisioned challenging systemic whiteness (DiAngelo, 2018. See 1.4.4), it feels necessary to account for historical, cultural, and institutional structures to uncover layered insights to personal narratives. In practice this involved interpreting both participant and researcher experiences through the lens of systemic influence, aiming to honour trainee experiences while locating them within wider structures of oppression and resistance. This aligns with my commitment to a justice-doing informed analysis (Reynolds, 2019) that disrupts coloniality and resists the power abuses my peers and I continue to navigate.

Primarily I adopted a social constructionist epistemology with a critical realist (CR) ontology, known as critical realist social constructionist (CRSC)/moderate social constructionist (MSC) stance. This balanced approach acknowledges that reality is constructed through social processes and interactions, with multiple realities shaped by language, culture, and social contexts (Burr, 2015). While social constructionism emphasizes relativism, downplaying an objective reality, I maintain that certain phenomena—such as racism, whiteness, and power—exist independently of individual perceptions. Critics like Paulraj (2016) and Ong (2021) argue that social constructionism can overlook these realities, suggesting that if racism is viewed as a construct by some but not others, it risks invalidating lived experiences of racism. CRSC (Harper, 2011) addresses this by recognising the socially constructed nature of knowledge (epistemological relativism) while affirming the existence of an objective reality

(ontological realism). Similarly, MSC (Willig, 2013) acknowledges an objective reality and focuses on how our understanding of it is constructed through social interactions. Both perspectives emphasise the role of discourse in shaping knowledge and advocate for a pragmatic research approach that examines how social constructions are produced and maintained, along with their real-world implications.

This approach enables me to explore how each participant constructs and articulates their experiences of B&CS through language, context, and meaning making (Houston, 2010). However, reconciling the dual commitment to realism and constructivism can be challenging to apply consistently in practice (Harper, 2011; Willig, 2013). I acknowledge that this is my first attempt at refining this approach, and it will inevitably have imperfections.

1.4. Placing the Research in Context

1.4.1. whiteness in British Clinical Psychology (CP)

Most clinical psychologists in the UK identify as white, middle-class, and female (Ahsan, 2020; BPS, 2015), a narrow demographic that has shaped the profession for decades (Goodbody & Burns, 2011). CP has long been criticised for not being ‘for all’ (Pilgrim & Patel, 2015), rather ‘white psychology for white folks,’ (Wood & Patel, 2017), that pathologises GM people (Patel et al., 2000), using a Eurocentric lens, and is consciously and unconsciously blind to racism therefore overtly and covertly racist (Howitt & Owusu-Bempah, 1994; McInnis, 2002). Structural racism is ideologically scaffolded by whiteness, making it difficult to dismantle due to limited resources, competing organisational pressures, and the challenge of shifting deeply ingrained professional norms without a shared understanding of racism, its persistence, and potential solutions (Patel, 2021). Not examining whiteness allows for it to invisibly perpetuate, particularly in UK DClinPsy programs predominantly attended by white trainees, further normalising this status quo (Halley et al., 2022).

1.4.2. Addressing whiteness in British CP

Efforts to address whiteness in clinical psychology include Wood and Patel’s (2017) collaborative “decolonising white psychology” workshops, aimed at tackling persistent concerns about racism faced by GM trainees (Shah, 2010). These workshops reportedly had consistently positive feedback from trainees, the authors advocate for integrating anti-racist practices into DClinPsy programs through reflective practice (trainer and trainee), and systemic changes, such as diversifying the workforce and leadership in CP.

However, when white CPs were asked about their experiences of addressing whiteness and racism in leadership, accounts revealed whiteness is not at the forefront of CPs minds, feels too uncomfortable

to confront, and participants expressed they did not know how to be anti-racist (Williams, 2023). This lack of progress in also reflected in the ongoing disparity in the DClinPsy admissions, where GM applicants are less likely to be selected than white applicants (Tong et al., 2019; Turpin & Coleman, 2010).

Higher Education England (HEE) expanded DClinPsy spaces by 60% between 2020-2021, partly driven by calls for greater diversity and the powerful influence of the global BLM movement (see Table 1), which forced all systems of power to confront their relationship with whiteness. Universities received funding for equality, diversity, and inclusion (EDI) leads, and could bid for further funding. Money was also set aside to support aspiring GM trainees to access courses through mentoring programmes (Ahsan, 2022).

These changes have triggered novel momentum in CP to address whiteness and focus on anti-racism, but their long-term impact remains uncertain. Kamson's (2022) investigation of UK DClinPsy selection processes exposed biases of selectors that disadvantage GM applicants, highlighting the need for deeper reform beyond increasing GM trainee numbers. Therefore, sustained efforts and further research are essential to meaningfully diversify the profession.

1.4.3. Recent 'Decolonising' Agenda in CP

Conversations around racism and whiteness in CP had already gained traction prior to HEE's response. Following inexcusable and shameful racist 'entertainment' at a group of trainers in CP annual conference¹ (Busby, 2019; Johnson, 2019; Patel et al., 2019; Wood, 2020), an immediate public exposure of the incident forced BPS to issue a poorly received apology (no longer accessible online) over a week later. These series of events highlighted the pervasive whiteness in CP, leading to collective calls for a comprehensive review of DClinPsy programs from selection to teaching. Demands included mandatory conversations around racism, decolonisation, and whiteness whilst protecting GM trainee's safety (Minorities Group, 2019; Psychology for Change, 2020).

Academic institutions pledged anti-racist commitments, and an outpouring of calls for actions proceeded within DClinPsy (Muthy, 2022). A special issue on racism in DClinPsy training (Wood & Patel, 2019) advocated for a paradigm shift, urging collective responsibility and unified efforts to address racism rather than placing the onus on those affected (Berg et al., 2019). The authors emphasised the need to confront racism in training, practice, and research, examine CP's history and biases, and implement strategies for both trainers and trainees.

¹ Further details can be found here: <http://www.psychchange.org/racism-is-not-entertainment.html>

A key recommendation was 'safe spaces' (smaller groups not part of teaching) for GM trainees, supported by internal staff, where topics of race and racism could be explored (Berg et al., 2019). Some trainees have formed voluntary, trainee-only groups for confidential discussions on these issues (Addai et al., 2019). Trainers advocated for these spaces, and recognised the challenges and complexities involved, however advised embracing uncertainty, and moving from safety to bravery.

Moreover, the latest British Psychology Society (BPS) accreditation draft (BPS, 2024) includes a foundational programme standard of equality, equity, anti-discrimination, and inclusion stating that this must be woven across all aspects of training. Courses are required to evidence which approaches(s) they are using to address discrimination with regular evaluation of their impact and develop a curriculum *"that ensures trainees understand and have the skills to attend to and address the impact of experiences of historic and current structural, institutional, and interpersonal racism"* (p.12). There is flexibility in how programmes do this, however with no set definition or framework to 'decolonise' syllabuses, there is a risk courses may not engage meaningfully.

A recent evaluation of trainee perspectives on racial equity and decolonisation revealed that while strides have been made towards incorporating critical issues, significant gaps remain (Francis & Scott, 2023). Trainees reported curriculum and research practices often fail to fully address and integrate concepts of racial equity and decolonisation, leaving them feeling unprepared to handle these issues in their professional practice. The authors call for a more concerted effort to embed these principles into every aspect of DClinPsy training, including continuing reflective spaces around identity for both trainees and staff, to move beyond tokenism. This aligns with broader critiques of EDI initiatives serving as performative gestures rather than driving meaningful structural change (Ahsan, 2022). Ahsan emphasises these initiatives frequently distract from addressing deeper, systemic issues and can perpetuate whiteness by failing to confront the root causes of discrimination. They suggest true liberation requires sustained, embodied action beyond just funding, and a thoughtful, holistic approach to immediate and long-term reform. They further assert that current conditions for EDI workers will remain unsustainable unless institutions become less resistant to changes and understand the importance of addressing discomfort and embracing generative conflict as essential to genuine transformation.

Efforts towards anti-racist commitments in DClinPsy appear to take place as a reaction to social and political flashpoints, however the persistent influence of racialised power remains (Patel, 2023). Patel

also criticises superficial anti-racism initiatives that prioritise representation and unintentionally reinforce institutionalised racism, calling them ‘trojan horses of whiteness’ for upholding whiteness rather than changing the power structures that support its operations. Patel advocates for deeper, honest reflection and systemic, sustained collective action to address racial inequities in DClinPsy, beyond simply increasing diversity.

1.4.4. Brave and Compassionate Spaces (B&CS)

B&CS were an anti-racist initiative directly related to the decolonisation movement described. B&CS were an emergent framework of experiential sessions offered to a year one UK DClinPsy cohort. The total of 52 trainees in the cohort (who were majority women) were invited to choose to gather in a white caucus or GM caucus, approximately half of the cohort was in each caucus. The sessions consisted of ten online meetings (duration 1-1.5hrs each) in separate caucus groups and three in person whole cohort/ mixed group spaces (duration 3hrs each) across one academic year (October – June). Sessions were held approximately once a month; all trainees were in their first year of training. B&CS attempted to build embodied practices of examining and undoing the lies of systemic whiteness which are inevitably affected by how people are racialised, with recognition that both caucuses have work to do separately and together. Topics covered in sessions depended on which group trainees experienced; the white space (WS) had sessions exploring white fragility, white privilege, and accountability whereas the global majority space (GMS) centred deepening practices of care, boundaries, healing, and liberation. The sessions were purposefully aimed at using embodied practices to deepen the capacity in our bodies to meet the different emotional, psychic, and physical discomfort that occurs when dealing with issues around race and racism.

This set up was designed on the understanding that dedicated spaces for GM folks are essential for healing, self-expressions, and resisting systemic oppression (Blackwell, 2018). It was hoped separate spaces would allow GM trainees to be their authentic selves without pressures of white judgement or dominance. This format may be misconceived as segregation however Blackwell argues this is a form of literal temporary physical segregation that cannot be understood as the same as the institution of segregation. Similarly, Vlastic (2019) proposes racism can be rooted out through caucusing, with a white caucus relating to realities of racism by not assuming interracial healing can happen immediately. A separate space may allow for white individuals to confront their own racial conditioning and understand how they might unintentionally perpetuate whiteness/racism. This practice aimed to support trainees to process their privileges and discomfort without causing harm to GM trainees, and thus reducing potential harm in whole group/mixed spaces. This model

acknowledges that mixed groups are important, and often most effective when built on a foundation of trust and understanding developed in separate caucuses.

Furthermore, discomfort in group experiential sessions is often an integral part of learning, and theory suggests handling discomfort effectively can lead to increased self-awareness, emotional release, and behavioural change (Kolb et al., 2014; Tuckman, 1977; Yalom, 2020). B&CS are in line with liberation psychology (LP) perspectives (Martín-Baró, 1996) as there was an attempt to challenge the dominant ideology of whiteness. LP advocates for the integration of theory and practice by working directly with communities (Watkins & Shulman, 2008). In this context 'community' refers to the trainee's own cohort/training course. Creating spaces where GM voices are heard and where communities can build their identities collectively can invite healing and empowerment (Comas-Díaz, 2007). Freire's (2020) process of *conscientização* is one where students develop critical awareness to take social action. B&CS aimed to encourage trainees to develop an awareness of social injustices and their own role within systems of whiteness and their own capacity to enact change.

B&CS were externally facilitated by three facilitators whose racial identities aligned with the spaces they facilitated:

Facilitator 1: A GM clinical psychologist who facilitated all 10 online GMS

Facilitator 2: A GM somatic educator who co-facilitated all 10 online GMS

Facilitator 3: A white psychotherapist who facilitated all 10 online WS

All facilitators supported with the facilitation of the 3 in person whole-group-spaces, with Facilitator 1 leading.

Discussions in spaces were confidential so anything shared by trainees during sessions was not known to the course-team, nor the other group e.g., WS did not know discussions in GMS and vice versa. This meant at times when a difficult session happened only those involved in these discussions knew what came up. This measure sought to invite openness and authenticity, but it could also pose a risk to community building. Additionally, some trainees faced a dilemma in choosing which caucus group to join. Those encouraged to attend the WS were defined as "benefiting from white privilege" and "are racialised as white." However, trainees of mixed heritage may experience both—benefiting from white privilege in some contexts while facing racism in others, aligning them with both WS and GMS. Furthermore, I too felt conflicted about this decision, as I recognized that within the context of colourism, I had experienced light-skin privilege. This privilege often led to me being inaccurately racialised as white, thereby allowing me to experience white privilege. Being limited to one group left

no space for those navigating both experiences, leaving some feeling that neither fully represented their identity nor lived experiences.

The language of bravery and compassion was used as an acknowledgement that ‘safe space’ may be an unachievable ideal when living in a white supremacist, capitalist, heteronormative and patriarchal world. B&CS aimed to cultivate spaces where people are encouraged to risk being themselves fully, while being in a caring, compassionate relationship with themselves and each other, and the tensions arising in the process. B&CS aimed to foster interdependent cultures of care, where trainees collectively shape their groups, building a shared ownership of spaces rooted in compassion and kindness.

B&CS were shaped by thinkers like bell hooks, Mia Mingus, Tema Okun, Nova Reid, and Adrienne Maree Brown. Facilitator 1 led the development of B&CS, recruited Facilitators 2 and 3 as co-facilitators, and presented the idea to the university, which approved it without contributing to the proposal. A framework of group practices and intentions (Table 2) were invited before beginning B&CS to ground the work and emphasise the relational aspect of liberatory practice. Before each session separate resources were shared with trainees in WS and GMS to orientate them to the focus of sessions. These resources took the form of podcasts, academic literature, blogs, poems, and videos. Integrated resources were offered for whole-group-spaces. In the first session of the WS and GMS trainees were randomly allocated into smaller groups of 3-4, during subsequent sessions trainees frequently worked in their smaller groups. In WS these were named *accountability groups*, and in GMS, these were *affinity groups*.

B&CS were a separate entity from reflective practice and other group spaces offered to trainees such as Problem-Based Learning (PBL). B&CS complimented a reflective practice module which included teaching on whiteness and social justice.

Table 2 *B&CS Intentions and Practices*

Intentions and practices	Summary
Black, Brown & Indigenous Knowledge	Recognising the foundational contributions of indigenous knowledge to current practices, and reference these sources with permission
Emergence and Uncertainty	Academic spaces are often characterised by a need for certainty, B&CS invite embracing the discomfort of uncertainty, humility, and seeking different perspectives through open conversations
Limits of Language	Language is inherently imperfect and can fail to fully convey intentions, be mindful of the power of language and be specific and as close to the truth as possible

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Taking Space	Everyone including facilitators encouraged to be aware of how much space they are taking up, those who are often given space and take space in the world invited to pull back to allow those who often don't take up space to pull forward. WS trainees to lean into discomfort of speaking about whiteness
Interdependence	Invite collective care and culture of interdependence that values everyone's unique skills and moves away from competitiveness and individualism
Brave & Compassionate Spaces	Recognising that a completely 'safe space' may be unachievable due to inherent systemic oppressions instead encouraging bravery and compassion where trainees can fully express themselves in caucus groups where process of racialisation can be deconstructed
Embodiment	Academia often demands intellectual engagement and disembodiment, trainees invited to arrive in the body and tap into deeper, unlanguage, cellular level knowing
Discomfort	Comfort and transformation cannot coexist, when considering our roles in upholding harmful systems discomfort will be experienced especially those accustomed to privilege. Invited to lean into and repeatedly return to this discomfort
Generative Conflict	Conflict underpinned by non-violent communication invites a deeper relationship of honesty
Accountability	Aim to prevent, intervene directly, and repair harm to encourage collective relationships by the caring process of being called in by others
Embracing Madness	Acknowledge working in systemically oppressive systems that cause suffering and this is an understandable response, invite compassion towards self and others
Community Guidelines	18 principles developed through different established practices and collectively with trainees. Inviting community care through confidentiality, accessibility, full participation with each trainee deciding how deep they want to go including the right to not speak, honouring labour, trusting the process, understanding difference between intention and impact, honouring multiple realities – 'try on' new ideas, and refraining from blaming and shaming (self and others) by practicing self-focus, mindful listening and building a practice of joy, connectedness, and play

1.5. Conclusions and Rationale

This study aims to explore trainee experiences of B&CS, the context presented highlights that little is known about the actions DClInPsy courses are taking to address whiteness. Trainee experiences of racism on training have been documented, however more exploration needs to take place around how trainees have experienced anti-racist initiatives. Most information around whiteness in DClInpsy in this chapter has been sourced from grey literature (CP Forum and theses) therefore reviewing formally published research would be a useful next step to build on this overview.

Chapter 2: Systematic Literature Review

2.1. Overview

This chapter presents a systematic literature review (SLR) on trainer and trainee experiences of anti-racist training in psychology professions. SLRs synthesise and critically appraise evidence on a specific topic using transparent and rigorous methods (Boland et al., 2017). By evaluating and summarising the current available knowledge, gaps in the literature can be identified to inform further research and offer clinical and practical recommendations (Yuan & Hunt, 2009). The methodology and findings of this SLR will be presented, concluding with highlighting the literature gaps that the current research aims to address.

2.2. Overview and Rationale of Current SLR

The researcher first assessed the PROSPERO systematic review database and other research databases to ascertain if any existing reviews on this topic had been undertaken. None were identified, highlighting a gap in the literature, and offering a rationale for this SLR. Initially, the review focused on UK CP training and intended to answer: *‘what are trainee experiences of anti-racist training initiatives within UK CP programmes?’* However, limited relevant studies were found. To address this, the search was broadened beyond the UK and CP trainees, yielding more papers mainly from counselling psychology. Consequently, the scope was extended to include applied psychology professions, resulting in more relevant literature. This SLR now aims to answer: *‘What does existing literature say about trainee and trainer experiences following anti-racist training in applied psychology professions?’*

2.3. SLR Method

Based on the SLR question a SPIDER search² framework (Cooke et al., 2012, Table 3) was created to define parameters of scope of search.

² SPIDER was chosen over PICO as it better captures qualitative research, focusing on experiences and processes rather than just populations and interventions. This allows for a more comprehensive exploration of complex phenomena relevant to this SLR.

Table 3 SPIDER Search Strategy with Each Conceptual Term Defined

SPIDER criterion	SLR question
Sample	Applied psychology professions
Phenomenon of Interest	Anti-racist training/ initiatives
Design	Published literature of any research design
Evaluation	Experiences – trainee and/or trainer
Research type	Qualitative or mixed methods

2.3.1. Inclusion and Exclusion Criteria

The inclusion criteria for this review (Table 4) focused on studies exploring experiences, qualitative data offers in-depth focus on a phenomenon, which quantitative studies may not capture (Willig, 2008). Therefore, only qualitative studies or mixed-methods studies with a significant qualitative component were included, using only the qualitative data from the latter. The primary phenomenon of interest was anti-racist training initiatives implemented in applied psychology professions training, excluding conceptual papers that proposed interventions without implementation. Social work, nursing, and psychiatry were excluded, as this SLR aimed to be as closely linked to DclinPsy as possible and these professions felt distinct in their training methods and applications. No timeframe restrictions were applied, and only studies available in English were included due to language limitations and a finite research budget, which did not allow for translation services.

Grey literature defined as ‘information not controlled by commercial publishing organisations,’ (Adams et al., 2016), aligns with decolonial methodologies by emphasising diverse knowledge sources. While such sources – such as theses and podcasts – offer valuable insights, SLRs traditionally focus on peer reviewed literature to ensure methodological rigor (Adams, et al., 2017). The exclusion of grey literature in this review was necessary to maintain consistent quality and generalisability across findings. Peer-reviewed research provides a standardised framework that supports the review’s objective of critically appraising evidence, ensuring robust and credible conclusions.

Table 4 *SLR Inclusion and Exclusion Criteria*

Inclusion criteria	Exclusion criteria
Studies published in the English language	Studies not published in the English
Qualitative or mixed method studies with a significant qualitative method	Solely quantitative studies
Consists of data focusing on the experience(s) of anti-racist training initiatives	Review articles, theoretical articles, opinion pieces, and literature reviews
Consists of psychology professions	Consists of other professions – nursing, social work, psychiatry, medicine etc
Included in a peer reviewed journal	Grey literature

2.3.2. Search Strategy

The following databases were selected to search for literature: Scopus, CINAHLPLUS, Medline, Pubmed, PsychArticles as they are likely to encompass peer reviewed work within applied psychology professions. GoogleScholar was also used to enhance the search, the title and abstract of papers were screened manually until studies relevant to SLR question began to emerge (first 10 pages). A ‘forward and backward snowballing’ was also used i.e., manual searching of reference lists and citations of 10 selected papers to extend the search of retrieved articles to check for any primary studies not found through the initial search (Kitchenham & Brereton, 2013). A concept-based approach was used (Table 5), key ideas within the research question are (i) experiences of trainees and trainers (ii) of anti-racism training (iii) in applied psychology professions. Terms for the search strategy were selected by undertaking several pilot searches and noting key words included in the titles and abstracts of relevant papers, this indicated most used search terms. Initially a specific search of experiences did not return many studies, when the search was broadened to effectiveness and outcomes relevant papers to the SLR were unearthed. Key search terms were adapted using truncation and Boolean operators of ‘AND’ and ‘OR’, speech marks were used for terms, so the exact words are searched to refine the scope where necessary. This was replicated with all databases.

Table 5 Search Terms and Boolean Operators Across Databases

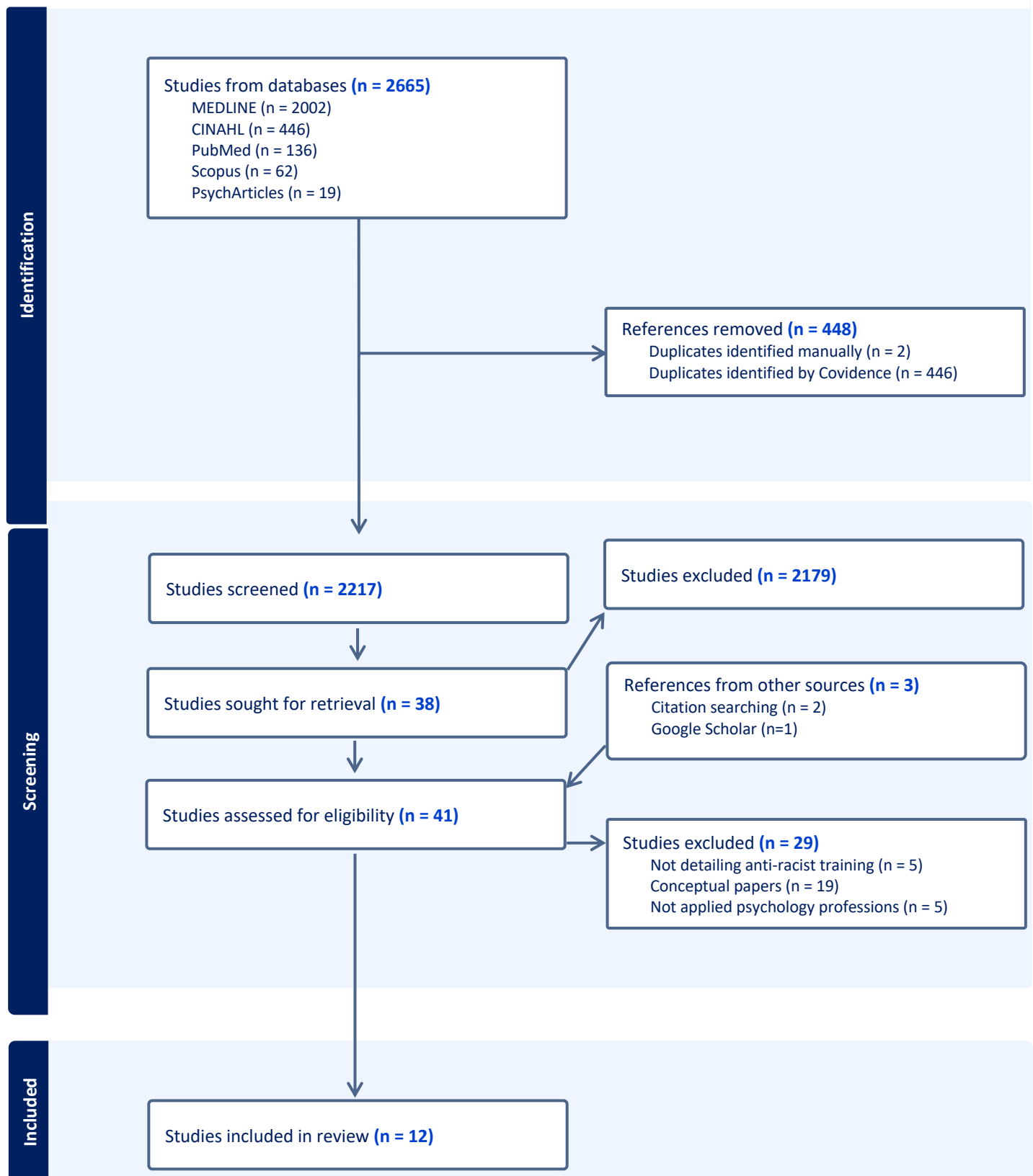
Concept	
1. Anti-racist	antiraci* OR "anti raci*" OR racial* OR race OR racism OR racist* OR diversity OR cultur* OR ethnic* OR sensitivity OR "multi cultural" OR "cross cultural" OR "inter cultural" OR "decolon*" OR social justice
2. Training	AND training OR education OR instruction OR course* OR practice OR workshop* OR "professional development" OR curricul* OR pedagog* OR initiative* OR model* OR intervention*
3. Experience	AND experience OR "experien*" effectiveness OR "effect*" OR impact OR outcome OR lessons OR "reflect*" OR perspective* OR view* OR learn*
4. Psychology professions	AND "psychology" OR counselling OR clinical OR mental health profession* or personnel* OR counsellors OR psychologists OR psychotherapists OR therapist* OR trainee* OR employee* OR staff OR practitioner* OR worker* OR provider*

2.4. SLR Search Results

2.4.1. Screening Process

Following the search, across 5 databases, 2665 papers were returned. Search results were imported to Covidence (SLR assistance software), 446 duplicates were automatically detected and 2 were manually detected. The titles of 2217 studies were screened, if the title was clearly irrelevant to the study (e.g., within the dentistry profession), the study was excluded, for the remaining studies abstracts were screened. Most studies were excluded for not being from psychology professions, and not focusing on interventions undertaken but rather proposed initiatives/ideas. Additionally, 2 studies were found via reference list screening, and 1 using GoogleScholar, following this 41 remained for full text review. During this stage papers were read with the inclusion and exclusion criteria in mind. Of the total papers yielded 12 were included in the final SLR. Figure 1 visually presents this process.

Figure 1 *Prisma Flow Chart of Search Process*



2.4.2. Overview of Studies

After identifying 12 potential papers for review a quality appraisal process was undertaken on them (see 2.5). All papers focused on experiences of anti-racist training in applied psychology professions. Selected papers were from three countries; USA (N=9), UK (N=2), Canada (N=1), and offered experiences of anti-racism training from a range of applied psychology professions with the majority being from counselling (N=8). Each study offered different anti-racist training initiatives, including experiences of trainees (N=6), trainers (N=4) or both (N=2). Gilborn et al. (2021) does not explicitly detail specific anti-racist training initiatives but provides a broad review of UK psychology curricula. It contributes to the SLR by highlighting trainee and trainer experiences, as some participants had engaged in anti-racist training, making their insights relevant to the review. Nine studies used a qualitative methodology with two being reflective pieces (Pieterse, 2009; Smith et al., 2021), and three used a mixed method design (Kuo & Arcuri, 2014; Vega et al., 2018; Wilcox et al., 2024) with a significant qualitative component. All research has been undertaken within the last 15 years with the most studies being in last five years (N=7). All papers are detailed in Table 6 including methods, findings, and critical review.

Table 6 Summary of Papers Included in SLR

Author(s), Year, Title, Country of Study & Applied Psychology Profession	Purpose of study and type of anti-racist training approach used	Participants/ Sample	Data collection and analysis	Summary of findings including any recommendations	Strengths (+) and Limitations (-)
Chung et al., 2018 Challenges in Promoting Race Dialogues in Psychology Training: Race and Gender Perspectives USA Counselling	Explore the challenges inherent in participating in authentic race dialogues by studying multicultural teaching practices	N =4 Faculty members 1. Asian (Chinese) woman 2. Black Haitian American woman 3. African American male 4. White male	Self-study method used to reflect on their multicultural teaching practices then narrative analysis . Over a 5-year period, met either in groups of 2-4, every 2-4 weeks to discuss approach, to race dialogues. Then each faculty member wrote a personal narrative about experiences focusing on student and personal reactions, then examined each other's narratives and provided honest and constructive feedback to develop more informed, consciously driven practice	4 common themes emerged: 1. Establishing Credibility Early 2. Acknowledging and Monitoring Personal Triggers and Countertransference 3. Creating a Safe Brave Space 4. Rewards Outweigh the Challenges <u>Recommendations:</u> <ul style="list-style-type: none"> ▪ Must model healthy dialogue and risk taking ▪ Maintaining professionalism when disclosing some personal stories. ▪ Do not respond defensively, open dialogue ▪ Anticipate students' defensive behaviours using privileged identity exploration model ▪ Learn to recognise microaggressions and process directly together in 	+ In depth exploration into diverse faculty perspectives offering accounts of challenges as well as recommendations for how to navigate these - Small sample size from only one institution, what specifically was taught not outlined, subjective reflections

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					the moment. Devise personal strategies to overcome racial battle fatigue
Dunn et al., 2022	Investigation of the response to a multicultural competence training on racial microaggressions. Didactic and experiential training included readings, lecture, videos, large and small group discussions, and skills practice sessions	N= 76 Graduate students in counselling (82%) and school psychology (9%) 68 women 6 men 2 did not report gender Black (17%) Asian (9%) Hispanic (8%) White (58%) and "other" (13%). 79% of trainees were in 1 st year of a master's program	Following training responded to open-ended questions in journals (2-3pgs). These journals were subsequently analysed using consensual qualitative research-modified . Examined according to race/ethnicity (i.e., trainees of colour vs. White trainees)	Four primary domains emerged: 1. Difficult aspects of training 2. Helpful aspects of training 3. Unhelpful aspects of training 4. How racial-cultural identity influences on training <u>Recommendations</u> <ul style="list-style-type: none"> ▪ Instructors should anticipate negative reactions and difficult conversations ▪ Consider attending to trainees' identities explicitly and honour the experiences of POC trainee ▪ Multicultural education parallels microaggressions dynamics; consider more publicly acknowledging and embracing own imperfections ▪ Invite students to give feedback to create atmosphere of safety and shared power where educator is "co-learner" ▪ Employ specific clinical examples 	+ Novel qualitative research used, somewhat diverse trainee representation, intervention/training clearly detailed - Sample was limited to trainees from one program. Data collected during Obama administration pre stark shift in political rhetoric. Participant desirability or impression management may have influenced data as journals part of course participation. Long term reflections not captured as journals submitted a few days following training. Difference in instructor may have impacted effect despite using identical materials.

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Fernández 2018 Decolonial Pedagogy in Community Psychology: White Students Disrupting White Innocence via a Family Portrait Assignment USA Community	To demonstrate how the Family Portrait Assignment facilitated white student's decolonial thinking, specifically their process of engaging with and disrupting white innocence. Students interview and converse with their family member(s) about their history of im/migration, critically examining the sociohistorical and socio-political factors and compare with other communities of Colour in the U.S.A	N= 4 Self-identified white Community psychology students	Discourse analysis with the following question in mind: How was the Family Portrait Assignment used as a tool to facilitate white students' decolonial thinking, specifically their disruption of white innocence?	Two broad themes were discerned: <ol style="list-style-type: none"> 1. Wilful ignorance as a practice for sustaining white innocence 2. Critical reflexivity disrupting narratives of white innocence. <u>Recommendations</u> <ul style="list-style-type: none"> ▪ Community psychology must embrace and value multidisciplinary ▪ A critical sociohistorical analysis in community psychology is crucial ▪ Community psychology pedagogy, theory, research, and action must seek to deconstruct structures of whiteness inherent in psychology disciplines epistemological and methodological foundations 	+ Decolonial tool clearly described and can be a starting point for white trainee thinking - Very small sample size from a specific profession, therefore findings cannot be generalised to other populations.
Gilborn et al., 2021 <i>"Intensely white"</i> : psychology curricula and the (re)production of racism UK Undergraduate and counselling	How students of colour experience psychology curricula by asking: To what extent do students of colour studying psychology courses at a university in the	N = 22 Undergraduate psychology and postgraduate students of colour Aged between 19–28yo. Mostly women (n = 17),	Informed by critical race theory. Reflexive thematic analysis of 6 semi structured F2F focus groups with 3-4 participants in each group lasting approx. 75mins	Three themes generated: <ol style="list-style-type: none"> 1. "It's intensely white": recognition of the white curriculum 2. "There's too much whiteness in the room": students' calls for change 3. "Who's exactly in control of the curriculum?" Challenging the white curriculum 	+ Well thought out study design and analysis, highlights student of colour's voices/experiences - Unclear how many undergraduate and how many postgraduate students. Sample from the same university so findings are not as generalisable to psychology professions, unclear if standard

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	UK consider their curriculum to be white, and how is this experienced?	Asian British (n = 3) Black African (n = 2) Black British (n = 1) Black Caribbean (n = 2) British Indian (n = 2) Iraqi (n = 1) Mixed-race (n = 6) Pakistani (n = 1) South Asian (n = 4).			curricula or courses specifically making efforts to be anti-racist.
	What do students of colour studying psychology courses at a university in the UK consider to be the benefits and challenges of creating a more inclusive and equitable curriculum?				
Kuo & Arcuri 2014	Describing systematic model of multicultural therapy practicum embodying the principles of multicultural counselling competencies, social justice, community outreach and service, experiential learning, and trauma therapy.	N = 9 8 females 1 male 25-31yo Self-identified White/Caucasian	Mixed methods <u>Quantitative:</u> Multicultural Counseling Inventory (MCI) Multicultural self- efficacy Scale- Racial Diversity (MCSE-RD) pre and post-practicum <u>Qualitative:</u> Thematic content analysis of weekly "Critical Incident Journal," first 5 entries analysed. And Autoethnographic Case Illustration using retrospective	Exploratory analyses <u>Quantitative:</u> Significantly higher on MCI pre to post Significantly higher on MCSE-RD pre to post <u>Qualitative:</u> 2 salient themes: Trainees' awareness and recognition of the uniqueness of working with multicultural clients	+ Promising alternative to existing didactic-only cultural coursework, authentic example of a multicultural therapy practicum, serves as one potential model for multicultural counselling educators and researchers and expanded to other diverse populations - Small sample size from one university and course, only preliminary findings, unclear what long term experiences/effects are, very specific intervention for refugee clients

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	Clinical psychology trainees provide direct psychotherapy to community-referred, culturally and linguistically diverse refugee clients, under culturally grounded supervision.		analysis of 12 critical incident journals	Awareness of refugee clients' culture compared with their own personal culture To enhance the illustrative purpose case example linked to 2 key themes	
Pieterse 2009 Teaching anti-racism in counselor training: reflections on a course USA Counselling	<p>1. developing in students a heightened awareness of the manner in which racism exists and is maintained in society</p> <p>2. Increasing an awareness of ways in which students both as individuals and as racial group members contribute to racism</p> <p>3. Facilitating in students an individual accountability and responsibility for anti-racism practice</p> <p>Elective course for graduate students.</p>	<p>Unclear/ not stated</p> <p>4 reflective quotes used however unclear if from same student, and authors reflections therefore possibly N=5</p>	Personal reflections from student and instructor – no analysis	<p>Students provided several observations:</p> <ul style="list-style-type: none"> - An increase in knowledge about racism - A beginning understanding of self as a racial being - A desire to implement social change - A sense of having experienced personal growth. <p>Students requested that the class be transformed to a three credit (instead of one) course and that it be recommended as a requirement for the program</p>	<p>+ Clear description of anti-racist training that can be replicated for other psychology professions, student and instructor views presented</p> <p>- No data analysis, small sample size which is not detailed, subjective reflections.</p>

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	<p>5x 3hr class sessions with both didactic and experiential components (e.g., lectures, video material, small-group discussion, and individually based racial-cultural interviews). All components provided opportunities for group-level reflection and debriefing</p>				
<p>Rajaei & Lattenhauer 2024</p> <p>Inclusion and anti-racism work as performance or deep work? It literally is either-or: A qualitative study in the CFT field</p> <p>USA</p> <p>Couple and Family therapy</p>	<p>Examination of narratives provided by CFTs who have actively participated in inclusion and anti-racism work to gain insights into their perceptions and strategies concerning the categorization of their involvement in teaching, research, and clinical practices as either performative or deep work</p>	<p>N = 10</p> <p>(a) graduate degree in Couple Family Therapy</p> <p>(b) engagement in teaching, research, and clinical work within CFT, in USA for min 5yrs</p> <p>(c) Licensed Marriage and Family Therapist</p> <p>(d) proficiency in spoken and written English.</p> <p>31 to 55 yo</p>	<p>Participants asked to provide verbal narratives via semi-structured interviews (1-2hrs), to explore experiences related to inclusion and anti-racism work within the CFT field. Questions constructed drawing inspiration from critical race theory and critical whiteness studies.</p> <p>Thematic analysis with an intersectional lens</p>	<p>Only 1 participant identified deep inclusion work in their clinical and teaching work, reporting performative inclusion in research due to the publication requirement by academia.</p> <p>Three themes emerged:</p> <ol style="list-style-type: none"> 1. Transactional work versus transformative work 2. Getting off the hook 3. Moral injury 	<p>+ Analysis method fits with aim of research, procedure clearly presented and could be extended to research of other psychology professions, clear implications stated</p> <p>- Specific to CFT, small sample size that was recruited from one site therefore may not be representative, current societal and political climate may not always support the conversations about anti-racism initiatives in the CFT and related mental health fields, which can make it difficult to have qualitative studies.</p>

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<p>Smith et al., 2021</p> <p>Confronting racism in counselling and therapy training—Three experiences of a seminar on racism and whiteness</p> <p>UK</p> <p>Counselling</p>	<p>Explore candid reflective, experiential process following a taught session on race and whiteness in the therapy room from a tutor and trainee perspective</p>	<p>N= 3</p> <p>1 counselling and psychotherapy tutor and 2 counsellor and psychotherapists who have recently completed their training, one student of colour (POC) and one white</p>	<p>Conversational format – reflection before, during, and after session</p> <p>No analysis</p>	<p><u>Before:</u> <i>Students</i> – POC; discomfort noticed in cohort about own privilege, guilt, shame, and hopelessness expressed about what to do with awareness <i>Tutor</i> – agree that invitation is confronting and remembers having to sit with initial response of wanting to apologise/rescue. Having to accept that white people profit from the pain of people who experience racism despite being a therapist <u>During:</u> <i>Students</i> – POC: having a white facilitator felt condescending, voice was silenced, angry at peers White: not comfortable with pointing out identity of only POC student, angry, frustrated, frozen <i>Tutor</i> – did not want to put only GM student on the spot but then uncomfortable about how POC student voice was invisible. Felt mistake made, more work to do <u>After/ impact:</u> <i>Students</i> – POC: white peers need to acknowledge institutional privilege White: most therapists are white and have better access. Growth happened in other spaces <u>Recommendations:</u> have a GM facilitator, pre session work, embedded within curriculum – reviewing the white centred teaching, students encouraged to</p>	<p>+ First-hand accounts from students and tutor offering multiple perspectives. Recommendations for future teaching and broader profession offered</p> <p>- What specifically was taught not outlined, no data analysis, small sample size, subjective reflections.</p>
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				continue work personally but also collectively, BACP to stop centring whiteness, bridging theory practice gaps, funding schemes for POC	
Liu et al., 2023	Highlight the lived experiences of faculty of colour teaching multicultural classes in graduate counselling and psychology programs in a deliberate attempt to challenge dominant scholarship that has minimized their voices	N =19 Faculty of colour: N= 12 Asian descent N =7 Black-identified who have taught multicultural classes in accredited graduate programs within the past 5 years. 68% women 32% men N= 5 mental health counselling N = 6 counselling N= 2 school N= 6 clinical Years of teaching experience: M = 9.9 years, range = 1–40 years. Number of times teaching the multicultural class: M = 10.6, range = 1–40+ times	Emerging from the critical–ideological paradigm and guided by critical race theory conducted 40min-2hr semi structured interviews via Zoom Thematic analysis	Two overarching themes: 1. Problematic structure and implementation of the multicultural class - Institutional Under commitment - Ambiguity and Vagueness in Curriculum Design 2. Racialized experiences of teaching multicultural classes as instructors of colour - Devalued Credibility - Competing Layers of Safety - Perceived Agenda - Cost and Reward Paradox	+ Highlighting faculty of colour's voices and insights into experiences, clear procedure and study design fits with aims, clear and comprehensive recommendations that can be applied to multiple psychology professions, diverse participant sample in context of teaching - Sample's racial diversity is limited, intersectional experience not explored
Counterstories of Multiculturalism and Social Justice: Lived Experience of Asian and Black Faculty Teaching Multicultural Classes				Recommendations: <ul style="list-style-type: none"> Programs become cognizant of the burdens and challenges that faculty of colour face particularly in regard to teaching diversity related classes Imperative for accrediting bodies and training programs to clarify objectives and content for multicultural classes and demonstrate a level of support necessary to prepare White students to 	
USA					
Various					

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				<ul style="list-style-type: none"> respect faculty of colours' authority and credibility Programs need to dismantle the White supremacist operation of tokenizing faculty of colour and abandon the existing convention of treating minoritized racial statuses as teaching expertise Programs should explore new teaching models for multicultural classes to reduce the burden for faculty of colour to increase the share of responsibility for multicultural education 	
Vega et al., 2018	Exploratory study examining the outcome of a 5wk multicultural course on student's feelings of empathy and sensitivity for members of racial communities different from their own. Evaluation of the student's perception of how it influenced their future practices	N = 15 1 st year school psychology students, enrolled in a multicultural course N= 3 male N= 12 female. 22 to 35 yrs N = 7 White N = 7 Latina/Hispanic N= 1 African American	Mixed methods <u>Quantitative</u> Scale of ethnocultural empathy (SEE) Multigroup Ethnic Identity Measure-Revised (MEIM-R) <u>Qualitative:</u> Course requirement of reflection paper - reflect on what they learned over the course of the semester and discuss how they see themselves integrating course content into practice. Content analysis on papers	<u>Quantitative:</u> Lower ethnic identity scores for white people. After the course students showed higher levels of understanding/ feeling of other groups' experiences <u>Qualitative:</u> Three salient themes emerged: 1. Importance of a safe learning environment 2. Increased multicultural awareness 3. Putting theory into practice	+ Method used fits with aim, course structure explained, diverse sample capturing student experiences - Participants may have felt obliged to take part, pre and post-test growth could have been social desirability to please instructor, course assignment as qualitative element may have influenced responses, sample demographic more diverse than profession, course taught in summer - content better early in program, measures not specific to school psychology
Wilcox et al., 2024	Reviewing counselling	N=179	Mixed methods <u>Quantitative:</u>	<u>Quantitative:</u>	+ Mixed method design allows for more comprehensive review. Range

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Are Training Programs Addressing Anti-Black Racism and White Supremacy? A Descriptive Analysis USA Counselling	psychology programs' attention to anti-racism and White supremacy – examining multicultural course syllabi.	N =127 Students N= 52 Faculty (9 training directors) Predominantly White (52.5%) N= 29 Syllabi review	Students and faculty completed an online survey: 22-item Multicultural Training and Education Questionnaire 8-item version of the Social Justice Subjective Norms 21-item Anti-racism Behavioural Inventory 29-item Cross Ethnic-Racial Identity Scale-Adult 11-item scale on training program <u>Qualitative:</u> Descriptive analysis. Faculty submitted multicultural course syllabi which was coded using checklist that was developed by consensus based on what coders believed to be essential components of multicultural teaching. Coders completed check list individually then met to discuss. Also examined frameworks used and system SJ approaches, advocacy/ community engagement. Rate how advanced	The greater the distance that participants (faculty and students) perceived between what their program claimed to value and whether it demonstrated those values and commitments, the lower they rated their program on all program-level variables. Faculty have a more positive view than students of their programs' progress, White students may be more critical of Whiteness than are White faculty. <u>Qualitative:</u> Scant evidence of attention to anti-racism, anti-Black racism, or critical approaches. Further, syllabi generally did not adopt advanced social justice-focused approaches; approximately half did demonstrate adoption of a systems perspective, but not necessarily from a critical lens. Instead, most common was the individual differences approach. Little change from a decade ago.	of counselling programs represented. Sub-samples allow for meaningful comparison between faculty and students. Detailed recommendations suggested - Institutional Advocacy of the ARBI demonstrated very low internal consistency. May have been courses that met the criteria of addressing White supremacy and anti-Black racism but were not easily identifiable in the syllabi. Sample of syllabi obtained were not fully representative - small number compared to number of counselling psychology training programs. Only faculty member in coding team, student would have offered different perspective. Sample size small in comparison to counselling psych population, and predominantly white.
Wilkins-Yel et al., 2020 Advancing Social Justice Training through a Difficult Dialogue Initiative: Reflections From Facilitators and Participants	Time-limited social justice training opportunity - Community Conversations Difficult Dialogues Initiative (CCDDI). Brave spaces where small groups of	N = 333 <u>Facilitators:</u> N = 7 counselling psychology doctoral, and master's in counselling N = 4 women	Mixed methods <u>Quantitative:</u> 7 item Post-Session Completion Survey (PSCS) created for study <u>Qualitative:</u> - Graduate facilitators' weekly journal reflections (1-2	<u>Quantitative:</u> strongly endorsed all PSCS items <u>Qualitative:</u> Four of the six principles were evident in facilitators' reflections: 1. Ongoing self-examination	+ Multi-tier perspectives offered, easy to embed in other spaces – clearly detailed, only one-time participation seemed to have sparked increased intentions to engage in similar dialogues in the future

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USA Counselling	students invited to engage in facilitated interactive and experiential dialogues that explore difficult topics related to power, privilege, and marginalization.	N = 3 men N= 2 European American N= 1 Black/African American N= 2 Biracial N= 2 and Chinese international students	paragraphs per dialogue) - Open-ended response section of PSCS Content analysis – Given the salience of Goodman et al.'s (2004) social justice principles in shaping the CCDDI, responses examined with the intent of understanding the ways in which these principles manifested in reflections and organized the themes within the framework of these principles	2. Sharing power 3. Giving voice 4. Leaving clients with the tools for social change Three salient themes emerged from the participant's responses 1. Gaining increased awareness about one's power and privilege in the United States 2. CCDDI small-group dialogues as a positive experience 3. Impacted by the opportunity to listen, learn, and connect with others on topics that are usually emotionally charged	- Need to empirically examine the effectiveness of the program using an experimental design to draw causal conclusions about usefulness of the program, scale used has not been tested for reliability and validity
	Study examines the multi-tiered impact of pilot initiative on both graduate student facilitators and undergraduate participants	<u>Participants:</u> N = 326 undergraduate students 81.0% women 18.0% men 76.4% White/European American 8.7% Black/African American 7.3% Latinx 4.9% bi- and Multiracial 2.7% Asian American		All participants felt CCDDI increased awareness about power, privilege, and marginalization, motivated to engage in future dialogues and increased intentions to participate in social action	

2.5. Quality Appraisal

2.5.1. Rigour

As part of the rigour of the SLR, an additional screener (a doctoral peer) reviewed 10% of the papers at both the title and abstract, and full-text review screening stages to check consistent application of the inclusion and exclusion criteria. The peer also appraised the studies as outlined below. Any discrepancies regarding paper eligibility were resolved through discussion, reducing potential bias.

2.5.2. Quality Assessment

To appraise the quality of the SLR results Critical Appraisal Skills Programme (CASP; CASP, 2018) was used. It was selected as it is the most used criteria-based tool for research within qualitative health and social-care research and syntheses (Hannes & Macaitis, 2012). As the SLR intended to synthesise qualitative data choosing CASP was appropriate. Where mixed method research was included in the review the papers had a significant qualitative component which CASP could quality assure. The CASP Checklist is a 10-item tool which each paper was assessed against, each domain was assessed as 'Yes' 'Can't Tell' or 'No.' The domains cover clarity of aims, recruitment, data analysis, ethics, reflexivity, and findings' utility. The study value depends on meeting these criteria (Table 7).

All papers stated their aims with an appropriate design to address these goals and a clear rationale for recruitment method and study design.

For most studies it was difficult to determine if researchers had critically examined their relationship with participants. Only two papers met this criterion (Chung et al., 2018; Liu et al., 2021). This corresponds with recent research revealing that relational ethics is the least reported validity strategy in qualitative psychology studies (Sabnis & Wolgemuth, 2024). Most studies had taken ethical issues into consideration, with four that did not have sufficient details for the criterion to be fully met, however this was commented on in the limitations. Findings were explicitly stated in all papers and discussed in relation to the original research question. All papers were deemed valuable by both reviewers, appraisal evidenced that each offered contributions to existing knowledge/understanding of trainer and trainee experiences of anti-racist training in applied psychology professions, and most findings are applicable to other psychology professions beyond the one studied.

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Table 7 Appraisal of SLR Papers Against CASP 2018 Criteria (Second Evaluator in **Highlighted**)

Paper	Was there a clear statement of the research aims?	Is a qualitative method appropriate?	Was the research design appropriate to address the terms aims of the research?	Was the recruitment strategy appropriate to the aims of the research?	Was the data collected in a way that addressed the research issue?	Has the relationship between researcher and participants been adequately considered?	Have ethical issues been taken into consideration?	Was the data analysis sufficiently rigorous?	Is there a clear statement of findings?	How valuable is the research?
Chung et al., 2018: Challenges in Promoting Race Dialogues in Psychology Training: Race and Gender Perspectives.	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Valuable – in depth exploration of diverse trainer perspectives on teaching anti racism, with recommendations for other trainers Valuable 10/10
Dunn et al., 2022: Future counselors' voices: A qualitative investigation of microaggression training.	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable – using an innovative qual method to gather trainee experiences of a microaggression training. Themes explored from GM and white trainee perspectives Valuable 10/10
Fernández 2018: Decolonial Pedagogy in Community Psychology:	Yes	Yes	Yes	Yes	Yes	Can't tell	Can't tell	Yes	Yes	Valuable – evaluation of white community psychology student learning via teacher

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White Students Disrupting White Innocence via a Family Portrait Assignment	Yes	Yes	Yes	Yes	Yes	No	Can't tell	Yes	Yes	examining essays after a decolonial assignment. Tool can be extended to other psychology professions
										Valuable 8/10
Gilborn et al., 2021: <i>"Intensely white":</i> psychology curricula and the (re)production of racism	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable – trainee experiences of psych courses and anti-racism. Participants mix undergrad and post grad counselling psych but GM and UK population focus
	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable 9/10
Kuo & Arcuri 2014: Multicultural Therapy Practicum Involving Refugees: Description and Illustration of a Training Model	Yes	Yes	Yes	Yes	Yes	Can't tell	Can't tell	Yes	Yes	Valuable – qual aspect of mixed method is rich. Clinical psych trainee experiences using intervention in specific population
	Yes	Yes	Yes	Yes	Yes	No	Can't tell	Yes	Yes	Valuable 8/10
Pieterse 2009: Teaching anti-racism in	Yes	Yes	Yes	Yes	Yes	Yes	Yes	N/A – data was not analysed –	Yes	Valuable - offers insights from trainee and

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counselor training: reflections on a course.	Yes	Yes	Yes	Yes	Yes	Yes	Yes	reflective piece	Yes	trainer around anti-racist teaching. Recommendation for teaching offered
								Reflection		Valuable 7/10
Rajaei & Lattenhauer 2024: Inclusion and anti-racism work as performance or deep work? It literally is either-or: A qualitative study in the CFT field.	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable – CFT professionals experiences captured who have engaged in anti-racism work. Implications for the field can be extended to other psychology professions
	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable 9/10
Smith et al., 2021: Confronting racism in counselling and therapy training— Three experiences of a seminar on racism and whiteness.	Yes	Yes	Yes	Yes	Yes	Can't tell	Can't tell	N/A – data was not analysed – reflective piece	Yes	Valuable - provided direct perspectives from trainer and trainees following a taught session on race/whiteness and offers recommendation s
	Yes	Yes	Yes	Yes	Yes	Can't tell	Can't tell	Reflection	Yes	Valuable 7/10
Liu et al., 2023: Counterstories of	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Valuable – offers GM trainer experiences on multicultural

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Multiculturalism and Social Justice: Lived Experience of Asian and Black Faculty Teaching Multicultural Classes.	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	training and can be extended to other psychology professions Valuable 10/10
Vega et al., 2018: Multicultural school psychology training: An examination of students' self-reported course outcomes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable – trainee experiences of taking part in multicultural training. Mixed methods school psychology – qualitative aspect sheds light on trainee learning and can be used for other psychology professions Valuable 9/10
Wilcox et al., 2024: Are Training Programs Addressing Anti-Black Racism and White Supremacy? A Descriptive Analysis	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Valuable – mixed methods exploration of both staff and trainees' views of anti-racism on their courses and qualitative review of syllabus. With further review of difference

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										between white and GM trainees Valuable 9/10
Wilkins-Yel et al., 2020: Advancing Social Justice Training through a Difficult Dialogue Initiative: Reflections From Facilitators and Participants	Yes	Yes	Yes	Yes	Yes	Can't tell	Can't tell	Yes	Yes	Valuable – Social justice intervention – community convos. Participant and trainer experiences – multi tiered impact, although used on undergrad psych students the trainer perspectives can be extrapolated to other psych professions. Valuable 8/10
	Yes	Yes	Yes	Yes	Yes	Can't tell	Can't tell	Yes	Yes	

2.6. Synthesis of Findings

2.6.1. Synthesis Strategy

Thomas and Harden's (2008) version of thematic synthesis was chosen to synthesise papers over narrative synthesis because it offers a more structured and transparent approach to analysing qualitative data. While narrative synthesis provides a descriptive summary of findings, thematic synthesis allows for a deeper exploration of patterns and relationships within the data. This method was specifically developed to explore experiences and generate themes from qualitative studies which aligns well with the aims of the SLR.

This synthesis aimed to provide valuable insights into the existing information and the gaps within the literature. As each paper is presenting a different anti-racism initiative, using a variety of qualitative methodologies, it can be difficult to determine what overall findings across studies are. This approach recommends using data from the results and findings sections, particularly direct quotes of experiences of study participants. This offers freedom for researchers to select findings directly linking to the review question.

All twelve papers were included in thematic analysis. For studies using mixed method designs, only qualitative aspects of experiences were incorporated. Both trainee and trainer perspectives from a white and GM background were considered to generate overall themes.

Three stages of thematic synthesis were followed: (i) relevant data was coded line by line to (ii) develop descriptive themes that were then translated to (iii) generate analytical themes (Appendix N).

2.6.2. Themes

Three analytical themes were constructed with thirteen sub-themes between them (Table 8). Themes emerged around challenging aspects of doing anti-racist training, beneficial aspects, and what trainee and trainers learnt from their experiences and suggest.

Table 8 *Themes and Sub-themes Generated From Thematic Synthesis*

Theme	Sub-theme
Challenging aspects	white colleagues enacting whiteness/fragility
	Unrecognised burden for Global Majority
	whiteness embedded in systems
	Lack of models/ frameworks
Beneficial aspects	Transforming discomfort into action
	In-vivo practicing

	Training benefits all and has a lasting impact
	Facilitation
	Rewarding to witness growth
Hopes and suggestions	Co-production
	Embedding work in curricula
	Action following awareness
	Staff as models

2.7. Theme 1: Challenging Aspects

All studies spoke about the difficulties arising in anti-racist work, the presence of white fragility, and white colleagues enacting whiteness when confronted by their privileges. GM trainees and trainers reflected on unrecognised burdens they experienced. These challenges can be understood in the context of whiteness being embedded in systems and a lack of clarity around models/frameworks for anti-racism work.

2.7.1. white Colleagues Enacting whiteness/fragility

This sub-theme was present in most papers detailing white trainee experiences. The confronting nature of taking part in anti-racist initiatives meant white trainees interrogated their whiteness often for the first time in their lives and this felt very disconcerting. In Smith et. al., (2021) the only GM student in the cohort describes what she noticed in her fellow white trainees:

“My cohort felt some discomfort at accepting their own privilege as well as their own racism. Feelings of guilt and shame and an overwhelming need to apologise were prevalent.” (Dania, p.2)

In the same paper a white trainer reflected how it felt to have to sit with their idea of self being challenged as someone who both helps and harms, due to benefitting from whiteness being upheld.

“I have a certain amount of investment in the idea that as a therapist, and I am a fundamentally decent human being who wishes to help others and contribute to a better society. How can that possibly sit alongside the notion that I am racist?” (Liz, p.3)

GM trainers spoke about the intense discomfort arising for white trainees, and how they enact white fragility in turn by exercising their power and privileges to discredit and target trainers. Accusing them of *“being racist against White people”* (Liu et al’s., 2023, p.354) and *“teaching hatred and divisiveness”* (Chung et al., 2018, p.222), resulting in harsh comments on teaching evaluations without evidence for such claims.

White trainees often feel a sense of guilt and embarrassment when confronted with their whiteness:

“I felt embarrassed at my participation in these microaggressions and guilty about being part of the dominant culture.” (Dunn et al., 2022, p. 245)

Fernández’s (2018) study discussed how white trainees used wilful ignorance to maintain white innocence by demonstrating how some trainees chose to ignore difficult aspects of their identity as a defence posture. For white trainees not having to think about their privileges *is* a privilege, only when having to directly face aspects of their identity did awareness arise about how they have benefitted from whiteness:

“I definitely felt some discomfort when confronting my own privilege as an American citizen when one of the members asked us for specific information about the citizenship process...I have never needed to know that information.” (Wilkins-Yel et al., 2020, p. 865)

Until engaging with anti-racism initiatives white trainees may have been taught a selective history and therefore learning whole truths can feel overwhelming.

“A lot of what I learned from this course actually made me feel depressed and guilty. For example, prior to taking this course, I knew nothing about the Stonewall riots or the Native American boarding schools, and never truly understood all of what White privilege entailed.” (Vega et al., 2018, p.457)

For GM trainers, whiteness was enacted by white colleagues who minimised the labour it takes to deliver anti-racism training, a sense white colleagues who could support with the work felt they were ‘off the hook’ about diversity issues (Rajaei & Lattenhauer 2024), and it was GM colleagues’ ‘special interest’. This complacent approach upholds whiteness and is an example of avoiding discomfort, tokenising GM colleagues by assuming they have expertise in the area and absolving white faculty from their urgent responsibility of doing justice work.

“If I want to deeply address inclusion and anti-racism work in my job, it gets uncomfortable...I am not sure if I am always ready for that, and besides, it takes time.” (Rajaei & Lattenhauer 2024, p.9)

2.7.2. Unrecognised Burden for GM

Four papers described experiences of GM trainee and trainers where they had to manage the white fragility of colleagues as well as monitoring their own wellbeing and emotional responses during anti-racism training. For trainers this means they must consider the learning needs of the whole class, by managing their own emotional reactions when they experience discrimination. Less focus on their own needs and learning to navigate oppressive dynamics in classrooms without the support of fellow faculty can result in racial battle fatigue³.

“An additional challenge I have experienced in the classroom is managing microaggressions pointed at students and at times myself.” (Chung et al., 2018, p.227)

GM trainers spoke about being burdened with needing to defend their anti-racism courses to students and fellow faculty when their credibility is questioned and having to engage in more efforts to prove their intelligence. For example, Black women trainers shared experiencing more hypervigilance about their physical appearance and preparedness, as they felt they were *“coming against whatever you’ve seen or heard in media”* and therefore couldn’t risk *“what ifs”* of dressing in a casual manner (Liu et al’s., 2023, p.353). This level of scrutiny is unlikely to be experienced by white trainers. As mentioned, GM trainers also implicitly and explicitly experience the assumption that GM faculty should teach about anti-racism so have the burden of experiencing racism, and unrecognised toll of having to teach about it. Physical and emotional exhaustion was reported commonly, and levels of distress experienced meant some trainers had to *“choose not to teach it for a couple of years because [they] needed a break.”* (p.354)

In the same paper GM trainers recognised that asking GM trainees to share their experiences means a past racial trauma may be opened, and the cost of vulnerability is not equal for all students, with GM trainees experiencing a disproportional impact. This was reflected in GM trainees’ accounts about

³ Racial battle fatigue is a useful model to analyse the constant exposure to stress from the daily battle of deflecting racialised insults, stereotypes, and discrimination, it is the cumulative effect of being ‘on guard’ (Smith, 2004).

challenges of holding both a perpetrator and victim lens when both confronting instances they have enacted whiteness and remembering times where they were harmed by whiteness.

“I feel shame when I think about microaggressions that I have committed in the past, and I feel anger when I think about the microaggressions that have been committed against me.” (Dunn et al., 2022, p.245)

GM trainees felt they had to source reading from a GM lens themselves and this extra labour was something their white peers were unlikely to do:

I sort of look for [readings by people of colour]...My course is predominantly white, will my friends do that? No, they wouldn't even think to do that.” (Gilborn et al., 2021, p.825)

2.7.3. whiteness Embedded in Systems

All papers spoke about the systemic limitations of anti-racism work when psychology professions are entrenched in whiteness. Wilcox et al., (2024) found little has changed in how anti-racism training is taught in counselling psychology despite the global landscape necessitating this. A lack of diversity on training courses has been attributed to structural discrimination with whiteness being a societal norm. In Smith et al's., (2021) reflective piece a UK GM trainee felt entering counselling psychology has *“only reinforced my sense of belonging to a minority, inevitable to combat when I am surrounded by white students, white colleagues, white teachers etc. I am the other in this country, and white is the norm”* (p.5). She experienced her course as catering exclusively to the needs of aspiring white therapists, manifesting in her being the only GM trainee in her cohort. A white peer reflected how she has noticed systems are designed for a select few to serve those like them therefore white middle-class women have better access as they are more represented in the field and assimilate better to a white-centric curriculum.

This was confirmed by UK GM postgraduate trainee accounts reporting the lack of diversity in teaching with normative dominance of whiteness including research literature:

“It's all based on white people and, a lot of the time, white samples.” (Gilborn et al., 2021, p.819)

Whiteness is further embedded within accrediting bodies not meaningfully engaging with anti-racism and continuing to focus on white people's feelings about being accused of racism rather than platforming people who experience racism (Smith et al's., 2021). Trainee's attributed responsibility to

accrediting bodies for deciding the content of curricula and wondered how much flexibility lecturers have in teaching anti-racism given these systemic restrictions (Gilborn et al., 2021). Trainees spoke about only being taught history from a certain lens which has impacted their present worldview:

“I have never looked at U.S. history with a critical eye...I never received this information in school either. I’ve been taught only one side of the story and I have not taken the initiative to look at the whole story.”
(Pieterse 2009, p. 147)

A white trainer felt although everyone appears to be open to equality *“yet, when I scratch the surface beyond the politically correct rhetoric of modern-day psychology, I find deeply rooted ideals and beliefs that contradict these values”* (Chung et al., 2018, p. 230).

Trainee’s readiness to engage with anti-racism work is not challenged by programs, and consequently is left to be handled in class by GM trainers who in turn receive abuse. Liu et al’s., (2023) study uncovered that racism is the norm in psychology, courses are directly shaped by white supremacist frameworks and are interested in appearing to advance their multicultural commitments without addressing deeply rooted issues of race, privilege, and power. Liu et al., (2023) stress institutions enact whiteness by profiting from the social justice claims they espouse and using the labour of GM trainers to deliver work without material support, thus perpetuating systemic racism. Linking with faculty upholding the impression of supposed progress, in Wilcox et al’s., (2024) findings trainees experienced a greater discrepancy compared to faculty between what their programs claim to do and what their programs actually do, with white faculty having a more positive view of their syllabi.

This is further uncovered in Rajaei & Lattenhauer’s (2024) research who found a prevalence of performative inclusion work using a transactional design.⁴ Trainers spoke about enacting performative inclusion as these were the inherent boundaries of academia where the focus is on ticking off meeting requirements rather than the quality of anti-racism work. Couple and family therapist’s spoke about the negligence of accrediting bodies around keeping practice up to date post qualification:

⁴ Transactional inclusion and anti-racism work refer to efforts focused on meeting specific diversity, equity, and inclusion goals within an existing organizational framework. This approach tends to focus more on legal and regulatory requirements and is typically driven by a desire to improve the organization’s reputation or avoid negative consequences (Tulshyan, 2022).

“I wanted to renew my license and took a course in diversity...it had not been updated in more than ten years...some words in the training that you cannot even say out loud today...how are we expected to do the work when the basic things are not met?” (p.9)

Systems do not encourage staff to engage in anti-racism work and limit the power of trainers to modify syllabi resulting in structures remaining steeped in whiteness. A sense that even if therapists are eager to do social justice work when they attempt to address issues they are met with systemic confines and remain working on a shallow level which can result in moral injury⁵. Despite this, trainers spoke about needing to make a meaningful change on a macro-level *“academia, the CFT field, society, and our country,”* (Rajaei & Lattenhauer, 2024, p.10) to really walk-the-talk and support clients.

2.7.4. Lack of Models/frameworks

Lack of consistency in anti-racism work was present in some papers. All papers discussed a different anti-racism training highlighting that the variability is not only dependent on type of psychological profession given most papers were linked to counselling courses. A GM trainer reflected *“there are no ‘sure-fire’ strategies or successful responses”* in this work (Chung et al., 2018, p.228), furthermore, even when anti-racism training is transformative *“there is no ‘step-by-step’ formula to guarantee this outcome”* (Vega et al., 2018, p.459). These findings suggest a sense that anti-racism training is ever evolving, and it’s tricky to uncover which aspects are useful when work is not replicated.

Liu et al., (2023) felt programmes lacked clear guidelines around the objectives and methods of anti-racism training, with no consensus in the scope of knowledge. Consequently, trainers teach differently, white staff feel unequipped due to lack of direction institutionally, and institutional disengagement is exhibited when anti-racism is not a required core-competency further feeding into students holding rejecting attitudes towards work.

In Smith et al’s., (2021) reflective discussion a white trainer and trainee shared experiences of not knowing how to uphold GM safety and feeling out of depth in dialogues attributing to lack of language/frameworks.

“I had no idea how to openly challenge manifestations of whiteness as a white person in a group of mostly white students.” (p. 6)

⁵ Moral injury is a term used to describe the emotional and psychological pain that arises when someone violates their own sense of right and wrong, it is often associated with feelings of guilt, shame, and a sense of betrayal of one's own moral beliefs and values (Litz et al., 2009).

2.8. Theme 2: Beneficial Aspects

Despite the challenges, the themes below demonstrate that most research spoke about the beneficial impacts of engaging with anti-racism work. Trainee and trainers reflected on the value of doing social justice whether by overcoming discomfort and confronting their whiteness or having opportunities to put learnings into practice during training. How teaching was facilitated emerged as an important feature to how it was experienced. Participants felt a lasting impact of doing anti-racism work and considered it to benefit everyone. Trainers in particular spoke about rewarding experiences.

2.8.1. Transforming Discomfort into Action

The experience of transforming discomfort into action was present in most studies, participants began to work through white fragility and lower well-erected defences by becoming more aware of their own privileges. Through acceptance trainees experienced a drive to challenge their responses by de-centring their feelings, comfortability with discomfort, and openness to using their privileges for justice:

“Finding this hard and having to sit for a while with my initial response...wanting to apologise, to rescue, to make it right. I had to accept...this response would be inadequate and...centre my (white) feelings”. (Smith et al., 2021, p. 3)

Trainees experienced gratitude for newfound insights:

“I am grateful for the knowledge I gained from these topics.” (Vega et al., 2018, p.457)

White trainees particularly experienced personal and professional growth and reported their racial identity facilitated their ability to learn. Translating initial negative feelings of shame during training to later being prompted *“to dive into the material and pay close attention to how I fit into/participate in oppression.” (Dunn et al., 2022, p. 248)*

In Fernández’s (2018) paper trainees learned to resist wilful ignorance and lean into the challenging work of deconstructing white innocence. This process supported them to recognise historical underpinnings to their privileges which then impacted their outlook and actions:

“Made me more aware of my own privileges as the offspring of ancestors who benefited from a profoundly unfair system, and more inclined to listen to those who are disadvantaged by both our current and historical societal structures.” (p.301)

Following anti-racism training trainees were motivated to use their learnings in practice:

“My goal now is to move my new awareness and knowledge into action.” (Pieterse, 2009, p. 147)

2.8.2. In-vivo Practicing

Practising during training was an aspect some studies found to be very beneficial for trainees and trainers. GM trainers in Chung et al's., (2018) research reflected on using in-vivo examples in their teaching practices to foster learning. Trainers found that unpacking white fragility when it is enacted during anti-racism training invites trainees to process reactions in-the-moment and understand the deleterious effects of racism better. This strategy felt meaningful for trainers as they were able to open a dialogue about constructive ways to respond to microaggressions while validating all trainee experiences.

For trainees, teaching being linked to practice felt helpful e.g., case scenarios (Dunn et al., 2022). Student reflections highlighted engaging in an innovative experiential training initiative advanced their social justice training (Wilkins-Yel et al., 2020). Similarly, in Kuo & Arcuri's (2014) study, trainees were able to put their learning into practice in the community as part of training and felt this was a crucial aspect of the practicum:

“Actually, working with BA helped contextualize this knowledge...the experiential, hands-on nature of this multicultural practicum encouraged me to...trust and appreciate the therapeutic process.” (p.54)

2.8.3. Training Benefits All and has a Lasting Impact

Trainees experienced feeling more attuned to global issues and learnings on a macro-level following training, and a commitment to remain informed on current events. A lasting impact occurred from one instance of anti-racism work, many trainees spoke being motivated to continue with social justice work and put theory into practice (Pieterse, 2009). They expressed the work supported them and their clients as they adapted their therapeutic approach, which was unlikely to occur within conventional training formats (Kuo & Arcuri 2014). Anti-racist conversations were extended beyond the classroom and into trainee's social circles, trainees gained confidence in their ability to facilitate further

dialogues. The innovative anti-racism training presented in Wilkins-Yel et al's., (2020) study left all people who took part (trainees and undergraduate students) with tools demonstrating a bidirectional benefit to sharing power.

"The information from this class helps me to be more sensitive and more aware of what I may be encountering. I also would love to lead multicultural professional development sessions for staff, and I just might try to broach some of these subjects with my family. Maybe!" (Vega et al., 2018, p.458)

"I think this is a great experience for both sides, for the White students to feel unthreatened when discussing privileges and for Black students to encounter White students who are self-aware and empathetic." (Wilkins-Yel et al's., 2020, p.866)

For trainers, facilitating training honed techniques so practices could evolve. Trainers used reflective questions to self-monitor and hold themselves accountable:

"Did I make it safe enough for everyone in the class?" (Chung et al., 2018, p.225)

"Did the positive responses reflect a self-selection bias because this was an elective course? How did the pedagogical strategies that were used make a difference in students' engagement of the process?" (Pieterse, 2009, p. 148)

Anti-racist training has a two-fold benefit, it supports staff to be aware of their own defences as well as better understanding student's positionality.

"I will make sure time is allocated for the cohort to explicitly discuss who they are with respect to ethnicity and experiences of racism and to address identities (including mine) within the group." (Smith et al., 2021, p. 8)

2.8.4. Facilitation

Most papers mentioned the importance of facilitation and how training is significantly influenced by how and who facilitated. As mentioned, staff not feeling equipped to deliver training has a negative impact on trainee experiences. In Smith et al's., (2021) reflective account a GM trainee reported *"that having a white tutor facilitating the session felt condescending to me, the only person of colour, in my cohort, who has personally experienced the effects of racism and white privilege"* (p. 4). The white

lecturer reflected that they felt *“increasingly uncomfortable”* about this revealing they did not have the tools to navigate this. Afterwards they recognised having a GM co-facilitator would have been ideal to *“promote the idea that this is an issue for everyone”* (p.8).

Similarly, Dunn et al., (2022) mentioned that experiencing discomfort is part of anti-racism training and negative emotions are inevitable, trainers should attend to trainee’s different identities explicitly and honour GM trainee experiences. Platforming marginalized voices was experienced to be essential (Rajaei & Lattenhauer 2024). Fernández (2018) commented on centring intersectional experiences of students especially those *“whose sociohistorical past and contemporary experiences are still marked by the coloniality of power”* (p.303). When facilitation was experienced as unhelpful GM trainees felt white fragility was getting in the way of exploring topics in more in depth:

“Our entire small group experience consisted of everyone tiptoeing around their true perceptions or feelings, and this aspect alone was eye-opening for me.” (Dunn et al., 2022, p.247)

GM trainees expressed valuing a representative staff body, reflecting the diversity of students, and felt whiteness is upheld when GM trainees are unable to voice their experiences due to having to attend to the discomfort of white colleagues.

“If there was a member of staff that wasn’t white, maybe I would talk about certain things...that I’m uncomfortable talking about, because I feel that there’s too much whiteness in the room. (Gilborn et al., 2021, p. 823)

GM trainers in Chung et al., (2018) reported facilitating is a delicate balance of establishing credibility early to promote productive dialogues. Trainers noticed exercising patience and grounding work with personal examples while maintaining professionalism was useful. Acknowledging and monitoring personal triggers and countertransference was also important as race dialogues inevitability illicit emotional reactions. Finally creating a safe-brave space to ensure effective learning, this included anticipating strong emotional reactions from trainees and immediately flagging and examining disrespectful behaviour by framing them as ‘teaching moments.’ Trainers recognised trainees are at different stages in their critical-awareness journey, so assessed student’s readiness to be challenged by attending to reasons for disengagement – defence or need for support, warning that if challenged prematurely this could shutdown learning.

GM facilitators recommended using historical frameworks to understand current racial dynamics and lessen trainee's sense of self threat/resistance. Doing pre-work around positioning and intersectionality allows for trainees to be open to ideas (Pieterse, 2009). Furthermore, a safe learning environment with clear guidelines invites honesty, open communication, and mutual respect where trainees are appreciative of diversity of thoughts and welcome generative conflict.

"I am glad that the instructor gave the class the opportunity to express their honest opinions on the topics...even though I disagreed on some of their arguments, these sparked meaningful conversations." (Vega et al., 2018, p.456)

Using a variety of tools to foster conversations, having pre-established expectations, and co-facilitating felt useful for trainers, and supported with managing dissenting opinions and navigating differences with non-judgement (Wilkins-Yel et al., 2020).

However, some GM trainers experienced creating safety as complex with competing layers – helping white students feel safe, open, and non-defensive was often experienced to be at odds with protecting GM trainees from harm. Trainers reflected being *"wary of GM trainee under engagement that may cause invalidation or neglect, as well as over engagement that may cause retraumatization and instrumentalization of their experience to fulfil the learning for other students"* (Liu et al., 2023, p.354). Moreover, GM facilitators must consider their own safety and risk of being triggered by white trainee's volatile and invalidating reactions, combined with oppressive systemic conditions of academia. Therefore, safety cannot be guaranteed, and trainers rephrased to 'brave-spaces' to better capture the reality of their experiences.

2.8.5. Rewarding to Witness Growth

Despite the challenges of facilitation trainers experienced anti-racism work as extremely worthwhile. A sense emerged that witnessing seeds of change being planted in students (however small) felt like a gift to trainers and resourced them to continue to work in line with their values.

"I have found this teaching assignment to be one of the most rewarding of my teaching career...seeing them struggle with the course content and then finally "get it" makes it all worth the struggle." (Chung et al., 2018, p.225)

The benefits of experiences outweigh costs and seemed to ingrain a sense of hope for trainers that all transformation is worth celebrating. Trainers viewed themselves as part of a lifelong anti-racist behavioural change journey trainees are on, with their input being one step towards progress:

“I feel a sense of radical hope...some white students will engage in meaningful liberation-oriented ways...begin to think about race and whiteness beyond socially constructed categories, to ones that has real-life implications.” (Fernández, 2018, p. 302)

“I felt hopeful that students would go away and think and discuss these issues with more awareness and openness in their relationships and counselling work.” (Smith et al., 2021, p. 6)

Some trainers experienced a challenge-reward paradox where the work was experienced as simultaneously fulfilling and incredibly difficult, yet they remained deeply committed to continue to be instrumental in genuine internal change for trainees. A sense of an ethical obligation to endure and remain close to personal morals of training students to work with GM clients was reported:

“If everybody hates me but one, I did something...I’m still living out my purpose.” (Liu et al., 2023, p.354)

In Wilkins-Yel et al’s., (2020) paper where counselling psychology trainees were facilitators as part of a social justice training initiative, they too experienced gratification when witnessing growth:

“I left the space actually feeling as though I had helped to facilitate a space that really will encourage students to dive deeper, research on their own and engage in future conversations.” (p.868)

2.9. Theme 3: Hopes and Suggestions

The third theme encompasses suggestions trainers and trainees hoped are implemented in anti-racism training. Co-producing training felt important for both groups, and trainees expressed a desire to move beyond having awareness towards action. Seeing this work as an ethical duty for all and embedding it into curriculum was reported to be a way of demonstrating psychology courses are ‘walking-the-talk,’ this also protects GM colleagues from further racial harm. Trainers suggested that staff modelling critical reflexivity is crucial for trainees to learn.

2.9.1. Co-production

Most studies emphasised the importance of trainers and trainees developing anti-racist training collectively. Ideas included student-generated ground rules (Chung et al., 2018), inviting trainees to give feedback, applying liberatory perspectives (Pieterse, 2009), and striving for shared power (Dunn et al., 2022). Trainers felt not positioning themselves as expert reduced traditional academic hierarchies and promoted a co-learning environment.

“We told the group that we’re certainly not experts on this topic...I think that helped to...create a more egalitarian atmosphere, wherein we’re facilitating the group process, but also learning [from them] at the same time.” (Wilkins-Yel et al., 2020, p.867).

Rajaei & Lattenhauer’s (2024) detailed many recommendations including a willingness to engage with diverse perspectives by encouraging faculty collaboration to enhance impact and promote shared responsibility. This links with co-facilitation, GM trainers experienced co-teaching fully embodies social justice practices (Liu et al., 2023).

Doing the work collectively with the care and support of peers was a meaningful aspect of experiences for trainers and trainees:

“I find that doing this alone is limited. Opportunities to do this in a collective process with others...are rare.” (White trainee, Smith et al’s., 2021, p. 9)

“It is important that there is faculty mentoring, support, and self-care...especially important for untenured faculty and for faculty without institutional support.” (GM trainers, Chung et al., 2018, p.235)

To extend further Fernández, (2018) suggested using pedagogical tools from other disciplines to build on anti-racist training curricula in psychology professions. Collaboration with community partners was advocated as an effective learning opportunity for all stakeholders (Kuo & Arcuri 2014).

2.9.2. Embedding Work in Curricula

A salient theme from the literature was the necessity of embedding anti-racism within psychology training programs. Research hoped for curriculum changes where anti-racist initiatives supplement

what is already being taught rather than serve as the only training students receive (Wilkins-Yel et al., 2020).

A contemporary analysis of counselling psychology syllabi (Wilcox et al., 2024) indicates that while social justice considerations are employed, training programs have yet to integrate modern anti-racism understandings. White students are more critical than white faculty and show greater investment when program teaching aligns with the institution's stated values. The study recommends establishing a systems-level theoretical foundation to prepare trainees for macro-level interventions, rather than siloing this work within a single multicultural course as a 'special interest.'

In Smith et al., (2021) a white trainer reflected on the obviousness of embedding anti-racist work within the curriculum but being bound by systemic barriers of accrediting bodies:

"With so many topics that are mandatory to cover...sadly many issues that are so essential for the development of self, intersubjective and cultural awareness can only be prompted, and individual students need to be relied upon to continue their development and learning themselves." (p.8)

Trainees valued dedicated time to have discussions and wanted more opportunities to reflect, as demonstrated in Pieterse's (2009) paper where trainees requested an elective-one-credit course be transformed to a mandatory-three-credits. GM trainers suggested foundational knowledge as a requirement to enrich trainee engagement and protect GM staff. In Chung et al's., (2018) study this was around group process:

"Since we believe group dynamics are a foundation for honest race conversations, a prerequisite for taking the multicultural class is to first complete the group process and analysis course this...eliminates students' beliefs that race and racism are solely the faculty member's own issues." (p.233)

Liu et al., (2023) described the varying degrees of commitment to anti-racism training on programs demonstrated by a reluctance to maintain even standalone multicultural classes despite GM trainers advocating for its necessity:

"I make the best case I can as a professor, but I'm not there to convince people of just basic foundational knowledge." (p.353)

This further adds to the harm faced by GM faculty, and is understood by the concept of interest convergence,⁶ with Liu et al., (2023) reporting white supremacist practices are upheld despite this being what courses claim to seek to undo. Authors demand departments dismantle tokenism and protect GM faculty from 'minority tax' and disproportionate burdens. They suggest ensuring all staff are competent in teaching anti-racism to distribute responsibility more equitably, work is mandated for staff and students, and accrediting bodies clarify purpose and content.

This connects with Rajaei & Lattenhauer's (2024) suggestions of moving beyond performative actions towards substantive change not just in clinical work where it is usually emphasised. The authors consider this an ethical duty for psychology professions and recommend ongoing support for staff to embed work. Kuo & Arcuri's (2014) also stress being comprehensive in implementation in teaching, training, service, and research. Fernández (2018) reflected on the importance of putting theory into practice:

"Writing about decoloniality, while incredibly important...is not sufficient nor enough... must learn to develop and put into practice a sociohistorical critical reflexivity that engages decoloniality as a praxis." (p.303)

A sense of ethics was also present in Vega et al's., (2018) recommendations:

"Instructors must emphasize how history shapes the present...a single course is not sufficient...training programs must examine their curricula and integrate cultural content...the importance of such training lies in...ethical obligation to engage in culturally responsive practices." (p.460)

2.9.3. Action Following Awareness

This sub-theme emerged from trainee experiences around limitations of anti-racist training. A GM trainee in Smith et al's., (2021) paper reflected that some peers despite partaking in training had not developed sufficient awareness of their privileges which was invalidating:

"I couldn't comprehend how they had failed to accept their own privilege...don't you understand that by failing to do so you are declaring to people of colour that you do not accept or validate their experiences?" (p. 5)

⁶ Anti-racism efforts will often align with white folks' interest (public relations) while unjustifiably imposing hidden costs on people from the GM (Bell, 1980).

A white peer in the same study felt action must be continued beyond training through reflection on and evaluation of any anti-racist interventions for trainees to inform best practice. Without doing this lived experiences are not captured and improvements cannot be made, risking *“numerous courses and professions will proceed to exist for ‘whites only’.”* (p10).

Trainees in Dunn et al's., (2022) research hoped for more time discussing anti-racism work using clinical case examples as they felt unconfident about using their knowledge in practice:

“I still feel nervous about offending clients or making them feel uncomfortable.” (p.246)

“I would have liked to spend more time on clinical application and what we can do during counselling when microaggressions occur.” (p.247)

Similarly, GM trainees in Gilborn et al's., (2021) study reflected on the importance of anti-racism training teaching students what to do with awareness in clinical practice:

“Especially with a practitioners’ course, we are going to be coming into contact with people...that’s so important for us to be able to be more aware of difference and have a way of [working with] it rather than just oh yeah, we’re different.” (p.822)

2.9.4. Staff as Models

The final suggestion most papers referred to was staff modelling anti-racism and being open to this work to support trainees’ engagement:

“It was really great how open my classmates (and the instructor, as well!) were about sharing both their own personal experiences as well as opinions on different topics.” (Vega et al., 2018, p. 456)

Pieterse (2009) reflected on the importance of trainers to engage in self-reflection to be aware of their own biases, motivations, and positionality and how this shapes teaching. This models a commitment to personal growth:

"I too had to recognize that my values, my mode of instruction, my ability to process and engage the students' experience, and the choice of course content learning were shaped and constructed by my experiences of race." (p.149)

Critical self-reflection is part of engaging in deep work, Rajaei & Lattenhauer (2024) suggest trainers' model cultural humility by challenging power dynamics and working towards creating a more equitable learning environment for all students.

Trainers in Chung et al's., (2019) paper emphasised the importance of sharing their personal experiences with race and culture to dispel myths and encourage productive discussions. By modelling sharing of personal experiences and open honest dialogue trainees may understand racism exists and has psychological impacts:

"I believe that by sharing my story, I am modeling for students the importance of openly exploring race and culture as psychological variables in the counseling process." (p. 225)

Trainers felt to be an effective anti-racist teacher one must understand the context and history of one's own race through in-depth self-exploration. Modelling establishes trainer credibility and welcomes vulnerability - trainees cannot be expected to engage with in-depth interrogation if trainers do not promote this.

"As a White male professor...I am well aware of my privilege...it becomes a powerful exploration in the classroom...I find that this is an absolute necessity in teaching about diversity and cultivating a real in-depth examination of oneself for students." (p.230)

Wilkins-Yel et al., (2020) suggested furthering modelling of anti-racism work by including university stakeholders in the training initiatives:

"Inviting such participation in the intervention gives university stakeholders a first-hand experience of the initiative and serves as a model for staff and faculty participation." (p.876)

2.10. Evaluation of SLR findings

2.10.1. Summary of SLR

This review of trainee and trainer experiences of anti-racist training in applied psychology professions identified 12 relevant papers.

Although different anti-racist trainings were described in each paper and explored from multiple perspectives similarities in experiences was noticed, most papers spoke about challenges of white colleagues enacting whiteness and this feeling particularly burdensome for GM trainers and trainees. With whiteness being embedded in systems and a lack of established anti-racist training models, trainers and trainers experienced further challenges in implementation and engagement. Despite difficulties beneficial aspects were reflected on in most papers. Trainees spoke about positive experiences of transforming initial discomfort into continuing social justice action. Studies highlighted even one experience of participating in anti-racism training had a lasting impact, and trainees valued putting learnings into practice. When trainings were well facilitated and invited a supportive and collaborative environment trainee and trainers benefitted, and the work was experienced as rewarding. Studies suggested effective anti-racist training designs use co-production, embed anti-racist work in curriculum, move beyond raising awareness in trainees towards implementing action, and mandate trainers to exercise critical self-reflexivity.

2.10.2. Evaluation of SLR

A strength of this SLR is the inclusion of papers with a range of anti-racist trainings interventions using an array of qualitative methodical approaches to analyse experiences. Trainee and trainer experiences are represented as well as some variety in psychology professions. Qualitative data used is rich and sheds lights on first-hand perspectives. A broad search was undertaken and where possible very few restrictions (date published, country of origin) were placed upon papers to uphold integrity of process.

However, these findings should be interpreted tentatively, two papers were reflective accounts, and most papers had relatively small sample sizes. This limits applicability of findings, and how representative they are of the psychology profession and other trainee and/or trainee experiences. Despite qualitative designs being employed, using a more phenomenological methodology to capture experiences of trainees and trainers, may have offered a deeper insight into anti-racism work, beyond what has been synthesised in this review. Although the review includes both trainee and trainer perspectives, the data was notably richer in studies focusing on trainer experiences. While over half of the included studies explored trainee perspectives, these accounts were less detailed and

comprehensive. This difference was primarily due to the higher quality and methodological rigor of the studies examining trainer experiences. In contrast, studies centred on trainees lacked the same depth and adherence to robust qualitative research standards, limiting the richness and reliability of their data. Furthermore, studies were limited by being available in English, and more information may be available on the topic that was not accessed due to restrictions of language. As mentioned, grey literature was not included within this review.

2.10.3. Gaps in Literature

This SLR highlighted several gaps in literature. A sparsity of qualitative research into trainee experiences of anti-racist training emerged. This is an underexplored topic despite training courses pledging to be committed to social justice work. Most papers used in the SLR were from counselling psychology courses in the USA. A variety of study methods were present however the trainee experiences reported were mostly part of assignments related to the anti-racism training. No study directly explored trainee experiences using interview, therefore an absence of rich and detailed data on trainee experiences was noticed.

2.10.4. Rationale for Current Study

The SLR revealed some trainee experiences of anti-racism training, trainees spoke about beneficial and challenging aspects. Little robust literature exists exploring trainee experiences grounded in empirical methodology and analyses. A clear gap in research is present from a UK trainee CP perspective. B&CS was an anti-racist initiative in a UK CP program. Trainee experiences of B&CS are yet to be captured, in response to the gap in literature an inquiry into this may offer further insights into how anti-racist training is experienced by UK CP trainees.

2.10.5. Aims and Research Questions

The current research aims to explore trainee CP experiences of B&CS, by asking *how do trainees make sense of their B&CS experiences?*

This question was explored through the following sub-questions:

- How did trainees experience discomfort in B&CS?
- How did trainees experience bravery in B&CS?
- How did trainees experience compassion in B&CS?
- How do trainee B&CS experiences link to their relationship with whiteness and attunement to their bodies?

Chapter 3: Methodology

3.1. Overview

This chapter outlines the methodological processes of the current study including epistemological position, the consultation process for design, and rationale for using Interpretive Phenomenological Analysis (IPA, Smith & Osborn, 2003). Recruitment, data collection, analysis procedure, and ethical considerations adhered to throughout will be presented, concluding with intentions for dissemination and a quality assessment.

3.2. Design

3.2.1. Decolonising Stance

This research was informed by the decolonial perspectives of exercising meticulous critical reflexivity, enabling reciprocity and respect for self-determination, embracing 'Other(ed)' ways of knowing, and trying to embody a transformative praxis (Thambinathan & Kinsella, 2021). I attempted to recognise and challenge dominant discourses and power structures entrenched in research methods and interpretation of findings by reflecting continuously on my own positionality. I closely held in mind the context (historical and political) this research was undertaken in. A commitment to incorporate Experts by Experience perspectives was upheld wherever possible, I hoped by centring trainee voices research about us, was with us (Charlton, 1998). Each participant's personal knowledge was valued equally to my own, respecting diversity of thought and embracing different ways of knowing co-existing (Smith, 2021). There is a paucity of trainee experiences in this area in literature as highlighted by the SLR, this study aims to bring light to the lived experiences directly from those experiencing them. I considered this study to be an opportunity to collaborate with my peers, as a further way for us to be in community. I deeply aspire to embody a scholar-activist practice by seeking to disrupt coloniality not only in research but as an overarching life praxis (Fortier, 2017). I consider myself at the very early stages of this position and have achieved a small portion of my wide-ranging intended actions but remain steadfast in my striving towards transformation.

3.2.2. Experts by Experience (EbE)

All trainees in the cohort were considered EbE as they had all experienced B&CS. As much as possible the cohort were involved in all stages of research process. All trainees who were willing to contribute to the co-development of the research design had an opportunity to be part of this process. Participants/peers were also considered co-researchers in the construction of research questions and debrief materials (Agee, 2009). Approaches used correspond with participatory action research

principles recommending those whose lives are affected by the study should be engaged in processes of investigation (Stringer, 2007).

3.2.3. Rationale for Qualitative Design

This study was interested in capturing personal accounts of trainee experiences of B&CS. A qualitative design was used as it offers an in-depth nuanced exploration into participants' subjective experiences and makes sense of the rich data gathered (Harper, 2011). Participants may share as much as they are willing when qualitative designs are employed (Willig & Rogers, 2017), using a quantitative method may not have obtained the same level of detail needed to deeply understand trainee experiences (Hennink et al., 2020). Qualitative methods can also be adapted to different epistemologies (Willig, 2017). Furthermore, it was hoped a qualitative approach could explore the complexity of trainee experiences, particularly accounting for contextual factors often overlooked in existing literature.

3.2.4. Rationale for IPA

IPA is committed to the intimate examination of how people make sense of their lived experiences in the context of their personal and social world (Smith et al., 2022). It captures rich first person-accounts of experiences and felt most appropriate to use, after other methodologies were considered (Table 9). Advanced designs and innovative approaches can be used while still foregrounding meaning making and contextual nuance. A multiple-perspective-design (MPD) where two different samples are analysed separately then integrated fit well with the set-up of B&CS of splitting the cohort into two groups. The same phenomenon was experienced from different perspectives depending on which spaces trainees were a part of, MPD can help develop a more detailed and multi-faceted account of the phenomenon.

Table 9 *Consideration of Alternative Methodologies*

Methodology	Description	Reason for dismissal
Narrative Analysis (Riessman, 1993;2008)	Narrative analysis focuses on understanding how and why people construct and tell their stories to make sense of their experiences. The approach is interested in the social construction of phenomena through narratives, and these narratives offer an understanding of how people perceive themselves and their world.	Although valuable this method was deemed less suitable as the focus is not on direct lived experiences and individual meaning making, rather emphasis is on social construction of narratives e.g., order of events and language over personal trainee experiences.

Thematic Analysis (Braun & Clarke, 2006)	Thematic analysis identifies, analyses, and interprets patterns and themes within data. It is a versatile approach that can be used across various research paradigms and theoretical frameworks. It allows for broad descriptive analysis and extends beyond personal experiences. Overtime reflexivity has become a key component of the method.	This method views all cases as a single dataset whereas IPA considers each participant individually. The aim of the current research is to understand individual experiences of the same phenomena rather than generalise. Furthermore, a larger dataset is required which would likely be a challenge to recruit.
Grounded theory (Charmaz 2014; Glaser & Strauss, 2017)	Grounded theory permits researchers to construct/discover a theory that is grounded in the data. Data is collected and analysed simultaneously to develop theory. It is useful to use when little is known about a phenomenon.	This method generates theories based on data patterns and focuses on the process of experiences rather than what the experience felt like. The current study aimed to privilege trainees' individual sense making of experiences, which IPA is more suited for.

Epistemological position and IPA

IPA aligns well with a CRSC/MSD epistemology by acknowledging that while individual experiences are subjective and socially constructed, they are also influenced by underlying structural realities (e.g., systemic racism). IPA focuses on how participants make sense of their own experiences (first order interpretation), while CRSC/MSD provides a critical lens by situating these experiences within socio-political contexts (second-order interpretation). Similarly, holding a FST lens enhances this approach. This combination allows for a holistic and nuanced analysis that honours the participants' voices while grounding their experiences in social structures such as race and power.

3.3. Method

3.3.1. IPA

Qualitative data was analysed using IPA, valuing participants as experts of their experiences. IPA combines interpretative sense-making with phenomenological process of expressing experience through language and 'giving voice,' making it suitable for complex, emotionally laden topics (Smith & Osborn, 2015). It is grounded in the theoretical foundations of phenomenology, hermeneutics, and ideography (Smith et al., 2009, Table 10), IPA explores human experiences directly from those experiencing the phenomena (Reicher, 2000), and seeks to uncover nuanced accounts that may not otherwise be platformed and remain untold (Noon, 2018). It is inductive and derives conclusions from data rather than pre-existing theories. Furthermore, IPA is theoretically rooted in CR (Willig, 2013) and allows researchers to explore and interpret experiences while acknowledging these interpretations

are influenced by underlying real-world systemic structures. Hermeneutic phenomenology contests the view of individualistic models of personhood and does not locate experiences ‘in-the-head’ of one person but rather inter-subjectively (Larkin et al., 2019). Moving away from mainstream ideas of psychology and its deliberate act to estrange experiences from sociality (Bradley, 2005), IPA focuses analytic attention towards what happens ‘in-between’ and the relatedness of being.

Table 10 *Theoretical Philosophies Underpinning IPA*

Theoretical underpinning	Overview and implications
Phenomenology	<p data-bbox="528 607 826 638">Key phenomenologists are:</p> <ul data-bbox="576 645 1390 898" style="list-style-type: none"> - Sartre (1956), explores how perception of the world is shaped by the presence and absence of others - Merleau-Ponty (1962), highlights the embodied nature of experiences - Heidegger (1962), emphasises all human experience is interpretive, perspectival, and interconnected - Husserl (1983), focuses on reflection and ‘bracketing’ to understand subjective experiences <p data-bbox="528 904 1390 1084">Husserl’s approach involves ‘bracketing’ preconceptions to focus on the essence of experiences. IPA uses phenomenology to search for first-person accounts of specific life experiences seeking to gain an ‘insider perspective,’ and ensuring interpretations are grounded in participants lived experiences (Smith et al., 2022; Willig, 2013).</p> <p data-bbox="528 1090 1390 1608"><i>Implications for current research:</i> IPA specifically allows the researcher to gain a detailed perspective into trainee experiences of B&CS. By thorough bracketing (see 3.4.2) the researcher attempts to disentangle their personal relationship to B&CS to allow for interpretation of the participants experiences based on participant’s individual positions and embodied relationship with B&CS. The researcher may interrogate trainees’ interpretations and how they have made sense of their experiences based on the participant’s personal contexts (Alase, 2017). Importantly my own context is still part of the phenomenological experience, even after bracketing, my own value systems will influence my interpretations of participant’s interpretations as I am ‘in relation to’ others during the analysis process. This is the central notion that Heidegger stated – our experiences are always connected inter-subjectively, and a person cannot be removed entirely from their socio-historical contexts (Small, 2017).</p>
Hermeneutics	<p data-bbox="528 1615 1390 1868">Hermeneutics is the theory of interpretation (Smith et al., 2022) and highlights the dynamic process of understanding participant experiences through the meanings that they make. A ‘double hermeneutic’ approach is when researchers interpret participants’ interpretations of their experiences – the researcher attempts to make sense of the participant’s sense making process (Smith & Osborn, 2013). The ‘hermeneutic circle’ is understanding the data by iteratively moving between the whole and its parts.</p> <p data-bbox="528 1874 671 1906">Key thinkers:</p> <ul data-bbox="576 1912 1390 1982" style="list-style-type: none"> - Heidegger (1962), as mentioned above emphasised that all interpretation is influenced by prior experiences and preconceptions,

although where possible for researchers this should be bracketed so focus can be on participant experiences.

- Schleiermacher (1998), interpretation requires a shared ground between the interpreter and the subject and consists of both grammatical (exact and objective contextual meaning) and psychological (individuality of participant) interpretation. Interpreters (participant and researcher) bring their own understandings into discourses through cultural and historical contexts. The interpretation can therefore extend beyond individual understandings of experience and offer a new insight on a phenomenon.

IPA emphasises the interpretive nature of research and acknowledges that all communication involves an element of interpretation, and it is impossible to interpret other's experiences without recognising one's own biases and preconceptions (Finlay, 2014, Ho et al., 2017). IPA researchers are therefore involved in constructing experiences with participants (Griffin & May, 2012) by making their biases explicit and the processes used to mitigate these biases (Smith et al., 2009). Researchers recognise that their biases and preconceptions will inevitably shape interpretations.

Implications for current research: the study aims to understand trainee's experiences of B&CS through the meanings it holds for participants. It is acknowledged that participant's interpretations of their experiences are linked to their individual contexts ('first order' meaning making). Furthermore, my interpretation of participant's sense making ('second order' meaning making) is also linked to my own contexts. (Smith et al., 2009). My subjective 'fore-understanding' (Heidgger, 1962) have been bracketed as much as possible, and I have used a heavily reflexive method throughout to be explicit about my own contributions to the interpretations made. This study involves subjective experiences for both participants and researcher and acknowledges that understanding is always context-dependent and co-constructed through the interactive interpretive process. Using a multiple perspective design (see 3.3.2) means that the hermeneutic circle process is very present, moving between different levels of connection with the data in an iterative process of interpretation and reinterpretation: individual participant experiences (whole and parts of transcript), experiences as a group in the WS or GMS space, and experiences as a whole participant sample of B&CS overall.

Idiography

An idiographic approach in IPA is an in-depth analysis of individual cases. It places value on the uniqueness and specific contexts of each participant's experiences. Each participant is analysed in detail to emphasise personal accounts and perspectives (Smith, 2015). By focusing on single cases unique factors may be revealed that otherwise would be overlooked in a group design. This is why IPA involves analysing the particularities of individual cases in depth before making any comparisons (convergence and divergence) between participants (Smith et al., 2022). IPA studies typically have a small number of participants to facilitate detailed and nuanced analyses. Although focus is on rich data rather than broad generalisations, IPA findings are understood to be interconnected with broader contexts. By examining experiences in detail insights into more universal themes may be offered (Smith et al., 2009). *Implications for current research:* experiences of B&CS from a small sample from the cohort means that the phenomenon can be explored in rich detail, this

may offer insights into how B&CS were experienced more generally and inform similar work in the future. IPA allows for individuals to share personal accounts on their own terms (Smith & Nizza, 2022), this aligns with trainees' wishes of consent and autonomy throughout the process (see 3.3.4). An idiographic approach is particularly relevant in dynamic fields, this fits well with the changing landscape of DClinPsy towards social justice, and the ongoing calls for action and global anti-oppression movements.

3.3.2. Multiple Perspective Design (MPD)

This research used a multiple-perspective analytic design to capture B&CS experiences. This is an innovative IPA design strategically combining more than one perspective to understand a phenomenon 'in-the-round.' (Smith et al., 2022). It aims to understand the phenomenon from more than one distinctive point of view (POV) by conceiving the study design as more than one sub-sample. In this research this is the WS sub-sample and GMS sub-sample which are considered complementary to each other, and directly related groups. Both sub-samples are immersed in the same phenomenon (B&CS) but are likely to have distinct views of it depending on which spaces participants experienced. Each sub-sample has a degree of internal coherence and homogeneity as if it were a standalone cross-case study. A cross-case study is 'standard' IPA design, it relates to perspectives from similar vantage points to help understand where meanings converge across a group of participants. A MPD recognises a phenomenon can be a complex experience and be located within multiple accounts detailing more than one perspective. Several studies have used this conceptual framework (Smith & Shaw, 2016).

B&CS represent the overarching phenomenon of interest, encompassing two separate spaces: the WS and the GMS. While trainees primarily engaged in these spaces separately, they also participated in mixed, whole-cohort sessions. This structure meant that all trainees experienced B&CS simultaneously but from different standpoints. Employing a multiple-perspective design acknowledges the distinctiveness of each space while recognizing the value of capturing the collective experiences of B&CS.

By using a pluralistic ideography, commitment to depth in data collection and analysis is still maintained and augmented with a multiperspectival dimension, this approach extends potential reach of research in the 'real world' (Larkin et al., 2019). This design initially uses a traditional idiographic approach focusing on one participant and their understanding of their experiences within their contexts. However, analysis is then synthesised both within a sample and what lies between samples. Therefore, an additional analytic layer focuses on how participants' accounts are grouped to overall B&CS experiences. This design fits for exploration of different yet related and interactive perspectives: WS and GMS to make sense of the single phenomenon of B&CS from different POVs. The rationale is

to move from a limited unidimensional view towards more holistic perspectives resembling action research paradigms and may be used to inform similar future work. MPD has the capacity for more impact, by converging and triangulating viewpoints a more persuasive analysis may be drawn compared to a single sample. Wider inferences from data are still rooted in possible meaning not causality, but offer more contextual range i.e., not just 'these people in this context' but also 'those people in this other context' (Larkin et al., 2019).

An additional idea underpinning MPD is systems-theory which posits experiences and important meanings are located and best understood by exploring what happens in-between persons involved by their interactions and stories and language which give meaning to their realities (Larkin et al., 2019). An individual's lenses and contexts determine their worldview, people experiencing the same world have different perspectives of it, these experiences and their meaning making should be thought about in terms of *both-and* not *either/or* (Anderson, 1987). This fits well with social the constructionist epistemological stance adopted. Systems-theory and IPA hold the view that differing personal perspectives of experiences can be understood by a third party (researcher) focussing on shapes of meaning making while positioning each perspective as an equally illuminating aspect of a shared experience (Larkin et al., 2011).

3.3.3. Limitations

While a thorough basis for using IPA has been presented, it is essential to highlight its limitations. IPA relies heavily on language, requiring both participants and researcher to have the necessary vocabulary to capture, share, and interpret experiences (Willig, 2013). In some ways DclinPsy trainees share a level of literacy around reflection and formulation of experiences due to their training that may facilitate making sense of experiences. However, it cannot be assumed I will naturally understand the nuances participants describe as we all hold our own individual lenses/worldviews. Furthermore, language may not be sufficient to fully express the complexity of experiences, particularly embodied perspectives may be difficult to articulate verbally.

A further practical challenge of MPD is the size of dataset, these tend to have more participants, therefore more time and resource is required. The final stage of analysis is effectively a mini-meta-synthesis which is particularly difficult when determining what to omit and foreground (Larkin et al., 2019). Commitment to the theoretical underpinnings means researchers need to find a balance between valuing individual experiences of sense making while also finding connections among samples. Tuffour (2017) suggests quotes from several participants should be presented in each theme, to ground the writeup in direct experiences. Researchers need to interpret participant's meaning

making by examining language use, nonverbal cues, and other contextual factors (Smith et al., 2022). A CR epistemology acknowledges multiple layers of reality are part of social experiences therefore 'true' reality can never be captured only interpretations of it, as IPA attempts to do. Furthermore, a multiperspectival and dynamic meaning-making process aligns with the view "*we live in a complex multi-dimensional space of concurrent inter-relations*" (Bradley, 2005, p.88).

MPD requires practice of additional ethical considerations to minimise threats to internal anonymity - often a dynamic process arising during planning, data collection, analysis, and dissemination. With the further layer of my positionality ethical considerations have been a fundamental part of this research.

3.3.4. EbE Consultation

Determining Research Design

Once IPA was selected, a deep ethical reflection process on how to capture honest trainee experiences while minimising researcher influence as much as possible was considered. Individual reflection on how I would feel most comfortable to share my experiences with fellow peers, conversations with research supervisors, as well as consultation with Professor Jonathan Smith⁷ were undertaken. Ideas included focus groups, 1:1 interview with me or an external interviewer (online/in person/via phone), or anonymous interviews using internet chat. The initial design pre-consultation with EbEs was to collect in-depth anonymous written accounts. Written accounts use has been established in literature (Smith, 1999); it was hypothesised anonymity may support trainees to express themselves fully/openly.

Although this approach was theoretically agreed upon, an ethical dilemma persisted. Not knowing the identities of the participants complicated safeguarding procedures, such as addressing distressing or traumatic disclosures that might require follow-up. After some deliberation a dialogue was opened with EbEs to practice transparency and invite co-production. I recognised a 'safe-enough' platform for all trainees to share their experiences may not be possible due to individual preferences, instead it was hoped a method suited to the majority would be used.

⁷ Professor Jonathan A. Smith is a leading figure in the development of IPA, he provided expert guidance on the study's design to ensure alignment with IPA principles and maintain a high methodological standard.

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

An anonymous survey (survey 1; appendix A) was sent to EbEs - all 52 trainees in the cohort. At this stage trainees were not asked which space they experienced, rather it was emphasised that all contributions will be pivotal to shaping the research design. It took <5minutes to complete, 21 trainees contributed, their responses are summarised below.

Table 11 Responses of Consultation Survey 1

Question	Responses
Which method do you feel is the best way to capture trainee experiences of Brave and Compassionate spaces? Please select one.	<ul style="list-style-type: none"> - 1:1 in person interviews $N = 6$ - 1:1 online interviews $N = 5$ - Focus groups with peers from the spaces you experienced $N = 3$ - Focus group with peers from both spaces $N = 2$ - Anonymous interview using internet chat $N = 1$ - Anonymous written accounts $N = 4$ - Interview via phone – not anonymous $N = 0$ - Other $N = 0$
I invite you to please share any method ideas that are not listed	<p><i>Options for those who take part to choose from a few options on what suits them best?</i></p> <p><i>I would be happy to be involved with any of the above methods. So glad you are doing this!</i></p> <p><i>Qualitative survey that maintains anonymity and focuses on open-ended questions for people to write as much/less as they wish.</i></p> <p><i>Focus groups would be great but this would only be effective and accurate if people share their sincere views and I doubt they will be open in a group setting</i></p>
One challenge of using an anonymous method is that if there is something concerning that requires a follow up (e.g., you share a level of distress about your experiences that myself and the research team feel is important to offer space for away from the research) it will be difficult/not possible for me to do this. How would you prefer I enact ethical accountability in this instance?	<ul style="list-style-type: none"> - Offer a way to deanonymize data e.g., using student numbers $N = 1$ - Offer support resources including signposting before, during, and after $N = 8$ - Both of the above $N = 12$ - Other $N = 0$
I invite you to please share any ideas/thoughts around this	<p><i>Deanonymise data with student numbers that can perhaps be escalated to course tutors without your involvement as researchers in supporting wellbeing - process included in the consent form so people are aware of this to consent to it 😊</i></p>

	<p><i>This is tricky to manage. I have not got any more ideas. Sorry.</i></p> <p><i>It's the same with any kind of anonymous quant/mixed methods research. If you want to respect someone's confidentiality and keep this anonymous (which I would say is preferable due to conflicts of interest, you knowing your participants and being in the cohort), you can have screening criteria (eg currently not experiencing distress or symptoms) to exclude people who may be more vulnerable, and you can encourage people who feel it's a sensitive topic and have recent experiences of distress to think carefully whether they want to take part. Then in your debrief letters you can share resources with participants and/or offer the possibility to leave their details if they wish (although in my experience people do not wish to do so).</i></p> <p><i>One question in the Interview segment should give participants the opportunity to provide details if they wish to be followed up.</i></p>
<p>Thank you for your time and contributions, you are welcome to share any thoughts, comments, or concerns here</p>	<p><i>I would be willing to participate if the interviews are 1:1, but I probably would not feel comfortable in a group setting due to the sensitive nature of reflections.</i></p> <p><i>Great project, looking forward to take part in it and share my experiences, whatever format you choose to collect your data.</i></p> <p><i>All the best with this hun.xx</i></p> <p><i>I think that the idea of F2F 1:1 interviews, or interviews via anonymous chat could work in order to build on ideas and explore things further. Alternatively, maybe there could be incorporation of anon written accounts for those who would share experiences but not in an interview format (in case their identity still came through?) that way it may be possible to capture more views. The hesitation with suggesting anon anything is that for you as the researcher if people share problematic ideas how you'll be cared for / supported which is important too!</i></p>

Responses revealed 52.38% of EbEs preferred interviews, whereas focus groups and anonymous options were preferred equally (23.81%), with a preference to be in a group alongside peers who experienced the same space. EbEs expressed having a choice of methods being important, an open-

ended survey that remains anonymous, and sincere discussions are unlikely to happen in a focus group context. When asked how to manage wellbeing using an anonymous design 57.14% preferred both a way to deanonymise data and having support resources throughout. Further thoughts highlighted the difficulty of this decision; consent appeared to be key. EbEs suggested letting participants know data can be de-anonymised and potentially escalated to course tutors, using a screening criterion to exclude vulnerable participants and encourage careful consideration for those wishing to take part, and allowing for an option to provide contact details for follow up. Trainees' 'any other comments' communicated a preference for 1:1 interviews due to the sensitivity of the topic, a willingness to participate, and a sense that my wellbeing was a consideration peers felt was important too.

From this consultation process I felt more confident and comfortable to choose 1:1 interviews for data collection. Semi-structured interviews can elicit rich first-person accounts and are considered optimal for most IPA studies (Smith et al., 2022). They invite participants to describe their experiences in-depth from their perspective and emphasise individual meaning-making (Smith & Osborn, 2015).

Developing Interview Schedule

Following ethical approval further anonymous collaboration was sought from the whole cohort to consider what aspects of experiences felt most important to capture, gauge interest in participation using 1:1 interviews, compensation for participation, debrief/support resources, and dissemination (survey 2; appendix C). It felt relevant here to ask which spaces trainees had experience to get a sense of who was willing to take part. Seven EbEs responded (4GMS,3WS), summarised below.

Table 12 Responses of Consultation Survey 2

Question	Responses
Are you interested in contributing to this research by participating in a 1:1 interview?	<ul style="list-style-type: none"> - Yes definitely N = 4 - Yes somewhat N = 2 - Unsure/maybe N = 1 - Not really N = 0 - Definitely not N = 0
Please may you share the reason for this? I invite you to express any comments or concerns	<i>I am unsure how comfortable I would feel sharing my experiences with honesty knowing the nuances of us being in a different group and that my experience of the White space was not positive. I personally feel that any personal work with challenging white supremacy was more associated to my peers, and my own reading rather than the space itself, which was poorly facilitated.</i>
Please select what you think will be useful/important to ask when exploring experience	<ul style="list-style-type: none"> - Any previous experiences of similar spaces N = 4

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of B&CS? For 'other' please share ideas on what to explore/ask.	<ul style="list-style-type: none"> - What went well/ was valuable $N = 7$ - What could be improved/ done differently/ changed $N = 7$ - Any transformational learning moments in the context of anti-racism/ decolonisation/ relationship to whiteness $N = 4$ - Capturing experience from an embodied perspective $N = 6$ - Other $N = 2$
How shall participants be reimbursed for their time, effort, and collaboration? For 'other' please share ideas (as creative as possible), don't think about the how, just think of the possibilities!	<ul style="list-style-type: none"> - Vouchers $N = 2$ - Cash $N = 2$ - Other $N = 4$ <p><i>Personally do not want reimbursement, for those that may allowing them the autonomy to highlight how they would like to be and how this can be navigated</i></p> <p><i>Maybe provide the option to either and they can choose?</i></p> <p><i>Stickers telling me I AM BRAVE and I AM COMPASSIONATE hahahaha</i></p> <p><i>Being a part of the research is sufficient in terms of supporting the research project and researcher (not essential to reimburse)</i></p>
There may be some distress experienced from reflecting on B&CS, please select how you would like to be cared for/shown care in this context? For 'other' please share any other ideas.	<ul style="list-style-type: none"> - Reminded to pause/ take a break/ practice self-love $N = 4$ - Information on sources of support (internal and external) should you feel you are struggling $N = 4$ - Ideas for short-term and long-term self-care practices $N = 2$ - Other $N = 1$
As part of dissemination an exclusive space just for C21 may be offered to discuss/ reflect on findings together. Is this of interest to you?	<ul style="list-style-type: none"> - Yes $N = 6$ - No $N = 1$
Please share any other ideas for how you would prefer findings disseminated?	<p><i>In ways that aspiring psychs in particular have access to it.</i></p> <p><i>An exclusive space but also with the staff team and facilitators would be amazing, with an opportunity for the cohort to reflect on the findings and how this lands with us</i></p> <p><i>I would love to hear about how the research leads to action on the part of the university. As I personally found B&C spaces distressing, I would like an apology from the course for subjecting us to B&C spaces without our consent. We were their Guinea pigs.</i></p>

Responses indicated trainees were willing to participate, all selected focusing on what felt valuable alongside challenges, and capturing embodied experiences. Consideration of previous experiences and learning moments was also deemed useful, two EbEs used the ‘other’ option to state their interest in *“understandings that underpinned the shaping of spaces”* and *“general layout and thinking behind spaces...how they came to be practically in this context.”* Having choice around reimbursement was important and two EbEs commented that compensation for participation was not necessary. To manage potential distress most selected being reminded during the interview to practice self-care and being offered information on sources of support. One trainee hoped for care to be embodied in the relationship throughout the interview process through mutual discussion. Most EbEs wanted the research disseminated exclusively to the cohort, and findings shared with aspiring psychologists, the course-team, and B&CS facilitators. One trainee was interested in action and apology from the course for their distressing experiences.

Together, with the research team, responses were carefully considered jointly with IPA best practice. Numerous conversations were held to reflect together on how questions will affect participants and how participants will position the researcher in relation to the cohort and its implications for future relationships. The following questions supported these discussions:

“What are you asking? How are you asking it? What data will you need to provide a good answer?”
(Richards, 2020, p.15)

IPA advises 6-10 open questions focusing on understandings of experiences and directed towards meaning. Questions should avoid imposing *a priori* theoretical constructs upon phenomena and have a logical order/temporal sequence. (Smith et al., 2022). Questions aligned with B&CS were formulated (Appendix G) – considering attunement to body, exploring bravery, compassion, and discomfort. For a detailed examination of trainee experiences, relationship to whiteness felt important to explore. B&CS were designed to elicit a level of discomfort as part of the processes of interrogating/dismantling whiteness. Therefore, to capture the richness and complexity of experiences a focus on stepping towards discomfort was preferred rather than gauging enjoyable aspects. Dempsey et al., (2016) framework for sensitive interviewing in qualitative research was used by following the essential elements of interviewing (appendix O) throughout.

One main exploratory question was used to open conversations and invite trainees to share anything about their experiences without the researcher placing any assumptions. Imagining the interview process I kept in mind how it would feel if I was asked these questions, would it allow me to speak to the whole of my experiences? Additionally, I deliberated on the order of questions carefully. I wanted

to both centre experiences of discomfort as this was a critical design aspect of B&CS and be mindful that this is likely the first-time peers have had an opportunity to reflect on their experiences so it may elicit distress. Ultimately the presence of discomfort when speaking about discomfort is unavoidable, so it was preferred to invite an opportunity to lean-in to this initially and lean-out later. Trainees voiced autonomy during interview was important therefore it was ensured participants had an opportunity to share anything else they wanted at the end.

Input in Debrief Materials:

Participants were distinctive in their EbE status as they contributed greatly to research by taking part. A debrief/resource sheet was developed (Appendix H) using responses from survey 2, each participant was invited to share their personal self-care strategies after the interview, ideas were anonymised and added. Participants consented to the final version being disseminated to the cohort as a shared source of support.

3.4. Ethical Considerations

3.4.1. Ethical Approval

Formal ethical approval was obtained from the University of Hertfordshire Health and Human Sciences Ethics Committee (protocol number: LMS/PGT/UH/05411; Appendix B). A multitude of ethical issues were considered throughout (Table 14) guided by The Code of Human Research Ethics (BPS, 2021) and The Code of Ethics and Conduct (BPS, 2021).

3.4.2. Insider-outsider Positionality

Insider-outsider research refers to a methodology where researchers hold dual-perspectives. An 'insider' researcher may share similar characteristics or experiences with participants (Asselin, 2003). I hold this position and have a unique closeness to the topic and participants. It is required that researchers examine their own positionality so they may be aware of their own influence on interpretations (Bukamal, 2022). The researcher's positionality is dynamic and shaped by interactions with participants, and the research process. For this reason, continuous reflection is recommended. Reflexivity is an integral multifaceted practice where researchers appraise how their own subjectivity influences the research process (Olmos-Vega et al., 2023). The advantages of insider research methodology is being an 'insider' offers a possible shared language with participants and a more nuanced understanding of the research topic, while an 'outsider' perspective means a critical reflection can take place on commonly held assumptions (Saidin, 2016).

Navigating occupying 'the-space-between' insider-outsider research (Dwyer & Buckle, 2009) is a key ethical aspect I have considered extensively. I may at times share experiences with participants and at times not. Being a cohort member and having experienced GMS and whole-group-spaces I have some possible 'insider' knowledge and deeper understanding of these experiences (Merton, 1972). The benefit is my passion about this research and my involvement may have invited a level of trust and openness from participants to engage, as we have a perceived commonality of a shared experience. Perhaps this may allow me to draw 'true' data (Bonner & Tolhurst, 2002).

However, a limitation of insider research is participants may assume the researcher's motives and believe them to have an implicit understanding of the topic. This may result in participants not speaking about their experiences as in-depth and possibly hindering nuance (Saidin, 2016). My peers may assume I hold some knowledge about B&CS they are not aware of, or through this study I have more power to change things than I do. Furthermore, they may assume this MRP was motivated by my own experiences of B&CS which they may theorise to be positive/negative. Depending on how closely their assumptions of my experiences connect with their own experiences may impact how much/little they share. It is tricky to dispel these assumptions particularly when I must curb my personal reflections and opinions about B&CS until after the research is complete as part of the bracketing processes. I was transparent about this position with my peers/participants, and to ensure an assumption of similarity does not impede participants fully describing their experiences all participants were briefed pre-interview.

My position as a researcher was clearly stated, I emphasised although I have an established relationship with the participant(s) I would be going into 'researcher-mode' during interview. This entailed letting participants know conversations may feel one-sided, and I may at times come across more robotic than they may know me to be. I informed peers that I have been, and will continue to be, rigorously self-reflective both before and after the interviews. I mentioned my shift in manner may feel strange initially and require a brief adjustment, we reflected it may feel odd for them to be open during sharing and not have this reciprocated. They may be accustomed to this paradigm from informal conversations with myself or general verbal communication etiquette between people. Conversational elements like dialogue contribute to the flow of communication, usually people build on each other's contributions creating a dynamic exchange where meaning is co-constructed (Tannen, 2007). The back-and-forth nature of a social interaction was mutually consented to be temporarily suspended. I asked questions/prompts and repeated/summarised what participants had shared to ensure I had understood what they were trying to convey and offered an opportunity for clarification

in case anything was missed. I attempted to draw somewhat from the traditional psychoanalytic technique of maintaining a 'blank slate/neutral stance,' (Freud, 1912) by not displaying personal reactions during interview to minimise my own influence on the participant's sharing process, and possibly allowing for participants to express themselves more freely.

I explained I will not be able to share my personal opinions about B&CS nor reflect with them on what they have shared. I acknowledged I may know some details about B&CS but strongly encouraged participants to explain their experiences in-depth as I do not know how it felt for them. I emphasised I was interested in hearing their unique perspectives. I utilised the protected time before and after the interview to discuss these points and have a space to be ourselves together again afterwards as we are more used to i.e., me taking the 'researcher-hat' off.

Another risk to insider research is the researcher's own biases may consciously/unconsciously seek data confirming their own views/experiences. IPA assumes the researcher's contexts cannot be wholly eliminated and will inevitably shape data by being incorporated into interpretations. However, researchers are advised to engage in ongoing bracketing processes involving researchers consciously setting aside their own beliefs and assumptions (Gearing, 2004) to minimise misinterpreting/misrepresenting participants intended experiences/meaning (Chan, 2017). Bracketing allows researchers to view phenomena as it is experienced by participants by maintaining focus on participants' perspectives ensuring findings are grounded in data (Fischer, 2009). For insider researchers this is particularly pertinent (Costley et al., 2010). My B&CS experiences would have influenced how I interpreted findings, and impacted 'objectivity,' bracketing processes aims to enhance credibility and validity of research by allowing the phenomena under study to emerge more clearly (Tufford & Newman, 2012). Implementation ideas include reflexive journaling, memoing - where researchers write reflections/insights as they engage with data, engaging with a research team to discuss/challenge assumptions and interpretations. All stated ideas were followed as I strived for a balance between awareness and detachment and remain true to my values of enacting transparency and accountability.

Bracketing:

Bracketing interviews (Rolls & Relf, 2006) were completed with the research team, and a pilot interview with a research consultant was carried out prior to data collection. Table 13 presents the process, people involved, and learnings from this.

Table 13 *Description of and Learnings from the Bracketing Process*

Interview type	People involved	Description of process and reflection using Rolfe et al's (2001) model
Pilot interview	Lead researcher and GM newly qualified clinical psychologist from the same university as this study	<p><u>What?</u> A peer was approached for their support with the research, they consented to be a consultant and were compensated for their time.</p> <p><u>So what?</u> We discussed why it felt important for me to experience what it is like to be asked the questions I will be asking participants, and the utility of the 'researcher' in this exchange being as close to a cohort member as possible to try and construct an interaction akin to the actual interviews that took place. Admittedly this was not a perfect process as I already knew what questions would be asked and had prepared, and I could not ask any of my cohort peers as they were all potential participants. I had engaged with reflexive journaling beforehand (Appendix M-a) to consider my motivations for this research and had already reflected on my B&CS experiences. The focus of the pilot interview was to consider how the interview questions land and how it felt answering in the moment to consider any refinements to questions. The consultant was asked to also consider any potential problems or unexpected issues that may arise.</p> <p><u>Now what?</u> From this experience I learnt that the open-ended nature of the questions allowed for an in-depth expression of experiences, however also felt a little unsettling initially as there was not a particular direction of focus, this meant that it was easy to digress and some space was required to adjust to the style. From this experience I ensured that participants were briefed about the approach and was also more mindful that participants may need more time to collect their thoughts, I planned not to interrupt a participants stream of thought but considered using prompts more to support the participant to orientate themselves to the focus of exploration. Additionally, afterwards I noticed that more experiences from B&CS came to the forefront of my mind, I</p>

		<p>recognised that this may happen for participants as well which I shared with them all, and this is why I checked in on all participants a few days following our conversation. The consultant feedback was valuable around the operational aspects of the interview i.e., structure of questions and length of time, they also provided insight into the compassion question in particular that was incorporated into the final interview schedule.</p>
First bracketing interview	Lead researcher and primary supervisor (who identifies as a white woman)	<p><u>What?</u> An open discussion with the primary supervisor of the project to consider my intentions and motivations for conducting the study.</p> <p><u>So what?</u> By exploring together what drew me to this research topic I was able to reflect on what my biases may be, and my primary supervisor was able to offer her insights on what she noticed as I reflected and what may need to be scrutinised during interpretation.</p> <p><u>Now what?</u> From this process I was more aware of my assumptions and aspects of B&CS that have resonated with me and why. Having talked about this with my research supervisor meant that when interpretations were reviewed, we both held in mind my biases and how they may be impacting the analysis process.</p>
Second bracketing interview	Lead researcher and secondary supervisor (who identifies as a GM woman)	<p><u>What?</u> An open discussion with the secondary supervisor of the project to consider the potential impact of my GM identity on the study.</p> <p><u>So what?</u> It was important for me to reflect on my GM identity with a GM person. We as a research team acknowledged that we all hold different outlooks, and this was an asset when it came to interpretations of the data. By ensuring I had an opportunity to reflect on my personal and ongoing experiences with whiteness in the DClinPsy field I gained a better insight into how these experiences may shape my thinking as a researcher and understandings of participants' accounts (Koopman et al., 2020).</p>

Now what? Supervisors reviewed my interpretations of data. We all were attentive to the operations of whiteness playing out in this process and this supported me to take on feedback and feel confident in the analyses.

In the context of navigating ‘the-space-between,’ I wholly acknowledge a compromise had to happen, and some aspects were more possible compared to others. Firstly, I do not hold close relationships with everyone in the cohort, this undoubtedly impacted who came forward to participate and who didn’t. My insider position is evident, but equally I did not experience WS and thus am also an ‘outsider’ to this area of exploration. I cannot say for certain whether me being from the GM supported peers to feel more/less comfortable during the interview. I asked all trainees after the interview how it felt to be interviewed by me, specifically how it would have felt if they were interviewed by another GM peer/white peer. And if they would have preferred an external person to the cohort who had not experienced B&CS. I used this as a self-reflexive and accountability practice to remain vigilant about my influence on participants and consider potential improvements to the study design.

Despite laborious efforts made throughout towards minimising my influence in the research and the influence of the research on me, complete neutrality is impossible. I think this beautifully reflects the messiness of life and this is something I embrace rather than discount, as Todd & Rose, (2022) remark *“mess and complexity...is something to be held on to, celebrated and engaged with, rather than tidied away.”* (p.155)

3.4.3. Ethical Considerations for Current Study

Ethical practices employed are outlined below; these considerations were weaved throughout the research process.

Table 14 *Ethical considerations for current study*

Ethical consideration	How it was enacted by researcher
Informed consent	Prospective participants were sent a participant information sheet via email which included aims and rationale for research, use and storage of personal data, steps taken to preserve anonymity, as well as details on what to expect from interview (Appendix E). All participants were offered an opportunity to discuss anything further with no obligation to take part in the study following this conversation (1 participant took up this invitation and we had a brief phone call to clarify research objectives). After making an informed decision willing participants were asked to

	electronically sign a consent form (Appendix F). Closer to the time of interview participants were re-asked if they wanted to go ahead with the planned interview via text message. At the beginning of each interview consent was re-visited and further verbal consent was obtained to video/audio record the interview.
Right to withdraw	Participants were informed of their right to withdraw on the information sheet, as well as before and after interview. Participants were made aware that they can withdraw from the study at any time without providing a reason prior to the beginning of analysis, this was four weeks following interviews. Participants were reassured their decision to withdraw would not impact our relationship. One potential participant withdrew after signing the consent form but before interview. No participants chose to withdraw during or following the interview stage.
Confidentiality and anonymity	<p>This was exceptionally crucial to the current study, and comprehensive planning and reflection went into ensuring this aspect was considered as thoroughly as possible. MPD researchers are advised to offer clarity and negotiation during recruitment and consent taking phases of the research so participants are informed of the potential threat to internal anonymity (Larkin et al., 2019). All participants were informed their participation will be kept in strictest confidence:</p> <p><u>Pre interview stage:</u></p> <ul style="list-style-type: none"> - Information sheet detailing how anonymity will be protected <p><u>Interview stage:</u></p> <ul style="list-style-type: none"> - Verbally explaining steps to uphold confidentiality and anonymity - No demographic information was collected, only which spaces participants experienced - All video/audio recording were stored securely on the lead researcher's General Data Protection Regulations (GDPR) compliant university OneDrive - All interviews were held online, the researcher and participants were in private spaces where they were not disturbed, and conversations could not be overheard - Limits to confidentiality was communicated and understood by all participants <p><u>Post interview/ compensation:</u></p> <ul style="list-style-type: none"> - Participant names on payment agreement forms and bank transfers were marked out for admin and course staff that approve claims, so they did not know who participated <p><u>Analysis stage:</u></p> <ul style="list-style-type: none"> - Interviews were transcribed by the lead researcher only - Only the lead researcher had access to audio/video files - Once interviews were transcribed, they were anonymised by each participant having a pseudonym. Participants were only ever referred to (in research team meetings) by their pseudonym

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- Any potential identifiable personal information from transcripts was removed/rephrased
 - Only some anonymised and non-identifiable transcripts were viewed by the research team for the purpose of reviewing the IPA process
 - Findings were actively not discussed in IPA advanced methodology workshops within the university

Write up stage:

- Where a participant's way of talking may identify them to their peers and wider colleagues, with consent, the researcher practiced discretion and summarised the participant's experiences rather than using direct quotes
- Any verbatim quotes used in the write up were shared with participants beforehand, all participants had the right to veto any quotes without providing a reason. All participants consented for chosen quotes to be used, there were no dissents (3 out of 10 participants communicated a blanket consent for their data to be used and did not review their quotes)

Dissemination stage:

- Any quotes used in publication will be shared again with participants, they once again will have the right to veto without providing a reason
- Course will remain unnamed in all future publications

Post current research stage:

- All confidential data and information will be deleted once this research project has been completed
- Anonymised and non-identifiable data may be transferred to the principal supervisor's GDPR compliant university OneDrive and stored for 5 years. This is so the data may be reanalysed for future publications.
- In the instance of further publications, participants will be informed of this and once again asked for their consent around any data used

I alone as the lead researcher know who participated in the study. I have not and will not share this with anyone. This was communicated to participants after the interview. It is acknowledged that it is the participants' prerogative to share that they have taken part in the research with whomever they please.

Data protection	All data including consent forms and payment agreements (needed by the university so participants can be financially rewarded) was stored on the lead researcher's GDPR compliant university OneDrive. Only the lead researcher had access to this. All data with non-anonymised information were kept separately and securely in different folders in accordance with the Data Protection Act (2018), and UK GDPR Regulations Information Commissioner's Office, (2023).
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Potential risk of distress and minimising harm	<u>Participants:</u> Given the sensitivity of the research topic this exploration may evoke emotional/distressing responses for participants. Minimising harm was a priority, being a trainee CP meant that my therapeutic skills supported me to monitor emotions during the interview. Furthermore, Dempsey et al., (2019) framework was used as a guide to ensure participant wellbeing (appendix o).
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Before interview:

- Participants were encouraged to be in an environment that feels comfortable, all participants were given the option of sharing their experiences in a way that felt most convenient for them (e.g., face-to-face, videocall) on a day and time that suited them (Heath et al., 2018)
- Space was carved out before the beginning of the interview for participants to ask anything, and for the researcher to get a sense of how the participant's day had been so far, and what they had planned afterwards
- I let participants know what to expect in terms of my approach and the one overarching question that will be asked initially
- The information sheet acknowledged that the interview experience may bring up discomfort and/or upsetting feelings. I reiterated this verbally and reminded trainees to only share what they felt comfortable with, take their time to think through responses, and assured that they did not have to answer anything they did not want to and could stop/discontinue the interview at any time without providing a reason
- Participants were informed that if they shared anything that was concerning about their safety or the safety of others this would be discussed at the end of the interview and if necessary escalated to the research team.

During interview:

- I supported participants during the interview by offering pauses/ breaks to help alleviate any potential emotional or physical fatigue. No participants opted for a break. I endeavoured to enact compassion throughout

After interview:

- A digital debrief sheet was offered at the end of the conversation which contained suggested sources of support available (national services, and a reminder of the support available via university) and self-care practice ideas (grounding exercises) that may be helpful. None of the interviews were paused or discontinued in the context of distress
- Space was carved out at the end of the interview for participants to share reflections on how they felt and for us as peers to have a conversation away from the topic of the study
- I reached out to each participant a few days following the interview to check in, I acknowledged that things may come up for peers after our conversation and wanted to offer a space to talk further together if need be. No participant expressed experiencing evident distress after being involved in the interview
- Information on how to file a complaint of concern with the university about the research was detailed in the information sheet

Researcher: Given my insider position I expected and was aware that hearing, reading, and analysing other's experiences may trigger my own and be potentially distressing. Ahern's (1990) practical tips were useful; I find writing therapeutic and kept a reflexive journal throughout. I only did one interview per day to give myself space and time to process my own emotions and experiences and be as present as possible for participants. I planned pleasant activities interspersed with the study

	analysis and write up. I used the supervisory team to seek feedback, and they were part of a wider emotional and intellectual support system.
Issues of power	<p>EbE consultation was practiced (see 3.3.4).</p> <p>Taking the position as researcher in the context of the interview interaction with participants who were also peers, meant that a potential power imbalance may have manifested. I reflected on this and attempted to minimise having an ‘expert’ stance and rather aimed to be a co-learner. Participants were considered co-researchers, their expertise in their own experiences was valued and respected. It was hoped that this felt collaborative and participant experiences were centred without judgement.</p>
Remuneration	<p>All participants were compensated for their time effort and collaboration. A research consultant who supported with the bracketing process/ pilot interview was remunerated with a £20 Love2Shop voucher to thank them for their involvement.</p> <p>Financial remuneration is an ethically acceptable practice (Gelinas et al., 2018), and it is recommended that participants are reasonably reimbursed for costs directly incurred during their participation in research activities (National Institute for Health and Care Research, 2022). It was important to me to offer a token of my appreciation to peers who participated. The financial reward was not included on the research poster to mitigate against inappropriate motivation to participate i.e., construed as coercion (Wertheimer & Miller, 2008). Cohort preferences around reimbursements were asked beforehand (see 3.3.4), responses indicated a preference for choice. Therefore, participants had several options, selections varied with what fit best for each individual:</p> <ul style="list-style-type: none"> - 2x participants opted for £20 each in Love2Shop vouchers - 4x participants opted to donate £20 each to a charity of their choice - 2x participants opted for £20 each in cash (via a bank transfer) - 1x participant opted for £20 worth of everyday supplies to be donated to a local food bank - 1x participant opted for support with their research e.g., promoting their study, proof reading for publication
Minimising researcher influence	<p>My position within this research has been systematically considered and the following steps were taken to minimise my own assumptions and judgements influencing the research:</p> <ul style="list-style-type: none"> - <i>Continuous reflexive practice</i> – using a reflective diary (Appendix M) in every part of the research process (before and after each interview, before and after each participant transcription, throughout analysis, and write up) to consider my own personal contexts and how this may be impacting my understanding and interpretation of participant’s experiences, as well as how participant accounts impacted me. This included a narrative autobiography (Ellis, 2004) to explore the motives that led me to conduct this study. This awareness supported a more critical inquiry about my potential biases and the directions of my curiosities from the data which prompted me to ensure all interpretations were anchored in the raw data

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- *Ongoing conversations with the supervisory research team* - regular discussions at each stage of the research process helped me consider my relationship with the work and consider how my personal contexts may be impacting the process (Willig, 2013)
 - *Further discussions* during a 1:1 IPA advance workshop with a member of the research team that was not part of the supervisory team and could offer a fresh perspective on the interpretations of data
 - *Bracketing interviews* – 2x bracketing interviews + 1x pilot interview (see table 13)
 - *Triangulation* (Flick, 2004) – the research team were involved in reviewing interpretations to ensure they were robust and reduce influence of individual bias by offering different perspectives to interpretations that helped me notice what I may have missed or privileged, this enhanced the process to remain close to the meaning making of the participants
 - *Member checking* – in IPA formal member checking (Brink, 1993) is not considered appropriate due to the interpretative nature of the research (Larkin & Thompson, 2011). It felt important to involve participants in all stages of the study and invite collaboration wherever possible. As mentioned, all quotes used were shared with participants, additionally all participants will have early access to the full results, and feedback on resonance of the interpretations will be welcomed
 - *Being guided by IPA's theoretical framework* – an established methodology (MPD) was used to inform analysis and provided a consistent process for interpreting data (see table 16). All decisions in the current research were informed by theory.
 - *Practicing transparency* – from the outset I have been open about the decisions made during the research and reasons for them, it is hoped that this chapter will further illuminate the research process
 - *Empowering participant autonomy* – wherever possible I have tried to invite participants and EbEs to have their say about aspects of the research
 - *Mitigating social desirability* – participants may have responded in a way that they believe the researcher desires (Brink, 1993), having an established rapport with peers was an advantage in the context of this potential bias. One of the many things I respect and value about my peers is their unapologetic authenticity. I entreated their raw and honest experiences but acknowledge that it may have been easier for some participants to express themselves more openly due to the level of trust built between us.
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3.5. Procedure

3.5.1. Recruitment

The sole inclusion criteria was trainees who experienced B&CS, no exclusion criteria was applied, once the number of participants needed for the research was met, no further trainees were recruited. For a MPD an equal number of trainees from WS and GMS were hoped to be recruited to capture both perspectives. Purposive sampling was used with the aim to recruit 10 participants, Smith et al., (2022) recommended a sample of 6-10 interviews in a professional doctorate “*seems about right*” (p.46).

Purposive sampling, common in IPA, selects participants with shared characteristics to enable in-depth analysis with a small, representative sample (Willig, 2013).

A recruitment poster (Appendix D) was shared with the cohort through various platforms. Trainees interested in taking part in the research directly contacted the lead researcher and were then sent an information sheet and consent form. Once the consent form was signed and sent back an interview date and time was planned together. A two-hour slot was booked to allow plenty of time for a pre-and-post conversation.

All interviews were about 1 hour, all participants chose to interview remotely via MicrosoftTeams with their cameras on. Nine interviews were video, and audio recorded using MicrosoftTeams. One participant consented to be audio recorded only.

3.5.2. Participant Sample

Twelve trainees expressed their interest in participating. One trainee opted out after signing the consent form, and one trainee reached out when the maximum participants had been recruited.

Ten trainees (Table 15) were in the final sample. Since all participants were from a single cohort, no demographic information was collected to protect internal anonymity, ensuring that research team members and the internal examiner (all part of the course team), and fellow peers could not identify individual trainees. All participants were invited to choose their pseudonyms, four participants let the researcher decide. Participants confirmed their chosen pseudonyms were not names others would know them by/be able to detect. I chose names of people who have supported me to progress in my anti-racist thinking, names do not deliberately always correspond with gender of participants to further guard identities. I also selected a colour that reminded me of each participant and used this throughout analysis.

Table 15 *Final Participant Sample*

WS participants	GMS participants
Kendi	Sheehi
Karla	Maya
Sophia	Fanon
Vikki	Heba
Tristan	Rupi

3.5.3. Transcription

Interviews recorded via Microsoft Teams also utilised the automatic transcript function. These transcripts were used as the basis to work from when manually transcribing interviews. One participant did not have an automatic transcript, therefore full manual transcribing was required. IPA considers transcribing as part of the interpretive process and is focused on content rather than non-verbal information or length of pauses (Smith et al., 2022). However, these nuances were felt to be important in this exploration particularly in experiences of discomfort, and were included in transcriptions, alongside verbatim speech (researcher and participant) in the interview. Identifiable information about participants was then removed/alterd from each original transcript to safeguard anonymity and all data was stored securely following GDPR.

3.5.4. Data Analysis

All personal experiences of this process were recorded in a reflexive journal throughout, this was a very helpful way for me to live closely with the ‘lodgers’ (data) in my mind (Engward & Goldspink, 2020). This study occupied a lot of my cognitive space and felt fully engrossing. MPD IPA steps are presented in Table 16 alongside personal reflections.

Table 16 *Step by Step Account of Data Analysis (Smith et al., 2022; Larkin et al., 2019)*

Step of analysis	Summary	Reflection on challenges and gifts
1. Immersion in data (Appendix I)	Listening to the interview recording while reading the participant transcript to hold the literal and figurative voice of the participant in mind, then re-reading the participant account to bolster focus on them and allowing time to sit with the data. Initial reactions and observations to the transcript was noted so I could refer to these later in the process and remain aware of my own early impressions as well as keep my attention on the data. Repeated readings of transcripts allowed for an active engagement in staying in the participant’s world and for me to locate the richer and more complex sections of account.	I enjoyed this step as it allowed me to discover nuances that are missed when only having heard something or read it once. I really valued uncovering something new each time I read the transcript. Recording my own observations simultaneously meant that the ‘noise’ from all the ideas and possible connections that I had popping up for me in my mind could be captured so my concentration could be devoted to the data. For some transcripts this was a longer process than others, I got better at centring the data the more I practiced this step/ each time I read the transcript.
2. Exploratory noting (EN) (Appendix I)	Semantic content and language used is examined through an	The complex and open-ended nature of this step was

analytic dialogue with each line of transcript – what it means to me and what it means to the participant. With an open mind I noted anything of interest within the transcript to help me to continue to familiarise myself with the account and consider specific ways in which experiences have been spoken about and understood by the participant. Steps 1 and 2 merge as re/reading and noting is concurrent. There are not rules at this stage about what to comment on, I tended to have some descriptive (summary of important elements of what the participant has said), linguistic (language that has been used - particular words that struck me, when a participant pauses), and conceptual (interrogating the data, asking questions) notes. I did this by using a table in a Microsoft word document with a column running alongside the transcript and underlined the text that seemed important. I had a phenomenological focus and attempted to stay close to participants explicit meaning. Interpretative notes explored deeper and were used to consider how and why participants shared this aspect of their B&CS experiences in this way, I paid attention to the context for each participant to help make sense of the meanings in the accounts. Therefore, some conceptual notes were speculative interpretations that moved away from participants explicit claims and were more abstract, focusing on overarching understandings of what they are discussing. I ensured a side-by-side personal reflection to consider how my pre-understandings are linking with

challenging. At times I felt overwhelmed by the possibilities and had to take a step back to think about my research question and how I can do justice to peer accounts in the time that I have available to me. In the early stages I felt that every word was important in the accounts and was writing notes in a LOT of detail, overtime I reframed my mindset to think ‘what is *really* important,’ this helped me focus better as I gave myself permission to focus on passages and the overall transcript in a different way and was able to push the analysis to a more interpretive level. Reminding myself there is no ‘right’ way to do this also helped me not pressure myself. Having my reflections in the same document meant that my personal formulations could be noted and bracketed so I could focus on explicit participant meanings and what is important to them.

	the newly emerging understandings from the participant's world.	
3. Constructing experiential statements (ES) (Appendix I)	The aim of this step is to now reduce the larger data set that has been developed through the note taking process whilst maintaining complexity and the significant features of the notes, to achieve a concise summary of what was important. Therefore, analytic focus has shifted mainly to the notes rather than the transcript, and the researcher takes a more central role in organising and interpretation. Statements should still relate directly to participant experiences. The process involves breaking up the narrative flow of the interview and manifesting the hermeneutic circle (set of parts of the interview are interpreted in relation to the original whole; the whole is also interpreted in relation to the part). I focused on capturing what felt crucial to synergise the participant's descriptions with my preliminary interpretations. These were written in another column in the same table, so I could easily look to and fro between ES and EN.	This was another challenging step as it felt difficult to let go of certain aspects of the original transcript and started with statements that were quite close to the original data. I had to adjust to the new position of taking control and selecting aspects to focus on, I found myself doing a lot of internal battling to figure out if I was being too participant-orientated or too me-orientated! Again, with time and practice I was able to have a comfortable balance with statements where I felt I was doing justice to the local data as well as reflecting my analytic work.
4. Searching for connections across ES – clustering ES and developing sub-themes (Appendix J)	This step maps how statements fit together, not all ES need to be incorporated into this analysis. I kept my research question in mind here to try and draw together ES in a way that captures the most interesting and important aspects of a participant's account. I inputted the ES into an online software (Miro) which allowed me to scatter the statements to break up the original ordering to search for different more conceptual ordering. This way each ES has equal value as I search for connections between ES, and even if I had some initial ideas about	A big gift was Miro! I was able to move statements around as my thinking evolved and colour coded participants so I could keep track. I initially found it challenging to discard any ES. Again, I wanted to hold onto every bit of experiences that my peers had shared, but once I got a good sense of this step, I was better able to focus on the idiographic analytic aim and move back and forth between patterns while emphasising nuance.

	<p>how the statements align, I am forced to explore other possibilities and remain open minded and flexible when constructing clusters. I kept returning to the transcript to ensure that the clusters were reflecting participant experiences and world. Eventually I got to a patterning/grouping that was the best way to show mapping of interconnections between ES—these were clusters and sub clusters. The most common ways that the analytic structure was developed was to consider similarity and polarisation (contrasting statements are deliberately brought together to highlight complex and contradictory nature of experience).</p>	
<p>5. Naming the Personal Experiential Themes (PETs), and consolidating and organising them in a table (Appendix K)</p>	<p>Each cluster is titled to describe it's characteristic and becomes the participant's personal experiential themes (PETs). The patterning is inputted into a table and PETs are considered the highest-level organisation, then the sub-theme, then the set of experiential statements that were brought together to develop it, and finally the original data from the transcript is presented. This evidence trail allows the reader and researcher to map the interpretive process by locating what prompted the analytic dialogue between participant and reader.</p>	<p>I found this step to be another painstaking process! It was at times challenging to title the rich experiences peers described. I often engaged in functional analysis where I was interpreting the participant's words in terms of particular sense making and trying to deeply untangle how the function of the language participants used is intertwined with their thoughts and meanings. But I had to be careful that I wasn't interpreting too abstractly, I found it helpful to construct a name and then come back to it after a few hours/days to see if it still fit and adequately captured the feeling of the experiences.</p>
<p>6. Continuing the individual analysis of other cases</p>	<p>Steps 1-5 were systematically repeated for each participant. Each transcript was treated on its own terms as a separate and individual universe of inquiry for new analytic entities to emerge. I reflected about each participant process after each PETs table was</p>	<p>Overall, I appreciated delving into the participants' worlds. A beautiful gift of this experience was that I felt like I was spending time with peers and had regular dialogues with them. This was especially treasured as this project has felt isolating in many ways, I</p>

	<p>completed before going onto the next trainee to ensure that I was doing justice to each transcript and minimising the reproduction of ideas. By noting interesting aspects, I then bracketed my 'fore-structures' as much as possible during the next analysis, but certainly prior transcripts will have a level of influence no matter what. I analysed a WS trainee and GM trainee first then proceeded to analyse all WS participant transcripts as a set and then the GMS accounts as a set.</p>	<p>haven't been able to openly speak about my research with fellow peers. I feel privileged to have had the unique experience of still having connections with peers through this study. Equally this was also at times a challenge, immersing myself in the context of whiteness and having to be engrossed in white peers' world views that at times did not align with my own was emotionally onerous.</p>
<p>7. Developing Group Experiential Themes (GETs) from PETs across sub-samples (Appendix L)</p>	<p>Once each participant's PETs were constructed patterns of similarity (convergence) and difference (divergence) across the PETs were identified to reorganise the data into GETs to highlight the shared and unique features of experiences across participants. This was done by using Miro and viewing all participant PETs with a bird's eye view to consider what lies at the heart of experiences and how did each participant make sense, before considering connections. I used the digital post its to annotate possible connections, this is a higher level organising and was a dynamic process. I reconfigured multiple times and explored echoes and reverberations more closely by moving in and out of levels of comparison from PETs to sub-themes, to ES.</p> <p>This process was undertaken with the WS sub-sample and GMS sub-sample, so 2x sets of GETs were developed.</p> <p>Sometimes this was straightforward when experiential features were more obviously universal. I noticed more shared commonality in the WS sub-sample. I went back to original</p>	<p>This was an arduous process that was aided by me regularly stepping away from and then coming back to analysis. I found that by letting comparisons marinate a little I was able to either notice a latent entity that only became salient once I had paused and not focused deeply on the data. At the same time after taking a break and viewing again certain organising remained the same and so crystallised better. The scale of the task was often overwhelming, and I questioned if I was doing analysis 'right' many times. It was helpful to have regular reflective conversations about this process with my supervisors.</p>

	<p>transcripts to check for context and ensure my interpretations were grounded in the data and participant's meanings. The main organising principle was convergence in the unique individual way in which different participants reflected on a shared quality of experience. This is also where divergence emerged, different participants in one sub-sample may manifest the same theme in a different way so I had to negotiate between commonality and individuality. Once interconnections were grouped. Labels were chosen that capture the analytic entities reflecting participant experiences. The process was refined through review and discussion with research team.</p>	
<p>8. Integrating GETs across sub-samples into WGS GETs (Appendix L)</p>	<p>The final stage of analysis moved up one more conceptual level and involved the integration of the WS sub-sample and GMS sub-sample which up until this step were analysed separately. The GETs for each sub-sample were viewed together in Miro and analysis was developed further by working across sub-samples to produce GETs for the whole group sample. Here the colour coding was indispensable as a large dataset was now being analysed. The ambition was to construct GETs that both unify experiences yet contain the variety of experiences in sub sample and individual participant. This is not simply pooling accounts to artificially constructing consensus but attempting to demonstrate how accounts relate to each other. It is trickier to hold onto idiographic detail at this stage rather the emphasis is on shared elements, therefore the analytic strategies of</p>	<p>The analysis stage of this research was incredibly demanding, at times I did not think it was possible to complete it. But this step was the most satisfying ending. I feel proud that I was able to combine what at times felt like very different experiences. There was a clear divide that I had chosen for the sub-samples, but also that was chosen for us in how B&CS were set up. I believe these reverberations have been felt to this day within the cohort. It felt restorative to be able to do something to integrate experiences and bring together fragmented relationships with each other and this work.</p> <p>I feel incredibly blessed to have had the gift of this research opportunity and feel I have done justice by working in line with my values of unity in communities. I hope this inspires transformation</p>

conceptual overlap (participants with different perspectives making similar experiential claims implicitly or explicitly) and the 'lines of argument' (Noblit & Hare 1988) analytic strategy ('storying' the most important dimensions of all trainee experiences) were held in mind during thematic development. Most WGS GETs were scaled up and combined versions of the sub-sample GETs.	and has a meaningful impact on everyone who reads it.
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3.5.5. Dissemination

The final step in the procedure is how the study findings will be shared. Most trainees preferred an exclusive space for the cohort to receive the research findings. To honour this preference and uphold the researcher's social responsibility (Mfusto-Bengo et al., 2008), the full results will first be shared with the participants, followed by the entire cohort, and then with the course team. Peers will be asked closer to the time how they would prefer this be planned to continue with a co-consultive approach and invite choice (Purvis et al., 2017). Following this, dissemination to wider stakeholders at relevant research conferences will be planned where focus is on social justice actions during clinical training. I hope to explore avenues where this research can be shared with DClinPsy courses across UK to support learning and development in programmes, and so current and aspiring trainees may have access to the findings. The study is intended for publication in a peer-reviewed journal to reach a wider academic audience and contribute to the existing body of literature, potential options are:

- Journal of Critical Psychology, Counselling, and Psychotherapy
- Psychology Learning and Teaching
- Journal of Experiential Education.

3.6. Quality Appraisal of Study

Assessing the quality of qualitative research is important in establishing trustworthiness and validity (Stenfors et al., 2020). The same CASP (2018) tool used to assess the quality of the SLR literature was employed for this study – summarised below.

Table 17 *Quality Appraisal of Current Study Using the CASP Qualitative Checklist Tool*

Quality checklist	Criterion achieved?
Was there a clear statement of the aims of the research?	Yes – The aim of this research was to explore trainee clinical psychologist experiences of B&CS, by asking how do trainees make sense of their B&CS experience?
Is a qualitative methodology appropriate?	Yes – the SLR revealed a paucity of experimental research in this topic, thus the research seeks to address the gap in literature and generate new insights. A qualitative design fits with the research goal to explore trainee experiences.
Was the research design appropriate to address the terms aims of the research?	Yes – MPD IPA was the most suitable design for an in-depth exploration of trainee experiences to offer a detailed and multi-faceted understanding of B&CS.
Was the recruitment strategy appropriate to the aims of the research?	Yes - purposive sampling was used to recruit trainees from the only cohort who experienced B&CS, equal participant numbers were in each sub-sample, and reflection has been offered around who chose to take part.
Was the data collected in a way that addressed the research issue?	Yes – the study used an open-ended, semi-structured interview format beginning with a primary exploratory question to invite participants to express their experiences as freely as possible.
Has the relationship between researcher and participants been adequately considered?	Yes – I have critically examined my role throughout the research process especially my insider positionality and how this shaped my motivations, how I may have impacted the study, and how the study impacted on me.
Have ethical issues been taken into consideration?	Yes – ethical issues were thoroughly considered and reflected on throughout.
Was the data analysis sufficiently rigorous?	Yes – a step-by-step analysis approach proposed by Smith et al., 2022 was systematically followed and has been described in depth including critical personal self-reflections of this process
Is there a clear statement of findings?	Yes – the findings are explicitly outlined in the results and discussion chapters.
How valuable is the research?	Valuable: This study is the first to examine trainee experiences of anti-racist training from a UK DClInPsy perspective. Furthermore, using an innovative study design meant that a multi-dimensional view of the phenomenon was able to be captured.

Chapter 4: Findings

4.1. Overview

Findings from MPD IPA on experiences of WS sub-sample, GMS sub-sample, and combined perspectives from WGS are presented. Through analysing experiences separately then integrating samples it is hoped readers understand B&CS experiences from more than one distinctive POV.

4.2. Summary of WS Sub-sample

IPA of five participants (Kendi, Sophia, Vikki, Karla, and Tristan) resulted in the construction of four GETs each with accompanying sub-themes (Table 18) GETs are presented separately using direct quotes⁸ from participants to evidence interpretations and keep the research grounded in data. Sequencing of B&CS experiences emerging from data is represented somewhat chronologically—initial organisational elements of B&CS—felt experiences during B&CS—resonances since.

GETs are distinct and capture specific parts of trainee experiences within B&CS, while also relating to one another. For example, GET2 sub-theme 2, which captures experiences of splitting the cohort, could potentially fit with GET1. However, the interpretation of why this was significant for participants aligns more clearly with GET2, as it highlights the importance of relationships – a theme that emerged strongly in the data, justifying its placement in GET2.

Together GETs and sub-themes complement each other and are a synthesis of commonality and individuality within and across accounts. It is acknowledged the data presented has been interpreted through the researcher's epistemological lens and undoubtedly a different researcher may generate alternative themes in line with their sense-making of experiences (Snelgrove, 2014).

⁸ For readability, repeated words, pauses and when using a longer quote parts that are thought to not be relevant to what the quote is attempting to illustrate have been denoted by '...'.

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

WS Group Experiential Themes (GETs)	Sub-themes
5. Setting up of B&CS was wanting	<p>Contrasting views about course-team's decision making</p> <p>Cannot fully consent to experiential learning</p> <p>Not enough time carved out and tokenism of being one year</p> <p>Inadequate fit with rest of training</p> <p>Dissimilarity between WS facilitation and GM facilitation</p>
6. Relating with peers is crucial	<p>New relationships threaten ability to connect and build community</p> <p>Aversion to splitting cohort and the unknown of the other group</p> <p>Connection/disconnection through honesty, shared experiences, and values</p> <p>Resonances of compassion</p>
7. Stuck due to the operation of white fragility	<p>Exasperation at peer's shallow engagement and defence postures blocking progress</p> <p>Presence of shame disrupting momentum of learning</p> <p>Trapped in shame and guilt responses to own whiteness</p>
8. Evolving relationship with the work and learning feeling unfinished	<p>Changing relationship with overwhelming feelings</p> <p>Accepting that discomfort is necessary</p> <p>Focusing on small acts of change</p> <p>Navigating relationship with self-compassion</p> <p>This work is essential and talking needs to continue</p> <p>How to enact bravery and compassion remains elusive</p> <p>Appreciating opportunity and positioning work as part of a lifelong journey</p>

Table 18 *WS GETs with Sub-themes*

4.3. WSGET1: Setting up of B&CS was Wanting

How B&CS were set up was an important part of overall experience for all participants, experiences converged around not enough time being invested, experiencing B&CS as not belonging with the rest of training, and a significant difference felt between WS facilitation and GM facilitation. Some participants questioned the extent to which they could give informed consent to engage in spaces without first experiencing them. Participants diverged in experiences of what it means for the course to have sanctioned the spaces.

4.3.1. Sub-theme1: Contrasting Views About Course-team's Decision Making

Vikki and Karla expressed contrasting views about how they make sense of the course-team agreeing to endorse the spaces. B&CS being unprecedented meant unknown elements existed, the decision to pilot was experienced as naive by Vikki and maverick by Karla.

"The course was...a bit maverick to have something like this."

"What was...naive of the course was...how we're all the same as what's happening outside in the world...there was a naivety of...because we're psychologists...we weren't gonna be bringing in those...same things."

4.3.2. Sub-theme2: Cannot Fully Consent to Experiential Learning

Tristan, Kendi, and Vikki communicated the trickiness of choice to participate in experiential learning. Vikki felt experiences were a different type of learning compared to if they had engaged with the topics solely intellectually. A connecting sense that one can never know what an experience will be like till one experiences it felt important for trainees.

"I learned quite a lot about being white, that I maybe wouldn't have known from just reading some books."

The ethical dilemma of having to engage in B&CS as part of training without having enough information about what this would feel like was something Kendi and Tristan remain trying to make sense of.

"Was difficult to bring a lot of people in together when they hadn't had that choice to consent to be into that space...it was part of a course requirement."

“The more you are aware of whiteness...the more it shows up...the more it fundamentally then causes stress, as it should do but then that's a lot of load for individuals to take on...it gets into a real complex thing...of then how is one consenting to do that?”

4.3.3. Sub-theme3: Not Enough Time Carved Out and Tokenism of Being One Year

An important feature of Vikki, Karla, and Tristan's experiences of B&CS' set-up was around poor scheduling and the work feeling rushed therefore understood as not being valued by the course-team.

‘Obviously didn't have much time in the schedule...every session we went to oh we don't have much time...that was felt like a message in itself...we're trying to do this thing, but we're not making space for it...it felt like a tag-on.’

Only having B&CS for a year with no meaningful work since was experienced as not good enough/tokenistic.

“It is not good enough for the course to just scrap it...what else has been done after that?”

“News that it was only gonna be for one year felt really problematic and tokenistic.”

Karla particularly expressed how not having time/many sessions meant compassion could not be cultivated.

“I think for compassion, you need more time...I would have needed more time...if you met...every two weeks regularly maybe...I don't feel we had a chance to develop that compassion.”

4.3.4. Sub-theme4: Inadequate Fit with Rest of Training

Most participants felt B&CS were detached from the rest of training and there was a disconnect with the professional demands of training and the deeply personal invitation of B&CS.

“There is something about the training that we were doing...it's...an academic space, but there's this element of kind of vulnerability and sharing...I guess how it also fitted or didn't fit with the course.”

Tristan experienced uncertainty about whether this work can be offered in an academic context which is fundamentally antithetical and restricting.

"The tension between what the ideas that space is built upon are meant to do versus the context in which it's occurring...referring to...academia, society...things that are averse to the idea of equity...and actually how is it balancing those tensions...my uncertainty around how that exists."

Engagement with B&CS was impacted by what was being experienced more widely in training. Sophia shared how the room used for mixed spaces instinctively bought up feelings of discomfort.

"Sitting in that circle...just makes me feel an ick...probably because we had that massive PBL reflective session sitting in that circle sitting in that room...was so emotive and distressing...influenced...my experience and how I engage within this space."

Karla experienced fatigue from the rest of training and therefore disconnected from embodiment practices, they expressed a sense of dissonance between expectations of training outside of B&CS compared to within.

"I did disconnect because it was in the morning. Very often it was before the start, sometimes I was sleepy. I had the weight on the back of my shoulders, and sometimes like I just don't want to do this."

4.3.5. Sub-theme5: Dissimilarity Between WS facilitation and GM facilitation

All participants reported a polarity between WS facilitation to GM facilitation. WS facilitation was experienced as amplifying chaos separate from the discomfort B&CS invited/expected, feeling uncontained⁹, and enacting whiteness:

"The facilitator...at times it felt really uncontainable...it just felt really chaotic. And there were also times where their own...whiteness would come in the space as well."

⁹ The concept of containment (Bion, 1962) explores how individuals in a group can project their thoughts, feelings, and anxieties (the "contained") onto the group or group leader (the "container"), which then processes and manages these emotions. The effective functioning of a group depends on the group's ability to act as a container for the emotions and thoughts of its members, thus enabling productive work and growth.

“There were lots of defences playing out...in terms of like white fragility...it felt quite abrasive. Things felt quite messy. Didn't feel particularly held in that space.”

In contrast GM facilitation was experienced as compassionate, containing, and having integrity:

“I think the style of how the facilitators did things...felt very compassionate in terms of trying to make this space as thought about as possible to try and offer a containing space.”

“Compassion felt quite pronounced throughout all of it and the warmth I experienced them as bringing.”

“I trusted them a lot I think they just have that aura.”

4.4. WSGET2: Relating with Peers is Crucial

This theme felt present in all conversations and highlighted the importance of connection, compassion, and community as part of B&CS experiences. Relationships within accountability groups appeared to be pivotal to how the work was engaged with, where honesty and openness existed there was a sense of growth in learning. Timing and set up of B&CS influenced the level of trust and cohesion between peers.

4.4.1. Sub-theme1: New Relationships Threaten Ability to Connect and Build Community

Fostering relationships felt difficult as participants were in the very early stages of their training journey and did not know each other well.

“We've literally just met...we barely know everybody like there's a lot of expectations being placed on us so...you can only do so much...it did feel difficult.”

Karla expressed not having enough time, due to demands of training, to build trusted connections which made experiences feel more laborious as compassion was not able to be nurtured.

“With people at uni...we see each other...we don't have time. We have this and that then we have a meeting here and then we have lectures... and like you need the relationship for compassion.”

Furthermore, as the work of B&CS itself is challenging by design Kendi described the importance of community to foster fruitful experiences.

“Highlighted the importance in relationships and community being really fundamental in this work being successful...where it wasn't working very well was when we didn't have a sense of community...we were in the first-year of training, still getting to know everyone.”

4.4.2. Sub-theme2: Aversion to Splitting Cohort and the Unknown of the Other Group

Most participants spoke about the negative effects of splitting the cohort on peer relations. Connected with being in first-year/not yet knowing everyone, this other significant unknown was added to the context. Vikki and Tristan understood the rationale for this however expressed experiences felt harmful.

“Rationally...that makes sense...to sort of maybe reduce harm in some way, but I think the reality of that felt really divisive and really splitting.”

“The challenge of having the siloed space as much I entirely recognize the value...but at the same time that then meant separate discussions were going on. And I think uncertainty in an anxious space breeds worry.”

An increased sense of discomfort arose for Karla and Vikki with sensing something was off with their GM peers but not knowing what was happening in GMS, and thus having a dilemma about how to connect and offer support.

“Not knowing what was happening in the other spaces and at the same time respecting that I don't need to know. And at the same time feeling that something was off. But didn't know what to really do.”

Sophia felt more meaningful work could have taken place without splitting the cohort and coincided with Vikki's opinions that having more mixed spaces could have invited more learning.

“It could have been much more meaningful maybe if we had all the sessions all together.”

4.4.3. Sub-theme3: Connection/Disconnection Through Honesty, Shared Experiences, and Values

A significant part of feeling connected with peers depended on if trainees aligned with their accountability group. Kendi and Tristan both spoke about the deep appreciation they had for their fellow peers when shared experiences were listened to, and trainees' values matched, this contributed to progressing with learning. Where a connection was fostered in smaller groups a difference and disconnection was experienced in the wider WS. Similarly, Sophia did not connect with their solidarity group yet felt mutual experiences were found in the wider WS.

"I was...with...a very close friend of mine...so it felt easy...name some of that whiteness showing up...speak openly about unlearning that whiteness and give each other honest feedback...I really valued that...wider white space I don't think some of those conversations could be held the same."

A sense of frustration was present for participants who did not connect with their peers who held different values and made Sophia critical of the random allocation of accountability groups.

"The accountability groups...which were randomly allocated, there was no thought...if they'd put some thought in these groups...based on people's characteristics or people's different experiences...my experience of whiteness was different to others in the group...there was that lack of rationale."

4.4.4. Sub-theme4: Resonances of Compassion

All participants expressed how feeling disconnected/connected with peers, influenced how much compassion was present. Where peers felt connected, compassion was experienced, Tristan spoke about compassion offered by peers resourcing them to practice self-compassion:

"Feeling the compassion, the warmth, the relational richness with others helps enrich my own capacity to be compassionate towards myself as well."

Karla understood compassion to be linked to being vulnerable and open, with peers engaging in a shallow manner compassion was not able to be cultivated.

"In my accountability group, some people didn't open up then how can they have compassion?"

Kendi expressed similar experiences of navigating compassion and not knowing how to hold peers to account.

“Weighing up what's the most compassionate thing to do, particularly in this context was tricky. I think there was times where the right thing to say or do wasn't always clear.”

An absence of compassion was experienced in WS by both Sophia and Vikki, with no resonating moments recalled.

“Nothing stands out as like anything that anybody did or said that felt like strongly compassionate.”

“I don't remember...I'm wondering if that's because...I didn't feel it that much.”

4.5. WSGET3: Stuck Due to the Operation of white Fragility

A central undertone in all conversations was operations of whiteness, particularly white fragility being enacted by trainees and obstructing learning. Frustration was present for participants in trying to make sense of why peers did not reciprocate deeper reflections. WS were experienced as shaming and this too impacted growth. A predominant sense of being stuck was felt by all participants when confronted about their own whiteness.

4.5.1. Sub-theme1: Exasperation at Peer's Shallow Engagement and Defence Postures Blocking Progress

Linking to how essential relationships felt, most participants experienced frustration when peers shallowly engaged with the work, this was expressed as a defence/feeling attacked and interpreted as white fragility. Participant's eagerness to engage with the work was met with resistance from their white peers. Discomfort invited into WS to hold up the mirror to individual/collective whiteness resulted in defensive reactions hindering learning.

“People were feeling kind of attacked and...limited some of the learning”

Kendi describes how peers shifted focus by criticising the set-up rather than sitting with their feelings of discomfort.

“It became...less open to some of the ideas and it became a lot more focused on like...these other kind of surface level content stuff...what is this then taking away from in our discussions...why are we not able to sit with some of these things...I overall felt a bit frustrated at times.”

A few powerful voices in the WS rejected plans to continue with learning using a group-chat which annoyed both Karla and Sophia who felt whiteness was being enacted and no alternative was suggested so progress felt further stalled.

“Was met with a lot of resistance I think by some people which I think there is a very thin line in what is performative and what is not...so we ended up not doing anything.”

Participants spoke about leaning into bravery and inviting deeper work and being responded to by peers perpetuating white fragility.

“I thought that was a defence...if we don't even try to get together as a white people to inform ourselves...to keep growing, we are siloed again...so that felt a bit disappointing...shutting that down and then nothing.”

4.5.2. Sub-theme2: Presence of Shame Disrupting Momentum of Learning

Experience of shame was evident in most participant's accounts, there was a clear convergence around shame having a powerful impact on trainees and halting momentum towards leaning-into learning. This felt different from white fragility, more towards a possible unlearning experience where participants were aware of the process and wanted to try and move past it to meaningfully engage.

“I was kind of thinking...maybe I shouldn't be on this course... essentially shame playing out and taking me away from that space and sitting with that shame and accountability.”

“There is something about shame...especially if you are a white person and you haven't done a lot of work, a lot of self-reflection...one/two...instances of shame it can just shutdown and have the exact opposite result from what we would want...the momentum for some people is lost.”

4.5.3. Sub-theme3: Trapped in Shame and Guilt Responses to own whiteness

Through engaging with self-reflection on personal whiteness in B&CS, all participants experienced an overwhelm of emotions manifesting in different ways. An undertone of a collective sense of being stuck remains where participants both know their responses are not helpful and are not able to easily regulate them. For Tristan a powerful sense of white guilt compelled them to expend all their energy

into B&CS, gaining awareness of their own privileges meant they placed an unrealistic expectation on themselves.

"I was feeling a lot of guilt at the time around not showing up wherever I could. I think I got very caught in the loop...to a problematic degree. Of because I have these privileges, I need to show up everywhere because not everyone has a chance to switch off, and the unsustainability of that."

white guilt was also experienced by Karla and Sophia.

"I do feel guilty for being white...just for virtue of existing and being part of the dominant...makes me feel uncomfortable."

"It was very much around guilt and not knowing what to do with it."

This played out through internal conflict for Sophia where they were trying to disentangle who in an interaction was enacting white fragility.

"There were comments...that also...made me feel maybe even more...ashamed or guilty...that brought another internal conflict like is this white fragility...I was taking on a lot as this is me and then I was like...is this me or was that actually not okay for that person to say?"

Vikki reflected on deep discomfort about being white and how the fear of harming others kept them immobilised in their safe zone even though they knew this was not helpful.

"There doesn't feel like a helpful response if I do respond, there doesn't feel like a helpful response if I don't...so it felt...like a dilemma...unfortunately often that felt like not saying anything. But I don't think that is the...most helpful thing to do."

4.6. WSGT4: Evolving Relationship with the Work and Learning Feeling Unfinished

The final GET captures many reflections participants shared about their learnings from B&CS. A lot of convergence was noticed, and a real sense of growth was apparent for all participants. Transformation from feelings of overwhelm to more manageable, compassionate, and committed approaches emerged. A salient feature of accounts was how meaningful B&CS experiences were for participants.

4.6.1. Sub-theme1: Changing Relationship with Overwhelming Feelings

A significant change in perspectives about whiteness occurred for all participants, with this new way of making sense affecting trainee's worldviews. Sophia spoke about progressing from experiencing overwhelming feelings of guilt during initial sessions to a very different relationship with whiteness at the time of the interview. They expressed heightened awareness of their own whiteness and a commitment to ongoing learning.

"I feel very positive about the place that I am now...I'm much more confident about challenging whiteness in other white people...and I do think that it's about challenging my own whiteness as well...you're just much more aware of it and you can...more easily...tackle it."

Tristan reflected they now recognised an increased awareness of whiteness can lead to overwhelm, which may reduce a person's resources and commitment to dismantling it, ultimately perpetuating whiteness.

"The more you are aware of whiteness...the more it shows up...the more it fundamentally then causes stress."

4.6.2. Sub-theme2: Accepting that Discomfort is Necessary

All participants came to understand that experiences of discomfort are fundamental in this work.

"To engage meaningfully in this work, you need to accept that there is going to be a lot of discomfort, a lot of shame, a lot of guilt, it's given...I don't think you can meaningfully engage with it if there are no such feelings, then something is probably missing."

Kendi views this leaning-into discomfort as an act of bravery, connecting to the framing of B&CS as a move away from safety.

"Bravery...I took that as indicating like that acceptability that this kind of work is not safe and can be difficult and challenging and induce discomfort and distress...I...viewed the word...to lean in despite that."

Karla used an analogy to describe the work, reflecting it may not be enjoyable but as a white person it is essential, with a sense that small discomfort will reap widespread benefit.

“It is like PE, everyone hates it, but it's good for you...and brave and compassionate spaces, white people might hate it, but it's good for everyone.”

4.6.3. Sub-theme3: Focusing on Small Acts of Change

With a new lens to overcoming feelings of discomfort, trainees then spoke to the realm of action. Focusing on what one has power to do felt useful for participants as it resisted being stuck within overwhelm. Vikki and Sophia both felt change starts small and within your own social circle. This echoes back to GET2 and how important trusted relationships are for participants.

“There's only so much as one person that I can do, and trying to think of that on a level where the people that I am with and interact with.”

“I tend to think of change as starting small...to create change, you need to start with the people around you with the people that they love you, they trust you, you have like a really good relationship and rapport.”

4.6.4. Sub-theme4: Navigating Relationship with Self-compassion

Interestingly all participant accounts described self-compassion as something they did not feel skilled in and therefore found tricky to practice.

“I already struggle with compassion...and to be kind to myself. It's really hard.”

“I don't think there was a lot of self-compassion. I think at the time there was a lot of the opposite.”

This predisposition to not exercise self-compassion paired with the shaming experiences of WS meant trainees had to navigate how to resource themselves to continue engaging with B&CS. Kendi felt that there is a delicate balance to practicing self-compassion in this context which links back to experiences that an element of discomfort is necessary. They suggest waiting until after sessions rather than practicing during.

“You should only do that to the degree of what's gonna keep sustaining you to do the work...make sure that you engage in that session...self-care afterwards...directly in those spaces...the idea of self-compassion just feels a little bit indulgent as a white person.”

Through B&CS experiences Tristan was able to cultivate a different relationship to self-compassion, they mentioned how witnessing peers offer compassion in mixed-spaces supported them to enact this themselves.

“Some exercises within...blended spaces that felt nice to witness the interactions between people. It felt very compassionate and warming and I suppose there’s aspects there of...role modelling or reciprocation.”

Vikki found a balance between the concept of whiteness and its relation to themselves. They did not frame whiteness as meaning white people and rather viewed the idea more globally, so as not to personalise and perhaps minimise the risk of enacting white fragility.

“There is that...bit around how you view whiteness or view yourself...I was like trying to not separate myself so far from it that I'm not recognizing that I'm white and the harm that can be enacted...but that I wasn't trying to take it personally as like because I'm white, I'm being attacked.”

4.6.5. Sub-theme5: This Work is Essential and Talking Needs to Continue

There was a clear convergence of participant views around the importance of being persistent with dialogues B&CS initiated, and honest conversations needing to continue as an act of bravery. This connects back to experiences of peers not offering depth in their talking obstructing learning.

“If you need to do the internal work, you need to talk. You need to be real.”

“Ultimately bravery showed up when we were talking and I think the being able to do that, that's what continued the process really.”

Sophia felt this work is vital for white CPs in a diverse NHS to be aware of their own biases and not perpetuate whiteness

“We need to do this...we work in a very diverse NHS service...in a very diverse country...if we are not aware of our own biases, our own assumptions...how are you going to be...a good, reflective, self-aware...clinician.”

4.6.6. Sub-theme6: How to Enact Bravery and Compassion Remains Elusive

Although many learnings were expressed by participants, a sense emerged that teaching on this topic feels incomplete. A presence of uncertainty remains around tools for accountability and action when feeling stuck.

Vikki voiced unsureness about how to move forward from being in a deliberative state when so many unknowns remain between peers, interactions feel unclear, and Vikki is searching for a level of certainty.

“Times where...people have...not been silent...that was...received by some people as brave...and by others as something that it was completely...not...I don't know...how to move forward from here, because when I do witness it, it still feels...quite complicated and nuanced.”

Karla reflected developing skills to hold peers to account without offending did not happen. They made sense of this as not having time to build loving relationships. An absence of progress in this area continues to perpetuate whiteness as honesty cannot be enacted without the repercussion of a relational rupture and so is not attempted.

“We didn't have the right time for compassion and...we don't have the language to be compassionate with each other, which is not about being nice. And it's not about challenging...it's about really loving the person you have in front of you...I love you and this is not right.”

4.6.7. Sub-theme7: Appreciating Opportunity and Positioning work as Part of a Lifelong Journey

Participants ended their reflections on B&CS experiences by affirming that learning did happen amidst challenges. The experiences were described as “messy” and “chaos” yet “appreciated” and “loved.” This highlights the spectrum of B&CS experiences for participants.

Vikki remains unsure about whether difficulties experienced outweigh the benefits and is left with unknowns about how training would have been without B&CS, this hints to them still trying to make sense.

“What if we didn't have it at all? What might that have looked like? Would less conversations would have been had. I don't know. It's a strange thought really.”

Both Tristan and Sophia expressed how this work is about an ongoing journey rather than reaching a goal. Sophia was appreciative of being part of B&CS and transporting understandings into wider their contexts.

“I don’t think it ever stops; I think it’s...a continuous engagement...and how much of a privilege that was to then start engaging outside of the dclin world...just you know within your circles.”

4.7. Summary of GMS sub-sample

IPA of five participants (Sheehi, Heba, Maya, Rupi, and Fanon) resulted in the construction of five GETS each with accompanying sub-themes (Table 19). Again, GETs are presented separately using direct quotes from participants to evidence interpretations and ground the research in data. There was more divergence in this sub-sample with the presence of positive and wounding experiences. The sequence of experiences expressed by most participants begins with some initial positive features before the main themes around B&CS shortcomings.

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

GMS group experiential themes (GETs)	Sub-themes
1. Valuing affinity group and facilitation but questioning splitting of cohort	<p>Appreciating facilitators good intentions but inevitable confines of this work in academia</p> <p>Treasuring deeper trusted shared relational experience in affinity group</p> <p>Splitting of cohort exacerbating division in cohort dynamics</p> <p>Diverging feelings about mixed spaces</p>
2. Learning felt incomplete and missing nuance	<p>Wanting co-production</p> <p>Equating white people with whiteness</p> <p>Assuming trainees in GMS have had the same experiences with the operations of whiteness</p> <p>Having more awareness but not knowing what to do next</p>
3. Lacking in thought about the disproportional impact on GM trainees	<p>Feelings of optimism and disappointment</p> <p>Feeling uncontained and not scaffolded well</p> <p>Re-wounding/ retraumatising</p> <p>Choosing how to engage to protect wellbeing</p> <p>Lived reality does not change</p>
4. Mistrusting course-team's motivations and expertise	<p>Performing diversity and compassion while upholding whiteness</p> <p>Falsely framing B&CS as reflective practice and using reductionist approaches</p> <p>Discontinuing B&CS without offering alternative meant work has not progressed</p>
5. Re-membering experiences	<p>Relationship to remembering</p> <p>Reliving and resurfacing of experiences while reflecting</p> <p>Learning has resonated and continues to be used</p>

Table 19 *GMS GETs with Sub-themes*

4.8. GMSGET1: Valuing Affinity Group and Facilitation but Questioning Splitting of Cohort

Positive aspects of B&CS all participants appreciated were facilitation and the lasting connections built in affinity groups. The reverberations of splitting the cohort resonated with all and further divided relationships with peers. There was a difference in experiences of mixed spaces, some preferred to have more joint discussions while others felt these spaces were pointless.

4.8.1. Sub-theme1: Appreciating Facilitators Good Intentions but Inevitable Confines of this Work in Academia

All participants spoke positively about GMS facilitation being a powerful factor in how much they engaged with spaces. **Fanon** spoke about how GMS facilitation's intentions appeared righteous and despite the topic being difficult there was obvious care from facilitators who respected trainee labour and invited autonomy in engagement.

"The care that was clearly put into how the groups were setup by the facilitators as much as they possibly could was clear...I understood the intention...it was done with kindness...that really did show, it was obvious."

All participants expressed a sense that facilitators were limited in what they could do within the confines of academia.

"They're stepping into a space where the project that was given to them is humongous. Within the context that they had little agency or control over what it would be."

Heba wanted to support the endeavour because of a sense of alliance they felt towards the facilitators being fellow GM trying to resist whiteness.

"They have good intentions...they've obviously worked very hard on this. And I didn't get a feeling of...ulterior motive...sometimes when you have EDI initiatives...there's something else going on...that is upholding whiteness...they were trying to fight against that."

An inherent sense of authenticity that facilitators invited meant **Maya** experienced spaces as organic and safe to bring the wholeness of themselves.

“The space felt very nurturing because there was something about the facilitators...always quite warm in their approach...spoke a lot on issues outside of the dclin...that speak to us as...people from the global majority.”

4.8.2. Sub-theme2: Treasuring Deeper Trusted Shared Relational Experience in Affinity Group

Affinity groups were experienced as a space for trainees to connect on a deeper level with shared experiences/similarity with fellow peers cultivating richer relationships.

“Connecting with people who are having very similar experiences...those smaller affinity groups were quite valuable to me...able to sort of get to know one another more.”

Fanon did not feel their affinity group was representative of their identity, however recognised if they could select their affinity group peers it would have made a difference to their sense of belonging.

“I wasn't in a group of affinity in that there was probably as much difference between us...so although it was really useful...I wouldn't necessarily call it an affinity group...opting for who you went with or like choosing who you felt was more similar would have been useful.”

Sheehi felt similarly, they too were seeking affinity in all spaces with peers who aligned with their values, to begin to build community.

“Just feeling like who else in the room is as enthused as I am about this...who else in the room feels like...how can it be a platform for us to then change.”

Allyship flourished when trainees experienced honesty and compassion and felt invited to express themselves in their wholeness during intimate conversations. Maya spoke about a sense of liberation in unmasking and reflecting on a granular level, and this being experienced in an embodied sense as a lightness and relief.

“Sometimes you didn't even have to think so much. You could just say something, and somebody will be like, oh my God, that's exactly the same thing...that is happening for me. So, there was a feeling of I can breathe.”

Personal sharing within affinity groups being met with love/compassion meant **Rupi** and **Heba** built lasting trust with peers extending beyond B&CS.

“The compassion came mostly from my affinity group...I'm really grateful that group existed...we checked in with each other between sessions...and not just limited in that space...it carried forward.”

4.8.3. Sub-theme3: Splitting of Cohort Exacerbating Division in Cohort Dynamics

All participants shared experiences of splitting the cohort and the sense of disconnect that ensued. **Heba** and **Maya** spoke about strange feelings of not knowing what was happening in WS/some of their peer's experiences and vice versa.

“Weirdness between the people of a global majority space and speaking with somebody who is in the white space about...their experience was...a sense of unease.”

Upon hearing differences in experiences between WS and GMS **Maya** felt a further sense of dissonance with peers.

“You're kind of worried like exactly what kind of experiences are they having and from what they were sharing, it seemed like theirs was more about blame...our spaces were much more about care, nurturing...always a mismatch.”

Rupi expressed how splitting the cohort generated suspicion between peers which again enhanced divisive dynamics that were already present.

“Is weird...why are we separating instead of bringing together...I didn't really know why everything else had to be so split and that feeling turned into...a suspicion amongst the two different caucuses and that was really uncomfortable.”

The sense of mistrust then meant trainees engaged less with each other and B&CS and therefore perpetuated rifts.

“I felt like people felt they couldn't trust each other...they were being tested...if they didn't have the knowledge they may be judged.”

4.8.4. Sub-theme4: Diverging Feelings About Mixed Spaces

Given divisions experienced by trainees due to being split, different views emerged about having mixed spaces. **Maya** expressed a preference to only have separate groups, they dreaded mixed-spaces and felt it was redundant without mutuality of experience.

“What's the point because we seem to be both having very different experiences. So, what's the point of bringing us together?”

Rupi on the other hand felt in hindsight having more joint discussions throughout in mixed-spaces could have been an opportunity to better connect with peers.

“It would have been good to have spaces that were mixed-caucus where we could talk together instead.”

4.9. GMSGET2: Learning Felt Incomplete and Missing Nuance

A central undertone in most conversations was around significant insufficient learning. Participants felt had B&CS been designed together with trainees, certain nuances would not have been missed. Furthermore, participants felt merely learning about how whiteness operates, without being given tools to dismantle it, left their experiences feeling unresolved.

4.9.1. Sub-theme1: Wanting Co-production

Most trainees expressed a preference for co-production for the work to feel meaningful. **Rupi** spoke about how having this feature would have made a significant difference to their experiences and engagement.

“I can see real utility in something like this for people. If it's co-produced...if the participants have any say in it because we didn't.”

Sheehi spoke about the value in a mutually developed process in sustaining work by asking the needs of the cohort and delivering on this.

“There wasn't that framework to say to each other...what do you need to learn around this topic? What will enable us to co-produce a space that would be efficient in tackling racism together.”

Maya suggested gathering regular feedback from the cohort in their separate spaces could then be used to improve experiences. They felt it did not make sense to ask trainees who are having very separate experiences for feedback and then using this to decide outcomes of all the spaces.

“Touch base within each group...take stock. What's going well, what's not going well...then you're talking to people who are having a similarish experience.”

4.9.2. Sub-theme2: Equating white People with whiteness

The framing of B&CS was experienced as deeply problematic. Splitting the cohort along racial lines meant whiteness was understood as skin colour rather than an ideology any individual can enact. Fanon particularly experienced this as a key missing element to learning. They spoke about how this binary outlook meant they were not able to express when they had benefitted from whiteness, and therefore did not know how to navigate instances where they caused harm.

“It was so separated into oppressor and oppressed...it was a little bit simplified...those scenarios where there may be a bit of both...you've caused harm to someone, but you've also been oppressed...it would have been useful to also understand what happens when I cause harm.”

Sheehi diametrically opposed how race was contextualized in B&CS, they described their understanding of whiteness as not being fixed to a person but rather more dynamic and nuanced. Categorising people in this way was experienced as enacting whiteness as it did not recognize everyone is complicit in racism. They felt this positioning was accountable for how white peers engaged; by WS focusing on white guilt it makes sense that learning did not progress as guilt *“very rarely does move us to something constructive.”* They strongly felt whiteness needed to be interrogated as more than skin colour.

“The failure to contextualize how race and racism developed historically...people just see it as OK what is your skin tone? And that's the extent of how race operates.”

4.9.3. Sub-theme3: Assuming Trainees in GMS have had the Same Experiences with the Operations of whiteness

A further nuance trainees felt was missing was an intersectional lens in GMS. An assumption was made that everyone in GMS will have the same relationship with whiteness by virtue of being from the GM,

and this would be something that would intrinsically connect trainees. **Rupi** felt that the expectations of people loosely sharing one aspect of their identity meant they would bond was unrealistic.

"It was imagined that the caucus groups would just be amazing and everything...when...people don't always get on."

Heba reflected everyone's positionality is different within GMS, and some folks hold more privileges, and this could have been explored better by specifically thinking together about the experiences of one community, e.g., Black experiences.

"Many different groups who have all faced kind of different experiences...within the global majority some do hold certain privileges and you're not kind of treated with the same level."

Fanon also expressed a huge oversight of B&CS was that a mixed experience group was not an option. They reflected perhaps most trainees would self-select into this group.

"There could have just been an experienced both group...but I wonder whether they thought about that and...chose not to do that because I think a lot of people would put themselves in the 'other' or 'don't-wanna-be-in-either-group' so I'm gonna be in this one."

4.9.4. Sub-theme4: Having More Awareness but not Knowing What to do Next

Most participants spoke about a sense of feeling ill equipped to dismantle whiteness.

"The tools that we were handed...didn't feel sufficient."

Fanon experienced a newfound sense of awareness about themselves and the operations of whiteness in their life but did not know what to do about this which manifested in feelings of anger.

"The fact that we've been talking about all this stuff, it just makes me more angry about it. But what am I gonna do about this...it's still going to happen."

For **Heba** they appreciated the embodiment focus as someone who feels the impact of emotions acutely within their physiology, however felt that unanswered questions remain about how to shift this energy when it is present for them.

“It’s...this revelation of...you can feel those things and you can do something with it...but I don’t really now know what to do with it...I’m attuned to it...but...what do I do now?...you’re half equipped with the tools.”

Rupi echoed similar sentiments of incomplete learning, and felt awareness without action does not support progression in future interactions as experiences remain unresolved.

“It’s brought up so much self-awareness but...we never did the work...now we’re thinking about all these things. But then what?”

4.10. GMSGET3: Lacking in Thought About the Disproportional Impact on GM Trainees

This theme emerged in all accounts; trainee experiences converged in their views that B&CS had a disproportional impact on GM trainees because of the work feeling uncontained/not scaffolded¹⁰. Trainees expressed initial enthusiasm to engage however experiences felt harmful when reflection on racial trauma did not lead to healing. Linking to GET2 sub-theme4, trainees did not experience comprehensive learning around how to cope and found ways to protect themselves with some disengaging to preserve resources to face continual operations of whiteness in rest of their contexts.

4.10.1. Sub-theme1: Feelings of optimism and disappointment

Most participants spoke about their keenness to engage with the work, having had few opportunities pre-training to reflect and learn about whiteness. Sheehi’s previous experiences in similar spaces informed their pre-expectation about how B&CS would feel, they anticipated a sense of urgency in conversations and prepared themselves for a difficult undertaking.

“A lot of anticipation, a lot of eagerness, a lot of willingness to engage.”

Rupi too spoke about having high expectations of B&CS and feeling excited about progressing in their learning.

¹⁰ Scaffolding is rooted in Vygotsky’s (1978) theory of Zone of Proximal Development (detailed in 5.4.2.), it involves a ‘more knowledgeable other’ (facilitator/course-team) breaking down/structuring tasks, offering guidance, and gradually reducing support as learners gain competence and can achieve tasks independently.

"I remember feeling really glad, appreciative and really proud to also be on a DClin course where we were being given this opportunity."

Maya looked forward to the spaces each week, they set up a soothing environment for themselves to support them to be present during sessions.

"We have lectures later, but this space here I'm present...just feeling warm, feeling safe, feeling open, feeling a bit curious. But it was also the setting...created the mood."

Maya continued to have a largely positive experience and described some challenges to remaining present (mentioned in other sub-themes in this GET). In contrast Rupi and Sheehi expressed an acute sense of disappointment when their expectations and hopes were not met. Sheehi spoke about feeling let down, they overprepared for the work and felt key ingredients were missing and so experienced dissatisfaction overall with B&CS. Over time Sheehi became used to the rhythm of feeling very eager each session to deflation afterwards. The resource they expended on preparing for something that did not match their energy felt exploited.

"It's like when you go to...a restaurant, and you really anticipate the meal... but something is missing...it just doesn't hit the spot that's how I felt after the brave and compassionate spaces."

Rupi conveyed similar experiences and felt B&CS were poorly executed leaving them reflecting on the rationale of the spaces being unjustified and inexplicable.

"Why are we doing this to ourselves? Why do we have...for what...are we Guinea pigs? Why are we being put through this?"

4.10.2. Sub-theme2: Feeling Uncontained and Not Scaffolded Well

Most participants expressed B&CS were not set up effectively and unable to hold the reverberations of experiences. Fanon described a sense of feeling uncontained about what had been opened up for them during B&CS, they spoke about how B&CS occupied their thought process even away from sessions.

"It was a thing of significance when we were participating. It was something that I thought about quite a lot between the meetings, and it took up quite a lot of head space."

The spilling out to wider contexts was something Heba also experienced as uncontainable, they felt going from B&CS to regular timetabled teaching was detrimental. Rupi too spoke about poor scaffolding and not enough thought put into trainee wellbeing after inviting painful reflections

“You feel all these things and then you kind of just continue on into the rest of your day because once the groups finished, we'd just go straight into teaching.”

“We had a really tricky session...some things have been brought up...it was really painful and..it was just not scaffolded very well...it was online, we had a research lecture 10 minutes after we were due to end.”

Maya's experience diverged from others; they experienced the rest of training spilling into B&CS as a hindrance. They wanted to remain present and focus on personal healing but felt the negative aspects of training unjustly interrupted being able to express themselves authentically.

“That space was about self-care and...managing things that... make us wholesome, but...when they were used to...focus on the very...hard-core course related things...there was always a discomfort.”

4.10.3. Sub-theme3: Re-wounding/Retraumatizing

Closely tied to the previous sub-theme and GET2 participants spoke about the opening-up of painful experiences, without the tools to navigate them and be held when expressing them, as traumatic. Fanon reflected they felt worse following engagement with B&CS and therefore questioned if it would have been better for them to not have gone through it at all. They felt forced to confront the operations of whiteness in their lives without sufficient strategies about how to manage this leaving them in a state of threat. Fanon felt ashamed and disappointed in themselves when they recognised their approach to tackle racism to date had been to ignore it, however as they did not learn alternatives to this, they had to continue to re-pretend which was experienced as very wounding.

“It was really complicated...emotional thing of realizing one what your strategy is, but also feeling disappointed in yourself at that being your strategy. But I don't really know...how else to do it. So, you have to go back to the strategy that you're sort of disappointed in.”

For **Sheehi** the experiences of GM labour being subjugated by systems is familiar terrain. They expressed how GM trainees experienced a double burden of having to recognise what is happening, and then having to do the work of caring for people.

“Experience multiple re-woundings throughout their life experiences...to be met with...we're gonna address this issue and then it doesn't meaningfully address it. It just opens-up a rewounding over and over again...it's just that same effort of investing labour to try to address systemic issues.”

Heba articulated the topic of racism is more closely connected to a GM trainee's lived experience compared to white trainees. They recognised although white trainees also face discrimination this cannot be proportional in the context of racism. **Heba** felt this is something the course-team should have recognised and scaffolded better by considering the impact on GM trainees and offering grace.

“People from the global majority were differently impacted...for most people speaking about race and racism would again disproportionately impact the people who face it day-to-day.”

Rupi questioned how much trainees consented to this work. They experienced the boundaries of B&CS being inadequately defined, and not having this clarity meant there was a risk of harm.

“It really blurred the line between personal interrogation and professional...is it to make us better clinical psychologists or is this like a stand in for therapy...I don't think anyone consented to that if things had been slightly different for me that could have been really damaging.”

4.10.4. Sub-theme4: Choosing How to Engage to Protect Wellbeing

In absence of sufficient safeguards embedded into B&CS, trainees had to adjust their engagement with the work to protect themselves. **Fanon** used distraction to move away from the discomfort they experienced, they defined their disengagement as an act of bravery and self-compassion as it preserved their resource.

“There was a protective, sort of no... I've tried this. It is not comfortable...and I'm just gonna check out... I'm just going to leave the laptop on, but I'm gonna be tidying up in the background...real attempts to just disengage from it.”

Heba experienced bravery in a different way, they evolved from not speaking as a protective mechanism, to vocalising their thoughts more as this felt more empowering than being silenced. A sense of taking control of experiences emerged by choosing how to interact and accepting their positionality.

“Allowed me to make peace with the fact that...I am who I am. I'm gonna say what I'm gonna say...what's the worst that could happen...we are perceived in this way. So, what do you have to lose...it's kind of inspired more moments of bravery.”

The importance of being able to practice autonomy in engagement was something Maya also valued as this felt more consensual rather than extractive.

“I can also determine what the depth of what I share...you can share as deep as you want and as light as you want, and it's fine in that space.”

Rupi went through a significant shift in their approach during B&CS, they initially engaged and attempted to be brave by voicing their views even when they didn't want to. However, overtime they valued spaces less and so contributed less. This change in mindset permeated to the rest of training highlighting how fundamental this experience was.

“It went from...really wanting to give everything my all to just getting through it...that was the big shift.”

4.10.5. Sub-theme5: Lived Reality Does Not Change

An important part of most participant's experiences was despite what was happening within B&CS the material reality of the operations of whiteness does not change. And this meant no matter what progress was made in B&CS, GM trainees lived experiences remained unchanged. Fanon felt angry about B&CS spotlighting experiences and questioned if B&CS were worthwhile.

“All it did was made me really, really angry...the reality is it doesn't change...it doesn't stop it happening. It's still gonna happen, and it just made the experience more difficult for me...what was the point...feel worse about it and to really notice everything. And what do I do with that...just be angry about it?”

Sheehi's experiences somewhat converged with Fanon's, they spoke about how the individual self-care ideas invited are insufficient when living in a racist society.

"Ideas or self-care does nothing for me. If the next day, like someone racially abuses me again."

Heba also spoke about how structures of training are deeply entrenched in whiteness and GM trainees have to continue to perform in a certain way to fit in. The ideology of whiteness does not change by increasing the number of GM trainees or by offering B&CS, a sense that much more work needs to be undertaken in order to do justice for GM trainees.

"The structures that we're in, they all embody whiteness...to me is what clinical psychology is...it's so prolific within the profession...we just have to endure that...as current trainees in a cohort that was a 50/50 split, we just have to get on with it."

4.11. GMSGET4: Mistrusting Course-team's Motivations and Expertise

This GET captures the dubious feeling around the course-team's intentions most participants expressed, and the sense that optics were valued over authenticity. Trainees felt the course-team lacked compassion and were not equipped to sanction B&CS. The untruthful narrative following B&CS around them being reflective practice spaces further added to the dissonance between trainees and staff. Feelings of frustration emerged about learning being stagnant due to the abrupt cessation of B&CS.

4.11.1. Sub-theme1: Performing Diversity and Compassion While Upholding whiteness

Participants spoke about the differences in experiences between felt compassion and performative compassion. Maya objected to compassion being preached only in contexts of rupture, they felt compassion is focused on in a prescriptive way which misaligns with their values, they prefer when compassion is experienced as organic and embedded in culture rather than forced.

"It always tends to be in the context of something has happened...so therefore, in order to move forward, we need to be compassionate...something not necessarily pleasant has happened."

Heba's experiences converged with Maya's, they too felt the course-team's responses were reactive and there was a power imbalance between trainee and staff in decision making. They mentioned an example when teaching was postponed as an attempt by the course-team to enact compassion however this was a lecture Heba was looking forward to, so they felt disheartened.

“The course-team’s response...it’s meant to be compassionate, but...wasn’t always that way...it was sort of like...you had that space. You’re feeling a lot...we’re gonna take...this other thing away from you...it was quite reactive.”

Rupi also spoke about wanting a felt sense of compassion rather than it being intellectualised as this was experienced as disingenuous. They felt advertising the course as social-justice-orientated was dishonest as it was not experienced in this way during B&CS.

“Coming onto a dclin course where we know there’s...a decolonization perspective and meant to be anti-racist...it felt like it was all lip service...brave and compassionate spaces felt like a really big example of that...you’re doing this thing, but...you’re not thinking it through.”

Fanon felt compelled to attend B&CS as it was part of training, they expressed extending compassion by having an option to completely opt-out to protect trainee wellbeing would have been appreciated. This may have offered an indication that the course understands the power of this work for GM trainees.

“We do have to do it; it was part of our teaching. We could opt-out of activities, but we still have to...be around those topics. And could there be more compassion...like you don’t have to do this at all.”

Sheehi spoke most in depth about how they feel courses profits from the aesthetics of diversity, and therefore intent for B&CS was linked to upholding an image rather than a genuine desire to seriously undertake this the work. The course invited dialogues around whiteness with conditions that suppress deeper engagement, focus remained on individualised/interpersonal rather than systemic/structural and thus felt unauthentic and steeped in whiteness.

“Institutions have to demonstrate a public image that they are addressing this, and they are serious about it because if they didn’t, then that would reflect badly on them...these bodies are interested in having a positive public relation...clinical psychology received this funding...because it was beneficial to them.”

4.11.2. Sub-theme2: Falsely Framing B&CS as Reflective Practice and Using Reductionist Approaches

Linking with the last sub-theme, **Sheehi** expressed disappointment in the missed opportunity to learn about whiteness. They felt the work could have been grounded in clinical relevance and highlight how essential this teaching is for trainees. Framing ideas into binaries meant diverse understandings of whiteness were not taught properly. They suggested for the course to be sincerely committed to this work B&CS needed to be set-up more meticulously, using knowledge from experts in the field to offer a solid foundation of learning. The ideology of whiteness is more complex than skin tone, and this is the bare minimum discourse that could have taken place.

“Why do clinical psychology courses feel like they can give these watered-down versions of analysis of these processes if they're not even experts?”

Rupi and **Heba** both expressed exasperation that B&CS were retroactively framed as reflective practice after they had ended, even though this was not how they were initially presented to trainees. They perceived this as an attempt by the course to fit something that doesn't traditionally belong within academic structures into a more acceptable/familiar framework, reflecting a continued restrictive lens.

“The narrative after...about how we have not had reflective practice again...course-team have...said, well, you had brave and compassionate spaces, that was your reflective practice, but it was never sold as that...it was marketed as a separate entity...we're trying to fit this thing that doesn't fit into a box into a box.”

“Someone said that was reflective practice for first-year and that's just not true. That's not what that space was like, that is just not what that space was.”

4.11.3. Sub-theme3: Discontinuing B&CS Without Offering Alternative Meant Work has not Progressed

Most trainees felt disappointed when learning B&CS would end after one year. **Heba** described how there are still unknowns about why B&CS ceased however it was experienced as an enactment of whiteness by the course. A sense of a power imbalance being present between trainees and staff, and a mistrust due to a perceived difference in values emerged. An absence of open communication alongside the curt ending also meant speculation could fester. The experience for **Heba** was they feel

staff are unreliable and a top-down hierarchy is upheld without collaboration with trainees in decision making.

“The course-team makes the ultimate decisions about what happens next, funding...what we see as valuable...it's almost like another embodiment of whiteness...you have this thing, it seems useful for some, but maybe not all. But we're just gonna...get rid of it.”

With no substitute spaces offered, learnings from B&CS could not be sustained. Maya felt loss, their embodiment practices could not evolve as no other spaces have encouraged this work since.

“That was a very conscious thing to engage in...I think it's very easy to then go into it, but since the space ended...there's no longer that dedicated time.”

Rupi felt a pervasive disappointment following B&CS effecting overall training experiences and interactions with peers. Sheehi's account converged with this experience, they felt learning around whiteness remains in its infancy and continues to influence peer dynamics.

“It wasn't just disappointment in brave and compassionate spaces, but that seeped into disappointment with people. Individual people seeped into...disappointment with the course.” (Rupi)

“I don't think as a collective or as individual trainees I can see how people's racial literacy and understanding of how race operates...has progressed since year one.”

4.12. GMSGET5: Re-membering experiences

The last GET was particularly interesting as it was related to experiences of the interview. The concept of re-membering has been used to indicate a special type of recollection (Myerhoff, 1982,1986)¹¹. It describes the reaggregation of B&CS experiences through the processes of reflecting on them. Some participants had initial difficulty in recalling details but during the interview memories began to resurface, with some reliving experiences. How B&CS are remembered was an important aspect in all accounts and talking about experiences meant for some trainees, newfound meanings to their learnings emerged.

¹¹ Re-membering is a narrative therapy technique where individuals revisit and strengthen their connections with significant experiences from their past. This process helps individuals reconstruct their identities in a meaningful way (Russel & Carey, 2002), and involves an active process of re-engaging with past experiences that contribute positively to one's sense of self.

4.12.1. Sub-theme 1: Relationship to Remembering

Fanon and Heba expressed trickiness in recalling accents¹² to their experiences likely due to the time passing since B&CS and the demands of training coinciding, *“if I remember correctly, I don't remember.”* Fanon described how embodied experiences are not easy to recall retrospectively *“difficult to remember how it felt in my body in the past.”*

How B&CS have been experienced is an important part of how they have been positioned in trainee's memories, furthermore how experiences have been remembered has also been influenced by what has happened since B&CS. For Maya, experiences felt nostalgic and a significant part of their early training journey. However, they spoke about how hearing peers' negative experiences of B&CS meant they cannot solely hold onto their personal experiences, thus their memory of B&CS is tarnished.

“Feelings that are coming back are mostly positive, but...that is not on its own. There's also a feeling that for other people, those spaces really didn't feel that positive.”

Sheehi during B&CS recognised quickly it did not live up to their expectations, since then they have accepted the work was limited in an academia setting. Had this acceptance not taken place during spaces perhaps experiences may have been positioned differently in memory.

“My relationship to that structure is one of acceptance in terms of this is the context we're in and this is the context of how academia operates.”

For Rupi a surrealness about their B&CS experiences remains, during Rupi felt *“weird”* about what was happening, and this sense endures as they have avoided thinking about their experience *“I just kind of wanna bury it a bit.”* A sense of unresolve and questioning was present in Rupi's accounts and likely shaped their recollections. Rupi has not confronted their experiences and has firmly positioned them in the past, *“it's done...that is fully something that's in my past.”* The interview offered an opportunity to make some sense of what happened, however Rupi continued to repress any resurfacing by being resolute about preserving their resources in the present *“I'm really ready to not think about it anymore.”* This could be interpreted as reasserting their position, they used this approach during B&CS

¹² Distinctive personal and context specific nature of articulating memories

by disengaging as a form of self-protection. Instead, what came to mind for **Rupi** more easily were ideas about how to improve B&CS *“I'm left with those feelings of what I wish that had been,”* they shared this towards the end of the interview. This feels important for **Rupi** and possibly offered a resolution/closure that was not present prior to the interview, and maybe the positioning of experiences have changed slightly following.

4.12.2. Sub-theme2: Reliving and Resurfacing of Experiences While Reflecting

For **Heba** after beginning to reflect on their experiences, powerful visualisations and reminiscences began to emerge.

“I can kind of see the images...their face is coming to my mind...I can kind of hear them...I hadn't really sat and reflected on the brave and compassionate spaces...those old feelings are...resurfacing now.”

For **Maya** they still felt somatic relief when reflecting on how they engaged with mindfulness during B&CS, signifying powerful reverberations of experiences.

“I can almost feel like my heart rate is beating a little bit slower just thinking about it.”

Fanon expressed the more they share the more they remembered, just by speaking about compassion they experienced its resonance which was an unexpected gift that re-formed their kinship with peers.

“I think even just talking about compassion makes you feel more compassionate...it makes me feel more connected to people just by talking about compassion. So that's very powerful.”

Rupi's experiences diverged from others with no resurfacing through reflection, there was a sense things were very different for them since B&CS. During the interview they did not have the capacity or willingness to open past wounds due to other pressing demands.

“Where it was situated in our training journey like I was a different person in first-year than I am now. Like I do not have the capacity...because I'm so tired, so busy, so stretched.”

4.12.3. Sub-theme3: Learning has Resonated and Continues to be Used

For Heba, Fanon, and Maya by reflecting on their experiences they re-membered learnings they valued. Fanon expressed how they have retained some practices B&CS invited, and it was only through talking about experiences that this was brought into their awareness.

“It's one of those things that has stayed with me without me actually acknowledging.”

Heba particularly appreciated the group guidelines and expressed this throughout their account, it seemed the more they valued something, the more often they would draw from it, and the more it is retained.

“I sometimes go back to some of those things in my mind as well, since the space I suppose that's why they're...one of the more fresher things in my mind.”

4.13. Summary of WGSGETs:

The final stage of analysis moved up one more conceptual level and integrated WS and GMS sub-samples. Analysis was undertaken across WSGETs and GMSGETs (step 8; Table 16) to produce whole-group-sample WGS (ten participants) GETs (Table 20). It is hoped having GETs for each sub-sample and combined WGSGETs allows for a multidimensional view of B&CS experiences. Most WGSGETs were scaled up and combined versions of WSGETs and GMSGETs. The WGS analysis constructed 3GETs broadly capturing structural and procedural aspects of B&CS, presented in a fairly linear order: the planning—the process of what happened during—and practice/learnings following.

Table 20 WGS GETs with Sub-themes

WGS group experiential themes (GETs)	Sub themes
1. Planning of B&CS requires much deeper consideration	<p>Having expert, compassionate, and containing facilitators is crucial</p> <p>Transparency and consent support trainee wellbeing</p> <p>Needing to be better timed and integrated into training</p>
2. Connecting with peers and course-team is pivotal to how work is engaged with	<p>Enacting compassion genuinely is an impactful relational factor</p> <p>Splitting of the cohort cultivated divisions</p> <p>Being in smaller groups felt valuable when experiences are shared, and honesty is present</p>
3. Learning has both resonated and feels incomplete	<p>Using experiences to transform practice</p> <p>Missing the tools to navigate whiteness and not knowing what to do next</p>

4.14. WGSGET1: Planning of B&CS Requires Much Deeper Consideration

Consensus emerged from all participants around the importance of competent facilitation. This was experienced as an essential feature for trainees to feel held and therefore more likely to engage with work. Having choice was something most trainees spoke about, suggesting more thought around navigating consent could be a safeguard to trainee wellbeing. Participants expressed open communication between staff and trainees about potential impacts of experiential learning would have been preferred so preparations can be undertaken accordingly. Scheduling of B&CS was also a key feature of experiences, most trainees spoke about wanting more time to develop relationships and sustain the work throughout training.

4.14.1. Sub-theme1: Having Expert, Compassionate, and Containing Facilitators is Crucial

Accounts converged on experiences of how a facilitation style with compassion, warmth and containment meant wellbeing was held in mind, contrasted with facilitation felt to be uncontainng, enacting power and whiteness, both influencing engagement/experiences differently. Having a skilled facilitator meant the challenge of the work felt easier/more possible.

“They were just able to be with that messiness...even though...we don't have any time, they were still, super chill and it just felt like they were able to kind of hold things. And name and share really difficult things as well.”

4.14.2. Sub-theme2: Transparency and Consent Support Trainee Wellbeing

Most participants spoke about the detrimental impacts B&CS had on their wellbeing. The effects varied depending on individuals; Maya was the only participant who experienced spaces as predominately positive *“it was really positive...that space was really good for me.”* WS trainees described overwhelming feelings when confronted with their own whiteness, and how guilt and shame played out for them in debilitating cycles *“There was a lot of guilt that I was carrying around and I couldn’t understand it. And then there was a lot around is that white fragility is that guilt?”* GMS trainees expressed how harmful it felt to open conversations about personal traumatic experiences without enough thought about how systems of oppression remain intact in trainees lived realities *“I did not consent to be asked about my racial harm that I’ve experienced.”*

A sense of surprise emerged around how much B&CS had an impression, and this being unforeseen *“I didn’t expect that it would be such a significant experience, that it would have an impact on me, and it did.”* Trainees felt if staff had considered these potential impacts and had been upfront about this from the outset this may have supported trainees to know how to prepare for B&CS better. *“More consideration for how these kinds of spaces are going to impact really on everybody, but especially the people from the global majority.”* Trainees acknowledged consenting to an experiential space is inherently difficult as what will come up for individuals cannot be predicted. However, they felt staff having a better insight around this and openly communicating this to trainees may lessen some apprehension, and trainees can make a more informed choice about participation.

4.14.3. Sub-theme3: Needing to be Better Timed and Integrated into Training

All participants expressed frustrations about the set-up of B&CS, particularly around timing and wanting more continuity and cohesion. Having B&CS during the early stages of training meant peer relationships were yet to develop. Connecting with peers felt essential to all participants as detailed in WGSGET2. Scheduling B&CS first thing in the morning of a full lecture day, having them online, and sporadically were aspects participants felt hindered their experiences. *“There wasn’t the time allowed...opportunities to connect given to us. There is also huge gaps between sessions, which never helped, especially after...something happened and then we didn’t have something for months.”* Trainees expressed that B&CS often felt rushed *“It was short and...not huge time to build those relationships feel more comfortable to share those things”* and an inadequate fit with training *“that’s what feels a real tension for me, between expectations of...dclin these many balls to be juggling versus something that feels so intrinsically important to what I believe in.”* This at times felt uncontained and

further impacted on relationships with peers *“there was a lot of...uncontainment when there was a session cancelled and then we actually did not come back together...prolonged feelings of divisiveness and rupture.”* Trainee accounts highlighted the importance of considering how the demands and cohort dynamics from other aspects of training might interfere with their engagement with the work, Maya felt these things unjustly impacted their overall B&CS experience *“When...academic stuff was brought into those spaces and also hearing that other people are not getting the same experience...I felt...unfairness.”*

All trainees expressed dissatisfaction about B&CS ending after one year and this being experienced as the course having tokenistic objectives. Not offering any further spaces to progress learning or opportunities for reflection on B&CS experiences further fuelled trainees' feelings of injustice. An essence of experience emerged around poor planning meaning B&CS were experienced to fall short of its ambitions. *“I think that project was an ambitious one...the way in which it was delivered was ambitious, but there were many shortcomings structurally.”*

4.15. WSGET2: Connecting with Peers and Course-team is Pivotal to how work is Engaged with

A convergence in all trainee accounts emerged around the significance of relationships in their B&CS experiences. Participants deeply appreciated authenticity in all interactions as a powerful connecting factor and were easily able to detect when honesty and a felt sense of care was not present. Reverberations of splitting the cohort resonated with all trainees with similar experimental claims noticed around how divisive this felt. In stark contrast smaller group experiences were perceived as profoundly valuable when in-depth candid sharing could happen.

4.15.1. Sub-theme1: Enacting Compassion Genuinely is an Impactful Relational Factor

Experiences of when compassion was present and absent resonates with trainees. Participants who felt cared for by peers/facilitators found it meaningful for their learning and ability to practice self-compassion. Fanon felt *“a little drop of compassion can for me take away the feeling of isolation,”* highlighting the importance of compassion being a core part of B&CS. Equally when compassion was not present feelings of isolation may intensify, most trainees in WS spoke about how disheartened they felt when their peers enacted white fragility rather than engaging with the work, and how it felt difficult to hold compassion when shame was present. *“There are people that hold compassion, but...there are people that do not hold compassion at all...that can be really impactful and that goes back to my point around shaming and blaming and how this can actually have the opposite result.”*

All participants were able to distinguish between a genuine sense of care compared to a more orchestrated/performative embodiment of compassion. The course-team were perceived as at times uncompassionate in not fully considering the effects of B&CS on trainees *“there could have been a bit more compassion.”* Trainees felt nurturing a culture of authentic compassion is a significant connecting factor and imperative for this work, *“when I witnessed it there was always a feeling of appreciation that it was being practiced...it gave me a bit of hope that maybe all was not lost.”*

4.15.2. Sub-theme2: Splitting of the Cohort Cultivated Divisions

All trainees spoke about the consequences of having separate spaces, and this experience feeling especially difficult. As mentioned in GET1 trainees felt more thought was needed around structural elements of B&CS and the decision to split the cohort was part of this. Some trainees understood that separate spaces were important to protect the wellbeing of GM trainees, however all expressed adverse consequences of this experience, *“not knowing is important but can be really harmful for people in certain contexts.”* With relationships still building with peers, to be divided in this way deeply affected cohort dynamics, that were somewhat fractured already by PBL experiences. Most participants expressed a sense of dissonance with peers who were experiencing the other group to them, and then having to navigate the strangeness of having mixed spaces after not sharing experiences with half the cohort and having to decipher why different feelings were arising. *“Every so often we would have a sort of come together...you'd have a lot of anxiety in the chats around oh my God, this is going to happen. Who's going to be spoken to? Who's going to get called out?”*

For those who did not connect with their caucus group/smaller groups mixed spaces felt welcomed, *“in my accountability group I wouldn't say I felt connected...but when we moved back to the wider space...lots of people's experiences resonated with mines and just felt really validating.”* And for those who cultivated strong relationships with peers in their respective spaces they valued smaller groups more than whole-group-space *“going into those affinity spaces with a smaller group of people especially being in such a big cohort felt like you could connect with people on another level.”*

This variation in experiences meant a conflict in perspectives arose between trainees. Most participants agreed spaces could have been scaffolded better by explaining the rationale for splitting and having some foundational teaching, so trainees are at relatively the same level in their understandings of the operations of whiteness, *“white trainees were coming in with I anticipate a*

degree of hesitation...about the conversations...we were all arriving at different junctures. And the work I don't think was done to put us on a level playing field."

Viewpoints diverged around the frequency of mixed spaces; some trainees felt splitting the cohort was contentious *"when you're going into caucus groups where you're split into global majority versus white peers and we've already had an issue come up, that is specifically to do with diversity issues, it was further divisive,"* and felt further whole cohort spaces may invite unity, learning, and less trepidation between peers *"more learning if we'd had some more spaces together, everybody together."* Whereas other participants felt that less/no mixed spaces made more sense *"I think for me it would have been better if those spaces were used side-by-side...rather than coming together,"* as focus can then be on fostering deeper relationships in separate groups. A mixed experienced group would have made a significant difference too. Sheehi felt equating whiteness to white people and dividing individuals across racial lines was fundamentally problematic. The presence of divisions even in the views of these experiences emphasise how pivotal this aspect of B&CS was for trainees.

4.15.3. Sub-theme3: Being in Smaller Groups Felt Valuable When Experiences are Shared, and Honesty is Present

Trainee experiences of small group spaces emerged as a key part of how they connected with peers and the work. Participants expressed shared meanings despite having different experiences. Some participants deeply appreciated their affinity/accountability group expressing a sense of liberation in being able to bring their whole/real self into a space with peers who had similar experiences and offered containment and compassion. Trainees felt that without the pretence of performance they were able to have deeper dialogues, and this was important in building lasting relationships *"those are people that I speak to now. I would quite happily have an open conversation with them."*

In contrast when vulnerability and honesty was reciprocated with white fragility trainees experienced frustration with peers, *"I felt the frustration right at the beginning with how some people from the white space just did not want to do the work."* Trainees expressed in this context learning felt stagnant as when challenge was invited it was met with feeling uncontained and shutting down of actions towards change, increasing the disconnection and disappointment experienced. These differences in experiences suggests it is important for trainees to feels their values aligned with their peers.

4.16. WSGSET3: Learning has Both Resonated and Feels Incomplete

The final GET captures the latter stages of B&CS experiences; learning that took place and how it was practiced at the time and now. A collective sense that B&CS were a significant experience was apparent; for some trainees transformational learning experiences took place around their relationship to whiteness, and this was carried forward in their conceptualisation of the work. However, trainees also expressed an incompleteness to their learnings, and felt they did not know what to do next in the context of dismantling whiteness, meaning further work felt needed.

4.16.1. Sub-theme1: Using Experiences to Transform Practice

Most trainees spoke about what resonated for them in their learnings about the operations of whiteness and doing the work to dismantle it *“I personally...appreciated the spaces for thinking about accountability...I think there was some progress in thinking about unlearning whiteness.”* Some experiences were explicitly recalled whereas others emerged as trainees reflected on their accounts. Some participants spoke to embodiment practices, group guidelines, and nurturing self-compassion as important take-aways for them *“I was easier on myself in terms of like you don't need to do this if you don't like, don't engage if this is too much, which was definitely an act of self-compassion.”*

All participants expressed a sense this work is essential practice for trainees, to reflect on their relationship to whiteness and discomfort is a necessary part of learning and growth *“it all felt uncomfortable, but it should do...as someone who is racialised as white...it should be a fundamental.”* Trainees felt to keep evolving, conversations need to continue, most participants agreed this work is not a one-off and requires constant interrogation *“to do this work is lifelong...means that anti-racism can't be taught in a workshop, but anti-racism is a continued lifelong practice.”* A sense across participants seemed although B&CS have ceased a keenness to progress with learning remains.

4.16.2. Sub-theme2: Missing the Tools to Navigate whiteness and not Knowing What to do Next

Although learning did happen, participants questioned if the costs outweigh benefits. For some participants if the structural design of B&CS could be adjusted their experiences would have improved and they may have engaged/learnt more *“if they were completely different...if they were better like aligned...that would have been helpful with more of a focus.”* An essence emerged that most trainees are still making sense of their B&CS experiences; the interview being their first opportunity to reflect on B&CS meant a lot was expressed, and a lot remains untold, and so some experiences are unresolved. Participants felt a lingering uncertainty about their actions, Vikki spoke about continuing in a deliberative cycle about how to share experiences with peers with confidence that should ruptures

occur they can be repaired, *“not knowing the right way to do it...it feels like quite an unclear...how is that going to be perceived, how is that gonna impact somebody...I just don't know. So, then that leaves me in this like deliberation most of the time.”* Trainees felt being able to hold peers to account was not fully learnt *“I don't think we even have the tools to kindly call out people without making them feel offended.”* Not knowing what to do next once awareness has been activated felt angering for most trainees as they are not able to progress. The systemic nature of whiteness means trainees still experienced its operations in their personal contexts, this felt particularly wounding for GM trainees who expressed that the work requires active engagement from everyone to truly make a difference *“we've been told...you can do this, this, and this, but actually in reality you can't really do a whole lot. Relationally, interactionally you just have to keep going...that's the problem...people that are not in that place will just completely ignore whatever's shared. And then go into other spaces and...do the same thing.”*

Chapter 5: Discussion

5.1. Overview

This chapter will connect back to the research questions, offer an overview of how the study findings may relate to and expand upon relevant existing literature. Lastly, findings are contextualised and conceptualised.

5.2. How Research Questions Were Experienced

This study aimed to explore trainee CP experiences of B&CS, by asking *‘How was your experience of B&CS?’*

Beginning with a single open-ended question provided a useful starting point for the interview by possibly allowing trainees to bring any resonating aspects of their B&CS experiences (Smith et al., 2009). Some trainees expressed their experiences in a chronological sequence, whereas others delved straight into certain elements. Half of the participants mentioned they were left with a mixture of feelings - positive and negative. Some initially began with sharing experiences about the set-up/being split into two groups, others spoke about their previous involvement with similar work, or how facilitation was experienced. These aspects may be understood as meaningful/important for trainees as they were spoken to first before specific questions were asked.

Despite letting all participants know one question will be used to open conversations, some trainees shared less at the start, this may have been due to adjusting to the open-ended nature of the dialogue as Kendi reflected *“I’m really aware that I could go off on tangents, so I’m trying to stay focused in the open-endedness.”* Alternatively, discomfort may have been felt straight away for those trainees who had less positive experiences and may have found reflecting more challenging. My relationship with participants may have also impacted how much/little was shared at this stage.

Generally, all trainees explored and expressed their experiences in a detailed manner, allowing for a thorough analytic process. Participants were invited to share any additional important information at the end of the interview. Here some trainees held a hopeful and future facing outlook expressing that they largely valued B&CS as a learning opportunity and feel that continuing conversations from B&CS would be helpful. Others voiced they experienced B&CS as a missed opportunity, and shared insights into how spaces could have been more meaningful. As trainees were reflecting retrospectively, some acknowledged hindsight to their experiences is important, Maya shared positive experiences and

wondered if B&CS were delivered again *“would I feel the same way about it? I don't know.”* Fanon pondered if the interview might bring up forgotten memories from B&CS, noting that their experiences may have felt significant at the time but are now less clear, yet *“I think if those things have stayed with me till now, those are the things that are really worth talking about.”* This accentuates what trainees shared is arguably the most resonant of their experiences, and possibly uncovered ‘true’ data (Bonner & Tolhurst, 2002).

5.2. Summary of Findings

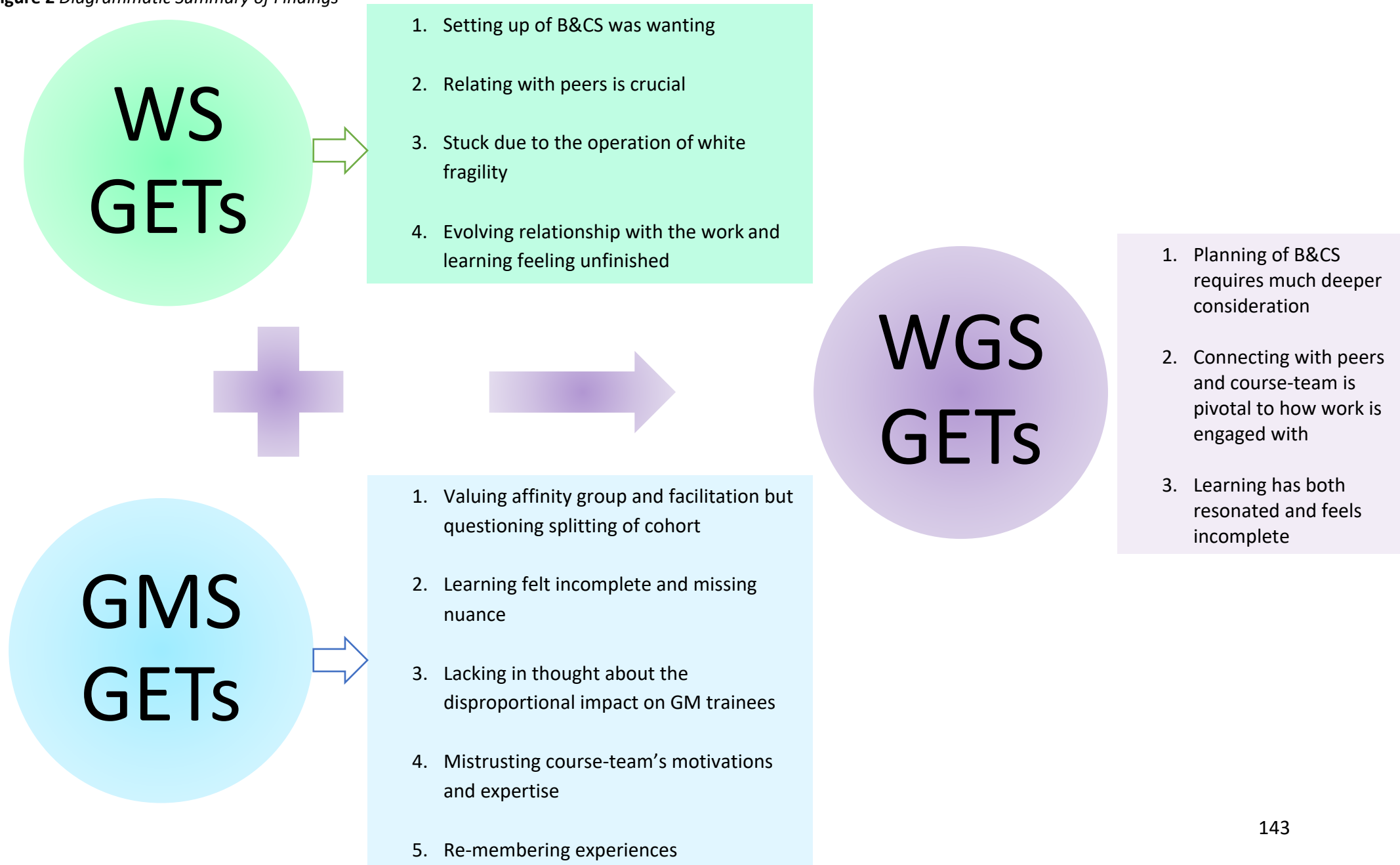
Four WSGETs were constructed, five GMSGETs, and three WSGETs (Figure 2). Emergent themes and how they may link to the interview schedule are summarised in Table 21. The operations of whiteness were present for trainees in different ways, ‘discomfort’ was experienced by all mainly in the context of how B&CS were set-up. Few themes around embodiment emerged, suggesting this aspect resonated less in trainee’s experiences.

Table 21 Questions Asked and Possible Links to GETs

Question	Possible link to GETs
Please tell me about your relationship to whiteness	<ul style="list-style-type: none"> - The pervasive influence of whiteness was experienced in WS, with white fragility and feelings of shame obstructing learning and leaving participants feeling stuck. - All GMS participant experiences converged in the view that B&CS disproportionately impacted GM trainees, with uncontained work leading to harmful experiences that some trainees expressed having to protect themselves from by disengaging from B&CS. GMS participants felt there was significant insufficient learning and expressed co-production with trainees could have addressed missed nuances including tools to dismantle whiteness. - In WSGETs some trainees expressed learning about undoing whiteness took place and they plan to carry this forward, yet most participant accounts mentioned an incompleteness to learning about what to do next.
Please tell me about any experiences of discomfort in the B&CS	<ul style="list-style-type: none"> - The WS sub-sample themes highlight B&CS set-up was crucial, with trainees expressing concerns about insufficient time, B&CS disconnection from the rest of training, and differing experiences based on facilitation.

	<ul style="list-style-type: none"> - GMS trainees felt that splitting cohort impacted peer relationships with trainees having diverging perceptions about value of mixed spaces. - When sub-samples were integrated in WGSGETs, a convergence emerged among participants around competent facilitation and more consideration to B&CS timetabling including choice in engagement.
Please tell me about any experiences of bravery in the spaces	<ul style="list-style-type: none"> - WS trainees felt trust and cohesion were challenged by caucus model and first-year dynamics. - WGSGETs indicated trainees experienced a sense of divisiveness from splitting of the cohort contrasted with a deep appreciation for smaller groups when honesty was present.
Please tell me about any experiences of compassion in the spaces	<ul style="list-style-type: none"> - WS trainees emphasised importance of connection, compassion, and community. Trainees expressed experiences of growth despite challenges, with a sense of transforming from feeling overwhelmed to adopting a more self-compassionate and committed approach to anti-racist work. - GMS sub-sample themes revealed participants appreciated facilitation, and lasting connections made in affinity groups. - In WGSGETs all trainees expressed significance of the relational element to B&CS and appreciation of genuine compassion.
How attuned did you feel to your body in the spaces?	<ul style="list-style-type: none"> - In GMS sub-sample, trainees remembered their B&CS experiences as an important feature in accounts, with some participants initially finding recall difficult and then memories beginning to resurface and be re-experienced during interview.

Figure 2 Diagrammatic Summary of Findings



5.3. Making Sense of Findings by Connecting to Literature

A possible thread interwoven in findings is the intention of B&CS versus the impact on trainees, a guideline for B&CS was to understand the differences between the two by acknowledging impact, and not to deny impact by focusing on intent, stating that this *‘is often more destructive than the initial interaction.’*

This research hopes to shed some light on said impact, as B&CS were a novel endeavour it is unsurprising trainee experiences reflected a need for further development. This connects with Francis & Scott’s (2023) research implication recognising racial equity is an active and ongoing process. Regular evaluation of impact of approaches used in DCLinPsy courses is an opportunity for learning and development and aligns with BPS’ mandatory minimum standards (BPS, 2024). This research may contribute to this process; however, I, like Patel (2021), do not seek to provide an expert analysis and solutions for courses instead hope this MRP is used to support all stakeholders to do their own work of anti-racism.

5.4 Intention of Examining and Undoing the Lies of Systemic whiteness

B&CS intended to invite trainees to examine whiteness which was understood as inexorably linked by how people are racialised, hence sessions used a separate caucus model with WS and GMS having different focuses.

5.4.1. Impacts of the WS Intentions

WS intended for trainees to *‘explore white fragility, white privilege, and accountability.’*

The impact was WS trainees expressed two-fold experiences of white fragility, defensive postures they noticed in peers, and shame and white guilt they noticed within themselves. Both were experienced to be barriers to learning and felt frustrating for participants. This is another foreseeable finding, the reaction of white fragility is commonly enacted by those racialised as white when positions are challenged or when having to face evidence of racial inequality (DiAngelo, 2018). This is usually not a position white people are accustomed to and trainees may not have been able to tolerate racial stress and instead exhibited defensive reactions.

This finding supports previous similar research from a UK CP context, Wood & Patel (2017) mention initially trainees appeared to find discussing whiteness difficult and threatening. And this work inevitably engenders discomfort as a minimum along with conflict, struggle, and negotiation (Patel, 2021). Participants in this study experienced some peers resisting what B&CS were inviting by perceiving the

work as a personal attack and attempting to shift the focus of sessions through criticism of the set up/facilitation rather than sitting with discomfort. Research around white CPs discussing race within a therapy context revealed similar themes of unease and avoidance as it feels easier to 'do nothing' than confront personal privileges (Ong, 2021). This was reflected in WS trainee accounts that mentioned some peers rejecting plans to continue learning impacting progress/growth.

These findings also closely connect with SLR research from studies outside UK/CP; GM trainers report enactment of white fragility when intense discomfort arises for white trainees through exercising of power and privileges to discredit and target trainers e.g., accusing trainers of "being racist against white people" (Liu et al's., 2023, p.354). White trainees feeling a sense of shame and guilt when confronted with personal whiteness is typical (Dunn et al., 2022), and has been documented to manifest in some trainees using wilful ignorance to maintain white innocence by choosing to ignore difficult aspects of identity as a defence (Fernández, 2018). B&CS may be the first time some trainees had to hold the mirror up to their own whiteness (Ahsan, 2020) which has previously been reported by trainees to feel overwhelming (Pieterse, 2009; Vega et al., 2018).

WS participants somewhat echoed these described experiences, most WS participants spoke to the presence of shame and white guilt (possible intense discomfort) as well as dissatisfaction with facilitation (possible defence/fragility). Discomfort is a part of group process (Tuckman, 1977) and B&CS specifically highlighted comfort and transformation cannot co-exist and invited trainees to repeatedly lean into discomfort. Additionally, all WS participants acknowledged that discomfort is a fundamental part of the work. This suggests there was a negative impact of facilitation trainees experienced (beyond necessary discomfort B&CS invited) of the facilitator enacting whiteness and not offering enough containment. It could be reasoned both are 'true,' the facilitator may have enacted whiteness but was also inviting discomfort, some trainees may have avoided confronting their own whiteness by projecting feelings onto facilitation, shifting the focus from personal accountability. This process may have resulted in experiences of the functioning of group feeling ineffective as WS was not able to act as a container of all the emotions that arose (Bion, 1962).

SLR findings further highlight the importance of facilitation in anti-racist training, suggesting trainers attend to when white fragility is playing out and getting in the way of exploring topics in-depth while still considering trainee's intersectional experiences (Dunn et al., 2022; Fernández, 2018). Chung et al., (2018), mention how crucial it is to establish credibility early to promote productive dialogues, and monitoring personal triggers and countertransference. These authors suggest trainers anticipate

strong emotional reactions from white trainees and immediately flag disrespectful behaviour as part of creating safe-brave spaces, and recognise each trainee is at a different stage in their critical-awareness journey and an inexpert challenge could shut down the learning processes.

WS trainee experiences highlight whiteness may be enacted by all peoples involved in B&CS which echoed GMS accounts. GMS trainees experienced the framing of B&CS as deeply problematic and felt caucus groups were understood as equating white people to whiteness, when whiteness is an ideology that any individual can enact. This was felt by participants as a crucial gap in foundational learning, with the binary framing perceived as neglecting the complex, dynamic, and nuanced operations of whiteness. GMS participants also felt they then did not learn how to navigate situations when they may have upheld whiteness, and expressed this positioning was likely accountable for how peers in the WS engaged, as overwhelming feelings of discomfort particularly guilt are difficult to overcome.

These experiences align with literature corroborating white guilt in UK CP training can be a deterrent to discussing whiteness as it fosters avoidance (Wood & Patel, 2017). Although in the white awareness model (Ryde, 2009), a conceptual framework used to understand stages white people may experience in relation to personal whiteness, guilt and shame are viewed as necessary to effect real change. Ong (2021) focused on white CPs, participant accounts revealed a lack of practice around race and racism dialogues had an impact on the ability to discuss issues and prioritise this work as part of their role, with most avoiding conversations and their defensive reactions. Furthermore, CP culture being embedded in whiteness enabled this avoidance. Language use was important in these findings, with Ong mentioning avoidance of terms like racist and framing of work within 'difference.' B&CS intentionally used whiteness, race, and racism to avoid obscuring focus and diluting conversations. However, Ong reports internal avoidance can still occur in white CPs towards talking about institutional racism as this may feel more overwhelming and challenging as it is not their lived reality. Placating own emotional responses are prioritised over equity efforts with participants justifying positions of doing nothing by: 'can't change systems.'

An extension of this process may have manifested in the majority white course-team, one GMS trainee experienced discontinuation of B&CS as an enactment of whiteness from the course-team, and another GMS trainee expressed individual and collective racial literacy has not progressed attributing this to cessation of B&CS. This connects with SLR findings, white members of staff may avoid discomfort and have complacent approaches upholding whiteness by absolving white faculty from their responsibility in anti-racist work (Rajaei & Lattenhauer 2024). Furthermore, a key task for

institutions to address whiteness is to consider how well its leaders understand racism, its processes of operation, and its impacts on staff and students (Patel & Keval, 2018), and examine ways in which changes are resisted and subverted (Patel, 2021).

5.4.2. Impacts of the GMS Intentions

GMS intended '*centring deepening practices of care, boundaries, healing, and liberation.*'

One aspect to care and boundaries was using a caucus model. For GMS trainees this framing was felt to miss nuances and equated whiteness to white people. WS trainee experiences mentioned that shared values and identities with peers was important to fostering connections. This affinity of experiences may go beyond how individuals are racialised, and trainees expressed more thought was required around the random allocation of accountability/smaller groups. Although B&CS were explicitly intentionally attentive to race and racism when considering whiteness, one WS participant suggested considering grouping trainees in WS based on characteristics/experiences.

This idea may connect with Burnham's (2012) model describing visible and invisible socially constructed aspects of personal identity which afford people different levels of power and privileges. This framework recognises people may hold different powers including but not limited to race, such as gender, ability, class, and geography. WS participant accounts revealed some WS peers felt while being racialised as white was a shared experience within WS, other unacknowledged differences were also significant for them. This links with what can happen during difficult dialogues on race (Sue, 2016) white students may avoid acknowledging race as a legitimate topic by equating it with gender/class. Moreover, this may be an emotional manoeuvre to minimise the internal conflict of not wanting to identify with being white (Ahsan, 2020). However, this view may be too simplistic, Sue (2016) mentions as race is an important aspect of GM identity, avoidant behaviours of white peers are found to be frustrating and offensive for GM students, still if white students are confronted with their avoidant behaviours, they too may feel insulted/misunderstood.

Burnham's framework is not a theory such as intersectional theory (Crenshaw, 1991), and has been criticised for breaking down identity into separate categories thus failing to understand the complexity of identity which is opposed by intersectional theory (Butler, 2017). GMS trainee experiences felt B&CS did not take intersectionality into account and assumed all GMS trainees have equivalent experiences with the operations of whiteness. Intersectional theory suggests social categorisations are interconnected and so one aspect of a person's identity cannot be examined in isolation rather

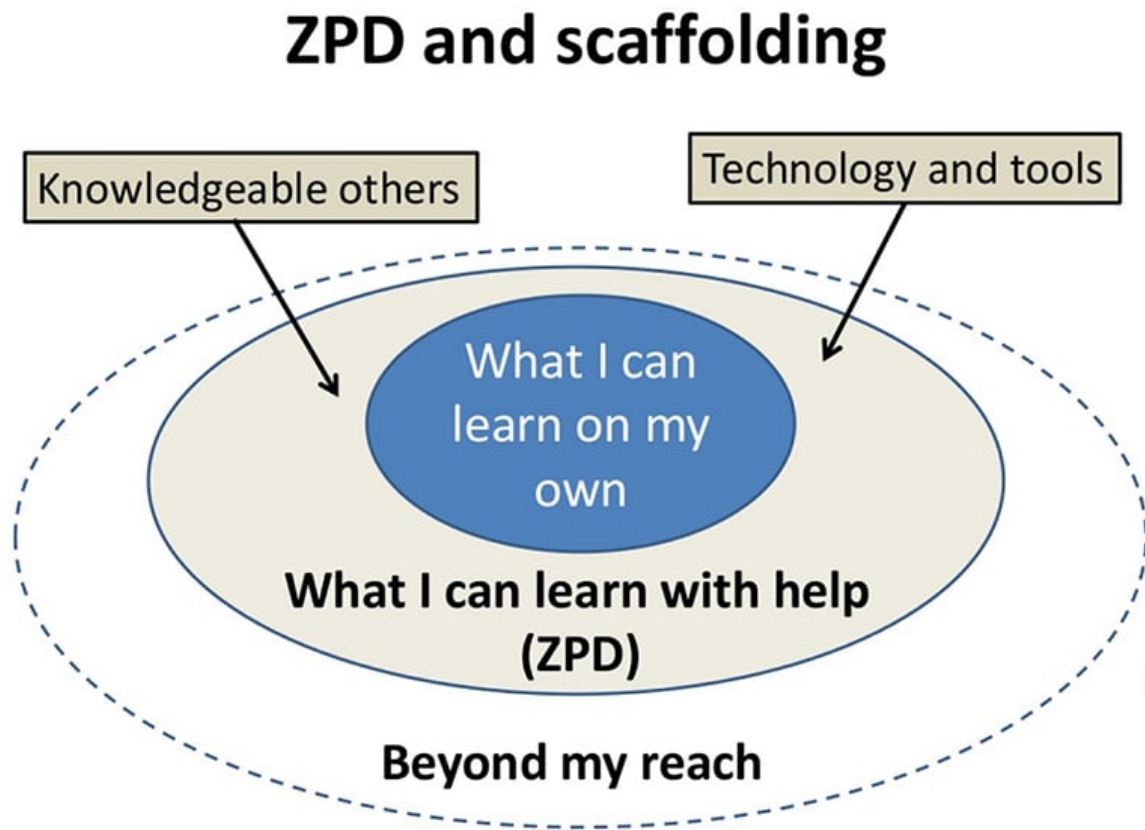
must be considered together to understand how various forms of oppression overlap (Cho et al., 2013).

B&CS did not have a multi-racial space option, the invitation to join the WS if you *'benefit from white privilege, are racialised as white,'* may therefore not be a straightforward decision for some trainees. Multi-racial and light-skinned trainees may both benefit from whiteness and be racialised as white in some contexts, and experience harm and racism when they are racialised as GM in other contexts. This fits with how Patel (2021) defines whiteness *'a hegemonic lens which racialises the other, an ideology which is dynamic and reproductive,'* (p.94). Missing these crucial nuances felt significant for some participants. Furthermore, GMS and WS participants articulated simply sharing one aspect of identity does not automatically connect peers and was an unrealistic assumption of B&CS. Different experiences and privileges also exist between GM trainees, as one GMS participant expressed this has a varying impact structurally and intuitionally where not every GM person is treated the same. Arguably not recognising this may be a replication of whiteness akin to the use of 'BAME' to homogenise diverse groups and erase specific experiences, such as the unique forms of racism experienced by Black communities (Phillips et al., 2015).

Most GMS participants felt B&CS had a disproportional impact on them and other GM trainees, including experiences of re-wounding, which triggered some trainees to disengage to protect their wellbeing. Participants also expressed B&CS were experienced to be uncontained and poorly scaffolded. This may be understood using Vygotsky's (1978) theory of Zone of Proximal Development (ZPD - Figure 3), this is the gap between what learners (trainee) can do alone and what they can achieve with guidance (B&CS, DClinPsy training). B&CS envisioned all trainees learning about deconstructing whiteness, alongside a reflective practice module supplementing some teaching on whiteness. However, some GMS trainee experiences revealed not enough support/scaffolding/guidance was offered, and the task of deconstructing whiteness was beyond trainee's capabilities in the context of their lived realities, and so some felt they didn't gain independent mastery around this topic.

Furthermore, GMS trainees felt B&CS experiences permeated into wider contexts i.e., the rest of course or personal lives, and this was an example of B&CS not feeling contained (Bion, 1962) as the conceptual frame/boundary of B&CS did not contain the distress some trainees experienced. Other negative aspects of the course also spilled into B&CS which one GM trainee felt unjustly disrupted from their otherwise positive B&CS experiences.

Figure 3 ZPD and scaffolding (Wheeler, 2013)



White people's responses to discussions about race can often retraumatise GM folks (Carter, 2007; Ong, 2021). What B&CS were inviting may be incongruent with the rest of the contexts that GM trainees inhabit (Shah, 2010), especially given the pervasive operations of whiteness in psychology (Patel & Keval, 2018). This strongly echoes some GMS trainee accounts that expressed opening painful experiences without the tools to navigate them felt traumatic, with one trainee feeling worse about their experiences of whiteness after engaging in B&CS. Participants felt the course-team should have recognised the disproportional impacts B&CS may have on GM trainees and put safeguards in place such as clear boundaries about the purpose of B&CS, and adequate support throughout. One participant spoke to the burdens faced by GM trainees, having had traumatic racial experiences, being expected to share these, while also managing their own well-being and supporting others, all in the absence of systemic support.

This unrecognised burden for the GM was also present in SLR findings. Trainers and trainees reported the impacts of racial battle fatigue due to having to put white staff/trainee needs above their own e.g.

having to manage microaggressions during anti-racism training (Chung et al., 2018), or having to defend the work and engaging in more efforts to prove themselves to mitigate white trainees/faculty scrutiny. GM trainers report having to take a break from teaching due to the levels of distress and emotional exhaustion (Liu et al., 2023). GM facilitator's experiences of B&CS are unknown, but GMS participants in this research mentioned similar experiences of having to protect themselves from emotional overwhelm through self-scaffolding and controlling their own boundaries by disengaging with B&CS and choosing how vocal to be. These experiences parallel Addai et al., (2019), where some UK GM CP trainees also chose to protect themselves from discussing emotionally painful topics while managing and prioritising competing demands.

5.5 Intention of Making a Systemic Change by Doing Something Different

B&CS were an emerging framework attempting to be a space of collective liberation, sessions appeared to intentionally not be focused on the therapy room and more around structures in society upholding whiteness including DClinPsy courses.

5.5.1. Impacts from all Participant Experiences

Most GMS participant experiences spoke about the material reality of the operations of whiteness not changing, therefore no matter what progress is made within B&CS the impact on lived experiences outside of sessions remains the same. One trainee felt angry that injustices were being spotlighted in B&CS when they continue to occur in their personal contexts, with the impact being they now notice these more. As mentioned with DClinPsy being entrenched in whiteness, one GMS participant felt the ideology does not change by more GM trainee representation nor offering B&CS, stating GM trainees have to endure and perform in a certain way to fit in to other contexts. This relates to previous findings around GM trainees navigating conformity in a white dominated profession and feeling a pressure to 'fit in' (Adetimole et al., 2005; Paulraj, 2016; Shah, 2010). Conflict between racial identity and professional identity is a challenging dilemma for GM trainees to navigate (Goodbody, 2009; Prajapati, 2019), where distances from racial identities to be accepted by white peers can result in a personal battle of feeling disconnected from roots and communities (Rajan & Shaw, 2008). Yet progress up career ladders often depends on the degree to which individuals follow pathways set out by systems (Fernando, 2017). B&CS invited a wholeness of being (personal) into a professional space (DClinPsy training) this may not have been enough to counteract all other spaces that demanded the opposite.

SLR findings reflected that the pervasive nature of whiteness in psychology professions is a systemic barrier to anti-racism work. Deeply rooted ideals remain even at institutions that present themselves

as open to equality and social justice (Chung et al., 2018). Liu et al., (2023) argues psychology courses profit from appearing to be focused on multicultural commitments without addressing systemic whiteness, and often exploit GM labour in delivering work. Rajaei & Lattenhauer (2024) described this as performative inclusion using a transactional design, where meeting specific EDI goals is the focus as it is a regulatory requirement and would discredit an institution's reputation if not espoused. These realities are reflected in UK DClinPsy EDI initiatives where EDI roles have been described as a 'trap; unsurvivable' (Ahsan, 2022), and meaningfully dismantling whiteness is not possible when most courses only have one year funding for EDI initiatives.

Trainee experiences are directly aligned with these views. Most WS participants felt that B&CS were rushed and undervalued, with insufficient time allotted for cultivating compassion and practicing embodiment. Moreover, discontinuing sessions after 1 year felt disappointing and tokenistic. WS trainees experienced B&CS as disconnected from the rest of training in expectations of personal sharing, and tensions between academia, and ideas of equity B&CS invited, didn't balance well. Other distressing aspects of training such as PBL also impacted one WS trainee's engagement with B&CS. GMS trainees experienced a mistrust of the course-team's intentions with some expressing overall, B&CS felt performative and sanctioned for optics of diversity. Trainees were able to detect a felt sense of compassion in their affinity groups and facilitation that was not replicated with reactions from the course-team, therefore, some trainees felt the course's anti-racist stance was lip service and inexperienced. Fernando (2017) writes token appointments of GM people are often made with expectations that racist practice will not be pointed out/challenged, with systems frequently using the appointment of GM staff as a reason for claiming the system is not racist.

Lastly, WGS analysis revealed it felt important for trainees to experience a genuine motivation from the course to better integrate B&CS into training and offer alternatives for learnings to progress, to mitigate notions of tokenism. Kotecha (2023) argues meaningful systemic change towards racial equity and justice in UK CP requires time and collective effort from the entire profession, necessitating shifts from merely 'diversifying' the workforce to white colleagues taking accountability for anti-racist work, rather than placing the burden on GM colleagues. All people must be equipped with appropriate tools, WGS findings revealed since B&CS most participants experienced a resonating uncertainty about how to navigate whiteness and what to do next, this feels aggravating as they want to grow in their learnings. Patel (2021) also warns against organisations continuing to embed whiteness in mission statements (such as BPS) of increasing representation/visible diversity as an end goal rather than genuinely pursuing racial equity. B&CS may epitomise an anti-racist initiative in response to a

social and political flashpoint, a possible ‘trojan horse of whiteness’ (Patel, 2023), as critical reflexivity may have been lacking in other power structures within the system.

5.6. Intention of Building Lasting Ecologies of Care

B&CS aimed to foster a culture of interdependence and encouraged trainees to care for each other, a ‘safe’ space was acknowledged to not be achievable due to the systemic harm of white supremacy. Nevertheless, trainees were invited to risk being themselves fully, while being in compassionate relationship with each other.

5.6.1. Impacts of Compassion and Being in Relationship

Enacting genuine compassion and the importance of relationships emerged as pivotal experiences in B&CS. WS participants felt where honesty and openness thrived in communication so did learning and growth. Similarly, GMS trainees also deeply appreciated connections made in affinity spaces and with peers who aligned with their values. Early threats to this sense of community included new peer relationships in the initial weeks of training and the splitting of the cohort. These findings align with Shah’s (2010) research, GM trainees found safe and supportive contexts when they were around other GM folks where there may be an implicit understanding. Additionally, findings from social work indicate in white caucus groups when room for other identities is made these can enhance understanding of race and racism as validating experiences builds trust (Blitz & Kohl, 2012). This may further connect to Reynold’s (2010) ideas around solidarity teams that foster a sense of community and relational accountability through collective care, open communication, and shared values of justice-doing.

Compassionate pedagogies propose a balance of three systems – drive, threat, and soothing (Gilbert, 2009). It is likely some trainee’s threat systems were activated during B&CS as some may have felt a sense of danger, and soothing systems may only have been activated when safety/trust was felt. UK CP trainees have expressed a need for ‘safe’ small group spaces to explore whiteness, however trainers reflect negotiating safety is complex as safety for white trainee/staff is different to GM trainee/staff (Berg et al., 2019). Addai et al., (2019) suggest brave-spaces for GM trainees, acknowledging the challenges of potential emotional burden and risk of feeling further marginalised, therefore suggest participation should be voluntary, and diversity of identities be considered. Similarly, SLR findings suggested facilitators using a historical framework, and pre-work around positioning and intersectionality, allows for white trainees to be more open to the anti-racism process and lessen the sense of self being threatened (Pieterse, 2009). Clear guidelines are recommended to set the tone and foster mutual respect (Vega et al., 2018), and using a variety of tools to cultivate

conversations (Wilkins-Yel et al., 2020). B&CS did this and some trainees spoke to the lasting resonances of the intentions and practices of gathering, the podcasts shared, and suggested readings.

Even still creating ‘brave-spaces’ continues to be intricate and has competing layers as Liu et al., (2023) reflect, helping white trainees feel safe, open, and non-defensive can simultaneously be at odds with the goals of protecting GM trainees from harm. Additionally, facilitators must consider their own safety, it is important to recognise this multifaceted interplay was likely experienced by B&CS facilitators.

5.6.2. Impact of B&CS Overall

Despite challenges a sense of appreciation for the learnings from B&CS was evident. WS participants expressed a sense of growth – evolving from feelings of overwhelm to adopting a more manageable, compassionate, and committed approach to anti-racist work. GMS trainees appreciated the attempt as well as recognising B&CS require further development.

Although limits to academia were mentioned by participants these are not impossible to work through and indeed must be, as Minton (2023) reflects there are *“a number of other people (and programmes) who are taking these tasks seriously. Whilst we may each be able to point to some ‘smaller, but concrete, gains’...we would do better to stand together.”* DCLinPsy’s actions towards meaningful anti-racism practices may be in their inception (at least judging by the paucity of published literature), but Fernando (2017) points out a vast field has developed over many years around racist hegemony meaning we have the theories we require and now need to consider strategies situated to our current context.

5.4. Contextualising and Conceptualising Findings

Drawing from the bioecological model of development (Bronfenbrenner, 1979) and incorporating FST and CRSC epistemology; it is important to situate findings in context (Figure 4) to better understand the myriad environments possibly influencing participant’s B&CS experiences. How different elements of the framework have been applied with the study findings are explained in Table 22. The conceptualisation is heavily inspired by Skinner et al., (2022), who have written about the complex dynamic multi-level ecologies to understand psychology students’ development of motivation in education, and Warrilow et al., (2023) who presented their findings using Bronfenbrenner’s earlier model to illustrate how race and racism is affected by multiple levels of the surrounding environment.

Table 22 *Overview of Bronfenbrenner’s Model in this Study*

Component of framework	Application to current study
The trainee is at the centre of their own system, and are the ‘person’ in the Process-Person-Context-Time (PPCT) part of the model	<p>Bronfenbrenner proposes that individual characterises influence how a person interacts with their environment. These include:</p> <ul style="list-style-type: none"> - Demand characteristics: observable qualities (e.g., physical appearance and how they are racialised) that may elicit reactions from others - Resource characteristics: internal and external assets (e.g., access to education, skills) that influence how a person can engage in their day-to-day interactions i.e., proximal processes in the microsystem. The quality and quantity of these interactions are crucial to shaping a person’s development. In this research this could be if a trainee has previously engaged with anti-racist work, they may have progressed further in their conscientização. - Force characteristics: motivations, persistence, and temperament that influence how a person approached interactions and challenges. Trainees who are more motivated to be involved with justice doing may interact with B&CS differently. Additionally, those who opted to participate in the research may be motivated to share their experiences. <p>An academic wheel of privilege tool (Elsherif et al., 2022) has been used to depict some demand and resource characteristics trainees may hold, with increasing privilege towards centre of the circle. This is an elevation of Burnham’s (2016) framework. Although it has been used for ease of readability/visibility, these identities are not exhaustive, nor are they separate rather conceptualised as complex and intersecting (Crenshaw 1991; Totsuka, 2014) to signify each trainee holds different power and privileges that may influence their interaction with B&CS.</p>
Microsystem: the closest layer to the trainee includes direct interactions in their immediate environment. Part of the ‘context’ in PPCT	This was conceptualised to be interactions on placement including clients, friends/peer group, family, own cohort on DClinPsy course – including with me.
Mesosystem: Interconnections between different microsystems and how they may influence behaviour. Part of the ‘context’ in PPCT	This may be relationship with DClinPsy course-team (past and present), peers in other cohorts, previous placements colleagues/clients, B&CS were conceptualised to at one point in time sit in this

	system with interactions with facilitators being crucial, other small group spaces (PBL) on training may also be in this system
<p>Exosystem: broader social systems that do not directly involve the trainee but still effect their experiences.</p> <p>Part of the 'context' in PPCT</p>	<p>This may be BPS or any other accrediting bodies that the trainee may be a member of, the NHS trust who funds their course, the NHS trust they may be on placement with, HEE, the locality of the DClinPsy training course, other DClinPsy courses across UK, and the local and national media.</p> <p>In the context of this research previous experiences of racialisation and racism within these systems may have impacted how trainees engaged with B&CS. The diversity of clients and staff in employing NHS trusts may vary depending on locality, possibly impacting trainee's experiences with thinking, and talking about whiteness. HEE's increased funding of trainee places and EDI initiatives, media reporting following the CP conference in 2019, and BPS evolving standards of practice are all aspects to how B&CS came to be.</p>
<p>Macrosystem: the outermost layer, encompassing cultural values, laws, customs, and resources that shape the other layers of the environment.</p> <p>Part of the 'context' in PPCT.</p>	<p>This is where whiteness sits, although it can operate at all levels hence being systemic and embedded. Other systems may be 'Britishness' and the culture of not speaking about race, racism, and whiteness. Governments that deny institutional racism, and (Ogunrotifa, 2022) and legitimise racist and discriminatory policies like PREVENT (Younis, 2021). Capitalism, patriarchy, austerity, heteronormativity all may have an influence.</p>
<p>Chronosystem: the dimension of time, reflecting the impact of environmental changes over the course of a trainee's life.</p> <p>Is the 'time' in PPCT.</p>	<p>This was conceptualised to be the most significant aspect to more comprehensively understanding trainee experiences of B&CS. At the time of B&CS trainees were impacted by the aftermath of COVID (in the classroom, therapy room, and microsystems), BREXIT, the most recent BLM movement, and their introduction into training that included some very difficult experiences. Between B&CS and the interview two major global events (Ukraine-Russia + Palestine-Israel) considerably impacted some trainees, cohort and cross-cohort divisions manifested specifically related to whiteness and social justice impacting peer dynamics, and significant staff changes occurred in the course-team. Trainees also plausibly went through their own personal life events. DClinPsy training is very demanding and at the time of the interview trainees were also doing their own MRPs. All these environmental changes may have influenced trainee experiences. Once again this is far from an exhaustive list.</p>

This system can also encompass intergenerational racial trauma, trainee's heritage including where they may have spent their formative years and the impacts of this on their experiences of whiteness. It is intentionally depicted not fitting the page to signify the ongoing nature of this system as trainees qualify. Experiences of operations of whiteness and racism post qualification must be underscored (Isaac, 2023).

5.5. Summary

Findings reveal multifaceted and nuanced B&CS experiences that have been made sense of using established theories/models. With some important revisions B&CS may offer CP trainees essential learning on deconstructing whiteness.

Conceptualisation of Study Findings



Chapter 6: Implications and Recommendations

6.1. Overview

In this closing chapter this research is critically evaluated, implications of findings are presented along with recommendations, before concluding with reflections.

6.2. Quality Assessment

This research was the first to document UK trainee CP's experiences of the experiential anti-racist training initiative of B&CS. It is important to evaluate 'truthfulness' of qualitative research (Hammarberg et al., 2016), this study has been quality appraised using CASP (see 3.6). Table 23 summarises considerations of strengths and limitations.

Table 23 *Evaluation of the Current Research Study*

Strengths	Limitations
Rich data gathered around CP trainee experiences of B&CS offering nuanced insights into this phenomenon adding to the gap in literature around CP trainee experiences in general, and experiences of anti-racist training more specifically.	Due to limits of time and resources nuances of data gathered may have been missed, IPA is an iterative process and the longer one spends immersed in the data and analysis the more it may evolve.
Used an innovate MPD to consider experiences of B&CS from two distinct POVs through gathering WS accounts and GMS accounts. Larkin et al., (2019) suggests that when meanings of events and process are contested, they can sometimes be understood in a more complex manner by using MPD. This is an emerging design; therefore, this study adds to the literature around this methodology.	B&CS and the current research findings may still be contested from other points of view of the phenomena that have not been captured e.g., facilitators, course-team, other trainees
Analysing using MPD IPA has been suggested to offer more 'persuasive' inferences from findings (Larkin et al., 2019) via the triangulated consensus and transparency of the WGSGETs. Analysis allowed for contextual range as more than one stakeholder group was involved possibly offering a more holistic perspective on B&CS experiences. Furthermore, complex, cautious, and contextually sensitive abstractions were able to be considered.	Due to the small sample size and qualitative nature of the study insights around meanings can be made rather than causality. Additionally, generalisability is limited. Although equal participants were recruited from WS and GMS it is important to note that this is only a portion of the representative sample. Those who took part were likely motivated to share their experiences. Trainees who did not engage in the research hold valuable knowledge about B&CS experiences that may not have been reflected in the findings.
Insider perspective may have offered a shared language with participants and a more nuanced understating of B&CS. My involvement in the	The dual identity of being an insider/outsider researcher may have conflicted with one another (Brannick & Coghlan, 2007). Furthermore, IPA is

<p>research may have invited trust, openness, and connection for trainees. Also holding an outsider positionality meant critical reflections on my assumptions about WS could take place.</p>	<p>theoretically rooted in CR (Fade, 2004), CR was also part of my epistemology, it argues that reality cannot be observed independently of human perceptions which is why understanding of overarching and underlying systems were important in this research along with the influence of the socio-political and historical context. CR also emphasises that there is a degree of ontological knowledge that we cannot ever fully/ 'objectively' explore not matter our positionality.</p> <p>Also, it is important to consider my influence on the sample recruitment and how this may have impacted which trainees wanted to take part, linking with the previous point above, some trainees may have not trusted or had a connection with me to motivate them to participate.</p>
<p>Credibility and integrity of the findings were enhanced by the ongoing bracketing processes and transparency around positionality to try and minimise misinterpreting and/or misrepresenting the participant's intended meanings. Additionally methodological rigor has been demonstrated through the meticulous care at each stage of the research to critically reflect on my insider positionality and this will continue for publication.</p>	<p>Despite thorough efforts towards bracketing personal influences beyond the expected phenomenological experience as a researcher may have manifested, as bracketing is unlikely to ever be fully achieved.</p> <p>To protect breaches of participant anonymity due to the small sample pool (right to veto quotes, rephrase if vernacular of participant may identify them, only myself knowing who participated) meant that some interpretations may be less easy for readers and sometimes research supervisors to make sense of as they do not have access to full identifiable data. This is further challenged by not being able to share full examples of the analytic process stages, as well as word count restrictions.</p>
<p>EbE consultation has been used where possible to ensure that those impacted by the research have a chance to be a part of it, responses from EbE have been used to directly inform the research process used. This too will continue for publication.</p>	<p>Only a portion of the representative sample have contributed towards EbE consultation, therefore it is acknowledged that how this research was undertaken may not fit with all trainees who experienced B&CS.</p>

6.4. Implications and Recommendations

Participants readily shared ideas for improving B&CS, similarly suggestions from trainees and trainers emerged from SLR themes. Both have been combined and summarised (Table 24) with recommendations for all levels of systems.

Table 24 *Implications and Recommendations*

Implications	Recommendations
Fostering safety/bravery for all is complex and requires careful consideration	<ul style="list-style-type: none"> - Trainers to share power and consider co-producing spaces with trainees, including collective development of ground rules - Consideration of past and current experiences of racial trauma - More thought around navigating consent – consider an opt in/out to protect trainee and trainer wellbeing and be transparent about possible effects of spaces including acknowledgment of the unknown, so people are better able to make an informed choice - Begin with foundational teaching using a historical framework of whiteness and drawing from established contemporary pedagogies from other disciplines. Including group process. Share detailed information around choices made e.g., focus on whiteness and using caucus groups - Offer more time for trainees to connect before beginning work to establish trust and shared experiences, carefully consider when/if to separate into caucus groups, and be transparent about the work taking place in each space - Consider inviting pre-work of positioning and intersectionality - Invite smaller ‘similar experience’ group connections - Platform/centre GM experiences - If using a caucus model include a mixed heritage space or consider more nuanced community groups within the model
Authentic compassion is integral and deeply appreciated, when compassion is only invited at a time of conflict it may feel disingenuous	<ul style="list-style-type: none"> - Foster a core culture of compassion that is felt at all levels of the system
Inviting discomfort and uncertainty is necessary, but a delicate balance, and trainers need to allow trainees time to adjust to sessions and transform initial discomfort into committed action	<ul style="list-style-type: none"> - Carve out ample time for regular sessions so they do not feel rushed and carefully consider scheduling i.e., time of day and relation to other planned teaching - Consider delivering in person - If a session is not able to go ahead, consider offering an alternative provision to support continuity, cohort cohesion, and containment

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

<p>Expert facilitation is imperative and must invite warmth and containment</p>	<ul style="list-style-type: none"> - Ensure staff delivering training feel equipped to do so and have adequate support throughout - Consider shared responsibility and co-facilitation with one GM staff and one white staff - Ensure staff/facilitators are models and do their own work of in-depth critical self-reflection to establish credibility and 'set the tone,' model cultural humility, and invite honest dialogues - Facilitators to bring compassion and hold in mind that each trainee is at a different point in their critical consciousness journey - Use a variety of tools (videos, podcasts, poems) and experiential/ 'in vivo' learning to invite deeper engagement
<p>If anti-racist/decolonising work is not embedded within the training/curriculum this is interest convergence/ 'trojan horses of whiteness' and tokenism/performative, that has a disproportional negative impact on GM staff and trainees</p>	<ul style="list-style-type: none"> - Integrate sessions throughout training, if one space is discontinued offer further opportunities for learning and growth to meet trainee needs - Include anti-racist work as part of academic, research, and clinical components to supplement what is already being taught - Work is a mandatory course commitment for all staff - Suggestions to embed 'deep work' (Rajaei & Lattenhauer, 2024) include adjusting staff workloads and dedicating time, grants to financially support efforts and encourage innovate approaches, ongoing anti-racism workshops with diverse experts, representative staff teams. - Consider 'JEDI' framework (DesignCollective, 2023) – which includes 'justice' as part of EDI - accounting for systemic issues (my personal contribution.) - Be honest and open about the work being messy, an ongoing/lifelong praxis that is emerging in CP therefore is likely to be imperfect, when something does not go to plan be transparent in communicating this and acknowledge limitations - Validate the lived reality of whiteness in all contexts - All staff are accountable for this work and must monitor their own privileges, power, and whiteness

	<ul style="list-style-type: none"> - Ensure all staff are competent in foundational knowledge and teaching anti-racism to protect GM staff (internal and outsourced) from 'minority tax' and distribute responsibility more equitably by not exploiting GM labour - Accrediting bodies to set clear guidelines around purpose and content of work
It is important to have spaces to reflect on/make meanings of experiences and for courses to continually quality appraise their practices	<ul style="list-style-type: none"> - Offer consistent opportunities for reflection for staff and trainees - Listen to trainee feedback with humility - Regularly evaluate the impact of implemented approaches and share findings across all systems
There is a paucity of research around addressing whiteness in CP	<ul style="list-style-type: none"> - More qualitative research focused on trainee and trainer experiences of anti-racist initiatives needs to be undertaken - Consider extending the current study by gathering facilitators' experiences - Consider extending the current research findings by incorporating overall trainee feedback of B&CS gathered during and after spaces by course and facilitators

6.5. Final Reflections

"When you know better, you do better."

Maya Angelou

It is high time for CP to do better. This work has always been, and will remain, urgent.

This ending is a beginning. There are no 'conclusions' to the ongoing process of disrupting coloniality.

I will continue to disrupt whenever I can, including in this write up. I invite readers to consider doing things differently to the status quo of whiteness, to what is comfortable, to what is safe.

My reflections are a deliberate act of non-conformity, to remind folks of the conditions of premature death (Gilmore, 2002).

This research is my 'small act of living' (Wade, 1997).

Resistance keeps me sane (Sheehi & Sheehi, 2021).

I now wait for whiteness to operate. Because it will. It is operating as I write, in the violences towards Muslim and GM people across UK, in the hijab ban at the France Olympics, in the unfolding genocides in Palestine, Sudan, Congo, Uyghur, and Yemen.

I **REFUSE** to obscure the reality of my beloved siblings and collude with how whiteness racialises the 'other.' To my brother Refaat, we will not be silent, we will keep telling your [tale](#).

"Somehow, it's incumbent on us...I'll say it, I don't like to see babies killed...and when I say I, I mean in a sort of trans-historical sense. I haven't liked that for a long time, we haven't liked that forever, we've never liked that, we've never been okay with that." ([Fred Moten](#))

I **REJECT** the conversation between the sword and the neck. May the eyes of the cowards never sleep.

"[You](#) can jail a revolutionary, but you can't jail revolution. You can run a freedom fighter around the county, but you can't run freedom fighting around the country. You can murder a liberator, but you can't murder liberation." ([Fred Hampton](#))

I **RESIST** wherever there is oppression.

How oft, By Allah's (SWT) will, hath a small force vanquished a big one?
([The Holy Qu'ran, 2:249](#))

Hasbunallahu Wa Ni'mal Wakeel.

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Appendices

Appendix A: EbE Consultation Survey 1

MRP collaboration

Hi Folks, as some of you may be aware my MRP focus is Brave and Compassionate Spaces, I'm hoping to capture trainee experiences of these spaces. I strongly feel that it is important to explore this topic and bring to light how trainee's found them to inform future actions should these spaces be offered again.

I am opening a dialogue with you all to practice transparency and invite co-production and would appreciate your support in whatever capacity feels manageable for you. I want to stress that this form is anonymous which I hope means that you are able to express your genuine thoughts, and I encourage honesty.

For months I have been doing a LOT of (over)thinking about how best to invite sharing of experiences. As our cohort were the only ones to be offered these spaces, the participant sample can only be from trainees in C21. I have been navigating the space between being an insider and outsider researcher. I both experienced the global majority and whole group spaces so have some understandings of this, and did not experience the white spaces. I would value collecting experiences from both and hope to use a qualitative design.

I feel stuck with an ethical dilemma of trying to create a safe enough platform for people to share, I suspect this will look different depending on individuals. Some of you may prefer anonymity and others may find it useful to discuss in person. Whatever option fits for you is okay and requires no further explanation. For this reason I thought rather than me and my research team sitting and hypothesising about this, I would just ask you!

I'm not sure how reading this is leaving you feeling. I hope you are able to take a few minutes to complete the questions. All contributions will be vital to shaping the study. Even if you do not want to take part in the research, your opinions are very valuable. This project will impact us all, so the more responses I am able to gather from this the better! Thanking you in advance, I deeply appreciate you all 🙏

* Required

1. Which method do you feel is the best way to capture trainee experiences of Brave and Compassionate spaces? Please select one. *

- ☐ 1:1 in person interviews
- ☐ 1:1 online interviews
- ☐ Focus groups with peers from the spaces you experienced
- ☐ Focus groups with peers from both spaces
- ☐ Anonymous interviews using internet chat
- ☐ Anonymous written accounts
- ☐ Interviews via phone - not anonymous
- ☐ Other

2. I invite you to please share any method ideas that are not listed

3. One challenge of using an anonymous method is that if there is something concerning that requires a follow up (e.g. you share a level of distress about your experiences that myself and the research team feel is important to offer space for away from the research) it will be difficult/not possible for me to do this. How would you prefer I enact ethical accountability in this instance? *

- ☐ Offer a way to deanonymise data e.g. using student numbers
- ☐ Offer support resources including signposting before, during, and after
- ☐ Both of the above
- ☐ Other

4. I invite you to please share any ideas/thoughts around this

5. Thank you for your time and contributions, you are welcome to share any thoughts, comments, or concerns here

This content is neither created nor endorsed by Microsoft. The data you submit will be sent to the form owner.

 Microsoft Forms

Appendix B: Ethical Approval



HEALTH, SCIENCE, ENGINEERING AND TECHNOLOGY ECDA ETHICS APPROVAL NOTIFICATION

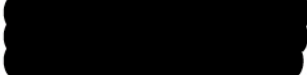
TO Omara Baig
CC Dr Natalie Kemp
FROM Dr Rosemary Godbold, Health, Science, Engineering & Technology ECDA Vice Chair
DATE 07/08/2023

Protocol number: **LMS/PGT/UH/05411**

Title of study: How to trainees from cohort 21 make sense of their Brave and Compassionate spaces experiences?

Your application for ethics approval has been accepted and approved with the following conditions by the ECDA for your School and includes work undertaken for this study by the named additional workers below:

Dr Mallika Sharma (Secondary supervisor)



General conditions of approval:

Ethics approval has been granted subject to the standard conditions below:

Permissions: Any necessary permissions for the use of premises/location and accessing participants for your study must be obtained in writing prior to any data collection commencing. Failure to obtain adequate permissions may be considered a breach of this protocol.

External communications: Ensure you quote the UH protocol number and the name of the approving Committee on all paperwork, including recruitment advertisements/online requests, for this study.

Invasive procedures: If your research involves invasive procedures you are required to complete and submit an EC7 Protocol Monitoring Form, and copies of your completed consent paperwork to this ECDA once your study is complete.

Submission: Students must include this Approval Notification with their submission.

Validity:

This approval is valid:

From: 07/08/2023

Appendix C: EbE Consultation Suvery 2

Brave and Compassionate Spaces MRP collaboration

Hello!

As you may be aware my MRP focus is Brave and Compassionate Spaces (B&Cs), I'm hoping to capture trainee experiences using 1:1 interviews. This method of data collection has been informed in collaboration with yourselves through an anonymous questionnaire sent out in May. The majority of those that responded selected 1:1 interviews.

I want to continue to practice transparency and invite co-production. All responses are completely anonymous, and I encourage honesty. Please consider completing this survey – it is completely optional and will only take about 5 minutes. Your contributions will be vital to shaping the study. Even if you do not want to take part in the research, your opinions are very valuable. This project will impact us all, so the more responses I am able to gather the better! Thanking you in advance, I deeply appreciate you all 😊

(Approved by Health, Science, Engineering & Technology Ethics Committee with Delegated Authority: UH Ethical Protocol number: LMS/PGT/UH/05411)

* Required

1. Please select which space(s) you experienced *

- ☐ White space
- ☐ Global majority space
- ☐ Whole cohort space

2. Are you interested in contributing to this research by participating in a 1:1 interview? *

- ☐ Yes definitely
- ☐ Yes somewhat
- ☐ Unsure/Maybe
- ☐ Not really
- ☐ Definitely not

3. Please may you share the reason for this? I invite you to express any comments or concerns

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4. Please select what you think will be useful/important to ask when exploring experience of B&Cs? For 'other' please share ideas on what to explore/ask. *

- ☐ Any previous experience of similar spaces
- ☐ What went well/ was valuable?
- ☐ What could be improved/ done differently/changed?
- ☐ Any transformational learning moments in the context of anti-racism/decolonisation/relationship to whiteness?
- ☐ Capturing experience from an embodied perspective
- ☐ Other

5. How shall participants be reimbursed for their time, effort, and collaboration? For 'other' please share ideas (as creative as possible), don't think about the how, just think of the possibilities! *

- ☐ Vouchers
- ☐ Cash
- ☐ Other

6. There may be some distress experienced from reflecting on B&Cs, please select how you would like to be cared for/shown care in this context? For 'other' please share any other ideas. *

- ☐ Reminded to pause/ take a break/ practice self-love
- ☐ Information on sources of support (internal and external) should you feel you are struggling
- ☐ Ideas for short term and long-term self-care practices
- ☐ Other

7. As part of dissemination an exclusive space just for C21 may be offered to discuss/ reflect on findings together. Is this of interest to you? *

- ☐ Yes
- ☐ No

8. Please share any other ideas for how you would prefer findings disseminated?

Appendix D: Recruitment Poster

PARTICIPANTS NEEDED!
How do C21 Make Sense of Their Brave & Compassionate Spaces Experiences?



Who?
Contact Omara via phone or email
(o.baig2@herts.ac.uk)



What & Why?
My MRP topic. We are the only cohort to have had Brave and Compassionate spaces to date and trainee experiences of the spaces is yet to be explored, I feel passionately that these understandings are important to capture.
My hope through this exploration is to invite C21 to reflect and offer insight to others around designing similar future experiential spaces by considering what felt valuable, what could be done differently, and whether any transformational learning moments took place...

Where, When & How?
60–90 minutes 1:1 interviews, F2F or online at a day, time, and location that is convenient for you!

University of Hertfordshire **UH**

Approved by Health, Science, Engineering & Technology Ethics Committee with Delegated Authority. UH Ethical Protocol number: LMS/PGT/UH/05411

Appendix E: Information Sheet

How do trainees from Cohort 21 make sense of their Brave and Compassionate Spaces experiences?

Researcher: Omara Baig, (o.baig2@herts.ac.uk; 07986550125)

Supervisors: Dr Natalie Kemp (n.kemp4@herts.ac.uk;)

Dr Mallika Sharma (mallika.sharma@bnu.ac.uk;)

This research has been approved by the Health, Science, Engineering & Technology Ethics Committee with Delegated Authority.

UH Ethical Protocol number: LMS/PGT/UH/05411

“Love is a combination of care, commitment, knowledge, responsibility, respect, and trust.” Bell Hooks, All About Love

Welcome, and thank you for considering taking part in this research exploring C21 experience of Brave and Compassionate Spaces (B&CS).

Before deciding whether you wish to participate, I would like to outline the purpose of the study so that you have a clear understanding of what it would involve for you. I would encourage you to talk to other people about the research and to get in contact with me if there is anything you wish to ask or if anything is unclear. Please read the information carefully and take your time to make a decision, if you indicate that you would like to take part, you will be asked to submit your informed consent. Before you continue, please ensure you are in an environment that feels comfortable and safe for you where you will be undisturbed.

What is this research about?

This research is being undertaken as part of a Doctoral qualification in Clinical Psychology at the University of Hertfordshire.

As you are already aware last year our cohort took part in novel experiential sessions of B&CS alongside the reflective practice module of power, difference, and social justice. We were the first cohort to have these spaces, and to date no other cohort has been offered them. Therefore, *trainee experiences of these spaces (white space, global majority space, and the joint space) is yet to be explored, I feel passionately that these understandings are important to capture.*

My hope through this exploration is to invite C21 to reflect and offer insight to others around designing similar future experiential spaces by considering what felt valuable, what could be done differently, and whether any transformational learning moments took place.

The questions you will be asked and the method of inviting 1:1 interviews, have been developed in collaboration with yourselves and the research team.

Why have I been asked to participate?

You may have seen this research being advertised through several platforms that you are a part of, as I mentioned only C21 experienced B&CS and so are the sole participant sample appropriate for this study.

Do I have to take part?

It is absolutely your choice as to whether you take part or not. If you do decide to take part, you will be asked to complete a consent form to show that you have understood the aims of the study, what will happen if you take part, and how your data will be used. You do not have to take part just because you experienced B&CS, have seen the research being advertised, or may have heard myself or peers talking about it. If you choose not to take part, this will not impact your training negatively.

What will happen if I take part?

If you choose to take part, you will be asked to fill in a consent form and indicate which spaces you experienced no other demographic information will be collected. You will then be invited to a 1:1 interview either online or in person depending on your preference. Interviews will be approximately 60 – 90 minutes in duration and will be audio and/or video recorded. Some information on the B&CS may be offered to remind you of structure, aims, and tasks that were invited. I hope to gather a rich account in your own words of your reflections, and through this gain a better understanding of how you make sense of your B&CS experiences.

Are there any benefits in taking part?

By taking part, you will have a chance to reflect and share your experiences of B&CS. Research has suggested that sense making opportunities are not readily available during reflective practice spaces (Lyons et al., 2019) and indeed this is the case for C21 following B&CS. This may be the first time you have done this, and it may support you to appreciate your journey in a different

way. Some individuals may find responding to questions about the experiences useful as a way to process and make sense of the spaces. You may value the practice of meta-reflection through an invitation to reflect on the process of reflecting! Your contributions may offer Herts, other DClInPsy courses, and the clinical psychology community a better understanding of B&CS experiences and their impact.

At the end of the questions, you will have an option to choose how you would prefer to be compensated for your time and efforts.

Are there any drawbacks to being involved?

This exploration is rooted in love, and it is not my intent at all to bring about distress or harm. However, as I have learnt impact is not always controllable and I acknowledge that the experience of participating may be emotive and upsetting. I will endeavour to support you during the interview if there is anything that you find upsetting or if you experience discomfort. You will also be provided with a debrief sheet, after the interview, containing information **around sources of support available and self-care practice ideas you may find helpful.**

What data will be collected, and will anonymity be protected?

Your information and your participation will be kept in the strictest confidence. You will only be asked to indicate which space (white/global majority) you experienced, apart from this no other demographic information will be collected. Interviews will be audio and/or video recorded, and any personal information will be stored securely on the researcher's GDPR compliant university OneDrive. The interviews will be transcribed by myself, as a lead researcher, or a transcription service. For both, ethical procedures and practices will be followed, and all information will be handled in confidence. The transcription service will be asked to sign a confidentiality contract. Only the audio of the interviews will be shared with the transcription service.

To further protect your anonymity as much as possible only I as the lead researcher will have access to the audio and/or video files, once the interviews are transcribed, they will be anonymised and viewed by the research team using password protected encrypted PDF files.

Your responses/reflections will be the main source of data. After analysis verbatim extracts will be in the final write up. Any quotes from your interview used in the write-up of this research will not be identifiable and you will be offered the chance to choose your own pseudonym. I aim to publish open access.

What happens if I change my mind?

Participation is completely voluntary. You can withdraw your participation up until the data is transcribed (date to be provided at interview). This means that once you have participated and the researcher or transcription service has transcribed your interview, you will be unable to withdraw your participation. If you do wish to withdraw before this, you do not need to provide a reason and your participation rights will not be affected. If you do wish to withdraw, please do let me know.

How will responses be used?

My aim is to recruit 8-10 participants in total (ideally 5 people who experienced the white space and 5 who experienced the global majority space). This research will be written up as part of my clinical training requirements and it is hoped that it will be submitted for publication in a peer-reviewed journal. Findings will also be made into an infographic that will be shared with C21, the study research team, UH DclinPsy staff, HEE, and relevant psychology/ research social media accounts as part of dissemination. I also hope to offer an exclusive space for C21 only to discuss/ reflect on findings together.

Any research findings made available in publications, presentations reports, or infographics will not include any information/quotes that can be directly identifiable.

Where can I get more information?

Please do not hesitate to reach out to myself and/or the research team if you have any further questions or queries.

Although we hope it is not the case, if you have any complaints or concerns about any aspect of the way you have been approached or treated during the course of this study, please write to the University's Secretary and Registrar at the following address:

Secretary and Registrar
University of Hertfordshire
College Lane
Hatfield
Herts
AL10 9AB

Thank you very much for reading this information and giving consideration to taking part in this research. If you are happy to proceed, please complete the consent form.

Appendix F: Consent Form



UH Ethical Protocol number: LMS/PGT/UH/05411

Please take the time to read the below. If you are happy with the below statements, please can you add your initials to the box as this lets us know that you are willing to participate in this study.

If you have any questions, please feel free to contact me, o.baig2@herts.ac.uk, 07986550125.

☐ I confirm that I have read and understand the information sheet for the research and have had the opportunity to ask any questions I have.

☐ I understand that my participation is voluntary and that I am free to withdraw participation up until the data is transcribed (date to be provided at interview) without providing a reason and without my participation rights being affected.

☐ I consent for the interview I participate in to be audio and/or video recorded. These recordings will be stored on a password-protected device and only the lead researcher will have access to this.

☐ I understand all identifiable data to be destroyed on completion of the research and I consent that anonymised transcriptions will be transferred to the principal supervisor's university One Drive and securely stored for 5 years following the completion of the study.

☐ I consent for the audio-recording of my interview to be sent to a transcription service if needed and I understand that the transcription service will sign a confidentiality agreement and that my data will be handled with the upmost sensitivity.

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☐ I understand that when the thesis is written and published, quotes from the interview I participate in may be used, all identifying information will be removed and I will be given a pseudonym.

☐ I understand that the data may be reanalysed for further publications following the completion of this study.

Signature of participant.....Date.....

Signature of (principal) investigator.....Date.....

Appendix G: Final Interview Schedule

HOW WAS YOUR EXPERIENCE OF B&CS?

- **Please tell me about your relationship to whiteness**
 - All contexts before, during, and after – personal and professional
 - Evolution over time
- **Please tell me about any experience of discomfort in the B&CS**
 - What did you experience/what happened? How did you feel in your body, what was the impact on your thought process? Why did it arise? How was it experienced overcome– lean in/move away? Speak to presence of discomfort while reflecting on discomfort.
- **Please tell me about your experience of bravery in the spaces**
 - What did you experience/what happened? How did you feel in your body, what was the impact on your thought process? Why did it arise? How was it experienced – lean in/move away? Speak to presence of bravery while reflecting on bravery.
- **Please tell me about your experience of compassion in the spaces**
 - What did you experience/what happened? How did you feel in your body, what was the impact on your thought process? Why did it arise? How was it experienced – lean in/move away? Speak to presence of compassion while reflecting on compassion.
- **How attuned did you feel to your body in the spaces?**
 - Why? How attuned are you feeling to your body currently, and why?
- **Please share anything else that is important for me to understand about your B&CS experiences.**

Appendix H: Debrief/Resource Sheet

THANK YOU FOR TAKING PART IN THIS STUDY. THROUGH THIS RESEARCH WE HOPE TO GET A DEEPER UNDERSTANDING OF HOW TRAINEES EXPERIENCED BRAVE AND COMPASSIONATE SPACES.

IF TAKING PART IN THIS STUDY RAISED OR LEFT YOU WITH ANYTHING WHICH FELT DISTRESSING, PLEASE CONSIDER SPEAKING WITH YOUR COURSE TUTOR, A MEMBER OF THE COURSE TEAM, AND/OR YOUR PLACEMENT SUPERVISOR.

RESOURCES



5 THINGS YOU CAN SEE AROUND YOU.

LOOK OUT OF ANOTHER'S WINDOW: [HTTPS://WWW.WINDOW-SWAP.COM/](https://www.window-swap.com/)

LOOK AT THESE MEMES:

[HTTPS://WWW.INSTAGRAM.COM/PSYCH.OLGY_MEMES/?HL=EN](https://www.instagram.com/psychology_memes/?hl=en)

[HTTPS://WWW.INSTAGRAM.COM/CLINICAL_PSYCHOLOGIST_MEMES/](https://www.instagram.com/clinical_psychologist_memes/)

WATCH YOUR FAVOURITE FILM/TV SHOW. READ YOUR FAVOURITE WRITTEN TEXT (BOOK, POEM, QUOTES, BLOGS)



4 THINGS YOU CAN FEEL/TOUCH – HAIR, HANDS, CLOTHES, PETS, SELF HUG AND/OR HUG A LOVED ONE!

TRY HOLDING ONE HAND OVER YOUR HEART AND THE OTHER HAND OVER YOUR FOREHEAD THEN FOCUS YOUR ATTENTION ON HOW YOU FEEL IN YOUR BODY. PARTICULARLY IN THE SPACE BETWEEN THE HANDS. STAY IN THIS POSITION UNTIL YOU FEEL SOME KIND OF SHIFT.

MOVE POSITION AND SHAKE/ DANCE IT OUT

TRY A SOMATIC PRACTICE – VIDEOS ON YOUTUBE!



3 THINGS YOU CAN HEAR AROUND YOU

LISTEN TO YOUR FAVOURITE ARTIST OR PODCAST

SOUNDS OF NATURE: [HTTPS://WWW.CALMSOUND.COM/](https://www.calm-sound.com/)

GET YOUR ASMR ON



2 THINGS YOU CAN SMELL

TAKE A DEEP BREATH OF THE AIR OUTSIDE

CONNECT WITH YOUR FAVOURITE SCENT (FRAGRANCES, FLOWERS, FOOD)



1 THING YOU CAN TASTE

EAT YOUR FAVOURITE FOOD!

OR TRY A QUICK MEAL: [HTTPS://WWW.BUDGETBYTES.COM/CATEGORY/RECIPES/QUICK/](https://www.budgetbytes.com/category/recipes/quick/)

EQUALITY AND HUMAN RIGHTS COMMISSION

www.equalityhumanrights.com

Advice and guidance is offered here on the equality rights you have and what you can do if you experience prejudice or discrimination.

THE BLACK, AFRICAN AND ASIAN THERAPY NETWORK

<https://www.baatn.org.uk/find-a-therapist/>

A directory to find a therapist which may suit you.

THE BLACK AND MINORITY ETHNICS IN PSYCHIATRY & PSYCHOLOGY(BIPP) NETWORK

<https://www.bippnetwork.org.uk/>

A social enterprise which prioritises the representation of global majority individuals within psychiatry and psychology.

THE RADICAL THERAPIST

<https://www.radicaltherapistnetwork.com/>

Members are made of counsellors and psychotherapists. This organisation holds events and has lots of resources available for wellbeing and is "dedicated to intersectional, trauma informed, anti-racist, anti-capitalist and anti-oppressive therapeutic praxis".

HEALING JUSTICE LDN

<https://healingjusticeldn.org/>

Community-led health and healing working on a structural and movement level to repair and build the conditions for health and healing justice that dignify and support all of us to be well.

CO-RESEARCHER'S RESOURCES



STICK SOME DISCO MUSIC ON AND DANCE WHIST NO ONE IS WATCHING!

TAKE TIME TO DECOMPRESS – DON'T USE TECHNOLOGY AND GO FOR A WALK



FIND SOLACE IN READING A BOOK OR LISTENING TO AN AUDIO BOOK

ENGAGE IN MEDIA ART, FILMS, AND DOCUMENTARIES



GETTING OUTSIDE EVEN WHEN IT FEELS LIKE THERE IS NO TIME

COMMUNITY ORGANISING



COOKING A NOURISHING MEAL AND SHARING IT WITH LOVED ONES

CONNECTING WITH OTHERS



08 MRP 2024

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Appendix I: Excerpts of Steps 1-3 of Analysis for All Participants
(NB: to illustrate process rather than content)

Kendi

Experimental statements	Transcript	Exploratory notes	Reflective notes
	<p>Interviewer: OK, so my question to you is how was your experience of brave and compassionate spaces?</p> <p>Kendi: (...) Um so I think for me I think about it in terms of the different form of spaces. So when I'm thinking about brave and compassionate spaces, I feel like they were quite different experiences from all the cohort together, to all the white focus spaces. Um but also to I think the opportunity that was there was like the odd opportunity to actually talk with the facilitator separately on a more individual basis and also to within the er white focus space, we broke down into even further smaller groups of three to think a lot more in depth as um kind of I guess account, I can't remember if they use this term, but accountability er buddies in is a sense. Um so I kind of break it down and I think I have different opinions on each of those factors, in terms of my experience of that, um I think the things that have stuck with me more would be Uh.</p> <p>Or when I was thinking about participating today was more thoughts that were coming up around the white focus spaces and trying to make sense of that. Um (...) and I was trying to reflect on, I think some of those felt different experiences of being in the white spaces and um how it was set up and and then how it's finished. Um (...) I'm really excited that I could go off on tangents so I'm trying to stay focused in in the open roadways, but yeah, so I guess if I go towards the point of focusing on that initial part of the the white focus spaces</p>	<p>Think about experience in terms of format of the spaces. Each sub space separate</p> <p>Experience of spaces different from whole group space, white space, smaller accountability groups of 3, and 1:1 with facilitators. Going from whole cohort together to 1:1/ smaller spaces.</p> <p>More in depth thinking in accountability buddies group</p> <p>Different opinion of each space/ experience</p> <p>Certain things stuck out in memory, more around the white space and trying to make sense of that.</p> <p>Beginning and end important for Kendi, set up and finish, may be most memorable aspect of white space. Hard to focus on open roadways of question. Sense of feeling uncomfortable and not able to concentrate with the unstructured nature of question? Begins with start of</p>	<p>I interview, nervous/fretful about what will come up</p> <p>The work is necessary/important for Kendi, and time has been invested pre training to reflect this</p> <p>Aligns/connects with personal experience that whole group spaces felt different to global majority space.</p> <p>Choice/consent important in this work, preference for fewer people in the space from varied contexts</p> <p>Context of B&G set up felt challenging due to enthusiasm extended to just beginning training and pre-expectation of peer's engagement with the work</p> <p>Discrepancy felt but not easily able to be voiced between</p>
	<p>Interviewer: OK, so my question to you is how was your experience of brave and compassionate spaces?</p> <p>Kendi: (...) Um so I think for me I think about it in terms of the different form of spaces. So when I'm thinking about brave and compassionate spaces, I feel like they were quite different experiences from all the cohort together, to all the white focus spaces. Um but also to I think the opportunity that was there was like the odd opportunity to actually talk with the facilitator separately on a more individual basis and also to within the er white focus space, we broke down into even further smaller groups of three to think a lot more in depth as um kind of I guess account, I can't remember if they use this term, but accountability er buddies in is a sense. Um so I kind of break it down and I think I have different opinions on each of those factors, in terms of my experience of that, um I think the things that have stuck with me more would be Uh.</p> <p>Or when I was thinking about participating today was more thoughts that were coming up around the white focus spaces and trying to make sense of that. Um (...) and I was trying to reflect on, I think some of those felt different experiences of being in the white spaces and um how it was set up and and then how it's finished. Um (...) I'm really excited that I could go off on tangents so I'm trying to stay focused in in the open roadways, but yeah, so I guess if I go towards the point of focusing on that initial part of the the white focus spaces</p>	<p>Think about experience in terms of format of the spaces. Each sub space separate</p> <p>Experience of spaces different from whole group space, white space, smaller accountability groups of 3, and 1:1 with facilitators. Going from whole cohort together to 1:1/ smaller spaces.</p> <p>More in depth thinking in accountability buddies group</p> <p>Different opinion of each space/ experience</p> <p>Certain things stuck out in memory, more around the white space and trying to make sense of that.</p> <p>Beginning and end important for Kendi, set up and finish, may be most memorable aspect of white space. Hard to focus on open roadways of question. Sense of feeling uncomfortable and not able to concentrate with the unstructured nature of question? Begins with start of</p>	<p>I interview, nervous/fretful about what will come up</p> <p>The work is necessary/important for Kendi, and time has been invested pre training to reflect this</p> <p>Aligns/connects with personal experience that whole group spaces felt different to global majority space.</p> <p>Choice/consent important in this work, preference for fewer people in the space from varied contexts</p> <p>Context of B&G set up felt challenging due to enthusiasm extended to just beginning training and pre-expectation of peer's engagement with the work</p> <p>Discrepancy felt but not easily able to be voiced between</p>
	<p>Interviewer: OK, so my question to you is how was your experience of brave and compassionate spaces?</p> <p>Kendi: (...) Um so I think for me I think about it in terms of the different form of spaces. So when I'm thinking about brave and compassionate spaces, I feel like they were quite different experiences from all the cohort together, to all the white focus spaces. Um but also to I think the opportunity that was there was like the odd opportunity to actually talk with the facilitator separately on a more individual basis and also to within the er white focus space, we broke down into even further smaller groups of three to think a lot more in depth as um kind of I guess account, I can't remember if they use this term, but accountability er buddies in is a sense. Um so I kind of break it down and I think I have different opinions on each of those factors, in terms of my experience of that, um I think the things that have stuck with me more would be Uh.</p> <p>Or when I was thinking about participating today was more thoughts that were coming up around the white focus spaces and trying to make sense of that. Um (...) and I was trying to reflect on, I think some of those felt different experiences of being in the white spaces and um how it was set up and and then how it's finished. Um (...) I'm really excited that I could go off on tangents so I'm trying to stay focused in in the open roadways, but yeah, so I guess if I go towards the point of focusing on that initial part of the the white focus spaces</p>	<p>Think about experience in terms of format of the spaces. Each sub space separate</p> <p>Experience of spaces different from whole group space, white space, smaller accountability groups of 3, and 1:1 with facilitators. Going from whole cohort together to 1:1/ smaller spaces.</p> <p>More in depth thinking in accountability buddies group</p> <p>Different opinion of each space/ experience</p> <p>Certain things stuck out in memory, more around the white space and trying to make sense of that.</p> <p>Beginning and end important for Kendi, set up and finish, may be most memorable aspect of white space. Hard to focus on open roadways of question. Sense of feeling uncomfortable and not able to concentrate with the unstructured nature of question? Begins with start of</p>	<p>I interview, nervous/fretful about what will come up</p> <p>The work is necessary/important for Kendi, and time has been invested pre training to reflect this</p> <p>Aligns/connects with personal experience that whole group spaces felt different to global majority space.</p> <p>Choice/consent important in this work, preference for fewer people in the space from varied contexts</p> <p>Context of B&G set up felt challenging due to enthusiasm extended to just beginning training and pre-expectation of peer's engagement with the work</p> <p>Discrepancy felt but not easily able to be voiced between</p>

Karla

[illegible]

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Tristan

Experiential statements	Transcript	Exploratory notes	Reflective notes
	<p>Interviewer: So X, the question I wanted to ask you today was how was your experience of brave and compassionate spaces?</p> <p>Tristan: (...) I'm really happy to go. What I remember, stepping into it because there is nothing to compare it to previously. They'd not been any spaces that I'd had prior to that that were even remotely like this. So I think, I'm trying to recall what my expectations of the space. Because I always think that it's always my way of assessing, you know, how was it for me? And it comes in hindsight stuff. But (...) And wonder if it might be similar for others, just judging by the general mood of it. (...) I think there was a sense of like defeatism, where's this going? This isn't where I figured we'd end with it. Um I think the news that it was only open for this year felt really problematic and transient. So that was disappointing to me. Um I think about, quite concerning about the inequalities, both in terms of spaces, in terms of pay for individuals. So again, that felt problematic and in turn, the relationship to the idea of doing it was, I want this, I want this to go well. I'm invested in doing this. But I'm really questioning how this is being done. Um and then sort of thinking back to it more in hindsight now, I mean, I think it aspects of it have started to come back to me. They were really, but there weren't conversations that are part of the space. They were an exposure to maybe some of those ways of approaching it. Maybe, but then has promoted that. Um I think that the idea of it was attributed to the space or it came after that gets a bit muddy. Um in there anything else that feels poignant to was my experience of brave and compassionate spaces? (...) Disappointment of facilitation, certainly in the sense of space. Um that that felt like the mind is anxious. Um and chaotic partially on a practical level due to other commitments of the facilitator. Which are perfectly human and appropriate and understandable, but at the same time weren't the containment and structure that space. I think maybe worked and equally just this real transiency which is recurring, but then equally when we've got a space of twenty thirty whatever it would be people, everyone's at different progression levels with it. I think like we've just said by lowest common denominator, I feel lower than that. And it felt really, but then it also</p>	<p>No comparison of B&Cs to previous experiences.</p> <p>Experience very different to anything that Tristan had engaged with. In order to consider how experiences was usually consider what experience were coming into something. Reflecting retrospectively so have the lens of hindsight, sense that there is a general feel about the spaces that is present in cohort. Sense of defeatism/disappointment and uneasiness about purpose of spaces, mention of ending and sense of anti-climax. Only being one year felt tokenistic, sense of being not committed to work and disappointment. Inquiries in pay – under what this is in reference to, facilitator's sense of exposure from Tristan to engage with work and concern around how it happened. Some aspects of spaces have invited other conversations but this felt more a happenstance than intention of space. Spaces may have exposed people to some ideas but the work effort more from individuals than space itself. Difficult to disentangle of the facilitator. Which are perfectly human and appropriate and understandable, but at the same time weren't the containment and structure that space. I think maybe worked and equally just this real transiency which is recurring, but then equally when we've got a space of twenty thirty whatever it would be people, everyone's at different progression levels with it. I think like we've just said by lowest common denominator, I feel lower than that. And it felt really, but then it also</p>	<p>3rd interview</p>
No previous experience comparable to B&Cs. p. 1			
Assess experience by considering pre-expectations. p. 1			
Disappointment and questioning purpose of space. p. 1			
Having spaces for 1yr perceived as tokenistic. p. 1			
Eagerness to engage with work however how work was done and how much learning took place uncertain. p. 1			
Disappointment with white facilitator – sense of chaos and gooooo . p. 1			
Differences in where people are at in their journey with whiteness, limiting collective			

progressive that can be made. p. 1/2	can kind of full circle that again and go what is the expectation of what could be achieved in that space. It's an academic context which is fundamentally problematic when it comes towards this. So lots of different thoughts but summarised like hopes, hopes not being met, then equally thinking about how realistic were those hopes and I suppose think to find some positives from it. In hindsight, that I can take forward.	was an important part of how the spaces needed to be structured. Being termed in space also important, offering a sense of reassurance, under summerised like hopes, hopes not being met, then equally thinking about how realistic were those hopes and I suppose think to find some positives from it. In hindsight, that I can take forward.	Can work not be fruitful in an academic context? Where has this idea come from for Tristan.
Academic context fundamentally restricting. p. 2	Tristan: Sure. So that was arguably 2 questions there to some extent, first I've heard the easier, more contained one is um no space that I had experienced before. Um in terms of my relationship to whiteness, it's an ongoing relationship, isn't it? Um so I'm dredging my mind back at different points, I think due to this or at least what I attribute to the idea. I feel like, there wasn't much. The biggest distinction was in ethnicity and gender more so than race. Um whether you were from there or not and it's quite ambivalent relationship with that and a such (under) with things. And I also think that having a family background in massive institutions built fundamentally off whiteness and it really reinforces. I think that was presented to me as a very young age. I remember it being quite jarring and my parent being like telling me other family members for things they might see. Wasn't problem with very explicitly racist commentary. Um so that was the last larger up. Um, as university just slightly more exposed to the idea of race, by extension, whiteness um, very limited, again, access to an area not really known its diversity. So I don't think there was the exposure or at least not me seeking out exposure to other ways of thinking. So again, I think I was really unaware of the concept of whiteness at that time. And was mostly as such as a very I'm trying to find the right language, but induced by the idea that what I'm going to be, it's not the right word but I can find it. I felt like, Um I think it's what I started working in that things started to like this didn't quite add up. Um again, they're a	was an important part of how the spaces needed to be structured. Being termed in space also important, offering a sense of reassurance, under summerised like hopes, hopes not being met, then equally thinking about how realistic were those hopes and I suppose think to find some positives from it. In hindsight, that I can take forward.	Can work not be fruitful in an academic context? Where has this idea come from for Tristan.
Critical retrospective reflection on hope for spaces possibly being unrealistic to begin with. p. 2			
Ongoing relationship with whiteness. p. 2			
Early experiences and family background influencing relationship to whiteness. p. 2			
Minimal exposure to diversity, maintaining Tristan in privilege. p. 2			
Complete unawareness of concept and own place in knowledge. p. 2			
Work context and exposure to injustice triggered consciousness. p. 2			

Noticing white privilege and trying to make sense. p. 3			
Sense of world view being shaken. p. 3			
Through conversation and exposure to diversity awareness of whiteness developing. p. 3			
Energy directed towards learning, sense of readiness to engage and ongoing commitment. p. 3			
Very little comfort experienced, understood to be fundamental to growth/learning in work. p. 3			
Discomfort was not generative in this instance. p. 3			

Sheehi

Experiential statements	Transcript	Exploratory notes	Reflective notes
	<p>Interviewer: So the question that I want to ask you is how was your experience of brave and compassionate spaces?</p> <p>Sheehi: Ok um, how is my experience of it, OK, I'll start with like a my the journey of my relationship with it and the realisation like my work. The different um experiences and and context during different parts of the process, so coming into it the beginning before when it was placed to do it and I think the first lecture that did the grounding work around what the brave and compassionate spaces would be. I think it approached it with a high degree of optimism and a high degree of an anticipation of what it might be and what we could co create and what our cohort and individual trainees could experience within that space in relationship to understanding um race and it's operation. So a lot of anticipation, a lot of excitement, a lot of willingness to engage in conversations that are outside of prior to training conversations about race felt very limited to 1 to 3 interactions with other members of staff here and there during how the trajectory of my pre training experiences. Um so to that's what I set into it with and I think I did talk about how I sustain that anticipation throughout. But what, what shaped it. I think once the brave and compassionate spaces started, and particularly around the way in which they framed conversations of whiteness and seen whiteness and displaying of the groups between the White Group and the non white groups, or the persons of global majority group or POC or whatever label was given to it. I think immediately felt some tension in the way that the way race was contextualised and spoken to in an initial framing. Er I remember when we had a lecture. I remember the facilitator meeting with one of our lecturers and then having a conversation in front of us about race and its operation, and then we went into our brave and compassionate spaces. Um which, if I recall correctly, were frequent but not frequent enough that I felt like it's a sustained conversation between the different spaces um especially when the the different spaces um meeting around were trying to aim at different topics and think about how they related to our training um my experience of the first few sessions um were one of particular interest around time and the our ability to really to the city entry of race, race, its formation um the ideological underpinnings of how race came to race, racism and racialization came to be a</p>	<p>Beginning with a chronological narrative.</p> <p>Pre space grounding work felt positive, sense of eagerness to engage and get stuck in to work</p> <p>High sense of enthusiasm—perhaps very high expectations</p> <p>Most conversations around the topics were individual, sense of wanting to do the work as a group and feeling that this was the best way to do it</p> <p>How much did Sheehi think about sharing pre interview—sense of having lots to say and experiences being a significant event.</p> <p>Uneasiness with the way spaces were framed and splitting of group.</p> <p>Memory of this particular interaction, sense of a clear recollection of how spaces began.</p> <p>Spaces did not happen enough for conversations to feel sustained: sense of lack of continuity and cohesion as split spaces have different aims.</p> <p>Not having enough time to really delve deep into race and speak to all nuances and history and how this links to training in this setting.</p>	<p>4th interview</p> <p>Where does this eagerness come from? Is this about skin in particular or broader?</p> <p>Sheehi retrospectively reflecting on earlier sessions, vivid in mind, were they as noticed at the time of the city entry?</p>
Pre-BAE very eager to engage with work. p. 1			
Keen to do work in a group. p. 1			
Uneasiness about how whiteness was framed and splitting the cohort. p. 1			
Scheduling and set up of spaces impacted sense of continuity and cohesion. p. 1			
Restriction of time meant not as Sheehi wanted. p. 1			

Conversations felt partial, missing depth in the context of rest of training disrupting. p. 2	part of society, and really the legacies of how they impact and frame our understandings of each other. What it means to be human, but also directly related to our work. I always felt like we started conversations and I felt like we were just about to get into something really, just and something really forming , but then the nature of our course and the nature of the sessions themselves didn't allow the depth that I wanted to engage in within conversation. So most of the time I felt sessions feeling like and I'm someone that speaks a lot within those spaces and with training, generally those spaces felt like I was always craving for more. Um but initially the first few ones, I enjoyed them. I enjoyed seeing the diverse cohort within the non white group and really was thinking in the context of work training post 2020 and post George Floyd's murder. I was really hoping we'd start to engage in a history race and racism. A history of how white and blackness originated and operates. A history of um why it entered and how it exists in relationships to things like white supremacy and other racism, and just how they play a part in our individual lives in clinical lives. And I think that project was an ambitious one and I think the way in which it was delivered was ambitious, but there were many shortcomings structurally. Most of all structuring and sometimes just at the ideological level how it was pitched. Um I think initially there wasn't enough racial literacy given to trainees in terms of understanding um when we talk about race and racialization, it's emergence in terms of a historical process. And what the economic, political, cultural reasons were for it. And I think we fitted with the idea of having those conversations in the beginning, but never to the depth I think especially for trainees that aren't that aren't attuned to racialization and how it plays out, I think that foundation was lacking. Er so white trainees were coming in with anticipate a degree of history or a um apprehension about the conversations and neither trainees in the non white space and we were all arriving at different junctures. And the work I don't think was done to put us on a level playing field, um not just because people who would have experienced racism but also within ourselves thinking about our own individual roles and how we too perpetuate racism, all of us. Um and I think that framing was around more than interpersonal dynamics, this is again a bit of a difficult conversation. This will be uncomfortable at times, a lot of framing was given to and thought given to the interpersonal.	Sense of incompleteness, just on the edge of getting into the depth that Sheehi wanted and then time and training constraints came in and disrupting flow. Only partial conversation, still feeling like they have more to say but not having the opportunity, sense of disappointment. Enjoyed 1 st few sessions being around old trainees – sense of novelty. Hoping/expecting conversations to talk about origins and history of race, sense that post BLM movement this felt necessary and obvious to focus on. It seems logical to Sheehi that these topics will be covered in order to meaningfully engage. Sense of respect for the spaces attempting something different but feeling that perhaps were a bit too ambitious and so ended up lacking in how it was structured and how whiteness was framed. Not enough foundation/ baseline work done before spaces meaning that everyone is coming in with their own understanding and different stages in their journey. Sense that an attempt was made but again not sufficient. When everyone is not on the same page it is difficult to do the work well together. Particularly when for some trainees this may be the 1 st intro into the topic. This disparity in experience of trainees up to full? Did not invite deeper reflection of individual relationships to whiteness? Sense that Sheehi is retrospectively recounting these elements as they have made sense of the spaces being deficient because of these reasons?	Enjoyed first few sessions and being part of a diverse cohort. p. 2
Sheehi had expectations that certain topics would be covered post BLM. p. 2			
B&Cs may have been too ambitious. p. 2			
Foundation of learning not achieved and feels essential before engaging with the work. p. 2			
Not having trainees on the same page as each other made the work difficult. p. 2			
Deeper self-reflection on individual relationship to whiteness felt absent. p. 2			

Focus more on interpersonal rather than structural did not feel meaningful. p. 3	but I think as a result we lost sight of how structurally race and racism operates um in the here and now between us as a cohort between us as a staff room between us as a course, as a discipline, because of the focus on interpersonal dynamics and interpersonal experiences. Um, so yeah, I through that experience and through hearing of narratives from our white peers that their experience that they were hearing within their white group and this idea that a lot of it was positioned around white guilt and what to do with white guilt and how to manage that. And add the centralisation of race, so what I mean by that is really just seeing race as an externalization to our skin tone and thinking that's the only way in which race operates um but not really interrogating the ideologies behind it. I began to see that was lacking a bit. Um and then fast forward to the conclusion where we met up as both the non white space and the white space is altogether all trainees together um now conversations around conflict management, how conversations around how we navigate race as a cohort was again shifted to the individual level around online and in and apologising and accountability and stuff like that. Everything was situated within the room and between us, as opposed to the basics of race and racism which flow all around us and we're all embedded in and operating in every single day as the daily operations of race and racism. Um I felt that was completely absent from a just from a point of intellectual rigor and in terms of the people, the theorists, the psychologists, the history of race within clinical psychology, clinical developments and complexity in the formation of our understanding of race all those things were again fitted with I would describe the whole thing is like fitting with a beautiful possibility of what things could be but just missing the mark at the end of it. It is like when you go to eat at a restaurant and you really appreciate the meal you are served and what, but something is missing when you order it and it doesn't hit the spot that that's what I feel um I feel um the brave and compassionate spaces. Um and I guess for me, thinking back on it, I don't think as a a collective or as individual trainees, I can see how people's racial literacy and understanding of how race operates has moved, has progressed since year one. Um in terms of what's been structurally offered from the course, not just through the brave and compassionate spaces or through teaching.	Framing very interpersonal – individual without enough focus on the structural and wider elements that are much more important. Perhaps an encoachment of whiteness in some ways? Hearing from peers what was being focused on in W5 sense that Sheehi does not feel in an injustice or misinformation. Again narrow focus not really engaging full extent. This approach felt like a disservice to the work as it does not draw on the research and thinking that is readily available. Whole experience felt like it was close to doing something but didn't quite do it. Fell short of intentions, not sufficient. Sheehi really looking forward to the work but did not feel satisfied by what was done and feels like key ingredients were missing. Learning has not progressed since B&Cs, nothing further has been offered. p. 3	Hearing second hand, how much of experience could other white peers have a different view?	Sense that Sheehi saw a lot of potential to learn together and feels disappointed that they were missing. How much of this is related to their motivation to participate and share ideas as they have a clear sense of what could/should have happened.
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Maya

[illegible][illegible]

TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Fanon

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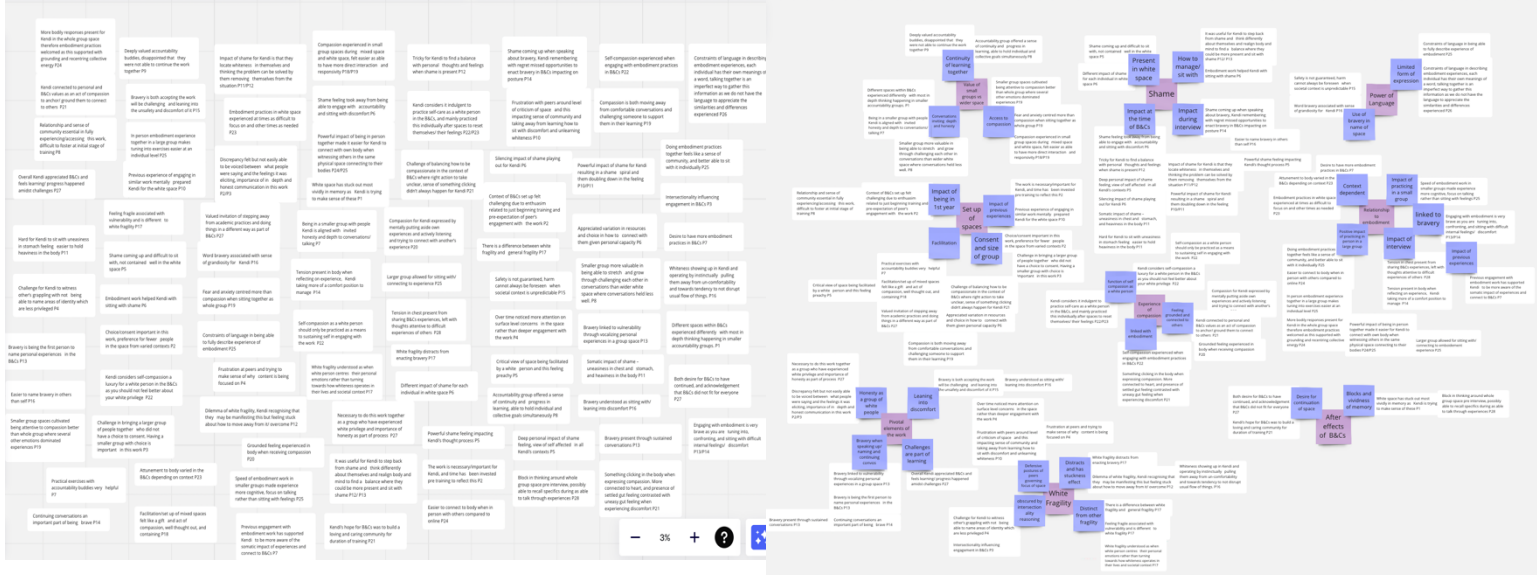
Heba

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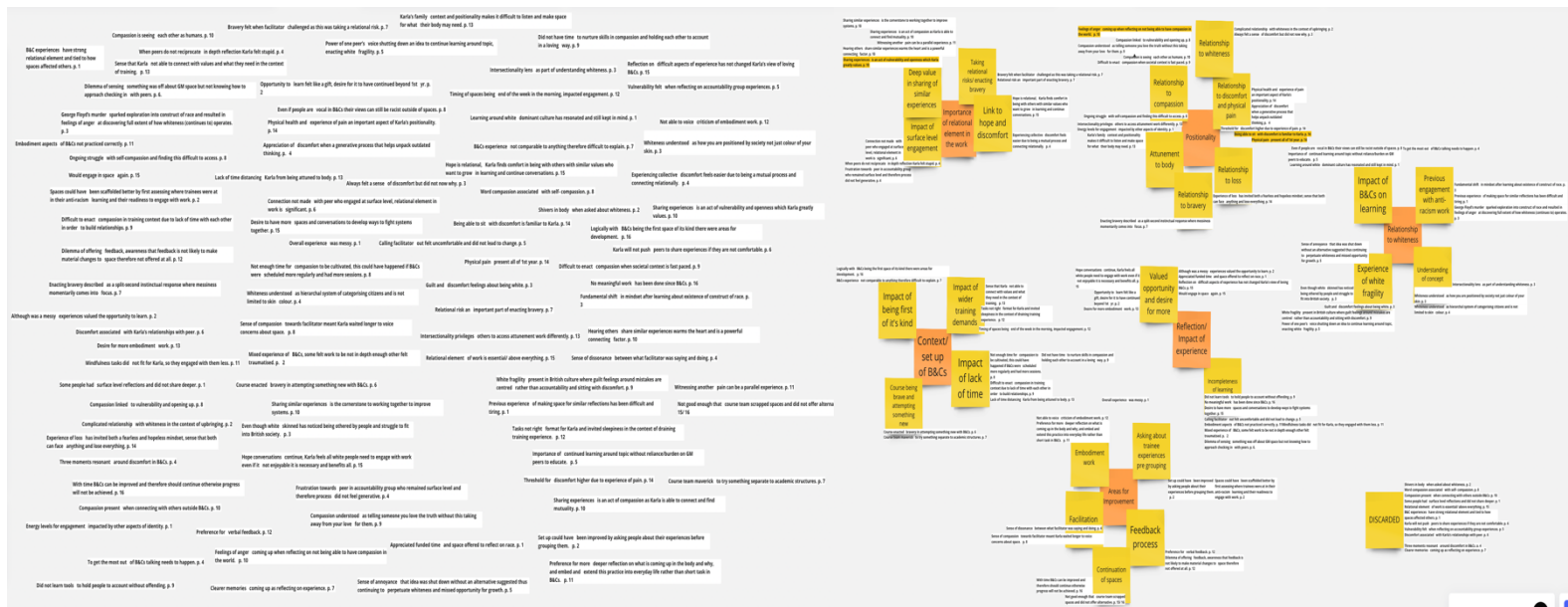
TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Appendix J: Step 4 of Analysis (NB: to demonstrate process)

Kendi

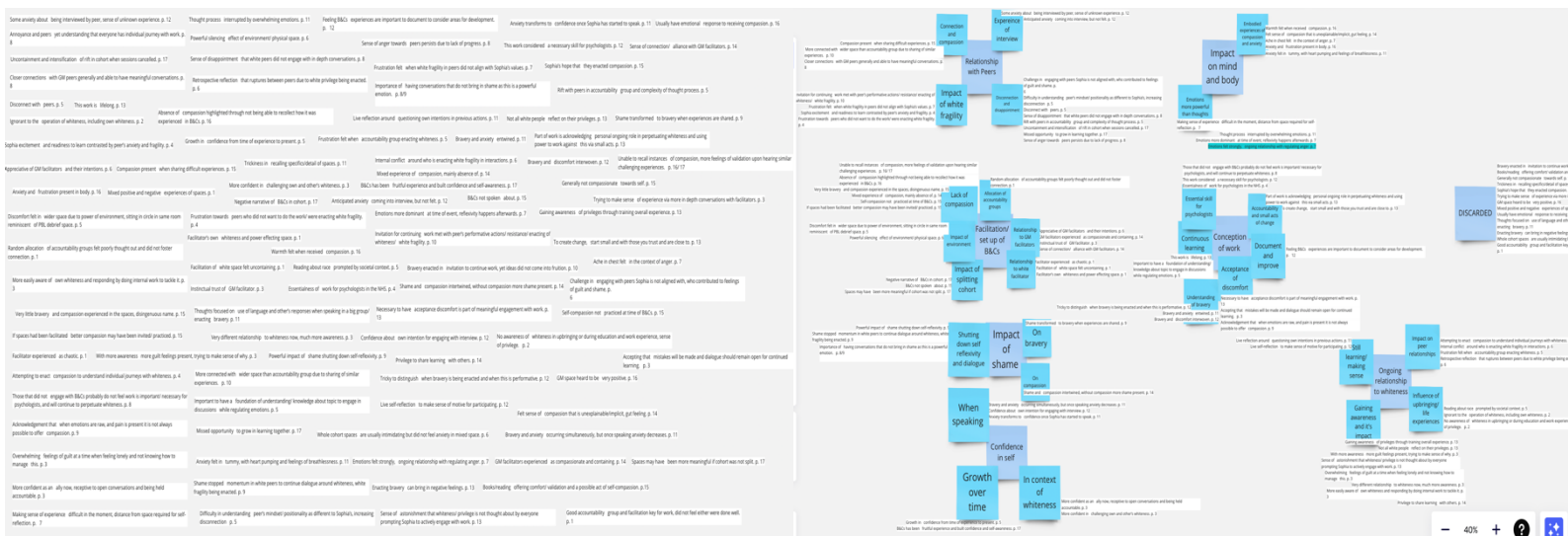


Karla

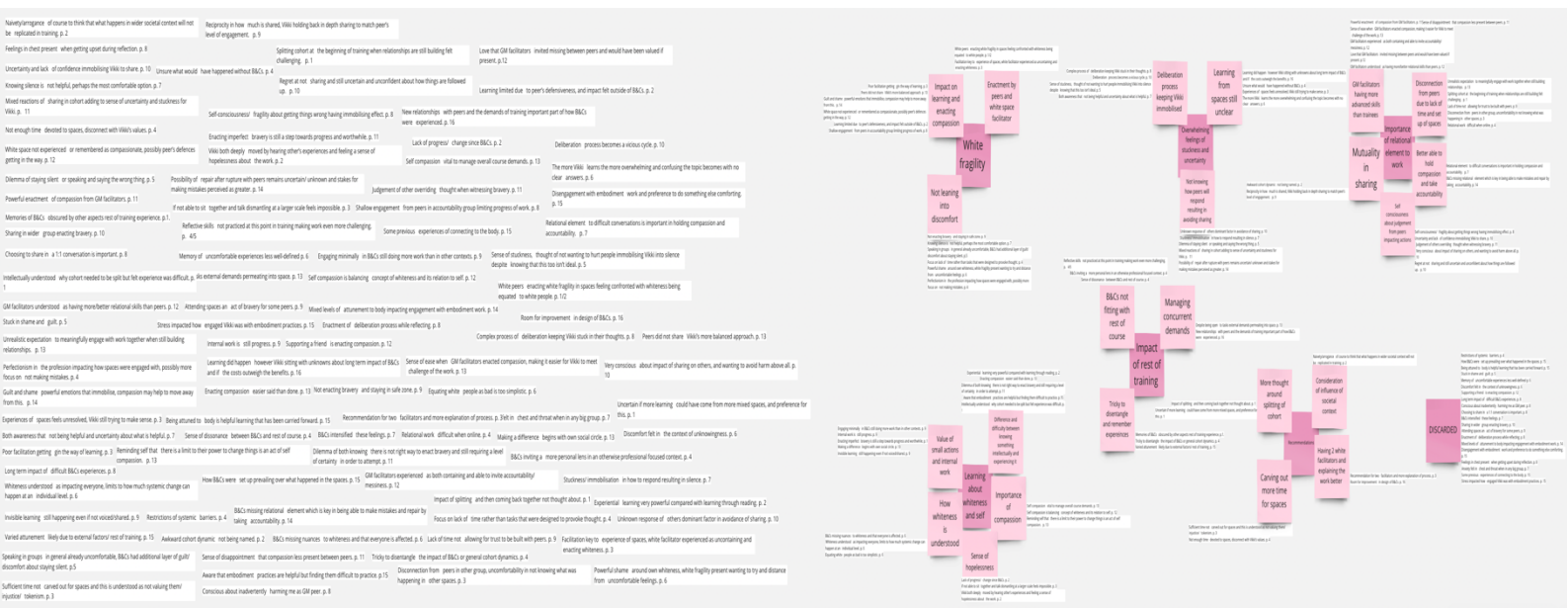


TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Sophia



Vikki



TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Tristan

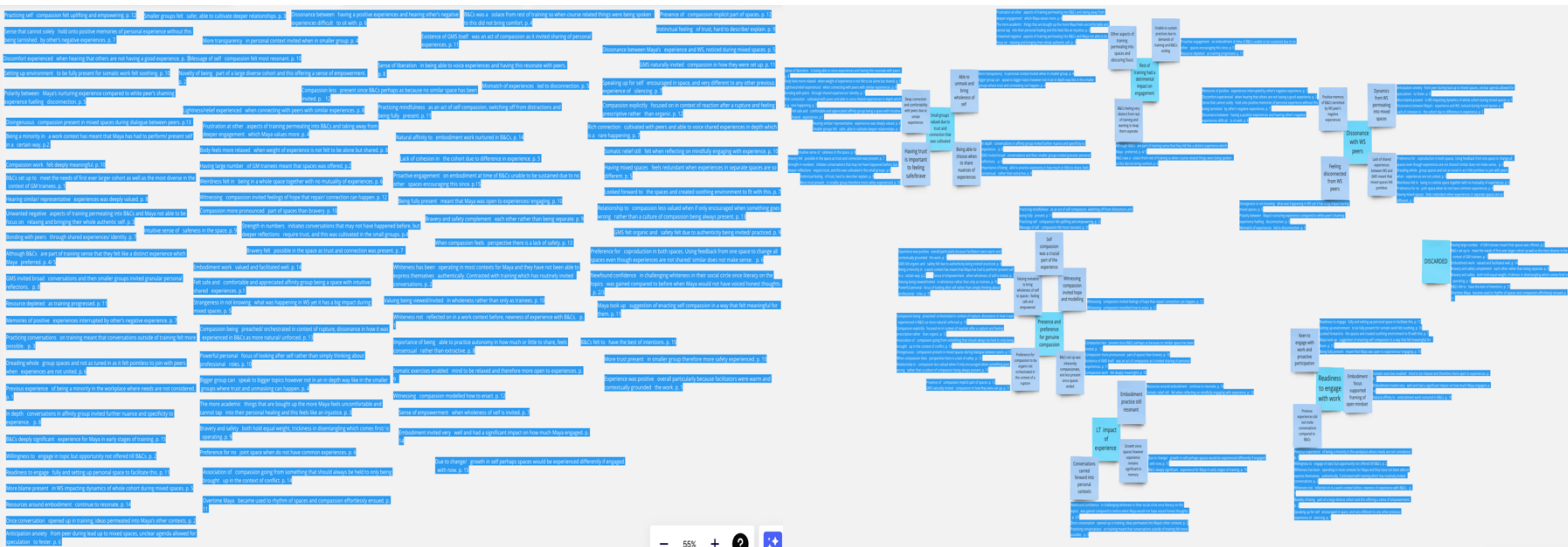


Sheehi

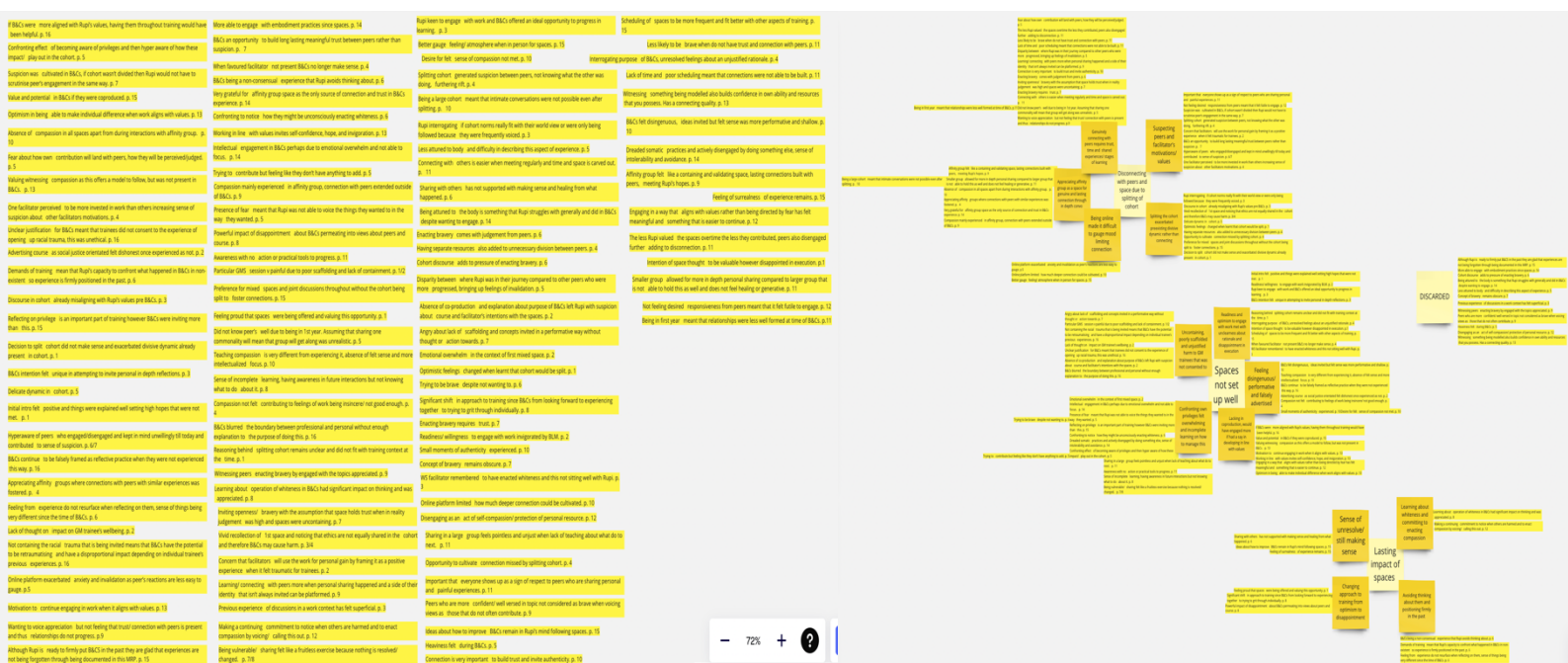


TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Maya



Rupi

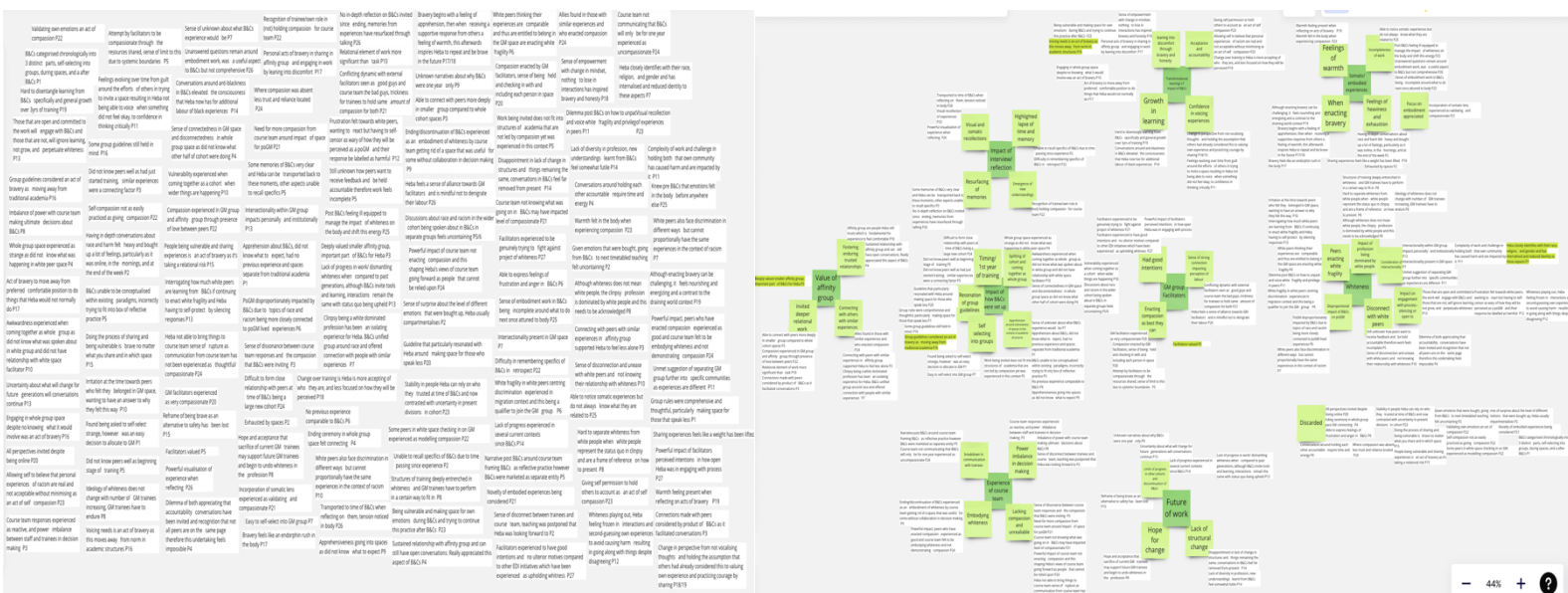


TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Fanon



Heba



Appendix K: Example of PETs table (Step 5)

Table of Personal Experiential Themes (PETs) for Heba

A. IMPACT OF INTERVIEW/ REFLECTION

Visual and somatic recollections

Transported to time of B&Cs when reflecting on them, tension noticed in body. p. 26

'Can feel something here in my, in my shoulders um and yeah, I mean it's strange because I almost feel like I'm transported back to first year, you know. And that's more in my mind than my body. But I can almost feel like, you know, the kind of that those the slight tension.'

Visual recollection of experiences. p. 23

'I'm quite a visual person, so I can kind of see the people, you know, I sort of see.'

Powerful visualisation of experience when reflecting. p. 26

'I can kind of see the images of the zoom screen and like you know, as we mentioned names that X like their face is coming to my mind and um you know those kinds of things. And sometimes like you know I can kind of hear them in in my mind I suppose. And so that's kind of where I'm at right now.'

Highlighted lapse of time and memory

Unable to recall specifics of B&Cs due to time passing since experience. p. 2

'Those groups were kind of all online, if I remember correctly, I don't remember kind of meeting in two separate groups face to face. Um and I think they were tended to be on a particular day of the week either of, I think if I remember again.'

Difficulty in remembering specifics of B&Cs in retrospect. p. 22

'And I think if I again this is retrospective... Uh, I think after a particularly difficult morning, I don't know if somebody put something in our kind of cohort what's app group chat of like hope everyone's OK. I don't know. I think I feel like there was something, but I don't know if I'm just making stuff up.'

Emergence of new understandings

Recognition of trainee/own role in (not) holding compassion for course team. p. 22

'You're in a weird position where you know, I suppose there is that question of whether we could have compassion or did as well, even though, yeah, we were kind of being encouraged to um yeah. I guess that's the first time I thought about our own role in that or our own kind of, um yeah.'

Resurfacing of memories

Some memories of B&Cs very clear and Heba can be transported back to these moments, other aspects unable to recall specifics. p. 5

'Although it's really hard to remember specifics. There are some really specific like specific tasks that we did. I feel like there are some emotions or memories that are just so clear, and if I think about it, it's always because I used to sit in the study and in my house and sit downstairs and I can, if I think about it, I can take myself back there like it's so clear in my mind.'

No in-depth reflection on B&Cs invited since ending, memories from experiences have resurfaced through talking. p. 26

'It's something that to be honest with you before this interview, I thought a little bit about kind of coming in to sort of refresh my memory, but I hadn't really sat and reflected on the brave

and compassionate spaces, like in-depth or really thought about many of these things. So I suppose there's those old feelings are kind of sort of resurfacing now.'

B. VALUE OF AFFINITY GROUP

Fostering enduring trusted relationships

Affinity group are people Heba still trusts which is fundamental for experience to feel comfortable. p. 10

'I think had I chosen a different group I may have been with people that I really don't trust, don't trust currently, wouldn't have trusted then, and that would have been very uncomfortable. I think I was just lucky that I've got into a group with people that I happen to be OK with.'

Sustained relationship with affinity group and can still have open conversations. Really appreciated this aspect of B&Cs. p. 4

'I feel like those smaller affinity groups were quite valuable to me. Um I think those are people that I speak to now. I would quite happily have an open conversation with them as well.'

Connecting with others with similar experiences

Allies found in those with similar experiences and who enacted compassion. p. 24

'So I guess in many ways it influenced my thought process of who I knew I could go to or rely on or, you know, sort of trust in a way or who has kind of similar values. Um and I suppose that is through their acts of compassion.'

Connecting with peers with similar experiences in affinity group supported Heba to feel less alone. p. 3

'I think actually connecting with people who are having very similar experiences in a time where I just felt really alone.'

Clipsy, being a white dominated profession has been an isolating experience for Heba. B&Cs unified group around race and offered connection with people with similar experiences. p. 7

'It's been quite isolating within kind of clinical psychology not being with other people who have had similar experiences. That this felt like an opportunity to maybe be with people who are at least even if we were a lot different in so many other ways, had at least one thing that kind of, I suppose, unified us.'

Invited deeper relational work

Able to connect with peers more deeply in smaller group compared to whole cohort spaces. p. 3

'Going into those affinity spaces with a smaller group of people especially being in such a big cohort felt like you could connect with people umm on a on an another level.'

Compassion experienced in GM group and affinity group through presence of love between peers. p. 22

'I don't know, that necessarily comes under compassion, but I suppose care for each other. Kind of like a message here or there saying like oh you know you shared a lot in that space, I hope you're doing OK or you know there was a lot of like, I think love is probably the word I would use between um like affinity group members as well.'

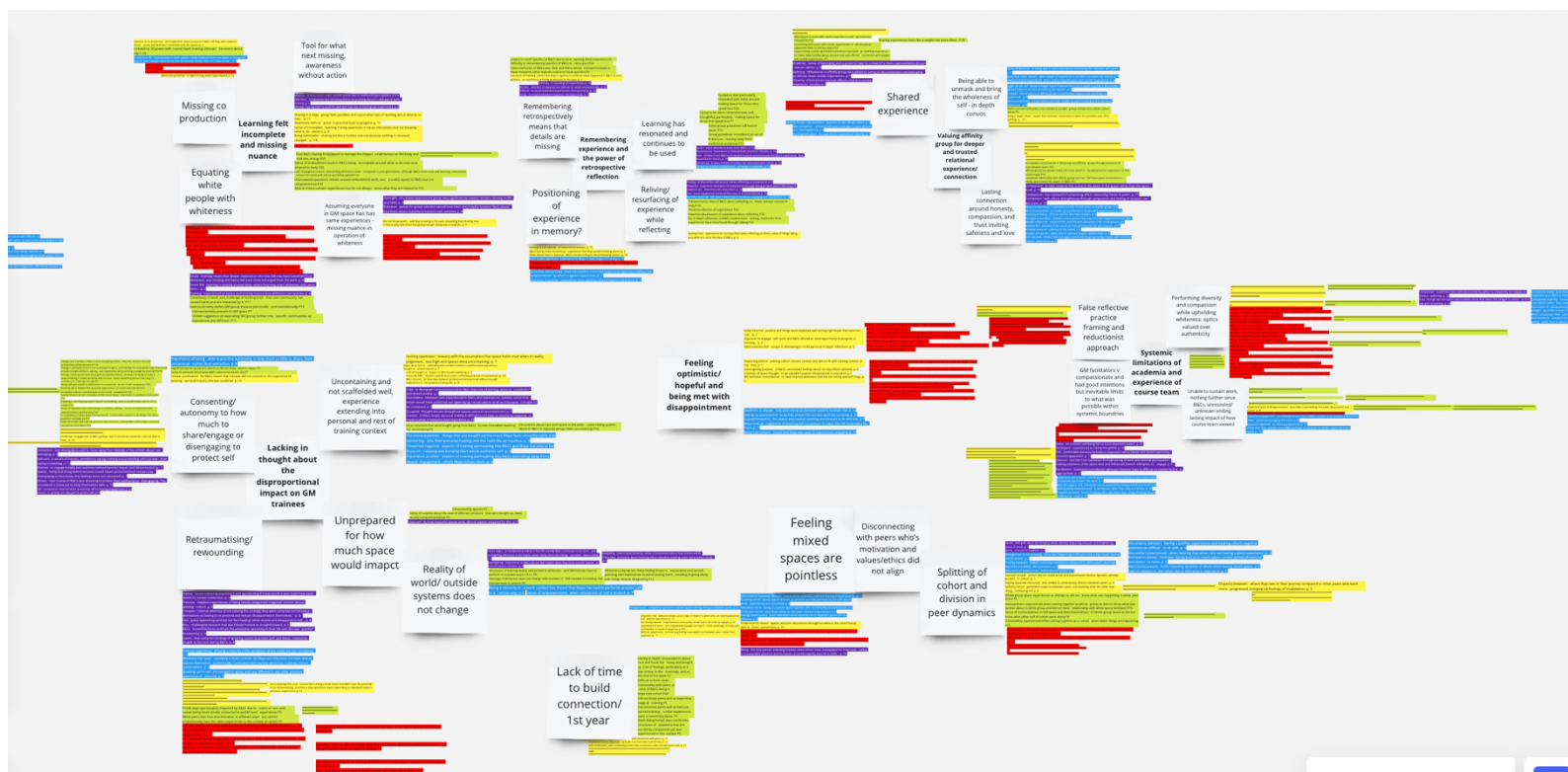
TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

Appendix L: Process of drafting GETs (WS, GMS, WGS)

WS Sub-sample



GMS Sub-sample



TRAINEE CLINICAL PSYCHOLOGIST EXPERIENCES OF BRAVE AND COMPASSIONATE SPACES

WGS



Appendix M: Excerpts of Reflective Journal Throughout Research Process

a. At the beginning of research before bracketing interview to consider personal relationship to B&CS/ motivation for MRP:

I was instantly really really drawn in and interested in these spaces I remember asking my course tutor about them and already feeling like they're really important before they've even begun before I knew anything about them, I felt really excited. I felt like these were significant. I always battled with my relationship to whiteness that I didn't realise that's what had been happening in my life until probably the black lives matter movement where everything shifted for me, everything came into clarity, everything that I'd experienced up until that point just made so much more sense when I understood it as what I was doing. I was white passing. Why was I doing that... because of surviving in a majority white town, trying to fit in with friends, not being from this country, there was so many elements that just connected together for me, so the space to explore whiteness and think about our relationship to whiteness was something that was incredibly welcoming to me it sort of came at a time where it was exactly what I wanted. I got onto training with the hope that I'd think about different thinking, about decolonization think about whiteness that's what was going to happen, and that was now what was happening. So, what I remember at the beginning was just excitement just feeling excited to get going and I think probably I already had in mind that I would want to research these spaces I think not before they began, I think quite soon into when they had started. I had a conversation with my course tutor about - is this being recorded, are they being documented, because as I say something about it felt significant something about it felt ground-breaking felt important to document and I was very early on wanting to do that, I think. I'm going to try and remember things that went on but for a while those have felt very fuzzy in my brain. Not sure if it's because lots of things have happened afterwards or because I haven't allowed myself to go back into the experience, or that I knew early on I wanted to research it, so I started connecting with it with the researcher's hat on. Not all the time, but I think sometimes that's what was happening which probably took me out of the actual experience of it...as everyone else is just a participant engaging. So we were split into different groups and within those groups we also had our smaller groups which again felt perfect alignment for me in where I was in my life, this is exactly what I was looking for - connecting with people with similar experiences, being able to talk about whiteness being able to talk about this thing which impacts my life hugely but I'd never even known. So, I was really ready to begin and interrogate. I think looking back now I don't think everyone was in that position at all, I think many people might have been unsure, and so may have not engaged in the same way. It makes sense, I can understand that. If I was in a different place at that time, I might have had similar feelings too. In these spaces I guess this is when the discovery of all skin folk are not kinfolk came in, which I think was a really important piece for me. My misunderstanding probably of well let's say we're all from the same community we will all understand this but actually there are more nuances, some people were enacting whiteness in those spaces, that's what was happening. So, when my awareness starting coming in, I began to notice actually this isn't meeting the expectations I had, the expectations that everyone's here, and ready for these conversations and ready to, you know, drastically change their whole perspectives. That went away relatively fast I'd say, I came to the reality of actually you know everyone's coming from this from many different experiences, some people have experienced explicit racism, physical attacks to them so of course their engagement would be entirely different. Again, looking back now that makes complete sense to me that actually that would have been useful for some people to have another space with just their own community folks who understand more deeply, and where there were certain things that they couldn't say with everyone else could be talked about.

b. Before first participant:

I'm feeling excited to begin but also nervous because there is mistrust in the cohort following X's e-mail, I don't know who to trust. I do trust the participant a lot, I'm not worried about them at all I'm just finding it difficult to talk about my research topic at a time like this. Luckily I'll be doing most of the listening rather than the talking but I have to acknowledge that it's going to impact the process, I don't know if I'm really ready to hear what went on in the white spaces today because I'm already feeling pretty fed up of the uni, and what they've offered and what they haven't offered, and so I need to put that aside today and really focus on bringing humanity and an open my heart to the learning. That there will be something in there that will help to think about making this better for others, which is what this is all about - documenting what happened no matter what comes up. We need to document it as a truth, as a person's truth. I'm not really worried about much else I'm hoping the participant speaks a lot, I think they will they're quite a talkative person so I'm looking forward to hearing their experiences. What else...there's not much else about the interview I'm feeling relatively confident. I've been thinking a lot about silencing and being silenced, and I will be holding in mind not silencing anything in this space I will try to open the space as much as I can, I will try and keep quiet, I think that's going to be easy, but I need to be mindful of the impact it will have to self-silence. And I think that's what I've been doing for weeks now with Palestine in lots of spaces, having to remain silent not talking so it will bring that up, I will have to carry that again. But this is a different context. This is more an intentional context no one is doing this to me, I'm choosing to do this. And the word choice is a whole different feeling, it's a liberation. So, I will frame it as a liberatory choice. I am a little tired, but I know myself and I know that I can focus when I need to and my energy is being conserved for that focus for that hour to two hours it's something I've done for a long time and it's something I can do again for today I'm looking forward to it in general I'll leave it there.

c. After participant 5/mid-way:

Interview went well no concerns, again really really appreciate of the time afterwards just to connect together again, it feels more and more vital each time. Maybe there's something about me trying to pull away from this research in a way. I'm not sure what that's about, I think it's particularly hearing when someone hasn't had a good experience with this space and feeling some sort of responsibility to not keep them in that mindset and move them away from it, which is why I'm so keen on this like conversation afterwards, it's not my responsibility but I am feeling the pressure of it. I felt the participant was themselves, I felt at times they weren't completely open, they weren't completely sharing. They weren't giving many examples; they did say that they had some things going on and you know it's quite hard for them to remember back to it. I do appreciate that because I was the same, but I did just really feel like there was something there that was uncomfortable. They did voice that too, how incredibly uncomfortable shame can be, so I tried to tease is shame coming up now, is shame getting in the way but they were sort of saying no, and so I have to take that at face value. But I'm not sure, because they didn't speak in the depth that I was maybe anticipating, it wasn't quite there, it still felt surface, still felt intellectual. So, a little bit disappointed. But the gifts that I was offered from this interview was their ideas about compassion and understanding it in new ways and considering that it may have been experienced by others in the same way. That's something that I'm going to make room for in the next interview and hold lightly. It was a surprise, and it was beautiful! And I'm trying really hard not to know what someone's about to say and to be honest I didn't know what the participant was going to say and that's why maybe I was hesitant and feeling a little bit anxious about it myself. I need to keep reminding myself to meet each person where they are with no expectations and not to compare with other participants and let the surprises happen a bit more. I learnt from today not to put pressure on myself or on my peer, remind myself to be open to

possibilities and remember that I will still be immersing myself in this data and there's still things I don't know and I'm not hearing even as I'm listening.

d. During analysis:

I'm at point where I need to make some transcripts non-identifiable, so some people have said things about their identity which it helps with positionality but doesn't help with making them non identifiable so having to go through the transcripts and sort of change things in a more like generalised way. But I found it to be a bit tricky because again the reason why people have bought that in, the reason why they've said that or mentioned it in the language that they have used is obviously all important information. But given the nature of my research it's hard in a sort of 'golden standard IPA' you wouldn't be doing that, you would take what the person has said and really interpret why they've used those words, why have they said it that way, in that moment from that question. But I guess this is going to be helpful in the write up to say what got in the way of being able to do that because this is again insider research - the impact of that...I'm really noticing the difference between anonymity and being non identifiable they're like two different things, like confidentiality even there's a whole kind of nuance to all three of those things in an insider research position, and that I am navigating. I'm hoping to set up a meeting with X as maybe an outsider to this research to support with interpretations, we'll see.

So, one thing that is important to reflect on is the disclosures, I'm calling it that but it's probably not really that, I'm talking about when a participant in a social space mentions the research with another participant. So, during interviews I was really mindful of you know, interactions, what I'm saying, how I may be influencing people in a way who may be my participant. So, now that all that is done it has felt like a relief to not have to hold myself in a certain way. But now the biggest pressure or burden is to keep everyone who has taken part in my study a secret or confidential from each other. Even though of course they can speak to each other at any time and say that they've both done the research, that wouldn't be breaking confidentiality. But this is really hard, I still have some contact with my peers so it's a fine line to try and balance, and most of the time it's not something thought about or talked about in literature, but it does come up – it has come up for me twice! It was part of that very strange HR session they mentioned the brave and compassionate spaces in that session which felt really exposing. I felt suddenly like they're talking about me, even though they're not talking about me, they're talking about the spaces. But I just feel so intrinsically tied to it, and I guess this is something I've reflected on before, it's not a position I want to be in. I'm not the face of these spaces, but I feel like I am because I am the one doing my research on this. And of course, the people that have participated who were also in the room will also then remember their participation when this space is brought into the conversation. I have to bracket myself till the end of the research, but it feels so messy, and not straightforward at all. In social situations with participants, it's so complicated, when people share additional information to the interview. And as I've been transcribing there have definitely been times where I've been curious about who people are referring to, I've got my own ideas, but of course people are not naming names, so there is no way for me to ever actually know. But in one instance X did name their smaller group peers. And although that was in a social space it wasn't in a private conversation, but it risked confidentiality in a way, of the conversation we'd had previously. So, this is just I suppose a reflection on how incredibly nuanced and complicated doing insider research is. It's a very very fine line there is no real like blueprint in a way because every insider will be an insider in a different way and it's really hard to figure out, and most of the time I don't have the brain capacity in the moment to respond or navigate that in a non-clumsy way. That could very well happen again, so I'm going to do some more reading around this.

e. During MRP write up/now:

Theirs is a dilemma about naming the uni and sharing results. I've always thought that the uni will remain unnamed because this is a further way to protect internal anonymity. And with all the effort I've gone through so far to do this it feels obvious to not name the uni. But then I was writing up and came to the bit where I have to write where the ethical approval came from. Other's theses name their unis. All of a sudden, I thought what do I do? Of course, the examiners know that I'm from the uni but I then started to think even if everything is anonymised, as I have meticulously planned, if it goes up on the uni archive then people can quickly deduce which uni I'm talking about. I asked my supervisor who wasn't sure and seemed to agree that as long as I don't explicitly name it, then people can make their own inferences as much as they please. A bit like with participant confidentiality, I will not ever say who participated but the participant is well within their rights to tell whoever they want. I emailed the research leads for more advice around the public connecting the research to the uni.

This is something we can discuss together after viva, being an insider researcher is such a significant part of this research and write up, it would feel a shame to not include it in publications to offer other researchers' insights into navigating it. I know I could have used more contemporary and nuanced examples during my research experience. I'll consult with my participants as they are the priority stakeholders in this study, and ensure I gain their consent no matter how I wish to proceed, my primary allegiance is with them. It is important for findings and learnings to be shared so others may learn and develop their courses, this is in line with BPS recommendations - that all approaches that are used to address discrimination are regularly evaluated for their impact. Even though this research was not an evaluation it has offered insights into how some trainees experienced B&CS and it's important to ensure that all experiences are disseminated in full particularly to those most impacted i.e., cohort/course team/facilitators. The uni also have further feedback from the spaces that have yet to be disseminated, perhaps both may be combined for a more holistic perspective.

Practicing transparency is something that I will continue to do as I hold in mind the many instances when this is not done in other contexts and how this upholds whiteness. Building trust with communities requires humility and honesty and a shared vision to genuinely make a difference even if that means facing something that is not easy, most of the time worthwhile things rarely are.

I know I have much more to consider now that this write up is complete and will ensure I seek advice from trusted wiser others who can support me along the way in the messy work of liberation for all, In Shaa Allah.

Appendix N: Examples of coding process for SLR thematic synthesis

Stage 1: Line-by-Line Coding, relevant data from each study coded line by line, capturing key concepts and ideas.

Study	Extract (Verbatim text from the study)	Codes
Smith et al., 2021	It was evident from the responses on Padlet that the students in my cohort felt some discomfort at accepting their own privilege as well as their own racism. Feelings of guilt and shame and an overwhelming need to apologise were prevalent amongst those who had posted, leading to a sense of helplessness and, in some cases, hopelessness... I wish I could say sorry on behalf of white people	Discomfort, white guilt, need to apologise, helplessness, shame, hopelessness
Chung et al., 2018	The first encounter I have in my multicultural class is a bombardment of students' racial and gender stereotypes...and it is clear from their comments that they are operating from the Western stereotypes... doubt about my competence, knowledge, and credentials to teach multicultural psychology...Their discomfort oftentimes results in a rejection of my credibility, causing them to exercise their White privilege and entitlement through exhibiting challenging behaviors	Stereotyping, Doubts about instructor competence, Discomfort, White privilege, Challenging behaviours, White fragility
Kuo & Arcuri 2014	Clinically speaking, particularly with respect to my cultural competencies, the experiential, hands-on nature of this multicultural practicum encouraged me to be flexible in session, to adapt to BA's treatment expectations, to take on a more directive role	Clinical benefit of experiential training, flexibility in sessions, Adaptation to client expectations, building therapeutic relationships and comfortability

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	in session, to feel comfortable providing “on the spot” feedback in session, and to trust and appreciate the therapeutic process and Relationship	
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Stage 2: Developing Descriptive Themes: Similar codes are grouped into descriptive themes that summarize patterns across the data.

Codes	Descriptive themes
Discomfort during discussions, guilt, avoidance, enacting white privilege	Operation of Whiteness and/or white fragility
Acknowledging power, sharing personal experiences, self-reflection	Modelling Anti-Racist Practices for Students
Importance of first impressions, establishing early credibility, Building trust	Facilitation Strategies of Effective Teaching

Stage 3: Generating Analytical Themes: Descriptive themes are interpreted and synthesized into higher-order analytical themes, providing insights that address the research question.

Operation of Whiteness and/or white fragility	Challenging aspects of work: white colleagues enacting whiteness/white fragility
Modelling Anti-Racist Practices for Students	Suggestions for others: staff as models
Practical Strategies for Effective Teaching	Beneficial aspects: the role of facilitation

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Extracts of process on Microsoft Word, comments used to do line by line coding and generate themes, each colour reflects a separate theme.

Living in the UK as a woman of colour has only reinforced my sense of belonging to a minority, inevitable to combat when I am surrounded by white students, white colleagues, white teachers etc. I am the other in this country, and white is the norm. As Reni Eddo-Lodge (2017) famously proclaimed, 'neutral is white [.] [t]he default is white' (p. 85). Thus, prior to the session, I had fully expected to become enraged at the possibility of facing ignorance or being subjected to distorted views of racial bias. Angry, and with my 'fighting gloves' in hand, I was willing to contest the usual 'I don't see colour', 'I'm not a racist', 'racism is not my problem' or—a personal favourite of mine—'white people can also be victims of racism'. However, oddly enough the response from the group differed to the unimpressed one I had anticipated. I witnessed a sense of shame and guilt amongst my colleagues, as you said Liz for failing to recognise their own privilege and its impact on non-white individuals in addition to becoming aware of their own defensiveness or, in other words, their 'white fragility' (DiAngelo, 2011). The latter is underpinned by the message they have internalised 'that goes it's rude to point out somebody else's race and it's dangerous territory because you might inadvertently be racist' (Eddo-Lodge, 2017, p. 112). I can see how both yours Liz, and Gillian's hesitancy to name my racial difference in the group might come from this. As a collective, the group understood the significance of acknowledging, in the therapeutic room as well as outside, the impact of race and their lack of knowledge in some cultures. Despite some favourable responses from my colleagues, however, my anger had not subsided. While listening to several individuals, I had a very strong urge to utter the words 'are you kidding me?' I couldn't comprehend how they had failed to accept their own privilege or recognise that racism is so deeply inscribed until then. Upon reflection, I am now aware that some of the anger was directed towards my colleagues due to the colour of their skin, which served as a reminder of all the racial abuse that I have been subjected to. Nonetheless, the majority of my frustration stemmed from my own impatience with white people—why is it taking so long for some of you to recognise your own privilege and, perhaps, racism? Don't you understand that by failing to do so you are declaring to people of colour that you do not accept or validate their experiences? It's time to wake up. Liz: Dania, you're right in that, have definitely unconsciously internalised this notion that it's impolite to refer to somebody's race. Until you said it, I would have said I was fairly comfortable discussing race, due to my experiences in multicultural and diverse services; but I realise now that there are more layers to what 'being comfortable talking about race' means. In talking about race, we also have to talk about being white, whiteness, what that means, and that's also difficult to unpack. I was part of a group in Gillian's session that discussed the notion of 'whiteness' itself. It felt like what I would call a very 'sticky' therapy session, where we talk around the difficult issues somewhat defensively and intellectually but never really get to the source of the pain. I also suspect that for a group of white students, for various reasons, challenging

framing them and then issued an unreserved apology. It sits uncomfortably with me that these views still exist within our profession. We can—and should—do better than this. I have called upon BACP to respond and do so here again. It is not good enough that our profession is still complaining about people who experience racism needing to talk about racism. I completely understand why you would say D that people of colour are being failed and might shy away from using services when these views are still so mainstream they can uncritically be given a platform in a membership body's flagship publication and presented as just 'alternative viewpoints'. It is clear that to move forward in our profession and mental health settings in general, where there are particular challenges both for professionals and clients, we need to find a way of bringing these discussions out in the open and challenging entrenched views where they still exist. Recent events emphasise the importance of this not stopping after training, and we must continue to reflexively evaluate the effectiveness of any interventions aimed at developing students' and professionals' awareness and cultural competence. Further, qualitative research is essential to inform both training institutions and organisations employing counsellors and therapists and to contribute to an evidence base for best practice. Dania: I agree with Gillian that the white-centric curriculum needs to be addressed and, in my opinion, should aim to include experiences of therapists from different ethnic groups, as well as the experiences of clients from minority groups, with whom trainee counsellors might potentially have to work with. It is certainly important to acknowledge issues related to race; however, an active approach must be taken to bridge the gap between knowledge and practice (Mckenzie-Mavinga, 2005). A few of my white colleagues, after reading the material provided by G, were more knowledgeable on black issues yet did not know how to address them in practice. Thus, it is not surprising that individuals from minority groups tend to gravitate towards therapists with similar cultural backgrounds, seeing that some white counsellors may adopt a colour-blind rhetoric or may feel incompetent. I can only hope that seeing successful black therapists may inspire some minoritised students to pursue this career. I believe there are several factors contributing to the 'whiteness' of this profession, some of which are: institutional racism, the underrepresentation of therapists from minority groups, the extremely white-centric courses, the stigma surrounding mental health in minority communities. Conversations about racism and how to deal with race in the therapeutic room need to take place; however, as L said, further qualitative research must be undertaken. Let us not forget that racism is deep-seated with its roots across all areas of society, and, until this is addressed, numerous courses and professions will proceed to exist for 'whites only'.

Appendix O: Dempsey et al's (2016) Framework of Essential Elements in Qualitative Interviewing

Elements	Considerations	Action
Preparation, planning and implementing an interview schedule	Preparation is vital. Select the correct research methodology and data collection tool/s to acquire data from participants. Develop an interview schedule and have a thorough knowledge of this interview schedule. Use the interview schedule flexibly as a guide to facilitate meaningful discussion between the researcher and participant.	Liaise with research supervisor or research team to decide which research methodology best addresses the study's research question, aims, and objectives. Develop an interview schedule with predetermined questions focusing on the study's research question and aims. Conduct pilot interviews to troubleshoot issues with interview schedule questions. Pilot interviews will aid skilful and effective questioning.
Accessing vulnerable groups	Consider issues with accessing gatekeepers of vulnerable groups and negotiating access to participants. Participants require sufficient information to make an informed decision to participate. Consider how participants may contact researchers to self-select to participate in a research study (text message, telephone call, or return postal consent form).	Meet gatekeepers in person to facilitate relationship building, develop trust, allow questions to be asked and clarification to be sought. Explain to gatekeepers the perceived benefits of taking part in research. Provide detailed study information to potential participants and contact names and numbers if they wish to partake in the research. Consider utilizing social media to recruit participants.
Time and location of interviews	Flexibility on the part of the researcher.	Conduct interviews at a time and location which is suitable for the participant.
Rapport and relationship building	Consider how to deal with distress and emotions. Care is required for the participant and researcher. Interviews may be therapeutic for participants. Relationship development which is mutually trusting and positive facilitates discussing sensitive topics.	Effective listening is required. Support structures may be required to deal with distress. Rapport development and a trusting relationship are key to facilitating discussion of sensitive topics.
Therapeutic interviewing	Know your interview questions so that your schedule is a guide, allowing free flow of conversation. Develop skills in empathic listening and being comfortable with interview silences. Consider how you will deal with distressed participants. Location of the interview is key to allow for free flowing discussion. Consider the need for refreshments and tissues during interviews.	Thorough knowledge of interview questions is required for free flowing conversation between researcher and participant. Avail of qualitative interviewing training. Develop a distress protocol. Source a quiet, private interview location free from interruptions. Provide water and tissues to participants to promote comfort.
Concluding interviews	Closing of relationship after data has been collected. Ensure positive closures for the participant and the researcher. Reflexivity is required to consider values, beliefs, perceptions which may influence the research process.	Debriefing with participant after interview has ended. Provide contact numbers of support services as required. Meet with supervisor or research team to discuss the interview process. Bracket interviews: meet with a critical friend/supervisor/research team to challenge self-deceptions, keep a reflective diary.
Ethical considerations	Trust. Informed Consent. Anonymity and Confidentiality.	Devise a risk assessment and distress protocol. Adhere to ethical research principles.