

Portfolio Volume 1: Major Research Project

How Racially-Minoritised Trainees Make Sense of Their Problem-Based Learning Experiences

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Abstract

Predominately non-empirical literature suggests racially-minoritised trainees have difficult and painful experiences of clinical psychology training (DClinPsy). This limited literature focuses on experiences of the DClinPsy course as a whole. Problem-Based Learning (PBL) is part of the curriculum for a third of DClinPsy courses. Despite research exploring trainees' experiences of PBL on the DClinPsy, little is known about the racial make-up of trainees involved in these existing bodies of research. In a bid to address this gap, this inquiry sought to hear the narratives of racially-minoritised trainees who had completed PBL.

A moderate social constructionist lens was drawn on to explore, qualitatively, racially-minoritised trainees' experiences of PBL. This study used a purposive sample of five racially-minoritised current or ex-trainees who had completed their PBL journey. Semi-structured interviews were recorded, transcribed and narratively analysed, keeping in mind thematic, performative, structural and co-constructed elements of storytelling.

Summaries and interpretations of each racially-minoritised trainees' narratives were presented. Across all accounts, resemblances and differences were also considered, focusing on how the three main storylines (*stories of the group, stories of self and stories of support*) were interwoven with trainees' racial identity and the microcosm of PBL, whilst situated within wider narratives. Racially-minoritised trainees reported that PBL is predominately 'unsafe' for them, but despite this, they are able to connect to the positives and learning that emerged from their PBL experiences. Support systems, group identity and connection impacted the PBL experiences for racially-minoritised trainees. All trainees situated PBL within wider socio-cultural and personal narratives, highlighting PBL cannot be viewed as separate from broader contexts. Trainees' racial identity was ever present, shaping how they interacted, protected themselves and viewed PBL.

This unique research has produced new knowledge on PBL and racially-minoritised trainees' experiences. Implications for DClinPsy courses were outlined, and several invitations for further research were presented.

Chapter 1. Introduction

1.1. Chapter Overview

I begin this chapter by positioning my research within my own personal experiences and a moderate social constructionist framework. Key terms used within this inquiry are presented. This is followed by relevant literature regarding clinical psychology (CP) as a profession, training courses, racially-minoritised¹ trainees' experiences and Problem-based Learning (PBL). This chapter hopes to place the research within its wider contexts and highlight the limited pool of knowledge in this area.

1.2. Positionality

We all have a 'mode of seeing' which impacts our behaviour and understanding (hooks, 1984). By stating my position as a researcher, I have highlighted and revealed what I may or may not have seen and whether I was at the centre or on the side-lines at different stages of the research (Foote, 2011). At times, the first person has been woven in this inquiry to represent and share my personal reflections and interpretations.

1.2.1. *Personal Relationship to the Research*

Reflecting on my journey of PBL, it would be amiss to say that it did not shape the last three years of my life. I also think it is paramount to share that I started the DCLinPsy in 2020, in the aftermath of the Group of Trainers in Clinical Psychology (GTiCP) annual conference² and George Floyd's murder. This led to several courses adopting a decolonised and anti-racist stance which I believe informed the PBL tasks for my cohort. I remember my cohort's first PBL task; to take photos/use childhood photos to capture our voice whilst holding in mind intersectionality and our privileged and oppressed identities. We were given this task two

¹ Please see section 1.3.2. for definition.

² Please see the following webpage for a collection of open letters written by trainees and those within the profession outlining the events that occurred at this conference: <http://www.psychchange.org/racism-is-not-entertainment.html>

days into the course, with people we had just met. I, who identify as British-Indian, was one of two racially-minoritised trainees in my group of six.

I am the first person since PBL was introduced into the University of Hertfordshire's (UH)³ DClInPsy curriculum in 2006, to move PBL groups. This was not by chance but out of sheer determination. A reason I could fight to move, which is not lost on me, is because I was and am standing on the great shoulders of racially-minoritised UH trainees. Throughout the move, and PBL (up until I moved) I experienced the full power and wrath of whiteness, racism, othering and gaslighting at every level, from peers to course team members. It was insidious. I was also heartbroken and acutely aware of being a 'troublemaker'.

During the first task, I remember desperately pouring over Google to see if my experiences of racism were normal for racially-minoritised trainees on DClInPsy courses or if I was making it all up. I found nothing specific to PBL and I felt alone and isolated.

Driven by rage and empowered by passion and determination to give voice to those who are marginalised, I started this project curious about the experiences of others. I have spent the last three years traumatised, angry and resentful. To say I am burnt out and exhausted is an understatement. I have doubted, even hated myself (but I suppose that is the cruel nature of racism). It is not to say that I have not been harmed since leaving the group, it has been relentless in its aftermath. But it is only now, whilst healing, that I realise the greatest, soul-enrichening act of resistance I have done/could do is to write this research.

1.2.2. Epistemology

I have adopted a social constructionist epistemological stance whilst using a critical realist ontology, otherwise known as a moderate social constructionist stance (Harper, 2011; Willig, 2013).

³ Please see section 1.2.3. which outlines why University of Hertfordshire has been named in this inquiry.

By adopting a social constructionist position, I can attribute meaning to the language individuals use to construct their narratives (Riessman, 1987; Willig, 2013). People make their individual meanings yet, their stories are constructed by language and the societal meaning attributed to this language (Adlington, 2012). Drawing on a constructionist position will allow me to see how narratives are constructed but also how individuals draw on/oppose societal narratives whilst they story their PBL experiences. Additionally, knowledge is created in the dialectic and collaborative relationship between participant and researcher (Stubbs, 2021). This means, within this research, the participants storytelling process of PBL may be influenced by their interactions with me.

However, whilst language can develop versions of reality that feel meaningful (Willig, 2013), solely focusing on language alone, i.e., adopting a social constructionist stance, would mean that I am not considering the impact of embodiment, materiality, and power (Harper, 2011; Nightingale & Cromby, 1999). Nightingale and Cromby, (1999) argue that power is central to subjectivity and our personal and social histories are formed by power relations. Furthermore, they claim that power functions are seen throughout our dialogue, therefore playing a significant part of social constructions whether or not this is acknowledged. Billig et al. (1988) argue that social constructionism's position of ignoring power may perhaps be to conceal the power at play. Entwined with power, the social constructionist stance is believed to be silent on the idea of embodiment, ignoring how the idea of 'me' only actually inhabits one body and not others and so the idea of 'me' only appears in the context of 'my' personal-social histories (Nightingale & Cromby, 1999). Paulraj (2016) argues that this means that social constructionism fundamentally ignores the idea of things such as the tone of our skin and our personal and societal histories, i.e., racism. Ong (2021) extends this argument further, suggesting that if racism forms aspects of one person's social construct however not another's, social constructionism would infer that the first person has not experienced racism.

By also adopting a critical realist ontology, I acknowledge that data tells us something about reality, but it does not mirror reality and that it is important to see further beyond the data to add an extra layer of understanding (Harper, 2011). I hoped to take my analysis further,

taking what was being said and the formation of an individual's social reality and connecting it with the wider socio-cultural contexts in which it is located (Harper, 2011; Willig, 2013). As this study involves racially-minoritised trainees, to do the data justice, it feels necessary to account for historical, cultural and institutional structures and situate what is being said within these realms (Harper, 2011; Saleh, 2019). By looking into these aspects, the moderate social constructionism lens I am drawing on, calls on a pre-existing social reality/wider social contexts that moulds and restrains what is said and how and when it is said within certain contexts (Willig, 2013). Therefore, whilst carrying out this research I have been holding in mind: *how do participants construct their experiences of PBL in their stories whilst considering how the impact of broader contexts, i.e., social, personal and historical hinder and help their sense-making?*

When thinking about this epistemological position, it is argued that adopting a social constructionist epistemology and critical realist ontology can cause inconsistencies and I could be at risk of 'ontological gerrymandering' (Woolgar & Pawluch, 1985), accepting or shunning phenomena within the analysis based on how I feel towards them. I have attempted to be aware of this by being reflexive throughout this research process (see section 3.7.1).

1.2.3. Whiteness theory

Due to the nature of this inquiry, I have adopted a whiteness⁴ lens throughout. I attempt to draw on critical whiteness theory (Frankenberg, 1993) which posits that whiteness has the racial advantage, thus white individuals understand themselves as the norm (Frankenberg, 1993). White normativity alongside white ignorance and white complicity lead to the continuation of racist practice (Hafen, 2020) and within whiteness, racism and injustice emerge at a societal level not an individual level (Rankin-Wright et al., 2020). Thus, through drawing on critical whiteness theory I hope to highlight the unseen structures that construct and encourage white privilege (Applebaum, 2016; Leonardo, 2004). Whilst attempting to

⁴ Please note, where appropriate, I have chosen to lowercase 'white' or its derivatives as I do not wish to situate white as the norm within this inquiry.

weave critical whiteness theory through this inquiry, I have held in mind several questions (Patel & Keval, 2018), such as:

- *How has the historical, political and social contexts of CP allowed whiteness to be perpetuated?*
- *What knowledges are privileged and what are missed?*
- *How does whiteness operates within psychology and training?*

I am of the belief that whiteness operates to protect those in power from ownership and so in the interest of transparency I have named UH throughout this inquiry, with the hope of making meaningful change.

1.3. Language

Language is more than just words, it is supported by, organised, and underpinned by elements of our own worlds and gives meaning to our experiences (Nightingale & Cromby, 1999; Willig, 2013). Below I have outlined the key terms used throughout this research.

1.3.1. Race

This research uses a social definition of race, holding in mind that “race is a concept that signifies and symbolises social conflict and interest by referring to different types of human bodies” (Omi & Winant, 2015, p.110 cited in Fernando, 2017). This inquiry is not looking at race as a social construct as doing so would suggest that race can fluctuate in time and place (Fernando, 2017; Omi & Winant, 2015).

1.3.2. Racially-minoritised

Throughout this inquiry, this term is used in instead of ‘Black, Asian and Minority Ethnic’ (BAME) as it is felt these four letters devalue the nuance of experiences, culture and heritage (Fakim & Macaulay, 2020). This in turn can lead to generalisations and racist assumptions. Gunaratnam, (2003) coined the term ‘minoritised’ to describe people who are

not existing as a minority but are actively being marginalised by others who benefit from social hierarchies (Milner & Jumbe, 2020). I have used this term throughout this research as I do not want to centre whiteness as the norm or lose sight of power (Milner & Jumbe, 2020).

1.3.3. Whiteness

Whiteness is not seen within this research as being white or individual characteristics but rather a dynamic ideology which upholds and maintains certain structures, institutions and practices which reinforce racialised hierarchies (Patel, 2022). For this inquiry, whiteness has been defined as the system of whiteness which is positioned as the norm with those socialised as white reaping off the dominance this produces and everything else deviating from it (DiAngelo, 2018 cited in Ahsan, 2020; Uwagba, 2020). It is visible across discourse, policy, institutions, organisations and teams (Patel, 2022).

1.3.4. Racism

“Racism does not stay still; it changes shape, size, contours, purpose, function... the acting out of prejudice is discrimination and when it becomes institutionalised in the power structure of this society, then we are dealing not with attitudes, but with power” (Sivanandan, 1990, p.65, cited in Patel, 2018, p.1). This research defines racism as a structure, not an event; it is embedded in society and the direct power from white people towards racially-minoritised individuals is historic, traditional and normalised (DiAngelo, 2018). It is thought of as a global hierarchy, created by political, cultural and economic contexts and reproduced within society giving superiority to white individuals (Grosfoguel 2016; Fanon, 1967).

1.3.5. Racial identity

Within this inquiry, racial identity is defined as the amount race is attributed to an individual's self-concept (Sellers et al., 1998).

1.3.6. Decolonisation

This research defines decolonisation as a way of re-learning and re-shaping, including systems dismantling the eurocentric roots of psychology but also individuals tearing down their own biases and thoughts (Bhatia, 2020; Kessi, 2016). This inquiry acknowledges that there is pain that comes with giving up old innate ways of knowing, thinking and learning new approaches (hooks, 1994).

1.3.7. *Anti-racism*

Anti-racism is a collective cause to confront and eradicate racism (Bonnett, 2000; Derman-Sparks & Phillips, 1997; Hamaz, 2008; Kailin, 1994; Keating, 2000). This research acknowledges many ways to be anti-racist, including personal transformation as well as organisational, community and systemic change both socially and politically (Calliste & Dei, 1995).

1.3.8. *'Safety' and 'Unsafety'*

Within this inquiry, whether someone feels 'safe' or 'unsafe' is rooted in the concept psychological safety (Edmonson, 1999). This inquiry defines 'safety'⁵ as whether individuals can express themselves without fear of repercussion, speak up without rejection, share their real experiences, take personal and professional risks and behave congruently to who they know themselves to be (Edmonson, 1999; Kahn, 1990; Leonardo & Porter, 2010). Arguably, by being safe the individual should be able to learn, both personally and professionally (Schein & Beris, 1965). However, this inquiry believes that psychological safety is not attainable to all. Therefore, this inquiry takes the idea of 'safety' further, wanting to capture what hooks (1992) called 'the terrorising force of white supremacy' (Leonardo & Porter, 2010 p. 139). DiAngelo (2018) speaks to how safety should be defined through the lens of "societal dominance" (pg. 61) and the impact on racially-minoritised individuals. She argues that white people wrongly (due to being unable to think about the nuances of racism) say they feel 'unsafe' when given their "position of social, cultural, and institutional white power and privilege" (p .129) they actually mean they are 'uncomfortable'.

⁵ I will be using psychological safety and safety interchangeably throughout this inquiry.

Therefore, this research determines 'safety' as outlined above by Edmonson (1999), Kahn (1990) and Leonardo and Porter (2010) but bases it on the societal power people hold and in turn their skin tone.

When I have used 'safe' or 'unsafe' or their derivatives, in my thesis, I have used quotation marks. This is not to diminish the experiences of racially-minoritised trainees but to ensure the reader is aware that these words are being used in line with my definition rather than perhaps the more common use/understanding of 'safe' and 'unsafe'.

1.3.9. Problem Based Learning (PBL)

Within this research, PBL is defined as a focused group task which engages experiential learning whilst bridging the space between theory and clinical practice within CP (Curle et al., 2006; Torp & Sage, 2002 cited in Savery, 2015). Trainees are both self-directed learners and supported in their learning by a facilitator to critically explore, analyse and 'solve' problems (Torp & Sage, 2002 cited in Savery, 2015). PBL is discussed in further detail in section 1.4.4.

1.3.10. Story

This research centres around a narrative approach and defines a story as a vessel in which meaning is created and information, experiences and attitudes are conveyed (Martin, 2012; Scheub, 1998; Travis, 2011). It is a way to represent a journey (Travis, 2011).

1.4. Placing the Research in Context

The rest of this chapter explores and summarises the relevant literature to help give context to the research that follows.

1.4.1. The History of Clinical Psychology

The birth of British CP followed the end of the Second World War, at the same time as the forming of the NHS (Patel, 2003; Pilgrim & Patel, 2015). British CP was created as part of free health care for all (Pilgrim, Turnpin & Hall, 2015). Yet CP assumed the superiority of

white British people, which was evident through the professions' workforce, services, theories, and research (Fernando, 2007; Wood & Patel, 2017). Therefore, CP is eurocentric, grounded in the idea that human reality is white and culturally and racially blind (Baldwin, 1989; Katz, 1985; Patel, 2003; Naidoo, 1996; Sue, 1990). Pilgrim and Patel (2015) argue that British CP was driven by the "twin towers of empiricism and eugenics" (p.56). The language used, psychologist's understanding of racially-minoritised people, and the promotion of racist concepts legitimised colonialism, slavery and racism (Bhatia, 2017; Bhatia 2020; Kessi, 2016,). Thus, psychology came hand in hand with colonialism. Therefore British CP is not for all but as Wood and Patel (2017, p.5) claim "white psychology for white people" (Fatimilehin & Coleman, 1998; McInnis, 2002; Owusu-Bempah & Howitt, 1994; Pilgrim & Patel, 2015; Wood, 2020).

At its origins, British CP emerged out of the core empiricist principle; common sense and what we see is the truth. Historically, British CP believed methods of observation were needed and were enough to understand the complexity of humans (Pilgrim & Patel, 2015), promoting, the emergence of the 'scientist-practitioner' role. It was only when anti-psychiatric, Black and feminist activism grew (Pilgrim & Patel, 2015) that newer ideas of CP developed including the 'reflective-practitioner' stance (Paulraj, 2016; Schön, 1983). Thus, leading to a greater focus on the interaction between practical knowledge, personal and professional aspects (Paulraj, 2016).

1.4.1.1. Doctorate in Clinical Psychology (DClinPsy) training

CP training courses were founded in the 1960s and 1970s. Originally a University-based Master's degree programme, courses have progressed into three year taught doctorates, with 37 British Psychological Society (BPS) accredited courses now delivered across England, Wales and Ireland. Through clinical placements and academic endeavours trainees are required to develop competence across a range of domains including clinical, leadership and self-reflection (BPS, 2019; Lyons, 2017). As of May 2023, the BPS have released their newest accreditation standards for consultation which attend a lot more to the

need of courses to embed a social justice informed ethos and be rooted within anti-discriminatory foundations (BPS, 2023).

1.4.1.2. University of Hertfordshire Doctorate in Clinical Psychology training

As this inquiry is naming UH, it feels pertinent to provide a brief overview of the course. UH DClInPsy was established in the early 2000s. Currently Clearing House for Postgraduate Courses in Clinical Psychology's (CHPCP) website, describes UH as a programme rooted in social constructionist philosophy which lends to a critical lens throughout its academic modules (Leeds Clearing House, 2022). Additionally, on the CHPCP website and the UH's DClInPsy website, the course's commitment to weaving anti-racist and social justice principles into its academic modules is outlined (Leeds Clearing House, 2022; University of Hertfordshire, 2022).

1.4.2. Experiences of Racially-Minoritised Trainees on DClInPsy Courses

Research has indicated that not only is there a clear dominance of white trainees but that there are multiple barriers stopping racially-minoritised applicants meeting the minimum criteria when it comes to applying for DClInPsy courses (Scior et al., 2007; Wood & Patel, 2017). CHPCP's statistics for 2021 entry onto the different courses, highlight that 22% of applicants who applied were from a racially-minoritised background compared to 76% who identified as white (Leeds Clearing House, 2021). Whilst it is important to recognise that this data may not accurately represent those that applied (Atyero & Dodzro, 2021) as applicants tend to not disclose their ethnicity, there is still a strong dominance of white trainees within the profession.

In a bid to change this, courses have made efforts to develop selection processes. However not all efforts have been received favourably owing to failure to consider meaningful systemic and structural changes. Additionally, courses received extra funding in 2020 from the Equalities and Diversities Subgroup of Health Education England to 'improve equality and inclusion for racially-minoritised trainees', although perhaps this should be more appropriately named "dismantling whiteness" (Ahsan, 2022, para. 2). However, the limits and

mandates set by the funding means the focus remains mostly on how to get more racially-minoritised trainees on courses e.g., through mentoring schemes. These efforts themselves speak to the issues of whiteness; they do not target the innate problems around unequal access at selection process. Additionally, it can be argued that there is a lack of ethical responsibility by increasing entry numbers without considering whether training conditions for racially-minoritised trainees are psychologically safe⁶.

The little literature capturing racially-minoritised trainees experiences mostly comprises of reflective pieces, i.e., Adetimole et al. (2005) and Prajapati et al. (2019) or trainees' doctoral theses, i.e., Paulraj (2016), Ragaven, (2018); Shah (2010) and Thakker, (2009). Despite the area being under-researched and under-represented in published literature, themes emerging from this body of work include but are not limited to racially-minoritised trainees being placed in racist settings, experiencing racism and navigating the emotional cost of being hypervigilant for signs of racism. Experiences also include being seen as the 'other', being expected to know everything about racially-minoritised experiences and being able to navigate their racial identity. Arguably, based on these findings and the definition of 'safety' used in this inquiry, "safety" for racially-minoritised trainees is not attainable.

1.4.3. The Decolonisation Movement of Clinical Psychology

There is very little literature exploring the decolonisation of DCLinPsy training, however it appears to have emerged following several racist events both within and outside of British CP.

In the late 1980s/early 1990s, the first challenges to the profession's absence of critical thinking emerged. The first Race and Cultural Special Interest Group (SIG) was developed within the BPS, to unpick the professions' eurocentricity and racism (Wood & Patel, 2017). However, whiteness emerged with the BPS not recognising this group, claiming there was no

⁶ Psychological 'safety' is defined as "feeling able to show and employ one's self without fear of negative consequences to self-image, status, or career" (Kahn, 1990, p. 708).

theoretical or scientific foundations for the group (Wood & Patel, 2017). In 2014, with no warning given, the SIG was closed by the BPS. One main goal of the SIG was to revise the accreditation of DClinPsy courses. They hoped to understand and address racism/oppression in CP practice and training (Pilgrim & Patel, 2015), however clinical training has remained relatively unresponsive and unchanged (Pilgrim & Patel, 2015; Wood & Patel, 2017).

However, over the last few years there has been an upsurge in racism conversations within CP. A precursor to the decolonisation agenda, may have emerged in late 2019, following the GTiCP annual conference. This conference explicitly focussed on social justice, anti-oppressive practices and the profession's responsibility (Wood, 2020). Yet, it was here that a slave auction was re-enacted for evening entertainment (Busby, 2019; Johnson, 2019) with some people dancing along to the music (Patel et al., 2019). There was no warning of this, nor any explanation as to why this needed to be shown or consideration of the trauma this would inflict on Black individuals inside and outside the room (Busby, 2019; Jameel et al., 2022; Patel et al., 2019). The next morning Black individuals from across the profession stood up in front of course staff and directors, whilst one read out a statement (Patel et al., 2019). Thus, highlighting the responsibility on racially-minoritised people to speak up about racism and injustice. It was not only the silence inside the room that was deafening; it took over a week for the BPS to apologise. An apology which can no longer be found on the BPS website, but through looking at other articles (Psychology for Change, 2020) was riddled with defensiveness and lack of accountability or responsibility of their part. The overt display of racism and silence, once again highlights the blatant whiteness within British CP. In the aftermath of this event, multiple open letters were written in response to the BPS' apology. There were calls to review the selection process and curriculum of the courses, including having compulsory conversations around racism, decolonisation and whiteness whilst maintaining 'safety' for racially-minoritised trainees (Minorities Group, 2019; Psychology for Change, 2020).

Additionally, more broadly, it seems a renewed energy to decolonise academia emerged in light of socio-political awareness of racism (Jackson, 2020; Pimblott, 2020), from RhodesMustFall in 2015 to George Floyd's murder in 2020, sparking the largest civil rights movement in recent history. Universities across the UK became outspoken regarding their

commitment to overturning systemic racism and pledging their anti-racist stance (Muthy, 2022). It appears it was the aftermath of the 2020 events which led to the BPS acknowledging racism and the lack of action occurring within the profession (Bajwa, 2020⁷). This led to cries to meaningfully overhaul British CP (Muthy, 2022).

It is worth noting that the very new draft BPS accreditation document (BPS, 2023) states that DClInPsy courses must be committed to decolonising all aspects of their training in particularly the curriculum. There seems to be a lack of understanding of how training can be decolonised, given there appears to be no specific approach to decolonising outlined in the document.

1.4.3.3. Efforts to Decolonise the UH DClInPsy Course

In a Twitter post, one year on from the GTiCP conference, UH DClInPsy said they were nine months into adopting Pillay's⁸ (2017), approaches to decolonisation, utilising working groups formed of trainees, course team members and local psychologists to develop multiple aspects of the programme. UH DClInPsy stated their commitment to continue decolonising, acknowledging the decolonisation process was a learning curve and that pain had been experienced.

When it came to decolonising the curriculum, UH shared that they had had a new reading list for first-year trainees and more time focused on diversity and decolonisation, which was evolving and adapting based on trainee feedback. If UH DClInPsy are still using Pillay's approach, regarding the curriculum, the course is therefore, questioning "*What is being taught? Why is it being taught? How it is being taught? Who is teaching it? What is the purpose of teaching it? How is competence being examined? Is there is a hidden curriculum?*" (Pillay, 2017 p.139). If attitudes are being explored, interventions are being undergone on the course to change these and encourage critical awareness within training. Thus, trainees' own histories, values, oppressions, privileges and intersections are being teased apart during

⁷ In his blog, Bajwa (2020), the CEO of the BPS, claimed that the Psychologist magazine would be used to examine the biases and history of the profession.

⁸ A South African community and clinical psychologist.

training on the UH course (Fanon, 1967 cited in Maldonado-Torres, 2017; Wood & Patel, 2017). The challenge that comes with this, is that trainees are mostly white. This runs the risk of white privilege, guilt and fragility holding more space within the course. This raises the question of how 'unsafe' racially-minoritised trainees may be left feeling if they are in spaces witnessing attempts to deconstruct whiteness. There was no outline as to how attitudes were being explored on UH DClinPsy training or even whose attitudes were being explored i.e., whether trainees are expected to examine this a collective, whether this examination is happening separately based on racial identity or whether the course team partaking in such reflection too.

In addition, UH have not stipulated why they have drawn on Pillay's approach to decolonisation. Whilst a helpful paper outlining what decolonisation can look like within CP, the paper does not attempt to explore what action needs to be taken for these areas to be decolonised. Therefore, it raises the question as to where the actions UH are putting in to place to decolonise have emerged from, who has decided them and are they truly the way decolonisation should be done.

1.4.4. Problem Based Learning (PBL)

Problem Based Learning (PBL) was developed four decades ago at McMaster University for medical education, as research indicated that it was more effective for students to solve problems themselves rather than traditional methods of teaching (Barrett, 2005). Barr and Tagg (1995) spoke about PBL being part of the movement from a teaching model to a learning model, with less attention on what teachers are teaching and more focus on what students are learning (Muller, 1984). Whilst starting out, PBL had set characteristics that were needed for it to work, however as it became more global in the 1960s, there was a movement towards PBL being less prescriptive and rather a way of learning that is fluid depending on the goals of the programme (Savin-Baden, 2007). Despite this Boud (1985) outlined eight characteristics of PBL (Savin-Baden, 2000, p. 19; see Table 1).

Table 1

The Eight Characteristics of PBL Outlined by Boud (1985) (Savin-Baden, 2007 p. 19)

	Characteristics of PBL
1	"an acknowledgement of the base of experience of learners"
2	"an emphasis on students taking responsibility for their own learning"
3	"a crossing of boundaries between disciplines"
4	"an intertwining of theory and practice"
5	"a focus on the processes rather than the products of knowledge acquisition"
6	"a change in the tutor's role from that of an instructor to that of facilitator"
7	"a change in focus from tutors' assessment of outcomes of learning to student self-assessment and peer assessment"
8	"a focus on communication and interpersonal skills so that students understand that in order to relate their knowledge, they require skills to communicate with others, skills that go beyond their area of technical expertise"

Savin-Baden and Major (2004) argue that PBL offers a space for students who may be marginalised in different settings. They explored how PBL is designed for all students to be part of and to deconstruct pre-existing frameworks of the subject they are working on together in an attempt to create their own understanding. Savin-Baden and Major (2004) suggest that PBL is underpinned by a post-modernist epistemology. Viewing PBL through this lens would suggest a student's social GRACES (Burnham, 2018) reflects their outlook and within PBL they are encouraged to be critical of the structures that oppress individuals and focus on social justice.

1.4.4.1. PBL within Clinical Psychology

Plymouth University was the first DCLinPsy course to draw on PBL within its curriculum (Stedmon et al., 2006) and there are currently ten courses that incorporate PBL in their teaching. However, it appears that each of these courses utilises PBL in its own way (Valon, 2012).

PBL was introduced into the DClInPsy to support trainees to integrate theoretical learning from training with clinical skills from placement, manage vast amounts of knowledge, become responsible for their own learning, and learn how to work within a team setting (Curle et al., 2006). Keville and colleagues (2009) describe PBL as an adult learning model using small groups to draw on an experiential learning process. In groups, trainees come to understand and solve a problem, usually working through a clinical case reflecting problems clinical psychologists may face within the NHS (Conlan, 2013; Curle et al., 2006; Stedmon et al., 2006). Trainees gain knowledge of the problem through learning materials and support from DClInPsy staff, who are more of a guide than an instructor (Boud & Feletti, 1997; Nel et al., 2008; West & Moore-West, 1988 cited in Conlan, 2013). Curle et al. (2006) offers an in-depth outline of the application of PBL within DClInPsy and suggests that PBL is ideally formed of three parts (see Figure 1).

Figure 1

Three Core Aspects of PBL as outlined by Curle et al. (2006)

'Practice' - The group focuses on the clinical problem at hand using a range of resources they possess i.e. prior knowledge or journal articles to make sense of a problem, whilst reflecting on and exploring group dynamics throughout the task.

A presentation lasting thirty minutes to summarise the group's findings and answer questions from peers, staff and markers. The presentation is usually 20 minutes leaving 10 minutes for questions.

An individual written reflective account following the completion of the presentation. This account is space for the trainee to think through their experiences and share their learning from the task. These reflective accounts should also speak to the group dynamic

1.4.4.2. PBL within UH DClInPsy

Consistent with the social constructionist stance of the programme, PBL was introduced to the UH DClInPsy curriculum in 2006 in an effort to move away from traditional teaching methods (Nel et al., 2008; Valon, 2012) to allow trainees to make meaning through discourse with others (Matthews 1995; Savin-Baden & Major, 2004). UH's version of PBL closely mirrors that of Curle et al.'s. (2006) suggestions (see Figure 2 for UH's PBL process).

Figure 2

An Outline of UH's PBL Process



The first PBL task is formative, and the other four tasks span the first and second years of training and are assessed. The first task is often related to social justice, and the remaining four tasks, whilst encompassing elements of social justice, also focus on the core competencies of training. It is important to hold in mind that this was the way PBL ran whilst I trained, however it is not necessarily how PBL may be running for subsequent cohorts.

1.4.4.3. Impact of PBL

Research (i.e., Conlan, 2013; Curle et al., 2006; Griffith et al., 2018; Huey, 2001; Keville et al., 2009, 2010, 2013; Nel et al., 2008, 2017; Stedmon et al., 2006; Valon, 2012) has showcased the impact of PBL. Their work has shown that PBL can bridge the gap between practice in placement and theory learnt on courses and the skills developed in PBL can be translated to clinical practice, with findings showing that trainees valued the 'realness' of scenarios (Curle et al., 2006; Nel et al., 2017). Moreover, the literature above highlights that PBL encourages professional development, teamwork and team cohesion, leadership skills, emotional and self-growth, personal reflexivity, time management improvement and a better understanding of managing group dynamics. Additionally, this can add to life-long learning (Nel et al., 2017) and connecting emotionally and sharing with others helps the group think about identities, power in CP and the limitations of the role.

By contrast, the cited literature highlights several challenging aspects of PBL. Trainees have spoken to the experience of PBL being uncomfortable, anxiety-provoking, (Curle et al., 2006) and requiring them to sit with uncertainty, especially at the beginning of their PBL journey (Nel et al., 2008). Trainees tend to avoid addressing conflict or difficulties arising within their group, with some groups returning to the task to maintain stability within the group and a sense of control (Keville et al., 2009, 2010, 2013; Nel et al., 2008). Experiencing anxiety and vulnerability within PBL can lead to identity changes amongst trainees, with some unwilling to connect to their emotions around the task material or the group dynamic (Keville et al., 2013; Valon, 2012). For some trainees, opening up to the group takes bravery but can lead to feelings of inadequacy and frustration (Keville, et al., 2013). Some trainees are fearful of being perceived negatively if what they shared does not fit with the narrative of the group (Conlan, 2013). Thinking about wider group dynamics, the literature indicates that wider cohort

dynamics can seep into groups as well as dominant societal discourses such as power, gender and ethnicity (Conlan, 2013; Keville et al., 2013; Valon, 2012). On the other hand, Nel et al. (2017) argued that competition amongst PBL groups impacts cohesion within cohorts.

Keville et al. (2009, 2010, 2013) also found that the facilitation of a group can make or break the experience and suggest that it is the facilitator's responsibility to nurture the group whilst creating 'safe' spaces to talk about difficulties and ensure boundaries are not crossed when it comes to each group members' differences. A way Keville et al. (2010) suggests facilitators can do this is by holding onto and appreciating their own and group members' unique perspectives, experiences and differing histories and viewpoints. However, Nel et al. (2017) suggested that the facilitator can make a difference to the group by hindering learning or causing problems amongst group members. Keville et al. (2010) argues facilitators should be respectful of different trainees' abilities and openness to share feelings in PBL, with some members perhaps not wanting to discuss openly their historical baggage for people to learn (Valon, 2012). However, if PBL is underpinned by a post-modernist epistemology and therefore social justice is a core element of it, then the facilitator's role is to address social and political perspectives (Savin-Baden and Major, 2004).

It appears the positive impact of PBL tends to be related to professional development whereas the negatives are much more personal i.e. taking emotive risks. Given there is little breakdown in the racial demographics of trainees involved in these pieces of work, it is hard to determine whether the negatives of PBL are considered 'unsafe' or uncomfortable for trainees.

It is important to recognise that some of this work is not rooted in robust qualitative or quantitative analysis, for example, Curle et al. (2006) used methods such as staff survey and focus groups however the data was not robustly analysed so these findings should be held with some caution. Although providing more in-depth narratives, the reflective account in Nel et al.'s., (2008) work were not formally analysed however raw extracts were included in the data. In a similar vein, Keville et al. (2009, 2010, 2013) explored and included extracts of trainees' reflective accounts but did not use rigorous analysis on these accounts. This implies that the generalisability and validity of these studies may be limited. Valon (2012) was the

first research on PBL which drew on qualitative methods and analysis to study the reflective accounts of trainees; interviews and narrative analysis respectively. Conlan, (2013) also used qualitative methods and analysis, however, both pieces of work were thesis submissions and do not appear to have been peer-reviewed. The most recent research on PBL, Nel et al. (2017) and Griffith et al. (2018) both draw on a mixed method approach, and both robustly analyse surveys and focus groups. Additionally, most papers tend to focus on the PBL experience of one DCLinPsy and therefore this raises questions of how generalisable these findings are to other courses.

Additionally, there is little evidence on how racially-minoritised trainees' experience PBL. Most of the literature does not break down participants' demographics, so it is unknown if racially-minoritised trainees' perspectives have been included. Only Valon (2012) mentioned that one trainee was racially-minoritised. From Valon's (2012) narrative analysis of "Sophie's" reflective accounts, it appeared Sophie was aware of how culturally different she was to the other four members of her group, for example, stating feeling that she needed to take a more critical look at the eurocentric traditional psychology models which started to become her identity within the group as PBL progressed. However, as PBL continued, having a voice that not only challenged eurocentric practices but one that looked more systemically at the tasks (which Sophie explored stemmed from her cultural beliefs on community) as opposed to the group's more individualistic lens, made her feel irrelevant. In addition, it appeared that having a new facilitator, who was a white male, made Sophie feel more detached from her group and led to her feeling she had lost her voice. Although Sophie's account is just one example, it is the most prominent within the body of literature exploring trainees' experiences of PBL in highlighting the negative effect of PBL on racially-minoritised trainees. In relation to Sophie's reflective account, Valon (2012) explored the work of Estrada-Duek (2008), who through looking at PBL within a medical context, highlighted that PBL groups can uphold, and mirror inequalities seen within a wider social context.

1.5. Conclusion

This chapter has presented the broader context of racially-minoritised trainees' training experiences, the decolonisation movement and the use of PBL. It has highlighted the problematic history of CP, the set-up of training courses and introduces PBL as a method of learning and how it is integrated into clinical training. Unfortunately, despite there being literature around racially-minoritised trainees' experiences of training, it is often grey-literature⁹. The next chapter builds on the overview of racially-minoritised trainees' experiences presented above, aiming to detail the experiences of racially-minoritised trainees on psychology informed training courses.

⁹ Grey literature is information that is not formally published, i.e., blogs, Doctoral Theses.

Chapter 2. Systematic Literature Review

2.1. Chapter Overview

Systematic literature reviews (SLR) aim to synthesise and critically appraise the evidence base on a certain topic using transparent methodological and rigorous steps (Boland et al., 2017). Through synthesising, evaluating and integrating multiple studies, SLRs hold value and power that an individual study cannot (Baumeister & Leary, 1997). This chapter presents an SLR exploring what is known about racially-minoritised trainees' experiences of being on a psychology/psychotherapy course.

2.2. Rationale for the Current SLR

The SLR was originally intended to answer the question '*what are racially-minoritised trainees' experiences of clinical psychology training?*'. When conducting initial scoping searches, a number of papers emerged however, most were not relevant to the question, tending to focus on physical healthcare. Those relevant were from one journal, Clinical Psychology Forum, highlighting only one epistemology. Therefore, it was decided to widen the search to explore whiteness and race within CP. Once again, this scoping search generated few relevant articles, the majority again from Clinical Psychology Forum. It was evident that there was a lack of research within this field. Subsequently, it was decided to extend the search terms to include all mental health professionals. This decision felt appropriate as what was being experienced on DClInPsy training is influenced by wider socio-political factors which are likely to be felt by other mental health professionals outside CP. Therefore, the search was extended to counselling psychology, nursing and social work. When running this search, many of the relevant studies were related to counselling psychology, clinical psychology and psychotherapy and so the decision was made to not include nursing and social work. Therefore, this SLR seeks to address the following question: '*What are racially-minoritised psychology trainees' experiences of their psychology/psychotherapy training courses?*'

2.3. SLR Method

2.3.1. Inclusion and Exclusion Criteria

The inclusion and exclusion criteria for this review is detailed in Table 2.

Table 2

Inclusion and Exclusion Criteria for SLR

Inclusion Criteria	Exclusion Criteria
Written in English	Written/published in different language due to timescale of this thesis and limited resources
Included in a peer reviewed journal ¹⁰	Consists of data from the perspective of white individuals to centre the voices of racially-minoritised trainees
Consists of data focusing on the perspectives of racially-minoritised trainees	Consists of data from the perspective of staff members, to highlight trainee voices
Consists of qualitative data including reflections/reflective accounts	It is not explicit within the study which qualitative experiences relate to racially-minoritised trainees to not assume which data is relevant within this SLR

As this review was interested in experiences, qualitative studies were included due to their in-depth focus on a phenomenon, which quantitative studies may not capture (Willig, 2008). Given the limited research, reflective accounts were included as well, which felt pertinent, given the research question, overall inquiry and which voices were being amplified. Additionally, including reflective accounts was in accordance with the epistemological stance. They provide insight as to how trainees understand and perceive their training experiences by exploring the aspects they decide to reflect and write on whilst simultaneously giving an insight into their views of reality, through hearing their beliefs and experiences (Yanow &

¹⁰See section 2.3.4.1 for further details and clarification regarding Clinical Psychology Forum.

Schwartz-Shea, 2011, cited in Wadsworth et al., 2021). Due to the paucity of research, it was decided that studies would not be filtered by their year, nor would they be excluded if they were outside the UK. Therefore, a few papers capture experiences outside the UK, and it is acknowledged that this may impact experiences of training.

2.3.2. Search strategy

The SLR was conducted between December 2022 and March 2023. An electronic database search was conducted using PubMed, Scopus and CINAHL Plus. To enhance/back up the search, Google Scholar was also used and screened up to page 22, as, up until then, the emerging papers had either been screened/included or felt irrelevant to the question. Google Scholar was also used to look through the relevant papers' citations. These databases were selected to include research from the other psychology professions. Alerts were created on each database and checked until the point of analysis, to ensure new studies were not missed (Dera, 2021). These databases were searched using a variety of terms linked with 'racially-minoritised' and the 'psychological professions' (see Table 3). Additional search terms were added following discussions with my supervisor. To unearth all relevant and suitable papers the search terms were combined with Boolean operators 'AND' and 'OR' and the truncation symbol (*) was used¹¹. Speech marks were used for 'trainee' so that the exact word would be searched rather than variations such as 'training' or 'trained'.

¹¹ An example of the truncation symbol within the search terms includes racial* = racialised and racially.

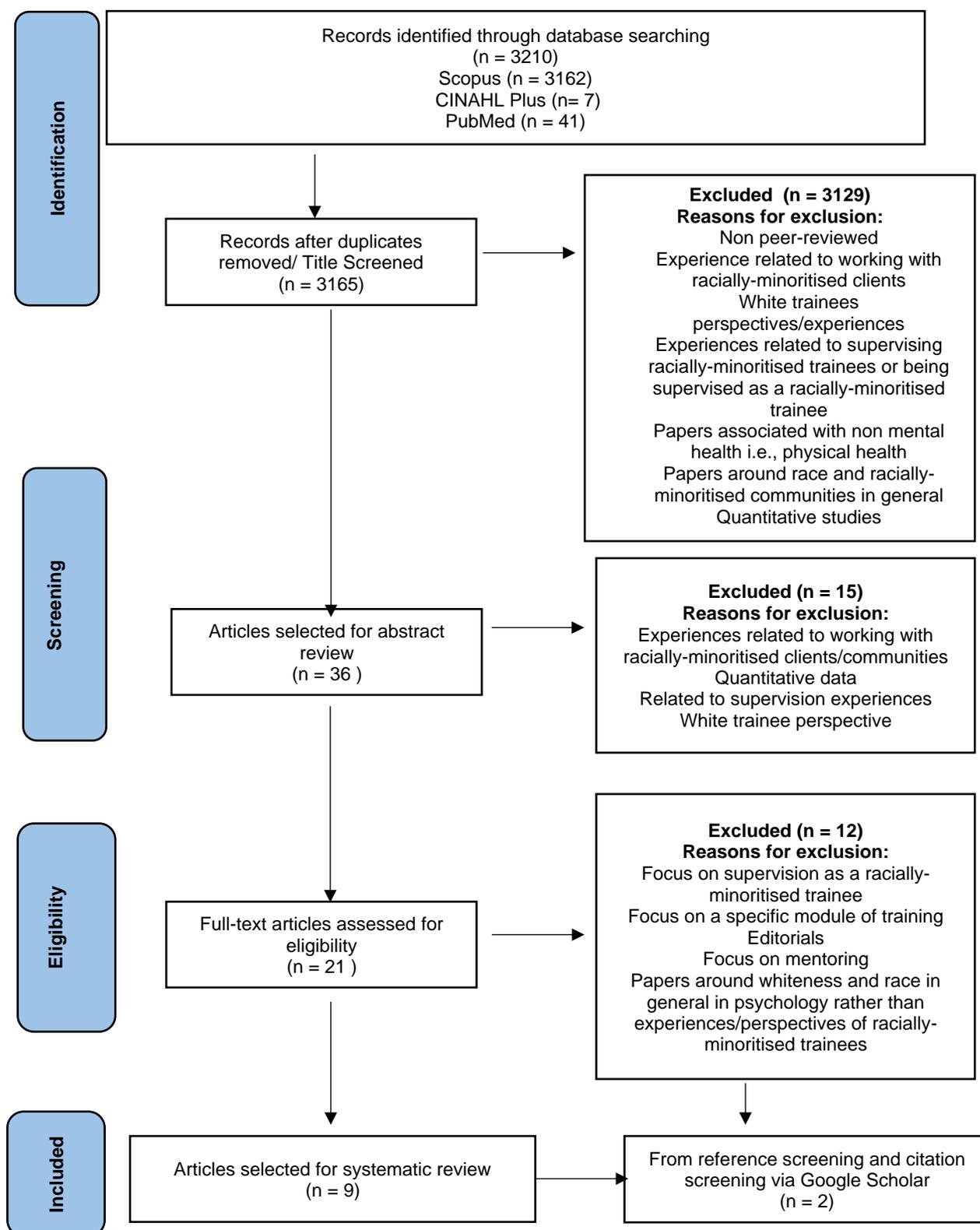
Table 3*Search terms used in the Systematic Search*

Concept 1: Racially-minoritised	Concept 2: Psychology	Concept 3: Trainee
"black, Asian and minority ethnic"	counselling	"trainee"
Racial*	Clinical psychology	
Ethnic*		
Minorit*		
Mix* race		

The search found 3210 papers. Removal of duplicates left 3165 articles for screening in line with the inclusion criteria. After screening titles and abstracts, 21 were left for full-text screening. Nine of these 21 articles met the inclusion criteria. Through reference and citation screening, a further two papers were identified. In total, 11 articles were included in this SLR (see PRISMA flow-chart, Figure 3).

Figure 3

PRISMA Flowchart Outlining the Selection of Papers



2.3.3. Results

The review identified 11 suitable papers, which were included due to their focus on training experiences from the perspective of racially-minoritised trainees on various psychology/psychotherapy courses.

All papers were qualitative, however only five used qualitative analysis (Daloye, 2022; Kleintjes & Swartz, 1996; Rajan & Shaw, 2008; Shah et al., 2012; Terrazas-Carillo et al., 2021), with the remaining six being reflective pieces (Adetimole et al., 2005; Prajapati et al., 2019; Sithole, 2022; Wang et al., 2020; Wright, 2020; & Zhao-O'Brien, 2014). Of these papers, 10 primarily focussed on racially-minoritised trainees' experiences and perspectives. One paper also focussed on white trainee experiences however, there was enough clear data from racially-minoritised trainees to meet the inclusion criteria (Wang et al., 2020). Eight studies were from the UK, with two from the United States and one from South Africa.

Five papers looked directly at racially-minoritised trainees' experiences of CP training in the UK. Three of these papers were reflective accounts (Adetimole et al., 2005; Prajapati et al., 2019; Zhao- O'Brien, 2014). One of the remaining six papers explored the experience of being a racially-minoritised educational psychology trainee through a reflective piece (Wright, 2020). Daloye (2022) and Wang et al. (2020) looked directly at the training experience of counselling trainees. Three papers (Kleintjes & Swartz, 1996; Terrazas-Carillo et al., 2021; Sithole, 2022) looked indirectly at training experiences through exploring supervision, experiences of taking a certain module and delivering a specific intervention or undertaking a specific placement. These papers were included as they still captured racially-minoritised trainees' experiences of training. A summary of the findings of each paper, including its limitations and strengths, can be found in Table 4.

Table 4*Summary of Final SLR Papers*

Author, & Title, & Country & Psychology Profession	Aims	Participants	Data Collection and Analysis	Summary of findings	Strengths and limitations
Adetimole, Afuape & Vara (2005) The impact of racism on the experience of training on a clinical psychology course: Reflections from three Black trainees UK Clinical Psychology	To help come to an understanding of the nature of racism and the impact on Black trainees' experiences of clinical psychology training. To offer a framework to help come to an understanding around Black trainees surviving training and to challenge views as Black trainees and victims. To validate the experiences Black trainees may be facing.	(n = 3) Identified as Black Female Clinical psychologists	Reflections No analysis	Four experiences outlined including, inferiority, being stereotyped, labelled and feeling invisible, needing support and overt racist experiences. Recommendations for clinical psychology training to move forward included having more Black lecturers, interrogation of whiteness, seeing being Black as positive, challenging how Blackness is obscured in the curriculum and lastly, the responsibility of supervisors supervising Black trainees.	Strengths: First-hand accounts of three Black clinical psychologists' experiences of training. Bases reflections and experiences on a racial identity model. Helpful and clear recommendations for the future of clinical psychology training and clinical psychologists. Limitations: No data analysis. Small sample size. Subjective reflections.
Daloye (2022) The experiences of Black and Minority Ethnic trainee counselling psychologists: An interpretative phenomenological analysis UK Counselling	To capture BME (Black and Minority Ethnic) trainee counselling psychologists' training experience.	(n = 5) Two participants identifying as Black African British. One participant identifying as Black British. One participant identified as Singaporean Chinese. One participant identified as Indo-Caribbean. Three participants identified as male. Two participants as female. Age range 25 - 51 years old	Semi- structured interviews Interpretative Phenomenological Analysis (IPA)	Five main themes emerged, each with two subordinate themes a) Belonging, b) Little diversity, c) How support effected oneself d) Flexible BME trainee identity e) Navigating various difficult dynamics . Due to word count limitations only the first theme of belonging and subordinate themes of lack of belonging and loneliness and isolation were presented. Participants talked of feeling a minority within their race and their gender as well as feeling disconnected within the profession. They also spoke about lack of belonging due to their racial identity and feeling different. However, some felt they	Strengths: Epistemological position of researcher outlined. Researcher spoke to reflexivity. Ethics procedure clearly stated. Clear methodological and data analysis outlined. A sufficient sample size for IPA. Clear recommendations for courses Limitations: due to word limit only a few themes were presented.

				belonged and were seen within their cohort.	
<p>Kleintjes & Swartz (1996)</p> <p>Black clinical psychology trainees at a "White" South African university: Issues for clinical supervision</p> <p>South Africa</p> <p>Clinical Psychology</p>	<p>Focuses only on supervision.</p>	<p>(n =7)</p> <p>Three identified as Black men. Four identified as Black female. Clinical Psychology trainees</p>	<p>Semi- structured interviews (1 hour)</p> <p>Qualitative analysis</p>	<p>Focused on clinical supervision. Themes included, Black trainees in supervision, mapping the findings on to the five stages of a model for training therapists by Friedman & Kaslow (1986); "Excitement and anticipatory anxiety, Dependency and identification, Activity and continued dependence, Exuberance and taking charge, Identity and independence and Calm and collegiality" (Kleintjes & Swartz,1996 p. 98-108) . Concluded that Black trainees intensely reflect on themselves both professionally and personally and that supervisors can be supportive.</p>	<p>Strengths: Good sample size for qualitative analysis. Mixed voices heard through inclusion of male and female participants. Limitations: no clear explanation of data analysis and how this was done.</p>
<p>Prajapati, Kadir & King (2019)</p> <p>Dealing with racism with clinical psychology training: Reflections of three BAME trainee clinical psychologists</p> <p>UK</p> <p>Clinical Psychology</p>	<p>Present the experiences of three female BAME trainees on their clinical psychology courses and offer suggestions as to how these experiences can be addressed by the courses.</p>	<p>(n = 3)</p> <p>Identified as BAME Female Trainee clinical psychologists</p>	<p>Reflections</p> <p>No analysis</p>	<p>Three overarching reflections shared a) hypocrisy and double standards of the profession around picking and choosing which aspects of culture feel appropriate b) The idea that people do not see colour and loneliness with tutors, lecturers and supervisors focussing on the similarities rather than looking at intercultural perspectives c) difficulties integrating, especially the incongruence that can be felt between professional and racial/cultural identities.</p>	<p>Strengths: First-hand account of three BAME trainees. Helpful and clear recommendations for the future of clinical psychology trainee. Limitations: No data analysis, small sample size, subjective reflections, reflections are interweaved as a collective.</p>

<p>Rajan & Shaw (2008)</p> <p>I can only speak for myself': Some voices from black and minority ethnic clinical psychology trainees</p> <p>UK</p>	<p>To explore how trainees experience training and professional environments, what the personal impact is of being in profession and what do the reflections shared give to the profession regarding change and creating awareness.</p>	<p>(n = 8)</p> <p>All identified as female. Ages ranged between 26 - 30 years old. Five participants identified as British Asians, one as dual identity and two identified as Black British</p>	<p>Semi- structured interviews</p> <p>Interpretative phenomenological Analysis (IPA)</p>	<p>Themes emerged, a) issues professionally: -participants discussed their ethnicity being an advantageous but also a disadvantage when entering the profession. There was also discussion around the ethnocentricity of psychological theories and teaching with participants feeling excluded. b) experience with cohort peers and in wider cohort - participants shared feeling frightened to call things out or unsure whether to challenge dominant discourses or finding that calling things out comes at a personal cost. Participants also shared about how they felt they were positioned as the expert on race issues c) the impact of training on oneself - there felt to be some incongruence between professional and personal identities' as well as participants feeling they had to forgo their identities to assimilate into the course.</p>	<p>Strengths: Clear outline of method and analysis. Sample size enough for IPA. Outline a few recommendations for clinical training.</p> <p>Limitations: All participants identified as female.</p>
<p>Shah, Wood, Nolte & Goodbody (2012)</p> <p>The experience of being a trainee clinical psychologist from a black and minority ethnic group: A qualitative study</p> <p>UK</p> <p>Clinical Psychology</p>	<p>To explore trainee clinical psychologists from BME backgrounds experiences of clinical psychology training</p>	<p>(n = 9)</p> <p>Identified as BME - four identified as Black British, four Asian British, and one Chinese. Ranging from 24 years - 38 years old. 7 identified as female and 2 male. All clinical psychology trainees</p>	<p>Semi- structured interviews</p> <p>Interpretative Phenomenological Analysis (IPA)</p>	<p>Three themes emerged a) there seemed to be resistance to discuss race amongst trainees and discussions around the burden placed on them to discuss race b) adopting professional identities but finding it incongruent with their racial identities c) discussions around there being a few pockets of training that feel safe and supported</p>	<p>Strength: Wide range of demographics within sample. Clear and thoughtful recommendations for future of clinical psychology. Limitations: No clear outline of how themes were generated. Due to space of publication, findings were limited to those that were considered 'new' around BME experiences of training.</p>

<p>Sithole (2022)</p> <p>Insider, Outsider, Observer: Reflections of a Young Black Female Trainee on a Psychiatric Placement</p> <p>UK</p> <p>Psychotherapy</p>	<p>To explore a first year Child and Adolescent Psychotherapist experienced a psychiatric placement, with particular focus on being a Black woman and participant observer.</p>	<p>(n = 1)</p> <p>Female, identified as Black, first year Child and Adolescent Psychotherapist</p>	<p>Reflections</p> <p>No analysis</p>	<p>Reflections cover four main areas a) the psychiatric ward environment b) staff interactions with Sithole 3) colonialism and its effects of Sithole d) drawing on theoretical models and their impact on clients.</p>	<p>Strengths: First-hand account. interweaves reflection with relevant theory and legislation throughout the paper. Limitations: No data analysis. Small sample size of an one individual's reflections on their experiences.</p>
<p>Terrazas-Carrillo, Garcia & Rodriguez (2020)</p> <p>"I'm like A Chameleon": An Exploration of the Experiences of Mexican American Women Who Are Group Psychotherapists-In-Training</p> <p>USA</p> <p>Psychotherapy</p>	<p>To explore how Mexican American group psychotherapists in training experience group-psychotherapy leadership and what challenges and tasks do they encounter as group psychotherapy leaders.</p>	<p>(n = 8)</p> <p>Purposeful sampling. Mean age 24 years old. All participants identified as cisgender and heterosexual. All female. 4 participants were in their 2nd year of training and 4 in their 3rd year. All group psychotherapy leaders</p>	<p>Interviews</p> <p>Conventional qualitative analysis - thematic analysis</p>	<p>Three overarching themes emerged a) Self-sacrificing or being assertive b) Nurturing the group or managing tricky dynamics c) Balancing respecting Latinx collectivist culture whilst being positioned as an expert.</p> <p>Each theme had subthemes. Findings highlighted at times running a group was as a group psychotherapist in training felt congruent with the individual and their culture but at other times incongruent and it took time to balance this out i.e., listening and preparing felt congruent where as being assertive felt incongruent.</p>	<p>Strengths: Reflectivity of the research team on their positionality. Clear outline of data analysis, research team member checking of analysis. Results were presented through a theoretical model. Clear implications for practice. Limitations: small sample size, all from the same sexual orientation and gender therefore may not be representative.</p>
<p>Wang, Hubbard & Dorazio (2020)</p>	<p>To focus on three counselling psychology doctoral-level students</p>	<p>(n=3)</p>	<p>Reflections</p>	<p>The two racially-minoritised trainees spoke about having a safe space to have difficult conversations around culture and</p>	<p>Strengths: Clear recommendations for internship training and also clear clinical implications. Limitations: Reflections of</p>

<p>Overcoming racial battle fatigue through dialogue: Voices of three counselling psychologist trainees</p> <p>USA</p> <p>Counselling</p>	<p>experiences and their experience of racial battle fatigue in supervision</p>	<p>One participant identified as Black-white biracial. One participant identified as white. One participant identified as a woman of colour (Taiwanese/Chinese). All participants identified as female, all counselling trainees</p>	<p>Community autoethnography, reflections</p>	<p>race. There were discussions around feeling drained at the position they were put in within their training role. Additionally the trainees spoke about feeling relieved that there were other racially and ethnically diverse people in their cohort. There were also discussions about feeling anxious and worried during training.</p>	<p>three women so may not be representative. Two out of three reflections were racially-minoritised trainees. No formal qualitative analysis.</p>
<p>Wright (2020)</p> <p>Navigating Blackness in Educational Psychology: Reflections of a Trainee Educational Psychologist</p> <p>UK</p> <p>Educational Psychology</p>	<p>To evoke feelings within the audience whilst taking them on “a personal journey of reconstructing educational psychology training” (Wright, 2020 p. 2) through psych politics, critical race theory and postcolonial theory.</p>	<p>(n = 1)</p> <p>Author identified as a Black Female, identified as black</p>	<p>Autoethnography, reflections</p> <p>No analysis</p>	<p>Through application of postcolonial theory, critical race theory and psychpolitics, the findings highlight how being racially-minoritised trainee makes you feel on the outside of the progression and that there is a cultural identity conflict from being a Black psychologist compared to educational psychology as a profession. Also highlights ways that change can be made within educational psychology.</p>	<p>Strengths: researcher’s author’s positionality is clear stated, embedding reflections through critical race theory and post-colonial theory and relevant literature. Offering clear steps forward for educational psychology. Limitations: Reflections of one educational psychologist. No data analysis.</p>
<p>Zhao-O Brien (2014)</p> <p>Stranger on the shore: On becoming</p>	<p>To capture how the author’s Chinese cultural heritage impacted clinical psychology training and</p>	<p>(n=1)</p> <p>Author identified as British-Chinese</p>	<p>Reflections</p>	<p>Exploring the 'advantages' and 'disadvantages' of being a psychologist from Chinese origin the reflective account covered both therapeutic and supervisory</p>	<p>Strengths: Using therapeutic modules to situate reflections, first-hand account. Limitations: Reflections of one individual identifying with Chinese culture so may not</p>

<p>a clinical psychologist as a British-Chinese trainee</p> <p>UK</p> <p>Clinical Psychology</p>	<p>how their attitudes towards cultural/ethnic identity changed throughout training.</p>		<p>No analysis, conceptualised reflections through CBT perspective and Psychodynamic perspective</p>	<p>relationships. Through conceptualising experiences via a CBT lens, ideas such as over-compensating and hypervigilance were discussed as well as feeling like a stranger. Through conceptualising experiences via a Psychodynamic lens, ideas such as inferiority, disowning aspects of Chinese culture and resonating with the minority identity development model.</p>	<p>be representative. Focussed less on academic side of training and more clinical with overall reflections.</p>
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2.3.4. Quality Assurance

Critical appraisal is a way of assessing the usefulness, validity and results of studies in a systematic way (Burls et al., 2009). By critically appraising research, we can determine its value, trustworthiness and relevance (Burls et al., 2009). As I identify as a racially-minoritised trainee on a psychology course, utilising my reflective diary to help consider my position and the influence of my identity and background felt important whilst appraising the research. One of the 11 papers was also appraised by a Doctoral Colleague to help decrease any potential bias (Dera, 2021).

The final 11 review papers were assessed via Tracy's eight "Big Tent" criteria (Tracy, 2010; see Table 5). Each paper I reviewed was appraised against its worthiness, sincerity, significance, ethical stance, resonance, credibility and meaningful coherence. As some of these papers were reflective pieces, it can be argued that they are not considered traditional research and therefore using a tool such as Tracy's which is commonly used for research could be problematic. I could have considered assessing these reflective accounts differently, for example separating them from the rest of the papers and carrying out a thematic analysis, however I believe by doing so I would be enabling whiteness, by separating the raw voices of racially-minoritised trainees from papers that are viewed as more conventional research. Consequently, it feels appropriate to use Tracy's "Big Tent" criteria to ensure parity in the approach used to evaluate the chosen papers.

It was also felt that Tracy's criteria was suitable given the rigour of this critical appraisal tool, which felt less prescriptive and like a checklist than other critical appraisal tools, i.e., CASP. Tracy's (2010) approach also aligned with the moderate social constructionist epistemology as it offers an 'expansive' structure for quality, conceptualising and celebrating difference and diversity across the different ways of doing qualitative research.

Table 5*Quality Check of the SLR Papers*

Author	Worthy Topic	Rich Rigour	Sincerity	Credibility	Resonance	Significant Contribution	Ethical Consideration	Meaningful Coherence
Adetimole, Afuape & Vara (2005)	Yes	No - reflective account of three racially-minoritised trainees	Yes	No	Yes	Yes	No	Yes
Daloye (2022)	Yes	Yes	Yes	Some - thick description but no description of member reference or triangulation	Yes	Yes	Yes	Yes
Kleintjes & Swartz . (1996)	Yes	No	Unclear	No - despite richness and thick description of experiences, only perspective of one person	Yes	Yes	No	Yes
Prajapati, Kadir & King (2019)	Yes	No - reflective account of three racially-minoritised trainees	Yes	No - no analysis	Yes	Yes	No	Yes but no analysis

Rajan & Shaw (2008)	Yes	Yes	Somewhat	Some - thick description but no description of member reference or triangulation	Yes	Yes	No	Yes
Shah, Wood, Nolte & Goodbody (2012)	Yes	Yes	No - in the thesis version a bit about reflexivity	Some - thick description but no description of member reference or triangulation	Yes	Yes	No - but outlined in thesis version	Yes
Sithole (2022)	Yes	No - reflective account of one racially-minoritised trainee	Yes	No but situated in theory of internalised racism and Fanon (1967)	Yes	Yes	No	Yes but no analysis
Terrazas-Carrillo, Garcia & Rodriguez (2020)	Yes	Yes	Yes	Yes	Yes	Yes	Somewhat - talks about ethical considerations around analysis but not around ethics procedure	Yes
Wang, Hubbard & Dorazio (2020)	Yes	No - reflective account of three participants but links	Yes	No	Yes	Yes	No	Yes

		it to Racial Battle Fatigue						
Wright (2020)	Yes	No - reflections of one racially-minoritised trainee	Yes	No but uses autoethnography and reflections situated in critical race theory and post-colonial theory	Yes	Yes	No	Yes but no analysis
Zhao-O Brien (2014)	Yes	No - reflective account although situated reflections I CBT and psychodynamic theory. No data analysis	Yes	No - despite richness and thick description of experiences, only perspective of one person	Yes	Yes	No	Yes

2.3.4.1. Quality Evaluation of the literature

The 11 papers were well-written and executed, expressing clear aims. All 11 papers included were thought to highlight a 'worthy' topic, resonate with the reader, and contribute significantly to the literature, offering insights and promoting the seemingly unheard voices of racially-minoritised trainees within the psychology field adding to the small body of empirical literature. Despite being worthy topics, six of the 11 papers were reflective accounts (Adetimole et al., 2005; Prajapati et al., 2019; Sithole, 2022; Wang et al., 2020; Wright, 2020; Zhao-O'Brien, 2014) which did not specify or use a method and did not undergo analysis, calling into question their credibility and robustness. Three of these reflective papers (Sithole, 2022; Wright, 2020; Zhao-O'Brien, 2014) attempted to situate their reflections within wider theory such as psychodynamic theory (Deal, 2007), Internal Racism theory (Davids, 2011) and Critical Race Theory (Ladson-Billings, 1998).

As these six papers were first-hand accounts, most were rich with self-reflexivity, considering the values and biases of the researcher (Adetimole et al., 2005; Prajapati et al., 2019; Sithole, 2022; Wang et al., 2020; Wright, 2020; Zhao-O'Brien, 2014). However, Prajapati et al. (2019) only offered a few reflections and seemingly consolidated more the reflections and works of other papers. Self-reflexivity was evident in all but one¹² of the five qualitative papers (Daloye, 2022; Kleintjes & Swartz, 1996; Rajan & Shaw, 2008; Terrazas-Carillo et al., 2021). Self-reflexivity across the board of these papers seems appropriate due to the nature of the topic.

As six papers were reflective pieces, they lacked credibility. Some included the reflections of up to three trainees; however, Sithole (2022), Wright (2020) and Zhao-O'Brien (2014) only included their own reflections. Therefore, these reflective accounts may not be representative or offer trustworthy results with broader implications. Potential bias could also be raised for most of these papers as they are first-hand subjective accounts. It is worthwhile holding in mind how the profession values peer-reviewed papers over reflective

¹² In Shah et al.'s., (2012) paper it appeared this section was removed due to the limitations of the publishing journal word count but through searching I noticed that self-reflexivity was included in Shah's (2010) Doctoral thesis.

accounts and how this is reflected in the quality assurance tool, which in turn dismisses the rich experiences of these reflective accounts.

There was a lack of diversity in the way the five qualitative papers (Daloye, 2022; Kleintjes & Swartz, 1996; Rajan & Shaw, 2008; Shah et al., 2012; Terrazas-Carillo et al., 2021) were analysed. Three (Daloye, 2022; Rajan & Shaw, 2020; Shah et al., 2012) of the five papers analysed using IPA which felt appropriate. Kleintjes and Swatz (1996) did not specify in their paper what qualitative analysis was used, however, they redirected the audience to their doctoral thesis, where a more in-depth outline was found of the steps taken to qualitative analysis but still no mention of the specific analysis used. Terrazas-Carillo et al.'s. (2021) used thematic analysis. All five papers employed semi-structured interviews as their method. The sample sizes of all these analysed papers were small; the maximum number of participants was nine (Shah et al., 2012), raising the issue of how representative and trustworthy the findings were.

As this review used papers from any country, it was interesting that there was not much discrepancy in what was found with Terrazas-Carillo et al.'s. (2021) findings being the most different to other papers, perhaps as this focused on one racially-minoritised group concerning a certain skill; running psychotherapy groups. However, Terrazas-Carillo et al.'s. (2021) was an example where clear and coherent explanations of recruitment, chosen analysis and method were highlighted, suggesting the high quality of this paper.

It should not go unnoticed that five of these reflective accounts are papers about racially-minoritised trainee experiences on the DCLinPsy, and all were published in Clinical Psychology Forum. Despite using IPA, Rajan & Shaw (2008) and Shah et al (2012) were also published in Clinical Psychology Forum. This undoubtably raises the question of why most papers on racially-minoritised trainees' experiences in the UK are published within one journal. Clinical Psychology Forum was not considered peer-reviewed until the last few years. However, the decision was to include these reflective accounts in this review as they are pivotal pieces in the conversation around racially-minoritised trainees' experiences and because there was such little 'evidence' around this topic. However, I am left wondering how the whiteness of CP is playing out here, preventing this topic from being researched (outside reflective

accounts or as part of DCLinPsy theses, i.e., Shah (2010) and being published in higher impact journals.

In addition, Shah et al. (2012) had to cut out words due to publication word count, similar to Daloye (2022), who published in *Counselling Psychology Forum*. This meant that only certain themes from their Doctoral theses could be included. Similarly, Kleintjes and Swartz (1996) originally wrote their paper as part of a longer and more in-depth Doctoral thesis and, for publication, only focused on clinical supervision as part of racially-minoritised trainees' experiences.

It is worthwhile noting that the little qualitative analysis used, with most papers being reflective accounts and published within one type of journal, will influence the conclusions drawn from the following synthesis.

2.4. Synthesis

To synthesise the relevant papers, I used Thomas and Harden's (2008) version of thematic analysis. As it is an approach developed and applied to other reviews exploring people's experiences it felt an appropriate synthesis to choose. Sandelowskis and Barroso (2006) found that determining what 'findings' are in a qualitative piece can be hard due to the variety of ways qualitative data is reported. Thomas and Harden (2008) echoed this, deciding to extract data from the 'results' or 'findings' sections, but also from the abstract too. Based on the seeming flexibility of what is considered 'findings' within qualitative research and the variety of reporting styles across the included papers in this review, I decided to code interesting and relevant information I felt linked to my review question on the experiences of training for racially-minoritised trainees. These findings were predominately found across the whole of a reflective account or within the findings section of the qualitative papers. The relevant data was coded line by line, and these codes were collected into descriptive themes, which were then translated into analytical themes.

Three analytical themes were constructed through the process of thematic synthesis process. One of these themes had subthemes. These are outlined in Table 6 and explained further in the section below.

Table 6

Themes and Subthemes Emerging in the SLR

Theme	Subtheme
Identity	
'safety'	Others perception of me Impact on me Support around me
Responsibility	

Theme 1: Identity

Racially-minoritised trainees' identity was a theme present across all 11 included studies. Papers consistently referred to trainees navigating who they are whilst on training. Adetimole et al. (2005) and Zhao O'Brien (2014) placed their reflections within racial identity models to explain how their identities developed and changed throughout their training experiences. Racially-minoritised trainees tended to shun the cultural aspects of themselves to assimilate more with their white peers and in turn, ended up perceiving their own culture as a bad thing (i.e., the way they speak and dress) and internalised a sense of shame for rejecting their cultural background (Kleintjes & Swartz, 1996; Prajapati et al., 2019; Rajan & Shaw, 2008; Sithole, 2022; Zhao-O'Brien, 2014). There was a sense of incongruence between their personal and professional identities (Rajan & Shaw, 2008; Shah et al., 2012; Wright, 2020):

"My feelings of being a 'stranger' may have been activated when I appraised my cultural and ethnic differences negatively, perceiving them as a disadvantage and ascribing them with significance. Several cognitive processes may be in operation, such as negative bias

(i.e., focusing on the disadvantages of being different whilst ignoring the advantages); mind-reading (i.e., believing that others judged these differences negatively); and dichotomous thinking (i.e., categorising me and others as either similar or different, rather than being on a continuum). These negative interpretations evoked anxiety and motivated a variety of coping strategies in order to achieve sameness. These included: over-compensation (i.e., overly-identifying accepted); hyper-vigilance to any differences between me and others; and dismissing, minimising or denying cultural and ethnic differences by adopting the colour blind position with the host culture in order to feel.” (Zhao-O’Brien, 2014, p. 46)

Terrazas-Carillo et al. (2021) explored this in-depth, with trainees mentioning how they feel they lack assertiveness, mother the groups they run and do not challenge group members due to their Mexican-American heritage. However, in this paper, the narrative around this seemed more positive, detailing how they have learnt to become a chameleon, adapting their cultural norms around the demands and skillsets of a psychotherapist. However, in Terrazas-Carillo et al.’s., (2021) paper navigating their professional and personal identities was in relation to clients not their training cohort. Sithole’s (2020) reflections echoed having to ‘code switch’¹³, however, she described this experience around certain professionals that she was working with. Interestingly, Shah et al. (2012) also used the phrase ‘chameleon’ when discussing trainees navigating their cultural and personal identities. Having to navigate all these different identities whilst training appeared exhausting and put trainees in turmoil. Along with this, they ended up feeling not good enough and a loss of confidence due to internalising cultural stereotypes and imposter syndrome (Kleintjes & Swartz, 1996; Sithole, 2020; Prajapati et al., 2019; Terrazas-Carillo et al., 2021; Wright, 2020).

Despite the negatives, papers also highlighted the positives of having a different background (Rajan & Shaw, 2008; Shah et al., 2012) with self-reflexivity being a way trainees could keep hold of their identity (Rajan & Shaw, 2008; Wright et al., 2020):

“It is probably where I’ve incurred the least kind of turmoil ... you know I bring it with me

¹³ Racial code-switching is when racially-minoritised individuals adapt how they present themselves depending on who the audience, for a positive outcome (Sithole, 2021).

physically... it's always been very positive and they've always been inquisitive... And it can be quite a useful thing, because you can use that to highlight the things that they've identified in you, in them. Like the difference, for example" (Shah et al., 2012, p.34)

Theme 2: 'Safety'

The notion of 'safety' came up in the 11 included papers in different ways. The idea of not being safe extended from how others, peers, course staff and supervisors perceive them and the impact of being a racially-minoritised trainee on themselves.

Subtheme 1: Other's perception of me

Racially-minoritised trainees' training experiences were impacted by how they felt others saw them. A participant viewed themselves as an '*alien*' in Daloye's (2022) paper, and this was echoed through several papers whilst thinking about how racially-minoritised trainees felt like an '*other*' or a '*stranger*'. Zhao-O'Brien (2014) believed others thought she was different or categorising her as quite binary, i.e., similar or different to them. Prajapati et al. (2019) agreed with that notion of difference and othering by the course team, lecturers, and supervisors. However, this paper also described how the courses and placements adopt a 'colour-blind' approach, seeing sameness as a way to discriminate against racially-minoritised trainees invertedly. This feeling of being misunderstood by the profession was echoed by Wright (2020).

Adetimole et al. (2005), Daloye (2020) and Kleintjes and Swartz (1996) described how peers felt they had got onto courses due to a tick-box and a lucky chance. In these three papers, they shared how this meant they, as racially-minoritised trainees, were overlooked or seen as less than their white peers because courses were so "***desperate to offer us a place***"(Adetimole et al., 2005, p.12).

Kleintjes and Swartz (1996) and Rajan and Shaw (2008) also described being 'troublemakers' especially if they spoke out more:

“Trainee 1: You felt like this, but didn’t want to make an issue of it as you felt you’d be a nuisance to people, trouble them; you’re always getting the subtle message that it’s your problem.” (Kleintjes & Swartz, 1996, p.95)

Subtheme 2: Impact on me

Being a racially-minoritised trainee appeared to leave individuals with heavy feelings. Wang et al. (2020) highlighted a range of other personal changes that occur on training for racially-minoritised trainees. These included but are not limited to, weight gain, feeling anxious and exhausted, hypervigilant, angry, frustrated and in pain. There was a shared understanding amongst some of the literature that trainees felt isolated and lonely:

“... there’s already enough to be dealing with on the course, where you’re being pulled in different directions and your emotions are just everywhere, to then feel like you’re being isolated because of your identity on the course is just...” (Daloye, 2022, p. 36)

The idea of being silenced or choosing silence was amongst a few of the papers (Adetimole et al., 2005; Daloye, 2022; Prajapati et al., 2019). There were fears of being shut down or ignored when speaking out or sharing cultural ideas but also feeling silenced as they were worried about what other people may think and were scared or unable to put into words how they felt. Additionally, some trainees believed they would be punished, i.e., fail aspects of training if they spoke too much about race or culture:

“At other times when we have confided in others about our experiences of racism or cultural insensitivity, we have been advised to remain silent to protect us from potential negative repercussions, acknowledging the power imbalances we face as BAME trainees” (Prajapati et al., 2019, p. 22)

Subtheme 3: Support around

When considering their 'safety' on these courses, some papers discussed the support they can access or the seeming lack of support.

Supervision was one area that emerged within a few papers. Kleintjes and Swartz (1996) found that supervisors tend to speak about race in quite a matter-of-fact way and that Black trainees find white supervisors tolerable if they have done the work around race and can contain the conversation and sit with what has been said. Adetimole et al. (2005) and Shah et al. (2012) argued that very few of their supervisors had done the work around race and race discussions. Therefore, racially-minoritised trainees found it hard to raise issues or talk about culture of race. This meant that the anxiety was held within trainees as they felt they could not talk/reflect to white course members/supervisors about things.

"I have had situations where I think supervisors have just found it unnecessary or felt perhaps it's been uncomfortable for them" (Shah et al., 2012, p. 33)

On the other hand, Adetimole et al. (2005) and Sithole's (2022) papers acknowledged the support of Black tutors/supervisors for providing space and encouragement and referenced their support in writing up both reflective papers.

Terrazas-Carrillo et al (2020) spoke about supervision more positively. Although not discussing the supervisor's race, racially-minoritised trainees spoke of feeling safe, and supported and offered different stances and perspectives on ideas. Wang and colleague's (2020) reflections support this, saying that supervisors helped with the idea of self-care and attending to feelings when things feel too much.

Shah et al. (2012) opened this up and described how acknowledging these issues around race and making spaces for this work helped trainees feel supported. On the other hand, Prajapati et al.'s. (2019) work appeared to disagree with this, highlighting the lack of diversity amongst the course team and appropriate structures in place that made it feel 'unsafe' to actively encourage conversations around race and harder for racially-minoritised trainees to find

allies. On the topic of allies, there seemed to be a consensus amongst a few papers that racially-minoritised trainees tended to find comfort, experience 'safety', and be more relaxed around other racially-minoritised trainees and staff (Adetimole et al., 2015; Daloye, 2022; Shah et al., 2012; Wang et al., 2020):

"I feel grateful that I had a person of colour to turn to and I shouldn't have to feel like I'm grateful that there was someone like that there I should be grateful for whoever on the team could provide me with support" (Daloye, 2022; p. 36)

Theme 3: Responsibility

The literature in this review has highlighted the responsibility racially-minoritised trainees felt they carried (Adetimole et al., 2005; Daloye, 2022; Prajapati et al., 2019; Rajan & Shaw; 2008; Sithole, 2022; Shah et al., 2012; Wang et al 2020).

Prajapati et al. (2019) highlighted how trainees wanted to raise awareness of cultural issues but did not feel it was their responsibility to do so just because of the colour of their skin. Shah et al. (2012) and Rajan and Shaw (2008), similarly, discussed the conflict that comes up for racially-minoritised trainees; the feeling that it is important to speak up and make cultural issues more visible but the frustration that the expectation is for them to be the ones to educate:

"It feels like I am carrying the burden of the whole culture on my shoulders...I am in an educational position as well, it's like I am the teacher. I am teaching about the culture but that's not my responsibility" (Rajan & Shaw, 2008, p.13)

Prajapati et al. (2019) highlighted how some chose to stay silent as they did not want to run the risk of ruining relationships with white peers, with Shah et al. (2012) alluding to the consequences that are imposed on racially-minoritised trainees if they do carry the weight of bringing culture and race to the forefront. Although racially-minoritised trainees have the knowledge and feel they should educate, Rajan and Shaw (2008) also described that these

trainees did not come to the course for this reason. Rajan and Shaw (2008, p.13), Shah et al. (2012) and Wang et al. (2020) all spoke about being "*pigeonholed*". They described others believing they should be interested in racially-minoritised topics and subjects and want to speak about it. Rajan and Shaw (2008) highlighted trainees feeling they had to represent racially-minoritised perspectives and being positioned as holding all the knowledge because they are racially minoritised. It appeared to be a belief on training that racially-minoritised trainees only possessed knowledge on race and/or culture (Adetimole et al., 2005; Prajapati et al., 2019). Wang et al. (2020) took this in a different direction, with one trainee reflecting that for her it was an internal pressure to have to take on a research project about race and culture even though peers did not speak about this. Sithole (2022) echoed the idea of internal pressure but described a sense of responsibility towards clients that she racially identified the same as; the onus being on her to look out for them.

Racially-minoritised trainees being forced into these roles, i.e., doing the heavy lifting prevents white peers and course staff from reflecting on their own position or engaging with these topics and absolved white peers from doing the work (Prajapati et al., 2019; Wang et al., 2020). Further to this, the responsibility of racially-minoritised trainees to react to or speak to the racism they hear within lectures and training means that if they do not respond, then their silence permits classmates to be racist (Adetimole et al., 2005).

2.5. Conclusion and Evaluation of the Systematic Review

This review of racially-minoritised trainees' experiences of psychology training identified 11 relevant papers.

Having run the review's question through PROSPERO, it is believed to be the only SLR exploring racially-minoritised trainees' experiences of training. There was little disagreement amongst all 11 papers, with the studies all highlighting how difficult and exhausting training as a racially-minoritised trainee is. They also shed light on the tremendous amount of work they must put in to navigate their own 'safety', the perception of others, the positions and roles they are placed in, and to figure out who they are. It has not gone unnoticed that most of the themes in this review reference individual and microcosm-level issues, once again highlighting how whiteness works to remain evasive, insidious and silent.

However, the findings should be interpreted tentatively as the majority of papers were reflective accounts of the author's experiences of training, and those that were qualitatively analysed had sample sizes on the smaller end. This, therefore, calls into question how applicable and representative these findings are. On the other hand, the self-reflexivity included within this review should not go amiss. However, it also calls to question why papers on this topic area are predominately racially-minoritised trainees bearing their pain of training and not empirical studies. This review implies the stark whiteness of psychology, with most of the research on racially-minoritised experiences in the UK being reflective accounts. All papers, be they qualitative or reflective articles, on experiences of the DClInPsy were included within one journal, *Clinical Psychology Forum*. This raises the question of what type of knowledge is being prioritised within the research field of British CP. Furthermore, given the sparsity of research, some studies included were conducted in the USA and South Africa, further evidencing the limited research on racially-minoritised trainees' experiences in the UK.

2.5.1. Gaps in the Literature

Several gaps in the literature emerged through this SLR. This review highlighted a lack of qualitative research on racially-minoritised trainees' experiences. Many papers explored training experiences on the DClInPsy courses. However, only two (Rajan & Shaw, 2008; Shah et al., 2012) used qualitative methods, with the other studies reflecting on the author's experiences. While a couple of studies (Kleintjes & Swartz, 1996; Sithole, 2022; Terrazas-Carillo et al., 2021) have looked at specific elements, most of the existing literature has looked at training more broadly, highlighting how general the findings included in this review are and none have considered PBL.

2.6. The Rationale for the Current Research Project

The SLR revealed that racially-minoritised trainees have difficult and distressing experiences of psychology training, however, literature focusing on DClInPsy training tended to explore racially-minoritised experiences of the training course as a whole. As outlined in

the introduction chapter, PBL is part of the curriculum for a third of DClInPsy courses. Despite research exploring trainees' experiences of PBL on the DClInPsy, highlighting both negative and positive impacts, there is little research rooted in robust methods and analysis. Most of the PBL pool of knowledge is from UH and this inquiry hopes to add to it. Furthermore, little is known about the racial makeup of trainees involved in existing research looking at PBL experiences. Alongside this, UH as a course is committed to weaving anti-racist and social justice principles through its academic curriculum and PBL is understood to provide a learner-led approach to training that could focus on social justice issues. Therefore, a clear gap in the current PBL knowledge is understanding how racially-minoritised trainees' experience this approach. An inquiry exploring racially-minoritised trainees' experiences with PBL may offer new insights and further add to our understanding of racially-minoritised experiences within DClInPsy training.

2.7. Aims and Research Question

The current inquiry aimed to explore racially-minoritised trainees' PBL experiences through the following question: *How do racially-minoritised trainees make sense of their PBL experience?*

This question was explored through further sub-questions:

- How do racially-minoritised trainees story their experience of PBL? (*What stories do they share?*)
- How do these stories describe their relationship with PBL over time?
- How do racially-minoritised trainees tell these stories (of their PBL experience)?
- How do racially-minoritised trainees position their stories relative to the broader context of DClInPsy and wider societal narratives about race and racism (*what context in mind?*)

Chapter 3: Method

3.1. Overview

This chapter presents the method used to explore the research question; *'how do racially-minoritised trainees make sense of their PBL experience?'* I include the rationale for using a qualitative approach and narrative inquiry (NI). I outline details on the research process, presenting how participants were recruited, ethical considerations as well as data collection methods and the data analysis process.

3.2. Design

3.2.1. Choosing a Qualitative design

Qualitative methods are adaptable to various epistemologies (Willig, 2013). They are in-depth approaches to data collection in which stories can be elicited (Butina, 2015) and can be used to explore and understand people's thoughts, feelings, actions, and knowledge (Barker et al., 2015; Butina, 2015). Qualitative approaches focus on the experience of an individual's life (Austin & Sutton, 2015), which I felt aligned with the research's aims to gain a better understanding of racially-minoritised trainees' PBL experiences, allowing insight into the "quality and texture of experiences" (Willig, 2013 p. 51). Through a qualitative approach I hoped to avoid simplifying the experiences of racially-minoritised individuals to a numerical value (Barker et al., 2015) which is a common critique of quantitative approaches and would be doing an injustice to participants' experiences.

3.2.2. Choosing Narrative Inquiry

NI understands experiences through the narratives people tell (Clandinin et al., 2000), with Esin (2011) arguing narratives are a powerful way of giving an experience meaning and are vessels through which people speak about themselves, their world and life. Through NI we can gain insight into how participants understand the world and themselves (Squire, 2008). Squire (2008) attributes this to sequential and meaningful narratives; thinking about

how a narrator puts together and orders the events, along with using language, to convey meaning and share specific points to their audience (Riessman, 2008; Wells, 2011). The 'meaningfulness' of narratives is found not only within the participant's words but also within the participant's and researcher's interactions (Andrews et al., 2013). Narratives can therefore be in relation to the co-construction between the trainee and me and the wider context the interview situates in. Both of these may influence what is shared. In relation to this study, NI can help explore how racially-minoritised trainees make sense of their PBL experiences and what they accomplish by telling their story, but also explore how the participants may perceive me as researcher and whether the environment or location of the interview shapes the stories shared.

I also felt that NI reflected my epistemological position. Through NI, researchers focus on the personal conditions e.g., feelings and hopes as well as the individual and wider contexts such as historical, social, political and cultural, which people use to construct and express (i.e., perform) their stories (Connelly, 2000; Connelly & Clandinin, 2006; Esin, 2011).

In this study, NI can give insight into how racially-minoritised trainees make sense of their PBL experiences in relation to multiple wider contexts (e.g., being from a racially-minoritised background, University institutions, DCLinPsy courses, psychology profession) that these individuals operate within. Adopting NI can also provide insight into how wider audiences such as family, peers, society can shape how participants perform their stories, and may wish to be seen by others.

3.2.2.1 Choosing Narrative Analysis over other qualitative approaches

The relative merits of several other qualitative approaches were considered in relation to my epistemological stance and the research question. Whist Discourse Analysis offers an alternative owing to its focus on language, the approach would not lend itself to exploring broader contextual factors of racially-minoritised individual's PBL experiences (Burr, 2003) and did not align with my epistemological stance. Additionally, Thematic Analysis and Interpretative Phenomenological Analysis (IPA) were considered approaches that might

provide insight into the content of the narratives. Yet their tendency to describe the heart of phenomenon (Creswell & Poth, 2016) would have prevented exploration of the performative aspects of an individual's experiences, which meant analysis around the influence of me as researcher, and social contexts on how the story was produced and performed would have been lost (Riesmann, 2008). Criticism of these two approaches includes not taking a critical stance when looking at the data. Grounded Theory was inappropriate as this study did not wish to develop a theory of processes, actions or interactions (Creswell & Poth, 2016). Riessman (1990) argues that the nature of Grounded Theory means the data becomes fractured as it is not concerned with the participant's story. I wanted to portray and explore participant's stories as fully as possible.

3.2.3. Choosing Interviews

People share stories about their experiences and life in multiple ways (Anderson & Kirkpatrick, 2016) and there are many ways to gather narratives. However, conversations between interviewee and interviewer, are the most used approach (Esin, 2011; Mishler, 1991; Riessman, 2008). Arksey and Knight (1999 p.32) claim that "qualitative interviewing is a way of uncovering and exploring the meanings that underpin people's lives". Accordingly, I felt that interviews would be appropriate to gain insight into the experiences for participants (Anderson & Kirkpatrick, 2016).

3.2.3.1. Developing the Interview Schedule

The interview schedule was created by drawing on the literature and conversations with my supervisory team, keeping the research aims in mind. The overarching aim was to encourage participants to describe their experiences of PBL, whether these experiences changed throughout their journey and if wider contextual factors influenced these experiences.

When developing my interview schedule (Appendix A), I wanted to connect to my chosen approach. I began the interview with three simple statements, which I viewed as "open

invitations" (Esin, 2011 p. 100), hoping that participants would know that I wanted to hear all parts of their story rather than specific aspects. I was aware that using open-ended interview questions to elicit stories have their downfall. It could feel uncomfortable for participants as it moves away from the structure of everyday conversations, i.e., turn-taking (Riessman, 2008) to speaking for longer periods. For some participants, knowing where to start their story or how to share it with me could be challenging without following a set of questions (Anderson & Kirkpatrick, 2016), and mean they talk about things other than the research topic (Potter & Hepburn, 2005). Therefore, I felt it was important to add prompting questions to keep myself and the participant grounded in the overarching research question and allow the participant to uncover layers of their story, encouraging further storytelling (Adlington, 2012; Esin, 2011).

I utilised open-ended questions to give participants a space to tell their stories and, I hoped, to elicit "more narrative opportunities" (Riessman, 2008, p.43). Utilising interviews allows narratives to be co-constructed, with narratives considered in relation to the interaction between myself, the researcher, and the participant (Fontana, 2007; Wells, 2011). The co-construction of narratives means individual perspectives and their interactions impact storytelling (Kvale, 2007; Wells, 2011). Between interviewer and interviewee power should be balanced (Emerson & Frosh, 2004), however, it is recognised that the interviewer holds more power by being the one to ask the questions (Riessman, 2008). Despite this, there are ways to empower the interviewees, i.e., using open-ended questions and actively listening (Mishler, 1986). It felt important that participants had space to share their stories in their own words, especially as racially-minoritised individuals' voices are often silenced or misconstrued (Eddo-Lodge, 2020; Hamad, 2020).

3.2.3.2. Involving Experts by Experience

I consulted with three Experts by Experience, (EbE's; see Appendix B for EbE poster) two current trainees and one ex-trainee. They reviewed the information sheet, consent form, demographic questionnaire, and recruitment advert, recommending no further amendments. Two EbEs consented to taking part in pilot interviews to test how the interview

would land and to obtain feedback on questions and experience of the interview. Overall, the feedback from both pilot interviews was positive, one EbE suggested an additional prompting question to the interview schedule, which was added. Following the first pilot interview and discussions with my supervisor, I added two additional prompting questions; '*how do you think your identity of being a racially-minoritised trainee impacted the stories you're sharing?*' and, '*how do you view your experience of PBL compared to your wider experience on the DClInPsy?*'. Both were asked in the second pilot and landed well.

3.3. Participants

3.3.1. Inclusion and Exclusion Criteria

Stringent inclusion and exclusion criteria were set before recruitment to ensure homogeneity across the sample of participants¹⁴ and so that those with stories that were meaningful to the study were able to participate. See Table 7 for a summary of the inclusion and exclusion criteria.

Table 7

Participant Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
UH trainees who completed their PBL journey and are still on the DClInPsy	Those who identify as white including those who identify as white racially-minoritised
UH ex-trainees who completed training within the last 5 years and who completed PBL as part of this	Trainees who did not attend UH
UH trainees who identify themselves as fitting under mixed or multiple racial groups, <i>Asian</i> or <i>Asian British</i> groups, <i>Black</i> , <i>African</i> , <i>Caribbean</i> or <i>black British</i> groups, or <i>Other racial groups</i> – as set out in the census (Garlick, 2022)	Ex-trainees who completed the doctorate more than 5 years ago

¹⁴ Participants are interchangeably called trainees or participants throughout the inquiry.

Those trainees who did not attend UH were excluded as there is a variation in how PBL is delivered across programmes (Valon, 2012). Additionally, ex-trainees who completed the doctorate more than five years ago were excluded to avoid “rosy retrospection”, the act of remembering the past more positively than it actually was (Coleman, 2018, p.3), and people forgetting their PBL journey.

I also wanted to consider the importance of the colour of our skin in race relations (Bar-Haim et al., 2009, cited in Ragaven, 2018) and that skin colour can play a role in experiences of racial discrimination (Klonoff & Landrine, 2000). Therefore, the inclusion criteria specified that the term ‘racially-minoritised’ meant anyone who identifies as other than white; those who identify as white, including those who identify as white racially-minoritised were not able to participate.

My supervisor and I felt it was important that trainees had completed all their PBL exercises and the process of PBL was a consistent part of their training so that they could share the whole picture of their journey. Therefore, UH trainees who had completed their PBL journey and were still on the DClinPsy and UH ex-trainees who completed PBL as part of their training were invited to participate. As I was interested in looking at racially-minoritised trainees' experiences, participants were asked to identify themselves as fitting under Mixed or Multiple racial groups, Asian or Asian British groups, Black, African, Caribbean or Black British groups, or Other racial groups, as defined by the Office of National Statistics in the census (Garlick, 2022).

3.3.2. Recruiting Participants

Recruiting five participants was deemed enough to yield rich data (Wells, 2011), given that NI is an in-depth analysis of a small number of participants (Emerson & Frosh, 2004).

Participants were recruited through purposive sampling. This felt an appropriate strategy to use so that participants who were knowledgeable or had experiences relevant to the research topic could participate (Creswell et al., 2011). The recruitment process took place between

May and June 2022. Before commencing recruitment, consent was obtained from the Head of Research (in the absence of a Programme Director) for ex-trainees to be contacted via the course's mailing list. Once consent was obtained (Appendix C), I sent an email with the information sheet (Appendix D), consent form (Appendix E) and study advertisement poster (Appendix F) to the UH DClinPsy team administrators. They then sent, via email (blind carbon copy), a short summary (Appendix G) about the study, along with my email and attachments, to all current UH trainees and ex-trainees. No one's contact details were passed on to me, and potential participants contacted me via email. One person accidentally sent their expression of interest to the UH DClinPsy team administrators, who forwarded it to me. I emailed this participant to check if they were aware of this and whether it impacted their decision to participate. Six people expressed interest in participating in this study, five of whom met the inclusion criteria and were eligible to participate.

3.3.3. Participant Information

As part of the recruitment process, I collected demographic information (Appendix H). Due to the small numbers of racially-minoritised individuals who are on or have completed training and because this study focuses on one course, I decided not to include specific demographic information. Therefore, I have not included the stage of training or their specific ethnicity to protect the participant's anonymity (see section 5.4.1. for further details). Although I have not stated their gender, assumptions can be inferred from Chapter 4, which presents the findings of this inquiry and my interpretations. Five participants between the ages of 26 and 45 years were interviewed as part of this study, all self-identifying as racially-minoritised individuals.

3.4. Ethical Considerations

3.4.1. Formal Ethical Approval

Formal and full ethical approval was obtained from the University of Hertfordshire's Health, Science, Engineering & Technology Ethics Committee (HSET ECDA) and granted on 6th April 2022 with protocol number: LMS/PGR/UH/04932 (Appendix I). Ethical considerations

were informed by the BPS ethical Guidelines (BPS, 2014) and held in mind throughout the research study.

3.4.2. Gaining Informed Consent and Ensuring Confidentiality

Potential participants were emailed an information sheet which outlined key information, the purpose and aim of the study, and what would be required from them. It also explained the use of their data, data protection, any risks or benefits of participating, how participation was optional and their right to withdraw before their interviews were transcribed without explanation or consequence. The reason for this was due to transcribed data being harder to discern and remove once interviews were analysed. Participants were told the transcription date at the beginning of their interview. Once a potential participant expressed interest, they were emailed a consent form to be signed (initials) and sent to me before the interview.

Every participant was told about the confidentiality of their data, both via the information sheet and verbally. They were informed this would be upheld by removing identifiable information, using pseudonyms and anonymising quotes. Participants' demographic questionnaires and consent forms could not be linked back to their names, email addresses, audio/video recordings or transcripts. I asked permission to audio and video record from all participants before the interviews started. Audio and video recordings were stored securely on the University OneDrive which only I could access. As the principal researcher, I was the only person able to access identifiable data. Anything shared with my supervision team was under the pseudonym I assigned. I only sent audio recordings of the interviews to the transcriber so that participants could not be identified.

An approved transcription service was used to transcribe four interviews. Participants were aware of this as it was set out in the information sheet and consent form. A confidentiality agreement (Appendix J) was signed by the transcriber. Only audio recordings of the interviews were sent to the transcriber via the UH's encrypted file drop service. The transcriber returned

the completed transcripts as password-protected files, which were then saved onto my University OneDrive, and I deleted the emails.

All confidential data and information is to be deleted once this research project has been completed, and anonymised data transferred to the principal supervisor's university One Drive and stored for five years. This is because the data may be reanalysed for future publications. In this instance, participants will be informed of this and asked to give consent. Data stored is in line with GDPR, and participants will only ever be contacted concerning this study. Ethical approval has been given for the possibility of reanalysing the data in the future.

3.4.3. Responding to Potential harm or distress

I recognised that some topics covered in the interview might lead participants to recall negative or upsetting elements of their PBL experiences. In the information sheet and verbally, I assured participants that there was no requirement to answer anything they did not want to and that the interview could be paused or terminated if necessary. I considered how utilising my therapeutic skills of compassion and gentleness could help manage this. To ensure participants were not leaving the interview with heaviness, I provided space after the interview so the participant could share any reflections they may have had and their experience of being interviewed. A debrief email and information sheet (Appendix K) were sent to participants after they had been interviewed, which included information on helpful organisations, social media platforms and suggestions of where they could access support.

3.5. Data Collection Procedure

Participants were recruited between May and June 2022. The UH DClInPsy team administrators emailed potential participants, who shared the study advertisement and information sheet with UH trainees/ex-trainees. Interested participants contacted me via email and were emailed a copy of the consent form and demographic questionnaire to complete and return via email if they wished to participate, along with another copy of the information sheet for reference. The participant and I then arranged a convenient time for us to meet for interviews, and a Zoom link was emailed to the participant. Within 48 hours of

the interview, I emailed participants to confirm our arrangements. One participant asked if we could rearrange for a later time that same week, and this was accommodated.

As the interview was online, I started them by going through some technical aspects, such as ensuring participants could hear me and see me clearly and what to do if either of our internet connections failed (Archibald et al., 2019). I then reminded participants that the interview would be recorded and they could withdraw their contribution before transcription began, specifying a date by which they would be required to contact me should they wish to withdraw. This was the first time I mentioned a specific date to them. I checked with participants if they were okay to continue with participation. Due to the broad nature of the questions, I started the interview with a question about values to enable me and the participant to warm up. Interviews lasted between one and one and a half hours. Following the end of each interview, I ensured there was time where participants could debrief with me, and I checked if there was anything they said that they did not want to be included in their narrative; all participants were happy for all their data to be included. Following the end of the interview, I sent a debrief sheet via email to the participants. I thanked them for their participation, offered a space should they need it and provided a list of helpful organisations should they find themselves struggling.

It is important to consider how the location of the interviews may have impacted on the production of narratives (Kvale, 2007; Wells, 2011). Unfortunately, at the time of data collection, UH ethics guidance advised that data should be collected online due to Covid-19 (UH Ethics, 2021). Consequently, all interviews were conducted via Zoom. Although this had its benefits, including being more flexible with timings and convenience when arranging interviews (Archibald et al., 2019; Horrell et al., 2015), it had its challenges. For example, in one interview, my internet dropped and the connection was poor (Fox et al., 2007). This meant for the last ten minutes the trainee and I had to turn our cameras off. I felt this disrupted the flow of their narrative and their expression of emotion given neither of us could see each other or read/attend to body language.

3.6. Data Analysis

3.6.1. Transcription

Within NI, verbatim transcripts are fundamental to gaining a full understanding of an individual's narrative as tidying up the speech of a narration does not make it 'better' (Poland, 2002 cited in Wells, 2011). Transcription is part of interpretation (Riessman, 2008). As mentioned above, I transcribed one narrative and sent the other four (audio only) to an approved transcription service. I drew on Wells's (2011) summary of Poland's (2002) suggestions for a NI-informed approach to transcription (Appendix L). These instructions were sent to the transcription service so they had a clear idea of my expectations and to improve the accuracy of the transcriptions (Poland, 2002). I also went through the interviews and added anything that the transcriber missed due to only having access to the audio of the interviews.

3.6.2. Clarification of Terms

Before outlining the steps taken within my analysis, I wish to clarify a few terms and the steps taken to employ these definitions within the analysis and interpretation. Within this inquiry an archetype is defined as a pattern within which a story is told or recounted (Lane, 1954). When looking at individual stories, in particular, when thinking about the structure of trainees' individual narratives, this inquiry drew on Christopher Booker's (2004) 'seven basic plots'. Booker argues these seven plots (rags-to-riches, comedy, the quest, rebirth, tragedy, overcoming the monster and voyage and return) are the most common archetypes in storytelling. When reading and analysing the trainees' individual stories for their structure, it stood out to me how two (Tanya and Noor) of these had elements of archetypes defined by Booker and therefore it felt appropriate to identify the archetypes their stories mirrored within my analysis. The other three did not follow an established archetype of storytelling, although there were perhaps some archetypal elements, although not as strongly defined, within some. For example Stacey's story had some elements of a 'tragedy' archetype, where at times fate got the best of her; however these elements were not concrete enough to argue that the structure of her story followed a 'tragedy' archetype. By contrast, Maya and Lena's narratives both diverged from these archetypes. In Maya's account, my sense was that her

anxiety and apparent awareness of my position as her peer prevented the development of a coherent structure. Conversely, Lena's narrative was closely bound up in content to the idea of connection, and it seemed the structure was shaped by this rather than following a particular archetype of storytelling.

As well as looking at structure within the individual stories, this was considered when looking at the stories collectively, as part of an exploration of similarity and differences across narratives. In one plot in particular (Stories of Growth), I speak of a concept called 'progressive narratives'. When reading for structure, as part of structural narrative analysis, I am looking for how stories are organised and presented. Gergen and Gergen (1997, cited in Hinchman & Hinchman, 1997) specified three types of narratives. This included regressive narrative, which is a narrative of continual decline; a progressive narrative, which mirrors a pattern of improvement within a narrative and a stability narrative where nothing changes amongst a narrative. When looking at this collective storyline, I felt Stories of Growth mirrored the structure of a progressive narrative, as all trainees spoke of things they learnt in retrospect despite them having hard times in PBL. Therefore, to capture the structural aspect of the Stories of the Growth plot, I felt it was appropriate to define it as a progressive narrative as it had emerged in all trainees' individual stories around growth. I did not feel that amongst the collective storylines Gergen and Gergen's (1997) types of narratives fit well and therefore have not defined the other plots in similar ways. It could be argued that elements of regressive narratives may have emerged in some plots such as Group Identity, however as aspects of regressive narrative were not present in all the trainees' stories around this, it felt it would be going beyond the data to label this a 'regressive narrative'. Stability narratives were not present amongst the plots, which perhaps is indicative of how tumultuous PBL was for racially-minoritised trainees.

3.6.3. Analysis

Following transcription, I listened to, read through and watched back each interview, several times, to immerse myself in the stories told. Whilst doing so, I wrote reflective notes exploring the content, structure and context in which the stories were situated (Wells, 2011) and my emotional response to the material as part of my reflexive journal. Each story was

individually analysed by watching/listening to the video recording of the interview whilst studying each transcription, this helped me form initial impressions, identify and add in anything about the interaction between myself and the trainee that may have been lost in the transcription alone such as, body language and tone and identify different archetypes.

Despite no set structure on how to analyse narratives (Andrews et al., 2013; Riessman, 1993), I took three main approaches drawing on and adapting the work and suggestions of Esin (2011) and Riessman (2008):

1. The first step used was to draw on the approach of Thematic Narrative Analysis. I read for content; asking questions such as '*what is being said?*' and '*what type of story is being told?*' (Esin, 2011). Doing this type of narrative analysis should help identify experiences racially-minoritised trainees have been through within PBL and help answer the sub-question: '*How do racially-minoritised trainees story and re-story their experience of PBL?*'
2. The second step used was to draw on the approach of Structural Narrative Analysis. Riessman (2008) says that this analysis moves away from the narrative itself and instead focuses on the experience for the narrator. Here analysis explores how stories are being told whilst looking for how they are presented/organised and the use of language. I looked at whether different types of narratives are heard and if some are less recognised (Riessman, 2008). I held in mind questions such as '*how is the participant telling the story, and how does it achieve their aims?*', '*what language are they drawing on?*', '*how are they delivering the story?*' and '*what is the meaning behind the story?*' (Esin, 2011). This analysis was intended to answer the sub-question: '*How do racially-minoritised trainees tell these stories (of their PBL experience)?*'
3. The third step used was to draw on the approach of Performative Narrative Analysis. This is a combination of thematic and structural narratives together. I explored how the story is co-produced between myself (as a researcher) and the participant and who the audience may be (Adlington, 2012; Cole, 2019; Riessman, 2008). Within NI, it is important to consider how the interview context influences the narrative shared as

narratives emerge within the interaction between participant and researcher (Mishler, 1986). I held in mind questions such as *'how is the narrative co-constructed?', 'how do our interactions and the presence of me, impact the construction of the participants narrative?', 'how has the participant situated/located themselves in relation to me, and what influence has this had on the construction of their accounts?'* (Esin, 2011).

In addition, the context a story is constructed in is important, as stories are rooted in interactional, historical and institutional influences (Riessman, 2008; Smith et al., 2009). Alongside this, stories do not just tell us about the individual but also about society and culture; when we interact, we draw on our own cultures' narratives (Murray & Chamberlain, 1999; Riessman, 2008). Therefore, I looked at how different contexts enter racially-minoritised trainees' storytelling. This analysis aimed to answer the sub-question: *'How do racially-minoritised trainees position their stories relative to the broader context of DClinPsy and/or wider societal narratives about race and racism?'*

These steps felt fitting with my moderate social constructionist position of looking at what was being said whilst taking into consideration the socio-political and cultural backdrop to these interviews.

I then read through each account individually three times, reading for each narrative's content, structure, context and performative aspects mentioned above (Esin, 2011, Riessman, 2008; see Appendix M for a transcript extract of an interview). I did this numerous times to become familiar with the interviews and have a greater sense of them.

I also wrote a summary for each interview. I then looked at all five participants' stories together, looking out for and clustering together aspects such as content, structural aspects and performance that were similar and different across them. This led to the creation of wider storylines (including plots and subplots) within which trainees took similar or different positions in terms of content, structure or performance. An example of these similarities or differences in terms of content would be how some trainees talked about connection (Lena

and Noor) with others (Maya, Stacey and Tanya) predominantly focussing on disconnect. An example of difference in structure could be Lena not talking much about herself as her story was structured around her group, rather than the other trainees who structured their stories around their own individual identities and also their group's identity. Once these storylines were formed, I reread the transcripts, holding in mind the storylines, to see if they were reflected in the stories.

Member checking does not tend to fit with NI, with researchers owning their interpretations as co-constructions rather than 'discovered' truths (Grewal, 2022). However, to ensure I remained open and flexible about my interpretation I checked the analysis with my supervisor and reflected on them, being open to challenges around how I arrived at a particular interpretation. I also attended four narrative workshops run by an ex-course member, allowing me to gain reflections and feedback on my interpretations.

3.7. Quality, Trustworthiness & Reflexivity

A researcher's approach to validity depends on their epistemological position (Riessman, 2008), and I was drawn to Madill et al.'s (2000) appraisal questions around inter-subjective meaning (whether the findings are situated within broader contexts), contextual triangulation and researcher subjectivity. I also found Hammersley (1992 cited in Wells, 2011) framework of trustworthiness helpful, drawing on credibility (how significant and plausible interpretations made are), rigour (whether interpretations included are backed by examination of data) and relevance (whether the study's findings make significant contribution to knowledge).

To understand whether this inquiry is deemed trustworthy, I felt Tracy's (2011) criteria would be appropriate to appraisal this inquiry as it captured both Hammersley's idea of trustworthy and Madill et al.'s (2000) epistemological aspects. Additionally, it was used in the SLR (see discussion section 5.4. for further details).

3.7.1. Reflexivity

Reflexivity is key in assessing the trustworthiness of interpretations made within research (Subramani, 2019). We all begin a research journey with a set of beliefs, and reflexivity is the way in which my experiences shape my connection and engagement with parts of the research process (Wells, 2011). Further to this, Willig (2008) sets out two forms of reflexivity: personal and epistemological reflexivity, and I loosely drew on Wells's (2011) reflective questions (appendix N) when considering both types of reflexivity.

3.7.1.1. Personal Reflexivity

As a racially-minoritised trainee who has traversed PBL, I bring my own biases to this study. Within this study, I consider myself an insider researcher (Costley et al., 2010). This would have influenced how I approached and interpreted the study's findings. Being an insider researcher has its benefits; I am passionate about this area and may have a greater understanding of the participants experiences (Bonner & Tolhurst, 2002; Merton, 1972). However, this can impact objectivity (Simmel, 1950, cited in Saidin, 2016), highlighting the need to be reflexive and authentic (Kanuha, 2000, cited in Ragaven, 2018).

To stay in touch with and remain aware of my own prejudices and assumptions that could impact the research process, I kept a reflective diary (Appendix O). I wrote this diary throughout the research processes including after I conducted interviews, the analysis and interpretation of results. Regular discussions with my supervisory team at various stages of the study helped me consider my relationship to the work, think through any assumptions I may have had and consider the implications of this (Willig, 2013). The research team also talked about their own positions regarding the topic and population involved in the research. Additionally, having a reflective diary and conversations with my research team helped me think about how the research could affect me personally, especially given my position as an insider researcher (Willig, 2001). My primary research supervisor also reviewed a transcript and analysis, not to 'check' my interpretations but to check for any biases or offer differing perspectives (Solomons, 2017).

3.7.1.2. Epistemological Reflexivity

Epistemological reflexivity looks further than the personal to encompass the possibilities and boundaries of knowledge. It considers how the researcher's methodological assumptions mould the knowledge produced in the research. It felt particularly important to consider the limitations of the knowledge created within this inquiry (Ong, 2021), especially given the moderate social constructionist stance underpinning this research. To this end, I adapted reflexive questions set out by Lazard and McAvoy (2020) and Willig (2013; Appendix P). My supervisor 'interviewed' me in November 2022 and May 2023 (see Appendix Q for the transcripts of these interviews). Having these interviews with my research supervisor at two separate stages of the study encouraged me to reflect on assumptions, i.e., about knowledge that I made throughout this process and what impact these assumptions had on the findings and overall inquiry (Willig, 2013).

3.8. Representing Narratives

A summary of each trainees' narrative account is included in the following chapter. By doing so, I hope to provide an insight into these interviews by highlighting performative, structural, contextual and thematic areas of storytelling. I have used direct quotes throughout, not always to back up my thoughts but to centre their voices, as I am conscious that my interpretations are through my lens and shaped by my positionality (Wallis, 2021). Whilst presenting collective narratives I consider the emerging main storylines. Through "stitching together" (Saukko, 2000, p.300), these collective stories were entwined with my understandings of how they were shaped by participant's racial identity and the microcosm of PBL. The stories are situated within broader historical and socio-cultural narratives to show how these contexts are entwined with the co-construction of the narratives (Adlington, 2012). Considering the wider context also aligns with the inquiry's moderate social constructionist stance (Wells, 2011).

Chapter 4. Results and Discussion

4.1. Chapter Overview

In this chapter, I provide a summary of my interpretations and discussion of the constructed narratives of five racially-minoritised trainees on their PBL experience. This interpretation is presented in two ways. The first through a summary of each individual account, presenting the content, performative, structural and contextual elements of each story, and my general impressions. The next part of this chapter outlines the collective storylines that emerged from the five narratives, including areas of connection and difference amongst them. These storylines are situated within the relevant literature. I have included trainees' own words (*in bold and italics*) amongst my interpretations.

4.2. Individual storylines¹⁵

4.2.1. Maya

Maya began by posing a question, "*where do I start with PBL?*" which I felt encompassed the rest of her narrative. Maya spoke for the first few minutes; however, she paused and seemed unsure of where to go with her account. I stepped in, perhaps as this was my first interview, summarising and moving her back onto what it felt like doing her first PBL. There were times when Maya would indicate that she had nothing more to say, ("*Um, (short pause), yeah, so...I don't know...*"). I noticed I would step in, taking a more active role in the conversation as I felt uncomfortable with the silence. This inevitably meant the turn-taking nature of our interaction shaped the interview, and I think the story that emerged was perhaps more reciprocal (Cole, 2019).

Maya time-travelled between past and present, especially around topics addressing her identity, which felt like two distinct entities. The account was littered with cognitive dissonance (Festinger, 1957), with Maya repetitively pointing out that the person she sees

¹⁵ For the sake of confidentiality, one trainee preferred to use gendered pronouns.

herself as now, is different to who she was. She constructed herself as **“quite vocal”** and **“quite opinionated”** versus who she was in the PBL space (**“outside of our context, I probably would have been a lot more kind of vocal, but I wasn’t”**). This incongruence (Rogers, 1977) and juxtaposition of selves felt particularly strong when Maya’s account was around race. This way of telling her story almost mimicked a ‘rebirth’ archetype where she changed and became a better person. She positioned herself as someone, at the time of doing PBL, who did not discuss race saying **“either I didn’t want to go there or it was just like, let’s just get on with this and not, not even think about that”** which seemed at odds with who she is now (**“It’s so weird, because where I am now in terms of like talking about race and diversity is so different to where I was then”**). I was curious as to how I, as a racially-minoritised woman, may have led Maya to fear my judgement and evoke a need to stress how her attitudes to discussions around race have changed. At times I felt that my presence as a racially-minoritised trainee overshadowed my position as a researcher within these racial narratives, with Maya sense-checking and assuming, i.e., **“if that makes sense”** and **“you know”**.

Maya spoke about her group members not acknowledging her being the only racially-minoritised trainee, **“Um, and I don’t even know if it was ever really (short pause) named as such by other people in the group”**. Interestingly, she then moved on to speak about her connection to another PBL group formed of mostly racially-minoritised people, and I wonder if this way of structuring her narrative was indicative of what Brewer (1991) described within the optimal distinctiveness model, where the more different (even subconsciously) she felt from her group, the more she connected with other racially-minoritised individuals.

It appeared that talking to me led Maya to reflect on PBL; **“I guess it reminded me that it wasn’t all bad. (laughing)...I mean, there were some enjoyable times”**, and I wondered if this was her justifying her narrative to herself. She also alluded to seeing the audience as wider than me (**“I also don’t know if they [her group] would be really disappointed of, I guess, of what I’ve shared with you today”**), suggesting her group was a ‘ghostly audience’ to this narrative (Minister, 1991). I wonder if this ending was to justify the stories she told and whether she felt she had done a disservice to her group, as well as showing how much of the negative aspects of PBL she had internalised.

4.2.2. Tanya

Tanya was an emotive, reflective and generous storyteller. She told detailed stories which contained characterisation through active 'voicing' (Wooffitt, 1992) and descriptions of events. She was chronological in her narrative, at one point reminding me that **"I haven't yet spoken about my last project"** as her narrative had moved to being situated more in the emotional experiences of PBL. Tanya's narrative mirrored the plot archetype of 'overcoming the monster', with Tanya fighting through adversity and coming out stronger.

Tanya grappled with the idea of me being a researcher and at one point I felt it was appropriate to pause our conversation as she directly addressed this. I highlighted that, within this context, I was here in a researcher capacity to which she responded **"yeah yeah I know I know that, otherwise I wouldn't do it (laughing)... but it's still a little bit weird (laughing)"**. This undoubtedly shaped the emerging story, as Tanya positioned me more as a fellow racially-minoritised trainee than researcher. She used **"you know"** frequently and said **"we might be like this"** when discussing race with white people. Using the pronoun **"we"** seemed to communicate her belief that the two of us share similar experiences which we handle analogously as we both identified as racially-minoritised.

Her narrative started with giddiness and excitement (**"I felt really, yeah I felt really privileged to be with this group of people, I felt like we'd be able to do something quite powerful and I think I already felt as though I would be able to be honest with them, to a certain extent"**). There appeared to be an assumption of the type of conversations and topics that would be broached by the course which made Tanya ready to tackle her first PBL task (**"yes, this is this is Herts, this is why I'm here' kind of thing"**). She constructed her racialised identity within the first few minutes of her story (**"oh, thank goodness it's not just me like the only person of colour in the group"**). Her narrative moved towards vulnerability, 'safety', connection and honesty (**"as a group we had we grew quite close throughout that first one like we went for drinks together"**) before moving to difficulty and distrust.

As with other accounts, Tanya spoke about code-switching (McRae & Short, 2009; Sithole, 2022), becoming someone she knew she was not, by staying quiet, for the sake of finding 'safety' (**"let go of the idea of being myself, I was like this is just about the project now it's"**

about the presentation we just need to get it done, just divorce yourself from that pain").

This appeared to create a sense of dissonance (Kaderina, 2021).

Part of her story was laced with guilt as she blamed herself and almost expressed regret for her actions in the group. Social narratives around white women particularly helped Tanya make sense of her experiences and behaviours in her group as she spoke to the wider narrative that as racially-minoritised women, you are always viewed as the aggressor whereas white women may be 'absolved' (Bouazzaoui, n.d.; De Ala, 2021; Hamad, 2020). Tanya's exhaustion was palpable throughout this part of her narrative. Despite this tiredness emulating out of the narrative she was sharing, Tanya seemed to overcome the monster by finding solace in other safe spaces as well as holding onto her own growth (Frank, 2018) as a trainee.

4.2.3. Stacey

Stacey was an anxious narrator. She seemed hesitant and I interjected more to facilitate the conversation and mediate her anxiety. Throughout the account, she engaged with active voicing (Wooffitt, 1992), which helped me understand who was important in the narrative and how Stacey saw their role.

Stacey seemed to have firm ideas about what was appropriate and inappropriate to speak to in this interview, ***"but that is a story for another time"*** and ***"can I rewind that?"*** which made me wonder if she perceived her audience as wider than me (Minister, 1991). Stacey's use of ***"you know"*** throughout her narrative appeared to be an attempt to position me as part of the in-group of racially-minoritised trainees with a shared experience (Grewal, 2022). I was also struck by how she sought reassurance from me (***"if that makes any sense"***), when speaking about why she chose to make herself vulnerable around race despite a previous rupture about race in her group. This could have been her anxiety emerging, but I felt as another racially-minoritised woman, she wanted me to understand why she did what she did, as it can be common to doubt yourself in situations where you are the only racially-minoritised individual.

The thread throughout Stacey's narrative was that PBL was nothing like she expected. I noticed throughout her account, there were times when she would explain something that had happened and reflect on how this changed from the first PBL task. I wondered if Stacey was grappling with the idea of PBL being **"very different"** from how she had hoped and felt let down. There seemed a sadness around what was to come for Stacey within PBL.

Beyond the narrative of the first task, Stacey lost her sense of chronology and did not move through her story in the order the PBL tasks happened (**"yeah, I apologise that in my mind, I'm not clearly defining PBL one, two, three, four, because they all seem a bit of a blur (laughing)"**). She appeared to be quite anxious and conscious about not speaking through things chronologically (**"Gosh, I'm trying to think of things in a timeline but I'm, I'm struggling"**). She seemed wedded to the idea that she had to narrate her story in a certain way, and I wonder if this was in response to feeling uncontained by such an open-ended question (Anderson & Kirkpatrick, 2016).

At the end of the interview, Stacey offered suggestions, her hopes for PBL moving forward and how PBL is not a separate entity, so wider factors impact the group. She explained how it is not enough for the course team to think conversations in PBL will solve what is going on outside the space, namely within the cohort. I felt that Stacey was mindful of the ghostly audience (Minister, 1991) of her narrative (**"hope that courses who are offering, um, PBL are able to, I suppose, from, from reading the research"**). I noticed that she was keen to be clear and transparent **"I suppose this is where I'm mindful actually"** and that her suggestions were not adding to the narrative of racially-minoritised trainees needing **"extra sort of handholding"** or seen as **"problematic"** or that any issues are seen **"within the person"**. This seems to speak to her awareness of the narrative that racially-minoritised trainees are troublemakers and her attempts to provide a counternarrative to this (Kleintjes & Swartz, 1996; Rajan & Shaw, 2008).

4.2.4 Lena

Lena's story felt more straightforward, and she started with a long pause, and at first, I wondered if this was an absence of story (Charmaz, 2002). However, she appeared to have a real grasp on her PBL experience and what it meant for her. There was less sense-making

across her narrative than the others and more of her relaying her journey chronologically and quite matter-of-factly. Lena used 'active voicing' (Wooffitt, 1992) to aid the characterisation of others involved. At times she would position me as a fellow racially-minoritised trainee rather than a researcher, asking me questions I would only know as a trainee ("**Oh gosh, what's that building... what's it called?**"). For the first third, Lena shared her experiences of PBL without any prompting. However, when she touched on the "**storm**" (Tuckman, 1965) of the group, Lena ended her sentence with "**Um, yeah**", and I found myself jumping in, feeling some discomfort hearing about a cohesive group having a rupture around race. The rest of the narrative was more of a turn-taking conversation. I was more active, which no doubt shaped the interview.

Lena began by sharing how much she enjoyed PBL ("**I probably would start off with, I really loved PBL**") and that her experience was "**great**". This set a precedent for the emerging story in which Lena gave detailed descriptions of events leading to deep connection, understanding and humour. Lena touched on wider cohort dynamics, and only when prompted did Lena speak in detail about a group related incident. I thought Lena's reluctance to go into this conveyed how it did not fit with her narrative that PBL was great. However, this seemed to juxtapose against Lena's idea that this race-related incident could disrupt the group dynamic ("**I thought, 'OK, so but now we're not going to be friends because this is, this is quite tough'**"). It appeared that despite Lena talking so positively and joyfully about her group and members, there was still hesitation to discuss race and that bringing up race can lead to ruptures, perhaps due to white fragility and defensiveness (DiAngelo, 2018) or the idea that racially-minoritised individuals are speaking about it to be troublesome. However, in line with her story, rather than this incident being narrated as difficult, Lena drew on hope and the positives that emerged from it.

4.2.5. Noor

Noor was an engaging storyteller and moved rapidly and concisely through her experience of PBL. I felt this may have been because she was unsure where to go with such open-ended questions. I was an active listener for just under ten minutes until Noor ended

with, *"it has been quite a nice experience"*, and looked at me for direction. From then on, our interactions became more turn-talking, with me asking Noor for more details on the experiences she had described. I therefore became more active in the conversation, and although drawing on what Noor had described, I undoubtedly shaped the direction of Noor's account.

Noor identified her group as *"friends"* before *"group members"* and reported feeling *"fortunate"* being in the group. Throughout her narrative, she gave many examples highlighting this dynamic; how PBL was *"such a nice space"* and they connected as a group. However, this seemed in contrast to the story she shared about a race-related *"rupture"* in the group. Like other accounts, this rupture emerged from societal and course-related contexts.

Although the group navigated this rupture together, drawing on the *"foundations"* they had created, Noor was critical of herself (*"Looking back now, like, ugh, was I too harsh, like (laughing) should I have said some of the things I did say"*). However, when speaking of feeling *"embarrassed"* and *"a bit of shame maybe"*, it was hard to entangle whether these feelings were rooted in internalised shame or internalised oppression that is common amongst racially-minoritised individuals (Alleyne, 2004; Webster, 2021) or rather from growth and hindsight. Nevertheless, I wonder if Noor was subconsciously conveying the impact of whiteness and that no matter what you say as a racially-minoritised individual, you will feel negatively about how you raise these conversations. I found it interesting that, despite this being a positive encounter around race, she shared that it did not mean she thought all white people are *"great"*. This stresses just how, as a racially-minoritised individual you must constantly keep yourself safe despite positive interactions but that she was hopeful these conversations may not always end badly.

Additionally, despite her tension and guilt, Noor repeatedly mentioned how lucky she was to be in her group and how that allowed her to have a *"good experience"*. I wondered if this was Noor trying to take responsibility as she did not want to go against the group narrative of being such a collective. I was curious whether Noor felt her group was the ghostly audience (Minister, 1991) of her story. Overall, I felt that this part of Noor's narrative mimicked that of

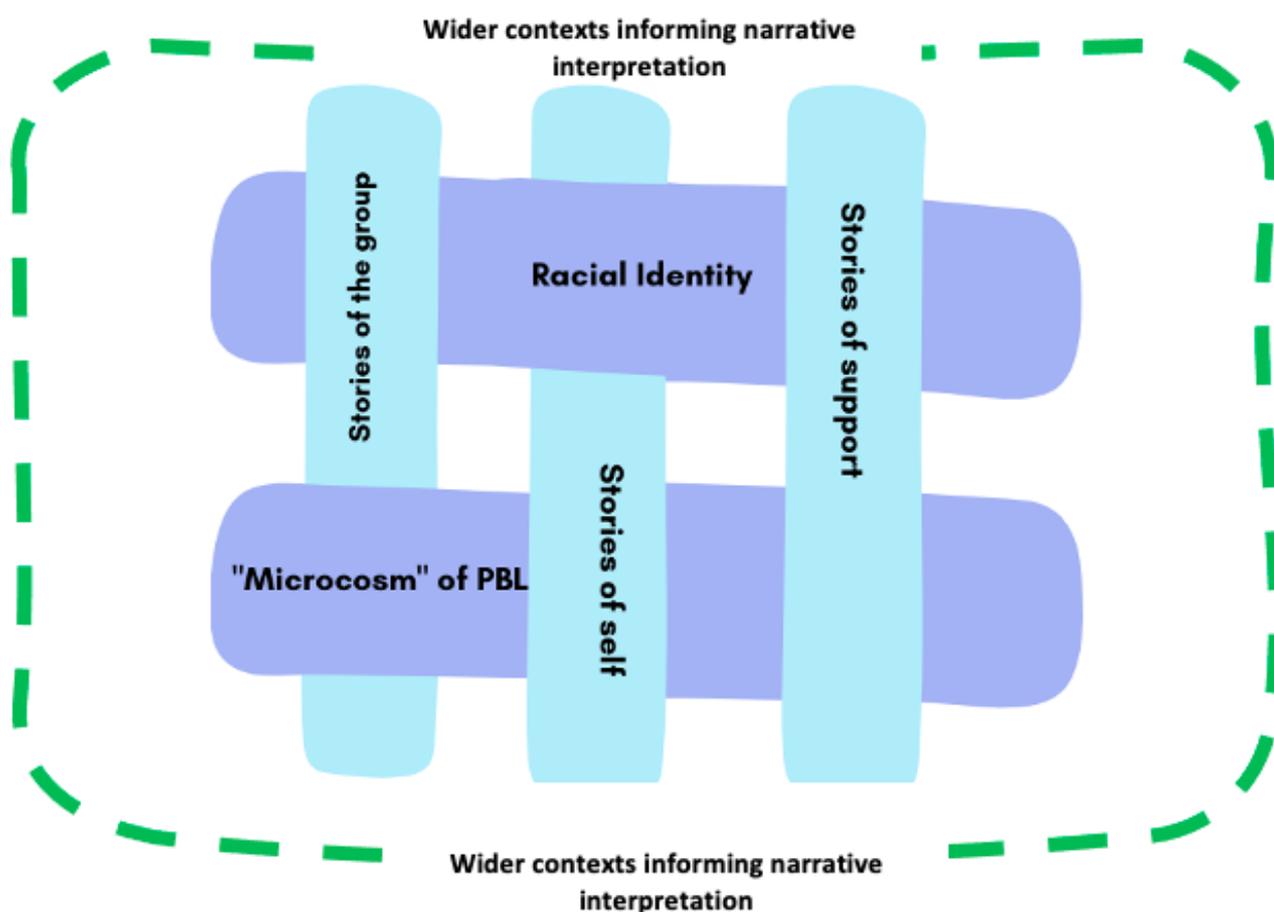
a voyage and return archetype. She set off as usual but came through with growth and a greater understanding of herself and others.

4.3. Emerging storylines

My interpretations of the collective storylines, racial identity, and the *"microcosm"* (Tanya and Maya) of PBL emerging within the narratives are presented in this section. I was drawn to the concepts of 'quilting' the collective narratives (Saukko, 2000). By 'quilting' the storylines I hoped to stitch each richly textured narrative together, whilst also considering emerging counternarratives (see Figure 4).

Figure 4

Diagrammatic Summary of the way Storylines Discussed are Analysed



The *“microcosm”* (Tanya and Maya) of PBL is one strand woven through the storylines as it shaped each narrative. The other is racial identity as this played a formative role in the way trainees storied and interpreted their experiences. Finally, the wider context informing narrative interpretation is the thread that holds the narrative together. This section begins with stories of the group, followed by analysis of stories of self and finally stories of support, drawing on the threads that hold them together throughout. Within these emerging storylines I consider points of divergence and connection between the narratives. Table 8 summarises the subplots that emerged within the stories of the group, stories of the self and stories of support.

Table 8

Summary of the Stories and Subplots Emerging from the Narratives

Story	Sub- plots
Stories of the Group	<ul style="list-style-type: none"> - <i>“that’s just who we are”</i> – Stories of Group Identity - <i>“form” vs “storm”</i> – Stories of Connection
Stories of Self	<ul style="list-style-type: none"> - <i>“Was there fear?”</i> – Stories of ‘safety’ - <i>“I learnt a lot”</i> – Stories of Growth
Stories of Support	<ul style="list-style-type: none"> - <i>“there was a general sense of support”</i> - Support Inside the Group - <i>“actually, it’s not you”</i> - Support Outside the Group
Racial Identity	<ul style="list-style-type: none"> - Woven throughout the analysis
“Microcosm” of PBL	<ul style="list-style-type: none"> - Woven throughout the analysis

4.3.1. Stories of the Group

Across the narratives, trainees spoke about their groups. They described their group identity, including how they perceived their own and other groups, as well as the context of group members. There were also accounts of connection and disconnect, and ruptures around race.

4.3.1.1. *"that's just who we are"* – Stories of Group Identity

Amongst the narratives, it appeared some groups (Lena's and Noor's) had a shared understanding of who they were and what PBL was for, which seemed to promote cohesion and a positive experience of PBL. Noor and Lena both spoke about how their groups took the initiative to apply therapeutic models on themselves. Although for both this happened later in their PBL journey, it allowed the groups to get a sense of what people had hoped for PBL and the group. For Noor, this approach allowed the group to communicate their *"strengths"* to each other. Lena felt that something like this should happen in all groups as it provided much-needed context about each other and an understanding of the group, which she believed could help PBL *"interactions"*.

The importance of holding in mind one another's context and how these can influence groups arose in most (three) narratives and represents a novel finding in the literature on PBL. Tanya was the only trainee that did not talk to this as explicitly but this may have been because she spoke more to the dynamics between a group member and her which is not included in this analysis as it would breach anonymity. For Maya, acknowledging each other's context connected them to one another, especially during harder moments of PBL, allowing them as a group to come *"back together...maybe that was kind of was helped us get through"* because, they were able to understand why something was hard for a member and be *"kind and compassionate"*. For Lena, awareness of everyone's contexts also helped her through more challenging PBL moments as it meant she could recognise that people were not trying to personally attack one another when stressed, but instead may be *"projecting"*. Lena's group did not let the group identity cloud their own identities, which contrasts Valon's (2012) work, where some trainees found themselves through their group identity or

attempted to make their group identity their own. Lena's group were individuals within a system which nurtured their individual *"quirkiness"*:

"Um, so we've, so whereas other groups had like more of a collaborative, "We thought of this together," our group came with, "OK, we're introducing ourselves and this is where our different contexts are and this is why we are, this is what we contribute to the group."

(Lena)

Although she spoke about holding in mind everyone's context, Maya also contradicted this. It appeared a lack of shared identity experienced by Maya and Stacey's groups made them more aware of other groups' dynamics and perceptions of their own group. There was heaviness and sadness in Stacey's narrative in realising that her group could not develop meaningful relationships. Whereas the indifference Maya seemingly put across whilst telling her PBL story may have been because she compared her group to another group which was made up of all racially-minoritised trainees:

"I think it was almost a part of kind of envy of like, I wonder what things would be like if I was in that group. Like, would I have a bit more fun and be able to be myself a bit more because I'm more friendly with them, get along better with them. So, maybe there was a part of me kind of that... What do they call it? The grass is greener" (Maya)

Comparison to other groups has emerged within the PBL literature, i.e., Conlan (2013) who found that looking at other groups led to a stronger sense and clearer idea of group identity. However, it seems amongst Maya and Stacey's narratives, these comparisons did not promote a greater sense of group identity. Rather this mirrors outgroup favourability bias, where Stacey and Maya negatively view their own groups (***"there were times I just low key really didn't like my group"***; Calanchini et al., 2022). However, comparing to other groups appeared to allow Lena and Noor's groups to find greater cohesion. Lena, for example, spoke about her group worrying about their lack of ***"creativity"*** and how they could bring this into their group in ways that felt congruent with their group identity. Holding in mind these narratives of comparison, it appears wider narratives of what type of group you should be at UH impact PBL groups.

Stacey shared how the wider cohort ascribed her group the label of 'always getting on' and this meant her group was so keen to perform to those standards that they did not touch on anything important or challenging, leading to the group feeling awkward. Lena and Noor's accounted similarly. However, there was also an acknowledgement that the wider context of the pandemic and George Floyd's murder was influencing wider cohort dynamics and may also have generated a desire to preserve the cohesiveness of PBL groups. Noor hypothesised that this subsequently led her PBL group to avoid conversations around race (***"that's it, the group's going to change, and it is going to be awkward, and we're not going to have fun anymore..."***), with Lena thinking this would mean the end of their group's friendship. Despite this, they both did speak about race to the group. While the opposite of what was intended, Noor's account, together with those of Stacey and Lena, go on to suggest that these attempts to maintain the status quo or not be perceived negatively, might inadvertently have created tensions and a false group identity, a finding which is consistent with that of Conlan (2013). Bennis and Shepard (1956) coined this phenomenon 'enchantment-flight'.

4.3.1.2. ***"form" vs "storm"*** – Stories of Connection

Togetherness was storied across most trainees' accounts in different ways. Maya did not speak much to this, but this could be because she did not see herself as part of the group but rather wanting to be in another group. Both Tanya and Stacey spoke about a freeness around the first task, and there was ***"lightness"*** (Tanya) and ***"openness"*** (Stacey) amongst the group to work together to ***"figure this [PBL] out"*** (Stacey). However, both stressed this connection did not extend beyond the first task. Figuring out PBL together resonated with Lena, too, as she narrated her experience of the first task; her group was so connected that their facilitator was almost an outsider in the first session they had (***"somehow we in the group already formed this whole, 'we're in this together'"***- Lena). This mirrors the work of Nel et al. (2008), where trainees bonded over the uncertainty of PBL. However, Tanya attributed this closeness in the first task to the wider training context and lack of disconnect amongst one another in PBL; the group not having experienced the full impact of the course (***"maybe it was before the course kind of beat the shit out of us"***) and her group were open

to vulnerability because they had not yet experienced being *“hurt”* (Tanya) by one another. The connection in the group that early on was important to Stacey, and it was clear throughout her narrative how disappointed she was that it did not last but also how it had made her feel part of something even though she was visibly different (Daloye, 2022; Zhao-O'brian, 2014):

“Where I felt supported by others ... where I felt not as like alienated by the group, that, that was important” (Stacey)

There were nods to groups making space for each other outside and inside PBL to help bring them closer together and work better together (Conlan, 2013):

“I thought, oh, we're just lucky, we're just, we're just put in a group and we just happen to get on with each other. But I was just thinking about it, as, as I would progress, basically, um, and I feel like, no, we did actually make an effort to spend time together, whether it was like, I don't know, late night in the library, and just food was such a massive thing (laughing)...so I do, I do feel... it wasn't just an accident...you know, we, we lucked out, I think, with the dynamics to begin with, in terms of like how each of us are personality-wise... But I feel like, there was a good balance there, but I do think we had to work on that as well...make an effort to check in with each other and check out again. And that made it feel safe to say, actually, feeling really rubbish today, like OK, let's just... I just felt like we really made an effort to look after each other, I think. Yeah.” (Noor)

Covid-19 was present at the time of some of these trainees' accounts and while some spoke of how their groups worked to remain connected in spite of this, others rooted this disconnect in the pandemic, with the move to remote working preventing them from meeting in person and creating *“distance”* (Tanya) from one another. Moreover, Tanya saw being on Zoom as an excuse for white members to hide behind and ignore the harm they were doing. It appeared this assertion emerged from the disconnect Tanya was feeling with white members of her group and the difficulties she was trying to navigate as racially-minoritised individual in her PBL.

Beyond narratives of disconnect were narratives of ruptures, that led to 'storms' (Tuckman, 1965) within groups. Race was prevalent amongst ruptures within most trainees' groups, with ruptures either a result of a racist incident (Stacey, Noor and Lena) or viewed heavily through racial identity (Tanya). Maya did discuss a storm, however given the specific and individual nature of it, it was decided to not include it in this analysis as anonymity would have been breached. She did not discuss ruptures around race, however, that could have been due to her relationship with her racial identity and speaking to me about it as outlined in section 4.2.1.

Through descriptions of how an incident around race progressed within her group, Stacey conveyed her *"disappointment"* (Edwards, 2012 cited in Ragaven, 2018). However, the group did apologise (*"we're sorry, we just blah blah blah"* – Stacey). Saying *"blah blah blah"* conveyed Stacey's frustration with her group and how perhaps the group could not say anything that would change how she felt, thus highlighting just how disconnected she was from them. It appeared as racially-minoritised trainees, they could not help but notice or be alert to how cohort members responded to racial discussions (Adetimole et al., 2005) and perhaps wanted to speak to it in PBL, maybe due to it being a smaller group, to gauge where their white peers were 'at' with racial conversations.

"We brought it into PBL and we're like, 'Well, how do we feel about all of this because actually, we struggle in our class to talk about race. We rarely talk about it in PBL. When it is brought up, it's very lightly touched on.'" (Lena)

I am left wondering what the impact of being 'hypervigilant' of group members in other spaces did to the cohesiveness of PBL groups. Unlike Stacey, Noor and Lena spoke of white group members being responsive to the discussion, which surprised Noor as she expected defensiveness rather than ownership. Situating this in her racial identity and the wider context of whiteness, it is understandable that Noor would expect such a reaction, and Noor's own past experiences shaped how she entered this conversation (*"I was ready (laughing) to counterattack"*– Noor). It appeared what could have been a huge 'storm' (Tuckman, 1965) in Noor's group ended up being a way for them to connect and 'form' a unit once again:

“Um, my, yeah, I think it really changed my perception in a positive way of these, the group members, um, of perhaps, you know, white people in general. I’m not saying they’re all great, but it’s like, I just reali-, it, it doesn’t always have to go in a particular reaction where there’s a lot of fragility and, uh, all of that stuff” (Noor)

However, despite it being a surprising conversation, Noor noticed a shift in her group but situated this distance and disconnect amongst members within in Covid-19 and wider course pressures acknowledging these factors. She also drew on her own context and spoke of how she changes after conflict and may have become ***“distant”*** from her group.

Despite disconnect throughout their journey’s, nearly all trainees, with the exception of Tanya, shifted towards a narrative of repair mirroring a restitution narrative (Frank, 1995). Lena’s group reflected on their rupture around race together and with the wider cohort. It felt that they reclaimed the narrative around this rupture and Lena described it as a ***“really powerful moment for us.”*** This was echoed in Noor and Stacey’s accounts. It appeared by taking these ruptures to the cohort, there was some restoration and a step towards group cohesion:

“like everyone has got their... own flair and..., we’re all bringing it together to make some kind of tune” (Stacey)

Discussing ruptures together or in the wider cohort almost mirrors outsider-witnessing¹⁶ (Walther & Fox, 2012) and appears to be a novel finding amongst the PBL literature.

4.3.2. Stories of self

There was a focus on self throughout all narratives, though less prevalent in Lena’s. This possibly could have been because her narrative was structured around her group’s connection and identity and/or because she may not have wanted to discuss race with me for

¹⁶ According to Walther and Fox (2012), outsider-witnessing allows for alternative accounts of identity to be brought forward by an outsider. It is believed that once these alternative stories have been brought to the forefront, the individual or in this case group, is able to see steps to move forward more clearly.

her own preservation. As my own insider status acknowledges it can be exhausting to do so as a racially-minoritised individual. Talk of self was embedded in wider narratives of race and whiteness within psychology. Within the subplots, the responsibility placed on the trainees as racially-minoritised individuals, the loss of their voices and the compartmentalisation of self emerged. There were also storylines of learning and self-awareness.

4.3.2.1. "Was there fear?" – Stories of 'Safety'

To set the scene¹⁷, three of the trainees (Tanya, Lena and Noor) had one other racially-minoritised trainee in their group, two trainees (Maya and Stacey) were alone as a racial-minoritised group member. For those who were alone, some, such as Stacey, spoke about there being a sense that this was expected given the dominance of whiteness within the field (Scior, 2007) but that the microcosm of PBL added to the sense of isolation and the intensity of this experience:

"I didn't come on to this course like not realising there wasn't racial diversity sort of thing. So, sort of like you expect to be in spaces where, you know, naturally you, you look different if you're going sort of (short pause) to be quite frank about it. But I think what I wasn't prepared for was, I suppose, the, how PBL brought such an intensity to that. Like, within a wider group, within the wider cohort, it was different, um, (short pause) because I wasn't by myself. (Stacey)

By contrast, where there was another person of colour, this was experienced with relief:

"I remember thinking like ohh, thank goodness it's not just me like the only person of colour in the group at least [name] is there too" (Tanya)

The way trainees storied their accounts seemed to highlight the interplay between context, their racial identity and the make-up of their group, in the way they then approached discussions of race with their PBL groups. Indeed, when speaking about early attempts to address race with her group Maya noted that at the time, UH's approach to discussions about

¹⁷ Please see section 4.3.3.1. "there was a general sense of support" – Support Inside the Group for further analysis and interpretation of the group make up

race were not **"hitting where it needed to"**. Subsequently, she approached these discussions with her group in a jokey way:

"I think at the time, when you're just trying to get through training, you're trying to make sense of yourself, I... yeah, I wasn't in a place where I could necessarily have these conversations and maybe it was something about that that made me feel safe, that I could name that I was Brown in a like a joking, flippant way in the context of something else, but not in, in that way..." (Maya)

Tanya also spoke of using humour around race with her group:

"I have spoken with them about race in other contexts so kind of like jokily, or you know, like how we might be like or like "classic" or you know, whatever that those little comments that you make throughout with people that you think get" (Tanya)

It would seem that humour was used very differently for Maya and Tanya. It could be interpreted that the use of humour for Tanya could have come from a position of relative safety (e.g. Tanya having another racially-minoritised trainee in her group). Whereas for Maya it could have come from providing 'safety' for herself, as perhaps she felt she had less of this as the only racially-minoritised trainee in her group. If we hold in mind the definition this thesis is using of safety, Maya feeling she needed to joke with her group around race, could suggest that she could not express herself or share herself freely therefore suggest that the group was not 'safe' for her.

Maya spoke to thinking of PBL as more of a space where she can take her **"foot off the peddle a bit"**, in the sense of not having to always express an opinion or bring in her emotions which she had to do more of in other aspects such as lectures. Maya situated this in the context of racially-minoritised trainees being less likely to get on training (Scior, 2007) and so have the mentality of survival:

“it’s harder for Brown people, you know, people of colour to get onto training. Like, let’s just try to make those experiences kind of e-e-asy and smooth as possible. Whereas maybe for...white people who maybe don’t have the same barriers, their perspective kind of going in to it is a bit different. So, maybe they want to go in there and like spend half an hour talking about the font and...whatever other issue or whatever it might be because they’ve got the luxury and privilege of being able to, to do that whereas we’re juggling like lots of other things with that. So, we’re just like, whatever...let’s just tick off without making life more complicated for ourselves because life is already complicated enough as it is. If that makes any sense.” (Maya)

Although Lena shared how positive her experience of PBL was and how great the group was for her, it also appeared the onus was still on her as a racially-minoritised trainee to make the space ‘safe’ for herself. For Lena, this narrative was situated in the broader context of her racially-minoritised friends, who were already on training or had been on training, letting her know that training was not a safe space for people like her:

“I think I felt quite safe in the group but my, I wasn’t looking for the group to make it safe for me because I was, because I’m racially minoritised. I didn’t use PBL for that space. That stuff came in but that wasn’t my, I wasn’t trying to get some chats with white people about ra-... I wasn’t going there.” (Lena)

Lena’s quote suggests that she chose not to bring her whole self to the group, deciding to not talk about her race. Therefore, a tentative interpretation, in line with this thesis’ definition, was that the group was not completely ‘safe’ for her because she did not share her real experiences and perhaps. Although, it appears she found the group ‘safe’ as she was behaving in ways that felt congruent to her, by deciding herself that PBL was not where she wanted to speak about her race.

Three trainees spoke of wanting to leave their groups and yet none of them felt they could voice this or be taken seriously, which indicates the type of narratives surrounding being in a PBL group at UH:

Tanya: ***"I felt like in PBL I didn't have a choice, I couldn't leave, I think often it felt that way"***

Maya: ***"So, I never said it, sort of said it explicitly, it was something I was thinking in my head as that person left. I was like, what if I don't want to be part of this group either...but to myself"***

Stacey: ***"It was more of a joke, like, as in like, 'Can I move groups?'"***

Stacey feeling she had to 'joke' could once again highlights how racially-minoritised trainees used jokes to convey difficult ideas. However, an alternative interpretation of Stacey joking could be linked to the wider literature highlighting how racially-minoritised women feel they will not be believed in situations (Hamad, 2020). Additionally the narratives shared by Tanya, Maya and Stacey made me wonder about 'stereotype threat' (Steele & Aronson, 1995 cited in Ragaven, 2018) and whether they may have thought by asking or saying out loud they wanted to move that they were conforming to the negative stereotypes of their race, i.e., the angry racially-minoritised woman. Alternatively, the idea that as a racially-minoritised person, they may be seen as troublemakers (Kleintjes & Swartz, 1996; Rajan & Shaw, 2008) may have made Stacey speak more jokingly on the topic, Maya to never voice it out loud and Tanya to not challenge the pre-existing narrative around being in PBL groups at UH. It seems it felt 'safer' to stay in an 'unsafe' group than attempt to leave one given the three of them did not feel they were able to express their real experiences of wishing to move.

It seemed Stacey felt stuck (***"I'm just going to have to get through this because it's part of my training"***). This meant that a few (three) trainees had to change who they were to keep themselves safe. Stacey spoke about almost conforming (McRae & Short, 2009) to the way the group was so that she could fit in and not been seen as different. Despite trying to do this, she appeared to realise that ***"I'd just had enough of trying to fit, fit in, I suppose"***. By contrast, Maya shared that she cut parts of her personality out and kept a lot of herself to herself or people similar to herself (***"During training, there are so many uncertainties and you're like, I need to protect myself in some way"***). This reflects the work of Rajan and Shaw (2008) and Shah et al. (2012) of an internal battle that racially-minoritised trainees must either conform to the majority or be isolated from peers. Conforming to their peers, could suggest that Maya and Stacey were not being who they know themselves to be and therefore,

in line with this inquiry's definition of safety, these groups could be perceived as 'unsafe' for them as they could not act in ways that felt congruent them.

Maya, Stacey and Tanya spoke of keeping quiet in PBL to maintain 'safety'. Some chose to just not say anything ("***I'm just, I'm just going to mute myself***" – Stacey) because they were not listened to, so they felt there was no point (Stacey, Maya, Tanya). Once again this felt very incongruent to who they each knew themselves to be ("***I wasn't even talking which, if you know me is quite unlike me***" – Tanya). Tanya's quote highlights her behaving in ways that were incongruent for her. Tanya rooted this in her racial identity, sharing how she found it hard to decipher if she was being shut down when talking due to her race or just because an idea/suggestion she had was not a good one (Shah et al., 2012). Similarly, Stacey made sense of staying quiet through her racial identity but more so family scripts such as her "***parents' voice in my head, about you know, picking your battles, knowing where to sort of preserve your energy***". The act of silence was summarised in Tanya's account:

"Where's this coming from? Is it me refusing to share myself like maybe I'm like silencing myself here or am I, being silenced like that just reminded me of Oprah Winfrey like 'were you silenced?'" (Tanya)

These narratives connect with 'self-silencing' theory (Jack, 1991) with the three trainees dividing themselves from who they are to survive PBL tasks, once again perhaps not reaching a level of 'safety' as (in line with this thesis' definition) they felt they could not be who they know they are or express themselves or speak up with repercussion. Linking to the wider PBL literature, Curle et al. (2006) and Conlan (2013) also highlighted that trainees found it hard to speak up at times. However, it is hard to know if those findings related specifically to racially-minoritised trainees, as the circumstances of staying silent appear different given power dynamics and societal discourses. Yet similar to the work of Curle et al. (2006) and Conlan (2013), I wonder if the lack of 'safety' in the group meant it was so hard for trainees to find their voice and, as Conlan (2013) argued, for the unsaid to be said. Tanya drew on how she could not compartmentalise this from her racial identity and how it made her feel unseen and as though their experiences were not "***worthwhile***" and that the white members of her group

chose to ***“put in the bin”*** parts of her identity. She became extremely tearful as she spoke of feeling as though she had ***“disappeared”*** (Adetimole et al., 2005):

“Think it was it was particularly painful and it was like something around like urmm (short pause) the other ones were difficult but at no point did I feel like my whole self was being, I’m trying to think of the word, like just discarded and (short pause) like kind of you’ve been seen and like they’ve they’ve seen you actually and because that was the thing I was like “Are they not seeing me” and that’s why I kept trying to say like you do realize, you know you do know that this is how I experience the world and I kept you know, trying to give them the benefit of doubt” (Tanya)

It also emerged that there was a sense of wariness of speaking about race for Noor and Stacey. Stacey spoke to putting herself out there about race:

“So, I suppose in some ways I, I would say that I made myself quite vulnerable at that point, to bring all that [race], again, knowing that this is the way the group fel- are, if that makes any sense” (Stacey)

Noor, on the other hand, spoke of her uncertainty of her groups response if race was brought up and how they would navigate it. Both Noor and Lena thought if they spoke up they would ruin their relationship with their white peers (***“we struggle in our class to talk about race. We rarely talk about it in PBL... So, we had this real frank discussion. And I actually thought towards the end, I thought, “OK, so but now we’re not going to be friends because this is, this is quite tough - Lena.”***). This worry about the group changing, could imply that there was a level of not feeling they could take risks or share/express their real selves and experiences without being worried about the consequences of this, therefore raising the question of how ‘safe’ these groups were for them. Despite this, they both did speak about race to the group. Similarly, Keville et al. (2013) spoke of trainees fearing speaking out, as did Conlan (2013) who found trainees were worried they may be perceived as negative. However, the racial backgrounds of these trainees are unknown. In comparison, Noor was able to contextualise her fear of speaking up based on her past experiences of being a racially-minoritised woman calling out racism in predominately white spaces. She related this to wider societal discourses around racial conversations and the whiteness within CP:

“I guess the context of... the society that we’re living in right now... it’s hard not to be pessimistic... we see what happens to many people of colour and you...just kind of brace yourself for the worst and you’re kind of... raised in that way basically... maybe it’s not possible to disentangle your, your experiences with like racism... and the experience of being in a group. I just feel like every time you enter a white space...you don’t know what’s going to happen... how people are going to be and... perhaps going into... like clinical psychology training... maybe I came with the assumption, ‘oh, these are people who thought about this...they know, like this [race] is not new to them’, and then realising that actually, this is still new to people. Like, I think that was quite surprising, quite disappointing, um, (short pause) and because that was happening in a wider cohort, I think I was expecting it to happen in, inside the group as well” (Noor)

These findings echo previous studies, i.e., Conlan (2013), Estrada-Duek, (2008), Keville et al. (2013), Valon (2012) which claim that the PBL dynamics mimic wider societal dynamics and power. Stacey spoke to this, saying that her white colleagues may have found PBL *“uncomfortable”* but it was nothing compared to what she felt as a racially-minoritised woman. Whereas Lena and Noor felt that their white peers would have benefited from having racially-minoritised people in their group (*“it’s a win for them to have us in the group (laughing)”* – Noor) as they were able to have *“rich”* (Lena) conversations. However, Noor, Stacey and Tanya all spoke of how for white peers they could easily ignore any race issues as *“that’s privilege isn’t it”* (Stacey).

Noor, Tanya and Lena spoke of an expectation for trainees to be vulnerable and discuss diversity very early in training. This arose in the context of the decolonisation work that the course was engaged in following the GTICP conference and in the midst of the Black Lives Matter movement which may have added to the sense of pressure to address these issues at all levels of the programme, with trainees from racially-minoritised backgrounds particularly carrying the burden of this (Rajan & Shaw, 2008):

“so we’re trying to get to know each other and then suddenly, woah, we have to talk about diversity and discrimination and all of this” (Lena)

Further to this, throughout two narratives, a large part were stories of the responsibility, consciously or unconsciously, placed on racially-minoritised trainees. This is consistent with Estrada-Duek's (2008) study, who although not explicitly around race, highlighted that within PBL groups, interactions can maintain imbalanced relations between minoritised trainees and those trainees with more dominance. Stacey spoke to this the most, describing how being the only racially-minoritised trainee meant that it was assumed she would know what every experience for all racially-minoritised individuals was:

“people might say, “Oh, because you’re really passionate about this kind of stuff.” And it’s like, no, it’s not this kind of stuff, it’s like, this is my life, this is my past, present, future sort of thing. You can’t, you know, I can’t choose to dip and out, dip in and out and be passionate about something, but that’s definitely the way it was framed.” (Stacey)

This finding mirrors what is written about racially-minoritised trainees' experiences within psychology training (Adetimole et al., 2005; Daloye, 2022; Prajapati et al., 2019; Rajan & Shaw; 2008; Sithole, 2022; Shah et al., 2012; Wang et al., 2020). Stacey's narrative also echoed Rajan and Shaw's (2008, p.13) findings of racially-minoritised trainees feeling “misunderstood, pigeon-holed and labelled”, with her saying ***“I’m fed, like I’m fed up of being positioned as the person that’s going to talk about things”***. She shared that it was on everyone in the group to think about these things and ***“work out where they are at and why”*** (Prajapati et al., 2019; Wang et al 2020). Stacey's narrative of responsibility highlights the burden she was carrying and could, tentatively, be interpreted as her not being able to behave in a congruent way because she was being pushed into a role she did not want to take. Thinking about the wider literature when interpreting this, I wondered if Stacey did not want to have to bare all her historical and generational trauma for her group to learn (Valon, 2012), more so as the only racially-minoritised trainee in her group. Stacey also shared feeling responsible to name ***“structural racism”*** and how it was playing out in the vignette they had:

“at the same time, again, you know, (short pause) no one else had that, that lens or that like... So, yeah, there was almost like a (short pause) an ethical kind of a responsibility that

I have to my, or to, to minoritised communities who, who also experience the same thing.

..." (Stacey)

Similarly, Tanya felt her responsibility was to educate the group members, with her thoughts aligning with Sithole's reflections (2022):

"What, if they go out into the world as a psychologist I feel like I had this responsibility to make them better psychologists where they won't hurt someone the way they've hurt me (teary)... and [someone's name] being like... "I understand the sense of responsibility, but also what is the cost to you in that moment"" (Tanya)

However, Tanya's narrative also aligned with Rajan and Shaw's (2008) findings, where trainees described tension around feeling they had the knowledge and expertise so why should they not share it:

"I don't know, like it doesn't mean that I have all the experience of all people of colour, but I have an experience of it that you do not, and therefore surely there's worth in that conversation..." (Tanya)

Tanya also spoke to the blame she put on herself due to a group disagreement. She eluded that at this time she was having a really hard time on the course itself (***"lost myself within the course and blah blah blah"***) but that did not make it all her fault and it was the responsibility of other group members, but she chose to take full responsibility because she was afraid of the ***"backlash"*** she would receive from a white female group member. Tanya rooted this discourse in the wider context, of white women being more believed than racially-minoritised women and the narrative of white women tears (Hamad, 2020) being used to ***"weaponise their vulnerability"*** (Tanya). Further to this, Tanya's quote highlights how she did not feel she could speak her mind, therefore express herself and arguably, this would suggest that the experience of PBL was 'unsafe' for her.

Although laughing at one point, Tanya became very visibly upset whilst relaying this and it appeared the responsibility on her was all encompassing. She rooted this in her wider racial identity, highlighting how emotionally exhausting it is for her:

“In the sense of as a person of colour I’m always thinking about my race or it’s always in my awareness of like how that plays into situations and what I say and how I think and actually that everything is coloured by my identity and so, like when I think about culture it’s coloured by my identity and, therefore, when I’m talking with white people about anything I’m aware that they’re white and they’re seeing the world in a different way and the cultures are different and privileges different whereas I don’t think they are aware of it all the time. I think they...the norm... this idea that they are the base, and we are the different ones...a feeling, I get sometimes people, are like “oh I’m not thinking about that” and I’m like I’m always fucking thinking about that (laughing)” (Tanya)

Tanya and Stacey’s narratives of responsibility highlight how emotionally exhausting it is for racially-minoritised individuals to educate white peers (Eddo-Lodge, 2017). It could be argued that this emotional labour could impact on their learning personally and professionally and also mean they are put in the position of ‘expert’ or feel they have to speak out/ act in ways that are not congruent to themselves and that can come at a cost. Once again, holding in mind this inquiry’s definition of ‘safety’, it could be argued that this responsibility taking can make PBL an ‘unsafe’ space for racially-minoritised trainees.

4.3.2.3. “I learnt a lot” – Stories of growth

All narratives ended with trainees' stories of learning. This is unsurprising as I explicitly asked about trainees' attitudes to PBL now that they have finished. These narratives mimicked a resolution narrative and evolution of self (Frank, 1995) along with more

'progressive'¹⁸ narratives for some (two) trainees, offering a positive take on negative experiences (Bury, 2001) in the form of learning professionally and personally.

Three trainees were glad for PBL to have ended for various reasons, i.e., ***“by the end I was, I was very much ready to be done with the group”*** (Tanya) and ***“I was so ready to finish, but I think I was just ready to finish training. (laughing) I don't know if it had to do with PBL”*** (Lena). Maya echoed Lena's feelings of being relieved there was no PBL in the third year of training. Despite certain feelings and experiences the trainees had, often at the end of their story and prompted by my questioning, all trainees spoke to changes or learning that came from doing PBL, on both a personal and group level.

There was recognition across accounts of how trainees could apply learning from PBL within their clinical roles and practice, i.e., being more creative in placements and work, corroborating the findings of Curle et al. (2006), Stedmon et al. (2006) and Nel et al. (2017). Others shared that PBL helped them understand how they functioned within professional teams (Conlan, 2013; Nel, et al., 2008; Valon, 2012), which a few felt could help them navigate team dynamics, deal with conflict and ruptures within a team, work with team members they may not get on with, and think about how they fit in and behave within a team setting:

“I think PBL really does resonate working in quite challenging teams and systems. Um, and sometimes you're going to get on, sometimes you're not. Um, maybe it's not as maybe obvious in more teams, the actual dynamics, some teams actually. But I think PBL is a good way to work out who are you in a group. Who are you in that setting? I, I wanted the answers to that, so I, my attitude towards it is, I think, um, people should give it a chance.” (Lena)

For Lena, it has encouraged her interest in relational dynamics, and she credited her group with giving her experience where she felt comfortable exploring this further. Noor said it was

¹⁸ Gergen and Gergen (1997, cited in Hinchman & Hinchman, 1997) specified three types of narratives. This included regressive narrative, which is a narrative of continual decline, a progressive narrative which mirrors a pattern of improvement within a narrative and a stability narrative where nothing changes amongst a narrative. Outlining the type of narrative is part of structural narrative analysis which has been used throughout this narrative, looking for how stories are organised and presented.

a meaningful experience for her but did not elaborate. Maya, on the other hand, shared that PBL allowed her to learn things about herself, i.e., she can be laidback and creative, again sharing how this benefits her clinical practice in a way that was unexpected and enabling her to develop herself as a clinician (***“That was a good kind of personal professional point for me, and I guess just trying that different stance out of being, which is so different to kind of how I am, um, normally”***).

These narratives support the literature explored in the Introduction chapter (Conlan, 2013; Curle et al., 2006; Griffith et al., 2018; Keville et al., 2009, 2010, 2013; Nel et al., 2008, 2017; Stedmon et al., 2006; Valon, 2012) the positives of PBL in these accounts were similarly rooted in professional development. However, for Stacey, the experience was more of self-awareness; it made her more aware and wary of white people and the need to protect herself and stand up for what is important to her, both professionally and personally, in spaces outside PBL:

“I’m reflecting on sort of my knowledge of the profession before I came into training... when I sort of spoke about the whiteness of clinical psychology. So, I think it sort of prepared me for the spaces I could and will inevitably go into moving forward. So, I think there’s something about knowing the importance of finding my allies in whatever space I’m in, of knowing when it’s OK to take a step back. Um, finding, yeah, those little pockets and those points of validation and then making a decision for myself around what I feel I can engage and what I have to step away from, and that’s OK.” (Stacey).

The feeling of findings spaces that feel ‘safe’ was echoed by Tanya, who shared that if there were clashes between her and another team member that felt ‘unsafe’, she would name this and ask for them to be in different groups. These accounts contrasted Lena, who felt that the experience had made her hopeful towards white people and how they react to situations and conversations around race.

4.3.3. Stories of support

All talked about the support they had throughout their PBL journey. Some (predominately three) spoke more openly about this, whereas others touched on support while discussing other pertinent parts of their PBL journey. Noor, Tanya and Stacey, in particular, presented some stories of support. The main stories of support were around having racially-minoritised trainees within their group or white members who understood their needs, facilitation, or wider outside support from academic staff and friends within the cohort.

4.3.3.1. "there was a general sense of support" – Support Inside the Group

Three trainees (Lena, Noor and Tanya) discussed the impact of having another racially-minoritised person in the group, and there was a sense of strength and connection, with Noor and Tanya speaking to this more openly within their narratives; (***"I think if I were alone in that group, um, in that sense, I think I would have really struggled, I'm not sure if I would have spoken up"***- Noor). Extending the work of Daloye (2022), Shah et al. (2012) and Wang et al. (2020), narratives conveyed a sense of security. They felt they could be more open within their group. Both shared how they could check things, i.e., if something was ***"dodgy"*** (Noor) or a ***"microaggression"*** (Noor). The other racially-minoritised group member helped them feel they were not going ***"crazy"*** (Tanya) as someone else saw things similarly to them. In turn, this validated their feelings and reactions to what was happening within their groups, and which was a novel thing for them both. Noor very much situated this feeling of support in the wider narrative of how white CP is:

"I'm just so used to being the only (laughing) like person of colour in the room sometimes. I feel like I'm so used to being in very white environments and I don't know if that reflects the, the pathway of becoming clinical psychologists but it's just something I'm so used to and I, and I just feel like, I think just looking back on previous experiences, like perhaps I didn't realise that something was a microaggression or... because I had no one else to check it out with" (Noor)

Lena briefly touched on this, sharing how another racially-minoritised person in the group ***"100%"*** helped her, before moving towards the whole group's connection rather than

elaborating. My questioning here may have influenced her narrative as I directly asked about the experience of being with another racially-minoritised individual, and it may not have been something pertinent in Lena's PBL experience, as she viewed the group as a collective.

Stacey's narrative differed slightly; she described a non-racially-minoritised group member as her biggest support. She did not specifically allude to their race but did share in her story that she was the only racially-minoritised trainee in her group. Despite this member being a different racial background to her, they provided the same support Tanya and Noor described above:

"OK, I'm noticing this and I'm not alone noticing it, so how can we support each other in that space knowing that there are four more people there that have got maybe different views or different approaches. So, for me, if I didn't have that person, I probably would have asked to leave my group, to be honest" (Stacey)

Lena, Tanya and Noor also echoed how they each had one white member of their group who seemed to really understand racial and other oppressions, and this helped them:

"...who was a white female actually, who was all about coming against the patriarchy, all li- She would, she would talk about anything, she didn't care and she would actually, and she's quite knowledgeable...So, that kind of person in your group is helpful because you're kind of like, "OK, great, at least I can... we don't have the same experience but I can, you get it when I'm telling you" (Lena)

Lena's, Noor's and Stacey's accounts move away from the literature that highlights that racially-minoritised trainees feel more comfortable with each other (Rajan & Shaw, 2008; Shah et al., 2012). Maya broadened this out, and rather than talking about specific members that she could lean on, she spoke of her group being supportive and acknowledging when things were not in her "**comfort zone**"; offering help with her academic struggles and sharing their own struggles with training. Support from the wider group was widely echoed throughout Lena's and Noor's narratives. Lena spoke about how supporting one another was not "**planned**" but a "**general sense**" amongst the members. Noor spoke of how supportive

her group was whilst comparing her experience of PBL to other racially-minoritised trainees (*"I'm not sure if I would have felt the same way [about PBL] (short pause) had I not been in a group that's, uh, was supportive"*).

There were mixed facilitation stories, echoing the work of Keville et al. (2009, 2010, 2013), who, through reading reflective extracts of one group over three years, found that facilitation could make or break a group. All trainees appeared to have more than one facilitator across their PBL journey. For most (four) trainees, their facilitator was a key source of help. Stacey shared how she spoke to her facilitator when she was struggling (*"I think just having that reflective space helped me to sort of realise, not internalise what was going and feel, sort of as I said earlier on, like pushed out or alienated, an outsider with the group"*) and credited her facilitator as someone who made her PBL experience somewhat easier. Stacey feeling like an outsider is consistent with the work of Zhao-O'Brian (2014) and Daloye (2022). Interestingly, I believe Stacey's facilitator was white. Literature, such as Adetimole et al. (2005) and Shah et al. (2012), indicates that racially-minoritised trainees find it hard to speak to white course members and supervisors about feelings or experiences related to race. However, Kleintjes and Swartz (1996) argue that if the white supervisor or course member has done some work around race speaking to them feels manageable, which appears to be the case as it sounded like a supportive space for Stacey.

Lena and Noor had positive things to say about their facilitator and credited them for allowing the group to think more broadly about the behaviours by *"planting little seeds"* (Noor) and the space feeling held by them (Conlan et al., 2006). Interestingly Tanya used the same language (*"like a seed was planted"*) when discussing how a co-facilitator helped her see a white group member's actions in a different light. For both Stacey and Tanya, facilitators touched on their racial identity differently but allowed them to nurture and protect that aspect of themselves (Keville, 2010).

In contrast, Maya told a different story whereby she was conscious that her facilitator was her course tutor and seemed unable to separate this individual's dual roles. Rather than looking at them as someone who could be there to hold them and the group, she saw them more as the *"person who kind of agrees the pass or fails"* and almost felt like she was being

evaluated, making it harder to challenge anything the facilitator may have said. Conversely, Tanya shared a story of how she had been able to call out the facilitator, suggesting that facilitation is perceived differently across the group.

Tanya appeared agitated when she spoke about facilitation; she seemed to view a facilitator as someone who was there to guide the group through *“relational dynamics”* (Keville et al., 2010) and seemed let down that her original facilitator *“was like really sporadically present”*. Tanya's expectations of a facilitator felt heavy and attached, as she spoke about feeling *“abandoned”*. Despite this, Tanya's first facilitator seemed to have left a lasting impression on her as she spoke of adopting this facilitator's questioning stance to help create reflective spaces for the group. Similarly, Stacey spoke of her facilitator's style shifting something in the group more negatively (*“that rocked things massively”*), bringing out more anxiety in her group to the point where the facilitator noticed how *“silent”* the group were around them. Likewise, Maya felt that the facilitator sometimes made things worse for the group, calling the facilitator's actions in one debrief *“inappropriate”* and *“confrontational”*. This idea of facilitation causing problems and hindering learning also emerged in Nel et al.'s (2017) work. By contrast, Lena touched on how her group was a bit resistant to having a new facilitator and did come together to discuss that they should let her in the group more, highlighting how the facilitator and group power can dynamic can work both ways, with the group deciding how much of an impact or involvement facilitators can have.

With Stacey, I explicitly asked her about facilitation and whether her facilitator picked up on how harmed she felt through PBL. This led to Stacey sharing recommendations, where she felt that facilitators should meet up with each other to speak as there was so much going on in her cohort and that it was their responsibility to navigate how those wider dynamics may have seeped into PBL:

“OK, so what does this mean for PBL,” when people are divided into different, separated into different groups like, “How are we checking on those dynamics.” And I suppose you could say, well, that is the role of the facilitator. However, I think with any facilitator, that facilitator isn't with us in every single space to actually know there's a, some really

difficult things going on a wider level. So, it was known but it didn't feel like anything was explicitly said, like, yeah." (Stacey)

4.3.3.2. "actually, it's not you" - Support Outside the Group

Across four narratives, there appeared to be shared stories of finding support outside the group. Tanya spoke of taking things to her therapist ("***I made sense of it [attitudes] in therapy, instead, but I remember being like thought this is what it [PBL] was for and we're just missing it***"), while other trainees spoke of having racially-minoritised trainees across cohorts and friends within their cohort. Lena spoke of being able to offer an "***island of 'safety'***" to another racially-minoritised trainee, whose PBL experience was tougher than hers, particularly around discussing race with their group. Given how Maya felt she could not be herself in her group, she tended reach out to racially-minoritised cohort friends, and Stacey spoke of "***allies***" outside her group within her cohort. Trainees seemed to seek groups in which they felt more welcome and a part of. Perhaps for Maya and Stacey, this was because they felt the most different from their PBL group and therefore wanted to be included in a group where they perceived similarity (Brewer, 1991).

Both Stacey and Maya spoke about how fundamental their course/personal tutor was in their journey. Maya seemed to not speak about her PBL experience with her tutor but more about her experiences as a racially-minoritised trainee, which no doubt impacted her PBL journey:

"I remember having the conversation with one of, my personal tutor, about some of this... like, do people think about how difficult it might be for people of colour to actually turn up to Uni every day, and think about what the processes are for them to actually physically get here, because we got to think about that for other groups of people... But not actually for your trainees who are on the course" (Maya)

Conversely, Stacey, spoke to her course tutor about how she was feeling within PBL and found their support "***quite validating to hear that, you know, across cohorts, you that, there can be sort of similar sort of patterns, um, with what it means to manage group dynamics***".

Chapter 5. Conclusions

5.1. Chapter Overview

In this chapter I outline the important findings of the inquiry concerning the research aims. This chapter discusses the strengths and weaknesses of the study, the implications of the findings and provides invitations for further research. My reflections on the research conclude this chapter.

5.2. Revisiting the Research Questions

The research explored racially-minoritised trainees' experiences of PBL. The overarching research question was: How do racially-minoritised trainees make sense of their PBL experiences? Four sub-questions were explored:

- How do racially-minoritised trainees story their experience of PBL? (*What stories do they share?*)
- How do these stories describe their relationship with PBL over time?
- How do racially-minoritised trainees tell these stories (of their PBL experience)?
- How do racially-minoritised trainees position their stories relative to the broader context of DClInPsy and wider societal narratives about race and racism (*what context in mind?*)

Most trainees seemed thrown by the broad questions used (Anderson & Kirkpatrick, 2006). Some took time before starting and nearly all looked to me for direction during their story, leading me to take a larger and more involved role in the interviews. This led to turn-taking, which undoubtedly shaped the stories told. Raw emotions such as anxiety were quite present in trainees' accounts and for some it appeared they were processing their experiences as they storied them, i.e., Maya time-travelling between past and present and Tanya becoming visibly upset in different moments of her narrative. Nearly all engaged in 'active voicing' (Wooffitt, 1992), which developed the reality of others' words, rather than the trainees paraphrasing. A

few also appeared aware of a ghostly audience, i.e., their groups or the course teams, who may read this research, which undoubtedly shaped their story.

This inquiry found that these trainees storied their relationship with PBL over time, following more of a progressive narrative (Bury, 2001). Whether they storied their narratives in chronological order (Tanya and Lena) of their PBL tasks or around the emotional experiences of PBL (Maya, Stacey, Noor and sometimes Tanya), there was a journey of pain and struggle ending with the position of hope and growth. Only Lena's differed; although she did speak to the negatives of PBL, she predominately spoke to more positive aspects of PBL, i.e., connection and cohesion in the rest of her narrative. As this is the first narrative exploration of PBL, using interviews Valon (2012) narratively explored PBL reflective diaries) and the first narrative exploration of racially-minoritised trainees' experiences on the course, it is hard to compare to the broader literature how these stories have been told.

There were many commonalities in the stories trainees shared. A predominant collective storyline emerged from the data about racially-minoritised trainees' 'safety'. This inquiry demonstrated, consistent with most literature included in the SLR, how feelings of being othered, being or choosing to be silent, feeling responsible and consistently being aware of their race are still present within racially-minoritised trainees' experiences on the course and within this particular aspect of training. In addition to feeling 'unsafe', stories around ruptures related to race were present in most trainees' narratives. The feelings of 'unsafety' capture Estrada-Duek's (2008) argument that PBL locates itself in a white-dominated system, and therefore, white individuals seem more comfortable in those spaces than others. Another collective storyline was seen in the narratives of having support from other racially-minoritised trainees either within the PBL group or in the wider cohort (Daloye, 2022; Shah et al., 2012; Wang et al., 2020). Moving away from the literature (Rajan & Shaw, 2008; Shah et al., 2012), a few racially-minoritised trainees narrated how having a 'woke' white trainee in their group helped them. Lastly and perhaps guided by my questioning, there was hope expressed by all trainees as they storied what PBL had taught them i.e., deeper understanding of self, how they work in teams and the positive effect PBL has had on their clinical work. These findings, extend the work of key literature in the field of PBL (i.e., Curle et al., 2006; Conlan, 2013; Nel et al. 2008).

Contentions amongst the collective storylines appeared amongst narratives of group identity, with some trainees feeling their groups became united quickly and others feeling they never really connected. Interestingly, the two trainees who felt their groups were cohesive spoke about everyone in the group having separate identities as group members and individuals. These two trainees also storied their groups actively finding ways to create an understanding of their group foundation, goals and hopes. Disagreements amongst the storylines also emerged with support, particularly facilitation, with all groups having more than one facilitator present throughout their journey. However, some found facilitation beneficial and supportive, and others did not. These differences in facilitator experiences echo broader literature, i.e., Keville et al. (2009, 2010, 2013).

The interwoven aspects of racial identity and the "*microcosm*" (Tanya and Maya) of PBL were the things that underpinned all the stress, pain and hope, with trainees privileging this when they shared their stories. These contexts emerged naturally and easily throughout their narratives, highlighting how much PBL does not operate in a silo and how groups can uphold and mirror inequalities within wider society (Estrada-Duek, 2008). This inquiry also demonstrates how impossible it is for racially-minoritised trainees not to see events and interactions through these wider lenses. They spoke to narratives of the course and what they felt was expected from them, i.e., having to reveal all about themselves. Alongside this, they talked to wider narratives of the profession, including the dominance of white trainees on courses and the GTiCP conference. They shared how their family contexts and their own racial identity shaped how they acted within the group and perceived group dynamics and interactions with and between group members. Additionally, trainees spoke to much broader societal narratives, such as the murder of George Floyd and Covid-19. These wider contexts impacted their PBL experiences both positively and negatively, giving rise to ruptures in particularly around race but also connection, i.e., finding ways to remain cohesive during the pandemic.

5.2. Contextualising the Findings within Psychological Theory

Previous literature highlights that PBL can be an uncertain time for trainees (Conlan, 2013; Keville et al, 2009, 2010; Nel et al., 2008; Valon, 2012) as well as a destabilising experience, especially as ambiguity is purposely created within PBL (Nel et al., 2008). Trainees can be left with feelings of discomfort along with attempting to navigate intense emotions stemming from group dynamics and the nature of the task (Keville et al., 2009, 2010). Therefore, it appears from the literature that PBL is a novel anxiety-inducing experience for any trainee, although it is important to recognise, as highlighted throughout this inquiry, that the demographic breakdown of trainees' race is unknown within these studies. There are many psychological theories that may be employed to help us to make sense of how trainees navigate anxiety in the context of PBL. For example, drawing on compassion focussed therapy (CFT, Gilbert, 2009) it could be argued that trainees' 'threat' system is likely to be activated in response to anxiety and uncertainty (Gilbert, 2009; Irons & Beaumont, 2017). In this state, our fight or flight response is activated, motivating us to live by the idea of 'better safe than sorry' and creating attentional biases which may make us more alert to potential sources of threat. In the context of PBL, these threats maybe more social in nature, though may also involve the threat of failure. It could be argued therefore, that with the threat system activated, trainees are less able to identify the more benign or indeed beneficial aspects of PBL. This may go some way to explaining the finding from this inquiry, that trainees appeared to be able to identify the positive aspects of PBL in relation to both their experience and development, only in retrospect perhaps once the threat had been removed.

It is important to acknowledge that according to proponents of CFT and the affect regulating system, our early experiences of attachment (Gilbert, 2005) and wider experiences of social safeness (Liotti & Gilbert, 2011), may influence how readily activated our threat system may be, and the extent to which the 'drive' or 'soothing' systems may also be activated (Irons & Beaumont, 2017). Welford (2010) goes further to suggest that both our environment, and the way we have been taught to manage our emotions (e.g., through expression, avoidance) will influence how our affect regulation system functions. She gives examples of how a person who grew up in a physically or emotionally threatening environment may have learned hypervigilance as a way of coping, while someone in an unstable environment who was taught to just get on with things may have learned to regulate through avoidance. We may infer from

this that this will have implications for how trainees respond to the novel context of PBL, with trainees managing activation of the threat system in a variety of ways, as highlighted in this inquiry. Examples of this include trainees joking about wanting to leave a group, staying quiet in their group, attempting to understand each other's context, connecting with people who were similar to them outside their group and staying hypervigilant during group discussions around race.

While the theory of affect regulation proposed by Gilbert (2009) offers one way of understanding the experiences of trainees in the context of PBL, Critical Whiteness Theory adds significant specificity to our understanding of PBL experiences for racially-minoritised trainees by highlighting the nuances of being a racially-minoritised trainee within an already anxiety-inducing space. It does this by allowing us to capture systemic issues and lenses such as race and multiple oppressions and focus on racial contexts (Stern et al., 2022). For example wider narratives such as George Floyd's murder, the GTiCP conference, the dominance of white trainees and whiteness in the profession and their racial identity and family scripts were central to the way trainees made sense of what played out in their groups, such as, how they may have been the only racially-minoritised trainee in a group, chose to stay silent/chose what they wanted to share, felt they could not be themselves or speak out due to repercussion and anticipated how race discussions would play out.

5.3. Implementations – Invitations for Change

Whilst the plots and subplots from this research are situated within the co-construction of the trainee and me and the context of multiple events (i.e., the aftermath of George Floyd's murder, the decolonisation of DClInPsy courses) it is felt this inquiry can contribute to improving racially-minoritised trainees PBL experiences. Whilst I could have distinguished between invitations for trainees and UH DClInPsy course team, I have chosen not to. As Stacey outlined in her narrative, it should not be the responsibility of racially-minoritised trainees to bring things forward. Nor should it be expected for trainees to have to problem-solve or navigate wider dynamics within their PBL spaces. I wish to refrain from situating change within racially-minoritised trainees and placing the onus on them for change

to occur, by doing so lends to whiteness within the profession. Therefore, whilst I appreciate the findings are situated with the UH DClInPsy course, these invitations are for all DClInPsy course teams to consider.

5.3.1. Make-up of the group

Most trainees described, throughout their PBL journey, the importance of having another racially-minoritised trainee in the group with them or spoke to seeking spaces with predominately racially-minoritised trainees outside the group and within their cohort. Therefore, it may be beneficial to actively consider which trainees will be in which group. Course teams could wait until they have sufficient knowledge and understanding of the cohort and emerging dynamics before PBL groups are formed and PBL is introduced as a learning method.

5.3.2. Support

It emerged within this inquiry that every trainee had a different PBL facilitator throughout their journey. For some, this did not impact their group dynamics, but for others, it was pivotal. All trainees shared that each facilitator had their own stance. Courses should consider consistent facilitation and the same facilitator present across PBL as much as possible. If facilitation is to change, this research would recommend a handover between facilitators, so the onus is not within the group to rehash difficulties/dynamics. This handover could be done with the permission/consent of the group or with the group present. Given these findings also highlight a need for consistency in the facilitation approach, there should be spaces for facilitators to come together to discuss what is happening in their groups and to seek peer support/supervision from one another. As social justice is a core aspect of UH, Savin-Baden and Major (2004) argue, it would be a facilitator's role to address wider socio-political perspectives. These peer spaces could offer an opportunity for facilitators to soundboard or discuss wider contexts and how they may want to approach this with their PBL group.

All trainees spoke to wider contexts seeping into PBL. When thinking about the impact of this, i.e., something within the cohort, political or societal, it feels vital that the course team come together with the cohort to discuss this transparently and openly. The responsibility should sit with course teams. Course teams should actively and clearly attempt to understand and then name wider issues/contexts to cohorts that they feel could harm racially-minoritised trainees or collectively address issues they are aware of. This inquiry acknowledges that, in reality, cohort dynamics are not always fully known or understood by course teams, and there may not be a way to improve this communication gap. Still, there could be more formal and informal joint spaces, i.e., cohort and course team lunches or regular drop-in sessions for trainees with course team members.

5.3.3. 'Safety'

This inquiry has highlighted that for most trainees, PBL is not always a 'safe' space for many different reasons. When it is 'safe', it is because they have made time and space to understand one another, have another racially-minoritised trainees within their group or chosen to use PBL in certain ways, i.e., not talking about race, staying silent.

The course team and trainees understanding that the course and aspects of it may never be 'safe' for racially-minoritised trainees feels like a fundamental step. This needs to be acknowledged on a wider scale, it appears at the time of this project, the expectation of the course was for trainees to share and bare all. It feels unethical to ask this of racially-minoritised trainees when there is no guarantee they will not be harmed. Courses should be thinking about what it is they are demanding of racially-minoritised trainees when it is implied they will be safe in 'spaces' or suggest they stay in spaces that are 'unsafe' for them, especially given the evidence in this inquiry. Beyond this, training is not and has not been for years, a place of 'safety' for racially-minoritised trainees.

5.3.3.1. Foundations

A novel finding was trainees discussing the importance of contextualising each other within the group. Therefore, course teams should consider engaging groups in different activities when they first meet before they start a PBL task, giving them space to explore each other's context. Creating spaces like this for a group can help create a shared understanding and a commitment to one another. Activities rooted in collective narrative approaches could be drawn on to aid this. Collective narrative practices provide space for stories of resilience, strength and hope to be shared within a group. It would allow for individual group members' and collective voices to be threaded together to create a comfortable space for all (Mills, 2017). Examples could be Tree of Life (Ncube, 2006), Recipes of Life (Wood, 2012), Theatre of Life (Mills, 2017) and the Team of Life (Hughes & Kaur, 2014).

Within this inquiry, it also emerged that most groups did not clearly understand their identity. Collective narrative approaches could be ways that the group could also 'psychologically contract' and come to a collective understanding of how they want the group to be and what they all want from PBL. Engaging in one of these narrative practices may take more than one session, and I believe adequate time should be spent on this to help build a foundation. I would suggest the facilitator is involved in this process as they are fundamental within a PBL group. These activities should not be one-offs. However, they should be revisited throughout the PBL journey and drawn on and added to when things feel complex and turbulent, and when things are solid and hopeful. Arguably, engaging in the recommendations I have made around considering contexts could create a safer environment within the group for racially-minoritised trainees. These spaces should be framed as an invitation rather than an expectation to share.

5.3.3.2. Ruptures

A few trainees discussed bringing ruptures to the PBL presentation day and how hearing from their cohort was helpful. I wonder if this could be something courses consider,

perhaps drawing on the narrative practice of outsider-witnessing (Walther & Fox, 2012). This inquiry has highlighted that cohort dynamics impact PBL, therefore I wonder if this approach could happen within the individual PBL groups. This would have to be scaffolded and the group's facilitator could be involved. Witnesses could be group members who may not be involved in the rupture hearing from those involved in it. Or it could be the facilitator hearing from the whole group. White (1995) outlined a few questions 'witnesses' should hold in mind such as, *'what stood out to them when hearing the rupture?'* *'What do stories or identities do they think the group/group members give value to?'* *'What have the group/group members shared that resonated with them (as the witnesses)?'* *'What have they learnt from the group/group members sharing?'*. The group could all come together at the end to share reflections and thoughts. Again this space is an invitation rather than an expectation, but it may offer a more positive and cohesive way to navigate ruptures.

5.3.3.3. Racially Separate Spaces

Trainees discussed how they could make sense of things within their group with other racially-minoritised trainees. It also emerged that trainees found spaces with other racially-minoritised trainees helpful. Although this may feel uncomfortable, I wonder if the course could offer racially-minoritised trainees their own spaces (Adetimole et al., 2005). This can be spaces outside the PBL group where racially-minoritised members in the same group could come together to discuss PBL. This is not to exclude white members but rather to offer a safe space for racially-minoritised trainees. If this is taken on, it should be timetabled space, as it should not be on racially-minoritised trainees to work through these feelings outside course time. I do not believe these spaces should be facilitated as that could lead to power imbalances. Additionally, I wonder if having racially-minoritised spaces in the wider cohort could be beneficial as this inquiry has shown that racially-minoritised trainees value each other's company. This does not have to be mandatory but rather optional spaces that can be taken up if they wish to be.

Although I do feel this could be a way of supporting the PBL space, I acknowledge that this is an imperfect solution for many reasons, i.e., racially-minoritised trainees fearful of being

harmful themselves through segregation or marginalisation (Paulraj, 2016; Shah, 2010). An alternative could be “caucus groups” (Paulraj, 2016, p. 79), whereby different groups meet separately, e.g., white, and racially-minoritised trainees and then come back together to share reflections and create meaning (Wood & Patel, 2000). If this is the case and conversations are to happen together, consideration must be taken to ensure they are approached with compassion and scaffolded. White voices are not to be centred in these conversations; otherwise, the spaces then recreate whiteness, and Sue¹⁹ (2016) outlined eleven steps that could be drawn on when course teams facilitate these spaces.

5.4. Quality Evaluation

As a qualitative study, it is necessary to evaluate the truthfulness of the research (Hammarberg et al., 2016). As mentioned earlier in section 3.7., I wanted to evaluate this inquiry holding in mind my moderate social constructionist stance as well as a NI informed appraisal (Madill et al., 2000; Hammersley, 1992 cited in Wells, 2011). As I wanted to acknowledge these aspects but also ensure I hold my research to a similar standard to those cited within my SLR, it felt appropriate to apply Tracy's (2010) “Big-Tent” criteria to my inquiry (see Table 9).

¹⁹ Sue (2016) includes steps such as trainees focusing on their individual cultural history and stereotypes to gain better understanding of one another. Also outlining steps facilitators can take to hold any raw emotions that may emerge.

Table 9*Quality Appraisal of This Research*

Quality Criteria	Appraisal of this project
Worthy Topic	<p>This topic is worthy, especially due to its significance and appropriateness to wider contexts, events and movements within the DClinPsy courses, i.e., the aftermath of the GTiCP conference, George Floyd's murder and the decolonisation of UH course.</p> <p>There is also little, if no, research on racially-minoritised trainees within PBL and very little empirical literature on racially-minoritised trainees experience on the DClinPsy therefore this offers a timely and important contribution to the knowledge pool.</p>
Rich Rigour	<p>This research has drawn on theoretical constructs and I have in detail, outlined the methodological process and utilised a sample in line with the research aims. I have included rich, verbatim quotes and included the steps I took to ensure rigorous analysis. I have also used an appropriate stance as well as detailing my epistemological reflexivity (see appendix Q).</p>

Sincerity	Through this research I have attempted to demonstrate sincerity. Where appropriate, I have used the first person to ensure my voice is present and been transparent regarding my own perspective and position alongside my epistemological stance. I believe doing this and keeping a diary has led to an openness within me. As best as I can, I have attempted to document my decision making sure the reader can understand and critique the way I may have influenced the research. The conditions in which the narratives have been produced are demonstrated throughout the analysis and I have linked narrations to interpretations of the wider context along with existing knowledge and literature.
Credibility	Triangulation with participants did not occur as this did not align with a narrative approach nor the epistemological stance. However, I tried to remain flexible and open about my interpretations through a reflective diary. I shared elements of the findings with my supervisor and reflected on them, as well as being open to being challenged about how I arrived at a particular interpretation. I also attended narrative workshops run by an ex-course team member and clinical psychologist which enabled me to obtain feedback on the findings and my interpretations from this ex-course team member and my peers.
Resonance	It is hard to gather how the reader may receive this inquiry's contents. Trainees' own words are used in conjunction with the analysis and interpretations. Given this is a NI, it could be expected that the content may evoke an emotional connection with the reader (Wallis. 2021).
Significant Contribution	This text offers significant contribution to areas (both PBL and racially-minoritised trainees) that are under-researched with very little empirical literature. I feel this research has, as Tracy (2010) coined, made visible the invisible. Furthermore, the research has practical significance, with the findings having implications for clinical training and further research.

Ethical	Ethical considerations have been central to the inquiry both procedurally and relationally, i.e., maintaining confidence. Procedural ethics in relation to University approval and protocols are outlined in the Chapter 3 (Methodology).
Meaningful Coherence	The research has explored what it intended to interrogate, aiding to this coherence. The findings map onto the wider literature as well as building on what is already out there. The method of this research and procedures followed fit the inquiry's aim. Practical, meaningful, and applicable suggestions and recommendation are made.

5.4.1. Appraisal of Methodological Choices

As well as more widely appraising the research's quality, I will now focus on the strengths and limitations of a few of my methodological decisions.

One strength of this research is that it addresses the gaps in the literature and extends more anecdotal research on both PBL and racially-minoritised trainees' experiences. Considering the recent decolonisation movement within DClinPsy and the additional EDI funding, this study offers a new perspective concerning a never explored area of research and academic practice. By drawing on NI, this research has allowed stories to be situated within broader contexts, which can challenge the whiteness and dominant narratives within DClinPsy training. Perhaps, by doing so, narrative approaches mirror the decolonised stance of an "activist-practitioner" (O'Doherty, 2020, p. 10) rather than a 'scientific-practitioner'.

Wells (2011, p.10) argues that narrative methods can give rise to the "life experiences of those at the margins of society". This inquiry focuses on a group of often under-researched people, as this research's SLR shows. I hope this research has empowered participants and given them a space to have their voices and reflections heard. However, I also wonder if the participants had ever been given the chance to talk about their PBL experiences (especially as some of them seemed to be processing their experiences within the space with me), and so had chosen to engage in this research to do so. As Paulraj (2016) discussed, this made me think about the ethics of this being presented as research, as for some participants, it may have just been a safe space to talk through things they may have wanted to speak about for a while.

The sample size is quite small (five participants); however, it is appropriate for a narrative approach as NI hopes to gain in-depth insight into people's subjective experiences (Wells, 2011). Wallis (2021) and Randall-James (2018) argue that narrative approaches do not seek to offer generalisations, and it is plausible that narratives in this inquiry do not mirror other racially-minoritised trainees' experiences of PBL. However, it is important to bear in mind that they were not intended to.

Additionally, I acknowledge that a limitation of this inquiry is my choice not to include trainees' demographic information, making it harder to situate the sample. While this data was collected, given the small sample size and having named the DClinPsy programme they attended or are on, sharing this information could have enabled the identification of participants. However, specific demographics emerged/were mentioned in trainees' narratives, so I tentatively interpreted these within the analysis.

I also acknowledge that having a sample from one DClinPsy course (section 3.3.1) and naming the DClinPsy course (section 1.2.3) meant that there was an increased risk of a breach of anonymity of participants. I was also conscious of how small the pool of racially-minoritised trainees is (section 1.4.2). Therefore, my supervisory team and I went through every quote used to ensure that it could not be easily identifiable and those we felt had the potential to compromise anonymity were not included in this inquiry. It could be argued that my desire to respect the anonymity of participants and therefore choosing to omit quotes or parts of quotes that felt identifiable, means the reader may question the conclusions I have drawn. Additionally, in order to maintain anonymity, I acknowledge that I have not been able to provide additional or to some extent sufficient, examples of the process I used throughout the analysis. However, this inquiry, in line with my moderate social constructionist epistemological stance and NI, has situated these inquiry's findings within wider contexts and looked at these findings in line with relevant literature. Furthermore, although member checking is not in line with a NI, my supervisor and peers looked over my analysis (section 3.6.2) to ensure rigour through providing feedback on my interpretations. Arguably, to balance the tension of holding both anonymity and integrity, I could have explored the nature of PBL offered across the DClinPsy courses and recruited from those that use PBL in similar ways and therefore had a wider sample which meant there may have been less worry around anonymity and I may have been able to report on participant demographics. However, my positionality would have moved from a wholly insider researcher perspective to a partially insider researcher perspective.

The insider researcher perspective have been thought about in great detail, I have been transparent with my position, including my positionality (section 1.2.1), my epistemological stance (section 1.2.2.), my reflexivity (section 3.7.1) including raw transcripts of my

epistemological reflexivity which also include me discussing my own position within this research (appendix Q). There were a few times where I was going through racial harm myself on the course whilst writing this thesis. Speaking with my supervisors, writing in my reflective account provided me clarity i.e., there was one month where I did not work on my results because my own personal experiences could have impacted how I analysed my work. I found it really helpful when my principal supervisor read over my transcripts for example on one occasion, I had interpreted something said by a trainee as linked to experiences as a racially-minoritised woman. My supervisor and I spoke at length about this and talked through how my supervisor, a white woman, interpreted what the trainee was saying. An another example was how Lena's story of PBL was very different to my experience of PBL and different from most other trainees stories. With my supervisors, we spent time reflecting how I could scaffold and contain my own emotional reaction to Lena's experience and still hold curiosity and interest in Lena's narrative. This was challenging and required reflection and introspection, using my research diary especially during data analysis, however it was helpful. Having these spaces with my supervisors and using my reflective diary allowed me to remain open to other perspectives, but recognise that unavoidably I held biases.

My knowledge, ongoing experiences with PBL, and familiarity with the research participants could have impacted my objectivity (DeLyser, 2001; Dera, 2021). My experiences and being a racially-minoritised woman may have meant that I looked out for stories of racism. However, I noticed myself being drawn to stories of hope too. As previously mentioned, during interviews, trainees sometimes spoke to me as a racially-minoritised trainee rather than a researcher, assuming knowledge on my part (Platt, 1981) and therefore did not elaborate on things without me asking further questions. However, I wondered if my insider position meant trainees could speak more freely with me as participants seemed relaxed and offered rich narratives. Although, at times I felt trainees did not share the full extent of their experiences with me, as they may have assumed I already had knowledge of their relationship and experiences of PBL. Additionally, I wonder whether they knew how I experienced PBL and if this meant that their tailored their stories or felt more comfortable to talk to me about certain things i.e. race. However, I have attempted to be transparent about my understandings of the interactions between myself and the trainees and how this may have

influenced/ impacted their storytelling, in the analysis and write up of their individual stories (see section 4.2.).

Alongside thinking about my personal reflexivity, it feels important to acknowledge my epistemological reflexivity. By attempting to situate what trainees were sharing in the broader socio-cultural and institutional contexts, Paulraj (2016) argues that I am likely to have placed my thoughts and reflections in the world that I want to remain real for me, i.e., racism. My socio-political lens is likely to have impacted my interpretations, and being relatively new at narrative research, I am likely at times to have 'ontologically gerrymandered' (see section 1.2.2. for further details; Woolgar & Pawluch, 1985). I found it hard to find meaning in trainees' accounts that they may not have meant or been aware of. I wonder if I was fearful of editing their narratives too much because of how rare it is to hear racially-minoritised trainees' voices, therefore subconsciously adopting a more realist interpretation within my narrative (as outlined by Paulraj, 2016).

5.5. Invitations for Future Research

Along with implications for clinical training, the outcomes of this research have identified possible areas for future research.

5.5.1. Replication

To my knowledge, this is the only study to explore racially-minoritised trainees' PBL experiences, and it may be worth repeating this research on other DCLinPsy courses that utilise PBL as a method of learning to further aid our understanding of the experiences that emerge for racially-minoritised trainees within PBL. Additionally, it may be worth repeating this research with a larger sample, and a different methodological approach, e.g., a thematic analysis would allow for more general patterns to be drawn from the data.

However, I am conscious of the emotional toll on racially-minoritised trainees to talk about any harm they may have faced and the lack of 'safety' they may feel talking to a researcher. Valon (2012) analysed trainees' PBL reflective accounts, which allowed for richness, and I wonder if utilising a method like this may spare racially-minoritised trainees the pain and effort of speaking about harmful experiences in an interview.

5.5.2. Scoping Review

This research has highlighted that trainees from a racially-minoritised background are still not safe whilst on training courses, mirroring research that is decades old. In Chapter 2, the SLR attempted to bring together knowledge around racially-minoritised trainees' training experiences. I believe a synthesis, including non-empirical studies, i.e., DCLinPsy theses would be of benefit to the profession. It would offer thick descriptions of the current knowledge around racially-minoritised trainees' experiences of the DCLinPsy. Although trainees have touched on this in their own theses, i.e., Paulraj (2016), Ragaven (2018), and Jameel et al. (2022) released an editorial on the topic. I believe a scoping review would take this further by identifying and mapping the relevant literature, exploring how the voices and experiences are captured and identifying gaps in knowledge (Munn et al., 2018). I truly believe this would be a seminal work for British CP. However, I am mindful of this potentially being ignored or considered unimportant work within the profession owing to how prevalent whiteness is.

5.5.3. Exploring the Wider Context

An emerging finding within this inquiry was how PBL is not its own entity; it sits within wider socio-political contexts and the course itself, all of which impact a trainees' experience. Although this is a finding documented within the PBL research, I believe further research would benefit from exploring how these wider contexts shape the delivery and design of PBL.

Additionally, exploring how the philosophy of courses impacts the positioning and onus on racially-minoritised trainees and how this may emerge within PBL settings would be valuable. Furthermore, as outlined in Chapter 1, UH DCLinPsy is committed to decolonising their curriculum and learning. Other courses are likely to implement decolonising approaches, as

recommended by the new BPS accreditation standards (BPS, 2023). It would be interesting and valuable to explore the impact of the decolonisation movement on the delivery and experiences of PBL for both white and racially-minoritised trainees. As there is such little literature on decolonisation within DClinPsy courses, the profession would benefit from this possible research.

5.5.4. Understanding Context

A novel finding to come out of this inquiry was the importance of group members understanding each other's and the PBL groups' context. I believe it would be of value to the PBL knowledge base if there was further understanding and evaluation of the way groups and members are attempting to navigate each other's personal and professional contexts and 'contracting' with one another on how they hope to move forward as a group. This ties into further research possibly exploring and examining how racially-minoritised trainees are supported to feel safe within PBL spaces.

5.5.5. Understanding Racially Split Support Groups

A finding emerging from the inquiry, supported by research on racially-minoritised trainees' experiences of the DClinPsy, is that they appear to feel safer with other racially-minoritised trainees. I wonder if there is room for further research to explore or understand the impact of racially split support groups within the DClinPsy or CP as a profession.

5.5.6. Understanding Racially-Minoritised Trainees Experiences Through Different Theories

While Tuckman's (1965) theory undoubtedly informs much of our thinking around PBL groups, the research supporting this theory is based on the experiences of those in groups in white, western cultures. There have, to my knowledge, been no efforts to explore the relevance of this theory to the experiences of racially minoritised individuals in groups, and to do so here would be beyond the scope of this thesis. It may be worth considering how

racially-minoritised trainees experience PBL compared to their white peers and if there are any similarities or differences in these experiences. Additionally, bringing different lens such as group theories (i.e. Tuckman, 1965) to the experiences of PBL for racially-minoritised trainees may add another dimension to this understanding.

5.6. Conclusion

This original in-depth study explored racially-minoritised trainees' experiences of PBL by looking at how they storied their experiences. This inquiry has increased understanding in two mostly anecdotally researched areas: PBL and racially-minoritised trainees' experiences on training. NI was used to examine storytelling content, performance, structure, and narrative co-construction as racially-minoritised trainees storied their experience of PBL. Collective storylines related to narratives of the group, self and support, with racial identity and PBL not being its own entity running through each storyline. This novel research has produced new knowledge on racially-minoritised trainees' experiences and of PBL and there are implications for DCLinPsy training courses. This inquiry has shown the ability to think through, design and implement a project to generate new knowledge, potentially influencing developments in PBL and DCLinPsy courses. It has also raised awareness of the experiences of racially-minoritised trainees and how these voices are often lost within the whiteness of the profession.

5.7. Final reflections

This research has been hard to navigate at times. As I write this, I remain a racially-minoritised trainee on the DCLinPsy, and I have had dark days where I have witnessed and experienced racism on training. Approaching the end of this research journey, I feel agitated, frustrated and sad at the ever-present whiteness within this profession. Although my findings of being a racially-minoritised trainee are situated within PBL, I look at them, and I despair at how they do not deviate from the existing literature I have spoken to in my introduction chapter and within my SLR. I have drawn on some papers that are decades old and their findings on how 'unsafe' training is for racially-minoritised trainees are no different from mine. Given the results within this inquiry mirror the seemingly ignored research, it can

almost be argued that the DClinPsy courses are stuck in the same patterns of whiteness perpetuating harm to racially-minoritised trainees. I worry that this inquiry and the racially-minoritised voices shared will once again be overlooked and dismissed. I am left feeling confused about my place and worth on CP training. Yet I have felt hope. It has been an honour to hear and be trusted to hold these stories and this has allowed me to see the light within the darkness. The stories of connection, of the positive within the negatives, have restored some of the hope I had walking into my first day of training, that PBL can be a space of creativity and growth. Through this research, I have learnt the importance of holding in mind different contexts. I am not saying this absolves any of the pain or harm other racially-minoritised trainees or I have felt and experienced. Still, it eases some of the ache within me that we can find ways to connect with one another on training.

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Appendices

Appendix A - Outline of Interview Schedule

Main Questions

I would like you to tell me your story of PBL.

I would like to hear about all of the experiences that have been important to you

I would like to hear how your experiences of PBL have developed over time.

N.B. People have all types of experiences and I would like to hear about neutral, good and bad experiences you have had over time.

Prompts:

- What was it like first joining/ starting PBL?
- What was it like in the middle of PBL?
- What was it like finishing PBL?
- What would you say your attitude to PBL is now?
- What, if at all, does sharing your stories of PBL bring up in you?
 - Physically
 - Emotionally
- How do you view your experience of PBL compared to that of your peers?
 - White Peers
 - racially-minoritised peers
- If at all, how would you say PBL has changed you?

Ending

- Is there something else that you think is important for me to understand about you and your experiences of PBL?
- Is there something you want to add that you have not?

Appendix B - Expert by Experience Advert



Seeking Research Consultants

Are you on a DClinPsy course and have done/are doing Problem Based Learning (PBL)?

Do you identify as a racially-minoritised trainee*?

Are you keen on research?

Are you interested in shaping research?

If this sounds like you, please get in touch to chat further
Geena Saini: g.saini2@herts.ac.uk

*A trainee who identifies themselves as fitting under Mixed or Multiple racial groups, Asian or Asian British groups, Black, African, Caribbean or Black British groups, or Other racial groups – as set out in the census.



Appendix C - Consent Email to Contact Ex-trainees

From: [REDACTED]
Sent: 25 March 2022 09:51
To: Rebecca Adlington <r.l.adlington@herts.ac.uk>; Geena Saini [Student-LMS] <g.saini2@herts.ac.uk>
Subject: Re: Consent - MRP

Hi both,

Sorry for the slow response – was just checking re GDPR.

So, I think what could work would be:

- DClInPsy email address contacting alumni BCC
- No contact details passed directly to you, Geena
- Details of how people can contact you directly to express taking part included, so emails do not come back to the DClInPsy email address

You will have to set that out explicitly in your ethics application, so as to get specific approval, including describing the function of the mailing list overall.

Best wishes,

[REDACTED]

From: Geena Saini [Student-LMS] <g.saini2@herts.ac.uk>
Sent: 14 March 2022 19:36
To: [REDACTED]
Cc: Rebecca Adlington <r.l.adlington@herts.ac.uk>
Subject: Consent - MRP

Hi [REDACTED]

I hope you are well.

I understand that Becky may have spoken to you already about this but just wanted to check whether we had your consent/permission to contact ex Herts trainees through the mailing list for my thesis?

Please do let me know.

Thanks so much

Geena

Appendix D - Participant Information Sheet



UH Ethics Protocol number: LMS/PGR/UH/04932

Welcome to the study
Participant information sheet

Project title: PBL and me: the racially-minoritised trainee experience

Researcher: Geena Saini, g.saini2@herts.ac.uk

Supervisors: Dr Rebecca Adlington and Dr Maria Qureshi

I would like to invite you to participate in a research study exploring the experience of PBL for ethnic minoritised trainees. 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. If you indicate that you would like to take part, you will be asked to sign a consent form.

What is this research about?

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

A third of DClinPsy courses use problem-based learning (PBL) within their curriculum. Research has highlighted the positives and negatives of PBL on trainees. The positives include bridging the gap between theory and practice, developing clinical skills along with developing leadership skills, emotional development and encouraging teamwork. For some trainees, having a group where they feel safe can lead to exploring and challenging others and

themselves within the group and lead to positive identity changes. Negatives of PBL include trainees feeling it is a risk to speak out and share their true selves especially if this does not fit the attitudes and beliefs of the group. At times trainees have voiced feeling silenced and frustrated and viewing themselves as inadequate.

Although research has indicated this, most of this research has not undergone rigorous quantitative or qualitative analysis nor does it break down the demographics of the trainees involved in the studies. This means there is little to no research on the experience of PBL for racially-minoritised trainees. This research aims to explore how racially-minoritised trainees make sense of their PBL experience.

The aims of this research will be explored through 1:1 interviews. Questions you may be asked will cover themes such as your story of PBL, the PBL experiences that are important to you and how experiences may have developed over time.

Why have I been asked to participate?

You may have heard about this study through your course or on social media. You have been invited because:

You are either a current or former University of Hertfordshire trainee who identifies as fitting under Mixed or Multiple racial groups, Asian or Asian British groups, Black, African, Caribbean or Black British groups, or Other racial groups – as set out in the census

Along with this you have:

- completed your PBL journey and are still on the DClinPsy
- Completed training within the past five years and completed PBL as part of this training

Do I have to take part?

It is absolutely your decision as to whether you take part or not. If you do decide to take part, you will be asked to fill in 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 identify as a racially-minoritised trainee/ex-trainee or because you have seen this study advertised or because people you know have spoken about it to you.

What will happen if I take part?

If you choose to take part, you will be asked to fill in a consent form and a demographic form. The demographic form is important to the study and will take roughly 10 minutes to fill in and will cover aspects such as your ethnicity, age, whether you are current or ex-trainee.

Once these have been completed you will be invited to a 1:1 interview. These 1:1 interviews will last up to 2 hours and will take place on zoom. They will be audio and video-recorded. The aim of these interviews is to provide a space to hear your rich stories in your own words, and it is hoped that through these a better understanding of how you make sense of your PBL experience will emerge.

Are there any benefits in taking part?

By taking part, you will have the opportunity to reflect and share your experiences of PBL. This may be the first time you have done this, and it may feel beneficial to share. Through your contributions, DClinPsy courses and the clinical psychology community will have a better understanding of the PBL experience for racially-minoritised trainees and the impact it has. Your contributions will also shine a light on racially-minoritised trainees' voices.

Are there any risks involved?

The aim of the interviews is not to be distressing or emotive, but you may find that the questions asked or what you share may be quite 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 of resources and support in the community that may be helpful.

What data will be collected?

Demographic information about you will be collected and will be kept strictly confidential. Interviews will be audio and video-recorded and any personal information will be handled

securely during data collection, analysis, storage and transfer through password protection and encryption protection access.

Will my participation be confidential?

Your information and your participation will be kept in the strictest confidence. The research team will be the only people who may be given access to data about you for monitoring purposes to ensure the research is complying with university regulations. All data shared with other members of the research team will be anonymised.

Your demographic survey will not be linked with your name to keep your information and data anonymous. Audio and video recordings, and all information from the interviews will be stored securely on the researchers secure 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.

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.

What happens if I change my mind?

Participation is absolutely 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.

What will happen to the results of the research?

This research will be written up as part of my university work and it is hoped that it will be submitted for publication in a peer-reviewed journal. This research may also be presented at relevant conferences. Results will also be made into an infographic that can be shared with

you. Any research findings made available in publications, presentations reports, or infographics will not include any information/quotes that can be directly identifiable without your consent.

Where can I get more information?

If you have any questions or would like to know more about the study, please do feel free to get in touch. Details of the research team are provided here:

Research lead; Geena Saini, g.saini2@herts.ac.uk

Research supervisor: Dr Rebecca Adlington, r.l.adlington@herts.ac.uk; Dr Maria Qureshi, M.Qureshi2@uel.ac.uk

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

Who has reviewed this study?

Before a study like this can go ahead it is checked by a Research Ethics Committee, to ensure the study has been thought through carefully and is appropriate. University of Hertfordshire's Health, Science, Engineering and Technology Ethics Committee has reviewed this application. Ethical Protocol number: LMS/PGR/UH/04932

Appendix E- Participant Consent Form

UH Ethics Protocol number: LMS/PGR/UH/04932

Consent form

Thank you very much for reading this information and giving consideration to taking part in this study.

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, Geena, g.saini2@herts.ac.uk.

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 video-recorded. These recordings will be stored on a password-protected device and only the study team 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.

I understand that when the report 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.....

Name of (principal) investigator [*in BLOCK CAPITALS please*]

.....

Appendix F- Study Advert

The image is a study advertisement with a dark green background. At the top left, the title 'Racially-minoritised trainees sense-making of their Problem Based Learning (PBL) experiences' is written in large, bold, white font. In the top right corner, the University of Hertfordshire logo (UH) is displayed, along with the text 'Ethical protocol: LMS/P GR/UH/049 32'. The main content is organized into three rounded rectangular boxes. The first box on the left, titled 'Why are we doing this study?', contains text explaining the research's focus on the experiences of racially-minoritised trainees on the DClinPsy program. The middle box, titled 'What will be involved?', describes a 1:1 interview with the main researcher, Geena, lasting about 1.5 hours. The third box on the right, titled 'Who can take part?', lists three categories of eligible participants: current UH trainees, former UH trainees, and trainees from other institutions. At the bottom, contact information for Geena Saini is provided, along with the names of her supervisors, Dr Rebecca Adlington and Dr Maria Qureshi. Illustrations of two people using laptops are positioned at the bottom left and right corners.

Racially-minoritised trainees sense-making of their Problem Based Learning (PBL) experiences

University of Hertfordshire **UH**
Ethical protocol: LMS/P GR/UH/049 32

Why are we doing this study?

There is evidence that racially-minoritised trainees have distressing and racist experiences whilst on the DClinPsy. Research looking at trainees' experiences of PBL on the DClinPsy highlights both negative and positive impacts but there is little known about the racial make-up of trainees involved in this existing research. We want a better understanding of how racially-minoritised trainees experience PBL.

What will be involved?

A 1:1 interview with the main researcher (Geena) lasting around 1.5 hours

Who can take part?

- University of Hertfordshire (UH) trainees who have completed their PBL journey and are still on the DClinPsy
- UH ex-trainees who completed PBL as part of their training up to 5 years ago
- UH trainees who identify themselves as fitting under Mixed or Multiple racial groups, Asian or Asian British groups, Black, African, Caribbean or Black British groups, or Other racial groups – as set out in the census.

Contacts
Geena Saini: g.saini2@herts.ac.uk

Supervisor:
Dr Rebecca Adlington - University of Hertfordshire
Dr Maria Qureshi - University of East London

Appendix G - Email Blurb sent via UH DClInPsy Admin Team to all Current UH trainees and Ex-trainees

Hello,

Re: PBL and me: How do racially-minoritised trainees make sense of their Problem Based Learning (PBL) experiences?

I am Geena Saini, a Trainee Clinical Psychologist in my second year at the University of Hertfordshire. I am getting in contact to ask whether you would be interested in participating in my major research project.

The aim of this study is to gather a deeper understanding of how racially-minoritised trainees experience PBL.

To take part, you would be either a current or former University of Hertfordshire trainee who identifies as fitting under Mixed or Multiple racial groups, Asian or Asian British groups, Black, African, Caribbean or Black British groups, or Other racial groups – as set out in the census

Along with this you have:

- Completed your PBL journey and are still on the DClInPsy (*if you are currently undertaking the final task and wish to participate, we can arrange for you to participate once you have finished PBL*)
- Completed training within the past five years and completed PBL as part of this training

I have attached a visual poster advertising the study and the information sheet for reference.

If you have any questions about the study and/or if you are interested in taking part, please do not hesitate to contact me, the principal researcher at g.saini2@herts.ac.uk.

Thank you for your time and I look forward to hearing from you.

With Best Wishes,

Geena

Appendix H - Participant Demographic questionnaire

UH Ethics Protocol number: LMS/PGR/UH/04932

Demographic questionnaire

Thank you for taking the time out to complete this demographic questionnaire. It should take maximum of 10 minutes. Please note that all personal information will be kept completely confidential and none of the responses you provide will be connected to your name, email address or other identifying information.

Please indicate your current age

- 16-25 years old
- 26-35 years old
- 36-45 years old
- 46-55 years old
- 56-65 years old
- 66-75 years old
- 76+ years old
- Prefer not to say

Please indicate your gender identity

- Male
- Female
- Non-binary
- Trans Male

- Trans Female
- Prefer not to say

Please indicated the ethnicity group you identify with

- White – English, Welsh, Scottish, Northern Irish or British
- White- Irish
- White – Gypsy or Irish Traveller
- Any other White background (please specify)

- Mixed or Multiple ethnic groups – White and Black Caribbean
- Mixed or Multiple ethnic groups – White and Black African
- Mixed or Multiple ethnic groups – White and Asian
- Asian or Asian British – Indian
- Asian or Asian British – Pakistani
- Asian or Asian British – Bangladeshi
- Asian or Asian British – Chinese
- Any other Asian background (please specify)_____
- Black or Black British – African
- Black or Black British – Caribbean
- Any other Black, African or Caribbean background (please specify)_____
- Arab
- Any other ethnic group (please specify)_____
- Prefer not to say

Please indicate your stage of training

- 2nd year
- 3rd year
- Completed training within the past five years: Year of qualifying _____

Appendix I - Ethical Approval



HEALTH, SCIENCE, ENGINEERING AND TECHNOLOGY ECDA

ETHICS APPROVAL NOTIFICATION

TO Geena Saini
CC Rebecca Adlington
FROM Dr Simon Trainis, Health, Science, Engineering & Technology ECDA Chair
DATE 06/04/2022

Protocol number: LMS/PGR/UH/04932

Title of study: PBL and me: How do racially-minoritised trainees make sense of their Problem Based Learning 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:

no additional workers named

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: 06/04/2022

To: 31/05/2023

Appendix J - Transcription Confidentiality Agreement

Transcription confidentiality agreement

This agreement is in reference to the following parties

Geena Saini

And

Transcription service:.....

	Please initial box to indicate consent
I consent to keep all data shared to the transcription service confidential.	
I will not share data with anyone else and will only access data for transcription services.	
The study data will be stored on a password protected computer and only I the transcriber will have access to this computer.	
The study data will be stored for the length of time transcription services are being undertaken. Once complete all study data will be permanently deleted.	
I will not discuss the content of the recordings with anyone outside the primary researcher.	

Signed.....

Name.....

Date.....

Appendix K - Debrief Information

Debrief sheet

Thank you for taking part in this study. Through this research study we hope to get a deeper understanding of how racially-minoritised trainees experience PBL.

If taking part in this study raised or left you with anything which felt distressing you are welcome to contact me contact with me, Geena Saini, on g.saini2@herts.ac.uk

We have also listed other support that may be beneficial:

For trainees and qualified clinical psychologists:

- 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 Ethnic in Psychiatry & Psychology (BIPP) Network

<https://www.bippnetwork.org.uk/>

A social enterprise which prioritises the representation of Black and Minority ethnic individuals withing psychiatry and psychology.

- The Minorities Group

<https://twitter.com/MinoritiesGroup>

This a division of the British Psychological Society which aids/helps minoritised groups with Clinical Psychology

- The Radical Therapist

<https://www.radicaltherapistnetwork.com/>

Members are made of counsellors and psychotherapists but this organisation holds events and has resources available for wellbeing and is “dedicated to intersectional, trauma informed, anti-racist, anti-capitalist and anti-oppressive therapeutic praxis”.

For trainee clinical psychologists

- You may find speaking to your course tutor or a member of the course team or your placement supervisor helpful

For qualified clinical psychologists

- You may find talking to your line manager helpful

Appendix L -Transcription Instructions Sent to Transcriber

Instructions for transcribers

Record every word that is spoke. Do not summarize or paraphrase what you hear. Number every line of type. Use the words and symbols (i.e., the notational system) below every time you encounter a situation in which the relevant event occurs.

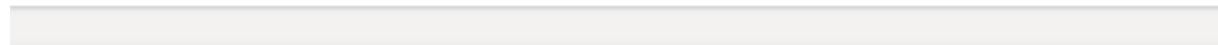
Event:	Notational System:
Pauses	Insert phrase, long pause, for pauses of four or more seconds (long pause), and insert phrase, short pause, for pauses of less than four seconds in parentheses (short pause); or insert specific length of a pause in tenths of one second where (0.6) would indicate 6/10 of one second pause.
Expressive Sounds	Insert in parentheses the relevant work for non-verbal communication such as (laughing), (crying), (sighing), for example
Interruptions	Insert a hyphen (-) in parentheses where interruption in speech occurs (He said that was impos-)
Overlapping speech	Insert a hyphen where interruption occurs and then insert in parentheses where overlapping speech occurs: I: Who said that? R: Bob
Garbled speech	Enclose in brackets a word that has been transcribed for one that was difficult to hear clearly [resigned] and use the letter, x,

	to indicate each word that cannot be understood at all (xxxx)
Emphasis	Use capital letters to denote emphasis through volume or pitch of speech, for example (WHAT?)
Held sounds	Repeat sounds that are held, separated by hyphens (No-o-o)
Paraphrasing others	Use quotation marks to indicate when the speaker is parodying what someone else said or expressing an inner voice (I though "I'm in control now")

Source: Poland, B. (2002). Transcription quality. In J. Gubrium & j. Holstein (Eds), *Handbook of interview research: Context and method* (pp. 629 -650). Thousand Oaks, CA: Sage.

Appendix M – Sample of Transcripts/ Analysis ((included with consent from participant)

<p>P: I think, and I think, obviously Herts orientation has changed a little bit since I trained, where they have kind of more open conversations about these things. I think there was more of a theme for me when I was training where people were having conversation about kind of diversity and race buuut and maybe it's about where I was at the time in terms of these conversations. But it didn't feel like it was hitting where it needed to be or it wasn't quite accessible. And there was just something about it. I don't if it felt, I don't know if it was antagonistic. Yeah, there was something that was, just kind of was like there was something missing. Um, and that's kind of more broadly to that. And I felt we talked a lot about, um, things like sexuality and things like that, but not (short pause) really thinking about actually, what the experience for people of colour are as trainees on the course, if that makes sense. I think that's the bit that was missing whereas now, they have more of those conversations, probably too many of those conversations, I think. Um, but that was something that I felt I was kind of missing and I remember having the conversation with one of, my personal tutor, about some of this. I kind of just went back, the.... Like, do peo- do, do, like, do people think about how difficult it might be for people of colour to actually turn up to uni every day, and think about what the processes are for them to actually</p>	<p>Context: herts philosophy as a course then Structure: opens it up to broader than PBL Performative: 'obviously' assuming it is a given Content: diversity and race convos being had on course but where she was situating herself in these situations. Felt the course was not hitting the mark with these conversations and that there was little exploration on actually being a POC coming to course everyday. Discusses sharing this with course member. Shares that feels it is talked about too much now on training</p>
--	--



<p>physically get here, because we got to think about that for other groups of people, the service users the families, you know, all that kind of thing. But not actually for your trainees who are on the course. I think there was something</p>	<p>Content: discuss race in other contexts but not about trainees</p>
--	---

P: I mean, that is such a good question because I don't think (short pause)... It's so weird, because where I am now in terms of like talking about kind of race and diversity is so different to where I was then. And I think, obviously a time that you know when you're the only Brown person in the room, like you know it. But you just get so used to it that you don't really think about it. So, like now, if that was to happen, I would be thinking about it straight away. But then, again, like I say, it was, I was in a different place with all of this conversations. I don't think it really ever... I, subconsciously I knew it, but consciously it wasn't there. Um, and that obviously could have been a huge part of like reflective essays I could have spoken about but I guess, either I didn't want to go there or it was just like, let's just get on with this and not, not even think about that. Um, and I don't even know if it was ever really (short pause) named as such by other people in the group. Yes, it's such a weird thing because I feel like if it happened now, it's like one of the first things that I would name and like just like put out there. But obviously, I felt like kind of, I won't say I was naive but obviously, you're a trainee, I was in a different place then of kind of what, what, have that sort of thin sections of that compared to how that impacted my experience in the group as well.

Performative: answering my question.
Interacting with me on her thoughts on the question too

Structure: flits between how she understands herself now (present) and when doing PBL (past) when it comes to race

Performative: constructs her racial identity

Content: being aware of your race in a room but being so used to it that you do not acknowledge it- clarifying she was only POC in group

Structure: flits back to who she constructs herself to be now and back to herself then

Performative: perhaps implying that being the only person of colour

P: Yeah, I don't. I don't feel I came out of PBL, I think I came just when [faulty audio 56:29] more generally from training. Maybe I didn't come from [overlapping 56:36]- I mean, everyone got their own stuff, I guess, it's sort of that's the thing, right. So like, people have got kids and, you know, and whatnot, everyone's got their own stuff, but I guess it was thinking like the intersectionality of, of that with the race aspect. Um, and I guess, over like the first two years, I kind of, I think it was by the third year, I was really kind of think about, and I think placement has a massive impact when all your supervisors are White. Um, and you get some very odd responses when you're trying to talk about diversity because Herts tells you, don't talk about diversity, we [xxxxxx 57:09] and you get some really weird responses and you're like, oh, this is, this, this is not what I was expecting. Um, I guess, some of... yeah, all of those, all of it is kind of mish-mash. I can't, I can't really pinpoint if that was something that was in PBL or not. Maybe it was and I've forgotten it.

Performative: speaking over to get answer across

Content: feeling that everyone has their own contexts

Content: white supervisors play a role in training on placement and conversations with them can be unexpected and hard

Context: Herts bringing diversity

Content: Herts diversity clashing against supervisor

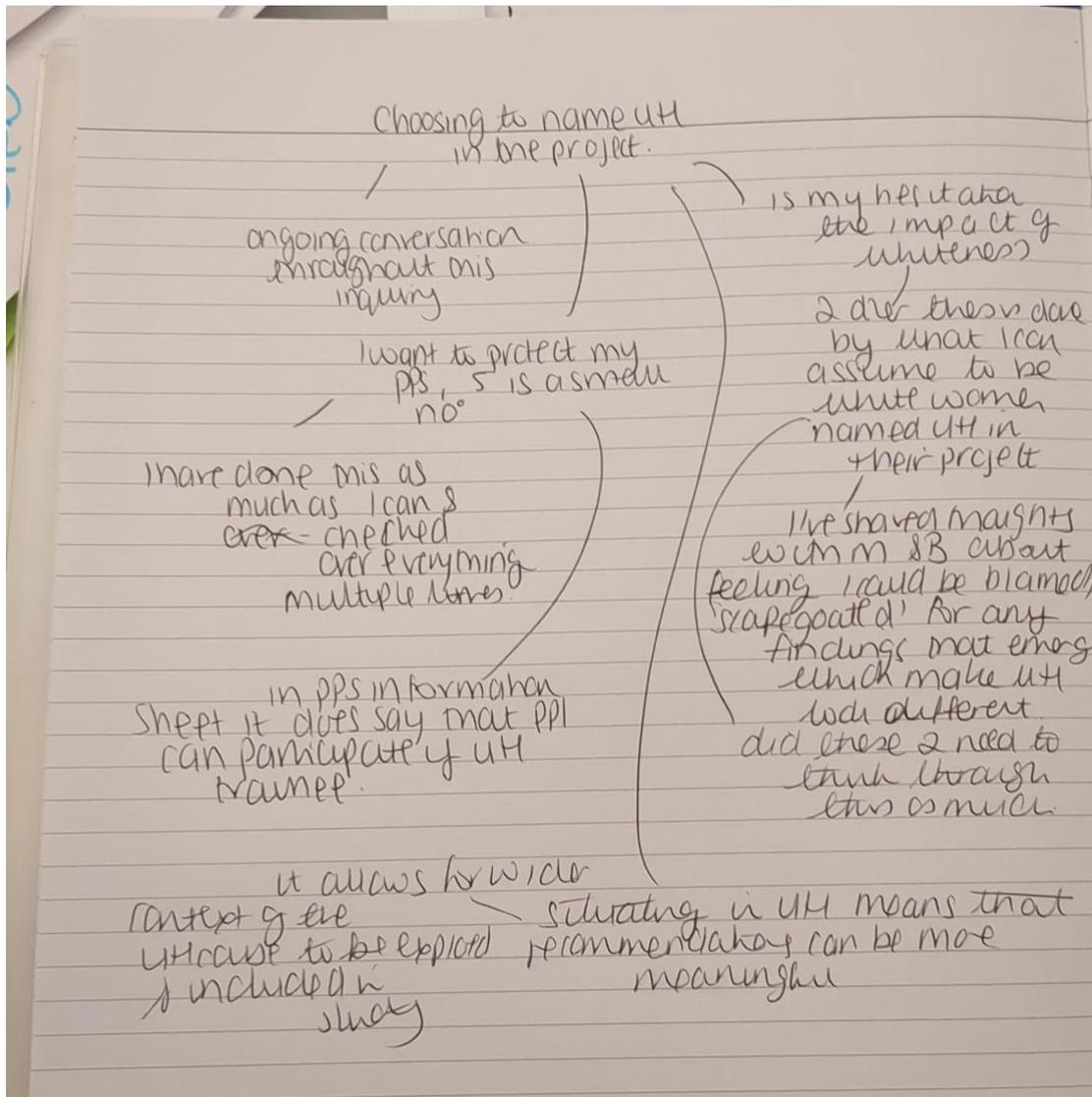
Content: unsure if this around race came up in PBL - doubting self

Appendix N - Personal and Epistemological Reflexivity questions consider taken from Wells, 2011 p.121

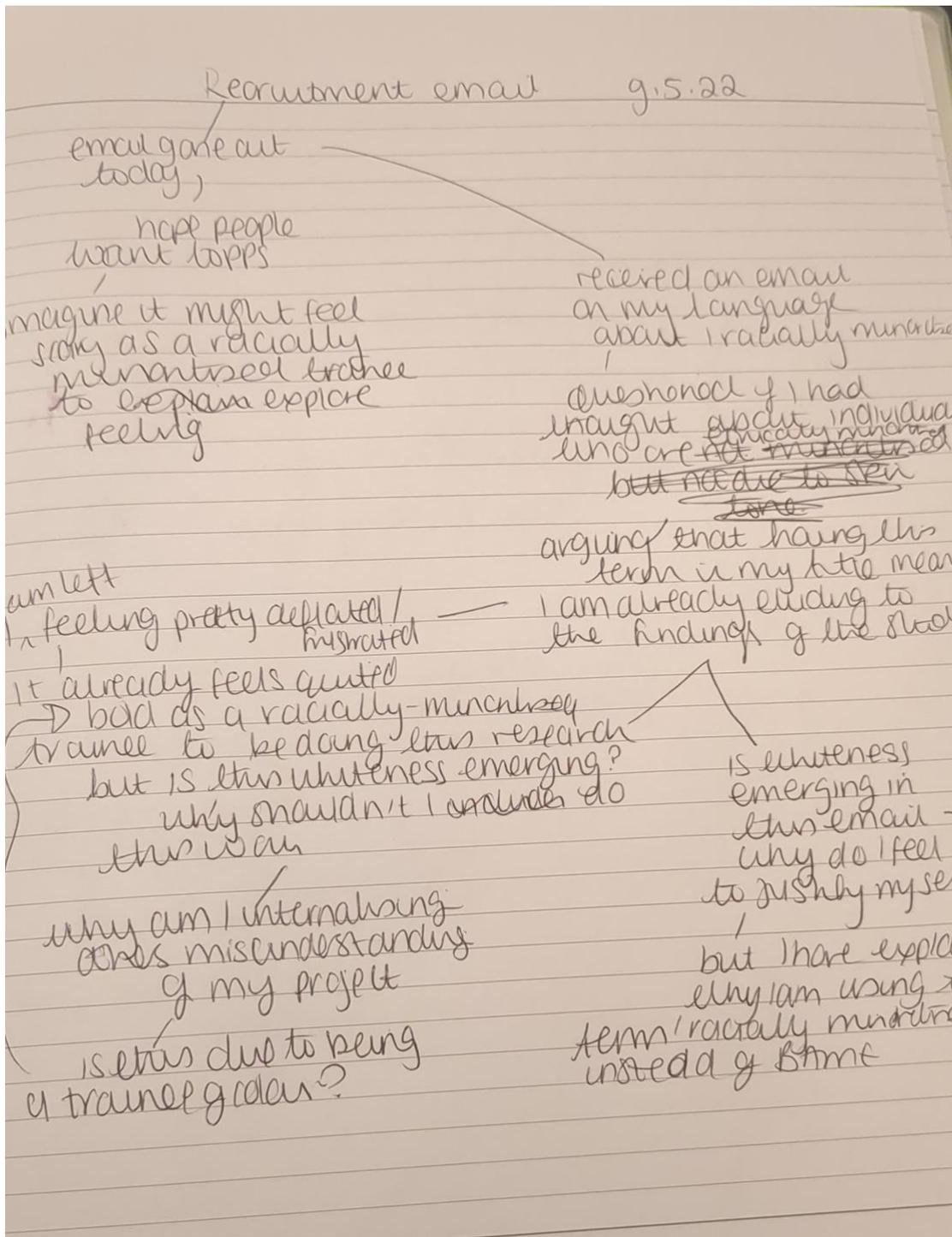
- a) "What position have I adopted vis-à-vis the interviewee and with what consequences for the collection, analysis and interpretation of the data?"
- b) "How did the interview and I respond emotionally to each other and with what consequences for the collection, analysis and interpretation of the data?"
- c) "To what extent and how were research participants empowered by participation in the research project and with what consequences for the collection, analysis and interpretation of the data?"
- d) "How might my theoretical assumptions and methodological strategies have affected the collection, analysis and interpretation of data?"
- e) "What alternative interpretations to the ones I have drawn are possible in relation to the data obtained?"

Appendix O - Extracts from my reflective diary

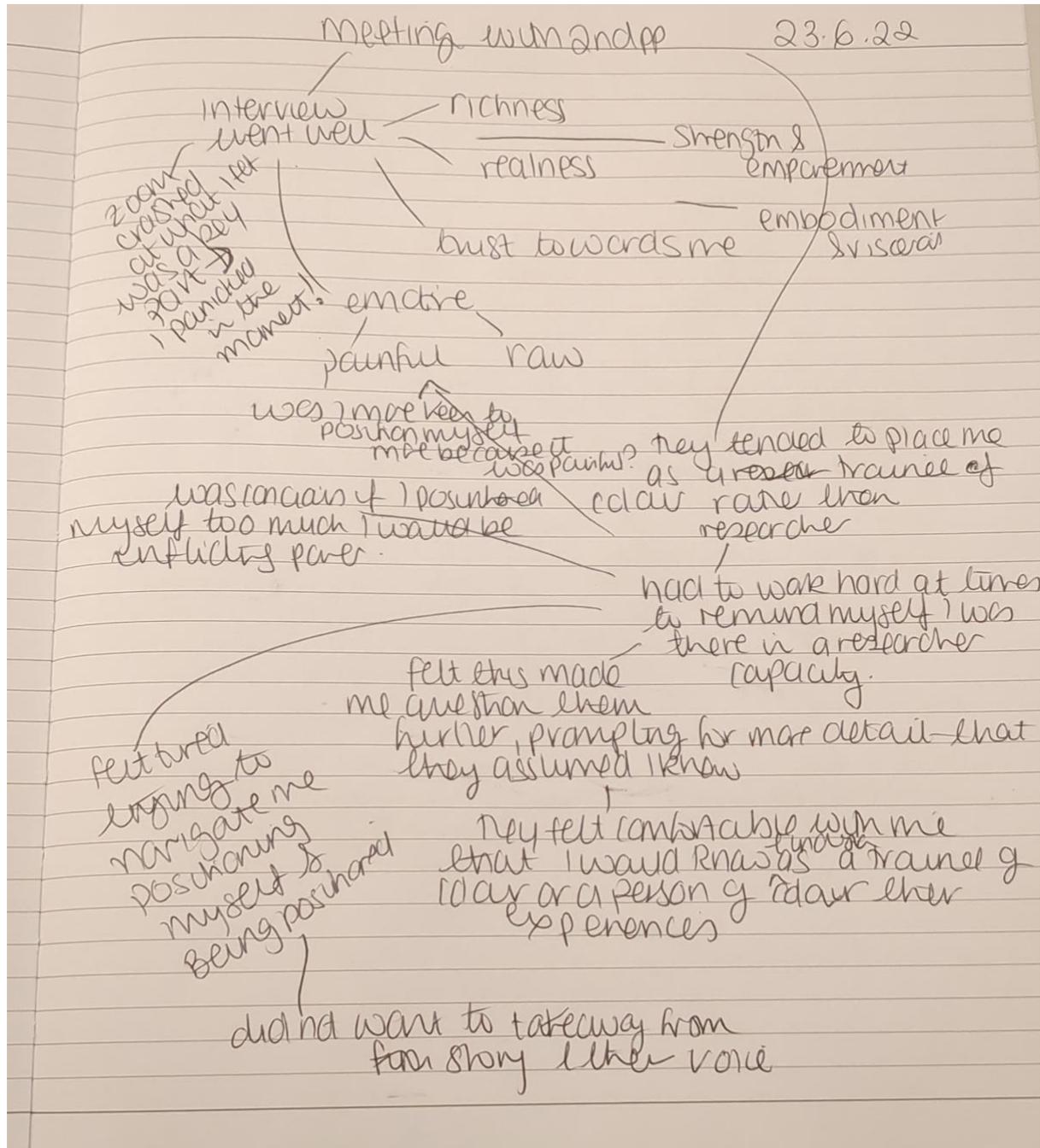
Extract 1 - choosing to name UH within this project



Extract 2 - thoughts after the recruitment email went out



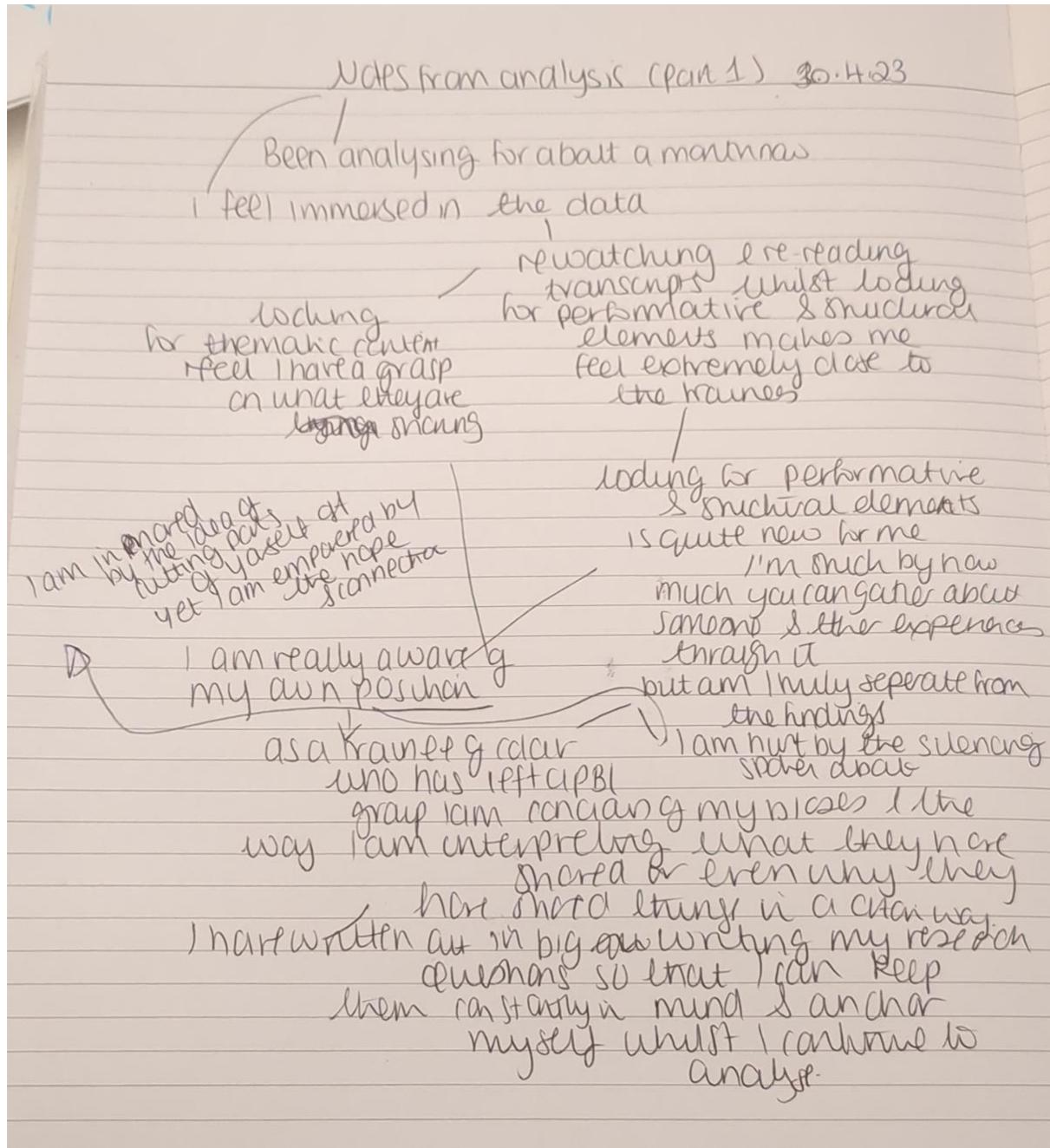
Extract 3 - after meeting with a participant



Extract 4 - photo taken whilst in the midst of analysis



Extract 5 - thoughts during analysis



Appendix P - Epistemological Reflexivity Questions Asked by Supervisor. Adapted from Lazard (2020) and Willig (2013)

Epistemological Reflexivity

1. Why do you feel this is a worthy research topic?
2. How has the research question been defined?
3. How has defining the research question in this way limited what could be found?
4. What drew you to ask this particular research question?
5. You note that you have chosen to adopt a moderate social constructionist epistemological stance – why have you chosen to ascribe to this stance?
6. How has the design of the study and method of analysis ‘constructed’ the data and findings?
7. How do you think our choices (and what we assume) about the methods we use shape knowledge production?
8. How does the relationship between researcher and researched contribute to this process? How does this impact our analytic interpretations?
9. How do you as the researcher position yourself or identify yourself in this research?

10. Do you have any thoughts around how the research question could have been investigated differently?
11. To what extent would this have given rise to a different understanding of phenomena under investigation?

Appendix Q - Epistemological Reflexivity Interviews Transcription

Please note these are predominately the raw/literal transcripts. I have used “...” throughout the transcript to omit personal comments or parts that are not concise.

Epistemology Reflective Interview with Supervisor – November 2022

Rebecca Adlington

Then why do you feel kind of looking at the experiences of trainings of colour and PBL is a worthy research topic?

Geena Saini

I think there are quite a few reasons why I think it's a really important topic to be exploring. When I've been thinking about it, I think my first thought goes to the fact that trainees of colour's experiences aren't really documented, and they're not documented in, maybe like a peer reviewed way. Um, it's mostly through people, and by the looks of it and a big assumption, trainees of colour's own pieces that that kind of their voices are heard. So I think for me that was a really important aspect of this project that I wanted to be able to give voice to those voices that aren't heard and amplify those voices, especially because psychology as profession is predominantly white. And actually there are still trainees of colour and psychologists of colour. So I just wanted to amplify this.

I think that also given the context of clinical psychology at the moment, the whole decolonisation movement, the kind of anti-racist practise, whatever that may look like on training. In particular, I felt that that was really important because PBL is a big part of at least 14 unis and like the curriculum and if this is stuff, this stuff is happening, such as the decolonisation of the DClinPsy, then actually what is going on in PBL? And how is that being impacted? And then speaking of PBL in general, there isn't much research on PBL. Not robust overall and that sense, either it's more kind of exploring, maybe people's reflective accounts, but not all of them, just one or two. There's doesn't seem to be quite a lot out there on PBL and actually, the impact what PBL? It's more about what PBL looks like and what PBL kind of,

how it could be set up on a course. But not really the experiences of it. So I think that's pretty important to kind of hone in on. And actually the research that is out there on PBL doesn't talk about the demographics of the people's like reflective accounts or those who have done a survey, so I feel like for that reason it would be really important to get both voices, especially on people experiences.

Rebecca Adlington

Ohh, and what is it specifically, so you have mentioned a few times there, that there is something about PBL that you feel like, obviously there's a gap in that the literature but what is it about PBL and that particular part of training, perhaps particularly important to this or in reference in relation to people of colours, experience of that.

Geena Saini

I think this is where I'm led by personal experiences and informal experiences. So personal experiences, PBL was a really difficult time in my own inside journey and I would say it impacted the last three years of my life. But inside the course and outside the course, it's changed me for better, for worse as a trainee and also as a person outside the trainee umbrella. And I think that when I was having the experiences I was having which included racism, included a lot of silencing being silenced, but choosing to be stay silent to protect myself and a lot of survival that I thought, I remember thinking when I was writing my first account like surely I can't be the only one going through this like this. This must be normal for other trainees of colour, right? This must be the experience I've had and then I was actually on Google and I couldn't find anything about PBL. But I could find loads about general experiences over the course. I wanna say loads again. Kind of through their own thesis or maybe an article in the psychologist or something like that. So then I started thinking like OK, maybe experiences aren't as like pleasant as I thought. And then I thought, wow, I was really naive coming into this thinking it would be okay. And I suppose my first PBL experience was completely shaped by the decolonisation movement of the university I'm in because it was about identifying our oppression and privilege and taking pictures of that or using pictures from our past and this other people we just met. Like literally the second day it. And I didn't even speak about some of this stuff with my friends or my family, so we were expected to

kind of be very warm and open. And yet, when you're kind of putting people in groups who have different privileges, who and oppressions you see things very different in the world. There is obviously going to be some clash, and I think that becomes more personal when race comes involved, because that is one of the most oppressive things. It's also very visible, so then I started to reach out to some fellow people of colour on my course, so cohort and in other years and started to hear that similar experiences were being what happening and so then I thought, well, PBL, that's a huge, huge part of the course I'm on. Is it huge? What other courses? Turns out it was for some of them, not for all, and I just thought 'God, if this is happening on my courses is happening elsewhere'. This is happening to me. It clearly is happening to other people, but that was just through informal conversations and actually informal conversations I needed to survive on. The only way to survive was to find people who were in similar situations, and I think for me, that made me think like there's clearly something going on here. Maybe that is because of this decolonisation movement. It didn't seem like it always was just from informal conversations. I want to research this and also for a really personal reason and the last three years destroyed me and I think that two years and I think actually for me this is a good way to reclaim myself and kind of bring back the power and strength. I know I have and in a really empowered way, to give voice to those like myself who were silenced or silencing themselves to survive. So I hope that through this I'm able to give that voice in a really protected way.

Rebecca Adlington

Really, really help us help answer, thank you so it speaks a little bit to what we're talking about earlier about kind of just how emotive this is as a topic for you, and also how much pressure there is. Then on you to perhaps do this justice.

Geena Saini

Yeah. Yeah. Hmm.

Rebecca Adlington

Actually bring on yourself about that, not necessarily on you press space. I'm thinking OK, so we know we will just look at people calling spaces of of of PBL, But I'm just kind of wondering how you got down to that particular research question.

Geena Saini

OK, I suppose I got to that research question because I've had talked about quite a few times. Now PBL is a big part of some of the courses. Also, I have read a lot about trainees of colour's experiences wider on the course and how awful that is, how racist it is. And it made me think, actually, PBL is really important way for us to become clinical psychologist. It's a huge part of the course I'm on. It's there to be reflective. It's there to think about clients that we work with, to think about our own biases and come together as a unit. And kind of present something as a unit that we've all agreed on, and we've all worked on, and I suppose to me, I was thinking, well, if people are having that experience on a wide scale on the course, what actually is going on in smaller groups, and what is happening in these groups that maybe not aren't so visible to the wider cohort? Or to course team on a whole because it's not one we're all in one space together. And I think for me, that's kind of where I came down to. I especially given that the course was so reflective I thought well, in these spaces it's.

Rebecca Adlington

Yeah.

Geena Saini

Only natural that those who may be are quieter. Speak up a bit more. Those who choose to stay silent in the wider cohort may speak up a little bit more, cause we're in smaller groups, we have to all input it in some way. We all have to put in effort, otherwise we don't pass, and I wondered actually what what happens in these small groups, and especially if the conversations are around race. What is going on? But also actually, if conversations on the wider cohort are happening or things are happening on the wider cohort, how are they filtering down then to smaller groups? and what impact does that having on people of colour, especially actually thinking about just thinking about this now the makeup of their group as well. And so, let's say someone is on their own as a trainee of colour in a group with majority

white trainees, then how are they managing those dynamics that are palpable in society? How are they managing those in the group for example? So I think that's kind of where for me those two things meet. Yeah.

Rebecca Adlington

OK, so it sounds like there's there's a kind of hope, I suppose, by kind of defining, researching that way that you'd be able to kind of encapsulate this broad range of experiences and kind of really unpick that and explore what that means to people. I suppose. Just wondering where is there anything that may be limited in terms of what could be found by asking you such question in this way?

Geena Saini

I guess for me the research question, actually when I was looking through it because it's always on the forefront of my mind, was that I asked people I'm asking, 'how do racially-minoritised trainees make sense of their previous experiences?' and something that struck me was why did I, I know, given my approach I used the word 'makes sense', but also why did I choose to write 'make sense?' And actually I was thinking about this yesterday and I wondered if I said 'make sense' as almost a protective way for myself and for them to actually, what I'm doing is that I'm situating their experiences in their perception, so it's how they perceive those experiences to be, and I wondered if I did that because if, I don't know, say and again, I guess it's an assumption, say something, it comes up about racism, this person is owning it as their perception through that research question rather than saying this is what happened. And I wondered if that's because of the historical nature of kind of how you were believed. If you call that racism and the white, the defensiveness of whiteness. So I think for me that made me, I was really like ohh, why did I use the term 'make sense' and have I by using 'makes sense' have I limited what the person may be saying? Are they thinking a bit more? About actually, how am I understanding what's going on rather than what happened? I think when I say 'makes sense', I feel like and I could be wrong, but I feel like there's an extra level there where you have to think about 'how have I interpreted situations that have been' rather than 'what are the situations that I've been in'. So I think for me, that's where I think a limitation could be where, maybe it's cause I would be the same, you get so caught up and

interpreting what you've been through, and maybe it will be thinking it, especially as a person of colour, especially with the insidious nature of racism you always question is that what happened or did I make that up? or no, surely they didn't mean that I'm just being sensitive and I wonder if almost using that terminology I have, re-enacted or reinforced that notion of questioning yourself, and rather than letting it be quite free of what were the experiences in that sense, I don't know if that answers that, but that's kind of where my head.

Rebecca Adlington

Yeah, that really really does. It's got me thinking a little bit as well about.

You know you mentioned that, I suppose. There's something you said about kind of if people are naming racist and the naming it is a perception rather than as a actual thing that happened. And I suppose I'm also curious about. Well, how does that sit with you? Because can you can choose to answer this or not? But I know a little bit about your experiences of not necessarily feeling believed or heard and then. Again, we say that this is a perception of rather than a kind of, and that's it doesn't necessarily feel so. We could personal position which we get on to in a second, so it doesn't. Curious about that.

Geena Saini

...I think that although the question is framed that way, I think that my epistemological position suggests that we are not saying it's just perception, so although it may have been, which then is a contradiction, I suppose. But although I am, I think when I saw it yesterday, I was a bit like ohh, it's really interesting I did that and I chose to use that language. But I also think at the time when I put my proposal in and went forward with this project, I was not in a position where I felt comfortable to name, or I think I was told I can't be naming things as racism for my experience, and that's not what's gonna. It's gonna be called and I think I felt really bound, whether I knew it or not, by those limits, and I wonder if I like unconsciously put that out there with this project, but I think that my personal position, which I know we're gonna come to you later, means that actually I am situating everything that they say in the historical, social, and political context of what they're saying. So although someone may say they experienced racism and give them, my question is kind of not looking at the perception of the experience. I suppose I will be rooting that and I hope through my analysis in the

context of clinical psychology, both historically, but I'm not gonna just in clinical psychology and racism, whatever it may be, in the context of what it is rather than just kind of saying all this is what someone said. So I hope by doing and actually now I'm saying it in a way, not that when anyone says it's racism, it shouldn't be believed, but in a way, I think that actually makes like people's perceptions more concrete, because actually, this is why maybe X happened because of the context at this situation. Actually now I'm thinking about it, which is making myself a bit better. I think that it is giving it, not that it needs to, I don't think it does and I wanna make that clear, but I think it's giving it foundations and roots as well. Yeah, 'I'm not surprised that may have been your experience given what was going on in the world, what was going on in clinical psychology at the time?'

Rebecca Adlington

And a nice link to the next question, which is that you know you've taken a moderate social constructionist epistemological stance. So why have you chosen to ascribe? That's that's what does that stance mean to you? How do you understand that?

Geena Saini

It's very heavy question. I suppose that. So this is interesting because I was really drawn to a narrative approach of doing research and I really wanted to explore narratively this project and then when it came to I was like, well, I have to in some way, use social constructionism in some in some way, because obviously language is so important in narrative. But then I start to read up about social constructionism and I was like I don't think that aligned so well with me. And then I found moderate social constructs and which took me months to get my head around. And I think I'm there. Yeah, but I think that basically, what I understood, is that if we focus on language alone, just as we would with social constructionism, we are then doing a disservice to notions such as power and embodiment, and I think if I'm talking about trainees of colour, power and embodiment are really important things to bring up because race in some way is, whether in a positive or negative way, is going to come up is a big assumption. But I guess for myself a huge it is my identity at the end of the day, one that has been very also being made very clear on this course as well. I think that power is really important because it is seen in our dialogue, right? Whether or not we know, and so we may use certain

language may use certain words. Our tone that may come across because the power we hold or the power that society has given us. So I think it's really important to include that. The reason I think embodiment is so important is because we're, without acknowledging body meant we didn't, we dismissed the idea of me. So just me, me as an individual. I inhabit me, me who I am inhabits my body and only mine doesn't inhabit anyone else. And so me. The notion of me comes up with the ideas of kind of personal, social, historical context and histories, and I think it's really important to hold in mind that although. Actually, I think that's important to hold in mind because I think as a society we don't do this justice when we think about the term BAME, we kind of lump everyone together. We ignore the idea of embodiment that actually me as a South Asian woman would have a different experience to a Black woman even though we are of racially- minoritised backgrounds, because the idea of me and how my personal and social history has impacted me is different to that of a Black woman. So I think that's really important. So then I think that without, without thinking about embodiment or power, we are ignoring the ideas of personal and social history. And then like I said, I'm making the huge assumption that race will come up because I'm talking to trainees of colour, which I think it will. And actually I think that, if we think about race, which is now I get confused, but I think basically sorry, good quote from the other day where it basically said that if race is socially constructed, we argue that it differs from time and place and it differs in situations. But actually what we ignore is the fact that race is oculus, so it's the first thing we see. It's what we see as a human. That's something we see, and it's visibly read and understood and put in context, given the histories that we know... I'm hoping to look at the language what is being said, what is being formed out of an individual's reality, but actually putting all that into context. So thinking about the social context of what they're saying, the culture or the economic and political, the institution or context of that. And I think that's really important in the research I'm doing because we have to think about., especially psychology's history. We have to think about institutional structures when it comes to Western universities. When it comes to the selection processes, what things like that, and I think that is why I wanted to extend it, like I think that's really important to me, and but I also think it's important with moderate social constructions and that we hold these contexts in mind. But I also hold in mind how those contexts may kind of encourage things to be said or may actually constrain what said. So for example, it may be that someone chooses not to talk so much

about their experiences of racism, for example, on a course because of the context of institutional power. And actually then, how is institutional power meaning that they are not saying what they want to say, given that I am doing this for a doctoral research a university...

Rebecca Adlington

Yeah, that's really I said what I'm curious about. From what you've said was just a little bit more about if you could say a little bit more about that kind of the critical realist ontology and how that interplays then with the social constructionist ideas when you're thinking about kind of some run of social model, social construction.

Geena Saini

Ohh I suppose. Ohh, that's a really good question. I suppose when I think OK, so when I think about the critical areas ontology, I'm thinking about the context... but where I'm holding the context in mind, where if...I'm just using social constructionism, I would just be looking at what is said and I wouldn't, I don't think from my understanding is that I would be taking that step further to think about the context that I wouldn't be thinking about Okay well. Ohh now I'm getting confused. That's my understanding. That's as far as I can get with that. I think that's as far as my head could go.

Rebecca Adlington

Okay, that's fine, and again, we seeing where we are now, we can build on that adapt, that's fine.

Geena Saini

Yeah, I think, and I think that goes to the point that I have to define both of them, which is where I'm I'm getting up to.

Rebecca Adlington

A following question I have around that and this is jumping about a bit so. And was just when you made naming embodiment and power and how important that was it when talking about this topic. I suppose it was just I was thinking how might that play out in the interview?

Geena Saini

Hmm.

Rebecca Adlington

And and, and reflexivity is so important when we kind of do qualitative research. I'm just, yeah can, I'm curious about how you see or have experienced embodiment and how playing out interviews and is that something we need to be mindful of when we're looking at the data?

Geena Saini

I think so. I think both of them come out when thinking about how the like narratives were performed, and I'd be thinking about that a lot like I think. Having done all five, I got a real sense of the embodiment of me from all of them, like I got a real sense of their personal, social history, then how that and even things like their drive to be a clinical psychologist, how that formed, maybe their experiences, their understanding of their experiences. But I also think I saw embodiment in terms of the way, perhaps for some of them, racism or ignorance impacted them... I could I also viscerally see the embodiment that I felt it myself like, even though we were online, I felt that like it shook me, that I could feel it in my body, which I was really surprised about. But I think again that shows, having done all five, it shows the need to capture embodiment and the need to think that through. Because each of them...experience things in very different ways, but also think they may have experienced similarly they talked about in very different ways and also how. I wonder why that was because.

I also think power came up a lot in and thinking about this. In my role as a researcher, but also my role as a training of colour too. And still I'm a trainee and how did that play out that some of them? I mean, there's not many of us across the whole DClinPsy r, so we know each other in some form. If it's on Twitter, if it's just in passing, like I recognise most of the names and

they will recognise mine and how did that play out, that the power of me as a researcher? But also someone who was hearing these stories? How was that playing out too? And also as a person of colour too? I suppose the power I was thinking about is maybe my experience is and the assumption that people would raise similar things and what, even if I did not share that before the interview, like I didn't share any of my experience before interviewing people. There may have been some sort of, I don't know, maybe something may have come up and maybe have someone says something without me realising. Maybe my reactions to things and how did that power pay out. So I think it does. I think power plays out a lot and also the way I worded the questions like we said I've used to 'make sense' so that in itself is a power position that I've chosen to ask questions in that way. So yeah.

Rebecca Adlington

Well, thank you. I suppose that kind of leads on nicely to the next question, which is how do you think the design of the study and the method of analysis has constructed the data and findings.

Geena Saini

I find this question really tricky and I think when I was thinking about the why I thought what method would shine a light the ohh I don't think the best is the right word, but maybe the way I would hope so I suppose. And the design of the study and the method being narrative approach means that I will be, I think I'm going to blur a few questions here, but I think that basically the idea of narrative meant that I would actually really be able to deep dive into people's stories, that I would be able to give them their moment on their own without, for example, maybe somewhat thematic analysis where I bring it all together and be very generalisable about it. And I think that maybe if I was thinking what thematically, I would have maybe just been able to find out a bit more about how is PBL used as a learning tool for trainees or colour, whereas here with narrative, using this method, I'm really going into or what are those experiences or what are those individual experiences as well? But what are they collectively? And also I think I wanted to highlight in some way the impact of being a trainee of colour, and I think that with narrative, I'm getting to do that because I'm getting to

explore the performative aspect of the story. I'm getting to be able to think about that someone, like I'm gonna be able to bring in if someone got emotional, if someone look defeated, if someone was, you know, needed to moment as to step away. Like that aspect is coming up and I think for me that is really telling on what it is like to be a trainee of colour, especially when talking about the course. So I think for me that. Yeah, that's all I've got...

Rebecca Adlington

Yeah.

Geena Saini

Yeah, I think so. But I also think this is why I have experts by experiences because they are also able to kind of I don't wanna say keep me in check but keep me grounded a bit and also not get so lost on what I have been experiencing and this is what I also have a research supervised team because the same reason like it's help. It's really important to keep myself out of that, but I think that that's where it was driven from like my experiences and also the sheer visceral feelings I had through my experiences. I wondered what would be the best way.

Rebecca Adlington

Yeah.

Geena Saini

To capture that and I don't mean in a way to show it off, I need to show brown pain or Black pain. I mean it more and away of, this is part of people's lives and their experiences and I want I want to something that did justice. And also I wanted a approach and I think that's what I've done, where I keep going back to example, but it comes to mind like BAME, we're all grouped together. I didn't want to do a method where everyone or design a study where everyone's stories are grouped together because they come under one category. You have very different experiences despite this, and I think that I wanted to make sure that that light was shine on. And also again, I don't want my research ,which I'm hoping will be peer review and publish that I don't want it to be another piece of research that muddles up

people of colours voices. I want it to be something that shows actually we have our individual voice, but we also come together as collective, so yeah.

Rebecca Adlington

Yeah, so it makes sense. And speaks to what you're saying earlier about embodiment being so important here. Actually by having those individual narrations represented you can really connect with that idea of embodiment, can't you? And that experience with me in that moment? I suppose I'm going to skip a question cause you're kind of started to talk a little bit to can then how that relationship between the researched research contributes to this process, so I suppose I don't know if you want to say a little bit more about. Yeah, the relationship between the research and researched here.

Geena Saini

Yeah, I think this is interesting because as I'm doing narrative. In narrative you think about kind of everything is constructed, so that meaning is found in the interaction between me and the researcher too and me and the participants. Sorry too and I think that's really important because I think. Interestingly, I haven't analysed anything but just from what I remember, I think a lot of meaning was found in that and a lot of connection was found in and I think that's really important. As I said, I'm just gonna repeat myself. But like I said, there's only a small pool of us across the DClinPsy, and I think, we know like a lot of a lot of us know each other, be it through schemes, Twitter, whatever it may be. We do know each other and I actually wondered how that may have impacted what people shared with me and. Kind of like 'ohh you know you kind of know me' and yeah 'you might think of me differently given how I responded'. Or you may not think something is racist as well, that we will handle that very differently so. Sometimes that can be this idea, but' ohh, they may be thinking they wouldn't have handled it that way'. So you do wonder how those things impact it. But then I also wonder me being a woman of colour me, maybe kind of being a trainee that can make that relationship feel a bit more authentic as well... I was interested to hear people's stories. I wanted to hear that, that is what's driven me, and I think that maybe by doing that and that being more of a genuine interaction, maybe more things came out. I feel like things came out

that I wasn't expecting to have come out. Given that this is a thesis, I think that was maybe my understanding then. Also, I think about like I said, the power of me as a researcher. And you know, and I think actually, maybe in the. Maybe in the interview I gave up power more than I thought in the sense that, I'm strongly of the belief and I do this with in my clinical work, that actually I may hold some expertise and that's usually through maybe like reading and I have my own experiences, but like in this moment the power is not with me. They are the expert of their story, they're the expert of their experience, says how they handled it. I don't think this is correct to say, but I'm more like the vessel to for that to share, be shared...I think that was helpful, I think. Also, I had to give up power because I didn't want to retraumatise myself in those spaces. Those spaces are not for me to be triggered again and I think I had to work really hard and that was with the help with you and Maria, my research team that I really thought about. Well, where's the line, like this is their experience now? Where is that line? And I think that's really important and I think situating my experience is really helpful because there were times where I had obviously, things that didn't fit my certain narrative or the particular story I had in mind that people would share about their experiences, and by situating myself out of that, I think that helped the power because there were times were I was a bit like 'ohh OK, that's not what I expected to have happened', that was very different to say what I went through, but I think by no holding all that power and the space, we were able to have that very free and conversation for both me and the participant, yeah?

Rebecca Adlington

Yes. That's so I'm just curious as well cause I know you said there you will step back a little bit so you weren't retraumatized as possible and you didn't want to try and use this conversations in that way to. There's also just wondering whether there was a a need to to call step back from all looking at these spaces as healing spaces because they could have been so much of a pull to kind of get the answers that you haven't had hadn't found in the literature, hadn't found elsewhere.

Yeah, I haven't thought of it like that, and actually I think so. And I think that actually. In a weird way, it was quite nice hearing experiences of things that I hadn't had, because also it gave me hope. I actually, this is hopeful. Maybe there is hope in these spaces and, you know, we can add to the hope with this piece of work. And I think also, it was restorative for me as well, because it was also a bit like, OK, we don't all have, we don't all have bad experiences, but actually context does influence and impacts us all in the same way. I think that's something I'm noticing, but I think it was also, I guess the way that narrative works that you ask a question and you kind of just let a person speak, and I think that also is how you give up power because you're not interacting so much and there were natural pauses where they would look at me and be like 'should I continue or do you, do you want to add anything' and then I would ask the follow up question or 'I'd be like ohh we talked about this but what did you mean about that when you said' and I think that in itself is so powerful because also think about how some of these people may have felt silenced or not like that. That was important, and now they've had this whole time to just say what they want about their experiences. So I think in that sense for me I felt really restorative and healing in that way too.

Rebecca Adlington

You said it a lot there about the the kind of relationship you have with the research and your identity in this research and the ship between the research and the researched, I suppose. It may be that it's too early to comment on this, but I'm just wondering, you talk a lot of us in the context of the interview, but what about how this might then shape your analytic interpretation of? Do you have thoughts on that at this point, or is that a question for later?

Geena Saini

I think it's a bit of both. There's a question for later cause I'm not there, but I have thought about it in a in a very general sense of being panicked about it, because I suppose I do worry I had such an awful experience that I worry that I will bring that lens to most of the analysis in a way. I worry if I'm going to start looking at things and being like, well, this must mean

that they had racism or they felt this way, and I think that that I need to really check myself. And keep myself in check with that and finding ways to do that will be really important. But I also think which I didn't expect again that the power of these stories has it's so weird. Like I'm definitely inside a researcher, but I don't connect my experiences so much to what I've heard either like, although there have been overlapped and it has been different, I don't know what's changed...the the fact that there there has been some distance and that has come with time. I think if we had done this conversation when we first spoke about, it would have been like 'what everyone's gonna tell me they've had experience of racism and that they hated it' and if they don't then I'm just gonna think that's ridiculous, they're not, they're not seeing it, but I think that just comes with kind of the nuances of race and the nuances living, as a racially-minoritised person, and I think that yeah, I think I just have to kind of keep that balance. And also I just want to do, I just really want to do justice to people's words. I think that. I think I will. I'm very reflective. I think I will notice if someone does, if I have bought in my things to it, I think I think I. I think I noticed that after the interviews as well. So yeah. Hmm. Yeah.

Rebecca Adlington

So do you have thoughts about how you how the research question could have been investigated differently? And again, you're still in the midst of researching, you may not put thinking, but at this point are you already having thoughts about how you could have done this?

Geena Saini

Yeah, it might change I think. I think when I think about what I could have done differently, I wonder if I took a big step, so almost I am now one step ahead of what could have been. So I wonder what could have been, as just actually finding out very, I think I touched on it before, very generally what PBL experiences were like for people of colour and I wonder if I could have done that very generally, be that through, I think I said thematic analysis, something like that where we just find out actually is it a good way to learn? Is it working? Is it not working? But we don't go so much into the depth of what is going on in a way, it's more and I guess with thematic analysis... I suppose by doing that I also wouldn't be thinking so much about putting it in context of what is going on. I almost think that I've taken the next step and

maybe I could have started further back and then this could have been a different project or something else this project so I had been wondering about that kind of have I gone too far into it. And I suppose that when I think about that, though, I do also think that that's doing a disservice to the voices of people again... I feel like maybe I've taken a big step forward, when there could have been a kind of like project in between this and nothing, if that makes sense.

Rebecca Adlington

Yeah.

Geena Saini

That I don't know what that would look like in my head. It looks like thematic analysis and more thinking generally about PBL and people of colour experiences rather than kind of looking at. Yeah, I don't know that's where I'm at with that.

Rebecca Adlington

Especially you...kind of suggesting that maybe this you could have if you've asked that question or or in that way then you'd be looking more. People are learning experiences learning tool, but I'm just kind of wondering if if you had done it before. So let's say you have to use thematic analysis. How might that have given rise to a different understanding of And I'm going to the big destination here.

Geena Saini

I suppose I think, I'm saying the same thing over again, but I guess I guess I would have lost the nuances or racial minorities trainees experiences and group them together. I think with the thematic analysis is a really good job of just generally thinking about the themes and bringing them together. But you lose, I think you lose that in individuality when you do thematic analysis or you you I guess you lose the context for no better word. You lose the embodiment, you lose the power in it and I think that for me it wouldn't have been able to, I also wouldn't be able to pick up and performative aspects, I suppose, and I will have got an overview of the phenomena I wouldn't have got that. At least I think I would have got the richness that I feel like I'm getting this way. I don't. Also, again, this sounds, I don't think I

would have got the richness or. Again, I haven't analysed, but this is just my understanding from what I remember. The one I was interfering but that kind of up and down narrative of being a trainee of colour on a course. That kind of like roller coaster and I think you hit it was very like buoyant. It's not always a flat like, 'this is experience I know I'm having and I think that those sorts of details would have been lost doing it a different way. Those sorts of things would have not come across. I actually wonder, again, this is a very privileged and not a privilege, but like a bit of a snobby thing to say, I suppose, snooty thing to say, but again I wonder what how power would have then brought to this topic? And actually sometimes I wonder, actually going through kind of that in depth experience gives a better rise to understanding. But yeah, I just think I would have lost that and I think that actually thinking about that makes me like I wouldn't, that's something I just wouldn't have wanted to lose that performance of aspect...capture kind of the buoyancy of being a racial minoritised trainee...

Rebecca Adlington

That's a really, really lovely that's really helpful. I said, well, I'm mindful of being you answers that you focus on what could have been lost by taking another approach where anything could have been gained.

Geena Saini

Looking at the gain... I suppose it's that we would have had a better view of...what PBL is like as a learning tool. I think I will have. I think this analysis and this project is gonna come up very much so with personal experiences of PBL personal, this is what happened in my situation...whereas I suppose with thematic, I would have had, although generalisable in my head a really good understanding of actually how does PBL work for these, for like people of colour? And how does how does it work, like sit within the DClinPsy, but also one within? Maybe like the values or the experiences of trainees of colour as a whole? And actually is it working? And I think that would have been more, I think that would have been more useful, perhaps to courses where they could be like 'Ohh, maybe this is how we need to think about

PBL or maybe this is what PBL is bringing or isn't bringing 'and I think that's how I see it. I almost see doing it that way. It would have been more like, well, this is how you could have shaped PBL and I think the way I'm doing it is more around, Yeah that will come up but actually I think it's more about either the individual experiences of people of PBL...

Rebecca Adlington

OK.

Geena Saini

I would have wanted to branch it out a bit more to actually see, because courses do in very different ways according to literature and also what I've heard informally. So I think I would have also wanted to have done that like brought in different voices and people with different experiences because also then the thematic analysis I would have been able to almost not compare cause that's what it wouldn't have been my main focus, but it would have come up naturally. I think a bit more like 'okay, so this kind of course not so much of X was happening, but maybe that's because this is how they shape PBL... I've taken that one step further. Perhaps that could always be a project.

Rebecca Adlington

Yeah, I think the I think we've just got another yeah thing for your discussion next...but it was just a more general question about how you think our choices and what we assume about the methods we use shape knowledge production.

Geena Saini

Similarly, I guess our choices and what we assume about them as well. I guess what I'm saying about the method is that I assume that I will be able to pick up that buoyance, that I will be able to pick out that embodiment and power, and so I suppose I will now be actively

looking for that in some way in people's analysis, and also that will be then shaping how I read through how I analyse, but also how I discussed those findings. And that obviously is in line with my assumptions that this is what this project. But this is what this method will be coming out.. I do forget sometimes that with narrative I also am bringing them all together as well. In my head, I think of it very individually, and maybe that's because I haven't got to because I obviously have spoken to everyone individually. I haven't got to a point where I've read all the transcripts kind of together at the same time, and I think for me I almost at the moment I'm viewing a narrative is very individualistic and very much 'hey well, this is one personal experience and this is another person's' rather than, thinking through all the the like everything that's come up so not thinking what was come up across everyone's that may be similar in a sense. So I think for me again, that's something I have to hold in my mind because I think at the moment when I'm thinking about what I'll be writing about it feels very individualistic and very much, this is one person that experience and this is the others like they're two separate entities which they are to some extent but not thinking about. Maybe what comes across all of them...that's where I'm at with it.

Hmm.

Rebecca Adlington

That's fine, then that's that's the whole point. Status says at least fine, nice and to last the question is just kind of just having had a chance to start to think about stuff today and and explores these questions. But what do you think you've learned from this and what do you think? Maybe things that you need to go away and perhaps think about it further or explore a little bit more.

Geena Saini

I think I need to go away and define my epistemology a bit better, which I knew already, but also I think I know a lot more about it than I thought. And again, this comes to like when I write, I find it harder to connect than when I speak about things, but I'm taking something in. I suppose I need to. I suppose actually looks surprised me is I look to these questions last night, but didn't really think too much as I was just stressing myself out about it. But I think I

am surprised. I'm bit proud of how much I know my research and actually what, I how much I thought about things without maybe consciously thought, thinking about things because some of these things that weren't in the forefront of my mind when I'm writing my method but now actually they're there, they are shaping, but I think I need to think a bit more about my epistemology, but I I think what I'm glad about is it does fit, so that's good... But I think also narrative like I have an understanding of it. But like we talked about by I guess I'm not at that stage yet where.

Rebecca Adlington

Yeah.

Epistemology Reflective Interview with Supervisor – May 2023

Rebecca Adlington

So, the first question is why do you feel this is a worthy research topic?

Geena Saini

So I think given what we know about how the course is set up in terms of demographics of trainees that come through and get through and also kind of what we know about the decolonisation of the courses and how, where that's come from and how that's come from, like the George Floyd's murder and the civil rights movement that came after that, how it's come from the GTCiP conference and the aftermath of that and actually how little we know about what courses are doing to decolonize, which I feel is because courses are not sure what they're doing it and it's quite trial and error, we know that. Well, now from my SLR, we know that people have really difficult experiences of being a person of colour on training and actually through the 11 papers I found there was little difference between their findings actually really similar findings were coming up, but none of those papers exclude specific areas of training and I know that this was looking at training across the world, not just in the UK, but even then it was just training as a whole. And yet from like our research, we know that PBL is quite a big part of quite a few training courses. So actually I wanted to find out a bit more of what is going on in those small groups and are they small groups actually kind of mirroring the wider context up there? Because if they are, they're actually, maybe they are quite a harmful or uncertain space for people of colour. And so I think it's really important that if we are gonna continue to do this piece of like this way of learning and we're going to continue to do it in terms of our decolonisation, when I say our like courses, decolonisation agenda, I think it's really important to ensure that we can, like, understand what is going on in those groups.

Rebecca Adlington

And so how then have you? How then is your research question being defined, do you think?

Geena Saini

I think for me my research question, we went, I went down a narrative route because I actually again, just from previous reading when I decided on my research question, I didn't feel like a lot of the I felt like a lot of the work centred the voices of people of colour. But I don't. It wasn't done in a kind of qualitative way. It wasn't analysed in a certain way. And what was really, it was more reflective accounts and I think what was really important for me was to ensure that we still captured their voices and that we still actually thought about not only their voices, but what is going on wider on the course in society and we were able to bring the two together because I think that's really, really important and. And because these like, like I said, the course and the group, the PBL groups are not their own entity, they are part of the wider system, which is the way people of colour are treated in society, the way culture is in society and and institutional racism and things like that. So I thought actually what's a way that we can capture that but also give rise to people's voices and think that through. And so I thought that a narrative approach would be really important. And and because we are looking at people's experiences once they're finished PBL, I was really interested to know, kind of, as things changed, now that you have had time out of PBL, and because I I guess my own position was that things are really intense when in PBL, but now having finished, I can look back and think about what I've learned and taken from it. And I wondered if that was the same. So not only did I want to hear about people as the experiences, I also wanted to hear about how they kind of performed these experiences, actually what were they able to tell me? How did they story those experiences? Was it still heavy? Was there a separation and lightness and learning? So I think that's kind of why I chose to do more of a narrative. Well, choose to do a narrative approach to my research.

Rebecca Adlington

And and how has defined research question this way limited potentially what could be found?

Geena Saini

Ohh yes, so I think having now done all the interviews, I think doing the research question like this now having analysed actually I realised how stuck people were. So there's something maybe about what we expect an interview to be like and how we expect it to be more of a conversation ... So I'll ask the question and actually what I'm realising is some of my participants were able to speak for like 2 whole pages, if we look at my analysis, just nonstop whereas others found that really uncomfortable and kind of would give me little snippet and then kind of be like 'dot dot dot'. I mean so I would jump in and maybe I jumped in more because I'm not used to doing this way of interviewing either. So I thought like, oh, we need to keep the conversation going rather than giving it time. But I think that that kind of meant that people were really uncertain. And I think people kind of felt a bit lost, like that's a lot and do we just speak loads and what do you and I think also people, I think I was more aware as I was analysing that people might have thought about my experience and actually because it was such an open-ended question, like was there things that I wanted to hear because of my experiences and that kind of yeaah, like, 'oh, should we be kind of like that' bias or or 'should we say this' because, you know, and also, should we say this case, we're a person of colour who is speaking to a person of colour, 'should we be actually talking about race' and actually really interestingly, although most people defined their race quite early or on a few of them didn't actually talk about race until much further into the interview. So it wasn't like, it was a part of it and it actually shaped a lot of the their journey. But for some of them, it wasn't the first thing they thought about or the first issue, like yeah PBL group let's say, it came a lot later. And yeah, I wondered as well like 'ohh, did you race only come up then because you know I am a person of colour you're a person of colour, we should be talking about race'. So I did wonder kind of what and also what people might not have said because I was also a trainee. I'm also training on that course and again the question is so broad that some people even said to me in there interview like 'ohh that be can be a conversation me and you have another time', so OK you're positioning me as the trainee more than a researcher that you would want to share, something that's happened in that sphere of your training with me. So yeah, I think there's a lot of overlap, but I think there was also a lot of hesitancy as like, oh, where do we go with this and what what is it that you are interested in? Is it that you just interested in? Ohh task one, we did this task two, we did this and go through that quite

chronologically, Or are you interested in all the ups and downs? Where is saying that other people just went for it and told me everything and then it was like just me coming back to it.

Rebecca Adlington

That sounds like what you're saying, and because there was a question so broad for some people trainees that actually might have been very difficult for them to to know how to answer it. And that might have limited your findings in some ways.

Geena Saini

Yeah, 100%. And I think also like thinking about one person in particular, they spoke for like a good portion. I can't think of it in times, but a good portion... And I think that was like 8 minutes and then I think I panicked a bit and I was like 'oh, but now I need to go, I was like, oh, maybe that's all they want to tell me, but actually I want to know more,. And so I I went in being, "oh, you mentioned this, can you tell me a bit more about that?" But actually I was thinking maybe that's all they wanted to tell me and actually, maybe that's all they had to say about their journey. And they they covered everything. They covered all three years and this 8 minutes in a really succinct, really beautiful way. Like, I could see the journey. But actually I was, yeah. I was wondering again, 'is it like the panic of I've just got to give you a massive overview' and then I've kind of come in and be like, "no, can you tell a bit more about this? Can you tell a bit more about?" And then that opened up a bit more detail. So yeah, I think I played a big role in my interviews, actually and kind of like shaping it and I wonder if that was because again, like just what we're used to as well, like the question was so broad, it feels really yeah, it can feel a bit uncomfortable just to speak for that long.

Rebecca Adlington

Something again, that's the that's the change of narrative interview, isn't it, as well, that actually is in the back and forth of actually is supposed to be that space for you just to let them talk. And for some people that's, you know, like giving them the stage and it's like, great, they'll take that. And other people actually that feels really uncomfortable. And again, it may depend on how much identity work they've already done or how much they've already started. This experience as to how able they feel to do that.

Geena Saini

Yeah. And actually that's really important because what you just said about how much work they've done, I noticed that I think three, three of them, yeah, said that actually they were, well, they didn't say it, but you could tell they were processing it. Well, they were talking to me like one of them was very emotional, the other kind of said like, 'ohh, it was better than I thought it was'. And you could see that they were doing that work whilst they were kind of speaking to me, which made me think like, oh, and also maybe wonder, have you ever spoken about this in this space?...

Rebecca Adlington

I mean, you've kind of answered this next question is, so I was gonna ask how the design of the study and method of analysis constructed the data and findings. I don't know if you've kind of started to speak to that a little bit, but you may want to say something more.

Geena Saini

Yeah. So I guess the thing that's surprising me and actually I'm struggling with a lot in my analysis is I'm very used to thematic analysis that you just kind of have your themes and then off you go. And I think the thing that I'm really struggling with, but I'm also finding really helpful is... So I have this data that doesn't mirror their, all their reality. But what I need to do is now contextualise this in like the wider narrative. So thinking about that historical, institutional structures and I think in my head, how can I make sense of that, I can make sense of someone saying, "when I come into training, I wouldn't be surprised, I'm the only brown face in the room", but I can make sense of that because if I think about like the literature, there is literature out there about the numbers of people who are of colour, who get on to training. But I think I'm finding that really hard to put together because I think I'm feel like I'm putting my assumptions then on. Does that make sense? So like, I'm assuming that when that person's thinking about that, said that, they are thinking about all this, like the yeah, the entry rates, the percentage of people colour that I get on. I think I feel like, all, my putting my assumptions and then I feel really worried that I am taking away from their voice with my

voice. So I think for me, I'm really aware of that construction and also really aware of like my positioning when I analyse and also my position when I was in the interview, and actually at the time it was fine. So I'm reading back over like 'ohh I think I shaped this a bit like this bit in particular', 'I shaped a lot or actually someone actually did speak to me as though I was a Herts trainee' And then that's really hard to be like, oh, I don't want to respond to that because actually, I really want separate myself. So you can just tell me your narrative as you want to, as you would with someone else maybe. So I think I was really I'm really aware of my position in it all, come be it a researcher, be interview and but I think that to be honest, I'm just really enjoying a narrative where analysing I'm enjoying being able to think quite, like literally being in the data while I'm thinking about my stories and subplots, but then literally being completely out of it while I'm thinking about, well, what are they trying to tell me? And I think that's really hard because sometimes I'm like, I don't know what they're trying to tell me. But I think for me, that's been really interesting to think it through to kind of think about how we don't, especially given the epistemological stance, I'm saying like what they're sharing is not their full reality like it's a bit of it and actually I do need to contextualise also when these conversations happen, like I was thinking that the other day, if I'd done this project, I mean it's a big thing, but if I done this project before, George Floyd's murder, for example, actually would have some of the some of the stuff might not come up because the course might not be in shaped this way, but also would how would we have related to each other as well? Like would we be so open about talking about race with each other? I don't know if I would have been as-

Rebecca Adlington

Yeah, the timing.

Geena Saini

Willing to kind of go quite that far down there. So I think for me like I have been thinking a lot about actually it's really, which at the time I didn't, I don't think I thought enough about it's really important to think about as well the wider narrative of when these interviews happened so yeah. So I don't know if that answers that question.

Rebecca Adlington

Yeah, absolutely. I think you've kind of answered this isn't just about the, how does the relationship between research and researcher contribute to this process and impact our analytics interpretations And it sounds like you've kind of answered that already, but I suppose it's really interesting picking up on that tension then between being the trainee and being a researcher and those two identities you're holding in that space and how you're being positioned in that space, but also then how you're relating to that and it's very clear from what you're saying actually, you didn't want to be seen as a trainee, you wanted to be seen as a researcher. But I also want to whether they were, if there's some value in being positioned with the trainee at certain points in the, "you're my level, you get me, you know where I'm coming from".

Geena Saini

Yeah, exactly. I think that's so true because sometimes...I think people would be like you know or you get it or as we do like I'm part of that collective which I am as a woman of colour and a trainee. I am part of that collective. But I thought that was really interesting. But also I was wondering, I was reading some of them, it probably made it easier because you don't have to explain some things like something's are really hard I think around race like some of them are saying they were worried about bringing up race and the consequences of that, even though they were in a really tight knit group and that surprised me, but also it made sense to me. And actually I think even just saying that line maybe if it was someone else they might be like what do you mean by that? But I understood that and I understood what that person meant via experience. I didn't mean I didn't want to know more, but it meant that we didn't, maybe have to go as far or it had to be such a burden...to explore with me like why that is so exhausting to go into and Why? That could feel really hurtful and harmful. So I think for me it was yeah, I did find difficult and it was named at one point and I had to pause.. I paused like the story and kind of said actually in this position, I am seeing myself as a researcher and hope you can hold that space with me as a researcher too... But I know that can be difficult because

I just felt like I don't. I also wanted to hold myself as a researcher because I didn't want things that weren't important, not weren't important, but maybe wouldn't have been said...

Rebecca Adlington

Yeah.

Geena Saini

...I really want it to be centred around the question I had asked and the like, more around them rather than like what other people may have been doing. So I think that's why at one time, I did kind of centre it back to like, I am a researcher here in this space. I'm really holding that in mind that I'm a researcher like I do, just want to let you know that too. So yeah.

Rebecca Adlington

That's that's really helpful.

Geena Saini

...I think knowing why I keep going back to my positionality and my epistemology when I am analysing because I think that there are times where I think I might be bringing my assumptions in about what people may mean and may be coming from my experiences like ohh yeah. And that of course that's hard because I like I may have had a similar experience. So I'm really checking in with that and actually thinking like does also I'm thinking like if I'm adding this in this or does it align with that greater story that they told me? Probably not, because that's not the kind of tone or the kind of story that was coming out. So, for example, there was a story that was just full of hope and joy and humour. And yeah, there was a rupture around race, but they managed to get around that. And so I was thinking when I was analysing that, actually, that was the hardest one I found to write up individually, maybe because I couldn't connect so well to it. But I actually was thinking like, ;oh, I'm bringing in quite a negative stance to this story'. And I had to kind of step back and be like, that's my stuff. Because actually they have, overall, a story of real like connection and hope and maybe I need to just check why I'm bringing back kind of narrative like I'm trying to bring that in a bit... I'm trying to be aware of that as much as possible.

Rebecca Adlington

And I think what you picked up on there is what kind of I was going to pick up on there was as well was around assumptions that we can make and think what your name those assumptions in and analytical process. Umm, but I suppose what you suggested there about the way you as a researcher at being as a trainee as well could kind of get what they're saying without having to expand on things.

Geena Saini

Yes, like a loss, yeah.

Rebecca Adlington

I think yes was helpful. I absolutely agree with that whole thing of not adding to the burden of them having to say more and share more, which might have been difficult. But equally then then maybe an unknown there that you didn't ask next question and you're putting, you know you may be different from what you think is the reason that they didn't.

Geena Saini

Yeah. And I think I agree and I think that's why in all my interviews I have no sis. I probably check in like or did you mean like that or can you explore that more because I think I was so conscious of you know we have a level of understanding as people of colour on of course. But I don't know what was like in your group and so yeah, we may have that baseline understanding, but it could have been different in your group and actually how was that for you then in that group or what did that mean for you in your group? And I think that's the thing I was really. Yeah, I've noticed I was really like. Yeah, tell me a bit more than about that or let me. Yeah, I think I was really conscious of not wanting to be positioned as a trainee.

Rebecca Adlington

Alright, I'm gonna. We've jumped about a bit, but that's fine. I think actually we've answered quite a lot the questions. I think we've just got a couple more left to do. So he

said. So you note you've chosen to adopt a moderate social construction... Why have you chosen to ascribe to this stance?

Geena Saini

I guess because we are thinking about people of colour. So we're thinking about people have been oppressed in society and but I am doing narrative. I knew I wanted to bring in some sort of social construction in this start and think about language and what is happening within the app. But...just looking at language is not taken into consideration power and how actually I think I in my, when I was reading ,how it doesn't think about embodiment and it doesn't think about kind of the power dynamics that that can come up and how actually I think when we think about language we speak quite own experiences as we think about ourselves like me my experience and actually how social construction is not actually thinking about how me is so individual and although we may have shared certain kind of experiences or demographics which is coming off my...Now it says that I, we're not actually experiencing the same thing because we all have different histories, different contexts...experience it differently. Again, coming up in my analysis, we all have different ways to address things, especially around race...And I think for me, I wanted to do justice to that. And I thought that a moderate is a really nice way to bring in that kind of critical realist idea of, you know, our what you're sharing isn't gonna mirror isn't gonna tell your whole reality, but it's gonna mirror it and actually bringing the idea of what we're talking about is situated in our context, is situated in our own our own context and also like historical and societal, but that that plays a big role in the way we communicate and the way we think about things...also what do those contexts mean that we don't share as well and I think I'm noticing that a bit more on my analysis like OK so what are we not sharing because we may be worried about where this is going or the like my project is situated in the you know, in a Uni institution actually. What does that mean? That is limiting us and saying so. I think I'm really thinking about that. And yeah, I think I chose that...I thought in mirrors nicely to narrative because, you know, narrative part of the analysis is about thinking about the wider context. It's not like a specific part, but you always holding that in my. And I just thought the two mirrored up really nicely whilst giving a central role to those voices whilst also kind of owning that those voices.

Rebecca Adlington

Yeah.

Geena Saini

But we have there is power in play and there is real embodiment of those experiences and not denying their experiences, either because as constructionist, can almost do that and say actually that was your experience of racism, but just because you have doesn't mean that I think you have like and I think that's important...

Rebecca Adlington

OK, so do you have any thoughts about how the research question could have been investigated differently?

Geena Saini

... I think I think I am situating it so much on how it is not what are they experiencing in PBL. It's how are they are explaining what they are experiencing and I think I'm so much situating that and actually this has just been a moment where the light bulb went on. But I've just realized that I'm thinking so much about everything else around the stories too. I'm not just thinking about the story, but I'm actually thinking about me being involved in that research and like, when will this research, when we did, we do it kind of what was going on in their own lives at that moment, in terms of like, the wider context, I found things like findings really interesting, i.e., is like their family scripts and how they're coming out. And how they respond to things and in PBL, and how that differs, of course, across all of the participants. But I think for me that's what I've just really talked on to that I am exploring quite a lot about how.

Rebecca Adlington

Yeah.

Geena Saini

Like, how are they storing it? Like? How are they sharing their experiences... And I feel like it is, it might seem really small, but in my head it feels quite big rather than what are their experiences? So not just going through like this was experience like this is an experience. This is an experience...actually I think I feel like I am bringing in like kind of what is shaping that... experience as well what what is going on wider in the course and in life, in society that is shaping it. So I think that I could have always gone down the route. Well, kind of what this experience and maybe like... reflective thematic analysis of that and bought then and just thought quite concrete like well then people experienced this, this and this. Whereas I think that could be something I had done..

Rebecca Adlington

Makes sense obviously makes sense, but, and I think yes, if you can't, go down like a thematic analysis route, then actually would be much more about what the experiences are rather than how they're talking about experiences and what off the experiences are they wanting to tell you. This is very different, yeah.

Geena Saini

Exactly. I'm like the nuances in that experience as well, I think wouldn't have been captured so much, maybe in a thematic analysis, but you would have still got a what are they experiencing? And I think actually with thematic analysis, it would have been a bigger pool of people too. So maybe like 8 to 12 rather than five. So then you would have got I think way more generalised sort of themes coming out of it. And I think that was my concern. I didn't want this to be making, I didn't want this to be too big, that it took out the meaning...I didn't want to take out a personal meaning.. I am really aware of like how much for some participants this was a bit like this was an exhausting conversation. And actually I think that was really important to hold in mind...

Rebecca Adlington

If we had asked this question differently, we had done that. To what extent do you think this might have given rise to a different understanding of the phenomenon under investigation?

Geena Saini

I think I think I kind of touched on that just now. Actually I think that it would have been more general. I think it would have been maybe, I think it would have missed that nuance like like I said, I want to show you my diagram [weaving findings diagram], but I think that there's nuances in there that would have been completely missed. And I think that is things like people's context, the course's context. Also, I think I would have missed how, I've called it , racial identity...but how people...like I said, you could see some people really processing this stuff and some people came out of it like, 'oh, that was completely way better than I thought' and I was like, 'oh, this is really heavy'... I think it's so important to acknowledge my role as a researcher. And I think again I know being reflected I'm I think reflected the matter but even like IPA I think. I wouldn't have thought so much or I wouldn't been able to bring in so well into the data and my role and actually how that plays a part. And I think that plays a massive part in conversations like this and for good or bad. And I think those, I don't think we would have understood that. And like I said, I don't think we understood the phenomena in terms of the wider context of what's going on in on the course and in society as well...

Rebecca Adlington

Yeah.

Geena Saini

...I don't know if it would have been situated in the person, in the people that are speaking. Does that make sense? I think that's what my worry is like, actually it would have been situated more and like, 'oh, well, this was X amount of people's experience'...And we haven't really had the chance to capture or the space to capture the wider context. Why these experiences may be shared this way or why they might not be talking to me about XY and Z. Whereas I think we can do that here, which feels really, I just think that feels so important.

Rebecca Adlington

That makes sense.