

From Vygotsky to Martín Baró: Dealing with Language and Liberation During the Supervision Process

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Abstract The liberation psychology movement first began in the 1980's when Ignacio Martín Baró of Central America first coined the term. The principles of liberation psychology outline a series of action-oriented charges that have pragmatic use in supervision, particularly with regard to the use of language in the clinical supervision process. While the issue(s) of language and the supervision process have not been completely ignored, the studies are sparse, and those found rarely included the dynamics of oppression or the potential for imposition of values from supervisor to supervisee. This manuscript intends to re-introduce Vygotsky's model of supervision (Hess, 2008), as interpreted by Martín Baró (2005), with an emphasis on the use of language and language dynamics in the supervisory process. The manuscript will delineate the principles and urgent tasks of liberation psychology and the implications of language in an action-oriented supervisory process. Implications and conclusions are discussed.

Keywords Liberation Psychology, Language use, Supervision

1. Introduction

A literature search on Google Scholar, PsycINFO, and ERIC using the key words "language", "dynamics", and "supervision" yielded only three relevant studies about language dynamics and its implications on the supervision process (Mednikov, 2007; Syder & Levy, 1998; Tribe, 1997). This supports the claim that very little has been written about the impact of language usage, dynamics, and communication patterns during the supervision process when working with ethnic minority populations. Consequently, language and its dynamics are important variables that can no longer be neglected in the supervisory process (Constantine, & Sue, 2007; Orasanu, Fischer, & Davison, 1997). Although no new data has been released by the United States Bureau of the Census since 1990, the most recent report stated that 13.82%

of the United States population speaks a language other than English, and approximately 7.52% of the U.S. population speaks Spanish (U.S. Bureau of the Census, 2000). Given that the population of the United States has increased by 8% since the 2000 census, it is logical to assume that the number of non-English speakers has also increased since 1990. Yet, at the time this manuscript was written, there was a lack of research investigating language differences, communication patterns, the implications of language in supervision with ethnic minority counselors-in-training, as well as the relational dynamics of White supervisors working with ethnic minority supervisees (Benet-Martínez & Oliver, 1998; Fong & Lease, 1997; Fuertes, Potere, & Ramirez, 2002). "Language (or discourse) unexamined within the context of differential social power will tend to replicate dominant culture, that is, the culture of oppression. Since counseling is inherently about using language (socially constructed meanings linked to internal representations associated with feelings-emotions) as the primary vehicle through which to examine experience and change behavior—presumably toward liberation from oppression—examining the critical role of language is of utmost importance. And since it operates in us all at such subconscious levels, it is particularly difficult to teach (R. Quiñones Rosado, 2009)." Furthermore, there is evidence that language has a direct impact on thought processes and thought content (Boroditsky, 2001; Boroditsky, & Prinz, 2008; Boroditsky, Schmidt, & Phillips, 2003). Since the role of language operates in us all at subconscious levels, it is particularly difficult to teach. Similar to counseling, supervision relies heavily upon language. Thus, this manuscript will focus on language and communication patterns as important variables to consider in supervision. In particular, the authors will build upon the theories of Vygotsky and Martín Baró to discuss incorporation of a liberatory perspective in clinical supervision (Hess, Hess, & Hess, 2008; Martín Baró, 2005).

2. Clinical Supervision

Supervision in relation to counseling and psychotherapy

was developed as a specialty area. It emerged in response to the need for growth of the psychology profession and expansion of services to soldiers during wartime in the United States (Hess, 2008). However, at the time this manuscript was written, only two peer-reviewed journals included “supervision” in their titles: the *Counselor Education and Supervision* journal, which is the major journal for the Counselor Education and Supervision division (a branch of the American Counseling Association), and recently *The Clinical Supervisor*, which is an independent interdisciplinary journal. These two journals, in addition to a number of textbooks, indicate that clinical supervision can be considered a discipline of its own (Hess, 2008). Supervision is a subject independent from any particular theoretical orientation in counseling and psychotherapy (Hess, 2008).

While supervision has a unique history and development, finding a definition that describes the function, practicality, and necessary utility of supervision is difficult (Ellis, 2009). Bernard provides the best and most workable definition that the authors found at the time of writing this manuscript (Bernard & Goodyear, 2009). Supervision is defined as an intervention provided by a senior member of a profession to a more junior member or members of the same profession. This relationship: (1) is evaluative in nature, (2) is extended over a period of time, (3) has a concurrent purpose of both enhancing the professional functioning of the junior member(s) and monitoring the quality of the junior members' services, and (4) serves the purpose of gate-keeping to protect the quality and ethics of the particular profession (Bernard & Goodyear, 2009). Ellis (2009) emphasized the importance of ethics and gate-keeping, and he dismissed the idea that only members from the same profession can serve as supervisors. Nonetheless, and for the purpose of the liberation psychology model, “do no harm” can be difficult to assess or follow if supervisors are not helping supervisees to develop a critical thinking process during their sessions. This particular point will be discussed later in this manuscript.

The definition of supervision provided by Bernard and Goodyear (2009) holds significance in relation to the use of language during supervision. As supported by the works of Vygotsky and Martín Baró, language has an implicit influence on the supervisee, and words such as intervention, evaluation, quality, and seasoned/senior (given that this term implies more knowledge due to more exposure and longevity) do not have a universal meaning in every language.

In the following sections, a broad overview of Vygotsky's and Martín Baró's theories will be presented as a prelude to the basis and importance that these two theories have to clinical supervision, and more importantly, to language usage in the supervision process. While the authors

are constrained by space in writing this conceptual paper, it is important to remind the audience that both theories are complex and the simple description written in this manuscript does not represent the totality of the theories.

3. Vygotsky's Theory and Language

Vygotsky's socio-cultural or cultural-historical theory (Vygotsky & Kozulin, 1986) emphasizes the history of human development and the cultural tools that influence this development. At the core of Vygotsky's theory is the belief that human development is the result of the interactions between people and their social environment. These interactions are not limited to direct contact with other people; they also involve cultural artifacts which are mainly language-based such as written languages, number systems, various signs, and symbols. The impact of these artifacts is two-fold; they make possible the integration of a growing child into the culture, and they also transform the very way the child's mind is being formed. As a result of using these artifacts or cultural tools, children develop higher mental functions and complex mental processes that are intentional, self-regulated, and mediated by language and other sign systems. Instances of these mental functions include focused attention, deliberate memory, and verbal thinking.

The central theme of Vygotsky's theory, and the most important contribution to this discussion, concerns the inter-relationship of language development and thought (Vygotsky & Kozulin, 1986). This concept establishes the connection between speech and the development of mental concepts and cognitive awareness. External speech allows us to affect the environment, while internal speech allows us to connect what we learn from the outside to our inner experience and to process these experiences (Hess, Hess, & Hess, 2008).

4. Martín Baró, and Language

Martín Baró expanded beyond Vygotsky's theory; he began by elaborating on the idea that language serves as a social mediator between the person and his/her community, and between the individual experience and the social order (Martín Baró, 2005). He continued to explain that her/his language guides a person's reality. He posited that the structure of the language one speaks affects their reality directly.

The authors of this manuscript posit that Martín Baró relied heavily on Vygotsky's theory. He began to see that language is one of the primary products of the historical development of the individual, and as such it serves as a mediator of the social influence on mental activities (Martín Baró, 2005), thus shaping people's reality. Furthermore, though Martín Baró (2005) did not have empirical evidence when developing his liberation psychology theory, he was convinced that language not only plays a crucial role in the

socialization process of the individual, but also that learning a language is the means to expressing ideas and feelings. To learn a language is to learn about the world and about a social reality that is shaped and created by the language itself. Thus, language can and does shape peoples' thought processes and perceptions, as recent work in cognitive psychology indicates (see Boroditsky, 2001; Boroditsky, & Prinz, 2008; Boroditsky, Schmidt, & Phillips, 2003).

5. Language and Power

Following Vygotsky and Martín Baró's ideas, one can see that the theme of language as a major form of subtle oppression among linguistically different groups has been somewhat neglected in mental health research, and in supervision research more so than in other mental health related disciplines (Phan & Torres Rivera, 2004; Torres-Rivera, West-Olatunji, Conwill, Garrett, & Phan, 2008). Furthermore, there is some evidence to suggest that the dynamics of language have been used in the United States as a vehicle to impose, disseminate, and maintain the status quo of the dominant culture (Riggins, 1997; Torres-Rivera et al., 2008; Urciuoli, 1996). Consequently, supervisors in particular may not be immune to ideas about language that are embedded in the dominant culture. Therefore, they may unintentionally perpetuate negative attitudes during the supervision process toward clients whose primary language is not English (Torres-Rivera, et al., 2008).

Oppressive and discriminatory practices, such as prejudice and racism, are displayed as important actions that occur in everyday social transactions such as greetings, casual conversations, and other social interactions (Sue, Capodilupo, Nadal, & Torino, 2008; Sue, Capodilupo, Torino, Bucceri, Holder, Nadal, & Esquilin, 2007). Consequently, one can say that verbal communication is a complex system of significant social transactions (Urciuoli, 1996). Communication is also a political phenomenon. How spoken and written language is interpreted depends greatly upon the people holding political power (Johnson, 2000; Martín Baró, 2005; Riggins, 1997). Language is action, and its concepts are based on and formed from our social reality. Human behavior depends on life experiences, which are shaped and re-shaped by those who control the power (Martín Baró, 2005; Urciuoli, 1996). The importance of looking at language as a process, and not only in terms of "language forms", plays a role in understanding how power is gained and maintained as it relates to oppression and prejudice. For all ethnic minority groups, these variables are fundamental as their reality is shaped by the conditions that limit where and how they live, work, earn money, send their children to school, and acculturate to the dominant population. Ultimately, their present and future lives lay in the hands of those who control the power (Johnson, 2000; Martín Baró, 2005; Riggins, 1997).

To the manner in which individuals discuss language, race,

ethnicity, class, gender, and how they share their life experiences depends greatly on who interprets language (Martín Baró, 2005; Phan & Torres Rivera, 2004; Torres-Rivera et al., 2008). In addition, how people tell their stories depends on their worldview, which, as stated earlier, has been determined by those controlling the power and maintaining the status quo of institutional, organizational, and systemic oppression. Supervisors working with counselors-in-training whose first language is not English are in a position to shape their supervisees' lives by their interpretation of the supervisees' language (Martín Baró, 2005; Sacipa Rodríguez, Tovar Guerra, Galindo Villareal, & Vidales Bohórquez, 2009; Torres-Rivera et al., 2008).

Linguistic prejudices are usually understood as a concrete and linear concept. As a result, language is objectified, along with the people using the language, making them a convenient target for discrimination. In other words, people will conceptualize language into different hierarchical positions in relation to other languages and place values on people related to their language use.

Although language is an immensely complex and extensive subject, supervisors need to understand and be familiar with language dynamics in order to increase effectiveness with linguistically and culturally different supervisees. Therefore, with an understanding of the power dynamics in language and the supervision process, the authors of this manuscript propose to use the basis of Vygotsky and Martín Baró's theories to discuss a model for liberation during the supervisory process. This model would allow the supervisor and the supervisee to enter into a transformative discourse that would initiate a process of critical consciousness where language illustrates the reality of the client and not of the supervisor or the counselor.

6. Liberation Psychology and Language

Martín Baró (Martín Baró, 1983 as cited in Aron & Corne, 1996) refers to liberation psychology as a psychology that has to begin with a new horizon, a new epistemology, and a new praxis. However, the essence of this type of psychology is the creation of critical consciousness, and as such, giving choices and creating liberation. In order to provide clarifications of the concepts of liberation psychology, the following definitions are given.

First, according to liberation psychology, a new horizon in the field of mental health is related to the idea that professional mental health providers must stop focusing on themselves. That is, they need to look for the needs of those they are serving and not to their own professional and/or social status. Their supervisory goals must be practice-oriented and they must choose to work with those who are oppressed and marginalized. The new horizon of the profession should be to help people liberate themselves and to help people create (Martín Baró, 1983 as cited by Aron, 1996). The focus of the profession must be the historical reality from which it was born and about which the

profession reflects. Furthermore, liberation psychology's horizon focuses on a hopeful future for persons whose mental health is adversely impacted by the injustices and various forms of oppression they encounter in their lives.

The new epistemology that *liberation psychology* refers to is hope-oriented; that is, the ways in which mental health professionals seek knowledge needs to be adapted and modified to reflect more sensitivity to oppressive practices. The ways in which psychologists, counselors, and other professionals gain knowledge to work with their clients is inconsistent with the reality of oppressed people and how they define their problems (Torres-Rivera, Coady, & Adams, 2007). The idea behind this new way of gaining knowledge is based on the idea that much of what we know in counseling and psychotherapy is defined and interpreted by the dominator and not from the dominated (Martin-Baró as cited by Aron, 1996; Torres-Rivera, et al, 2007). Just like Freire (2000) proposed the pedagogy of the oppressed, liberation psychology proposes counseling of the oppressed, meaning that the solutions will originate from the people through conversations with mental health professionals (Martin-Baró, 1983 as cited by Aron, 1996).

The new praxis that emerges out of the liberation psychology perspective is intended to aid in realizing peoplehood through defetishization. For clarification, fetishism consists of the way in which the participants of value-production experience the connections between themselves as relations between things. In addition, fetishism is how people constitute themselves. Therefore, defetishization is not simply an ideological process, but a material process of undoing the capital-labor relation. Defetishization means the struggle against the material constitution of alienated labor in social practice. Furthermore, the new praxis asserts that in order to acquire this new knowledge, it is not enough for mental health professionals to place themselves in the perspective of the people that are oppressed. Rather, the mental health professionals must involve themselves in new practices that allow them to know what the problem is, what it is not, and what the solution should be, therefore creating a transformation of consciousness and reality (Martin-Baró, 2005).

Using the principles of liberation psychology, these three practical bases (new horizon, new epistemology, and new praxis) lead mental health professionals to three urgent tasks: (1) the recovery of historical memory; (2) de-ideologizing everyday experience and social reality; and (3) utilizing the virtues of a people (Martín Baró, 1983 as cited in Aron & Corne, 1996).

Today's new world order is dictated by the United States and other Western economic powers. In order for people who are oppressed by this world order to become agents of their own history, people's memory of struggle for identity and freedom, economic and political defeat as well as triumph in society, literature, art, and survival, needs to be awakened (Comas-Díaz, Lykes, & Alarcón, 1998). This is the task of helping oppressed people to recover their real history instead of adopting the history imposed by the dominant population.

De-ideologizing (i.e., helping people both retrieve their original experiences and return to their consciousness as objective and valuable data for decision-making) today's social reality by unmasking the lies, violence, and intimidation that maintains it can open the way to a demythologized social existence that fosters socialization and individuation. Utilizing the virtues of the people that we serve (in the case of social justice, those people suffering from oppression and marginalization) is connected to the process of unmasking lies, violence, and intimidation. Once the historical memory of the people has been rescued and social reality has been de-fetishized, the dormant creative power of the people will be set free. A pueblo (country) is that which is becoming, awakening to the discovery of its historical memory and the constitution of its future identity as a consequence of its own creative historical action, and thus becoming a free pueblo. For mental health professionals, what this means is that by creating consciousness, clients will have the potential to be re-socialized with their own values and with the balance that nature usually offers and informs.

7. Language Variations and Supervision Dynamics

As stated earlier, languages influence the way people think and how they communicate (Boroditsky, 2001; Boroditsky, & Prinz, 2008; Boroditsky, Schmidt, & Phillips, 2003). That is, the language in which the culture communicates determines the thinking process and patterns of processing information (Boroditsky, 2001; Boroditsky, & Prinz, 2008; Boroditsky, Schmidt, & Phillips, 2003). For instance, most English-speaking people are linear thinkers, while most people who speak Semitic languages are complex and non-linear in their language and in their thinking (Boroditsky, 2001). Similarly, Asian languages are indirectional, and romance languages are curvilinear (Kaplan, 1989; Torres-Rivera, et al., 2008). Based on these differences, we can see that the implications of miscommunication based on language variation are more complicated than simple misunderstandings, with results possibly leading to the misdiagnosing and misapplication of treatment to linguistically different clients. Thus, the following are examples and descriptions of some groups in the United States with language variations, as well as discussion about how these differences could create challenges for the supervisor if the supervisee does not have a clear understanding of these variations.

It is important to keep in mind that the meaning of a word is the verbal expression of a thought. It is the action of a thought made concrete in speech. Consequently, the word has a vital role in the development of thought, and also in the historical development of consciousness (as per Vygotsky and Martín Baró). The meaning of words is the element of analysis that permits an essential understanding of human beings. Thus, examining the meaning of words permits the

supervisor to understand how supervisees view the word and how they claimed it as their own. At the same time, it provides the opportunity for understanding the attitude that supervisees have when interacting with their environments and building their lives. Consequently, the meaning of words incorporate the capacity of thought and of reflection in regards to the world and the creative and transformative potential of language. As the meaning develops and evolves to a collective form as a result of recurrent usage in the culture, analyzing historical and political events makes it possible to agree upon how words are used by members of a particular community in constructing their interpretations of their experiences and their history (Sacipa Rodríguez, Tovar Guerra, Galindo Villareal, & Vidales Bohórquez, 2009).

8. African American Language Variations

African Americans who speak Black English or Ebonics follow different rules in phonology, syntax, and semantics than those who speak Standard English. For example (and hoping that this example is not viewed as a stereotype on the part of the authors), a number of African Americans who speak Black English do not discriminate and produce many sounds that Standard English speakers are familiar with and need in order to make sense of the message being sent to them. Correspondingly, Black English speakers have the tendency not to use Standard English subject-verb agreement, negation, articles, and tenses. Last but not least is the tendency of Black English speakers to use the verb “to be” differently than those using Standard English (Torres-Rivera, et al., 2008).

African American communication patterns can be described as high-context because the message depends more on the situation and the person than on the content of the message (Sue & Sue, 2008). High-context communication relies on non-verbals and group identification to understand the message being delivered. Western/Euro cultures, on the other hand, function with low-context communication that focuses more on the verbal component of the message and the explicit expression of words, whether written or spoken (Sue & Sue, 2008). Supervisors need to not only be aware of this type of language use, they should also be aware that, because of societal pressures to conform to Standard English demands, many African American counselors-in-training may feel that the use of Black English is inappropriate during supervision sessions (Koch, 2000). This can remove the benefits of originality and expressiveness during the supervision session.

9. Asian American Language Variations

Even though many Asian American parents encourage their children to learn and use Standard English as their primary means of communication, it is important for

supervisors to understand that the primary language of the family continues to be their native language (i.e., Vietnamese, Korean, etc.). A common mistake made by many mental health professionals is the assumption that, because an Asian American client is proficient in conversational English, her or his thinking patterns are similar to those whose primary language is English. For the most part, Asian languages are high-context and rely heavily on nonverbal communication. For example, in Japanese language, the focus of communication among people is often concentrated on reflection, other-centeredness, indirection, indecision, and apology. This is important to recognize because the bases of Japanese relationships are often based on the above characteristics (Lee & Zane, 1998) and this highlights the interdependence of Japanese culture.

Many Asian Americans may speak softly, indirectly, and with a low-key tone and inflection of voice. Silence does not usually indicate an invitation for someone else to speak, but rather allows time for the speaker to collect her or his thoughts to convey a message (Leong, Iwamasa, & Sue, 2000). It is also important to remember that many Asian cultures do not promote open expression and display of feelings, as this sometimes is seen as a sign of immaturity and lack of wisdom (Lee & Zane, 1998; Sue, 1995). Additionally, many Asian Americans may feel uneasy with direct confrontation, challenges, and interruptions during communication discourses.

Supervisors who understand the language structure of Asian Americans, such as indirectionality, syntax, communication styles, and word terminology, possess a greater ability to apply effective interventions in supervision. In fact, as mentioned earlier, knowing the dynamics of the language could result in understanding patterns of thought processes among counselors-in-training, which could mean the difference between effective and ineffective supervision.

10. Native American/Indian Language Variations

Native American languages provide an interesting example of cultural value. For example, in many Native American languages, there is no word for “religion” because spiritual practices are integrated into every aspect of daily life; they are necessary for wellness through the harmony and balance of the individual, family, clan, and community (Garrett & Wilbur, 1999). This synthesis is observed not only in their language, but also in Native American religion and culture (Irwin, 2000).

Over 150 Native American languages are spoken in United States today (Irwin, 2000). Although many differences exist among the tribes or Nations and languages in Native American cultures, there are some common characteristics that may help supervisors who work with bilingual Native American counselors-in-training. Garrett (1998) provides an excellent source to understand the universal characteristics of the Native American language,

illustrated in the following prayer: “Oh Great One who dwells in the Sky World illuminating all that is, giving Good Medicine of life and the Great Creation, our Mother Earth, knowing that all are as they should be, we give thanks for the beauty of all things, Oh Great One, we give thanks” (p. 188). The prayer communicates the interconnection of all things and represents the language and thought processes of Native American people. Consequently, supervisors need to understand that the Native American beliefs that everything is alive, everything has a purpose, and all things are interconnected, are reflected in their language.

11. Latina/o Language Variations

Spanish speaking people are the largest linguistically different group in the United States. When looking at the three largest Spanish speaking groups in the United States (Mexicans, Puerto Ricans, and Cubans), it is clear that the percentage of people in the United States using Spanish to perform their daily transactions is even larger. Spanish, as with other languages, is very different from English because of its syntax, phonology, semantics, and non-linear nature. Semantics also differ among Spanish speaking people, such that an individual of Mexican descent may use the name “carnal” to refer to his brother, whereas an individual of Cuban descent may use “hermano.”

As an expressive language, Spanish is considered to be a high-context language. The dynamics of narrative communication for Spanish speaking people are sound and solid and are not a characteristic of a deficient way of communicating, as many monolingual people have suggested. Of equal importance for mental health professionals, and especially supervisors working with bilingual Latino counselors-in-training, is the awareness of different narrative forms of communication in Puerto Ricans, which tend to be more historically present and dramatic than the narrative forms of communication presented by Mexicans and Chileans (Torres, 1997).

The majority of bilingual people are creative. Hence, Latina/o bilingual clients are not an exception to that creativity, as illustrated by their ability to move from one language to the other (fluidity). If one examines the patterns of applying English phrases to Spanish and Spanish phrases to English and the use of code-switching, creativity can clearly be seen, along with other variables such as gender role bias among Latinos (Torres, 1997). Supervisors need to understand this fluidity in order to capitalize on the creativity and adaptability of Latina/o bilingual people. Supervisors also need to realize that the use of code-switching may be seen as inappropriate in formal supervision sessions given that the stigma of broken English is a reality for Latina/os, and for all other linguistically different groups.

12. Conscientization and Problematization

The language variations presented in the preceding section lead the authors of this manuscript to move into what has been called in the liberation psychology movement “conscientization” and “problematization” (Montero, 2009), which are the most important tools of the movement to create social critical consciousness. Creating a process of problematization and de-ideologizing does this. This process will help the supervisee not only to be personally critically conscious, but it will also increase their sense, understanding and appreciation of the client case being discussed in the supervision session. By allowing and fostering this process, the supervisor also helps the supervisee to develop a new and deeper relationship with him/herself. In a faithful liberating fashion, and with the understanding that language creates social reality, the supervision process follows the model of action -> reflection -> action with a focus on reflection -> action -> reflection. That is, during the supervision process, the goals are: (1) to help the supervisee create a process of conscientization; (2) to develop a critical consciousness (conscientization) in order to be free from dominant conceptions given by society that could be part of the inherent language of the supervisor at unconscious, emotional, and cognitive levels; and, (3) when possible, to use empirical evidence from participatory action research and narrative theory, given that these two research methodologies provide voices beyond colonial languages (see Ngugi, 2005).

13. Problematization Process: Beyond Implications

Montero (2009) suggests triggering a problematization to initiate critical evaluation and movement towards change, transformation, and consciousness. He stated that “[p]roblematization sensitizes, denaturalizes, and establishes the concrete and affective bases necessary to motivate changes, thus inducing concrete transforming actions” (Montero, 2009, p. 80). While no one in the mental health field or the liberation psychology movement has established a specific method to raise consciousness, Montero provided a series of 10 conditions or principles to utilize problematization, each adapted to the supervision process. They are as follows:

1. Listening - Supervisor(s) who problematize need adequate listening skills in order to discover and accept the condition of their supervisees' clients, as well as the supervisees and the dynamics of the supervision process (especially if this done in a group setting).

2. Dialogue - Following the listening principle, supervisees and supervisor(s) must be willing to engage one another. Otherwise, the supervisees will be separated from the interventions that eventually will be imposed on them.

3. Using the language of equals - It is essential that supervisors engage in dialogue that is egalitarian and does not have an academic or superior tone when working with underprivileged supervisees or supervisees who speak

English as a second language (see Watkins & Shulman, 2008).

4. Communication - By reinforcing the principles of dialogue and participation, supervisor(s) can inspire curiosity, creativity, humor, and emotion in supervisees by allowing the space for dissent, discussion, and inquiry.

5. Humility and respect - Together, supervisor(s) and supervisees develop, create, and nurture mutual respect, honoring differences and not assuming knowledge of each other.

6. Critique. From the start of the supervision relationship, supervisees need to understand that critique is germane to the process and is not a destructive process, as some in the United States society may believe. Rather, it is essential in the de-ideologisation process, which is at the core of liberation and action. External agents do not fabricate the critique; rather it is the outcome of the inquiry and reflective dialogue between the supervisor and the supervisee.

7. Silence - As consciousness emerges from reflection and the denaturalization of oppression, silence is to be honored between the supervisor and the supervisee as this process evolves.

8. Concreteness - The problematization process is always situation specific, as it applies to everyday, real-life experiences of the supervisee and his/her clients.

9. Reflexivity - The problematization process is reflexive in nature, as the main function is to create a critical examination of the situation and its underlying assumptions.

10. Possibility of consciousness - "Possibility" implies the creation of more choices, both of thought and action, beyond the limited situation that existed before the problematization process was introduced to the client (Montero, 2009).

With these conditions in mind, Montero (2009) suggests that problematization may begin by asking questions that invoke doubt about the explanations of their experiences during the counseling sessions of the supervisees. It is important to mention that this process is also intended to help the supervisee to provide similar process to their clients and to keep in mind that their clients..., and well as their own, may have been reshaped by the adoption of a language that does not reflect their reality.

14. Implications of Language Dynamics in Supervision

The communication process is a complex one. Traditionally, communication has been simplified as having two components with at least six subcomponents that influence the process. For instance, in a situation involving two communicators, one is the source of the message and the other is the receiver. The source-communicator makes the choice to communicate the idea using verbal means and past experiences to find the exact symbols to communicate the idea to the receiver. The receiver-communicator is aroused by aural stimuli or the need to communicate, and they receive symbols in a distorted form. The receiver

communicator then uses memory and past experiences to give meaning to the symbols, stores the information, and finally sends feedback to the source communicator. While the process appears simple enough, complications still exist because other influential variables affect the communication process. Let us assume that other variables related to this process are included, such as the physical state of the participants, past and present experiences, mental sets, socioeconomic status, formal education, expectations, cultural influences, and the channel used to send messages (i.e., an environment in which the communication takes place). With the inclusion of these variables, the communication process no longer appears to be a simple exchange of symbols but rather a complex and dynamic process.

Using the suggestion of some mental health professionals in the field (Santiago & Vazquez, 2000), let us assume that the supervisor has learned to use some common phrases in one language but lacks proficiency in the meaning of the language and the appropriate use of the phrases (Gopaul-McNicol & Thomas-Presswood, 1998). The supervisor, while confident in her or his ability to deliver the appropriate intervention with the counselor-in-training, feels uncomfortable using "unknown" terms in the session. These added variables introduce increased tension for the supervisor to deliver her or his interventions to a group of non-English speakers, and non-English speaking counselors-in-training may feel pressured to grasp the information and/or help the supervisor facilitate the interventions. The supervisor holds the position of an expert, while the expectation of the counselor-in-training involves his or her performance and evaluation. In this example, the dynamics of bilingualism come into play as an important role in supervision dynamics and processes. When people feel pressured to perform, the natural tendency to immerse themselves into familiar territory (native language) occurs. People from different cultures address problems according to their worldview, which is deeply rooted in their culture. Some cultures use a direct approach while other cultures use an indirect or non-confrontational approach to solve life problems. The United States society, for the most part, uses a direct and confrontational approach to deal with problems, while Asian Americans, Latinos, and Indian people prefer an indirect approach.

Although the complexity of bilingualism in supervision may seem daunting, the ability to apply this understanding and knowledge is viable. Some bilingual experts contend that mental health professionals must be proficient in the language of the client in order to deliver quality care. The relationship between the client and the mental health professional that is not bilingual suffers a great deal because symptoms could be misinterpreted. Negative outcomes due to invalidating clients' experiences have been well documented with clients suffering from post-traumatic stress disorders (Marsella, Friedman, Gerrity, & Scurfield, 1996). Thus, the primary implication for mental health professionals, and in particular supervisors who are not

bilingual, is that lack of congruity between affect and experience of clients does not mean that some type of pathology exists in the client. Rather, the language in which the client is forced to use to deliver the message may not accurately convey the message, feelings, and affect that the client truly wishes to express. Comprehension of the complexity of different language and communication patterns is not only important but is also essential during the supervision process with ethnic minority populations.

Furthermore, and probably more important given that the intention of this manuscript is to present evidence based on Vygotsky's and Martín Baró's theories, language shapes people's realities as well as people's thinking patterns, propositions that were later supported in the works of Boroditsky. It is important to create a liberating element during supervision for supervisees whose realities are different from those of the supervisor. The liberating element of critical consciousness and transformation actually fit into the new idea that during the supervision process both the supervisor and the supervisee are transformed by the experience. "Liberation is a process entailing a social rupture in the sense of transforming both the conditions of inequality and oppression and the institutions and practices producing them (Montero & Sonn, 2009, p. 1)."

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