

How Bilingual Counselors Experience Sense of Professional Self

Tatyana V. Cottle

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Nancy E. Bodenhorn, Co-Chair

Simone F. Lambert, Co-Chair

Jennifer Bondy

Beverly Bunch-Lyons

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ABSTRACT

The United States is in the process of changing demographically. As a result, there is an increasing demand for culturally appropriate counseling services for minority groups. However, little research about counselors' ability to deal with issues stemming from bilingualism is available. As language is used to establish the relationship in counseling, the importance of counselors' understanding regarding how a second language may influence the counseling process is vital. Although numerous studies have thus far emphasized the significance of cultural knowledge and the need for bilingual counseling services, culturally diverse populations continue to be underserved due to language barriers (Gushue, Constantine, & Sciarra, 2008). The American Counseling Association's (ACA) Code of Ethics (2005; 2014) provides best-practice guidelines for appropriate bilingual support during the counseling session. However, few studies have explored the role played by a second or additional language during the counseling session (Marcos & Urcuyo, 1979; Oquendo, 1996; Ramos-Sanchez, 2009; Santiago-Rivera, Altarriba, Poll, Gonzalez-Miller, & Cragun, 2009; Tehrani & Vaughan, 2009).

This study adds to the existing body of knowledge about bilingual counselors' experiences providing counseling services in a language in which they have not had professional training. Chapter One provides an overview of the problem, Chapter Two delivers an in-depth literature review, Chapter Three describes the methodology, Chapter Four provides findings of the study, and Chapter Five discusses the results and offers implications for bilingual counselors and counselor educators and supervisors as well as makes suggestions for further research.

LIVED EXPERIENCES OF BILINGUAL COUNSELORS

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CHAPTER ONE

INTRODUCTION

Since I am bilingual and was professionally trained as a counselor in the United States, I have been interested in sharing my knowledge, skills, and experiences with my Russian colleagues. On occasion, I have provided online counseling to Russian speaking clients who resided in the territory of the former Soviet Union. I noticed that I experienced difficulty conveying professional information (e.g., concepts, terminology, etc.) to Russian colleagues. In addition, it was sometimes a challenge to provide counseling sessions in Russian, my native language. Additionally, I often felt as if I was in the midst of two different worlds. In my mind, I could not always bridge both worlds at once to create similar meanings contextually. I felt frustrated and professionally inadequate; however, I could not contribute this to the lack of language proficiency.

Feeling inadequate and experiencing a split reality led me to read professional literature in Russian, thinking that it would make more sense and bring greater understanding of my experience. The more I read, the more questions I had regarding my experience and my lack of understanding as to why I struggled with the transfer of in-depth concepts from one language to another. This began to worry me. I even wondered if I had some kind of undiagnosed learning disability in one language and not in the other language, until I attended an international counseling students' forum a few years ago at the annual convention for American Counseling Association (ACA). Students shared about their difficulties with providing counseling in their native language after studying in English. Listening to the experiences of other bilingual professionals, I felt relieved about my feelings and experiences and decided to pursue an investigation of bilingual counselors' experiences.

Background

The need for culturally appropriate approaches to the delivery of mental health services, especially when it involves ethnic and cultural minorities, is increasing. The proportion of people residing in the U.S. whose first language is not English will increase from 12% in 2005 (population 300 million) to 19% by 2050 (projected population 420 million) (Passel & Cohn, 2008). Clearly, since U.S. demographics continually diversify the need for culturally relevant mental health services increases as well. One of the fastest growing demands is to provide linguistically appropriate mental health services to minority groups (Payton & Estrada, 2009; Arredondo, Tovar-Blank, & Parham, 2008).

In order to provide ethically sound and culturally appropriate services, there is a growing need to examine how counselors and other mental health service providers experience the phenomenon of bi- and multilingualism in a counseling setting. Unfortunately, very little research is available about mental health professionals' abilities to deal with issues stemming from bilingualism in the counseling process (Altarriba & Santiago-Rivera, 1994; Ramos-Sanchez, 2007). Furthermore, very few studies are available describing professional experiences of bilingual social workers and psychologists (Castaño, Biever, Gozalez, & Anderson, 2007; Verdinelli & Biever, 2009b), and no studies were found specifically on bilingual counselors' experiences.

Because the exchange of language is an essential way of establishing a counseling relationship, the need for such research is even more urgent. While various disciplines (Wei, 2008) examine the relationship between language choice and perceptions of emotionality among bilinguals, such research in counseling has been limited (Ramos-Sanchez, 2009). A need for additional research is indicated regarding interactions between such persons (Chen &

Bond, 2010; Luna, Ringberg, & Peracchio, 2008), and how communication and perceptions are influenced by the choice of language (Dewaele, 2011; Iannaco, 2009; Panayiotou, 2004).

Language is the most central tool in counseling. When working in a diverse world, a counselor must have a heightened awareness of challenges that the second language brings to the process. One cannot expect that each counselor will have diverse linguistic skills or that each client across the country will be able to find a counselor who speaks their native language. However, counselors should gain knowledge about how a second language may influence the counselor and the client's perceptions, emotions, and impact overall communication. A self-aware, culturally knowledgeable, and skillful counselor will be better prepared to serve linguistically diverse clients (Sue & Sue, 2003; Arredondo, Tovar-Blank, & Parham, 2008; Santiago-Rivera, Altarriba, Poll, Gonzalez-Miller, & Cragun, 2009).

Numerous studies emphasized cultural knowledge and culture specific counseling techniques with minority groups (e.g., Sue & Zane, 2009). Other studies focused on bilingualism in clients, the role of bilingualism in the counseling process (D'Andrea & Foster, 2008; Marmolejo, Diliberto-Macaluso, & Altarriba, 2009), and the effects of culturally responsive counselor behavior (Worthington, Soth-McNett, & Moreno, 2007). Yet, culturally diverse populations continue to be underserved by mental health professionals (Gushue et al., 2008; Hays, 2008). Furthermore, as the linguistically diverse population steadily increases, so does the need for linguistically diverse counselors.

The availability of culturally appropriate counseling services to members of ethnic and language minorities has been a long-standing concern (Sue, Zane, Nagayama Hall, & Berger, 2009). According to D'Andrea and Foster (2008), in the 40-year period from 1967 to 2007, the number of published counseling studies examining racially, ethnically, and culturally diverse

groups has increased slowly but steadily. These studies discuss minority groups' use of mental health services, barriers preventing access to these services, and challenges counselors experience in providing culturally appropriate services. Additionally, the number of theoretical and conceptual studies in scholarly literature exceeds the number of empirically proven findings on the topic of culturally appropriate services (D'Andrea & Foster, 2008; Worthington et al., 2007).

Furthermore, Arredondo et al. (2008) indicate that a major theoretical and conceptual contribution relates to recent findings concerning language-related culturally appropriate services; for example, counselors may work more effectively and ethically in a multilingual and multicultural environment. Hence, to ensure quality of services the American Counseling Association (ACA) Code of Ethics (2005), the Section A.2.c. Developmental and Cultural Sensitivity states:

Counselors communicate information in ways that are both developmentally and culturally appropriate. Counselors use clear and understandable language when discussing issues related to informed consent. When clients have difficulty understanding the language used by counselors, they provide necessary services (e.g., arranging for a qualified interpreter or translator) to ensure comprehension by clients. In collaboration with clients, counselors consider cultural implications of informed consent procedures and, where possible, counselors adjust their practices accordingly (p. 4).

Therefore, each counselor is ethically obligated to provide linguistically and culturally appropriate mental health services (Arredondo & Toporek, 2004).

Although a number of studies investigated bilingual clients in a counseling setting and the role the second language plays on the client's counseling outcome (Bamford, 1991; Malgady & Costantino, 1998; Paradis, 2008), very few studies explored the role played by a second or other language on bilingual mental health providers experience in the counseling session (Ramos-Sanchez, 2009; Santiago-Rivera et al., 2009; Verdinelli, 2006). For the few studies that do exist, they are all conceptual. Between 2006 and 2012, only 10 studies examined bilingual mental health professionals' experiences as found in the Psycinfo, ProQuest, Summon, and EBSCOhost databases and the Library of Congress catalog. The key words and phrases used for conducting the computer-based search included: *bilingual, multilingual, counseling, therapy, psychotherapy, treatment, bilingual counselor/psychotherapist, language, bilingual couples, linguistic minority, linguistically bilingual counseling, multilingual counseling, bilingual/multilingual therapy, bilingual/multilingual psychotherapy, bilingual/multilingual treatment, bilingual counselor, bilingual psychotherapist, language and counseling, language and psychotherapy, bilingual couples and therapy/counseling, linguistic minority and counseling, linguistically diverse counselors, cross-cultural counseling/therapy/treatment, bicultural counseling/psychotherapy/treatment, language and mental health, immigrant counselor, cross-linguistic counseling and psychotherapy, language barriers, immigrants, and bilingual mental health*. Because of the limited availability of quantitative studies on this topic, the search was expanded into other related areas, including psycholinguistic, cognitive psychological approach, sociolinguistic, and applied linguistic approach. The choice of search words and phrases was also expanded to include: *dual language, bilingualism, emotions, multilingualism, and culture, nursing, nurse, medicine, physician, social work, and social worker*.

The issue of bilingualism is rather complex and unique only to bi- and multilinguals. Relevant topics include language switching (Gafaranga, 2007; Gardner-Chloros, 2009), differences in expressing emotions based on language choice (Santiago-Rivera et al., 2009), and the phenomenon of living in two worlds (Alonzo, 2007; Verdinelli, 2006; Verdinelli & Biever, 2009b). Relatively little research is available on a rather complex topic of bilingualism in counseling. Only a few studies have provided information regarding the experiences of bilingual mental health providers. Seven out of ten identified resources are dissertations, and the remaining three are conceptual articles. Thus, an extensive review of the literature revealed the information gap on the bilingual counselor's experiences of providing counseling in the language in which a counselor was not professionally trained.

Statement of Purpose and Research Questions

The purpose of this study was to examine bilingual counselors' subjective experiences of providing counseling services in the language in which the counselor was not professionally trained. More specifically, this phenomenological study intends to gain a better understanding of bilingual counselors' experiences, what professional challenges arise during language switching, and how a counselor manages one's sense of professional self when switching languages. The main focus of this study was linguistic phenomenon, not cultural per se, even though both language and culture are strongly connected. Also, I intentionally avoid using the term professional identity and focus rather on the term sense of professional self, which seems less structured and more fluid. For this research project, I interviewed bilingual counselors whose professional training was in English and in the U.S. and, in addition who utilize a language(s) other than English in their counseling services.

The following questions guided this research:

- How do bilingual counselors describe their sense of professional self?
- How do bilingual counselors describe their professional experience of counseling in a language different from their training?
- Do bilingual counselors describe their counseling experiences differently based on the language in which they provide counseling?

Significance to Counseling

This study adds to the existing body of knowledge about bilingual counselors' experiences. Specifically, a counselor working with a linguistically diverse population should be aware of how one's own language switching during a counseling session may influence the counseling process as a whole. A counselor should be cognizant of how a language choice influences the sense of self and affects the counseling process. Therefore, findings from this study may be used for further multicultural counselor training, as well as the supervision process. This study could also aid in the improvement of counselor training as it pertains to both providing effective linguistically and culturally appropriate services. Counselors may benefit from increased self-awareness and realization of how counselor's language switching may influence the counseling process, thus detailed anecdotes provide valuable information.

Limitations

Given that this research project is qualitative, it used a small purposeful sample. Although this researcher plans to implement steps to ensure a reasonable response rate, she cannot predict how many counselors may respond to the invitation to participate or how many of these will actually complete the interviewing process.

Furthermore, because this study utilizes a small sample, results will not be transferable to all bilingual counselors. However, findings could be used to indicate future investigation in the area of studying bilingual counselors, with a particular focus on their experiences and development of their sense of professional self as bilingual counselors. Another possible limitation may be that the researcher's bias may influence the analysis and interpretation of results. Finally, since interviews will be held in English and research supports the fact that experiences are language specific (Frie, 2011; Panayiotou, 2004), the results may be different if the interviews were conducted in another language.

Definition of Terms

Bilingualism. The Merriam-Webster Online Dictionary (2012) defines bilingualism as, "1: the ability to speak two languages; 2: the frequent use of (by a community) of two languages; 3: the political or institutional recognition of two languages" (Merriam-Webster.com).

Bilingual. "One which embrace the linguistic, communicative, and sociological aspects of the task facing the person developing in a bilingual environment" (Duncan, 1989, p. 20).

Bilingual counseling. "Therapeutic discourse that accommodates the client's linguistic characteristics and incorporates bilingual or multilingual factors as vital components of psychological and contextual functioning" (Gallordo-Cooper, 2008, p. 1022).

Code-switching. A general term which refers to the behavior of alternatively using two or more languages or language varieties by bilinguals for communicative purposes. The term *code* refers to dialects, languages, and styles (Gardner-Chloros, 2009).

Culturally appropriate counseling services. "Multicultural counseling competence is defined as the counselor's acquisition of awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society (ability to communicate, interact, negotiate, and

intervene on behalf of clients from diverse backgrounds), and on an organizational/societal level, advocating effectively to develop new theories, practices, policies, and organizational structures that are more responsive to all groups” (Sue, 2001, p. 802).

Language switching “means to pass from one language to another during speech, voluntarily or not” (Moritz-Gasser & Duffau, 2009, p. 1577). Language switching includes code-switching, code-mixing, and borrowing.

Mental health professional is a professionally trained individual who provides mental health services. For the purpose of this study, these include professionals such as clinical and counseling psychologists, social workers, psychotherapists, and counselors.

Native language. “The language or languages which have been acquired naturally during childhood, also can be referred to as first language, mother tongue, or L1” (Hamers & Blanc, 2000, p. 373).

Professional training. Minimum acquired knowledge and skills necessary to perform professionally and ethically competent counseling services. Normally in U.S., a Master’s degree fulfills this background.

Professional counselor. A counselor who has received a master’s degree or higher from an entry-level program in counselor education matching the standards outlined by

Council for Accreditation of Counseling and Related Educational Programs (CACREP).

A professional counselor remains active in the counseling profession by participating in professional development and seeking appropriate licensure and certification (CACREP, 2009)

Sense of professional self. As a modified definition of “sense of self” (Schiffirin, 1996, p. 168), sense of professional self is the sense of who we are as professionals – our own

professional being as an integrated whole, which includes one's personal sense of self as it influences one's professional sense of self.

Conclusion

Chapter 1 provided the background and rationale for the proposed study, which is to examine the experiences of bilingual counselors who provide counseling services in a language other than the language in which they were professionally trained. The amount of research on this topic is scarce. The results from this study are intended to add to the body of knowledge on the topic of bilingual counselors' experience.

Chapter 2 provides a literature review. First, there is a brief overview of bilingualism based on the discipline of study (e.g., linguistics, psycholinguistics, etc.). The next part of Chapter 2 examines the definition of bilingualism and types of bilingualism, followed by a review of literature about code-switching (CS) and an analysis of bilingualism at the workplace in general. Chapter 2 continues with an examination of how bilingualism is experienced by mental health service providers, such as social workers and psychotherapists. Chapter 3 provides a rationale for a qualitative methodology, data collection procedures, and ethical considerations.

CHAPTER TWO

REVIEW OF LITERATURE

Language is a key tool for communication. Because language is instrumental in the counseling process, difficulty in conversing clearly may lead to misinterpretation of culturally different verbal and non-verbal communication and behaviors. While working with linguistically diverse clients, it is especially important for the counselor to recognize and understand clients' presenting problems and experiences from the client's perspective in order to provide appropriate support and services (Bamford, 1991). Neglecting or misinterpreting certain aspects of communication rooted in cultural differences and manifested via verbal and/or non-verbal communications may lead to inaccurate assessments and ineffective and possibly damaging outcomes (Paradis, 2008).

This study examines bilingual counselors' experiences during counseling sessions when the service is in a language other than that in which the counselor was professionally trained. An increase in the linguistically diverse populations necessitates bilingual counseling support (Arredondo et al., 2008; Payton & Estrada, 2009). A shortage of bilingual counselors may result in clients' inadequate access to effective mental health support services (Willerton, Dankoski, & Martir, 2008). Even though the value of linguistic diversity in counseling has been identified by some scholars (Arredondo et al., 1996; Arredondo & Toporek, 2004; Melchor, 2008; Ramos-Sanchez, 2009; Santiago-Rivera et al., 2009), the empirical research is sparse. Very little is known about processes and factors that contribute to a counselor feeling professionally competent to provide bilingual mental health services. Furthermore, few training programs assist bilingual mental health professionals in developing necessary skills other than

using culture specific techniques (Verdinelli & Biever, 2009b). This researcher found no training programs for bilingual counselors.

This review of the literature does not intend to investigate the reasons behind certain processes in bilingual individuals but rather to demonstrate the significance of how bilingualism may influence the dynamics within counseling sessions. In the first part, there is a brief multidisciplinary overview of bilingualism from the perspective of linguistics, psycholinguistics, etc. The next part of chapter 2 examines the definition of bilingualism, types of bilingualism, and code-switching (CS). This is followed by an analysis of bilingualism at the workplace in general. Chapter 2 continues with an examination of how bilingualism is experienced by mental health professionals, such as social workers and psychologists.

For the purpose of this study, it is necessary to review the term bilingual in reference to a person's social and psychological functioning in society and to avoid extensive linguistic descriptions of the complex processes of language acquisition and development. However, it is imperative to provide an adequate understanding of communication behaviors that are specific to bilingual individuals, for example code-switching. For the purpose of this study, only code-switching will be the only bilingual behavior discussed in detail later in this chapter. Literature specific to the counseling profession is scarce in the area of bilingual providers, thus literature from related helping profession careers, including social work, psychology, nursing, and marriage and family therapy are included in the literature review. Considering that these other professions also rely on communication and language, it helps to provide a more holistic picture of the bilingual experience and indicates the gap in the literature regarding providing services in different languages.

Bilingualism

The Merriam-Webster Online Dictionary (2012) defines bilingualism as, “1: the ability to speak two languages; 2: the frequent use of (by a community) of two languages; 3: the political or institutional recognition of two languages” (Merriam-Webster.com). This general definition offers a foundation for exploring how bilingualism is manifested in various contexts. A range of approaches to studying the phenomenon of bilingualism are offered based on the various disciplines. Psycholinguists and psychologists investigate how an individual acquires languages, while growing up with two languages, and develops “cognitive organization of languages in the bilingual brain” (Wei, 2008, p. 141). Sociolinguists study bilingualism through the interactions in society at the interpersonal and intergroup level (Hamers & Blanc, 2000). Through language choice, one shapes individual and group identity, defines social and economic class, and influences “ethnic group boundaries and personal relationships” (Wei, p. 143). As an example, in the realm of education, bilingualism is studied in order to develop new approaches and assessments of bilingual school populations; the intent is to promote academic success. In the interdisciplinary field of applied linguistics, a variety of approaches are used to study linguistics including bilingualism addressing real-life issues (Grabe, 2010). For the purpose of this study, linguistic, psycholinguistic, psychological, sociological, and applied linguistics approaches are the most appropriate for this multidisciplinary review.

Definition of Bilingualism

Scholars do not yet have a standard definition of bilingualism (Pienemann & Keßler, 2007), but several dimensions or factors have been defined to guide the definitions and research of bilingualism. Haugen (1969) suggested this definition: “bilingualism ... [is] the point where the speaker of one language can produce complete meaningful utterance in the

other language” (p. 7). This broad definition can therefore include a significant number of people who may be identified as bilingual.

To the general public, bilingual means being fluent in two languages equivalent to a native speaker (Grosjean, 2010). Such bilinguals are called “ambilingual”, or “equilingual” (Beardsmore, 1986, p. 9) or “real”, “pure” bilinguals (Grosjean, p. 20). However, both Beardsmore (1986) and Grosjean (2010) indicate that the number of individuals with such ability to use language in this manner is insignificant. Thus, to follow such delineations excludes a great number of people who can communicate in more than one language.

Increasingly, researchers employ the use of language as one of the criteria to define individuals as bilingual (Grosjean, 2010): individuals “who use two or more languages (or dialects) in their everyday lives” (p. 22). Furthermore, Duncan (1989) suggested a definition of a bilingual to be “one which tries to embrace the linguistic, communicative, and sociological aspects of the task facing the person developing in a bilingual environment” (p. 20). To support his definition, Duncan insisted that in order to be called bilingual a person had to use “continually” both spoken languages for “effective living” (p. 20): just the knowledge of a language is not enough. For bilingual counselors this distinction may be especially critical. Duncan’s definition of bilingualism seems to be the most inclusive, with one addition in relation to bilingual counselors - that effective living would mean effective therapeutic discourse in the language in which a counselor was not professionally trained.

Another aspect in defining bilingualism is language proficiency. Based on the level of proficiency, bilinguals can either be balanced or dominant. Balanced bilinguals are characterized by a similar degree of proficiency in both languages, and dominant bilinguals are those for whom one language is stronger than the other (Butler & Hakuta, 2006). Having

reviewed different aspects of being bilingual, the next section will review types of bilinguals.

Types of Bilinguals

The classification of coordinate, compound, and subordinate bilinguals focuses on organization of linguistic codes by individuals (Butler & Hakuta, 2006). In coordinate bilinguals, each linguistic code is organized in two separate meaning units. In compound bilinguals, all linguistic codes are organized into one meaning unit. Subordinate bilinguals interpret second language meaning through their first language: even though they have two linguistic codes, they retrieve meaning in the second language by using their first language. Therefore, subordinate bilinguals have significantly weaker linguistic performance in the second language. Marcos (1976a; 1976b) wrote extensively about such bilinguals, including what and how language barriers might influence a psychotherapy process. A discussion of language influence on the counseling process appears later in this chapter.

The terms specialized and unspecialized bilinguals further define types of bilinguals. According to Marcos (1976a) specialized bilinguals are those who employ “exclusively one language in specific domain” (p. 349) (e.g., family life, work setting, etc). Unspecialized bilinguals use both languages in all settings and domains. Although there is a plethora of definitions regarding types of bilingualism (Butler & Hakuta, 2006; Dewaele, 2007), additional “factors” (Grosjean, 2010, p. 25) or “dimensions” (Butler & Hakuta, 2006, p. 115) might be considered by scholars when researching types of bilingualism. These include age of language acquisition, socioeconomic status (Grosjean, 2010), and context of acquisition (Martinovich & Altarriba, 2012). The presented descriptions of bilinguals serve as a summary of how types of bilinguals are defined based on the dimensions or factors. The next section will present a review of CS as a communicative tool of bilinguals, and its role during a counseling session.

Code-Switching

Bilingual individuals demonstrate certain behaviors that are more characteristic of those who have a specific level of linguistic fluency in more than one language (Gardner-Chloros, 2009). Thus, CS is one of the most common behaviors exhibited by bilingual individuals. Interestingly, monolinguals may also exhibit similar behaviors (Gardner-Chloros). However, for the purpose of this project, the CS phenomena will be discussed only in reference to bilingual individuals.

Another term often associated with CS is code-mixing. Scholars have not yet come to an agreement about clear differentiation between the two phenomena (Gardner-Chloros, 2009; Muysken, 2000). Bokamba (1988) draws a line between the two, whether alternation happens within a sentence or beyond a sentence; therefore, one is code-mixing and another is referred to as CS respectively. Gardner-Chloros (2009) notes that other scholars consider context, topics, and grammatical aspects in order to differentiate between the two phenomena. For the purpose of this study, the term code-switching will be used. CS is “the use of two languages in the same conversation” (Gafaranga, 2007, p. 279) or in the same sentence (Gardner-Chloros). As a distinguishing attribute of the communication of fluent bilinguals, CS does not happen randomly (Gafaranga). Additionally, the term code refers to dialects, languages, and styles (Gardner-Chloros).

In ethnographic research, Gardner-Chloros (2009) reported that bilingual speakers’ insight into CS and other findings could be summarized as follows. The speakers reported being “lazy” (Gardner-Chloros, 2009, p. 15) when using CS. Another group of findings stated that at times speakers were without conscious awareness of CS, and that bilingual speakers often disapproved of their CS. An additional assumption was that CS happened due to the lack

of knowledge in one of the languages (Grosjean, 2010). However, the reality is that language concepts are unequal (Weirzbicka, 1997), indicating that a concept in one language may not be fully represented by a word-to-word translation in another. Therefore, CS can be chosen by a bilingual speaker in order to better express one's feelings, emotions, and concepts (Altarriba, 2003). Additionally, Muysken (2000) insisted that in order to be able to combine languages in rapid speech, a bilingual must reach a certain level of proficiency in both languages.

Gafaranga (2007) described Gumperz' framework for understanding CS as a conversational strategy which can be referred to as situational (Ritchie & Bhatia, 2006). This strategy is utilized to negotiate a situational shift that has occurred during a conversation. This framework concentrates on two concepts: (1) we-code vs. they-code, and (2) situational and conversational CS (Gumperz, 1982).

We-codes and they-codes (Gumperz, 1982) are often associated with minority specific language and relate to a societal linguistic minority group activity or majority group, indicating the level of formality of an activity. For instance, a parent may begin speaking in their second language (i.e., they-code) while talking to a young child who was running away, and thus the parent may sound more formal, even threatening; yet, the parent may finish the sentence in the native language (i.e., we-code) to demonstrate closeness (Gumperz; Jørgensen, 2003).

Switching codes indicates an increased value or focus to the statement. It serves to create a specific kind of emphasis such as correction, drawing attention, or creating a personal appeal. These emphasize the greater value of the statement, make the message more personal, and demonstrate the emotional closeness of two communicating people (Gumperz). The two codes demonstrate social distance and can be used in the same conversation (Gardner-Chloros, 2009). Another framework of analyzing CS is within a variety of contexts which influence a choice of

CS. It is necessary to review these contexts that influence CS occurrences that are most suitable for this study.

There are three types of context. One type of context is “independent of particular speaker and particular circumstances” (Gardner-Chloros, 2009, p. 42), for instance power and prestige. An example of such CS in this context can be a choice of language in an academic setting (Akere, 1980; Papapavlou & Sophocleous, 2009). The second type of context is attributed to the speaker both as a member of a certain subgroup and an individual (Gardner-Chloros). An example of this context is a conversation between family members, for example between a parent and a child (Gumperz, 1982; Williams, 2005). The third type of context is “within the conversations” (Gardner-Chloros, 2009, p. 43), where CS is viewed as an instrument of communication available for bilinguals. During an informal conversation, a CS may occur more often between the speakers sharing the languages (Muysken, 2000).

The notion of we- and they-codes should be considered in relation to bilingual counselors and their sense of professional self. Additional questions may be raised regarding the exploration of the sense of professional self while utilizing CS during counseling sessions. Also, the question of the functional choices of CS by bilingual counselors has not yet been extensively investigated. Answers to these questions may develop a better understanding the experiences of bilingual counselors and their sense of professional self.

Code-switching in a counseling session

This part of the review will present literature about bilingualism in counseling sessions. Bilingual counseling is defined “as therapeutic discourse that accommodates the client’s linguistic characteristics and incorporates bilingual or multilingual factors as vital components of psychological and contextual functioning” (Gallardo-Cooper, 2008, p. 1022). Historically,

the question of bilingualism and multilingualism in a therapeutic setting was studied by those who were trained in classical psychoanalysis (e.g., Freud). Journals did not begin to publish about bilingualism in psychotherapy until 1949 (Clauss, 1998). Later Marcos and colleagues (Marcos, 1976a; Marcos & Alpert, 1976; Marcos, Eisma, & Guimon, 1977; Marcos & Urcuyo, 1979) contributed greatly to empirical and theoretical studies on bilingualism in psychotherapy. Even though their research was mainly conducted with bilingual clients, these findings provide significant information indicative of the processes experienced by multilingual persons as well. Current research continues to expand on specific aspects and developments typical only to bilinguals (Akhtar, 2006). For bilinguals, emotional experience and self-representation are shaped by language choice (Ramírez-Esparza, Gosling, Benet-Martínez, Potter, & Pennebaker, 2006). Unfortunately, even though the significance of using clients' languages has been documented in psychology literature, none of the studies were conducted in the field of counseling.

The role of client bilingualism and language barriers in the counseling process has been extensively described by Marcos (1976a; 1976b) and colleagues (Pitta, Marcos, & Alpert, 1978). Marcos (1979) then noted that based on the language of patients interviewed, the diagnosis was often determined to be more severe if interview was in Spanish. Similar findings were reflected in Malgady and Costantino's (1998) study including nearly one hundred and fifty Spanish speaking clients who were diagnosed with schizophrenia, depression, and anxiety disorders. The patients were interviewed in Spanish and English by both Hispanic and Anglo mental health professionals. Research has demonstrated that failure to ethnically and linguistically match a counselor and a client negatively affects the "clinical judgments of most severe psychopathology" (Malgady & Costantino, 1998, p. 125). In other words, in bilingual

and Spanish interviews, Caucasian mental health professionals rated Spanish speaking clients as having more severe psychopathology than did their Hispanic colleagues.

Malgady and Costantino (1998) also found that switching languages left some clients feeling frustrated and as a result became more emotionally withdrawn and regressed. Additionally, bilinguals with less linguistic fluency were often observed spending their energy on thinking of how to say things instead of what to say. Lack of fluency could facilitate the “obsessive mechanism of defense” (Marcos, 1976b). Additionally, as noted in the above review, the emotional meaning of some words might be more or less intense based on the speaker’s language choice. Therefore, the use of a foreign language might create a feeling of detachment. Marcos (1976b) added that the detachment effect would construct vagueness of experiencing and presentation of self, and therefore would negatively affect the counseling process. A patient’s detachment might create a lack of clarity and misunderstanding by the counselor, as well as possibly a negative effect on the patient-counselor relationship. In some cases, bilinguals would use what Marcos refers to as formulaic language or cliché and would be preoccupied about wording and grammatical constructions. These negative effects are a diversion from the presenting problem.

Such detachment also plays as a protective mechanism (Marcos, 1976b). Hill (2008) and Frie (2011) also stated that some emotionally charged and threatening situations could be at first accessed through the language detachment mechanism and later move into the first language, gradually reaching deeper and more painful emotions. Even though the use of a second language by a client has a risk of a lack of connection with self and painful experiences, a poor client-counselor relationship, and a client’s withdrawal, an experienced counselor will recognize such behaviors and skillfully maneuver in the counseling process. Therefore, by

using the second language, the client may benefit from such linguistic phenomena and maximally promote a positive experience and outcome of the treatment. Additionally, a counselor who understands the importance of code-switching and recognizes how it may influence the counseling process will be more able to help a client explore intrapsychic conflict that stems from feeling different when switching between languages.

Language Choice and Emotional Expression

Many researchers have investigated the relationship between the context of language acquisition and emotional experience (Dewaele, 2011; Ferre, Garcia, Fraga, Casa, & Molero, 2010; Marian & Kaushanskaya, 2007; 2008). The complexity of the process suggests that powerful emotions will be expressed more strongly in the first language. This section of the chapter will discuss a bilingual speaker's emotional representation and emotional experiences based on the language choice.

Cognitive and Psychological Processes in Bilinguals

Cognitive and psychological processes in bilinguals are well documented in the research literature (Marian & Kaushanskaya, 2007; Marmolejo et al., 2009; Ożańska-Ponikwia, 2012; Schrauf & Hoffman, 2007; Schwanberg, 2010). Language is a representation of culture, identity, socio-political experiences (Bhatt, 2008) and status (Dewaele, 2011). Research shows that culture specific values can be demonstrated through the language one speaks (Kuroda & Suzuki, 1991; Neuleib, 1992). For instance, collectivistic or individualistic statements depend on the choice of language (Matsumoto et al., 2008). Literature also indicates that bilinguals may have two personalities, giving them a feeling of living in two worlds (Bhatt, 2008; Chen, & Bond, 2010; Ramírez-Esparza, Gosling, Benet-Martínez, Potter, & Pennebaker, 2006).

Biever et al. (2002) report that the majority of bilingual clients will be comfortable talking about emotionally charged topics after choosing the language in which they are most contextually proficient. Conversely, some studies indicate that even bilingual counselors often prefer using English, neglecting their other language expertise (Biever, 2004). Therefore, language negligence may result in weak therapeutic outcomes, as well as serve as a detaching function, allowing a client to emotionally remove or disconnect themselves during the session (De Zulueta, 1990).

Several researchers investigated the relationship between language preference and the accessibility of stronger emotions (Chen, Kennedy, & Zhou, 2012; Kim & Starks, 2008; Min & Schirmer, 2011). Many aspects overlap between bilingualism and its influence on a person's behavior. Hence, there are a number of studies demonstrating the preference for native language when accessing certain emotions (Dewaele, 2011; Pavlenko, 2008a; Tehrani & Vaughan, 2009).

Dewaele (2011) examined language preferences and perceptions when using the native language (L1) and second language (L2). Both quantitative and qualitative methods were performed. There were two groups of participants chosen from the Bilingualism and Emotion Questionnaire (BRQ) database developed by Dewaele and Pavlenko in 2001–2003 (Dewaele, 2011). The instrument was accessible for two years (2001-2003) on the Internet via Facebook, numerous listservs, and appeared in translator's magazine, and so forth. These avenues allowed for the generation of a rich database that covered a variety of aspects of multilingual communication. The first group consisted of 386 bi- and multilingual adults (288 females, 98 males), representing 42 different L1. L2 was represented by 31 different languages. The second group contained 20 fluent bi- and multilinguals (12 females, 8 males) who participated in the

interview about language choices of swearing in specific situations. Evaluating perception and characteristics of each language such as richness and emotionality, participants demonstrated greater preference for L1 over L2. Thus, the results reported that L1 was strongly preferred for expressing one's deepest feelings such as anger and the use of profanity to express anger. Additionally, participants reported using L1 when speaking with, praising, and disciplining their children. Also, the study indicated that bilinguals chose their L1 for inner speech and calculation. Qualitative data provided support to the many quantitative findings.

Dewaele (2011) indicated that participants often became more emotional about romantic and family relationships even when using L2. These findings contradict previously presented studies (Pavlenko, 2008a; Tehrani & Vaughan, 2009). However, Dewaele suggested that this phenomenon may occur when a person's confidence and frequency of using the second language increases. He also advocated for a connection between how and when the second language was acquired. In contrast, Dewaele warns against making a premature conclusion that "a very high level of L2 proficiency and use could not alter the preference for L1 in communicating [certain] emotions" (p. 48). Therefore, language use is contextual and culture bound.

Ogunnaike, Dunham, and Banaji (2010) studied the stability of the attitude and influence of language. Two experiments were conducted with volunteers fluent in at least two languages. One experiment was held in Morocco, where most educated Moroccans are considered bi- and multilingual; French and Arabic are expected, and more than one dialect may be spoken. This study used simple within-subjects designs, where language was defined as an independent variable. Results from the first experiment indicated that when tested in Arabic there was a more positive attitude towards Arabic names than when tested in French.

The Implicit Association Test (IAT; Greenwald, McGhee, & Schwartz, 1998) was administered in both French and Arabic.

In the first experiment, Ogunnaike et al. (2010) analyzed results from 39 participants. The same group of scholars conducted the second experiment with 38 Spanish and English bilingual adults in the U. S. and studied Hispanic-Anglo attitudes. The results of the first experiment demonstrated a statistically significant language effect. French appeared to be less preferred, and consequently pro-Moroccan and Arabic attitudes were more prevalent over the French attitude. Results from this study support the idea that attitudes are influenced and shifted by language, towards that which is considered within group association (Ogunnaike et al, 2010). Additionally, the researchers call for caution when testing in other languages due to the possibility of the language's "contextual effect" (p. 1002).

Another frequently studied aspect of bilingualism is feeling different when using the language that is not native (Pavlenko, 2006). Additionally, some bilinguals report changes of personalities. In the past this has been associated with personality disorders and looked upon as psychiatric symptoms for various conditions (Bamford, 1991; De Zulueta, 1990; Marcos & Alpert, 1976). Although the present study does not intend to examine the assessment of bilingual persons, this issue is closely related and often can be confused or lead to misconceptions and misdiagnoses (Paradis, 2008).

Chen and Bond (2010) conducted two consecutive studies among Chinese-English bilingual university students (n = 213, 104 males, and 109 females) in Hong Kong to determine if bilinguals reveal differences in personality based on the spoken language as perceived by self and others. The first study used a between-subjects design to investigate participants' self-perceptions "of their own traits and prototypic traits in Chinese- and English speaking

cultures” (p. 1516). Chen and Bond used The Big Five Inventory (BFI) developed and modified by John (1990) and John and Srivastava (1999). Researchers performed a 2 x 3 ANOVA. The second study used within-subjects design (76 females, only) with repeated measures to evaluate personality as perceived by self and others.

Findings in the first study revealed predicted differences (Chen & Bond, 2010). Native English speakers scored higher on Extraversion and Openness than Chinese speakers, and native Chinese speakers scored higher in Neuroticism and Conscientiousness in comparison to English speakers, as was expected according to cultural traits. Neuroticism was the only scale for which language effect was significant. The second study (Chen & Bond, 2010) used language proficiency and usage developed by Benet-Martinez and Haritatos (2005) for both English and Chinese and adopted a version of The Sino-American Person Perception Scale (SAPPS) developed by Yik and Bond (1993). The results indicated that certain personality traits and behaviors will be exhibited depending on two factors: to whom a speaker talks to and which language is used. Hence, language choice may influence an individual’s personality when switching between languages (Chen & Bond).

The results of these two studies are supported by Ożańska-Ponikwia’s (2012) investigation about whether or not immersion in a different language and culture reveals feeling different, and if feeling different has any associations with certain personality traits. In this study, just over a hundred Polish-English bilingual participants were included in three groups: those who are very fluent in the second language (spoken from childhood), immigrants who needed to improve their language, and international students. The author considered these groups of participants most representative of a bilingual population. The researcher performed a stepwise regression analysis, and results demonstrated that feeling different correlated

positively with Extraversion, Agreeableness, and Openness. Ożańska-Ponikwia suggested that people who are friendly, open to new experiences, and have good communication, manage with greater ease “contact with foreign language and culture”, and “are more likely to notice any changes in their behavior while operating in a foreign language” (p. 230).

Memory and emotion, in relation to language, is another significant area of research. Marian and Kaushanskaya (2008) studied cross-linguistic differences in emotionality of autobiographical memories with 47 Russian-English bilingual immigrants. Subjects’ mean age was 21 years old, standard deviation was 2.6 years, and mean age at the time of immigration to the U.S. was 14 years old. Of these participants, 25 participants were identified as Russian-dominant, 7 participants were rated as English-dominant, and 15 participants were identified as balanced bilinguals. Participants were asked to share their immigration experiences in either English or Russian. The two dependent variables were emotional intensity and emotional valence (e.g., positive and negative emotion words). The results revealed a significant interaction between emotion type and language. Additionally, the use of emotional words was greater in L2; in L1 participants used more negative words in English than Russian. The researchers ran several ANOVAs controlling for language proficiency, language preference, age at time of immigration, and included an analysis of words naming various emotions. When controlling for language preference and language proficiency, results suggested that only language preference affected emotional expression.

At first these findings may appear to conflict with the results of previous studies. A higher level of emotionality is often associated with L1 (Caldwell-Harris & Ayçiçeği-Dinn, 2009). However, Marian and Kaushanskaya (2008) predicted that a significant increase in the expression of negative emotions in English would be the result of several factors. One factor

identified by Marian and Kaushanskaya was the function of using the second language as a distancing tool. Thus, relating these experiences in L2 may help to remove the self from painful or negative experiences of immigration. Another factor is whether a second language speaker might require more emotional words to match the strength of experiencing emotions. A third factor is the age when immigration occurred. According to Marian and Kaushanskaya, and their citations of earlier studies, an earlier age links with more positive attitude about immigration and vice versa. Additionally, as supported by other literature, a language in the context of which trauma was experienced will be stronger and more emotional (Pavlenko, 2008a; Tidd, 2008). Hence, immigration experience is often associated with trauma (Akhtar, 1995). This is supported by Schrauf and Hoffman's (2007) study.

Schrauf and Hoffman (2007) explored the effects of revisionism on remembered emotions among older voluntary immigrants. The group of 50 individuals consisted of 25 Spanish monolinguals (15 females) still living in Puerto Rico and 25 Spanish-English speaking bilinguals (5 females). Mean age at immigration was 22.28 (SD=5.61). The participants in both groups did not differ in chronological age or in years of education. The procedure required two cueing sessions in Spanish and two in English with the bilingual group, and only two cueing sessions with the monolingual group. Additionally, language proficiency and the level of acculturation were measured. The immigrant group reported having equal adjustment to both cultures, whereas the non-immigrant group demonstrated higher values taken from Puerto Rican culture than from American culture. Results suggest that overall earlier memories were demonstrated positively by both groups, yet childhood and pre-immigrant memories were more negatively expressed by the group of immigrants. Schrauf and Hoffman predicted that negative memories were conveyed more truthfully because "the event was bad" (p. 910). Following this

logic, it can be suggested that immigration was a traumatic event for the family and children, consistent with the findings from Marian and Kaushanskaya (2008).

Ferre et al. (2010) conducted four experiments with four different groups of bilingual college students to check for consistency within the results. The researchers investigated memory for emotional words and the influence of some variables on the recall of emotional words in the second language. The authors randomly assigned participants, used a within-subjects design, and performed an ANOVA with repeated measure. Type of Word (e.g., negative, neutral, and positive) was the examined factor. The results indicated that positive and negative words were more accurately remembered; additionally, the effect of positive words was higher than negative ones. The first two experiments yielded very similar results. These results seem to contradict Marian and Kaushanskaya's (2008) findings suggesting that participants used more negative words in English than in their first language. Language preference, life experience, and testing conditions may separately, or in combination, influence the results.

In the third experiment, investigators added several variables (Ferre et al., 2010). These were: language dominance, age, and the context of second language acquisition (early in life or later in an academic setting). Bilingual undergraduate students ($n = 75$) participated in this study; a within-subjects design with two factors was performed. The variables were Type of Word (positive, neutral, or negative) and the language participants spoke. The results of ANOVA in relation to Type of Word did not demonstrate any statistically significant difference. The final experiment was very similar to the third, except the participants were Spanish-English bilinguals. The results demonstrated statistical significance only for one factor, Type of Words. Emotionally charged words in the L1 were remembered and recalled

better than in the L2, even though participants were identified as proficient in both languages. The researchers stated they had no clear explanations for such results.

Marian and Kaushanskaya (2007) explored the relationship between the choice of language and the recall of general knowledge. Furthermore, specific details may be accessed if the language of recall and the language of task or event match. These findings appear to be consistent with other studies that explored the significance of first language in relation to memory of general knowledge and autobiographical memory. Additionally, this study reports that persons with greater language proficiency would have a stronger language-dependent memory recall.

Schwanberg (2010) studied traumatic bilingual memory. Two groups of Spanish-English bilingual real clients ($n = 19$) who met a criterion for post-traumatic stress disorder (PTSD) participated in this study. Another criterion was that participants reported having severe traumatic events during childhood. Subjects were divided in two groups and administered two identical instruments: (a) the Clinician-Administered PTSD Scale (CAPS-1; Blake et al., 1990), both the Spanish and English versions; and (b) the Traumatic Memory Inventory–Post-Script Version (TMI-PS) (Hopper & van der Kolk, 2001) in both languages. Schwanberg administered clinical tests to one group in English first, then in Spanish, and *visa versa* to another group. An ANOVA for two languages both within and across the groups was performed. Despite the order in which the instruments were administered, the analysis revealed similar results. Thus, outcomes in Spanish positively correlated with clinically and statistically significant results for PTSD criteria. Additionally, Schwanberg suggested that traumatic events in early life and language encoding needs to be further explored; she sees the relationship between the two systems at the time of a traumatic event and further dissociation. These

findings are supported by the study conducted by Schrauf and Hoffman (2007) and the investigated memories in older immigrants.

In summary, language dominance, the context of language acquisition, and age influence the strength of emotional experience accounts (Dewaele, 2007, 2011; Marian & Kauschanskaya, 2007, 2008; Schwanberg, 2010). Even though the first language impacts the intensity of expression, one must not discount the second language. It is imperative to take proficiency levels and other personal experiences into account as well.

Limitations

One important concern and limitation about the reviewed studies is that none have been conducted in the counseling field. This, therefore, suggests both an opportunity and a great need for future research concerning bilingual and multilingual mental health professionals. Awareness, knowledge, and skills in processes and experiences of bilinguals may allow mental health professionals to navigate through the bilingual counseling process more skillfully. It is a counselor's responsibility to be aware of their own culture and biases in order to avoid potentially harmful treatment of their clients (ACA Code of Ethics). Additionally, a counselor should be aware that a client may present self and their own experiences differently, depending on the choice of language during an interview.

Another limitation of many studies is that the participants' self-report being bilingual and, in some cases, bicultural. A person may be bilingual and not bicultural (Luna et al., 2008). The factor of biculturalism is not clearly described or measured. Also, language proficiency does not always seem to be reported, and therefore, it is not clear if it is accounted for or not. Additionally, the historical and the societal context of language should be incorporated in the future.

In sum, even though there appears to be a plethora of research literature on bilingualism in general, and CS in particular, the literature demonstrates a variety of definitions of bilingualism, and theoretical approaches in studying bilingualism and CS.

Mental Health Providers and Bilingualism

Bilingualism in the workplace continues to be an area where more research is needed (Gibson, 2004; Lüdi, Höchle, & Yanaprasart, 2010). Some researchers have investigated the role of languages in specific professional settings and in social relations (e.g., McGroarty, 2010). Some examples of such studies are with medical personnel (Mondada, 2007), with adult student populations (Orlov, Ting, & Tyler, 2009), in supervision (Fuertes, 2004; Verdinelli & Biever, 2009a), with language learners (Bono & Melo-Pfeifer, 2011) and bilingual teachers (Sayer, 2013). Additionally, other research that explored bilinguism in a variety of settings and populations, was with bilingual clients in counseling (Bamford, 1991; Oquendo, 1996; Stevens & Holland, 2008), with bilingual social workers (Engstrom, & Min, 2004; Engstrom, Piedra, & Min, 2009), in law (Cao, 2007; Gibson, 2004; Pavlenko, 2008b), and in a commercial business setting (Uber, 2000). Particularly, these studies discussed the impact of bilingualism in various occupational settings. The studies also discussed the importance of the development of linguistic training programs for minority language background workers and those who work with linguistically diverse populations, as well as the use of language as a communication tool in a professional setting. However, seven non-refereed studies address professionals' personal bilingual experiences and language behavior when they provide mental health services in the languages in which their professional training took place. No studies were found with bilingual counselors as participants.

Qualitative Studies

This section will review research literature on the experiences of various bilingual mental health professional (e.g., social workers, clinical psychologists, counseling psychologists). Due to very limited research in the literature, no quantitative studies are available on the topic of experiences and self-awareness of bilingual mental health professionals. Therefore, this section will present available qualitative studies. Qualitative studies are rarely included in systemic or meta-analysis literature reviews. However, outcomes reported by qualitative literature are invaluable, allowing the reader to gain insight into rich personal experiences and to fill the gaps of information that a quantitative study may not always provide (Morrow, 2007).

Social Workers. Engstrom and Min (2004) investigated issues experienced by bilingual social workers. In their qualitative study, they explored questions about practice and the workload of bilingual social workers, as well as their “perceptions regarding the role of language and culture in service delivery to limited English proficiency (LEP) clients” (p. 62). Participants included twenty six social workers, whose average years of work experience was twelve years. These participants represented a variety of practices and languages, and Spanish was the majority (80.8%) alternate language. Many social workers in this study reported that they had learned oral Spanish language at home, and written Spanish language skills were often poor or nonexistent.

Social workers indicated that cases involving LEP clients were more complicated; more often than not they had to spend more time working with LEP cases than with cases involving English speaking clients (Engstrom & Min, 2004). Specifically, 16 participants indicated they

had to educate, “socialize,” and “train” clients (p. 67) with lower English language proficiency about the service system. Twenty participants stated that cases with issues of low economic status and immigration (e.g., lack of legal immigration status) and acculturation (e.g., customs and institutions) were more complicated than the cases involving English speaking clients.

The results state that being bilingual gave participants a greater sense of positive connectedness with LEP clients, and therefore, a greater sense of effectiveness (Engstrom & Min, 2004). Furthermore, being bilingual helped in building one-on-one relationships with clients and decreased miscommunication due the language and culture. However, bilingual participants reported that increased time involvement was attributed to informal conversation prior to the counseling session; this extra step was used to establish rapport and trust. Additionally, social workers felt that just being able to speak the client’s language was not always enough. A lack of awareness of linguistic and cultural nuances and subtleties could create additional barriers to providing effective services.

Engstrom and Min’s (2004) study identified additional themes. One theme was ineffective communication because of a lack of language specific professional terminology and the agencies’ demands for translating materials or reading them aloud to the clients. Another theme was that bilingual social workers often served as interpreters for monolingual co-workers, which required additional “time demands and complexities” (p. 70), as well as interruptions. Such involvement would often require sharing additional responsibilities for cases they did not have.

Engstrom, Pierda et al. (2009) reported “language fatigue” (p. 176) caused by frequent switching from one language to another during the entire day, especially when working with complicated and demanding situations. Furthermore, some participants shared having physical

manifestations, such as frequent head and body aches, as well as greater emotional exhaustion, as a result of working in two languages.

Another finding indicated that administrators often did not realize the additional demands placed on bilingual workers (Engstrom, Pierda et al., 2009). These demands were not only attributed to emotional and physiological conditions but also workload expectations. On the contrary, participants reported that bilingual ability made hiring easier because of the number of job openings requiring the knowledge of an additional language.

Next, Engstrom, Gamble, and Min (2009) conducted an exploratory study via a Web-based survey design. The survey consisted of two sections: demographic information and closed-ended questions that were generated from the themes which evolved from the original study. The participants were first and second year Masters' level students in a social work program (N=55) from the same university. In order for students to participate in this study, they had to be bilingual and have had field experience as well.

The results indicated that almost all students had both English speaking and LEP clients (Engstrom, Gamble et al., 2009). As in the previous study (Engstrom, Pierda et al., 2009), participants in this study stressed the need for more time to work with LEP clients. The presented cases of LEP clients were more complicated than those presented by English speaking clients; issues, such as immigration status, legal issues, and acculturation were prevalent. Additionally, respondents indicated that they often were given new cases, even when they did not need any more to fulfill their university requirements for the field experience. Furthermore, increased emotional exhaustion, due to language switching, was apparent as well. Also, one quarter of the participants reported that "their bilingual skills interfered with their professional social work learning" (Engstrom, Pierda et al., 2009, p.220).

Studies including data from social workers mainly reported the environmental challenges of bilingual vs. monolingual social workers and the perception of the role of language specific services (Engstrom, Gamble et al., 2009; Engstrom & Min, 2004; Engstrom, Piedra et al., 2009). Additionally, reviewed studies did not explore the linguistic self-awareness of bilingual social workers; and no studies are available that have explored this question specifically with bilingual social workers as subjects. The only repeated theme related to the language is emotional exhaustion as a result of continuous code-switching (Engstrom, Piedra et al., 2009). Thus, the results suggest a remaining gap in research on the topic of experiences of bilingual mental health providers.

Other Mental Health Professionals

Recently, only a few studies investigated the experiences and perspectives of bilingual mental health professionals while conducting counseling in their dominant and non-dominant languages (Alonzo, 2007; Castaño et al., 2007; Gamsie, 2008). The findings report the difficulties bilingual mental health professionals encounter throughout the counseling process (Melchor, 2008), and the experiences while providing services in the language in which they have not had professional training (Verdinelli & Biever, 2009b). Moreover, they offer suggestions for both bilingual and monolingual counselors working with linguistically diverse clients (Ali, 2004).

One noteworthy fact about identified studies is that the majority were conducted by and/or with only Spanish speaking participants, suggesting a huge gap in empirical literature. In the future, more research is needed with a greater variety of ethnic and linguistic minority groups, in order to define culture specific nuances. The next section focuses on several common overlapping themes that emerged from the identified studies.

Struggles and Challenges of Bilingual Counselors

When discussing personal struggles and challenges, participants referred to language proficiency and the ability to have professional language fluency (Alonzo, 2007; Melchor, 2008; Verdinelli & Biever, 2009b). Some respondents identified themselves as bilingual, and others identified themselves as bilingual and bicultural. Bilingual mental health professionals learned their native language in their home life or in their country of origin, and their professional training was obtained in the U. S. (Verdinelli, 2006; Verdinelli & Biever, 2009b). Very few participants reported having no difficulty providing services in their native language (non-English) (Alonzo, 2007; Buyson, 2010; Gamzie, 2008). Three participants in Alonzo's (2007) research reported being professionally trained both in their country of origin and in the U.S.; yet, at times they noticed some difficulties providing therapy in English and feeling not as competent. They attributed this feeling to their English proficiency level.

Another challenge was in regards to understanding the language. Some Spanish speaking counselors reported difficulty understanding different Spanish dialects. Spanish has regional differences; depending on the country of origin, clients may use expressions or metaphors unfamiliar to the mental health professional, or the same words may have different meanings in different regions (James, Navara, Wilfrid, & Clarke, 2006). According to participants, such language nuances may create distancing and miscommunication in the session (Rosenblum, 2011).

Living in Two Worlds and a Different Sense of Self

Participants disclosed living in two worlds (Verdinelli, 2006) or in-between two worlds (Alonzo, 2007). Most of the Spanish speaking mental health professionals reported that they were born in the U. S. or that they immigrated to the U. S. Spanish was their first language acquired in the family setting, and it remains associated with family and private life (Verdinelli, 2006). The division of two worlds happens between home and school, or when they were younger, the division of two worlds could happen between home country and the U. S. (Verdinelli & Biever, 2009b). Similarly, W.E.B. DuBois, a sociologist, historian, and a civil right activist, wrote about twoness experienced by African Americans (Allen, 1992).

Some participants shared how their therapeutic relationships shifted from being more professional, when using English, to more intimate when speaking Spanish (Gamsei, 2008). Similar self reflections were reported in other studies (Melchore, 2008; Rosenblum, 2011; Verdinelli & Biever, 2009b). One participant in Gamsei's (2008) study observed having difficulty conducting treatment in Spanish after establishing rapport with the client using English: "It was hard to make the transition, because I knew him in English" (Rosenblum, 2011, p. 43). Participants in Buyson's study (2010) with South and South Asian mental health professionals reported having difficulty with managing western ideology and terminology, and the lack of any equivalent in South Asian culture. Therefore, the need for language and culture specific training for counselors remains unmet.

Professional Development: Training and Supervision

Most participants reported a strong need for training and supervision to improve professional language skills (Melchor, 2008; Verdinelli & Biever, 2009b). Participants stated that "they learned to provide services to Spanish-speaking clients through trial and error or by studying and researching the subject on their own" (Verdinelli & Biever, 2009b, p. 236). In

Engston, Pierda et al., (2009), social workers noted that agencies lack standards for minimum language competence and that agencies often assume that Spanish speaking workers have adequate Spanish language proficiency. Such conditions create additional stress, and participants report feeling overwhelmed because of the extra responsibilities when serving language minority populations.

Other Commonly Reported Themes

When providing services in a client's native language, counselors reported various levels of separation and distance from their clients. In several cases, participants also reported some level of anxiety about not being able to connect (Alonzo, 2007). This phenomenon can be explained by the lack of sufficient knowledge of a client's mother tongue and cultural context. Additional themes were: difficulty with theoretical application (Smith-Adcock, 2006), unspoken connection with the client, based on the shared status of being an immigrant (Skulic, 2007), a client's growing confidence using English as counseling progresses (Costa, 2010), and lack of discussions about language significance in diversity training (Rosenblum, 2011).

Limitations of Qualitative Studies

Qualitative studies may have certain limitations endemic to that method of research: (a) the sample is often small; (b) results may be considered applicable to a limited population, rather than to the population in general; and (c) bias may appear to influence results. The major areas of concern are to ensure that bias is minimized and that results are accurately reflective of participants' input (Creswell, 2007). First, the majority of studies in this literature review are qualitative, and scholars must be especially careful not to contaminate the data and findings with their own biases. The presented studies are all dissertations, and very few researchers reported having auditing or independent consultants who assisted them in the process of

coding. A second area of concern is that in all reviewed studies, researchers identified themselves as bilingual mental health professionals and have been providing counseling services in multiple languages. Their familiarity with the subject and recognition of the need for further research makes them more knowledgeable about the issues and concerns than the majority of their monolingual counterparts. However, the issue of credibility and bias in the studies has to be very carefully noted. Because the research is qualitative and the investigator is a tool in the research process, the risk for influencing the results increases. Unfortunately, not every dissertation reported taking steps to ensure the minimization of the researcher's biases. And the third area of concern is that researchers did not always report whether participants identified themselves as native speakers, or how their own level of acculturation may, therefore, have affected the counseling process.

Conclusion

Chapter Two provided an extensive literature review on the topic of bilingualism as a phenomenon and bilingualism in mental health settings. On the one hand, a cross-disciplinary literature review demonstrated the complexity of the bilingualism attributed to the numerous factors. On the other hand, the presented review of limited available research identified a gap in the scholarly literature regarding bilingual counselors' experiences. The presented literature review has guided the development of a conceptual framework for this research. However, when employing a qualitative method, the literature review is an ongoing process in order to continue acquiring information that supports the evidence of the current study (Creswell, 2007; McLoad, 2001).

CHAPTER THREE

METHODS

The purpose of this chapter is to describe the methodology that was be utilized for this research study. First, I described the rationale for the chosen methodology. Discussion of the researcher's role in the process of a qualitative study, data collection, and data analysis, as well as steps to ensure data quality followed. Finally, a brief discussion of the potential limitations for this study is provided.

Rationale for Qualitative Design

Past research discusses the experiences of clients using their native language in a counseling setting (Marcos, 1976a; 1976b; Pitta et al., 1978; Malgady & Costantino, 1998; Santiago-Rivera & Altarriba, 2002), but very little attention has been given to the experiences of the counselors who may use more than one language during counseling sessions. Therefore, a qualitative design is the most appropriate “to describe and clarify experience as it is lived and constituted in awareness” (Polkinghorne, 2005, p. 138), because qualitative data are “rich in detail, vivid, and nuanced” (Polkinghorne, 2010, p. 437).

This phenomenological study will explore the bilingual counselor's subjective experiences when providing counseling services in a client's language, which is not consistent with the language in which a counselor received professional training. More specifically, this study will attempt to gain a better understanding of bilingual counselor's sense of professional self when switching languages while providing counseling, for instance the professional challenges a counselor faces when switching languages. Additionally, this research project intends to explore the way in which a counselor manages his or her own sense of professional self when switching languages.

A transcendental or psychological phenomenological approach seems to be the most appropriate for this study. Transcendental phenomenology focuses on descriptions, not interpretations of experiences (Moustakas, 1994). Moustakas (1994) stated that in this approach, a researcher will be observing each participant's rich experience as if it is fresh and new. Additionally, the transcendental phenomenological method is well suited specifically for describing people's experiences that are unlimited (Giorgi & Giorgi, 2008).

The following questions will be used to guide this research:

- How do bilingual counselors describe their sense of professional self?
- How do bilingual counselors describe their professional experience of counseling in a language different from their training?
- Do bilingual counselors describe their counseling experiences differently based on the language in which they provide counseling?

Role of the Researcher

I am a doctoral candidate in the Counselor Education program at Virginia Tech. Within a few years after immigrating to the U. S. from Russia, I obtained a Master's degree in both Mental Health and School Counseling and have been working for eight years as a counselor in agency and public school settings. Additionally, for the last two years I have been an invited instructor and a consultant at the Moscow State University of Psychology and Education. Thus, over the years of my practice as a counselor and an instructor, I have encountered Russian speaking clients and provided numerous seminars in Russian.

Since I became curious about my experiences while providing counseling services and academic instructions in Russian, I realized that my feelings and experiences of self were different based on the language I spoke. The practice of counseling and teaching in Russian

brought a feeling of confusion and sense of professional inadequacy. I began reading professional literature. Thus, the lack of scholarly literature regarding the phenomenon of sense of professional self led me to this research project and the study of the experiences of other bilingual counselors. Familiarity with the topic puts me in a unique position as a researcher. My personal knowledge and deep curiosity allows me to better understand participants' experiences and shared nuances; yet, throughout the study period, I will make certain procedural steps ensure clarity of results.

Data Collection

After obtaining approval from the Virginia Tech Institutional Review Board, I employed a snowball sampling technique (Handcock & Gile, 2011; Liamputtong & Ezzy, 2005) to obtain subjects for this study. This technique is often employed to access a “hard-to-reach population” or a “rear population” (Handcock & Gile, p. 2). In order to increase a number of potential participants, the investigator created a list and contact, via e-mail and phone, identified local agencies that provide counseling services to multilingual clients within the Washington metropolitan area, local professional organizations (e.g., Northern Virginia Licensed Professional Counselors (NVLPC) and Northern Virginia and Virginia Counseling Association (NVVCA). I also asked these organizations to distribute the call for participation in my study. Additionally, I contacted professional listserves (e.g., International Counseling listserv and Diversity/multicultural/cross-cultural counseling listserv) and posted a recruitment letter (Appendix A) for participation in this study. The recruitment letter provided the purpose of the study, the criteria (see the Selection Criteria section), and instructions on how to reply to the researcher if they were interested in participating in this research project. Additionally, the deadline for volunteering to be a participant was included.

The minimum number of participants was not predetermined (Polkinghorne, 2010); rather, the number of participants was defined in the process of data collection when redundancy of data (Morrow, 2007) or a point of saturation was reached (Creswell, 2007; Morgan, 2011), “at which new participants no longer provide new information” (Morgan, p. 13). As with most qualitative studies, data was collected through interviewing the identified volunteer participants.

Interviewing Method

The data was gathered via an in-depth interview, utilizing semi-structured, open-ended questions to acquire rich data from the participants. When using a semi-structured interview, a researcher has a set of questions, yet the question order is not predetermined. Such flexibility during an interview, allows the investigator to explore deeper in an area of interest that may surface during the conversation (Smith & Eatough, 2007). Additionally, such flexibility with questions makes a participant an “active agent” or “experiential expert” (Smith & Eatough, p. 40), and therefore, offers each interviewee an opportunity to share their unique personal experiences. This allows the researcher to gather rich data. Prior to conducting interviews with those who agreed to participate in the study, I pilot tested the interview protocol to ensure the clarity of questions in order to obtain rich and descriptive data to satisfy the project (Barbour, 2008; Saldaña, 2011).

Interviewing Protocol

I held each interview at a time and place convenient for participants, assuming the place is free from distractions. Each interviewee received a consent form (Appendix B) before participating in this study. The consent form consisted of further informative items:

- Purpose of the study

- Voluntary participation in this research project
- Approximate length of interview, not to exceed 90 minutes
- Confidentiality of the entire process
- No penalty for interrupting/stopping participation in this project
- Recording of interview
- Risks and benefits from participation in this research project

Prior to the interview, each participant was assigned a pseudonym, and this name was used to code any hard and electronic copy of the data. Field notes, interview notes, journals, and audio materials, as possible forms of gathered data are securely stored at my home, in a locked filing cabinet and on a computer protected by a password.

To ensure positive interviewing experiences for my participants, I established a welcoming atmosphere by being positive, briefly describing the steps and procedures for our meeting, and allowing each participant to ask questions. Additionally, my counseling skills were helpful. For example, I allowed pauses during interviews that permitted participants to think through their responses as well as promoted a sense of ease and comfort to avoid feeling hurried (Smith & Eatough, 2007).

Selection Criteria

The sample for this study is purposive criterion-based (McLeod, 2001) due to the specific phenomenon explored by this research. For this inquiry, the investigator interviewed bilingual counselors who were professionally trained in English and provide counseling in at least one other language. Further criteria for participant identification are individuals: (1) who speak at least two languages and consider themselves bilingual; (2) received their professional counseling training in English in the U. S.; and (3) who have conducted counseling sessions in

a language other than the language of professional training for at least three years at the time of the interview. Each participant received a \$20 Starbucks gift card.

Demographic Questionnaire

A demographic questionnaire was administered to each participant after the consent form was signed. Information gathered via the demographic questionnaire intended to explain some nuances among participants' experiences, as well as in cross-case analysis (McLeod, 2001). Collected information was organized into a table with questions posted horizontally and participants' pseudonyms vertically.

Data Analysis

Several basic steps were taken to ensure employment of the phenomenological method, and these steps were followed as soon as the first interview was obtained (Giorgi, 2012). First, I completed the interviews and “read the whole description in order to get a sense of the whole” (Giorgi, p. 5). Transcendental phenomenology incorporates such concepts as (a) bracketing (Creswell, 2007) or putting aside personal beliefs, experiences, and opinions, as much as possible, (b) concentrating on the discussed phenomena, and (c) observing it “as if for the first time” (Mouskakos, 1994, Methodology of transcendental phenomenology, para. 4). Using bracketing should minimize data contamination and assured deeper appreciation of the participants' experiences and perspectives.

Second, I reread the transcriptions to notice any “transition in meaning from within the aforementioned attitude” (Giorgi, 2012, p. 5). The process of looking for shifts in meaning prepared me for the analysis by creating so-called “meaning units” (Giorgi, p. 5) or essences. These meaning units reflect the researcher's attitude, and therefore, will differ from researcher to researcher. Third, I began to transform these meaning units that remain in the form of

participants' words into phrases that convey psychological significance (Giorgi). At that stage of data analysis, I began to cluster meaning units to form themes.

Finally, I created and articulated "careful and exhaustive description, searching for the essences of the phenomenon" (McLeod, 2001, Discussion section, para. 1). At this point of data analysis, I used textural descriptions ("what" happened) and structural descriptions ("how" it was experienced) (Moustakas, 1994, Composite structural description, para. 2) to portray counselors' voices. The final step was to write a comprehensive description of the phenomena, which assisted me with understanding the studied question. I was painstakingly careful in order to avoid misinterpretation of the collected data and present description of participants' true experiences and meanings (Giorgi, 2012).

Each completed interview was transcribed as soon as possible. Field notes, as an additional form of data gathering, were completed promptly after every interview (Creswell, 2007). Immediate production of field notes provided me with richer and more comprehensive data. Additionally, I kept a journal to document my thoughts and biases. Reflexivity is an ongoing activity to "separate the personal emotions and reactions from the research observations" (Yeh & Inman, 2007, p. 378). As with any data analysis, the quality of the data and analysis procedures needed to be protected. Therefore, a variety of processes were employed to ensure data quality.

Data Quality

The qualitative approach addresses methodological rigor through a number of quality standards known as validity, credibility, rigor, or trustworthiness (Morrow, 2005). Numerous strategies for quality criterion or trustworthiness are identified and described using qualitative language which is "parallel traditional quantitative approaches to validation" (Creswell, 2007,

p. 202). Thus, as Morrow (2005) states that credibility in qualitative approach corresponds to internal validity in quantitative methods, transferability corresponds to generalizability or external validity, dependability corresponds to reliability, and finally, confirmability corresponds to objectivity. To ensure the fulfillment of each criterion, a researcher has a number of strategies to utilize at each phase of research performance.

Credibility requires accuracy and the validity of information. It will be addressed by the triangulation of data-collection (Anfara, Brown, & Mangione, 2002; Creswell, 2007). I compared and analyzed my field notes, journal, interviews, and demographic questionnaires. This strategy assisted in minimizing my own biases and avoiding influence on participants' perspectives and descriptions of experiences. Another well-established and frequently used strategy to ensure credibility is member checking (McLeod, 2001). I provided each participant with the transcribed interview to check for accuracy and feedback regarding the analyzed data.

Transferability can be reached when a particular context can transfer to another similar context (McLeod, 2001). I used rich, thick descriptions of participants' experiences, emotions, and feelings in particular contexts. Detailed descriptions allowed me to present a holistic picture of the studied phenomenon and the work of other researchers to compare findings from this study to others in similar contexts.

Dependability refers to consistency (McLeod, 2001). Thus, dependability or consistency can be demonstrated by using an audit trail, which is a clear and detailed recording of all planned and unexpected steps and decisions in the process of completing a research project. Such strategies provided "transparency" of the research procedure (Tracy, 2010, p. 842), as well as ensured the consistency of data analysis and interpretation. Additionally, triangulation was a continuously implemented strategy throughout the research process.

Confirmability equals objectivity in quantitative research and refers to keeping findings neutral (Creswell, 2007; McLeod, 2001). Achieving confirmability is crucial in qualitative research and not an easy task. In order to address this issue, I employed reflexivity and triangulation techniques (Anfara et al., 2002) as well as an audit trail (Morrow, 2005). Continuous and diligent utilization of these strategies throughout the process of this project ensured minimization of researcher's biases and influences on the data.

Summary

The goal of this study was to represent how bilingual counselors understand and make sense out of their experiences. This phenomenological approach provided a better understanding of bilingual counselors' sense of professional self when switching languages, and the professional challenges bilingual counselors experience utilizing a language other than that in which they were trained. Additionally, this phenomenological approach provided a better understanding as to how a counselor manages his or her own sense of professional self when switching languages. The outlined procedures provided a strong structure to ensure methodological rigor of this study.

CHAPTER FOUR RESULTS

The purpose of this study was to examine bilingual counselors' subjective experiences of providing counseling services in the language in which the counselor was not professionally trained. More specifically, this phenomenological study intends to gain a better understanding of bilingual counselors' experiences, what professional challenges arise during language switching, and how a counselor manages one's sense of professional self when switching languages. The following questions guided this research study:

- How do bilingual counselors describe their sense of professional self?
- How do bilingual counselors describe their professional experience of counseling in a language different from their training?
- Do bilingual counselors describe their counseling experiences differently based on the language in which they provide counseling?

This chapter opens with the demographic description of eleven participants. Then, the chapter presents an in-depth analysis and synthesis of interviews that emerged in four themes and in nine general categories. Presentation of unique categories concludes the chapter.

Participants

This phenomenological study used a purposeful sample of licensed professional counselors who advertised themselves as bilingual and offered counseling services in English and other languages. The interviews for this study took place between August 2013 and January 2014. The researcher contacted approximately 90 potential participants. During the recruitment process, several counselors responded that even though they considered themselves bilingual, they have never provided counseling in a language other than English. Those counselors did not participate in the study.

Nine bilingual and two multilingual counselors agreed to be interviewed for this study. Saturation point was reached when no new codes or themes were evolving (Creswell, 2007). Nine participants reside and practice in two different counties in Northern Virginia, and two participants reside and practice in one county in Maryland. Two interviews took place at participants' residences; two participants met for the interview at a café, and seven participants scheduled meetings in their offices. All participants are females. Five participants provide counseling in Spanish. Two participants offer services in Arabic. One participant provides services in Portuguese. One participant provides services in Spanish and occasionally in French. One participant provides services in Farsi, and one participant provides services in Farsi and Azeri. All participants were given pseudonyms.

Zahra

Zahra self identified as Caucasian. She is a 35 year old licensed professional counselor with ten years of experience providing counseling services in English. Zahra considers Farsi her first language which she learned at home and at school when she was younger. She has been practicing as a family counselor in one of the counseling centers in the area. She could not specify how many years she had been using Farsi in counseling. She obtained her professional training in English.

Galilea

Galilea self identified as Hispanic. She is a 47 year old licensed professional counselor with 30 years of experience providing counseling services in English and Spanish. Galilea considers Spanish her first language which she learned at home. Over the years of providing counseling services, she served as a family counselor in agencies and as a Child Protective Services worker. She has worked with children of all ages; the youngest were two years old.

Galilea has always sought opportunities to work with the Spanish speaking population. She obtained her professional training in English.

Nicky

Nicky self identified as Caucasian. She is a 34 year old licensed professional counselor with eight years of experience providing counseling services both in English and Spanish. Nicky learned Spanish at home from her uncle who was born in Costa Rica, and she took family trips to visit her extended family there. Currently, she has a private practice where she has some Spanish speaking clients. Additionally, Nicky works in the community center and leads substance abuse groups in English only. She earned a minor in Spanish during her undergraduate studies, and obtained her professional mental health counseling training in English.

Mariana

Mariana self identified as Hispanic. She is a 45 year old licensed professional counselor with 18 years of experience providing counseling services in English and 5 years of experience providing counseling services both in English and Spanish. Mariana grew up in Puerto Rico, where she studied her professional coursework in Spanish using English textbooks. Upon moving to the mainland of the United States, Mariana completed her pre-licensed work and supervision in English in Virginia. Currently, she provides services to families and adolescents. She has many Spanish speaking clients.

Maria Carmen

Maria Carmen self identified as Caucasian, Hispanic, American, and Spanish. She is a 45 year old licensed professional counselor with 15 years of experience providing counseling services both in English and Spanish. Maria Carmen was born in Spain, and learned Spanish

from birth. She began learning English at the age of 7 when she began attending English school. She obtained several theoretical courses related to psychology in Spain, but she had no practical opportunities. Maria Carmen received her complete Masters of Arts, specializing in counseling, in the United States. She completed her practicum at a clinical setting that offered counseling services to the Spanish speaking population in Washington, D.C.

Saba

Saba self identified as Arab/American biracial. She is a 31 year old licensed professional counselor with 5 years of experience providing counseling services in English and Arabic. She was born to an Arabic speaking family who immigrated to the United States. Saba learned Arabic at home and private a Islamic school in the United States, where she later taught Arabic as well. Currently, she works at a non-profit organization where she has an opportunity to provide counseling services to low income Arabic families. Saba obtained her professional counseling training in English; additionally, she is a PhD candidate at a local university in a counselor education and supervision program.

Aabab

Aabab self identified as an Arab/Egyptian descent American. She is a 48 year old licensed professional counselor with post masters training in marriage and family therapy with 18 years of experience providing counseling services in English and Arabic. She was born to an Arabic speaking family in Europe and immigrated to the United States with her family as a young child. Aabab learned Arabic at home, and later in her life she took Arabic classes in college. Currently, she has a private practice and offers counseling to Arabic speaking clients. Occasionally Aabab sees some Arabic speaking clients pro bono. Aabab obtained her professional counseling training in English.

Victoria

Victoria self identified as a Caucasian/White/Argentinean. She is a 38 year old licensed professional counselor with 13 years of experience providing counseling services in English and 12 years in Spanish. She holds two Masters Degrees from the United States: one is in professional counseling and the other is in forensic psychology. Additionally, she completed her coursework for doctoral studies. Victoria grew up in Argentina till the age of 17 and immigrated to the United States with her family. She attended English school beginning at the age of 5. Currently she works with adolescents at an alternative schools and has a private practice where she sees the majority of her Spanish speaking clients.

Dr. S

Dr. S. self identified as Iranian American. She is in her 70s and is a licensed professional counselor with many years of experience providing counseling in English, Farsi, and Azeri. She could not provide an exact number of years of her professional experience. She holds a Masters Degree and Doctoral Degree in counseling from the United States and an advanced degree in Educational Psychology from Iran. Dr. S. immigrated to the United States in the 1970s. Currently, she provides individual and family counseling services.

Rita

Rita self identified as other. She had difficulty identifying self with any specific culture or ethnicity. She stated she had been exposed to many languages while growing up, and spent many years following her family who traveled between the United States, Brazil and other places. She is a 42 licensed professional counselor with 13 years of experience providing counseling in English and 2 years of experience providing counseling in Portuguese. Additionally, she stated that her first language was dancing; she could not identify her primary

language because she had never felt confident with languages. Rita obtained her professional counseling training in English.

Dr. N

Dr. N. self identified as an American. She is a 65 year old licensed professional counselor with 8 years of experience providing counseling services in English and Spanish, and occasionally in French. She holds a Masters degree in counseling, and Doctoral Degree in Education. She learned Spanish in her neighborhood while growing up and during summer school; later she majored in Spanish and obtained a minor in French. For many years, Dr. N. worked in education with a Spanish speaking population. Prior to her private practice, Dr. N. worked in a psychiatric hospital.

Data Analysis Procedures

Several basic steps were taken to ensure the employment of the phenomenological method. First, the interviews were completed and transcribed verbatim. I followed transcendental phenomenology by incorporating such concepts as (a) bracketing (Creswell, 2007) and putting aside personal beliefs, experiences, and opinions, as much as possible, (b) concentrating on the discussed phenomena, and (c) observing it “as if for the first time” (Mouskakas, 1994, “Methodology of Transcendental Phenomenology,” para. 4).

Journaling and note keeping throughout the data collection and data analysis were two methods of bracketing (Rolls & Refl, 2006). Both procedures allowed me to reflect on my thoughts and observations, continuously examine my feelings and personal experiences, and separate them from participants’ experiences. Thus, the journal and field note keeping allowed me to concentrate on the research topic, continue to sustain curiosity about participants’ experiences, and hear their voices. Reflexivity was an ongoing activity to “separate the

personal emotions and reactions from the research observations” (Yeh & Inman, 2007, p. 378). Additionally, triangulation was acquired through the dissertation committee co-chairs who reviewed the process and procedures of the study.

As with any data analysis, the quality of the data and analysis procedures needed to be protected. All interviews, transcripts, a journal, and field notes were stored on my personal password protected computer. I used field notes and a journal to document my thoughts, feelings, and biases.

Next, I reread the transcriptions multiple times to notice any “transition in meaning from within the aforementioned attitude” (Georgi, 2012, p. 5). Using a line-by-line approach, I looked for shifts in meaning to create so-called “meaning unities” (p. 5) or essences. Then, I transformed the meaning units into tags that conveyed psychological significance (Georgi, 2012). I clustered tags with similar meaning into codes. Next, redundant codes were synthesized into categories, and categories were collapsed into themes.

At the next step, I created and articulated “careful and exhaustive description” (McLeod, 2001, Discussion section, para. 1) depicting the essences of the phenomenon. At this point of data analysis, I used textural and structural descriptions (Moustakas, 1994, Composite structural description, para. 2) to portray the counselors’ voices. Finally, I wrote a comprehensive description of the phenomena. After defining all themes and categories, I conducted a membership check. I asked participants via e-mail to review them and to provide feedback to confirm if identified themes and categories reflect participants’ answers at the time of interview. Only three participants responded and verified identified themes and categories.

Themes from the Bilingual Counselors' Interviews

Four themes and nine categories emerged from the analysis of the eleven interviews depicting the experiences of bilingual counselors who provide services in the languages they speak but were not trained. These themes are counseling connections, sense of self, struggles and challenges, and training. All themes and categories occurred across all responses to the research questions. Direct quotes are used to share participants' voices.

Counseling Connections

The participants expressed strong satisfaction about being in a position not only to offer counseling services in the additional language, but to reach clients who otherwise would not be able to access mental health services. Shared culture and language often allowed almost immediate connectedness between counselors and clients, and this facilitated a better understanding of a client's situation. However, these additional cultural and linguistic layers sometimes created ethical dilemmas for counselors. Six categories emerged in this theme.

Availability of linguistically appropriate counseling services. Participants stressed that being a bilingual counselor provided them with an opportunity to access certain culturally and linguistically diverse populations that would continue otherwise to struggle without professional help. Clients served by these bilingual counselors might have experienced sociopolitical displacement trauma and loss. Availability of bilingual counseling services was described as a "kind of social justice" and gave "a sense of pride". Saba shared:

... to me it really means I think it really means kind of social justice and being able to access a community that would otherwise go unaccessed, so as a professional counselor being... means that my access to the Arabic speaking population would be assuming? That especially in this area the Arabic speaking population tends to be low

income. Well, my specialty is on immigrants and refugees and torture survivors, so in particular that specific population would not be able to receive services in English.

Zahra stated:

I think it provides another service to families who may not be natively English speaking and happen to speak Farsi. I just think it's an advantage for them. And I think for me, you know, it's just, it's a source of pride. I feel like it's just another service that I can offer that some can't. So it's a sense of pride and I think it's an advantage for both parties.

Victoria also shared her feelings about the ability to serve the population whose language she speaks:

I feel that I can reach people who I wouldn't be able to reach if I wasn't bilingual, bicultural. I feel blessed and I'm grateful for it... speaking a language that belongs to a group of people who struggle on a day to day basis, and have lost their lives and have been raped, and have been sent and deported and continue to struggle for their vote in this country.

Additionally, all interviewed counselors noted that they have always looked for opportunities to serve linguistically diverse populations whose language they speak.

Culture and language. A number of participants expressed difficulty separating culture and language, and others, including Rita insisted that “it’s more than just language, it’s the culture”. Participants believed that inseparability of culture and language had to be considered when providing counseling in more than one language. Galilea stated,

...just the cultural piece of it, I think, um, I mean I think the language like anything has a cultural component to it, and I mean I have to take that into account. I think any

language... I am sure if you look at like French or Asian languages, you have to look up the region the person is coming from and so forth. Because I think there are a lot of things that change. And Spanish is kind of like that window depending on what region you're looking at...

Additionally, some counselors believed that culture might influence the behavior of both the counselor and the client. For example, Rita shared that because of her personal culture she might struggle to keep a pause; instead she might feel obligated to be saying something in order to avoid “being rude”. Aabab described how the entire process might become slower as a result of cultural and linguistic components:

... the language um is tied to culture as well in terms of expectations, like in terms of gender and terms of etiquette and terms of what's appropriate behavior, all of that is really tied into language.

Some participants indicated that awareness of counselor's and client's individual cultural and linguistic peculiarities would bring “clarity and understanding” to the counseling process. Additionally, Dr. S. and Zahra highlighted the importance of awareness about sociopolitical and historical factors of any given client to assure meeting client's needs. Thus, Zahra stated:

Let me go back real quick. The revolution in 1972 and 1978 was a breaking point. And so there was an influx of people coming into the states after that time, and I was one of those people. My family was one of those people. So I think knowing that, it was pretty devastating to the country, the revolution, where people had to immigrate into a foreign land, and the parents had to create a life for themselves, starting from below zero.

Dr. S. also shared:

I feel that those who have come, um, they tell me they have benefited, they are happy that they didn't go to someone that didn't understand their cultures, their culture, and language, and history.So there are all of these things are part of that person's life experience, perceptual world, and I am dealing with their whole perceptual world, and I am dealing with a crisis or any question that they have to ask when they come to me, that they have brought with them. Because they are all interrelated, they are all, all built on top of each other.

Relatedness. Participants noticed that shared culture and language often promoted comfort and relief to clients and created stronger connections. As Dr. S. stated, “the impact could be the lubrication..., how communication goes from there”. Galilea also noticed,

...they see me with relief, “Oh you speak Spanish” ... So to me... I find that with Spanish speaking clients there is more of a connection... And I think part of it they do kind of ...they appreciate that you speak the language.

Five out of six Spanish speaking counselors, and one Farsi speaking participant, noticed the difference in relationships with English speaking and Spanish speaking clients when altering languages. For example, Victoria noted that “culture determines the dynamic and relationships”. Zahra observed “being more genuine” when speaks Farsi with her clients; and Maria Carmen observed being “warmer and more playful in Spanish”.

Approaches and Strategies. When asked about approaches at the times of switching language, all participants confirmed that the theoretical approach does not “shift” when language is switched. However, they shared several strategies, such as a “collaborative work” with language, to assure understanding and clarity in order to address “client's needs”. Rita,

Victoria and Aabab, for example, would ask clients to help with the translation of some words. Such an approach created “openness” and “transparency” in the counseling process. Both Maria Carmen and Saba reported using “modified use of language” or “basic language” to address specific needs. All linguistic modifications are geared to meet the client’s needs.

Both Saba and Aabab stated a strong distinction regarding approaches they might use based on the clinical setting. While working for a non profit organization, Saba noticed that the majority of her clients were of low socioeconomic status, often with less fluency in English, and with fewer resources. In this case Saba’s approach would not “be therapy in the Western sense”:

... this population that I work with is less educated, they tend to be more a lot more concrete in their thinking. So a lot of the professional counselors sometimes I am using very basic Arabic or very basic concepts, sometimes it is not therapy in the Western sense. ...a lot of my Arabic speaking clients tend to be uneducated...

....I go back to, this is what they need, and so I am providing a service, or I am helping them just by understanding them, just by speaking the same language and understanding the culture and being able to relate to them on that level and even basic interventions that I provide to them which a lot of it is heavily case management and a lot of CDC work, it is still very valuable to them because of the language.

Aabab shared an algorithm of her decision making when working with the Arabic speaking clients in her private practice:

...I am always going to assess first, the priorities here, you are struggling to find a job, and you can’t pay your rent, and you know you’re maybe even encounter legal problems because you made a mess of your... whatever, immigration application, or

whatever it is, because that's what we're going to have to focus on first, to get people settled before we can tackle the relational issues. We just have to prioritize. Stabilize people first. You know, just assessing. I would say that very few of my cases where, that's where they are at. Generally if I know that that's where people are, I will refer them to agency because they are going to get a lot more support than what I can offer here.

Choice of Language. Without exceptions, all participants indicated a preference for using English while providing counseling services to the clients, even though the majority of participants stated that switching languages was “comfortable” and did not feel “forced”. They explained this fact by stating that English is their “stronger” language and/or they were trained in English as well. Rita shared:

I work with Brazilians like I am working with a couple right now, um, then they speak Portuguese but we all sometimes shift for English because my training is in English, so I might use terms that I don't know in Portuguese because I didn't learn in college in Portuguese and they are OK with that because they also speak English.

Several responses about language choice and preference indicated that a counselor would “assume that people are comfortable with English”, or would think, “it is a bit patronizing to assume that they need a counselor to speak Spanish”, as Dr. N. stated. Another common response was to “consult with the client”. Maria Carmen shared:

I always have a little bit of a moment at first, where I consult with the person about, and, you know if they themselves are bilingual, or bicultural about that aspect. And so we have a bit of a sense at the beginning about, kind of like, how would you like this to go? What are you more comfortable with? And then my experience with that is very comfortable.

Thus, the majority of interviewed counselors might “consult” with the client on a language choice, because client’s needs are a priority in the counseling process.

Several participants indicated that most often the choice of language was determined by the client. When a language switch occurred, counselors would follow the client. For example, such switching might happen during a family session when the family members would have different fluency level in the English language or when discussing a highly emotional topic, e.g., trauma. Victoria shared an example:

I always ask them where they would be more comfortable. And then if, if there’s a lot of trauma involved, they kind of figure out, they start changing up the language, and if we started in English like the Trauma girl, then she would just automatically go to Spanish and say “yeah, you’re right.”

In details Maria Carmen described how she closely observed the switch and paid attention to the “links between the content and the switch”. She also monitored the words used by the client and emotions at the moment of switch:

I am observing that switch and mindful of it, in a kind of making links between the content and the switch. So, ok, when the switching to the language was happening, like emotionally.... are they deepening emotionally, you know, and then that tells me that may be the language where they are more comfortable expressing themselves emotionally. And then sometimes I might really sort of trying to remember, what was that word that used, or that expression that they used, and kind of just store it in the back of my mind and be mindful of it.

Aabab disclosed that sometimes her clients would express a language preference. She said,

I tend to start in English. Um... If I am getting the sense that the person's stronger language might be Arabic, I ask them if they would prefer English or Arabic. A lot of times they say they don't care. So sometimes I am speaking in English and they are speaking in Arabic. Sometimes it's like that.

Victoria and Galilea stated that when working with Spanish speaking families they often encourage younger family members to speak with their parents in their native language. These two counselors strongly believe that such step not only improved understanding and clarity but promoted stronger relationships between family members.

Ethics. Additional “cultural layers” and “culture bound pressures”, such as age difference and stronger connectedness with clients when speaking their native language, seem to create a heightened awareness of the need for stronger boundaries. To ensure “same level of care” and ethical relationships both in the session and the community, counselors reported making additional efforts to “train” their clients about healthy boundaries.

Zahra shared:

I think the Iranian culture is such that... because it's a country of negotiation, and so the people expect more, um, more for the same time, or more for the same cost, or more for the same anything. So they, because, because they know me to be Iranian and Farsi speaking, not that they purposely take advantage of it, but I think to some degree they expect more. And maybe more in the sense of helping them or providing other resources for them, and just taking more time with them than I would a non Iranian family. And so I keep myself in check, and keep the same limits and boundaries, or help as much as I could across the board, so not to give one an advantage over the other. But that's I think

professional practice. I mean I think this is something that you learn to navigate for yourself over the years. Because I think initially I probably would have put myself out there more, whereas now I know it's not useful to them, it doesn't help them.

Aabab expressed her frustrations regarding the inability to keep dual relationships “cleaner and neater”. She admitted that she did not “like her worlds to collide”, and that she had to “embrace it”. In order to keep her worlds more separate, Aabab made a choice to decrease her community involvement.

Sense of Self

Participants shared their numerous experiences and positive feelings regarding their ability to provide counseling in more than one language. Three categories emerged while discussing their sense of self. These are identity, roles played being a bilingual counselor, and professional self-development.

Identity. When sharing their experiences, participants talked about being a bilingual person and bilingual counselor and how these two concepts mutually affect an individual's sense of self. Hence, serving linguistically diverse clients feels “rewarding” and “fulfilling”, yet “lonely” while trying to figure out how to reach out to a client in his or her native language. Additionally, participants noted professional and developmental confidence and duality. Saba shared:

I think being a bilingual counselor does impact personal identity. And they kind of mutually, they mutually impact each other, and so it's hard to exclude one. You know that because for me, working with this population, working only with Arabic, has really kind of ... caused me to reflect on my own identity as a person, as an Arab American,

as biracial, and you know what does that mean, even if it is in terms of the populations' life experiences. So, and just my fluency in Arabic, and the dialects that I speak. So I do think personal experience is, or I think personal identify is very much tied to the professional, at least for me.

All participants expressed positive feelings about their professional journey and who they became as professionals, being a bilingual counselor and able to provide counseling to the linguistically diverse populations. For example, Marina stated that having a “different cultural background” allows her to “consider additional areas of information”. Maria Carmen expressed having a “feeling of accomplishment and satisfaction”. Rita feels “advantageous” when worked with at-risk youth while not being “attached” to the language, instead she was “curious” about her clients. Dr. N. felt “self-helpful and empathetic” and appreciated the opportunity to be able to help clients who were in crises and admitted to a psychiatric hospital. Nicky reported feeling “grateful to be able to speak in their [clients] primary language”. Galilea expressed feeling “helpful” and “fortunate”, and additionally reported that working as a bilingual therapist had been “rewarding” and “fulfilling”. Aabab affirmed that being a bilingual counselor felt “gratifying” and she reported feeling “grateful and blessed”. She added and Dr. S. echoed that she felt “successful” because she has credibility in the community.

Two participants shared feeling lonely in the field. Dr. S. shared:

It's such a fluid area, and it is such a new thing. A new/old thing, I mean, for me I think it is old... I have been doing this, but at the same time, nobody has asked how you think or feel about your professional self, and these two cultures or these two languages, or three.

Aabab also expressed feeling lonely and added that she had never thought about it before:

I think a lot of this has been quite lonely, um, because I know since we are not – there isn't much research, there isn't much literature, there isn't much preparation, you kind of have to figure a lot of it out on your own.

Even though the majority of interviewed counselors expressed some difficulties when switching from English to their other language, all of them observed having “smoother transitions” now, as compared to earlier times in their careers. Earlier memories contained “feeling embarrassed” about their language, “self-doubt”, being stuck”, and at times they raised questions about own professionalism. However, identifying self as bilingual with an extensive knowledge of culture gave the participants more confidence and a feeling of overall increased multicultural competency. Maria Carmen noted:

I didn't always think of myself as a bilingual counselor. What happens I feel a sense of being quite expansive and the kind of people that I can see, I feel a sense of flexibility. So what I mean by that is that is really good for me, it's nice for me to be able to say I can move between clients and cultures quite easily and that's where I can help more people.

Additionally, participants observed their feelings about switching language during or between sessions. For example, Saba feels “lazy to speak in Arabic” and as if “is dumbing down her counseling skills”. Victoria feels “more respectable and professional” when she provides services in English. At times Marina catches herself speaking Spanish with her English speaking colleagues and clients, and has to redirect her thinking when she switches language.

Dr. S. was the only one who observed the duality and clearly expressed this observation.

It's really being almost being like being two people, two persons, two minds... I find myself often times borrowing from one language going to the other, formative words, examples, they help a lot, so it's really good that I can speak a different language than English. It helps me a lot... And yeah, it is a very interesting world, how I walk out from one language into the other. Which at the same time I am walking out of one culture and into the other, or bringing the other culture to the one I am right now at hand working on...

She added:

I guess I am different as a bicultural person in social situations, than I am a bicultural person, bilingual person in my professional life.

Roles played being a bilingual counselor. In the essence of shared experiences by participants, three main roles, in addition to the role of counselor, emerged while providing counseling services to linguistically diverse clients: a case manager, translator, and educator. It appears that a therapeutic setting often defines the roles played by a bilingual counselor. For example, Saba, Galilea, and Victoria shared that although they were employed as counselors, they also provided case management to their low socio-economic status clients. These counselors often serve as translators and/or interpreters and advocates to assist clients in gaining access to certain services in the community or to provide assistance during court hearings. Additionally, at times they might provide transportation. Victoria remembered, “I remember doing a lot in the community with them, and the food bank. I would take them to

sign up for an apartment, for housing. I would take them to the DMV. I would take them to the clinic”.

Counselors often assist their clients with translating in the community; additionally they serve as translators when working with families in counseling sessions. Often, not all family members speak languages with similar linguistic fluency. Thus, eight counselors stated that in order to provide a clear communication and understanding among all participants in the counseling session, a bilingual counselor might serve as a translator. Zahra recalled:

A lot of times the kids don't know Farsi and the parents do, so in that sense I may speak in English for the majority, but when it comes to the parents may not be able to understand fully what I am suggesting or advising or recommending, then I switch over to Farsi so they can get a better understanding of it.

Another significant role played by bilingual counselors, when serving linguistically diverse clients, is as educators. Counselors not only teach their clients where and how to access certain services in the community, but they educate clients with school-aged children how to navigate the school system and make medical appointments. Galilea recalled her experience:

So one of the things I also did in treatment was I really, educate parents about that, that it is their right, whether it's with the doctor or school or you know, anything, a medical appointment. You have a right to say, I really need to have someone here who speaks Spanish. I tell them, whether they can postpone the needs or not, they have to have someone who speaks their language.

The role of an educator extended to the professional population. Aabab shared her unique experience offering “cultural competency” training to professionals and mentoring counselors entering the field:

I do mentor therapists coming into the field, like I really, I want to give people what I didn't get, what I didn't have. Um...I think it does make a big difference in what I, being connected, because I just mentioned it, I think probably the biggest piece of it was lonely... So I think that without even being conscious, that's a piece I satisfy for myself as well, by offering mentoring support for newer therapists who are going to be working in this, with this kind of population.

Professional self-development. Eight participants shared their strategies to increase professional confidence when using their other language in the session (e.g., Spanish, Farsi, and Arabic, etc.). These strategies range from using a dictionary to increase vocabulary, to connecting with other bilingual professionals. For example, both Dr. S. and Nicky found connections with bilingual professionals. Nicky recalled that when she was a student in a counseling program, there was a bilingual doctoral student from Puerto Rico who served as her mentor, and she used him as a “source of reference”. Marina sought feedback from others and experimented “with what works and what doesn’t”. Aabab would “look for words” and did a good deal of self-reflection. Both Galilea and Saba learned many dialects while working with her clients.

Struggles and challenges

A common response from participants indicated that they have a certain level of confidence providing counseling in a language in which they have not had professional training. However, a theme of struggles, internalized reactions to external forces or events; and challenges, the external forces and events themselves, emerged from the analysis of eleven interviews. Ten participants shared having struggled at some point in their career development as bilingual counselors. All identified examples were related to the counselor’s use of language

that was not developed during their professional counseling training. To be specific, subjects described feelings regarding professional confidence and boundaries with clients. More about boundaries is discussed in the Ethics section.

Six participants observed challenges exclusively with their vocabulary and professional jargon. Clearly, not all idioms and terms can be easily translated from one language to another; fluency and nuance are often lost. Additionally, some languages may not have exact equivalents for terms and concepts. Zahra explained:

So when I switch over to Farsi - although the fluency may not be like one who lives there - I feel a little bit more at ease in, in some ways. So again I think the translation or the switch from one to the other is not difficult, for me, um, because I sort of think in that language anyway. But and I think it's fluid, I think that again, the fluency may not be 100%, and there may be some technical words that may not even exist in Farsi, so I try to use like circumlocution and work around it, to get them to understand the points of what I am saying, but for me it's not difficult.

Several participants observed a decrease in their confidence and their sense of competence when struggling with vocabulary. Interviewed counselors shared “feeling tired to think” in their other language and experiencing feeling “self-doubt” when switching languages. Hence, Saba and Victoria indicated being challenged by their higher functioning clients whose native language is more developed than the counselor's. For example, Saba observed:

I think the trouble that I have in Arabic, is sometimes my vocabulary, because I use such a low vocabulary with most of my clients that when I do like higher, when I have to use harder vocabulary in Arabic it's harder. Because there is no, I wasn't trained in

Arabic so I don't have the vocabulary, so sometimes I am on the phone with dual translate, trying to translate.

Rita shared that sometimes she has difficulty switching between sessions if a client from the previous session spoke Portuguese, and the next client only speaks English. Rita chooses to be honest with her next client and tells him, "Hey, I am struggling right now with my English, and it's not coming out, but my R's are not coming out (laughter) or something".

Training

Discussion about professional training and preparation to serve linguistically diverse populations revealed that, without exception, all participants were required to take a multicultural counseling class in their university coursework. However, none of the classes addressed how to work with linguistically diverse populations: participants expressed a feeling of being "unprepared" to serve this population. Maria Carmen shared her experience in multicultural training:

We didn't pay that much attention to language per se it was more like diverse cultures. And then you kind of assumed that there would be language differences, but not really so much about the impact of language, or moving from one language to another. Or, maybe then more, I mean maybe specifically more like the psychodynamics aspects of that. You know like OK, bringing yourself into awareness, how that impacts your work, moving between languages in the one session, or hopping from one language to another. For example, your mind has been all in Spanish, and then boom! Your client speaks English: how, how you are supposed to cope with that? So, we really didn't talk about that, no.

Out of eleven participants, only Saba stated that she had a bilingual counselor educator in her program; additionally, the program had a strong social justice orientation.

I'm still there in the PhD program. And it is a program that has a strong focus on multiculturalism, social justice my chair right now, not my chair one of one of my committee members is a bilingual herself, one of my cohorts are bilinguals and so in [unclear] we were kind of trained to do this., you know, like we were, we had that kind of support. So our program was unique in that respect I don't know about other counseling programs. But we were taught the expectation was that we were going to serve this population, the population whose language we speak.

Two participants, Victoria and Maria Carmen, had their internship and practicum, respectively, where they had an opportunity to experience working with linguistically diverse populations and were supported by bilingual clinical staff. Maria Carmen explained:

I began to really be able to take what I was learning and then adapt it to the real world and real clients, you know. And also be in contact with supervisors who were very, very experienced in the world of immigrants and the world of immigrant experiences, and there (were) a lot of issues with trauma there as well (and mental) health issues, because it was a health clinic that had a mental health component to it, and so I felt there I was able to borrow, and know take from my experiences and adapt them into the Spanish language to see how other Spanish speaking therapists were working.

Additionally, one participant, Galilea, shared her experience about learning to serve linguistically diverse populations. She attended training with a particular, nationally well-known play therapist, who “takes a little time to bring that in, yeah, the culture and language”.

Summary

The Chapter Four presented results from eleven interviews of bilingual counselors who provide counseling services in a language in which they have not had professional training. Participants expressed that it was “rewarding” to provide bilingual counseling to underserved populations. Participants also talked about feeling “helpful” and “fortunate” to provide these services in languages the clients preferred. In addition, participants shared their experiences related to their choice of language, as well as struggles and challenges associated with language switching in the session. Participants also shared how their professional sense of self has evolved, from feeling unprepared to serve linguistically diverse clients earlier in their career, to a current state of confidence and competence in providing counseling services to these clients.

CHAPTER FIVE

DISCUSSION

The purpose of this study was to examine bilingual counselors' subjective experiences of providing counseling services in the language in which the counselor have not had professional training. More specifically, this phenomenological study intended to gain a better understanding of a bilingual counselor's experiences, what professional challenges arise during language switching, and how a counselor manages one's sense of professional self when switching languages. I intentionally avoided using the term *professional identity* and rather focused on the term *sense of professional self*, which seems less structured and more fluid. For this research project, I interviewed eleven bilingual counselors whose professional training was in English in the U.S. and who utilize a language(s) other than English in their counseling services. The following questions guided this research study:

- How do bilingual counselors describe their sense of professional self?
- How do bilingual counselors describe their professional experience of counseling in a language different from their training?
- Do bilingual counselors describe their counseling experiences differently based on the language in which they provide counseling?

Participants described their professional sense of self by reflecting on their rich experiences, personal feelings, struggles, and challenges that they have been observing when working with a linguistically diverse population. The analysis of eleven interviews resulted in four themes and nine categories. These themes are counseling connections, sense of self, struggles and challenges, and training; the themes occurred across all research questions.

This chapter will synthesize the findings from this study. Next, this chapter will present a few clinical implications, as well as implications for training and supervision. Finally, this chapter will discuss some study limitations and make suggestions for future research.

A Synthesis of the Results

Counseling Connections

Although each participant is unique, without exceptions, they shared a strong desire to look for opportunities to work with an underserved population, and they expressed similar feelings and attitudes regarding their ability to work with clients whose language they speak. Therefore, a counselor's ability to speak a client's language increased opportunities for a client to access mental health counseling in the language he or she prefers. Thus, being a bilingual counselor increases *the availability of linguistically appropriate counseling services* to linguistically diverse clients experiencing a variety of difficulties and psychological distress resulting from traumatic life events. Therefore, the findings from this study suggest that sought out employment opportunities for counselors, and a great desire to serve linguistically diverse populations creates a strong "sense of social justice" (Saba) and a "source of pride" (Zahra) in bilingual counselors. Verdine and Biever's (2013) qualitative study of therapists' experiences of cross-ethnic therapy with Spanish-speaking clients, reported similar findings regarding a strong sense of pride by participants. These findings indicate that counselors not only recognize the need and importance of bilingual counseling services, but they are eager to seek opportunities to provide services in languages they speak. Thus they affirm their sense of professional self through conscious linguistic choice.

When discussing *culture and language*, participants talked about the inseparability of the two, and Rita, for example, insisted that "culture was more than language". Some

participants recognize that culture might influence both the client's and the counselor's behaviors (e.g., at times Rita has difficulties with holding a therapeutic pause and feeling rude instead), as well as language during a session (e.g., Galilea shared that based on the origin of her clients she may use different words in the same context). Participants also stated that sharing culture and altering languages gives them a feeling of a stronger *relatedness* while experiencing self as "more genuine" or "warmer and more playful" with clients; and language might serve as "lubrication" to communication. Thus, earlier studies support the experiences of forming an immediate alliance when altering languages (Altarriba & Santiago-Rivera, 1994; Chamorro, 2003; Rosenblum, 2011). Also, experiencing self differently when switching languages concurs with much of the literature reviewed earlier (Altarriba & Santiago-Rivera, 1994; Burck, 2004; Marcos & Alport, 1976; Rosenblum, 2011).

According to the participants in this study, their theoretical *approaches and strategies* remain the same in spite of switching languages. However, findings report that participants use "basic language" and "collaborative work" to ensure "openness" and "transparency" of the counseling process. Existing literature provides information regarding culture-specific and evidence based interventions (Bernal, Jime'nez-Chafey, & Rodriguez, 2009; Draguns, 2013; Griner & Smith, 2006), however, only Verdinelli and Biever (2013) shared four identified strategies used by Spanish-speaking therapists and only one of which was language specific: acknowledging ethnic and linguistic differences. Although the participants in this study did not address ethnicity, they were open about their linguistic limitations and difficulties with their clients. The findings are consistent with Verdinelli and Bever's latest study. The limited availability of language specific strategies and interventions provide opportunities for further research.

Other findings, regarding approaches in the counseling process, report about clients' socioeconomic status and clinical settings where counseling might take place. Linguistically diverse clients with lower socioeconomic status most often are less fluent in English, with fewer resources, and present more complicated needs (e.g., immigration issues). Engstrom et al. (2009) reported similar findings in their study with social workers. Thus, in order to successfully address such clients' needs, bilingual counselors often do not be providing "therapy in the Western sense", but do more case management. Although participants shared their common desire to work with linguistically diverse populations and actively sought employment opportunities that would allow them to do so, working with diverse populations within such situations sometimes forced them to use "basic language" and provide "basic interventions". The use of basic language and interventions triggers a feeling of "dumbing down" their counseling skills, and prevents their feeling as a true counselor. Such conclusions led one to speculate that working with lower income clients, with enormous basic needs for survival, may bring a shift in the counselor's duties and in turn alter a sense of professional self. Being a masters' level counselor does not always mean providing counseling in its traditional way. One has to be prepared to be creative and adjust approaches in order to meet clients at the level of their needs and functioning.

According to participants, their *choice of language* to provide counseling was English, even though they all expressed comfort with alternating languages, and all but one counselor would follow a client's choice of language. Participants stated that English is their "stronger" language for conducting counseling and explained it was because they were professionally trained in English. Earlier studies report similar findings (Biever et al., 2004). However, while providing family therapy, language preferences might depend on the family members' fluency

of English and/or the discussion topic. Thus, when one of the clients is an adolescent, whose English is stronger than their parents' language, counselors might encourage everyone to speak their native language to promote stronger relationships among family members. Only one counselor reported that she carefully observes when the switch happens and pays attention to content and emotions at the time of the switch. Not recognizing the role of language choice during the session may result in weak therapeutic outcomes and serve as a detaching function, allowing a client to emotionally remove or disconnect themselves during sessions (De Zulueta, 1995).

The results of this study indicate that participants make all efforts to follow *ethical guidelines*, ensure the “same level of care,” and adhere to ethical relationships both in the community and the session. “Cultural layers” and “culture bound pressures” might create a heightened awareness of the need for stronger boundaries. Participants reported a strong desire to keep personal and professional worlds separate, and to accomplish it they have to take additional steps. A question of healthy and ethical relationships, when working with linguistically diverse populations, has been raised in other studies where participants were bilingual clinicians (Gamsei, 2008). Therefore, in order to continue to support a strong ethical understanding of how a counselor's and a client's cultures may impact therapeutic relationships and processes, self-reflection and self-awareness of linguistic and cultural nuances, which are brought to the session, are important.

Sense of Self

The results of this study report participants feeling satisfied, accomplished, and fulfilled regarding their experiences of professional journeys. Without exception, all participants talked about their *identity* as bilingual individuals and bilingual counselors, and they stressed how the

two mutually impact their sense of professional self. This professional journey of identity developed from feeling “stuck” and “embarrassed” about their language, and later experiencing “self-doubt” that raised questions about own professionalism, ultimately to feeling confident, comfortable, “grateful and blessed”.

Additionally, participants reflected on feeling “more respectable and professional” when conducting counseling in English. Feeling different when performing in another language was indirectly pointed out by several participants; yet, only one counselor made a direct statement about duality related to her being bilingual and bicultural. A distinct feeling about duality has been documented in research with bilingual subjects in general (Ramirez-Esparza, 2006), and with bilingual mental health professionals in particular (Alonzo, 2007; Verdinelli, 2006). This is presented in the literature review. Hence, W. E. B. DuBois wrote about twoness and double consciousness referring to the culture “within African American life” (Allen, 1992). Also, Galindo (2007) studied a bilingual teacher’s occupational identity and note one of the contributing factors to the identity is the “bilingual polyvocal world of a bilingual teacher” (p. 276).

It is noteworthy that two participants shared feelings of loneliness in the field, since there is little to no support from colleagues in reference to conducting counseling with linguistically diverse populations. Also, the same two participants noted that, prior to this interview, they had never thought about how they felt being a bilingual counselor. The closest reference in the research literature that refers to the feeling of “isolation” is reported by bilingual supervisees (Verdinelli & Biever, 2009b). The participants insisted that their supervisors and peers have very little understanding of the dilemmas and challenges they face. It is important to note that one of the counselors, who expressed feeling lonely, also became a

mentor to other bilingual counselors. I was unable to identify any research supporting this finding.

Furthermore, the results of this study suggest that based on the counseling setting, the client's socioeconomic and immigration status(es), and overall functioning, counselors may serve in three additional *roles*, such as case managers, translators, and educators. Similar findings were reported in the Engstrom and Min (2004) study conducted with bilingual social workers. In contrast, interviewed counselors did not report feeling overwhelmed because they had to help other counselors. Although counselors are expected to do some case management as part of their work, case management and education provided by bilingual counselors may significantly differ from the usual duties of a counselor and may more closely resemble the duties of a social worker. For example, a counselor may be more of a liaison, involved with other agencies in the community. Additionally, if a client is a student, a counselor may act as liaison and translator to address the client's needs in the school community.

The counselors shared numerous strategies to increase their professional confidence with using the other language they speak with clients. *Professional self-development* strategies ranged from using a dictionary, to collaborating with other bilingual professionals, to collaborating with clients. It is apparent that, in spite of the limited availability of professional resources in non-English languages, interviewed counselors took advantage of any given opportunity to advance linguistic competency in order to continue professional growth. Due to lack of research literature on this topic, no information was found to compare with current findings.

Struggles and challenges

A theme of struggles and challenges, in relation to non-English professional language fluency, emerged from the interviews. As was stated previously, at this point in their careers, all counselors felt comfortable providing counseling services in all of the languages they speak. However, their biggest challenge is with vocabulary and specific jargon that may differ from language to language; there may not be an exact equivalent carrying similar meaning and/or emotional significance. When struggling with vocabulary, counselors reported that their confidence and sense of professional competence was negatively impacted. Previous studies reported similar findings (Alonzo, 2007; Gamsei, 2008).

In addition, when providing counseling to higher functioning clients whose native language is stronger than the counselor's, the counselor may feel less competent and have self-doubt. Among other challenges and struggles, in prior studies participants reported encountering difficulties and dilemmas pertaining to language and the ability to have professional language fluency (Alonzo, 2007; Melchor, 2008; Verdinelli & Biever, 2009b). These findings suggest the importance of language training for counselors and proper mentoring and supervision by bilingual mental health professionals.

Training

All of the participants reported taking one multicultural counseling class as required by their universities; however, all reported that none of those courses prepared them to work with linguistically diverse clients. Furthermore, participants did not recall any class discussions regarding the importance of alternating languages in the session, or how it may impact the counseling process and outcome. Prior studies also report inadequate preparation for counselors who provide counseling services to linguistically diverse clients (Melchor, 2008;

Rosenblum, 2011; Verdinelli & Biever, 2009b). Shared stories and participants' reflections demonstrate a significant need to include information about counseling linguistically diverse clients in mandatory multicultural counseling courses, and to assist bilingual counselors-in-training in developing their own linguistic awareness.

Overall, the results of this study suggest the importance of understanding that being able to speak client's language is not enough to identify self as a competent bilingual counselor. Although participants reported feeling competent enough to provide counseling services in the language in which they have not had any training. Participants also expressed a desire to improve their professional use of other language they speak. Therefore, they support the growth and development of their competence and professional sense of self. Also, the results strongly suggest a significant need for in additional linguistic training for bilingual counselors, to include information about serving linguistically diverse clients, so that all counselors can improve multicultural competence.

Limitations of the Study

Given the qualitative method of inquiry, the results cannot be transferred to all bilingual counselors, due to a small purposeful sample size. However, findings can be used to encourage future investigation in of studying bilingual counselors, with a particular focus on their experiences and the development of their sense of professional self as bilingual counselors. Another limitation of this study is related to membership checking. Even though participants were given the opportunity to respond, only three participants provided their feedback. Still, the only available studies conducted on this topic support many findings from this study.

Additional limitation of this study is gender representation in the sample, in that all subjects were female. While the majority of counselors are female, we cannot assume that

males and females experience bilingual counseling in the same way. Future research might address the issue of gender representation and possible differences in responses between female and male subjects. Another limitation of this study is related to the use of only one language for conducting interviews. Considering findings from research literature about altered sense of self based on a spoken language, different results might have been collected if participants were interviewed in the languages in which they provide counseling services (Frie, 2011; Panayiotou, 2004). So, future research may address identified limitations.

Implications

The study revealed some struggles and challenges that bilingual counselors face while serving linguistically diverse clients. The study also revealed the lack of awareness of how a counselor's and a client's linguistic and cultural nuances may influence a counseling process and outcomes. As the U.S. population continues to change demographically, the demand for culturally appropriate counseling services for minority groups will continue to grow.

Implications for Bilingual Counselors

In order to better serve linguistically diverse populations, there is a professional obligation to strengthen current counselors' multicultural competence, and, in addition, prepare future counselors to follow the ACA Code of Ethics (2014). Counselors also need to be prepared to provide culturally sensitive services. To accomplish this, courses addressing the language importance in the session, as well as courses developing professional linguistic fluency should be more readily available for counselors. Furthermore, mandatory multicultural courses for counselors-in-training should include information that will prepare them to provide better services to linguistically diverse clients and will help counselors-in-training to be aware of their own and client's language switching. Additionally, such courses should prepare

counselors for the need to combat potential loneliness; counselors need to develop skills to establish a network in order to gain support from other bilingual professionals. Also, counselors-in-training need to be aware of increased ethical vigilance, altered professional confidence in another language, and additional professional roles.

Implications for Counselor Educators

Supervisors, mentors, and counselor educators, both monolingual and bilingual, also should also be aware of linguistic importance in the counseling session, and they need to prepare to assist all counselors in the development of multicultural competence and positive professional sense of self. Thus, in spite of their own linguistic abilities, supervisors, mentors, and counselor educators should encourage and empower bilingual counselors to do self-exploration and self-reflection regarding their own professional self as bilingual service providers. Additionally, bilingual counselors should be encouraged to explore with their clients linguistic differences and shifts that may occur when switching languages during a session.

Further research

There is limited research available on the topic of bilingual counselors' sense of professional self (Santiago-Rivera et al., 2009; Verdinelli, 2006). There are only a few qualitative dissertations about bilingual psychologists and psychotherapists that are available to draw up on (Alonzo, 2007; Buyson, 2010; Gamsie, 2008; Melchor, 2008; Rosenblum, 2011; Verdinelli, 2006) and a few articles (Hill, 2008; Marcos, 1976a; 1976b; Verdinelli & Biever, 2009a; 2009b). Also, a number of articles from various disciplines explored bilingual individuals, the personality, behaviors, and decision making process of bilingual individuals (Grosjean, 2010; Gumperz, 1982; Marian & Kaushanskaya, 2008). This meager amount of

literature suggests a significant need for further research related to bilingual counselors, their professional development, their use of languages, and the counseling process and outcome.

Qualitative studies including dissertations share unique findings about bilingual counselors' experiences. It would be worthwhile to initiate a quantitative research to study the phenomenon of bilingualism in the counseling process. Specifically, it would be noteworthy to study the counselor's awareness of personal language to determine the level of need for additional help and support for bilingual counselors. Moreover, one might conduct a similar study in the participants' languages and investigate their experiences with switching languages when working with linguistically diverse and only English speaking clients.

Another area that can be further explored is the use of theoretical approaches while providing counseling in both languages. This study can investigate how counselors adapt and transfer learned approaches in English into non-English languages during counseling. The results may reveal culture and language specific approaches that might be useful with a given cultural group of clients. Future research might also help gain a better understanding of what happens in the session when switching languages and what the affect of language alternation is in building relationships, the counseling process, and outcome. Additionally, future research may study clients' experiences with multilingual counselor to learn about the impact of counselor's multilingual ability on clients' healing process and outcome.

Another area for future research is to explore how a common language but different cultures affect the counseling process. A Spanish speaking counselor may serve clients from Cuba and Argentina, whose cultures are quite different, even though they are connected by a common language. An additional idea for future investigation was inspired by a subject's description of how she observed the switch and ascribed the "link between the content and the

switch” to words used by the client and emotions at the moment the switch took place. Further research in this area may shed light on how changing between languages might affect the counseling process.

Several subjects reported a language switching dynamic within family counseling sessions that was different from individual sessions. For example, participants shared such practices as going back and forth between participants in the counseling session, translating, and clarifying discussed issues. A greater understanding of the role played by the language switch in those two different counseling settings may bring new understanding to the counseling process, as it pertains to bilingual counselors.

Summary

The findings from this study provide information about the professional sense of self of bilingual counselors who provide services in the language in which they have not been trained. The results revealed that even though participants feel competent, fortunate, and helpful, counselors shared their struggles and challenges related to the deficit of professional training in a language other than English. In addition, participants disclosed how their professional sense of self has changed, from feeling unprepared to serve linguistically diverse populations, to a current state of confidence and competence in providing counseling services to linguistically diverse clients.

Even though the research on this topic is scarce, the results from the limited available literature along with this study demonstrate the importance of information about using alternative languages in the session, and, in particular, how this affects the counselor’s professional sense of self. Implications for bilingual counselors, and counselor educators are stated. It is noteworthy that this study is the only known study conducted with bilingual

counselors. Although the ACA Code of Ethics spells out expectations for providing linguistically appropriate services to clients, there is an significant gap between practice and research.

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APPENDIX A

Participant Recruitment Letter

Dear Potential Research Study Participant,

My name is Tatyana Cottle, a doctoral student in Counselor Education at Virginia Tech University in Falls Church, VA. I would like to invite you to participate in a research study for my dissertation. This qualitative study is focused on how bilingual counselors experience sense of professional self. I would like you to share your experiences providing counseling services in the language you were not professionally trained and to reflect on your sense of professional self when switching languages during the counseling process. Your participation in this study will involve an interview with me, with the possibility of a follow-up interview to ensure my understanding of your experiences.

Prior our interview, you will be asked to complete a demographic questionnaire. Your participation in this study is entirely voluntary. If you have any questions about the study or procedures, please e-mail me at TatyanaC@vt.edu or call me at (703) 268-8535. You may also contact one of the Co-Chair committee members Dr. Simone Lambert at Slambert@vt.edu or Dr. Nancy Bodenhorn at Nanboden@vt.edu .

If you are willing to participate in my study please contact me at the email address above. Feel free to contact me if you have further questions. Thank you very much and I look forward to your participation in my study.

Sincerely,

Tatyana Cottle.

APPENDIX B

Informed Consent for Participants

In Research Projects Involving Human Subjects

Title of the Project: How Bilingual Counselors Experience Sense of Professional Self

Investigators from Dept of Education, Research, and Evaluation: Dr. Simone Lambert, Dr. Nancy Bodenhorn, Dr. Beverly Bunch-Lyons, Dr. Jennifer Bondy

I. Purpose of the study

We are conducting a series of interviews involving bilingual counselors who provide counseling in the language in which they were not trained. The study will develop the description of the experiences of bilingual counselors' sense of professional self. Participants involved in the study include bilingual counselors who were professionally trained in English and provide counseling in at least one other language. Further criteria for participant identification are individuals, who: (1) speak at least two languages and consider themselves bilingual; (2) received their professional counseling training in English in the U. S.; and (3) who have conducted counseling sessions in a language other than the language of professional training for at least 3 years at the time of the interview.

II. Procedures

As a participant in this study, you will be interviewed about your experiences providing counseling in the language other than in which you were professionally trained. No preparation is necessary to participate. The interview will last no longer than 90 minutes. A recorded audio (participants initials ____) will be used during the interview to provide an accurate record of your experiences. Written notes will be taken during the interview. Before the interview date, you will be asked to complete a short questionnaire. Every effort will be made to keep the information obtained from your interview and questionnaire completely confidential. The investigator may contact you via phone or in-person for a follow-up interview of approximately 30 minutes. Your total time commitment will be no more than 2 hours. The interview will be held at a time and place convenient and agreeable to both the participant and the investigator. The interviewer may ask you for referrals for other counselors who may be appropriate research participants. Interview transcripts and study results will be shared with you.

III. Risks

There is no more than minimal risk associated with participation in this study. The atmosphere of conversation will be informal and relaxed.

IV. Benefits of This Research

This research will be used to add to the existing body of knowledge about bilingual counselors' experiences. Information gathered from this study will be examined for common themes among participants about their experiences. There is no promise or guarantee that there will be any direct or indirect benefits to the participant. Ideally, findings from this study will be used for further multicultural counselor training, in the supervision process, as well as aid in the improvement of counselor training as it pertains to both providing effective linguistically and culturally appropriate services. The data collected from me during this research will be used to develop one or more papers for publication in scholarly journals or for presentation at professional conferences. The data from this research may also be used for other research purposes.

V. Extent of Anonymity and Confidentiality

Prior to the interview, each participant will be assigned a pseudonym, and this name will be used to code any hard and electronic copy of the data. You will only be identifiable to the investigator conducting the interview. Other members of the research team, the researcher's dissertation committee and peer reviewer, will have access to the data after the identity of the participant has been masked. Virginia Tech's Institutional Review Board (IRB) may view this study's collected data for auditing purposes, as they are responsible for the oversight of the protection of human subjects involved in research. Fieldnotes, interview notes, journals, and audio materials, as possible forms of gathered data will be securely stored at my home, either in a locked filing cabinet and/or on a computer protected by a password. The data will be destroyed after all reports and presentations are concluded, or kept for at least five years after the conclusion of the study.

VI. Compensation

I will receive \$20 for each data-gathering interview in which I participate. As mentioned above, two such interviews may be needed. Compensation for each interview will be paid to me at the completion of the interview.

VII. Freedom to Withdraw

You are free to withdraw from this study at any time, without stating a reason for your withdrawal. You are free not to respond to any question or questions during the interview.

VIII. Your Responsibilities

I voluntarily agree to participate in this study as described above.

IX. Your Permission

I have read this Consent Form and conditions of this study. I have had all my questions answered. I hereby acknowledge the above and give my consent:

Participant Signature Date

Date _____

Participant Printed Name

Signature of Principal Investigator

Date _____

Printed Name

Should I have any pertinent questions about this study or its conduct, or participants' rights, I may contact:

Contact Information for Investigators

If you have any questions regarding this research, please feel free to contact one of the investigators:

Tatyana Cottle, Co-Investigator 703.268.8535 TatyanaC@vt.edu

Dr. Simone Lambert, Committee Co-Chair, Principal Investigator
(703) 538-8483 / Slambert@vt.edu

Dr. Nancy Bodenhorn, Committee Co-Chair, Principal Investigator
(540) 231-8180 / Nanboden@vt.edu

Dr. David Moore, Chair, Chair, Virginia Tech Institutional Review
Board for the Protection of Human Subjects
Office of Research Compliance
2000 Kraft drive, Suite 2000 (0497)
Blacksburg, VA 24060
(540) 231-4991 / Moored@vt.edu

[NOTE: Subjects must be given a complete copy (or duplicate original) of the signed Informed Consent.]

APPENDIX C

Demographic Questionnaire

Please answer the following questions

(* *The questionnaire was adapted from Rosenblum, 2011.*)

1. Age _____
2. Gender _____
3. Race/Ethnicity/Nationality _____
4. Mental Health Degree(s) _____
5. Years of experience (if different from a number of years providing counseling in other languages, please specify) _____
6. Language(s) used in practice _____
7. Years of experience providing counseling in language(s) other than English _____
8. Language(s) in which you obtained your professional training _____
9. When did you learn the languages in which you provide counseling and how (e.g., school, home, college, etc.) _____

APPENDIX D

Interview Questions

- I. How do bilingual counselors describe their sense of professional self?
 - a. *What does it mean to you to be a bilingual counselor?*
 - b. *Would you share your experiences regarding switching between languages?*
 - c. *How do you experience yourself as a professional when you switch languages?*
- II. How do bilingual counselors describe their professional experience of counseling in a language different from their training?
 - a. *How do you decide which language to use during a session?*
 - i. *(if they say “both”, I may ask: Would you share stories about it?)*
 - ii. *What impact, if any, does language (other than you were trained in) have on the counseling process?*
 - b. *What experiences may you share regarding language preference when you are communicating with your client (e.g., in the session, in the community, etc.)?*
 - c. *If/when you notice that your clients have a language preference while discussing certain issues, how do you proceed in these situations?*
 - d. *What aspects, if any at all, of your counselor education training do you view and/or use differently when counseling in different languages?*
 - e. *What is difficult or easy about being a bilingual counselor?*
- III. Do bilingual counselors describe their counseling experiences differently based on the language in which they provide counseling?
 - a. *If so, how?*
 - b. *Would you please share some examples?*
 - c. *What experiences, if any, do you have regarding addressing similar client issues but using different languages?*
 - i. *How differently or similarly have you handled them based on the chosen language? How can you explain that?*
 - ii. *How differently or similarly is your approach to counseling and the way you relate to your client based on the language you choose?*
- IV. What else would you like to add to this interview?

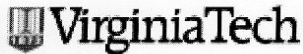
APPENDIX E

Themes and Categories

1. Counseling connections
 - a. Availability of linguistically appropriate counseling services
 - b. Culture and language
 - c. Relatedness
 - d. Approaches and Strategies
 - e. Choice of Language
 - f. Ethics
2. Sense of self
 - a. Identity
 - b. Roles played being a bilingual counselor
 - c. Professional self-development
3. Struggles and challenges
4. Training

APPENDIX F

IRB: Initial



Office of Research Compliance
Institutional Review Board
North End Center, Suite 4120, Virginia Tech
300 Turner Street NW
Blacksburg, Virginia 24061
540/231-4606 Fax 540/231-0959
email irb@vt.edu
website <http://www.irb.vt.edu>

MEMORANDUM

DATE: August 2, 2013
TO: Nancy E Bodenhorn, Tatyana Vladimirovna Cottle, Simone Lambert
FROM: Virginia Tech Institutional Review Board (FWA00000572, expires April 25, 2018)
PROTOCOL TITLE: How Bilingual Counselors Experience Sense of Professional Self
IRB NUMBER: 13-591

Effective August 2, 2013, the Virginia Tech Institutional Review Board (IRB) Chair, David M Moore, approved the New Application request for the above-mentioned research protocol.

This approval provides permission to begin the human subject activities outlined in the IRB-approved protocol and supporting documents.

Plans to deviate from the approved protocol and/or supporting documents must be submitted to the IRB as an amendment request and approved by the IRB prior to the implementation of any changes, regardless of how minor, except where necessary to eliminate apparent immediate hazards to the subjects. Report within 5 business days to the IRB any injuries or other unanticipated or adverse events involving risks or harms to human research subjects or others.

All investigators (listed above) are required to comply with the researcher requirements outlined at:

<http://www.irb.vt.edu/pages/responsibilities.htm>

(Please review responsibilities before the commencement of your research.)

PROTOCOL INFORMATION:

Approved As: **Expedited, under 45 CFR 46.110 category(ies) 6,7**
Protocol Approval Date: **August 2, 2013**
Protocol Expiration Date: **August 1, 2014**
Continuing Review Due Date*: **July 18, 2014**

*Date a Continuing Review application is due to the IRB office if human subject activities covered under this protocol, including data analysis, are to continue beyond the Protocol Expiration Date.

FEDERALLY FUNDED RESEARCH REQUIREMENTS:

Per federal regulations, 45 CFR 46.103(f), the IRB is required to compare all federally funded grant proposals/work statements to the IRB protocol(s) which cover the human research activities included in the proposal / work statement before funds are released. Note that this requirement does not apply to Exempt and Interim IRB protocols, or grants for which VT is not the primary awardee.

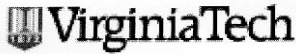
The table on the following page indicates whether grant proposals are related to this IRB protocol, and which of the listed proposals, if any, have been compared to this IRB protocol, if required.

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APPENDIX G

IRB: Addendum 1



Office of Research Compliance
Institutional Review Board
North End Center, Suite 4120, Virginia Tech
300 Turner Street NW
Blacksburg, Virginia 24061
540/231-4606 Fax 540/231-0959
email irb@vt.edu
website <http://www.irb.vt.edu>

MEMORANDUM

DATE: July 11, 2014
TO: Nancy E Bodenhorn, Tatyana Vladimirovna Cottle, Simone Lambert
FROM: Virginia Tech Institutional Review Board (FWA00000572, expires April 25, 2018)
PROTOCOL TITLE: How Bilingual Counselors Experience Sense of Professional Self
IRB NUMBER: 13-591

Effective July 11, 2014, the Virginia Tech Institution Review Board (IRB) Administrator, Carmen T Papenfuss, approved the Amendment request for the above-mentioned research protocol.

This approval provides permission to begin the human subject activities outlined in the IRB-approved protocol and supporting documents.

Plans to deviate from the approved protocol and/or supporting documents must be submitted to the IRB as an amendment request and approved by the IRB prior to the implementation of any changes, regardless of how minor, except where necessary to eliminate apparent immediate hazards to the subjects. Report within 5 business days to the IRB any injuries or other unanticipated or adverse events involving risks or harms to human research subjects or others.

All investigators (listed above) are required to comply with the researcher requirements outlined at:

<http://www.irb.vt.edu/pages/responsibilities.htm>

(Please review responsibilities before the commencement of your research.)

PROTOCOL INFORMATION:

Approved As: **Expedited, under 45 CFR 46.110 category(ies) 6,7**
Protocol Approval Date: **August 2, 2013**
Protocol Expiration Date: **August 1, 2014**
Continuing Review Due Date*: **July 18, 2014**

*Date a Continuing Review application is due to the IRB office if human subject activities covered under this protocol, including data analysis, are to continue beyond the Protocol Expiration Date.

FEDERALLY FUNDED RESEARCH REQUIREMENTS:

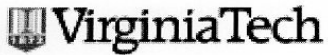
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The table on the following page indicates whether grant proposals are related to this IRB protocol, and which of the listed proposals, if any, have been compared to this IRB protocol, if required.

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APPENDIX H
IRB: Extension



Office of Research Compliance
Institutional Review Board
North End Center, Suite 4120, Virginia Tech
300 Turner Street NW
Blacksburg, Virginia 24061
540/231-4606 Fax 540/231-0959
email irb@vt.edu
website <http://www.irb.vt.edu>

MEMORANDUM

DATE: July 16, 2014
TO: Nancy E Bodenhorn, Tatyana Vladimirovna Cottle, Simone Lambert
FROM: Virginia Tech Institutional Review Board (FWA00000572, expires April 25, 2018)
PROTOCOL TITLE: How Bilingual Counselors Experience Sense of Professional Self
IRB NUMBER: 13-591

Effective July 16, 2014, the Virginia Tech Institution Review Board (IRB) Chair, David M Moore, approved the Continuing Review request for the above-mentioned research protocol.

This approval provides permission to begin the human subject activities outlined in the IRB-approved protocol and supporting documents.

Plans to deviate from the approved protocol and/or supporting documents must be submitted to the IRB as an amendment request and approved by the IRB prior to the implementation of any changes, regardless of how minor, except where necessary to eliminate apparent immediate hazards to the subjects. Report within 5 business days to the IRB any injuries or other unanticipated or adverse events involving risks or harms to human research subjects or others.

All investigators (listed above) are required to comply with the researcher requirements outlined at:

<http://www.irb.vt.edu/pages/responsibilities.htm>

(Please review responsibilities before the commencement of your research.)

PROTOCOL INFORMATION:

Approved As: **Expedited, under 45 CFR 46.110 category(ies) 6,7**
Protocol Approval Date: **August 2, 2014**
Protocol Expiration Date: **August 1, 2015**
Continuing Review Due Date*: **July 18, 2015**

*Date a Continuing Review application is due to the IRB office if human subject activities covered under this protocol, including data analysis, are to continue beyond the Protocol Expiration Date.

FEDERALLY FUNDED RESEARCH REQUIREMENTS:

Per federal regulations, 45 CFR 46.103(f), the IRB is required to compare all federally funded grant proposals/work statements to the IRB protocol(s) which cover the human research activities included in the proposal / work statement before funds are released. Note that this requirement does not apply to Exempt and Interim IRB protocols, or grants for which VT is not the primary awardee.

The table on the following page indicates whether grant proposals are related to this IRB protocol, and which of the listed proposals, if any, have been compared to this IRB protocol, if required.

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