

Language Barrier or Porthole to Discovery? Dialogical Experience within a Therapeutic Relationship, Revisiting the Process of Dialogue

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Abstract

The article is about a dialogical experience within a therapeutic relationship, it includes issues related to language, dialogue, understanding and transformation. They are linked with social constructionist and collaborative ideas. This paper has a first version, which was transformed through a dialogical process between the authors, the editor's comments and some friends and colleagues that we invited to read it. It is divided into four parts. The first part introduces briefly the first version of the writing and the authors and describes what happened between us in our sessions together; the second part, as the first version, illustrates our dialogue about the therapeutic process, as a written meta dialogue regarding our shared time and some reflections about therapy and writing processes; the third part includes the thoughts of some friends and colleagues who read the first version of the article and how our new ideas developed reading them and rewriting the paper; and, the final part summarized the main collaborative ideas involved in this process and our last thoughts.

Keywords: *conversation, communication, understanding, transformation, social-construction, bilingualism.*

“As you set out for Ithaka hope your road is a long one, full of adventure, full of discovery...
As long as you keep your thoughts raised high, as long as a rare excitement stirs your spirit and your
body...
Hope your road is a long one. May there be many summer mornings when, with what pleasure, what joy,
you enter harbours you're seeing for the first time...”
(Kavafis, 1911)

We met each other living abroad; we worked together for approximately four months. Our dialogue transformed our relationship and our lives. The following is a description and celebration of the learning and transformation between us.

We wrote a first version of the article about our participation in a therapeutic process. Some months after we decided to invite some people to read it and write some comments about. Inspired by Bakhtin's (1993) ideas about understanding a text as something alive and generating, where the sense cannot be conceived as finished, but created and recreated indefinitely through its relation with others; in that way, this second document is a tool to continue our dialogue, responding to our friends and colleagues about their ideas after reading the first version of this writing.

Introducing First Writing and Dora and Maria's Encounters

The first version of our writing included Dora's second language learning history emphasizing the importance of being careful about the process of understanding languages and conversations. Stressing as well the influence of talking and acting as if “you truly understood” simply because you are speaking the same language and what happens when you are in a conversation in a different language that is not your mother tongue. It described, too, what this experience taught us about new meanings of dialogue, understanding and relationships; and, finally, it included our dialogue regarding our shared time and the new ideas developed in writing and reading that document.

Dora: I grew up in a family constituted of seven sisters, my mother and my father. I was born in Mexico City, but when I was fourteen my family moved to Merida, Yucatan. My parents were bilingual, they spoke Spanish and Maya, but my sisters and I did not learn Maya because our parents did not teach us.

They used to speak Maya when they did not want us to understand their conversations. I never felt interested enough to learn a second language; it did not seem that it would be purposeful for me. It was not until I finished college that I felt a strong interest in English as a second language. My English learning process was very difficult. I needed to change, I was so rigid in my thinking, trying to speak English like Spanish and this made the task overwhelming. Last year, I had the opportunity to live abroad; it was the best chance to practice my basic English skills. I attended English courses. I was a very determined student. My life abroad challenged all my beliefs about life, relationships, diversity, people, and especially, my ideas about “understanding”; therefore, it importantly influenced my work as a therapist and as a teacher.

Maria: I come from an Italian family that immigrated to Canada before I was born. I have two siblings that were born in Italy before this move. My first language is an Italian dialect and even though born in Canada I did not speak English until I went to school. I have had many opportunities to live in various countries and this has contributed to my development of language skills. I am now fluent in three languages and have a working knowledge of two others. There are moments where I am the one with difficulty understanding depending on my context, and this helps me acknowledge the struggle that others go through. The best part about learning new languages is also the inherent insight this gives you into the cultures that use that knowledge because the history and use of words reflects the evolution and development of the cultures that have shaped them. To me bilingual therapy has been more than simply the translating of words—it has also been an exchange of cultural perspectives.

Dora: Last year you asked me if I could have a conversation with you, as a professional, as a therapist. My first thought was, why with me? I do not speak English very well. Your request was a challenge for me. I asked myself, am I ready to have a conversation with Maria in English? My main concern was related with my ability to understand you and to have a good and useful conversation.

While my limitations were clear to me, I began to consider some other things as well. I was immersed in an English-speaking environment, I had been intensively studying it more than eight months, and I asked myself: is Maria interested to speaking with me because I speak fluent English or because she thinks I have capacity as a professional therapist? All these things were very useful in helping me to make my decision, and so I decided to say yes. I was ready to speak with you as a therapist.

We met each other a few months before we started our conversations. Previously when we had met, our encounters were very superficial. Actually, we never exchanged more than just a few words in passing which was the reason for my surprise when you asked me for an appointment.

During our first “formal” conversation I shared with you my concerns and asked you whether you could speak slowly because I was very interested in trying to understand you, and it would be very important to reassure myself that I understood your ideas and experiences. You were very kind with me and responded, “Yes, of course.”

Maria: I knew your husband, and from our talks, you and his experiences with you came up often in stories or examples, so in many ways I felt I knew you better than perhaps you knew me. Asking you for therapy sessions was also a way to get to know you better, but ultimately I needed your professional advice. I spontaneously decided to write my thoughts about our conversations. I made some notes in a notebook, including my own questions and ideas and some of yours after each of our meetings. I told you about my notes some sessions later.

Taking notes during the session was more about confirming that I could recall those things I felt had impacted me strongly during our talks. I often write personal notes like these but rarely refer back to them. I find that act of simply writing them down puts them into a more long term memory with the security of knowing I have them to go back to. Perhaps this is a bit too analytical on my part, it is just something that has always worked for me. During the therapy, I knew that time was limited in terms of the number of sessions and I also knew that in many ways I did not want to spend so much time going over and over things. The amazing part for me with you was that you did not ask me for those specifics to be repeated, we looked elsewhere to understand the situation, sometimes far away from the actual events that triggered the emotional condition I was in at the time.

Dora: Our first meeting was extremely intense; at least, this is what I felt. I was excited with the entire experience and the process of understanding. You were so generous sharing your experiences. I was open

and very attentive to them. When we concluded this first conversation, I felt so relaxed; I thought it was a good beginning.

Maria: I wrote in my notes: I had a lot of pain, I was very confused, I wanted to examine, to explore. I had to be ok, accept myself. During this occasion we talked about different topics. It's difficult to let go of something that has been so useful to you, which helped you to survive. How do I see myself speaking and responding in this conversation?

Dora: Our next encounters were also very interesting for me; each one brought new topics, questions, surprises and lessons. Your experiences triggered many questions, producing more interest for exploring together. You had a unique narrative, inviting, challenging. I felt completely fascinated by it.

Little by little I realized that the process of understanding was part of our relationship, our desire to be together, our interest to share. I put aside my concerns about true understanding and asking grammatically correct questions, and I just let myself gravitate towards the conversations and new meanings. The "being process" in the relation allowed me to be more relaxed to interact freely and involved me in the conversation with a different attitude.

Maria: Within our next encounters I asked myself: How do you see yourself when you trust someone? We are always moving; let it be and wait to hear and understand; conversations are about questions and answers; you speak one of many possibilities; this conversation may open up many other conversations; it is clear I'm moving, I'm calmer, happier, and freer. Think what meaning you are putting into something, it is always a possibility but just maybe not the only one. I am a good person. I too am not perfect. I accept myself for who I am. I am a good person and I deserve to be happy.

I knew from the second session that I would feel better not only after each session but also after all the sessions were complete. I was creating myself through discoveries that were unlocking things that I had not known even existed in my thinking. From some of my notes below we can see this development. The key moments for me were when I was responding to your response of, "Yes this is possible but there are many other possibilities," with, what are the possibilities?

Dora: When we felt that our time together was finishing, I asked you if I could ask some questions about what had happened between us and what had been useful for you. That was our last face-to-face conversation. We agreed that a good way to recognize our successful work would be writing about it.

Regarding Our Shared Time

Dora: During our last face-to-face conversation we shared many ideas about what happened. We chose some and present them here as the most significant. From them we did a kind of written dialogue responding to the spoken ideas. Maria shared her ideas from her own experience as client and I did it from my collaborative ideas as therapist.

Maria: In a sense, there was a switching or rather a sharing of roles. I was given the chance to talk about and explore the process of our therapy with Dora. It was empowering in the sense that it was validating my thinking as both someone receiving and responding to therapy. When you are given a platform to look out from you are inevitably being raised up and what you think is being valued. The sense of loss of power that emotional problems articulate was being countered on several levels.

I think I can compare it (our conversations) to, for example, when I was a kid I saw a psychiatrist, so I know a little bit about the experience of that, and I generally found them to be not so meaningful, like it was just a place to say things. But, what I find interesting with you is I feel almost like you are architectural, three-dimensional in your thinking because you think, you speak about this and this and then you make strong links between things, but you make them connected, you don't say oh! look this!, you say what about this, and then go on with that link. So I enjoy that a lot, because this is a deeper conversation.

... “three-dimensional and architectural thinking.”

Dora: I want to respond to your ideas in two ways: in relation to “the place” and in relation to “three-dimensional and architectural thinking.” Firstly, for me, there is a big difference between “a place to say things” and “a place to share experiences and life.” A place for sharing makes me think of people doing something together: creating and contributing, and belonging to the place. But this place is not only a room or building—it is a setting, an atmosphere, which has been constructed by us, through our interactions, words, dialogues, through who we are, with all our beliefs, values, dreams and fears. A place for sharing has space for all perspectives, yours, mine, and others’. No one is more important, true or relevant, and everyone contributes to opening new meanings and possibilities.

I used to talk about the importance of creating a space to talk with people, which was open to diversity of perspectives; therefore, each idea, experience or opinion needed to be respected in and of itself. These kinds of spaces are at the same time the scenario for conversations and relations among people and required, according to Gergen (2003), to be worked at because relationships are not natural, but we construct and create them. Relationships are built through dialogue and at the same time they are an important element in the very creation of dialogue; and, in this way relationships and dialogue build one another mutually in a particular context or space.

Secondly, I will respond to the idea of “three-dimensional and architectural thinking.” I understand that those words imply a dynamic conversation rather than a mental structure. It is a type of conversation that emerges from the experiences that have been shared and comes from people genuinely immersed in them. Participants are intensely listening and talking to each other. I believe that you and I were committed in very dynamic conversations; I was asking questions and giving comments that came from my ideas while I was listening to you, and you were giving me your story as a gift, responding to my questions and enriching the dialogue with your experiences. We, as Anderson (2007) has said, “spontaneously became more focused on maintaining coherence within a client’s experience and committed to being informed by their story” (pg. 26). And as Kinman (2009) described, “gift language invites us to processes which build and create rather than tear down. The gift exchange also calls not for a giving, but for a response to gifts which have already been given” (pg.13). My response-gifts were questions that were continually inviting you to share more details and profound experiences. I never doubted them; I just received them as a precious gift.

At the same time, I believe in Anderson’s (2005) perspective of Not-Knowing, which “involves listening in an active and responsive way. The therapist listens in a way that shows the client to have something worth hearing. Having an authentic commitment to being open to the other person’s story is critical to dialogue” (pg. 503).

Maria: Issues are all around and there is a kind of centrifugal nature, where it gets pulled in many directions because there are many different meanings within...it is not something done, just different parts of my life, from different stages, and I think when you dwell on a problem, a lot of elements can improve or transform any way, so on, that was my experience.

Dora: I think there is a “centrifugal nature” to our conversations, a force which makes meanings move away from the center of something. There is a power of words to deconstruct themselves through the conversation, through the interchange of experiences between people. If life is not linear, the meanings of words are not linear, how can we continually bring something new into our conversation? How can we talk with ourselves and with the others in therapy and in life in a centrifugal way? How can we introduce broad meanings and perspectives that open new senses and ideas? Your idea of centrifugal nature is for me a good metaphor of Anderson’s concept of dialogical conversation (Anderson, 1997) as a generative process in which new meanings—different ways of understanding, making sense of, or punctuating one’s lived experiences—emerge and are mutually constructed (pg. 109)

Maria: The questions that influenced me the most were not the new questions that you had. Sometimes they worked because they started a certain dialogue, but usually it was when you were asking me to clarify what I said, because I actually hadn’t really thought about it. Sometimes I said things without really connecting with their meaning, so when you were asking I had to be more connected, more committed. I’m trying to say that by clarifying because sometimes something was loose, so by asking the meaning of things it really made me examine them, what I was thinking, about what I was trying to say, and I found it really useful.

Dora: To ask for clarification is part of my contribution to the conversation. As therapist, I am interested in my clients' stories. "I ask questions that ask" instead of questions that "make judgments," "affirm something about someone" or "test hypotheses." My questions come from my interest to know more about something and to clarify my understanding. Both have the intention of participating in and promoting narratives and keeping the conversation open as well as understanding all of the participants.

...you're really listening to me,...

Maria: I just want to say even the questions you ask, like something to talk and talk about... what's next? There's no pressure. I feel, you know, really relaxed; you have questions and I don't know if you think of them before, but it doesn't feel like that—it feels like you are processing what's happening, that you are thinking about the next step. I don't feel you have an agenda. It's really nice because you're really listening to me, and that's what I feel. So when in the next question you bring, you are absorbing what I said and what it's trying to bring forward, I feel like you are very present, you are really listening and so I feel even more free to trust you to say what I say, even more honest with myself...

Dora: I am reminded of two ideas, first is Andersen & Jensen's emphasis on "responding to try to understand" (2007, pg. 36). All of my responses, whatever they are, questions, comments and gestures, become part of my understanding. I responded to you through them and you did the same with me. The second is related with Wagner's client (2007, pg. 88), who says, "A good conversation for me is when you answer to what I said, not to what you think of me." When I ask questions that do not have a specific answer, people can share with me whatever they want, whatever they think or feel is relevant in a specific moment. I believe that this gives us the sensation of freedom to speak freely. As you said, the freedom to trust. If you can trust, you do not need to convince your therapist about your experiences, you do not need to defend your perspective. Questions are invitations to share, to create new meanings.

Throughout the process I shared with you my concerns about the language we used in our conversations. For that reason I asked you if English, as my second language, posed a difficulty in our communication.

Maria: No, actually it's interesting because the only difficulty that I had was your difficulty that you thought you had... But it's interesting I found it an advantage in a way because it really slowed me down, and I find that's the most useful thing. Sometimes my mind is racing, and this way I can just slow down and just think, and I feel more at peace... and I find it very useful. Thank you for doing that—it's just, I don't know, if you have a lot of thoughts in your head, to calm down and slow down just really helps me.

Dora: This is your comment that influenced me most. It allowed me to connect my personal experience with theory. I could have a new meaning of "understanding." Understanding is an unfinished, partial and temporal process in which a conversation opens new possibilities to search for comprehension—where it is very important not to be in a hurry. I agree with DeFehr (2008) when she quotes Anderson who cautions against understanding too quickly and speaks of 'getting there' "faster by going slower." And I agree with Anderson (1997) when she says, "faster by walking side by side with the client rather than pushing from behind or pulling from the front."

...it's like a bowl of necklaces and you know how to very carefully take the necklaces out one at the time and untie them together.

Maria: The way I see our talking is like you're a great friend who cares, who is highly astute to the art of unraveling issues. That's what I see... very astute meaning in your manner, you know how to unravel a problem, so it's like a bowl of necklaces and you know how to very carefully take the necklaces out one at the time and untie them together.

Dora: The therapist is not an expert agent of change; that is, a therapist does not change another person. Rather, the therapist's expertise is in creating a space and facilitating a process for dialogical conversations and collaborative relationships (Anderson, 2003). I agree with you and Anderson; the therapist is an expert to unravel stories through their dialogues with clients. As a therapist I am not an expert in your life and in what you need and want. I responded to your narrated experiences.

You and I together reorganized, retold, re-valued and recreated meanings. In that sense, Gergen (2006) talks about the poetic dimension of therapy when "...we focus our attention in the mutual negotiation of

the sense...poetry can not be created neither you or me, it born from the relational process... and question the common things and stimulate imagery and makes birth the esthetic..." (pp. 179).

Maria: When I ask the question, it's like letting go and walking in the forest together and seeing if we can find birds—I don't know what kind of birds...

Dora: Your phrase "walking in the forest together" gave me two ideas. The first has the same meaning that "collaborative effort with people" (Gustavson, 1996). For me the important words are "together" and "with." Both imply a mutual inquiring and dialogic yield. I think that was what you and I did.

DeFehr (2008) describes conversation as a journey; I think this is a wonderful metaphor and reminds me of the Kavafis (1911) poem, Ithaka, with which we started this writing,

"As you set out for Ithaka hope your road is a long one, full of adventure, full of discovery... Ithaka gave you the marvelous journey. Without her you wouldn't have set out... Wise as you will have become, so full of experience, you'll have understood by then what these Ithakas mean."

As a therapist, I want my process of understanding to become as the ride to Ithaka: full of adventure, discovery and experiences. Understanding as a mutual inquiry could be a journey that transforms conversations and people and will give me new opportunities to construct myself as a person. Spanish and English languages are part of my toolset; they contribute to constructing comprehension and are not the only important thing.

Finally, we want to share some remarks about our new ideas after writing and reading the first version of this paper.

Maria: While it has been several months since seeing and speaking to you, the openness to interpretation, that was at the time a new experience and gift from you, has a more common place in my thinking now. I understand that the way I think about and respond to a situation will contribute a certain kind of energy to what happens next so that being open to the multitude of possibilities also contributes a freedom to a situation allowing outcomes that are more desirable (previously I had a strong negative attitude or response).

This has had implications in my work as well, reflecting on my confidence level and aspirations. Where I am not sure at times of the end result of something, like these conversations, I will go ahead knowing that the process itself will lead to the next steps forward. While I imagine I still have a long way to go in becoming the person I want to be in the world, I see that this past year has been very formative in this regard. It began by reestablishing that voice of inquiry in my head and learning to be with the unknown even when there is fear attached to it. It is okay and does not stop me either opening to the possibilities or stopping the actions to set them in motion.

It has been like a renewed belief in humanity. I think with your questions I could see what I was doing because changing something is substantially based on knowledge and insight into the actual condition—like our conversations not being about an end but about a process of discovery. It is this process that I can use over and over again in my life, a tool that redefines itself with each application.

If the dialogical experience is both about the internal conversation as well as the external one, then the important aspect of discovery is the context of this communication. Habermas (2003) describes this as the pragmatics of communication whereby actual understanding comes when the context, timing, condition and situation of person is comprehended (p.222). Extending this definition, then, to the internal dialogue, therapy offers the tools for a person to understanding their own internal dialogue. This enlightenment requires an interchange with other, which the therapist can offer only when he/she is open to the interactions and dialogue.

All these months later I would say I am a different person because I can be with what happens around me just because I am more open to their possibilities, which is far different from the pessimism within which I saw and expected things before. There is a reformatted internal dialogue that has prompted these discussions. Your words here about our experience are a reflection of this renewed humanity; there is a love in your approach to understanding both of the concepts and of the people. This kindness provides a

relief to the soul, which, in a state of vulnerability, resets it in a way so that it is reshaped and strengthened to reflect this love.

Further Ideas and Questions from Dora

What do your words mean when you describe the “implications on your work and your renewed belief in humanity”? Gergen (2006) says “in a collaborative approach it is important to know if the conversational recourses generated in a therapeutic relationship can be put in practice out side of the therapeutic room” (pp. 83). This is a good example of how the conversation and therapeutic discourses are infiltrated into the client’s life.

What does it means to revisit a process of dialogue? Is it the opportunity to create new dialogues, meanings and relationships? The more I know, the more I feel interest, curiosity about your experiences and thoughts.

What happens between us? We start our discussion through a therapist-client context, but now I ask myself: who was the therapist and who was the client? You invited me to overcome my seeming issues with language barriers; I felt challenged when I accepted your invitation. What happens with a therapist when she is presented with a situation in which she must question the delivery of her expertise? How do we create our barriers? Language barriers, relational barriers, what are they? Slowing down is a good exercise to think, to learn, to live.

Therapy is a conversation instead of a treatment, it is a process of discovery; it is a place where simultaneous histories are present, are alive. I agree with you, the “process itself will lead to the next step.” If you learn this lesson as person and therapist you can learn to lead within uncertainty.

We described this article at the beginning as a celebration of our learning and transformation. I believe that when you are celebrating something important, you look radiant and splendid. Those are the new words that I want to use to describe you: a radiant and splendid person.

A Pause, Friends and Colleagues in Dialogue¹

Some friend and colleagues were invited to read the first version of the article. They shared with us their ideas, and we chose some of them to share as part of this multiple and live dialogue.

Theo: The manner in which the various components were articulated appears to have paved the way for your developed interest, curiosity, knowledge and reflection of self, which was easily recognized. Additionally, as further provided by the writers, a way of thinking in a "reflective process" which is parallel to collaborative practice and according to Harlene Anderson "a way of being."

Ana Laura: It was spinning around my head, how can the people be respectful in our conversations, about what they are listening to, without the belief that they can understand all the things and dare to stop themselves and ask what we are talking about. We live in an accelerated world, we made it accelerated, actually few people stop to really listen.

Montserrat: I think that what makes this article interesting is to have the client voice, that narrates what her experience was in the encounter; that she can give feedback into the therapy process instead of just the contents or results; it is very rich.

Diana: I can conclude that it was a great adventure for them (due to Maria’s background about therapy) to arrive, to find a different perspective; it was rich for both. In spite of the language and culture they could be in the process.

Rocio: It seems to me, for some moments, as if Maria as an architect and Dora as a generator of dialogical spaces were designing and constructing in the language a house, a space, their moment.

Becky and Luis: Now you can write that the relation between you two transformed yourselves and ourselves, too; this is a text that becomes a transformational exercise to whomever has contact with this conversation.

Lolbe: I think that this type of dialogue experience is possible—inside and outside the therapy environment—without molds about what should be, as a key that opens possibilities to the client, and he/she can take them without the compromise to choose.

Sara: Maria's words reflect calm and tranquillity; and, they are contagious—you have a craving to talk in that way.

Rebelin: Your narrative puts in evidence how reality and relationships are unfinished in processes of construction; processes that in horizontal, respectful and mutual recognition relationships lead to experiences of great learning and transformation.

Claudia: Though it shows me an example of improvement, it makes me reflect on the notion that nothing is impossible in life; it is just a question of effort and a lot of dedication.

Friends and Family: They had more personal comments to make about the emotional exchange. They did not come from a therapy background but interestingly were strongly affected by the same sections, questions and outcomes. They had more a reaction of being pleased at the level of insight that came about, entertained by the unconventional format of the writing style and honored to have been included in what has been going on behind the scenes.

Maria and Dora: Friends and colleagues' comments give us a type of certainty about our learning through these processes (therapeutic, written and feedback processes); how the inclusion of therapist and client's voices contribute to the transformation of the readers; the effort and dedication are very important and show a way of being that stress respectful conversations. Finally, the unconventional format was a way to dialogue, to transform and to create poetic moments.

Constructing Ways to go on with Collaborative Ideas

The journal editor, after reading our first version, made some suggestions. So we decided to take advantage of her ideas and resubmit the manuscript. We decided to include this new section where we present some ideas that are present in our work together and help us to talk about collaborative work as:

- People doing something together: creating and contributing, and belonging to the place.
- Where the relationships are not natural, we construct and create them.
- Where relationships and dialogue build one another mutually.
- Not-Knowing, which is an attitude that expresses how the therapist listens in a way that shows the client to have something worth hearing.
- Where questions are invitations to share, to create new meanings, and one way how we can show interest and curiosity about the experiences.
- Involving the therapist as a person that contributes to unraveling issues, to unravel a problem, that participate in the relation and conversation taking the experiences out and untying them together with the client.
- Requiring understanding as an unfinished, partial and temporal process in which a conversation opens new possibilities to search for comprehension.
- “Together” and “with” the most important words in the collaborative work that help to construct relational responsibility.
- Transformational process, all the participants change.

A Second Pause, Our Last Thoughts

As a dialogical experience this work is a way to maintain alive the text and to recreate the dialogue as an external exchange and attempt to draw out the internal one and vice versa. We think that there is a sort of irony in the whole premise of dialogical in that the issues that a person seeks therapy for are often times those that have barred an ease of communicating the internal barriers resulting from life situations closing off a person to others or to society as a whole.

This experience thus, in order that it was able to really bring those barriers down, required humanness, authentic and genuine concern, which was the catalyst for the in-depth and long-lasting effects rendered in our case.

Therapy is a service, but when balanced against the presence of real people who actually care, the potential outcomes are outstanding. Can a therapist be good at their work and not care about the person? We think this is possible, but we also believe people are intuitive enough to recognize and feel this, and this, from our experience, diminishes the potential robustness of the exchange along with the effects.

Openness with uncertainty creates trust to share because there are no expectations just a desire to understand. When we know what we do not know it is one step closer to both knowing and also to begin discovering those things that we still do not yet know that we do not know. The slowdown that bilingual therapy brings prepares the creation of a space for this thinking to be sculpted and emerge from a shared platform where both sides are learning and both sides have a vested interest in the outcome. The outcome is another step in the never-ending constructive process of personal evolution.

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Endnotes

ⁱ We want to thank all friends and colleagues that read and contributed to our writing.

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