Applying Liberation Psychology for an Anti-Hegemonic Supervision Praxis

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ABSTRACT

Although American Psychological Association (APA) guidelines encourage clinical supervisors to integrate diversity into all aspects of practice and supervision, dominant models perpetuate hegemonic systems such as white Eurocentric imperialism and individualism, that foster a one-size-fits-all approach. Therefore, reimagining an anti-hegemonic approach to supervision that is focused on shifting power to the unique social locations of the supervisory triad is imperative. The present paper aims to offer readers an application of liberation praxis to supervisory relationships. Liberation psychology offers a guide to developing a supervision praxis through cultivating one's critical consciousness of oppressive systems. In this paper, the authors propose a framework that (a) humanizes the wholeness of interlocking experiences of clients, supervisees, and supervisors; (b) invites collaboration through interrogation of power dynamics; and (c) engages in problematization (i.e., oppositional consciousness, deideologizing, and denaturalization) designed to recover historical memory, and revise dominant ideologies to match the lived experiences of minoritized groups, including the Global Majority. The authors aim to challenge existing supervisory models that perpetuate colonialism, and thereby advance practices that disrupt the traditional methods of psychotherapy training.

Keywords
liberation psychology, anti-hegemonic, decolonial, supervision, problematization, training

RESUMEN

Aunque las directrices de la American Psychological Association (APA) alientan a los supervisores clínicos a integrar la diversidad en todos los aspectos de la práctica y la supervisión, los modelos dominantes perpetúan sistemas hegemónicos como el imperialismo blanco eurocéntrico y el individualismo, que fomentan un enfoque universal hacia el adiestramiento. Por lo tanto, es imperativo reimaginar un enfoque antihegemónico de la supervisión que se centre en transferir el poder a las identidades particulares de la relación de supervisión. El presente artículo pretende ofrecer a los lectores una aplicación de la praxis de la liberación a las dinámicas de supervisión. La psicología de la liberación ofrece una guía para desarrollar una praxis de supervisión mediante el cultivo de la conciencia crítica de los sistemas opresivos. En este artículo, los autores proponen un marco que (a) humaniza la totalidad de las experiencias entrelazadas de clientes, supervisados y supervisores; (b) invita a la colaboración a través de la interrogación de las dinámicas de poder; y (c) participa en la problematización (es decir, conciencia de oposición, desideologización y desnaturalización) diseñada para recuperar la memoria histórica y revisar las ideologías dominantes para que coincidan con las experiencias vividas de los grupos marginados, incluyendo la Mayoría Global. Los autores pretenden desafiar los modelos de supervisión existents que perpetúan el colonialismo y, por lo tanto, promover prácticas que interrumpen los métodos tradicionales de adiestramiento en supervisión y psicoterapia.

Palabras clave
Psicología de la liberación, antihegemónica, decolonial, supervisión, problematización, formación

Aplicar la Psicología de la Liberación para una praxis de supervisión antihegemónica

Introduction

Clinical supervisors are tasked with training future mental health practitioners for the purpose of protecting client wellbeing (Daskal, 2008; Falender et al., 2014). In order to protect clients, clinicians must meet certain competencies (i.e., abiding by ethical and legal standards), including an ethical imperative to provide multiculturally competent care (Gallardo et al., 2009). More specifically, the American Psychological Association's *Guidelines for Clinical Supervision in Health Service Psychology* encourage clinical supervisors "to infuse diversity into all aspects of clinical practice and supervision…" (APA, 2018, p.11). Yet, a 2020 study on clinical psychology students' perceptions of multicultural training, revealed that underrepresented students were three times more likely than students from majority groups to report supervisors need to be "trained, supported, and evaluated in multicultural competence and sensitivity" (Gregus et al., 2020, p. 301). These findings highlight both a disparity in experiences among underrepresented trainees, and a notable gap in our current multicultural training.

Perspectives from decolonial liberation psychology hold promise for addressing existing gaps in multicultural training and transforming current approaches to supervision by challenging Eurocentric ideals through decolonial thinking and doing. Decolonial liberation, as defined by Mignolo and Walsh (2018), is an individual's sustained commitment to delinking from the epistemological assumptions common to all areas of knowledge within the colonial matrix of power. The colonial matrix of power is the foundation of modernity, global capitalism, and in turn, psychology. As Quijano and Ennis (2000) explain, coloniality developed around two central axes of power: (a) "the codification of the difference between conquerors and conquered in the idea of 'race'" and (b) "the constitution of a new structure of control of labor and its resources and products" through slavery and serfdom that benefitted the European colonial invaders between the 15th and the 20th centuries. Decolonial approaches can encompass anti-oppressive efforts, as it similarly requires mitigating power imbalances in current oppressive systems. However, we contend that decolonial liberation extends anti-oppressive work by explicitly prioritizing the return of power to the Global Majority.

Given that coloniality permeates all aspects of our modern being (Guzzo, 2015; Lekkeh et al., 2023; Quiñones-Rosado, 2010), we invite readers to consider how the global export of Western concepts and knowledge dominate psychology theory,

supervision, and practice. By way of one example, manualized psychotherapies and evidence-based practices (EBPs) are often based on knowledge and values produced by resource-rich, Western institutions of the Global North. Similarly, most supervision models rely on knowledge from the United States (US) and the United Kingdom, which cater to Eurocentric contexts and are available only in English (Botero-García et al., 2022; Pesqueira et al., 2021). As a result, all clinical contexts–regardless of their geolocation– are understood through the lens of colonizers, as it exports and maintains a wealth of knowledge aimed at maintaining the status quo (Guzzo, 2015). Indeed, scholars from non-Western contexts have highlighted the reality that supervision models dominant in the US are of little utility outside of Western countries, for those minoritized within the colonial matrix of power (Torres Rivera & Torres-Fernández, 2015; Capella Palacios & Jadhav, 2020).

Thus, it is necessary to reimagine a supervision practice that is anti-hegemonic (i.e., deideologizes European Western domination in clinical training), and focuses on dismantling barriers that limit access to power for minoritized clients, supervisees, and supervisors (Lekkeh et al., 2023; Tran, 2022). Unlike the current prevailing emphasis on *achieving* multicultural competence, decolonial liberation assumes: (a) a continuous learning of the unique sociopolitical and cultural realities of clients; (b) the need for approaches that directly address the realities of minoritized communities (theorize and practice from and with the community); and (c) a multiplicity of ways of knowing and doing necessary to dismantle oppressive systems that are at the root of mental health inequities including, but not limited to the exploitation, destruction, and dehumanization of Indigenous ways of life (Falicov, 2015; Tummala-Narra, 2016). Liberation Psychology, coined by Ignacio Martín-Baró (1996), offers the principles that can guide the process of decolonizing from the colonial matrix of power. Doing so, allows us to cultivate the critical consciousness that generates liberatory actions for minoritized communities to access their collective power and dream of transformed futures.

In the present work, we offer how decolonial liberation approaches challenge Eurocentric perspectives through processes such as: (a) denaturalizing knowledge, which involves questioning taken-for-granted assumptions about power; (b) recovering and centralizing minoritized knowledge and experiences, such as Indigenous wisdom and practice, which has been distorted or dismissed by dominant systems of knowledge; and (c) practicing accompaniment (accompañamiento), which involves walking alongside another person in a journey towards wholeness (Adams et al., 2015). Critically, as

Mignolo and Walsh explain, we cannot answer 'What does it mean to decolonize?' as "an abstract universal. It has to be answered by looking at the other W questions: Who is doing it, where, why, and how?" (2018, p. 208). Decolonial liberation begins with doing and thinking with the communities who are actively working to disrupt and disobey the colonial matrix of power. It is only from community-led "epistemic disobedience" that specific actions towards liberation are derived. All of us, privileged and minoritized, are affected and involved in the colonial matrix of power, and thus, each of us is required to deideologize from its control. Engaging in an anti-hegemonic supervisory praxis affords each of us the opportunity to envision and access decolonial liberatory actions, which frees us all from an oppressive system built for the minority of people in power.

On Transforming Supervision Practices: Our Positionality

In addition to inviting readers to reflect on the colonial matrix of power as it relates to psychological intervention and supervision, we also highlight the social locations/positionality from which we, as a team, have approached the present framework. Our proposal is driven by our knowledge of psychology in the context of our lived experiences and, therefore, *personal* visions for a transformed supervision dynamic. We each come from colonized territories that encompass the Global Majority (i.e., Puerto Rico and India), are racialized as people of color, four out of us five speak English as a second language, and all hold identities that intersect with other oppressed groups (LGBTQIA+, chronic illness, non-monogamous, immigrant/migrant, caregivers, gender non-conforming, women, working class, and poor upbringings). We have envisioned possibilities in the context of little to no representation within the institutions we have inhabited on the stolen lands of Turtle Island by the peoples of the land before colonial invasion, and now referred to as the U.S. mainland. We developed the proposed framework from our own dreams of liberating ourselves from oppressive systems, and offer examples specific to how we have attempted/dreamed to reconstruct power in counseling and clinical training programs.

We also reiterate that similar to Mignolo and Walsh's (2018) answer that there is no "abstract universal" way to the question 'What does it mean to decolonize", we also cannot do the same for "What does it mean to be an anti-hegemonic supervisor?". Instead we offer a lens through which readers are invited to take steps towards their own ongoing thinking and doing that intentionally makes a habit of delinking from coloniality, and prioritizing community-led needs and dreams for liberation. In other words, we offer an

anti-hegemonic supervisory framework rooted in decolonial liberation that is designed to be the starting place for supervisors and training institutions, rather than a one-size-fits all approach.

What follows is our proposed anti-hegemonic supervision framework that defines concepts and potential activities that can serve as initial steps for developing a praxis that infuses decolonial liberation theory into supervision in counseling and clinical psychology training programs. We offer specific examples from our own experiences, and activities with reflection questions to serve as the beginning of the reflexivity process for supervisors, supervisees, and training programs to engage in their own anti-hegemonic, decolonial liberation praxis.

A Proposal for an Anti-Hegemonic Supervision Framework

Supervision models and theoretical orientations are often considered to be a practitioner's choice and specialty. Yet, a lack of clear guidelines can create opportunities for hyperfocusing on specific elements of the profession (e.g., diagnostic skills, theoretical conceptualization) while underdeveloping others (e.g., interpersonal skills, professional identity, personalizing therapy approaches to non-dominant cultures) (Daskal, 2008). Synthesizing existing work, we propose an anti-hegemonic supervision praxis that: (a) humanizes the wholeness of unique social locations within the supervisory triad (Falicov, 2014); (b) invites collaboration by interrogating power dynamics (Arczynski & Morrow, 2017); and (c) engages in problematization (e.g., oppositional consciousness, deideologizing, and denaturalization) to recover historical memory and revise dominant ideologies to align with the lived experiences of those minoritized within the colonial matrix of power (Neville et al., 2021; Smith & De la Prida, 2021). We note that there may be multiple existing supervision approaches that are compatible with these aforementioned tenets, such as, but not limited to, Multicultural Relational Perspective to Supervision (Hardy, 2016; Hardy & Bobes, 2016), Cultural Context Model for Clinical Supervision (Hernández, 2008), and the Pluralistic Framework for Supervision (Smith & De la Prida, 2021). We invite readers to integrate existing approaches and models with the six core principles of the framework we present (See Figure 1 for a step-by-step breakdown of the activities we propose to guide this supervision practice). Below, we offer elaboration of the principles with an emphasis on citing literature from authors from the Global South and Global Majority that can often go unrecognized within Western literature.

Humanizing the Wholeness within the Supervisory Triad

Because of the stereotypes generated by people in power, hegemonic Eurocentric beliefs, and practices are often presumed to be relevant to all people (Briones, 2021; Falicov, 2015). Those stereotypes can lead to hegemonic assumptions that all individuals from a minoritized group have the same values and beliefs (e.g., assuming that all Latines share familism as a common trait). To address this fallacy, we propose acknowledging that we are all cultural beings embedded in oppressive systems, and confronting the minimizing descriptions we might attach to identity labels (Falicov, 2015). As a way of offering specific examples of *how* one may engage in this process, we suggest adopting an Interculturalism lens (Méndez Reyes, 2021) and using tools from Falicov's (2014; 2017) Multidimensional Ecosystemic Comparative Approach (MECA) Supervision Framework, which align with decolonial liberation principles.

Interculturalism acknowledges that every person is a cultural being, embedded in hierarchical societies that reject certain cultural ways of being (Méndez Reyes, 2021). Thus, we need to engage in life-long reflection about our values and ethics, so that we can separate ourselves from dominant ideologies, and confront institutions that disseminate dominant culture rooted in the colonial matrix of power (i.e., what is considered normal or pathological) (Ferrera-Balanquet, 2017). Interculturalism also considers how the training institution, current ideologies, sociopolitical/cultural environment, and historical memories specific to the geolocation in which the supervision takes place may inform the experiences within supervision (i.e., what identities are invisible, hypervisible, prioritized, or problematized) (Avilés-Acosta, 2024; Inman & Ladany, 2014; Tummala-Narra, 2016).

Some examples of how one may do this in supervision include a supervisor beginning supervisory relationships with an open discussion about how their identities and values influence their choice of theoretical orientation, their goals as a supervisor/supervisee, and preferences for how they give and receive feedback. Using the tools from the MECA framework, supervisors can invite discussions on how supervisees feel talking about their identities, and when others talk about identities that are different from their own. Specific tools that we recommend from the MECA framework include the Ecological Niche Exercise, MECAmaps, MECAgenograms, and the Critical Genogram–a recent adaptation of the genogram that centers on intersectionality (Kosutic et al., 2009). Focusing on intersectionality (Crenshaw, 1989), or interlocking systems of

power that minoritized groups of people face across multiple and unique forms of oppression, offers opportunities for greater insight into the spheres of influence (how domains of comparison in the MECA model influence people's experiences within different contexts), as well as how it relates to our clients' experiences. For specific details on how to use these tools we invite readers to review works of Falicov (2015) and Koustic et al. (2009).

Adopting an intercultural lens and tools like those within the MECA framework encourages supervisors and supervisees to approach identities in the room with non-judgemental curiosity and understand their impact on the supervisory processes. It also reinforces that a person is not defined by their identity categories and that these do not constitute generalizable cultural values (Falicov, 2015). For example, a supervisor might assume their brown male supervisee from the Caribbean to be "Latinx," even though they do not self-identify in this way. An identity category like "Latinx" offers such a broad generalization of the experiences of a Latin American person, which are different from experiences in the Caribbean, that we are likely to miss cultural values and realities specific to that supervisee. Furthermore, we might mistakenly assume stereotypes about this person by attaching them to this label without first exploring their lived experiences. In both supervision and clinical work, Falicov (2014; 2015) underscores that it is essential to disrupt these reductionist strategies and understand people from their own experience as their circumstances interact with their identities–a process which identifies unique values of the individual (Ayora Díaz, 2008; Pérez, 2020).

Supervisors are encouraged to share their reflections on how their experiences have influenced their choices and approaches with clients, colleagues, and the broader health system. On a practical level, doing so can provide insight to supervisees on how their supervisors have navigated that specific health care setting. For example, supervisors could share how they have integrated decolonial liberatory principles within their institutions. Finally, hearing how a supervisor navigates their potential biases can serve as a model for the ever-evolving journey of becoming more critically aware.

We note that this is not an invitation to require supervisees to explain or justify their experiences. This can be especially true for supervisory triads in which supervisees hold minoritized identities and have been conditioned to have to over-explain or justify their existence to be taken seriously. Instead, this strategy aims to invigorate an open-ended discussion where both participants can learn more about their unique identities and worldviews that goes beyond what is often assumed based on stereotypical categories or

identity labels. Taken together, adopting an Intercultural lens and applying the MECA framework helps to make multidimensional identities and culture more visible. Once we name our identities, we can begin to observe their connections with experiences of power or lack thereof, and in turn, challenge power asymmetries.

Interrogation of Power Dynamics

Power dynamics emerge when a certain community's experiences and ideas contrast with socially accepted worldviews (Serrano-García & López-Sánchez, 1990). The discrepancy between a person's daily experiences and how they are defined by dominant society worsens when systems provide certain groups with greater access to resources and opportunities to advance their personal interests, while other groups face barriers that they must accept as natural (see Matrix of Domination by Hills Collins et al., 1999; Serrano-García & López-Sánchez, 1990). The colonial matrix of power implements control through mechanisms such as imperialism, racism, classism, eurocentrism, heterosexism, ableism, to name a few (Quiñones-Rosado, 2020). As Hills Collins (1999) describes, we must also consider these systems as interlocking across held identities, and structured at the individual, community, and cultural levels. Among privileged identities, Khan (2023) includes being white, able-bodied, educated, conforming to beauty conventions, and presenting as cisgender heterosexual male, among others. On the other hand, oppressed people include being a racial and ethnic minority, presenting as a cisgender female, being gender non-conforming, transgender, non-binary, not being a naturalized citizen, among others (Khan, 2023). Within Western academia, exercising power can also involve taking available empirical research as the sole authority on valid knowledge, despite its epistemological shortcomings. As a result, institutions ensure that members of minoritized groups, including those in the Global Majority, subscribe to what they define as an acceptable way of engaging psychotherapy and supervision (Torres Rivera, 2013; Torres Rivera & Torres-Fernández, 2015). For these reasons, supervision that engages in a transparent reflection of power asymmetry is necessary (Arczynski & Morrow, 2017). Understanding systems of power, developing critical consciousness, and questioning those dynamics in supervision offer opportunities to generate mutual accompaniment (i.e., a liberatory decolonial practice where one person provides companionship and joint action to address needed changes on behalf of another) between supervisor, supervisee, and client (Montero, 2009). For example, by paying special attention to the power differences that their supervisees face because of their identities, supervisors can act as witnesses, explore their needs directly, and advocate for them in and out of supervision (see testimonios example below).

First, we must name the many social locations, power differentials, and our personal relationship to oppression from the point of view of each of the members of the supervisory triad (Avilés-Acosta, 2024). Developing critical consciousness in supervision requires members to commit to an ongoing reflection about their current realities, and to re-examine their relationships with power (Serrano-García & López-Sánchez, 1990). Lugones (2003) stated that we have more access to power when we actively resist dominant ideologies and realities that are uniquely oppressive within our social locations. By refusing to define ourselves based on stereotypes and one-dimensional constructs of identity, we can experience liberation from oppressive categorizations (Lugones, 2003; Montero, 2015). This liberation implies a process of actively embracing identities that are often left out of supervision, both privileged and oppressed, as well as a refusal to conceptualize clients' lived experiences based on reductive categories and homogenizing therapeutic interventions (Torres Rivera, 2013). For example, members of the triad may introduce themselves using the names of the communities where they grew up, rather than introducing themselves with broader terms such as American or Hispanic. We recommend questions such as: "What do we consider 'normal'?" and "What enables us and our clients to access resources and quality of life in each situation?" (see Table 1 for additional questions).

Table 1

Suggestions for activities and reflection questions for supervisors, supervisees, and training programs

Principles	Suggestions for supervisors and supervisees		Suggestions for questions about training institutions	
	Activities	**Reflection Questions**	**Policies**	**Reflection Questions**
Humanizing the Wholeness of the Triad	- Create MECAMaps and Ecological Niche; see Falicov (2015).	- What identities feel most or least salient in working with clients and supervisees? - What identities and experiences do I need to learn more about that are different from my own? - How uncomfortable do I feel when sharing parts of my identities or hearing about others' identities? Why or why not? - What spaces have I been included or excluded in because o my unique identities? How does this inform supervision?	- Establish protected time in schedules for building skills related to these steps. - Examine Diversity and Non-discrimination policies (i.e., focusing on addressing power dynamics instead of differences). - Evaluate training requirements (i.e., inclusion of minoritized knowledge)	- How equitable are policies and procedures for everyone at the institution? - How do training requirements, training opportunities, and supervisee benefits compare in terms of equity? - What are the specific policies for harassment/discriminatio n? How are these policies addressing microaggressions? - How do supervisors prioritize and protect supervision time? - How do we listen to the needs of our trainees/supervisors?

Principles	Suggestions for supervisors and supervisees		Suggestions for questions about training institutions	
	Activities	Reflection Questions	Policies	Reflection Questions
Interrogation of Power Dynamics	- Create Power Maps; see Zheng (2022). - Update Power Maps periodically - Document supervision notes in a shared document	- What are my experiences with accessing power, being oppressed/harmed, and resisting misuse of power? How do these experiences alleviate or create tension in our relationship? How similar or different are experiences between us? - What is my experience when interacting with someone holding evaluative power? - How aware am I of institutional policies and procedures? How does this awareness inform my ability to advocate for my supervisee? How might we benefit from walking through them together? - What is expected of my role, how did I arrive at it, and can I show up differently?	- Assess whether due processes balance self-advocacy with institutional responsibility (i.e., providing several courses of action that do not solely rely on the person harmed having to take action) - Who is involved in the evaluation/ feedback processes? How many supervisors and why? - Provide yearly training on conflict management skills, and self-advocacy provided by an outside source (e.g., Ombuds).	- How are administrators reflecting on their power maps? Who persuades them more? - When in positions of more or less power, how do I react to being held accountable? - When making decisions that impact staff and trainees, who is evaluating whether this process is equitable? - What are we doing to orient all members of the institution about policies and updates? In this orientation, how thorough are we on how to comply with and use these policies? - What structural and institutional forces impact the training program?
Oppositional Consciousness	- Integrate Power Maps and attend to varying dynamics based on specific job descriptions and identities	- How does my job description codify how my time is valued? How does that position me within the system to impact change? - Who responds to advocacy, resistance, and calls for transformation? - How do decisions made by non-supervisors in the institution affect supervision? - How do I separate the personal from the political and the professional? Who is deciding this separation? What are the consequences of doing so? - How do we assess whether we have developed skills towards the proposed framework?	- Provide resources (i.e., increase access to training materials for supervision/therapy). - Develop seminars rooted in training cohorts' identified preferences and training goals. - Provide training that centers knowledge developed by and for minoritized communities.	- How does one's positionality impact their ability to exercise power within the institutional hierarchy of power? - How is power distributed in our institution? Are there spaces for more egalitarian relationships? What does that distribution impact team culture? - How does the institution separate the personal from the political and the professional? Who is deciding this separation? What are the consequences of doing so? - How does advocacy, resistance, and transformation occur? Who is behind it? What are their titles and identities? - How do you assess skillfulness towards the proposed framework?

Principles	Suggestions for supervisors and supervisees		Suggestions for questions about training institutions	
	Activities	Reflection Questions	Policies	Reflection Questions
Deideologization	- Discuss the process of how we arrived at our theoretical orientations.	- How did I arrive at my theoretical orientation? How does it align with my worldviews/ values? - How does my orientation inform supervision? What would supervision look like from other orientations? - How does my orientation understand client concerns? What are its values? What does it tell me to prioritize in sessions? - What forms of knowledge and lived experience do I consider valid? Why?	- Evaluate values, mission, and vision of the institution and/or training program. Systematically assess how these translate into practice from members within the institution.	- What are the worldviews and values of each member in a position of power? How does this influence the way decisions are made, and team culture? - What are we prioritizing in our distinct position and/or role? What would a holistic approach look like? - How do we consider decision-making from every position within the institution?
Denaturalization	- Continued reflection on the impact of our theoretical orientation - Develop a feedback process that emphasizes receiving critical feedback from supervisees	- What is the usefulness of my theoretical orientation? Who is harmed when using this theoretical orientation? - What feedback practices can be mutually constructed? - When was the last time I received critical feedback? What did it feel like in my body? Did I have an urge to defend my point of view? Would I do something differently moving forward?	- Develop guidelines on training program's feedback practices that are built on anti-hegemonic principles. - Systematic evaluation of the impact of current policies (i.e., grievance procedures, training requirements, schedules, crisis response). - Assess and integrate trainee feedback on the utility and helpfulness of training.	- Who benefits and who is minimized from the current way of operating? (i.e., adhering to professionalism, gender stereotyping) - How often do we request feedback and what process do we have in place to implement improvements? - How do our institutional values promote an egalitarian team culture? Do we expect all team members to agree with these values? What happens if they don't?
Problematization	- Reflect on previous experiences of supervision and become critically aware of how they influence the here-and-now. - Explore collaboratively what could be different in supervision and identify specific action steps to make it happen.	- What is the "cost" of advocating for change? How willing are we to accept discomfort to disrupt the status quo? If not, what are the institutional barriers? - When considering context, personal bandwidth, inside and outside institutional support—what are the available alternatives/actions?	- Within policies, describe procedures on how trainees can execute changes in the training program. - Identify how supervisee competencies will be measured and provide multiple strategies to demonstrate proficiency. - Develop an iterative process to assess how well you have addressed feedback	- What have we labeled as standard procedures (e.g., "this is the way we have always done it")? What do we miss out or limit creativity on as a result? - How could we use our power differently, but haven't done so? What consequences or barriers prevent us from using our power in these ways? What alternatives are available? - How are we inquiring about each others' lived experiences of enacted policies? What steps are taken when discrepancies are identified, and who does this benefit? - How comfortable are we with sharing power with others in the institution? How would that translate into action? - How equitable is compensation for every employees' time? Who is doing the most unpaid labor?

Other useful practices to promote reflection about our identities in supervision is the use of *testimonios* and *platicas*, which are storytelling activities rooted in Latin American origins (Hamzeh et al., 2021). As Hamzeh et al. (2021) explains, testimonio is telling an experience from an individual point of view after analyzing how oppression and colonization affects experience. A platica is an anti-oppressive exercise where people with oppressive experiences tell their stories amongst themselves to promote accompaniment, solidarity, and trust. As an example of a testimonio, a supervisor could share a personal supervisory experience related to their identities and talk about how this experience is related to the colonial matrix of power. To analyze their experience, the supervisor can use their completed MECA and power maps to describe how their experiences are tied to oppressive systems within the institution they belong to, or to broader mental health services. For instance, a Black supervisor could speak about how it felt for them to navigate power dynamics as a trainee, and in turn, invite their Puerto Rican supervisee to share experiences that they have had in the US. A platica experience could be facilitated by creating non-evaluative peer discussion and consultation spaces for trainees and psychologists (who are not directly supervising the trainees) to reflect and discuss how they navigate their identities in the institution and therapy room, and their relationship with power.

Second, supervisors should provide proactive orientations on power dynamics within their training institutions to facilitate how supervisees can exercise their power to protect and advocate for themselves and clients. This orientation may include naming major supervisor responsibilities (e.g., gatekeeping, evaluative power designed to protect clients), co-creating training goals and expectations (e.g., requesting ongoing feedback), engaging in self-disclosure, walking through standard policies and procedures (e.g., grievance procedures, how to respond to microaggressions) (Arczynski & Morrow, 2017; Avilés-Acosta, 2024), and building power maps together to understand how the training institution navigates challenges and diversity (see Zheng, 2022).

Third, although we may aspire for more egalitarian relationships between supervisors and supervisees, it is essential that supervisees are not misled or over-promised on the extent of power they have, given the clear inherent power differentials of a supervisors' gatekeeping function. Thus, it is important for supervisors to clearly establish how they will be evaluating their supervisee across domains. Doing so, offers supervisees an understanding of how they will be evaluated, and affords supervisees some

power to choose how they show up in supervision. At the same time, building a bidirectional feedback process between supervisor and supervisee can offer opportunities for both members to deliver constructive criticism and offer a more realistic opportunity for an egalitarian approach to evaluation. Setting expectations for all supervisees to give at least one point of critical feedback to supervisors, and providing didactics and consultation opportunities about delivering feedback to supervisors is one example of an institutional method that can create structural support for bidirectional feedback. Doing so can help to decrease fears of providing negative feedback to the supervisor, and creates a culture that allows for mutual professional development and growth. These expectations about feedback also offer essential opportunities for trainees to provide system-level criticism to ensure that training programs and supervisors learn what is working well and what needs to change (Pesqueira et al., 2021). For instance, a supervisor can ask open-ended questions about what the supervisee's experiences are when interacting with someone who has evaluative power and what they can do to encourage more participation (See Table 1 for additional examples).

However, to be able to effectively deliver feedback as described above, self-disclosure is needed. With regards to self-disclosure, we suggest that supervisors ask what their supervisees prefer (e.g., who shares first, and what the supervisee feels comfortable sharing as the relationship builds). To model transparency and helpful self-disclosure, we also recommend that supervisors disclose how their practice is informed by: (a) their experiences of power and oppression as supervisees and supervisors, and (b) their identities, privileges, positions within structural systems of oppression, and experiences of inclusion and exclusion (Falicov, 2015; Khan, 2023). Furthermore, it's important for supervisors to manage their own potential discomfort when having difficult conversations, especially when receiving feedback about their own missteps and positions of privilege, as well as to release power by allowing resistance from supervisees (see Libscomb & Ashley, 2017). An explicit description of one's self as it relates to power and an openness to learning when we act from a place of privilege helps us to see how power operates or perpetuates ideologies in daily interactions, and in turn, makes power dynamics more visible. Such discussions can also invite us to reflect on how we choose to challenge or allow resistance from supervisees (Watts Jones, 2016; Liscomb & Ashley, 2017).

We invite readers to explore the substantial literature on self-disclosure (see Knox et al., 2011; Smith & de la Prida, 2021). However, we also note that there can be potential

for harm when a supervisor uses self-disclosure improperly. Self-disclosure that is unclear, disconnected from current training experiences, and perceived as purposeless creates tension in the supervisory relationship (Knox et al., 2011). Thus, we invite supervisors to be thoughtful in their use of self-disclosure and ask questions such as: What is the function of this disclosure? Is my vulnerability modeling proper use of interrogating power dynamics at play? Do I have a good understanding of how I react when I experience discomfort? For example, if a supervisee is providing constructive feedback, a supervisor disclosing that they are feeling uncomfortable at that moment constitutes a misuse of power and may require the supervisee to 'take care' of their supervisor's discomfort.

Finally, supervisors and supervisees are invited to disrupt power dynamics by understanding that supervisory relationships are *not inherently safe*, and thus, require the creation of conditions for relational safety. We recommend ongoing dialogue within the triad about what a culture of care means. For example, supervisors can promote pluralistic clinical decision-making instead of monitoring clinical performance (see Reynolds, 2010). The supervisor and supervisee can meet to evaluate different approaches and therapeutic goals together and ask each other critical questions such as: "What do you think about this approach? How might one approach benefit a client and what other approaches would offer benefits?". Supervisors should also assess why a supervisee may or may not feel comfortable taking interpersonal risks and sharing challenges/failures with the supervisor (see Liscomb & Ashley, 2017). Practicing accountability when a supervisor harms the supervisee or misuses their power is critical (Reynolds, 2010). Orienting supervisees about the training site's policies, with a specific focus on providing resources on navigating disagreements or conflicts at the training site, becomes especially important if issues of accountability arise (Bastidas-Bilbao & Velásquez, 2016).

Although we have offered suggestions for how supervisors and supervisees can interrogate power, we also invite supervisors and training programs to engage in their own practice of critical consciousness. For example, critical consciousness discussions may focus on what it looks like to live up to values of dismantling power structures within their institutions. In the following section, we highlight additional ways that supervisors can move beyond individual awareness to decolonizing ideologies that inform institutional practices of oppression.

Problematization, Oppositional Consciousness, Deideologization and Denaturalization

Liberation Psychology has developed several concepts that could enable anti-hegemonic transformation to flourish in supervision through ongoing decoloniality processes. Namely, these processes have been defined as oppositional consciousness, deideologization, denaturalization, and problematization. The practices of oppositional consciousness, deideologization, and denaturalization are all necessary to problematize in effective ways (Sandoval, 2000; Torres Rivera et al., 2013), so we recommend their use in tandem. Below we describe their application in clinical supervision.

Oppositional consciousness refers to the awareness of one's location or position within oppressive matrices (e.g., institutions and their policies) and their attached ideologies (Sandoval, 2000). This consciousness paves the way to interrogate the colonial matrix of power and worldviews that often go unquestioned, render lived experiences and available resources invisible, and in turn, limit access to power. Following awareness from humanizing the wholeness of the supervisory triad, oppositional consciousness can illuminate how one can use their position within an institution to challenge dominant, oppressive ideologies and use their power to create movement towards change (Sandoval, 2000). For example, members of the supervisory triad can ask each other questions such as: "How do decisions by non-supervisors in the institution affect supervision? How is management responding to advocacy and calls for institutional change?" In this way, a supervisor can become aware of how the actions of others outside of supervision affect their supervisee (e.g., feeling pressured to work outside of business hours due to microaggressions from co-workers with more evaluative power).

Deideologization reveals how established oppressive ideologies function in daily life as well as how persons can build the capacity to break away from these oppressive forces (Montero, 2009). For instance, oppressive ideologies often operate through the institutionalization of stereotypes (Chávez et al., 2016; Neville et al., 2021). To practice deideologization (i.e., to understand how oppression is enacted towards those with non-dominant worldviews), we must become aware of the mechanisms that institutions use to address minoritized people (Chávez et al., 2016; Neville, 2021). At the core, Dr. Hernández-Wolfe's (2013) three guiding questions can offer an approach to such critical inquiry: "Why are things the way they are?", "Who benefits?", and "What is being protected?". Within supervision, this includes evaluating the origins of theories and clinical samples before employing theoretical frameworks, techniques, and approaches

with clients from minoritized groups, including the Global Majority. A critical assessment between supervisor and supervisee regarding how these approaches construct their realities and practices will determine whether they humanize, homogenize, or pathologize minoritized groups.

Denaturalization is the process of questioning assumptions we attach to wellness and pathology (Montero, 2009). It requires examining accepted worldviews, such as promoting habituation to or coping with discrimination rather than uplifting community-rooted efforts to challenge those experiences (Chávez et al., 2016; Montero, 2009; Neville et al., 2021). Doing so also prompts questioning within supervision about who truly benefits from best practices and evidence-based approaches. As an extension of this questioning process, when presented with a training opportunity on intervention skills, the supervisor and supervisee can engage in the mutual exercise of identifying who benefits from the presented skills and if it is possible to implement them in the current training setting (e.g., single-session training in a long-term treatment training site) (Lekkeh et al., 2023; Pesqueira et al., 2021).

The reflections that emerge from oppositional consciousness, deideologization, and denaturalization may culminate in what Liberation Psychology calls problematization (Chávez et al., 2016). As an integrative practice, problematization is the questioning of what is considered "normal" (Chávez et al., 2016; Montero, 2009). Using problematization allows the supervisor and supervisee to think about their parallel location within a matrix of oppression, as well as its influence on their context and worldviews (Sandoval, 2000).

We invite members of the supervisory triad to ask themselves reflective questions such as: "What are the institutional barriers that prevent a necessary change to improve supervision?" (See Table 1 for additional questions). This practice leads supervision to routinely examine the systems and assumptions that oppress identity diversity (Moane, 2006; Neville et al., 2021). For example, if microaggressions from a non-supervisor in the institution are affecting a supervisee's ability to express their identities, a supervisor can identify this behavior and jointly develop an action plan to advocate for them. This process does not have a manualized step-by-step procedure as it is situation-specific by nature, which is necessary to better engage possible actions that lead to change (see Torres Rivera et al., 2013 for an adaptation of problematization to the supervision process).
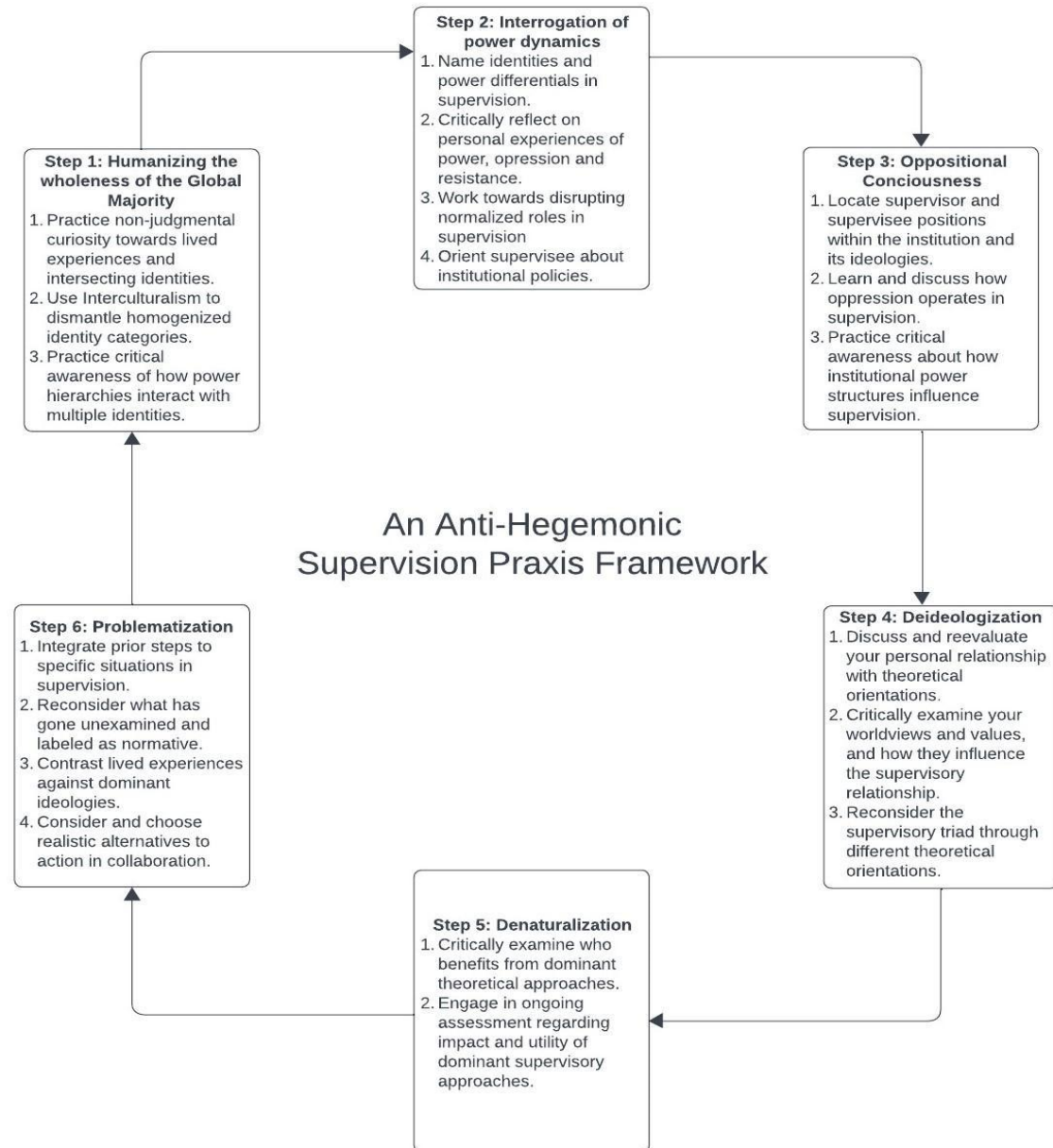
Engaging in a problematization process will allow us to uncover the barriers that our held beliefs and evidence-based practices have disregarded, while the critical awareness process will allow us to jointly develop feasible actions to dismantle them (Boal, 2008/2012; Moane, 2014). As such, supervisors and supervisees must thoroughly understand both their situated location within the matrix of oppression and where they fall on a societal level in their interactions with clients. This level of awareness and understanding is necessary to establish realistic supervision and therapy goals that are consistent with our identities and experiences as part of an institution. Having introduced these strategies, in the next section we break this framework down into steps to facilitate its implementation.

Anti-Hegemonic Supervision Framework in Praxis: A Step-by-Step Set of Reflection Questions

To illustrate our conceptualization of an Anti-Hegemonic Supervision Framework, we present a diagram illustrating our conceptualized framework of outlined principles (see Figure 1). This process is divided into six principles, which is an ongoing iterative cycle of (a) Humanizing the wholeness of the triad, (b) Interrogation of power dynamics, (c) Oppositional Consciousness, (d) Deideologization, (e) Denaturalization, and (f) Problematization. We encourage that supervisors and supervisees document their supervision experiences to identify potential patterns of relating to one another when evaluative power is a factor (i.e., what are they saying vs. not saying; how they experience themselves). We also recommend administrators and accreditors to do the same. To explain this reflexivity, we offer specific activities and reflection questions for supervisors, supervisees, and administrators of training programs to support engagement in the initial steps towards an anti-hegemonic approach to supervision (see Table 1). To use the table, we suggest that supervisors and supervisees begin by working through the activities at each step, and using the reflective questions as a way to deepen discussions in supervision and within the training program more broadly. We do note, however, that its implementation requires a commitment to a lifelong reflexive practice, and ongoing adjustment from training programs to foster an environment that allows its enactment (i.e., institutionalize time within schedules for an ongoing reflective practice).

Figure 1

A Step-by-step Process for beginning an Anti-Hegemonic Supervision Praxis

Step 2: Interrogation of power dynamics
1. Name identities and power differentials in supervision.
2. Critically reflect on personal experiences of power, opression and resistance.
3. Work towards disrupting normalized roles in supervision
4. Orient supervisee about institutional policies.

Step 1: Humanizing the wholeness of the Global Majority
1. Practice non-judgmental curiosity towards lived experiences and intersecting identities.
2. Use Interculturalism to dismantle homogenized identity categories.
3. Practice critical awareness of how power hierarchies interact with multiple identities.

Step 3: Oppositional Conciousness
1. Locate supervisor and supervisee positions within the institution and its ideologies.
2. Learn and discuss how oppression operates in supervision.
3. Practice critical awareness about how institutional power structures influence supervision.

An Anti-Hegemonic Supervision Praxis Framework

Step 6: Problematization
1. Integrate prior steps to specific situations in supervision.
2. Reconsider what has gone unexamined and labeled as normative.
3. Contrast lived experiences against dominant ideologies.
4. Consider and choose realistic alternatives to action in collaboration.

Step 4: Deideologization
1. Discuss and reevaluate your personal relationship with theoretical orientations.
2. Critically examine your worldviews and values, and how they influence the supervisory relationship.
3. Reconsider the supervisory triad through different theoretical orientations.

Step 5: Denaturalization
1. Critically examine who benefits from dominant theoretical approaches.
2. Engage in ongoing assessment regarding impact and utility of dominant supervisory approaches.

Conclusion: Our Dream for Transforming Supervision Practices

As a team, our vision for a transformed supervision framework is driven by our dreams for liberating ourselves from oppressive systems through the reconstruction of power in clinical training programs. We dream of institutions in which the burden of social justice and challenging oppression no longer remains a responsibility of the oppressed. Instead of being asked by those in power, "how" do we do this, they

collaborate by doing their own work to decolonize their minds, joining in on challenging oppressive ideologies, especially when it is uncomfortable. Through this, we hope supervisors and institutions foster coalition building both inside and outside the walls of our clinics. As one example, while we write about our dreams of a transformed supervision praxis, we sit in the US bearing witness to the complicity and silence of the American Psychology Association regarding the ongoing US-funded genocide of Palestinians in Gaza. We dream for a transformed praxis that is governed by institutions and organizations that unequivocally "advocate for justice, decolonization, and anti-oppression without fear of reprisal" (Inclusive Therapists, 2024, section Recognition as a Right, para 2). As a practical step, we invite readers to consider Inclusive Therapists' calls for action in their *"Open Letter Demanding Immediate Action and Accountability".* True embodiment of a decolonized liberatory praxis is one in which supervisors, trainees, and institutions coming together to "End Mental Health Field's Complicity to Genocide*"*(2024). For us all to cultivate a genuine willingness to experience the natural discomfort of navigating personal differences, speaking truth to power, and be willing to fight the oppressive systems that are the root cause of the need for radical healing among minoritized communities.

Considering the theoretical nature of the proposed framework, we highlight potential barriers to its implementation. First, we recognize that training programs often base their policies and practices on evidence-based guides, yet our framework presupposes strategies that move away from manualization. Instead, we offer ideas on how this framework could exist in praxis and invite supervisors and training programs to create the conditions to implement this practice (i.e., a movement, not a moment). Second, financial challenges may be an institutional and structural barrier for administrators. In those cases, we recommend reflecting on how capitalism is valued in our institutions and either seeking funding from other sources or reevaluating how our time is monetized. We also recognize national, state, and local policies may prohibit or discourage conversations about diversity, equity, and inclusion in the workplace. For this reason, we encourage psychologists to evaluate their responsibility in challenging these policies and advocating for social justice: "the personal is political". In other words, what may seem like individual struggles of those experiencing oppression are not simply private issues but are rooted in larger imbalances of power. For mental health professionals, this underscores our social responsibility to challenge policies that harm the very individuals whose mental health they aim to support.

Literature has criticized dominant supervision practices for not responding to the reality or needs of minoritized supervisors and their trainees (Lekkeh et al., 2023; Pesqueira et al., 2021). As such, it becomes necessary to construct an anti-hegemonic supervision praxis that centers on decolonial liberation and, in turn, opens up the possibility to different ways of training mental health practitioners. We present a 'living' model focused on taking a first step to dismantling ideologies that naturalize oppressive beliefs and dehumanize minoritized communities (Lekkeh et al., 2023). The approach presented in this paper provides a framework for supervisors, supervisees and institutions to understand themselves and the larger colonial matrix of power specific to the environments in which they practice. The framework invites reflection on how different processes impact the supervisory triad including one's own relationship with their identities and dominant institutions, how power operates, and how dominant institutions interact with each other. The aim is to invite new possibilities to engage the supervisory triad from a sociocultural and political perspective, thereby allowing minoritized practitioners and trainees to experience themselves and the training process in a humanizing way. We invite supervisors, supervisees, and those who make up training programs to create their own specific methods for enacting an anti-hegemonic supervision praxis that no longer centers on the worldview of the colonizers.

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