The Case for a Core Anti-racist Course for Counselors in Training

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Ileana A Gonzalez, Raven K Cokley

Historically, counseling programs in the United States have been rooted in Whiteness and white supremacy. Despite this historical context, counseling programs fail to teach students about the varied ways that anti-Blackness and systemic racism show up in society, classrooms, and clinical settings. Given the systemic murders of Black folks by the state, the health disparities highlighted by the COVID-19 pandemic, and the refusal of White voters to abandon white supremacist patriarchy in the 2020 presidential election, the counseling field must reconsider how it prepares trainees to embrace anti-racism in their personal and professional lives. The purpose of this article is to propose a core anti-racist counseling course to assist students in developing an anti-racist counseling identity including pedagogical practices, course learning objectives, and assignments. Implications will be provided for counselor preparation programs, counseling students, and counselor educators to employ.

The land currently known as the United States was founded on white supremacy, Indigenous genocide, anti-Black racism, and chattel slavery. As supported by critical race theory, these constructs still permeate every aspect of today's society as Black, Indigenous, and other People of Color (BIPOC) are still fighting for access to basic human rights (Bell, 1995). The current fight for racial justice has undoubtedly been shaped by historical and contemporary factors including the COVID-19 public health pandemic, which has highlighted the persistent racial disparities in U.S. systems (e.g., healthcare, public education, employment, and housing) (Tamene et al., 2020); the systemic murders of Black folks like Breonna Taylor, George Floyd, and Ahmaud Arbery by the police state and other vigilantes; and the 2020 presidential election, which saw an increase in the number of White people, White women in particular, who voted to uphold white supremacist patriarchy and violence veiled as patriotism (Lenz, 2020).

Despite the desperate need for anti-racist education and training in the United States, a recent presidential order called for the banning of anti-racist education and training, thus encouraging institutions to remain silent of issues of race and racism (Exec. Order No. 13950, 2020). Education, however, is one of the most vital tools available for society to dismantle systemic racism, allowing opportunities to explore history and how it continues to shape the culture, beliefs, and institutions of this country. Most importantly, education provides tools for unlearning deep-rooted racist ideologies and allows opportunities to learn about anti-racism (Barbieri & Ferede, 2020; Kendi, 2019). Therefore, counselor preparation programs are called to consider how students are being trained to embody anti-racism in their personal and professional lives. *Anti-racism* is defined as the recognition that racist ideologies transcend individuals and form institutions that employ power and policies to maintain racial disparities; anti-racism also includes cultivating a commitment to actively engage in dismantling these systems and structures of oppression (Kendi, 2019). Thus, an anti-racist counseling identity is marked by addressing issues of oppression via social change to improve client well-being; counselors with an anti-racist identity and counseling approach will also employ race-based competencies to explore the systemic roots of racism and its impact on BIPOC clients (Hipolito-Delgado & Reinders-Saeman,

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2017; Malott et al., 2019). This notion is supported by the American Counseling Association (ACA):

"We have a moral and professional obligation to deconstruct institutions which have historically been designed to benefit White America. … All ACA members must be willing to challenge these systems, but also confront one's own biases, stereotypes, and racial worldview" (2020, Antiracism Statement).

Thus, the purpose of this article is to (a) highlight the need for counselors in training to develop an anti-racist identity and (b) propose a model for an explicit core anti-racist counseling course.

Anti-Racist Counselor Education

Anti-racist counselor education refers to guiding counselors in training to understand the extent to which anti-Black, anti-Indigenous, and other forms of systemic racism pervade our society and impact the clients and communities they serve. While social justice theories have a long history in the counseling profession, they are often presented as supplemental rather than foundational theoretical perspectives for counseling practice (Singh et al., 2020b). Furthermore, Singh et al. argue that the process of colonization has had a major impact in many institutional structures, including the counseling profession, leading to resistance to multicultural and social justice competence. Therefore, anti-racist counseling practices must be the core foundation of all counseling practice. Anti-racist counselor education requires an integrated anti-racist pedagogy that challenges counselors' racialized belief systems and forges a lifetime of critical self-reflection and intentional social activism. Moreover, anti-racist counselor preparation can be sustained by recruiting diverse faculty and students (Baggerly et al., 2017); dismantling and decolonizing syllabi (Singh et al., 2020a); offering critical field experiences and supervision (Ancis & Marshall, 2010); and utilizing socially just gatekeeping practices (Ziomek-Daigle & Bailey, 2009). Ultimately, counselor educators have a responsibility to prepare the next generation of counselors to recognize and challenge the pervasiveness of white supremacy in the field and within society at large.

Current State of the Counseling Profession

The counseling profession has been overrepresented by White counselor educators, students, theories, and institutions that often reaffirm the status quo and contribute to the lack of attention given to issues of race and systemic racism within programs (Arredondo et al., 2020; Baggerly et al., 2017; Council for Accreditation of Counseling and Related Educational Programs [CACREP], 2017). The CACREP establishes the standards for professional counseling competence and professional identity development for counselors and counselor educators. However, the 2016 CACREP accreditation standards are insufficient at holding counseling programs accountable for preparing counselors in training to competently address the contextual realities of BIPOC clients, as they fail to address anti-racism and anti-racist counseling practices. In the current 2016 CACREP standards, the words *race* and *racism* are defined under the umbrella term *multiculturalism*, which contributes to counselor preparation programs failing to address issues of systemic racism explicitly and unapologetically; this oversight can contribute to the false belief that counselors are being trained to be multiculturally competent (CACREP, 2016). The CACREP standards will be revised by a committee in 2023; at this moment, the proposed revisions do not address any race-based counseling competencies (CACREP, 2020).

The Multicultural and Social Justice Counseling Competencies (MSJCC) were designed to examine power, oppression, and privilege in the counseling relationship (Ratts et al., 2015). The MSJCCs are important guidelines for all counselors to consider when working with BIPOC clients. Yet, to date, very little guidance is available regarding how to specifically implement MSJCCs into counselor training programs.

The Paradox of the Multicultural Counseling Course

Historically, within the counseling profession, there has been much debate about the best practice for increasing multicultural competence in counselor trainees, however, there is little evidence to indicate whether a single multicultural course is superior to the infusion of multicultural content throughout counselor training programs (Celinska & Swazo, 2015). Scholars have emphasized that the

utilization of the single multicultural course is not the end but rather the beginning of a process of growth and development in multicultural competence and must be intentionally placed at the beginning stages of counselor training as a means to shape the lens through which counselors in training see other content areas throughout their program (Celinska & Swazo, 2015; Sammons & Speight, 2008). Hipolito-Delgado (2014) argues that competence should be the minimum aspiration for counselor educators as they prepare counselors in training to work within communities of Color.

Coupled with the goals of the multicultural counseling course, programs are expected to help students increase awareness of their worldviews; cultivate skills, knowledge, and awareness of diverse populations; and foster counselor social justice commitment (Arredondo & Arciniega, 2001). The field is rich with literature on best practices to assist counselor educators in designing courses to train counselors to become more multiculturally competent (Haskins & Singh, 2015). Several factors shape the success of a multicultural counseling course including course length (Malott, 2010); class size (Yoon et al., 2014); student racial identity development (Pieterse et al., 2016); processing style (Smith-Goosby, 2002); and dynamics related to the racial climate in the course (Sue et al., 2009). These factors are often compounded by the instructor's awareness of their own racial identity development and preparedness to facilitate the learning experience (Reynolds, 2011). The primary method for teaching multicultural competence for counselors continues to be a single 11- to 16-week course (Malott, 2010; Sammons & Speight, 2008). For counselor training programs that offer one singular diversity course, it is almost impossible for educators to adequately address the awareness, knowledge, skills, and action all students will need to competently serve BIPOC clients. Counseling faculty who are challenged to teach multicultural courses must have a dynamic skillset that includes managing group dynamics, such as microaggressions and resistance (Sue et al., 2009), and an advanced level of racial identity to maintain the emotional detachment necessary to keep from being affected by student reactions that can trigger their own negative countertransference during course instruction (Buckley & Foldy, 2010).

Yet, faculty of Color are often tasked to teach multicultural courses, regardless of expertise, experience, or interest (Yoon et al., 2014).

Traditionally, multicultural training in predominantly White institutions has consisted of preparing White counselors to work with clients of Color, using deficit or pathological approaches; this training often decenters critical self-reflection and questioning and instead focuses on monitoring Whiteness and White fragility (Blackwell, 2010; Seward, 2014). Although students may arrive to the multicultural counseling course with a deep sense of interest in relation to issues of diversity, their experiences before and within the course may be vastly different, creating significant differences in learning needs. Research shows that racial group membership and racial climate are important variables that impact the pedagogical experiences of White students and students of Color (Blackwell, 2010; Pieterse et al., 2016; Seward, 2014). Additionally, many educators have developed pedagogical practices that are aimed at bringing White students into a consciousness about racism and White privilege, thus ignoring the learning and support needs of students of Color (Blackwell, 2014; Seward, 2014). According to Smith-Goosby (2002), White students appear to process multicultural counseling course information cognitively, intellectualizing the material as a means of protection in an effort to avoid discussing issues of race and racism. White students may need more time and varying pedagogical practices to critically question a racialized society (Blackwell, 2010).

Black students, however, reported processing information affectively through feelings of strong emotion related to past experiences of racism (Smith-Goosby, 2002). Coleman (2006) found that students of Color cited didactic and experiential course components as being helpful to their learning, whereas White students indicated the importance of dialogue with their peers of Color. This dialogue, however, can make students of Color feel like objects of study rather than consumers of the class material (Seward, 2014). When students of Color are tokenized as the cultural expert in a multicultural counseling course, they may feel alienated, isolated, and misunderstood, prompting them to withdraw from the learning process to

protect themselves and their identity (Blackwell, 2014). Black students, in particular, wanted their course readings and classroom discussions to move beyond the basic idea that racism exists (Haskins et al., 2013; Seward, 2014). Thus, students of Color are left unsatisfied with the diversity course, arguing that it lacks scope, depth, and complexity to deepen their learning (Seward, 2014).

Proposed Model for Core Anti-Racist Counseling Course

Ideally, anti-racist ideology must be infused within all aspects of existing counseling course curriculum, and strategic curricular design connecting anti-racist concepts and pedagogical practices across courses must be established. However, challenges remain in terms of accountability standards, accreditation and licensure requirements, and program flexibility to expand multicultural training (Sammons & Speight, 2008). The proposed model for an anti-racist counseling course is suggested here as an explicit, intentional curriculum to focus on anti-racism and the pervasiveness of white supremacy in addition to the multicultural counseling course. A core anti-racist counseling course would provide counselors in training an opportunity to focus on processing emotions with further emphasis and depth related to the complexities of race. The intention to deliberately cultivate an anti-racist counseling identity by explicitly and unapologetically focusing on racism and its impact in the counseling process through course theoretical orientation, pedagogical practices, learning goals, and assignments all specifically focus on the impact of race on the counseling process and society at large.   The anti-racist counseling course will serve as intermediate training, once counseling students have completed several prerequisite courses including introductory multicultural counseling, group counseling, research methods, and at least one field placement. For programs where scheduling is inflexible or not aligned to make the following courses a prerequisite, the authors suggest students take these courses concurrently with the anti-racist counseling course. By completing the introductory multicultural counseling course, students should have knowledge of foundational concepts such as power, privilege, culture, and racial identity development models. Additionally, a major

modality of course delivery occurs via process groups; therefore, students should have completed the groups counseling course as a prerequisite and be familiar with group dynamics. The research methods course will assist students as they apply basic methodological practices such as survey design as part of an activism and advocacy project within the course. Lastly, it would be beneficial for students to complete a field experience course, such as a practicum, as prior field experiences will allow the trainee to have real-world examples and applications of the topics within the course.

Course Theoretical Orientation

Critical race theory (CRT) acknowledges that race is a social construct designed to provide social privileges to White folks, while systematically disenfranchising people of Color (Crenshaw et al., 1995; Delgado & Stefancic, 2001). Counselor educators can engage CRT to develop pedagogical practices that identify and address issues of equity and justice within society and in classroom settings (Closson, 2010; Haskins & Singh, 2015; Singh et al., 2020a). CRT is presented here as a challenge to Western training approaches, calling for curricula and practices that center the experiences of Black and other students of Color in counselor education (Lynn & Parker, 2006).

There are several tenets of CRT that undergird the proposed anti-racist counseling course. The first tenet addresses the permanence and intersectionality of race and racism in U.S. systems of education, counseling, criminal justice, healthcare, housing, and so forth (Bell, 1995). This tenet posits that issues of race and systemic racism are deeply embedded in our society thus shaping the experiences of Black and other clients of Color in intersectional ways (e.g., related to gender, class, ability, ethnicity). Throughout the anti-racist course, counselor trainees will explore and critique the pervasiveness of white supremacy in the United States and how it manifests in counseling practice and within society (Arredondo et al., 2020).

The second tenet is a critique of liberalism and color evasiveness (Delgado & Stefancic, 2001). This tenet calls for accountability where folks may use denying color (racial identity) in an effort to ignore systemic racism. Rejecting color evasiveness is imperative for counselors in training who seek to engage a historical, liberated, and anti-racist

perspective in their counseling practice. Students will be asked to consider the ways that failing to appropriately acknowledge and honor their own racialized identities and experiences, as well as those of their clients, ultimately upholds white supremacy.

The third tenet, interest convergence, suggests that systemic changes in educational practice, policy, and law (e.g., school integration) have historically occurred to improve society's views of Whiteness and White people (Bell, 1995; Delgado & Stefanic, 2001). Counselors must be aware of how highly publicized anti-racist practices, such as joining book clubs about anti-racism, are positioned as badges of honor for White folks and do very little to improve the lives and well-being of Black folks and other people of Color. In the anti-racist course, students will be challenged to think beyond surface level responses to racism and performative activism toward embracing an active anti-racist counselor identity.

The fourth tenet, Whiteness as property, acknowledges the social, educational, economic, and legal privilege that is attached to Whiteness in the United States (Harris, 1993). In counseling, Whiteness is upheld and often reflected in the theories, clinical approaches, and pedagogical practices that are employed. Counselor trainees must actively work to resist and challenge these notions of Whiteness and white supremacy. In the anti-racist counseling course, students will be challenged to question the ways that white supremacy has shaped their worldviews, as well as their clinical practice.

The fifth tenet, counter-storytelling, is often used by Black and other students of Color to challenge liberalism and color evasiveness (Delgado & Stefancic, 2001). The practice of counter-storytelling has been employed as a survival skill for Black folks for centuries. Counter-storytelling provides sacred spaces for minoritized students to share their lived realities with anti-Blackness and anti-Black racism, without the centering or catering to Whiteness and White fragility. In the proposed anti-racist course, students of Color will have the opportunity to share their counter-stories and narratives via intentional group discussions and course assignments (e.g., digital autobiography).

Pedagogical Practices

Pedagogical practices in an anti-racist course must create conditions that encourage students to take interpersonal risks. Many groups are said to be safe spaces for all, although BIPOC students rarely feel safe in courses where discussion on topics of race occurs (Seward, 2014). Therefore, psychological safety and social identity safety must be present for learning processes to occur around issues of race and racism (Buckley and Foldy, 2010). *Psychological safety* is described as creating a classroom space that is safe for taking interpersonal risks that share authentic thoughts and feelings while receiving feedback, even in the face of discomfort; this may be influenced by classroom dynamics and other program characteristics (Buckley & Foldy, 2010). *Social identity safety* is defined as the extent to which an individual feels safe embodying their own racial identity in the educational setting, which may be influenced by classroom, institutional, and societal structures (Buckley & Foldy, 2010). This is especially important in an anti-racist group process, as students of Color often negotiate between censoring themselves and wanting to avoid being (mis)labeled or stereotyped by others in the group (Seward & Guiffrida, 2012). For example, a Black female student may disagree with what is being said as part of a group process but may not share those thoughts due to a fear of being labeled as an "angry Black woman." These safety features are dynamic and may shift with time, classroom behaviors, individual students, and classroom discussion. Instructors can establish safety through the creation of brave spaces. Brave spaces offer a different approach where gathering, connection, and affirmation occurs (Myers et al., 2019). Groups represent microcosms of society; thus, instructors must be intentional about creating brave spaces by providing appropriate feedback and validating the experiences of marginalized students. For example, if the instructor notices that White students are enacting White fragility when Black students are expressing feelings of anger, frustration, or pain, the counselor educator can address these dynamics explicitly. It is imperative that the faculty member discuss creating brave spaces at the beginning of the course, instead of waiting for the class discussions to become too intense or uncomfortable.

Course Learning Goals

Learning goals within the anti-racist counseling course extend the work of introductory multicultural course work by explicitly focusing on issues of race and racism. There are several goals of the anti-racist counseling course including (a) exploring the development of and increasing the awareness of students' individual racial consciousness; (b) examining how implicit and explicit bias manifests in counseling relationships and fostering a long-term commitment to dismantling oppressive systems, policies, and practices that affect clients' everyday experiences; and (a) understanding how anti-Blackness, anti-Indigeneity, and systemic racism is institutionally embedded within the contextual systems that clients exist in and understanding how they have developed over time (Buckley & Foldy, 2010; Malott et al., 2019). The learning goals of a core anti-racist counseling course can best be summarized in Figure 1.

Figure 1
Learning Goals
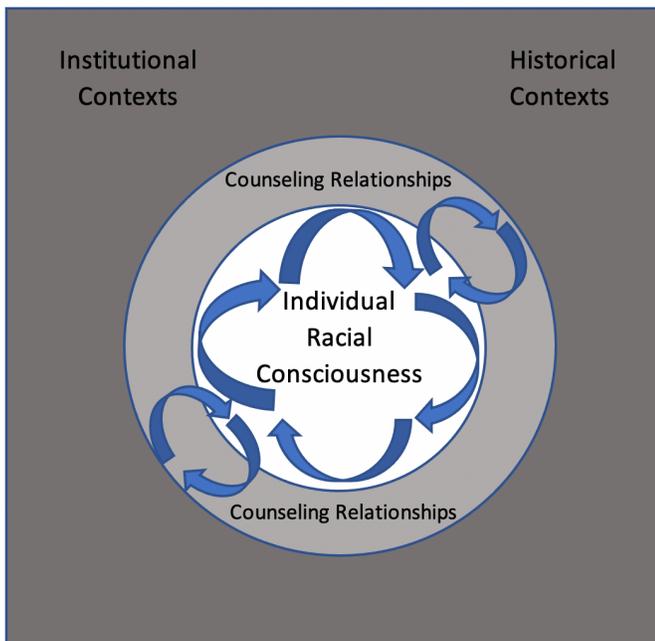
Individual Racial-Consciousness. The inner circle depicts the cycle of the counselor's individual racial consciousness, which is the crux of developing an anti-racist counselor identity. The cycle of arrows is indicative of the ongoing process of unlearning and learning. The learning goals of an anti-racist counseling course is to bring the unconscious into consciousness by revisiting

feelings, thoughts, behaviors, and experiences through an anti-racist lens. Increasing racial consciousness requires individuals to confront their own racial identity, through continual processes of critical self-exploration, examination, and critique, which is denoted by the arrows in Figure 1 (Blackwell, 2010; Kendi, 2019). This process of consciousness raising also requires an examination of the origins of implicit and explicit biases, as well as how these beliefs are reinforced in our daily lives through socialization and internalization (Singh, 2019). Anti-racist work is both complex and necessary for engagement in anti-racist action with clients and other systems (Malott et al., 2019).

Counseling Relationships. The counseling relationship is depicted in Figure 1 by the cycle of arrows leading from the inner circle to the outer circle, which includes acknowledging how power and privilege shape the unique intersectional identities of each client (Hipolito-Delgado & Reinders-Saeman, 2017; Ratts et al., 2015. The counseling relationship can be stalled or paralyzed by feelings associated with various stages of counselor and client racial identity development, including dissonance, guilt, shame, and anger (Hipolito-Delgado, 2014). Learning goals for establishing and maintaining an anti-racist counseling relationship include (a) having the knowledge and skills related to understanding clients' racial identity development, as well as how individual and systemic racism influences their lived experience (Helms, 1995); (b) challenging deficit views of clients and their experiences with oppression that contribute to experiences of microaggressions, which may cause clients to disengage or terminate the counseling relationship (Owen et al., 2014); (c) improving counselors' race-based skills, such as validating experiences of racism and recognizing race-based trauma symptoms (Carter & Forsyth, 2010; Hemmings & Evans, 2018), and broaching and repairing race-related ruptures within the counseling relationship (Day-Vines et al., 2013); and (d) building an alliance with clients to dismantling inequities in systems (Hipolito-Delgado & Reinders-Saeman, 2017).

Institutional and Historical Contexts. The role of historical and institutional contexts cannot be understated in anti-racist counseling. Counselors

must be willing to take risks to address covert and overt racist policies, practice, and procedures, within various institutions that clients may encounter (e.g., schools, clinical settings, criminal justice, healthcare) despite individual or institutional resistance (Singh et al., 2010). Trainees must learn about institutional and organizational cultures, as well as how to use data to respond to those inequities (Ratts et al., 2015). Lastly, counselors in training must also build the advocacy and leadership skills required to dismantle these systems (Ratts & Greenleaf, 2017; Ratts et al., 2015; Toporek et al., 2009)

Course Assignments

Racial-Consciousness Digital Autobiography. This assignment is critical to the course learning goals and should be completed within the first 3 weeks of the course. The racial-consciousness digital autobiography is designed to explore the individual counselor's racial consciousness, as depicted in Figure 1. Using various prompts as a guide, students will describe their racial identity development journey in a video using their own voice, photographs, music, art, and other forms of digital expression. Digital storytelling has emerged as a counter-storytelling practice for people with various minoritized identities (Chan & Sage, 2021). Research supports that sharing one's lived experience and learning from others' stories can enhance multicultural competency (Parikh et al., 2020).

The digital autobiography can be approached in three sections. In the first section, students will be asked to reflect on how their upbringing has shaped their understandings of race, privilege, and oppression. This will include examples of explicit and implicit messages heard at home, school, or other institutions to which they belonged to as a child (e.g., places of worship, after school programs, clubs). Next, students will reflect on the critical moments or incidents that contributed to their personal awakening related to their racial identity. In doing so, students should also make note of their first experiences with systemic racism broadly, or anti-Black/anti-Indigenous racism more specifically; these experiences might look differently depending on how their racial identity contributed to experiences of privilege or oppression. This process of critical self-

interrogation and reflection should continue until students have fully explored and described the significant personal, political, and/or professional events that have influenced their racial identity development process through the current moment. With this knowledge, students will then select a racial identity development model that aligns with their lived experience and respond to questions related to the stages or phases in that model.

In the second section of the autobiography, students will choose to respond to additional self-reflection questions, based on their racial identity development. For example, students of Color can be presented with prompts that address experiences with anti-Blackness, anti-Indigeneity, and racism more broadly. There will also be an opportunity for BIPOC students to identify any sources of support or mechanisms of coping that might have assisted them in navigating experiences of oppression and coping with racial battle fatigue (Wang et al., 2020). Students who identify as biracial and multiracial can choose any identity model that best fits their lived experience. White students can describe when and how they became cognizant of White privilege and how it shows up in their lived experiences while also noting instances when they were color-evasive and either witnessed or perpetuated anti-Blackness, anti-Indigeneity, or other forms of racism.

In the final section of this digital autobiography, students will discuss what they still need to learn and unlearn related to developing racial consciousness. Students will also be required to search for books, podcasts, articles, and documentaries that might support their learning process. The digital autobiography concludes with students offering reflections on the process of critically questioning their racial consciousness during this assignment.

The digital autobiography serves as an initial needs assessment for the course, assisting instructors in better understanding the racial development processes of individual students. This assignment allows students an intentional opportunity in choosing to disclose personal and meaningful experiences related to their development and understanding of anti-racism. Depending on class size, it is recommended that students view autobiographies from their peers of

diverse cultural backgrounds and provide feedback to some of their peers' digital autobiographies, on the digital platform and within process groups. Students will ultimately have the power of what is disclosed and shared as part of the autobiography assignment. Counselor educators can model a learning stance by sharing their own process of racial identity development by completing the assignment as well and making their digital autobiography available for viewing to all students and encouraging students to engage in similar self-assessments (Buckley and Foldy, 2010). By sharing their own racial consciousness journey, both White and BIPOC counselor educators may render themselves vulnerable in the space, however, instructors must model appropriate behaviors when reflecting on and responding to issues of racial consciousness, therefore, being strategic in terms of how and what is shared is recommended. The instructor can also model what is appropriate feedback in response to other individual experiences. This process of sharing in a supportive learning environment is part of the challenge of anti-racist course work as counselors must learn to provide feedback and process feelings with BIPOC clients' lived racialized experiences. This assignment allows students the opportunity to do their own racial identity work and practice responding to and processing others' lived experiences, therefore leaving BIPOC clients free of the responsibility of having to educate these counselors in the future.

Advocacy and Activism Project. The goal of this assignment is for counselor trainees to identify systemic barriers for BIPOC clients and develop strategies to mitigate oppressive policies, practices, and procedures within schools, colleges, or clinical mental health agency settings. This assignment extends the work of traditional experiential learning assignments in a multicultural counseling course such as a cultural immersion project (Arthur & Achenback, 2002). Students practice moving from previously taught skills that focused on surface-level naming and categorizing of issues, problems, or deficits in marginalized populations toward entering systems and working with communities in a participatory manner, seeking the root causes of oppressive structures through which communities have been silenced and working alongside those

who are organizing toward social change. To accomplish this, students will partner with an organization that provides mental health services in some capacity to develop an advocacy and activism project that will analyze systemically oppressive structures and practices. Ideally, this can be completed in conjunction with a field experience site so that students can establish relationships with these institutions. Students may also choose to partner with organizations they have previous relationships with, whether it be through volunteering, employment, or a previous field experience. Students will develop a proposal outlining the intended process and outcomes of the project including how to enter the system, understand institutional culture, and build alliances. Students will design surveys and interview questions and collect data from clients through semistructured and/or focused group interviews, review artifacts, archival data, and participant observation to communicate the needs of BIPOC clients to the organization. A potential outcome for this project might include presenting findings to counselors, administrators, organizations, and policy makers to improve counseling and other related services for a given population.

Process Groups. The group processing experience will serve as a space to dialogue about racial consciousness raising and cross-racial counseling skill development and as a group consultation space for implementing an advocacy and activism project. Depending on class size, additional group facilitators may be needed. Counseling programs may consider recruiting other counseling faculty or advanced doctoral students to facilitate the process groups. It is imperative that all group facilitators are experienced and are highly conscious of their own racial identity development; weekly supervision should be implemented to support the development of process groups and facilitators. Each process group should have no more than six members; group composition may fluctuate depending on the size of the class, intersectional identities of the groups, and various stages of racial identity development. Students should also have the option to choose to participate in racial affinity groups before joining an intergroup dialogue. All iterations of the group process

experience must resist tokenizing or exploiting the experiences of BIPOC students.

Process groups should begin by having group members establish individual and group goals including discussions on how group members can create and maintain brave spaces. Facilitators should also engage conversations around how to navigate resistance and explore risk-taking behaviors within the group setting. Topics for the subsequent sessions might include processing the racial-consciousness digital autobiography submissions; unpacking experiences with racism and oppression; undoing cycles of socialization (Harro, 1996); exploring personal experiences of microaggressions; examining cross-racial experiences using critical incidence analyses (Collins & Pieterse, 2007); and exploring the challenges and successes related to the advocacy and activism project. It is recommended to use reflection questions from the *Racial Healing Handbook* to guide group discussion (Singh, 2019). Throughout the course of the process groups, students will complete a weekly digital reflection journal, sharing their processes of learning and unlearning and needs moving forward in subsequent process group sessions.

Activist Interview. For this assignment, students will use sources such as the counseling literature, professional organizations, or social media to locate and connect with a counselor educator, professional counselor, community leader, or activist, who embodies an anti-racist identity and professional and political practice; ideally, trainees would interview someone from their own racial identity group. Using preestablished questions developed by students and approved by the instructor, interviewees will be asked to share reflections on their racial consciousness journey, development of their anti-racist identity, tools for coping with resistance, and self-care practices. Students will share their experiences in class and reflect on the interview experience through a written assignment.

Implications

Programmatic Implications

There are several programmatic implications for adopting a core anti-racist counseling course. Anti-racist pedagogy is designed to encourage counselor trainees to embody an anti-racist identity and practice by identifying and dismantling systemic racism within the program area and counseling profession. This course is a first step in a call to action to change accreditation standards that include anti-racist curricula as a core component of all counselor preparation programs. It cannot be overstated that anti-racist training must be fully integrated within all curricular areas in counselor training. A core anti-racist counseling course requires a program to account for changes to trainees' program plans, additional faculty load, and other resources, however, we, as the authors, propose that a core anti-racist course can begin to explicitly and intentionally train students in anti-racism and begin the accountability process for counselor training programs that seek to truly establish anti-racism as a central value of the profession.

At the programmatic levels, the anti-racist course may encourage students to form an anti-racist curricular task force, collaborating with faculty and other stakeholders to transform curricula that includes anti-racist pedagogy and instructional practices throughout the counseling training program. An example would be requiring the proposed assignments in this course within other courses such as requiring the activism interview as part of a field experience or the advocacy and activism project within a research methods course. Counselor educators must also review program evaluation techniques to assess how counseling students are being prepared and held accountable to adopt anti-racist identities. Future research is needed to assess the impact of an anti-racist course on counselors in training, clients, and related systems.

Counselor Educator Implications

It cannot be understated how imperative it is for counselor educators to be committed to their own anti-racist identity development before they attempt to teach the course that is outlined in this article. An anti-racist counselor identity includes the following: (a) demonstration of a lifelong commitment to becoming anti-racist; (b) an acknowledgement of the pervasiveness of white supremacy, anti-Black, and anti-Indigenous racism in the United States; (c) intentional and continuous practices of critical self-questioning and reflection; (d) actively holding others accountable for becoming anti-racist; and (e) unapologetically rejecting white supremacy and

anti-Blackness in one's personal and professional lives.

It should also be stated that cultivating an anti-racist counselor educator identity might look significantly different in cross-cultural groups and racial identity development stages. For example, a Black counselor educator who is in the internalization-commitment stage of their racial identity development might approach teaching an anti-racist course from a more critically conscious perspective than a White counselor educator in the beginning stages of their awareness; this might also look differently across and within racial groups. Regardless, it is critical that counselor educators do their own work and not expect students of minoritized racial groups to teach or facilitate the course. Furthermore, it is essential that counselor educators are supported by their programs and departments to facilitate an anti-racist course as they render themselves vulnerable and may be subject to microaggressions, poor teaching ratings, or overt forms of racism (Sue et al., 2009).

Conclusion

Race and racial identity are thoroughly embedded in U.S. society and its institutions. As the profession evolves, counselor educators must choose to either remain silent on issues of race and racism or take intentional action to create social change that addresses these issues (e.g. diversifying faculty and student enrollment; decolonizing syllabi; committing to accreditation standards that emphasize anti-racist pedagogy and practices; and expanding multicultural training). The anti-racist counseling course proposed here serves as an intentional learning opportunity for counselor trainees to experience anti-racist pedagogy and continue their journeys toward becoming anti-racist counselors.

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