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Afroze N. Shaikh
Georgia State University

Sravya Gummaluri
The George Washington University

Jyotsna Dhar
University of Wisconsin-Madison

Hannah Carter
Georgia State University

Daun Kwag
Georgia State University

See next page for additional authors

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Abstract

Despite efforts to decolonize and diversify the counseling profession, individuals with marginalized identities continue to encounter harmful experiences, requiring urgent and intentional action by counselor education programs to respond to these challenges. Recent legislative efforts have had a detrimental impact on marginalized communities, including those who identify on the spectrum of womanhood, immigrants, people of color, lesbian, gay, bisexual, transgender, queer and/or questioning, intersex, asexual, and/or two-spirit (LGBTQIA2S+), emphasizing preexisting forces of power, privilege, and oppression embedded in academia. In search of a liberatory framework to address these forces, the authors apply Peters and Luke's (2022) principles of anti-oppression to address eight common adverse experiences identified by Thacker and Barrio Minton (2021) that students and faculty with marginalized identities encounter in counselor education.

Significance to the Public

The existing literature on marginalized individuals' adverse experiences in counselor education is notably limited, with a notable dearth of counseling literature addressing the deleterious encounters faced by marginalized communities. This article applies the 10 principles of anti-oppression (Peters & Luke, 2022), grounded in anti-oppressive, social justice, and critical theories as a liberatory framework, providing concrete action steps to promote the wellness and centering of marginalized individuals in counselor education.

Keywords: anti-oppression, decolonization, counselor education, marginalization, diversity

According to the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2023), programs must recruit and retain diverse students and faculty, and have thus become more diverse as they increased in size over the years (CACREP, 2024). A national survey of CACREP-accredited programs reports the greatest rates of Asian, Hispanic, and biracial/multiracial students and American Indian or Alaska Native, Hispanic, and biracial/multiracial faculty since 2015 (CACREP, 2024). However, individuals within counselor education continue to encounter adverse experiences based on their marginalized identities (Thacker & Barrio Minton, 2021), emphasizing the exigent need to address foundational supports within counselor education programs that address retainment, as opposed to solely focusing on recruitment and superficial inclusion (McDowell & Hernández, 2010).

Afroze N. Shaikh, Department of Educational Psychology, University of Texas at Austin; **Hannah Carter, Daun Kwag, and Erin Mason,** Department of Counseling & Psychological Services, Georgia State University; **Sravya Gummaluri and Harvey C. Peters**, Department of Counseling and Human Development, The George Washington University; **Jyotsna Dhar**, School of Education, University of Wisconsin-Madison; **Javier E. Ponce**, Department of Counselor Education, Florida Atlantic University. Correspondence concerning this article should be addressed to Afroze N. Shaikh, Department of Educational Psychology, University of Texas at Austin, 1912 Speedway, Stop D5000, Austin, TX 78712 (email:afroze.shaikh@austin.utexas.edu).

Retainment efforts must encompass steps to address marginalized groups' experiences by challenging the predominantly White, Eurocentric lens that undervalues and invalidates members of diverse backgrounds. Following a systematic review of the literature, Thacker and Barrio Minton (2021) identified the following eight common adverse experiences among students and faculty in counselor education who hold marginalized identities: (a) stereotyping, (b) tokenism, (c) erasure, (d) underrepresentation, (e) disconnection, (f) mentorship difficulties, (g) discouragement, and (h) pressure and expectations. Based on these findings, counselor education programs must take immediate action to empower, liberate, and meet the needs of a diverse body.

Although there have been calls to disrupt and dismantle the oppressive systems in academia (e.g., Chan et al., 2018), the counseling profession must heighten its focus on operating from an anti-oppressive framework (Peters & Luke, 2022). Peters and Luke (2022) describe anti-oppression as follows:

> [Anti-oppression is a] framework and practice that addresses the process and outcome of challenging and combating oppressive and inequitable forces, structures, and systems while simultaneously supporting the empowerment and liberation of those within the margins from the distorted, unjust, and hegemonic foundation of a society. (p. 336)

Within anti-oppression, decoloniality and decolonization serve as a response to colonialist ideologies centered on the assessment of power and disruption of systems that contribute to inequities (Hernández-Wolfe, 2011; Singh et al., 2020). Consequently, Peters and Luke (2022) introduced the 10 principles of anti-oppression, which serve as a guide for counselor education programs to respond to marginalized counseling students' and counselor educators' (CEs) adverse experiences. Given their novelty, the principles have yet to be applied to the specific lived experiences of those with marginalized identities in counselor education; nonetheless, this adaptable framework provides a key tool to dismantle systems of oppression (Peters & Luke, 2022). Therefore, the purpose of this article is to identify key considerations in addressing the eight common types of adverse experiences among marginalized students and CEs in counselor education (Thacker & Barrio Minton, 2021), and to apply the principles of anti-oppression (Peters & Luke, 2022) to these experiences as a guide for actionable steps to address systemic concerns in counselor education.

Marginalized Individuals' Adverse Experiences in Counselor Education

Counseling scholars have highlighted the nature of institutional oppression by examining the lived experiences of marginalized students and CEs (e.g., Haskins et al., 2016; Speciale et al., 2015). Although these individual stories hold unique challenges and compounding forms of marginalization based on intersecting identities, there remain common themes among the adverse experiences. Thacker and Barrio Minton (2021) identified themes based on 27 peer-reviewed articles that documented student and faculty experiences in counselor education who identify as women, people of color, and/or lesbian, gay, bisexual, transgender, and queer or questioning (LGBTQ). Consolidating these themes can guide CEs, programs, and stakeholders to engage in intentional action that addresses barriers to inclusion that prevent them from meeting the needs of a growing, diverse profession. The authors introduced eight themes within two distinct categories: overt microaggressions and isolating consequences (Thacker & Barrio Minton, 2021).

Overt Microaggressions

Within the context of intersecting marginalizations, three types of microaggressions occur persistently: stereotyping, tokenism, and erasure (Thacker & Barrio Minton, 2021). Baker and Moore (2015) describe *stereotyping* as a way to generally categorize people through preconceived characteristics. CEs from underrepresented groups have reported challenges during their interviews for tenure-track positions, including navigating the balance between authenticity and concern for stereotypes based on their appearance, such as wearing their natural hair (Cartwright et al., 2018). Such stereotyping can cause misrepresentation, false expectations, and harmful relational dynamics for counseling professionals' identities and behaviors (Thacker & Barrio Minton, 2021). Similarly, Speciale et al. (2015) describe *tokenism* as a process by which programs treat individuals as representatives of their marginalized group, making their identity both hypervisible and invisible (Casado-Pérez & Carney, 2018). LGBTQ+ CEs have reported "being reduced to a single part of an entire identity" and feeling as though the department has identified their token LGBTQ+ faculty member (Gess & Doughty Horn, 2018, p. 107). Lastly, *erasure* is the ability of an individual or group to have their identity and internal sense of worth invalidated and demoralized through policies and norms that provide environmental privileges to specific identities while overlooking others (Casado-Pérez & Carney, 2018). Erasure can result through a variety of processes, such as norms that praise heteronormativity and/or value the identity of dominant groups, further ostracizing those already at the margins (Casado-Pérez & Carney, 2018; Thacker & Barrio Minton, 2021). Within counselor education, erasure can include efforts to invalidate marginalized students' and CEs' experiences, such as a lack of course material that highlights Black students' voices and experiences (Haskins et al., 2013).

Isolating Consequences

Overt microaggressions that marginalized CEs and students encounter can result in five isolating consequences: underrepresentation, disconnection, mentorship difficulties, discouragement, and pressure and expectations (Thacker & Barrio Minton, 2021). Experiences of erasure and tokenism can result in underrepresentation in counselor education (Thacker & Barrio Minton, 2021), with students and CEs identifying feelings of isolation due to being one of the few in their program holding a marginalized identity (Henfied et al., 2013; Speciale et al., 2015). Around 30% of all students and roughly 30% of full-time faculty in CACREP-accredited institutions descend from racially and ethnically minoritized backgrounds (CACREP, 2024). This lack of diverse representation may contribute to disconnection (Henfield et al., 2013; Thacker & Barrio Minton, 2021). Litam and Chan (2021) underscore the challenges that Asian American and Pacific Islander (AAPI) CEs face, such as the model minority myth, which results in tension between AAPI and other racially marginalized groups who are then categorized as "problem minorities," as opposed to "model minorities" (p. 7).

As a result of the lack of diversity and disconnection in programs, students and CEs with marginalized identities experience barriers to receiving meaningful mentorship, especially from mentors with shared identities (Thacker & Barrio Minton, 2021). Challenges among racially and ethnically underrepresented doctoral students can include not receiving the same guidance and support from faculty as their White peers and having to seek additional mentorship to receive support as students of color (Baker & Moore, 2015). Furthermore, the experiences of erasure and microaggressions contribute to discouragement among CEs and students, with individuals facing challenges in authentically expressing themselves in response to the behavior of others (Thacker & Barrio Minton, 2021). Invalidation and discouragement hinder self-expression and professional identity development (Crumb et al., 2023; Thacker & Barrio Minton, 2021). For instance, scholars have noted the impact of CEs' lack of cultural understanding on student satisfaction within their programs, such as by discouraging students from conducting research on Black females, or by judging them based on their attire (Henfield et al., 2013). Lastly, students and CEs with marginalized identities experience pressure to perform at a high level and demonstrate their competence, thus resulting in both internal and external expectations regarding their work ethic (Thacker & Barrio Minton, 2021). For example, Black women CEs have reported experiencing overwhelming workloads and higher expectations from administrators, faculty, and themselves as compared to their colleagues (Shillingford et al., 2013). Given these varying challenges, this manuscript explores strategies to address these experiences using the principles of anti-oppression (Peters & Luke, 2022).

Application of the Principles of Anti-Oppression

To address systemic disparities, the counseling profession has utilized the fourth and fifth forces of counseling: multiculturalism and social justice (Chan et al., 2018). Despite these advances in bridging the gap in disparities within counselor education, there remain issues implementing these forces due to intersecting systems of power, privilege, and oppression (Chan et al., 2018). Peters and Luke (2022) developed and employed critical analytic synthesis (CAS), an emerging qualitative method synthesized from interdisciplinary critical, intersectional, and poststructural methodologies, with the aim of exposing dominant ideologies and practices while centering anti-oppression and marginalized voices and actions. Through CAS, Peters and Luke engaged in a dynamic and iterative process wherein they used the extant anti-oppressive literature, community engagement, and anti-oppressive axiology, ontology, and epistemology to construct, deconstruct, and reconstruct anti-oppressive knowledge, actions, and practices within scholarly, professional, and societal realms. In doing so, Peters and Luke identified and reviewed more than 100 articles and ultimately coded and analyzed 77 articles located within the counseling and allied professional scholarship on anti-oppression, using initial coding, values coding, holistic coding, and process coding coupled with a thematic matrix to collapse and organize codes and themes, resulting in the development of the 10 principles of anti-oppression.

Accordingly, Peters and Luke (2022) introduced the 10 principles and operationalized critical actions for anti-oppression, which extend multiculturalism and social justice through a focus on a proposed sixth force of counseling. We selected the principles of anti-oppression as they arguably serve as an ideal framework for conceptualizing and promoting actions that center marginalized individuals and their wellness in counselor education, given they (a) are grounded in the counseling critical and anti-oppressive scholarship, (b) provide a holistic and critical transtheoretical perspective to conceptualize the theorization and praxis of anti-oppression within counselor education, and (c) focus on assisting CEs in moving beyond awareness and knowledge to prioritize the enactment of anti-oppression across professional roles, contexts, and systems. Therefore, by understanding and implementing these principles (Peters & Luke, 2022), CEs can work to address oppressive practices and promote diversity, equity, and inclusion (DEI). The following section explores avenues to engage in critical actions using the principles to address the overt microaggressions and isolating consequences in counselor education.

Principle 1: Developing Critical Consciousness Through Critical Reflexivity and Principle 3: Centering the Margins Through Empowerment and Liberation

Principle 1 proposes that there must be a recurrent process of self-examination and dialogue concerning one’s worldviews, biases, and social locations within systems and structures of power to augment knowledge on anti-oppression (Peters & Luke, 2022). The application of principle 1 must include an enhanced focus on decolonization of the curriculum to foster critical consciousness (Singh, 2020). To address erasure in the classroom, CEs can expand pedagogy by shifting away from strictly dominant Eurocentric, heteronormative, and ableist narratives. CEs may consider reflecting on questions such as: “Who is represented in syllabi, lectures, assignments, and readings?”; “Who is omitted?”; and “How can I center the voices of non-dominant individuals and communities in all course materials rather than offering one specialized lecture, assignment, or reading?” (Cor et al., 2018, p. 87). Further, intersectionality assumes a pivotal role in anti-oppressive endeavors (Thacker & Barrio Minton, 2021). Chan et al. (2018) suggest infusing intersectionality frameworks within curriculum and pedagogy to promote critical reflection. Both inside and outside of the classroom, faculty can consider questions, such as, “What are the histories associated with your identities?”; and “How have these histories influenced how you are seen within society?,” in order to actively raise critical consciousness of identities and intersections among students and peers (Chan et al., 2018, p. 68).

Addressing erasure may also include incorporating course material on colonization and decolonization to allow critical reflexivity through embracing various perspectives. In conjunction with principle 1, CEs can apply principle 3 to minimize erasure by utilizing intersectional, anti-oppressive literacy. For example, CEs can integrate racial literacy, or literature centered on an understanding of race and its function in society (Douglass Horsford, 2014), to center historically marginalized voices and allow racially marginalized students and CEs to engage with materials that may be more reflective of their experiences. One suggested resource is Smith’s (2021), *Decolonizing Methodologies: Research and Indigenous Peoples*, which discusses the history of colonization, intersections between imperialism and colonization, and the application of this knowledge to research methodologies. Additionally, *Disability Critical Race Theory: Exploring the Intersectional Lineage, Emergence, and Potential Futures of DisCrit in Education* by Annamma et al. (2018) explores the intersections of Whiteness, race, and disability. Race-conscious and anti-oppressive literacy can foster critical consciousness by centering discussions on decolonial research practices and intersecting forms of oppression (Annamma et al., 2018; Smith, 2021). Within the classroom, CEs can apply these readings and integrate creative, expressive interventions to foster curiosity and explore intersectionality (Ali & Lee, 2019) in order to move away from less inclusive interventions that are rooted in oppression.

Principle 2: Overcoming Comfort and Fragility Through Unlearning Privilege and Domination and Principle 10: Redistributing Social, Cultural, and Political Capital Through Access and Opportunity

Principle 2 can be applied in conjunction with principle 10 to engage in an active acknowledgment process to address the systems of privilege and domination that perpetuate tokenism. Scholars recommend self-awareness activities (Baker & Moore, 2015), such as critically reflecting during syllabi creation (Baker & Moore, 2015) by receiving feedback to identify potential biases in the course content (Cor et al., 2018). Programs may also consider reflecting on questions, such as: *How are programmatic resources being allocated to support the needs of marginalized faculty*?; and *Which faculty are assigned to teach courses focused on social justice, diversity, and multiculturalism?* (Ahluwalia et al., 2019). Principle 10 can also be used to address the experience of tokenism, which results in feelings of loneliness (Speciale et al., 2015) and isolation (Casado-Pérez & Carney, 2018). The National Board for Certified Counselors (NBCC) Minority Fellowship Program presents an example of such work by combating isolation and invisibility through mentorship, community, and resources. With the mission of “resourcing marginalized communities with [representative] trained mental health professionals” (Spellman et al., 2022, p. 9), NBCC partners with the Substance Abuse and Mental Health Services Administration (SAMHSA) to redistribute millions of dollars in scholarships for minoritized students each year.

Programs can also apply principle 10 to identify and address inequities in the distribution of capital, resources, access, and opportunity by reevaluating measures of competence and ability that result in disproportionate expectations of marginalized students and CEs. Higher education systems have expectations deeply situated in Whiteness and oppression consisting of ideas, lived experiences, and privileges shared by White and dominant communities (Crumb et al., 2023; Haskins & Singh, 2015). Counselor education, a microcosm of higher education, is situated in an environment where conforming to White norms and expectations is rewarded while discrediting those with marginalized identities who lack the privileges to meet these expectations. Programs can consider expanding the admissions process to be more inclusive by evaluating prospective students using additional standards for academic excellence and evidence of qualification, such as community service work (Spellman et al., 2022). Creative strategies and expansion of acceptance criteria can equip programs to address privilege in the application process, such as Graduate Record Examination requirements and application costs, and to acknowledge that students from marginalized communities may not have access to resources afforded to applicants from dominant identities (Ju et al., 2020).

Principle 4: Wellness and Self-Care Through Acts of Compassion and Vigilance

Principle 4 provides a pathway to mitigate the isolating effect of disconnection. Peters and Luke (2022) call for a centering of "wellness and somatic regulation" (p. 343) as an act of not only resistance but also a tool for working against the debilitating effects of oppression. This principle, alongside scholarly and community wisdom, highlights the need to center community care in counselor education. Late Black feminist bell hooks quipped, healing rarely occurs in isolation (hooks, 1999). Further, the literature reflects substantial evidence of the benefits of interpersonal emotional regulation (Messina et al., 2021). There is, therefore, a critical need to recognize that the foundations of contemporary counseling are deeply entwined with an oppressive emphasis on individualism and the separateness of self (Grant et al., 2023; Miller, 1987). Implementing and supporting the success of long-lasting, sustainable affinity groups to combat historical isolation and disconnection among students and CEs is one way of doing so. Grant et al. (2023) and Singh (2019) illustrate examples of facilitating such groups in the classroom. Further, Coker et al. (2023) emphasize the success of their SisterScholars group intervention as one that "promoted feelings of trust, belonging, relationship-building, community, and support" (p. 166). Beyond the classroom, programs can create spaces for CEs to build community and promote peer support, including venues for professional development and informing policy (Lesnick, 2021).

In applying principle 4, CEs must also consider the sociopolitical context in which their students and colleagues exist and use holistic wellness frameworks that infuse collectivism and community connection as a buffer against oppression (Gamby et al., 2021). This holistic view on wellness shifts the responsibility from individual efforts to collaborative efforts, as marginalized individuals have reduced access to power and control in their wellness. Wellness for queer communities can be dependent on affirming support networks due to lack of access to traditional support networks (Gamby et al., 2021). CEs can become part of an affirming support network for LGBTQIA2S+ students and peers and co-construct communal wellness plans, as Gamby et al. (2021) suggest. They can then work to advocate for others' needs, identify individuals who can support them in meeting these needs, and encourage them to share these with other LGBTQIA2S+ counseling professionals to promote wellness and connection in the community.

Principle 5: Co-Constructing a Brave Space Through Relationships and Community

The existing scholarship on marginalized students highlights the necessity of mentorship in counseling programs (Haskins et al., 2016), yet their mentorship needs often go unfulfilled (Holm et al., 2015). Students face challenges finding proactive mentors to meet their personal and professional needs (Haskins et al., 2013) and connecting with mentors with similar identities and experiences (Holm et al., 2015), especially during critical career points (Levitt & Hermon, 2009). Principle 5 emphasizes the need for co-created brave spaces between mentors, mentees, and the larger professional community that value justice and equity. Components of this brave space include compassion, trust, room for accountability, and challenging conversations (Peters & Luke, 2022). Applying principle 5 in mentorship involves training mentors to prioritize mutual, growth-fostering relationships and conceptualize mentorship through a multicultural and ecological framework (Chan et al., 2015; Jordan, 2018). Relational cultural theory (RCT) is a theoretical framework that conceptualizes individuals as growing through and toward connection (Jordan, 2018). Through an RCT framework, mentors and mentees focus on relational skill development and co-constructing mutuality, allowing mentorship to be a collaborative space (Gammel & Rutstein-Riley, 2016). Open conversations where mentors explicitly name power differentials related to intersecting influences of identity, power, and oppression diffuse the associated hierarchy and create a space of relational safety (Hammer et al., 2014).

Mentorship extends beyond academic support and provides an opportunity to pinpoint and process the impact of external factors on students' wellness. Thus, anti-bias training is necessary for mentors to minimize identity-related power differentials in cross-cultural mentorship dyads with mentees, congruent with principle 5. CEs can consider the use of mentorship models, such as those developed to mentor ethnically-minoritized counseling students (Chan et al., 2015) or the anti-racist model of mentorship (Cisneros et al., 2023). Moreover, King and Upadhyay (2022) highlight justice- and equity-oriented mentoring models to support racially marginalized CEs in navigating their own mentoring experiences, expectations, teaching loads, and tenure.

Principle 6: Developing Goals and Assessing Outcomes Through Stakeholder Investment and Principle 8: Identifying and Addressing Barriers Through Resistance and Opposition

Principle 6 can guide programs to identify obstacles to meeting anti-oppressive goals and representing a diverse body while ensuring to include the perspectives of marginalized students and CEs in these conversations. Warden and Benshoff (2012) recommend using the engagement theory of program quality (Haworth & Conrad, 1997) as an assessment tool, which invites the involvement of diverse stakeholders on topics such as faculty and student diversity, mentoring, and support. Principle 8 also supports the assessment of existing value systems and power structures contributing to long-standing barriers to success in programs. In conjunction with evaluating the oppressive, systemic processes that prohibit marginalized students from considering admission, it is imperative to examine socioecological stressors (e.g., financial stressors) that intersect with barriers to entry (e.g., tuition costs, application fees, exams). To bridge these gaps in access, the field must contend with the financial realities marginalized students face in accessing and sustaining themselves in counseling programs and develop strategies that not only recruit but "protect marginalized students by providing resources, including financial [ones]" (Spellman et al., 2022, p. 4). CEs can assist in identifying and advocating for paid internships or leadership experiences that students who have to maintain full-time employment in addition to their student status may not be afforded. Additionally, CEs can pursue grants and funding opportunities to support counseling students (e.g., state, federal, foundation, and research grants), which can alleviate some of their financial burdens and oppressive opportunity gaps (Haskins et al., 2016). Thus, CEs can align with principle 8 by resisting and counteracting obstacles to growth and planting seeds for systemic change.

Principle 7: Challenging and Disrupting Oppression Through Broaching and Accountability

In application of principle 7, CEs can engage in broaching to name stereotypes and address overt microaggressions by using their positions of privilege and power in the classroom with students and in other professional spaces with colleagues. Broaching is both a tool to disrupt oppression and to empower marginalized individuals by bringing discussions of oppression and lived experiences to the forefront. CEs may model this behavior by intervening and broaching during departmental discussions about curriculum or when dominant or marginalized voices are repeatedly leading the conversation on topics such as DEI. CEs may work to bring awareness to the “here and now” through statements such as:

> Each time the topic of race is discussed, I am scanning the room to find that the eyes of most of us go right to the floor, and we seem to be relying solely on certain classmates to carry the conversation. (Grant et al., 2023, p. 118)

Day-Vines et al. (2020) explicated the multidimensional model of broaching behavior (MMBB) to elaborate more on the broaching construct, which CEs can implement in classrooms. The MMBB identifies four specific broaching domains: (a) intra-counseling; (b) intra-individual; (c) intra–racial, ethnic, and cultural (intra-REC); and (d) inter–racial, ethnic, and cultural (inter-REC). These contexts are not mutually exclusive, and CEs can move fluidly between contexts depending on students’ needs.

Principle 9: Socioecological Advocacy and Activism Through Collective Action

Principle 9 refers to how anti-oppression can ignite change through intentional community engagement and collaborative efforts focused on dismantling and decentering oppression and inequity across relationships, structures, and policies on various levels of intervention (i.e., microsystem, mesosystem, macrosystem, etc.). Peters et al. (2020) discuss the tenet of community cultural action in the socially just and culturally responsive counseling leadership model, which can provide a framework for socioecological advocacy as a collective response to combating discouragement and invalidation. Community cultural actions may include directly naming, confronting, and unpacking occurrences of marginalization through intergroup perspectives (Peters et al., 2020). Support groups for underrepresented students and CEs can provide space for nondominant voices to engage in discussion of these issues (Ju et al., 2020). The Creating Change: Social Justice Advocacy Group Project from *Social Justice and Advocacy in Counseling: Experiential Activities for Teaching* (Pope et al., 2019) is an activity that CEs can use to guide students to create an advocacy plan that involves community collaboration with foundations in social justice theory. This activity allows students to participate in community engagement by conducting needs assessments with community members and identifying wellness gaps. Advocacy on the community level through legislative advocacy (Lee et al., 2018), in conjunction with social support and acceptance (Levitt et al., 2009), can support students and CEs impacted by sociopolitical stressors and harmful legislation through solidarity and direct community involvement.

Discussion

Although the counseling profession upholds core values of “honoring diversity and embracing a multicultural approach” and “promoting social justice” (American Counseling Association, 2014, p. 3), and CACREP Standards outline required foundational knowledge related to culturally relevant practices and advocacy efforts to address multicultural and social justice concerns (CACREP, 2023), scholars have suggested an inadequate expression of these standards across programs (Ali & Lee, 2019). Thus, there remains an incongruent manifestation of the organizational culture, as programs lack the infrastructure to uphold these values and promote social equity, as evidenced by the continued harm to marginalized communities (Thacker & Barrio Minton, 2021). By applying the recommended strategies to infuse the 10 principles of anti-oppression (Peters & Luke, 2022) into counselor education, faculty can work toward preserving the values of multiculturalism and social justice; dismantling the systems of oppression that contribute to overt microaggressions and isolating consequences; and prioritizing the wellness and care of students and CEs with marginalized identities.

Challenges and Barriers to Implementation

In application and commitment to the 10 principles, the counseling profession must take intentional actions to address the inherent forces of power and privilege that influence academic climates and, in turn, the retainment of and advocacy for diverse communities. Grant et al. (2023) argue that the infusion of the principles should be "foundational, not supplemental" to reconstruct the academic experience (p. 119); however, CEs encounter institutional and broader systemic barriers in these reconstruction efforts. Hate crimes across race, religion, gender, and sexuality cumulatively increased in 2022 (U.S. Department of Justice, 2023), and more than 400 anti-LGBTQIA+ bills have been introduced across the United States in 2024 alone (American Civil Liberties Union, 2024). In addition to navigating the rampant sprawl of anti-DEI efforts across education settings and the effects of corresponding dehumanizing rhetoric and policies, CEs face the complex politics and economic realities of not only applying anti-oppressive practices, but sustaining counselor education programs altogether (Scherer et al., 2020).

In the *Journal for Specialists in Group Work*'s special issue on anti-oppressive group work through the application of the 10 principles of anti-oppression, Luke et al. (2023) identified additional challenges to implementing the principles. These challenges included (a) lack of professional preparation, support, and supervision, (b) variations in anti-oppressive development and criticality, (c) limited resources and navigating systems seeking to maintain oppressive homeostasis, (d) differing from traditional competency- or benchmark-based perspectives, (e) limited scholarship on anti-oppression within counselor education, and (f) aspirational and visionary perspectives of anti-oppressive practices. However, this special issue can provide robust examples of how these principles can aid in the conceptualization and praxis of anti-oppression group work within counselor education's teaching, research, supervision, and clinical praxis (Grant et al., 2023; Luke et al., 2023; Peters & Luke, 2023), which can adjunctly support the processes and applications outlined throughout this article.

Future Research

The field requires additional evidence-based and anti-colonialist research to address marginalized individuals' adverse experiences to assist in systemic shifts in counselor education (McDowell & Hernández, 2010). Future research can include centering nondominant narratives in developing intersectional and creative andragogical approaches that are applicable across CACREP curricula. Scholars may build on this research by examining the impact of these approaches on program evaluation, learning objectives, course satisfaction, and student wellness in inclusive, decolonized, and culturally-responsive manners that honor the complexities of diverse samples (Sharma et al., 2021). Hence, researchers should work to move beyond a singular, stagnant lens of culture to address adverse experiences in counseling research. Such research can provide counselor education with empirical evidence of the experiences of students and CEs with intersecting identities, as well as the efficacy of intentional efforts to combat them.

Conclusion

Given the current sociopolitical climate and ongoing harmful legislation that impact marginalized communities and their lived experiences, counselor education programs must uphold their ethical and moral responsibility to social justice via anti-oppression. Accordingly, as the counseling profession gains increasingly diverse membership, program members are responsible for engaging in anti-oppressive actions and advocacy that address marginalized counseling students and faculty's adverse experiences, as higher education systems are reflective of structural and identity-based oppression (Crumb et al., 2023). Within counselor education, the 10 principles of anti-oppression (Peters & Luke, 2022) are applicable across domains (e.g., the admissions process, course curriculum, departmental meetings) by engaging in actions such as constructing brave spaces and collective advocacy to address and mitigate the impact of adverse experiences. These actions, in turn, can dismantle forces of power, privilege, and oppression while supporting efforts to recruit, retain, and train diverse counseling students and CEs.

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Afroze N. Shaikh, PhD, NCC, BC-TMH, is an assistant professor in the Department of Educational Psychology at The University of Texas at Austin.

Sravya Gummaluri, MA, LAC (NJ), NCC, is a doctoral candidate at The George Washington University.

Jyotsna Dhar, MA, NCC, is a doctoral student at the University of Wisconsin–Madison.

Hannah Carter, MS, NCC, CRC, is a doctoral student at Georgia State University.

Daun Kwag, PhD, NCC, is an assistant professor at Agnes Scott College.

Javier E. Ponce, MS, LMHC, LMFT, NCC, BC-TMH, is a doctoral candidate at Florida Atlantic University.

Erin C. Mason is an associate professor at Georgia State University.

Harvey C. Peters is an assistant professor at in the Department of Counseling at Montclair State University.

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