International Journal of Multicultural Counseling and Development

Vol.2, No.2, September 2025, pp. 54-69
Online: https://journal.ilininstitute.com/ijomcd
e-ISSN: 3031-7924
DOI: 10.31960/ijomcd-v2i1-2865
Received on 24/06/2025; Revised on 28/07/2025; Accepted on 26/09/2025; Publishedon:28/09/2025

Race-Based Trauma in Counselor Education: A Proposed Antiracist-Humanistic Course Curriculum

Dwayne M. White*[1], Jodi A. Jarrett[2], Darius A. Green[3], Amanda M. Evans[4]
[1] William & Mary, United States
[2] Texas Woman's University, United States
[3] University of Colorado at Colorado Springs, United States
[4]James Madison University, United States
*Corresponding author, E-mail: dmwhite01@wm.edu

Abstract. The synonymic nature of humanistic scholarship suggests that to be a clinician with a humanistic focus, one must be an antiracist. Many practicing counselors report not receiving training on identifying and treating race-based trauma. This study, presented as a conceptual analysis, draws on secondary data sources including scholarly journals, textbooks, and online materials to propose a race-based trauma course curriculum. Methods of curriculum design include reviewing existing research, identifying critical gaps in multicultural training, and structuring content around self-awareness, knowledge, skill development, and advocacy. The discussion highlights the need for counselor educators to integrate antiracist-humanistic strategies to better prepare students for addressing race-based trauma in clinical practice. This work concludes with implications for counselor education programs to strengthen responsiveness to address training students in race-based trauma.

Keywords: race-based trauma, course curriculum, counselor education, humanism, antiracist

INTRODUCTION

Racism, as a belief and a socially constructed oppressive system of inequality, is continuously enacted, reinforced, and maintained at multiple levels (Funk et al., 2018; Tatum, 1997). Racially and ethnically minoritized people are vulnerable to everyday covert and overt racial bias and discrimination at the interpersonal, cultural, institutional, and systemic levels (Funk et al., 2018). The Federal Bureau of Investigation's (FBI) Assistant Director of Counterterrorism and Deputy Assistant Director of Criminal Investigative Divisions classified white supremacy as domestic terrorism and a top agency priority (McGarrity & Shivers, 2019). Recently, the COVID-19 pandemic and traffic on social media brought renewed attention to racially and ethnically minoritized people's experiences of bias and discrimination. For example, according to a Pew research study by Ruiz et al. (2020), Asian Americans and Black Americans are more likely to describe adverse experiences due to their ethnic-racial identity than other groups at the outset of the pandemic. Mainstream media outlets have also highlighted viral videos of random police violence and killings against Black Americans (Authors Masked). These outcomes point out that racism is still a social determinant of health for racially and ethnically minoritized people that counselors must address in practice (Comas et al., 2019).

Researchers have emphasized the negative impact of indirect and direct exposure to racial bias and discrimination for minoritized people's physical, psychological, and emotional wellbeing (Authors Masked). Scholars note symptoms like high blood pressure, intrusive thoughts, negative self-esteem, hypervigilance, anxiety, sleep disturbances, depression, and overall poor quality of life as adverse

consequences of racial bias and discrimination (Carter & Reynolds, 2011; Comas et al., 2019; Nadal et al., 2014; Paradies et al., 2015; Pieterse et al., 2013) fostering race-based trauma. If left untreated, these symptoms may result in symptomology in the form of emotional and physical disturbances that cause personal pain (Authors Masked; Bryant-Davis, 2007; Comas-Días et al., 2019; Hemmings & Evans, 2018). Research on the harmful effects of race-based trauma on the wellbeing of racially and ethnically minoritized people is well established (Authors Masked; Bryant-Davis, 2007; Carter, 2007; Carter & Reynolds, 2011; Comas-Días et al., 2019). As such, counselors must gain the knowledge, skills, awareness, and develop actions to identify and treat this severe form of racial stress (Hemmings & Evans, 2018).

Counselor educators are professionally and ethically responsible for assisting counseling students with gaining the multicultural and social justice competencies needed to work with diverse clients (ACA Code of Ethics, 2014; Ratts et al., 2015). Yet, Hemmings and Evans (2018) found that many counselors reported not receiving training to identify (66.9%) or treat (81.1%) race-based trauma. Additionally, current educational practices may be anti-humanistic, limiting counselor educators' ability to provide responsive instruction to counseling students on race-based trauma. This limited instruction provided to students on this subject produces gaps in professional practice such as counselors' ability to understand and holistically treat those experiencing the effects of racism and discrimination, indicating a clear rationale for including a race-based trauma curriculum in counselor education. Without this skill set, counselors may negatively impact the therapeutic process and contribute to decreased help-seeking behaviors among racially and ethnically minoritized people, thus hindering positive therapeutic outcomes (Day-Vines et al., 2018; Roysircar et al., 2018).

Researchers have demonstrated the positive effects of race-based curriculums and training to reduce racial biases when counseling racially and ethnically minoritized clients (Paone et al., 2015; Rothman et al., 2012). As a result, this manuscript explores the need and rationale for a race-based trauma course curriculum in CACREP-accredited counseling programs to advance on existing literature. The authors propose a race-based trauma course curriculum informed by antiracist and humanistic scholarship and discuss implications for implementation. Exploring this gap in the literature can encourage scholars to explore practical antiracist and humanistic pedagogical strategies for incorporating race-based trauma curriculums, with the potential to yield positive outcomes in counseling students' future clinical work (Hemmings & Evans, 2018). Therefore, the purpose of this study, presented as a conceptual analysis, proposes a race-based trauma course curriculum informed by antiracist and humanistic scholarship to address current gaps in counselor education.

METHOD

The present study is conceptual in nature and is grounded in a systematic review of secondary sources of information. The data for this study were derived from peer-reviewed journals, textbooks, professional standards documents, and publicly available scholarly materials related to multicultural counseling, humanism and antiracist pedagogy, and race-based trauma. The population of interest for this work is counselor educators and counseling students preparing to work with racially and ethnically minoritized clients. While no sampling procedures were conducted, the literature included diverse perspectives related to counselor education multicultural preparation in the United States of America.

The procedures for developing the curriculum involved reviewing existing empirical and conceptual scholarship on race-based trauma, antiracist pedagogy, and humanism; identifying gaps in counselor education training; and structuring the proposed curricular content around professional guidelines and standards. Specifically, the development of objectives and content was informed by the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2015), CACREP (2016) standards, and the ACA Code of Ethics (2014). These documents served as guiding frameworks to ensure conceptual validity and alignment with professional expectations. While no statistical analyses were conducted, the review of multiple peer-reviewed sources by all authors and the reliance on professional standards strengthen the trustworthiness of the curriculum design. A limitation of this methodology is that it relies on

secondary data and conceptual synthesis rather than empirical testing.

RESULTS AND DISCUSSION

The findings of this conceptual study are presented through a synthesis of the literature. This section highlights the themes identified in the literature, interprets the implications, and explains how they shaped the proposed curriculum.

Misconceptions Related to the Scope of Trauma and Racism

This subsection discusses misconceptions around trauma and racism that emerged in the literature review, aiding in understanding race-based trauma as it informs the curriculum. Given various misconceptions about the definition and scope of trauma and racism (Authors Masked, Hemmings & Evans, 2018; Sweeny & Taggart, 2018), we will briefly describe their interconnectedness to provide a foundation for teaching, learning, and professional practice around racialized traumatic stress. Oftentimes, the term trauma is used to refer to subjectively stressful, overwhelming, dangerous, and threatening events that result in psychological injury and disruption to daily life (American Psychiatric Association, 2013; Kinsler, 2018). While this description certainly captures the essence of trauma, it may emphasize large-scale, psychologically overwhelming events while overlooking more subtle; cumulative micro-traumas may also injure an individual's self-worth and well-being when internalized (Crastnopol, 2015). Much like microaggressions, these micro-traumas may also be described as complex, consisting of more than one type of traumatic event occurring multiple times across the lifespan (Kinsler, 2018). For example, racially motivated violence, and the persistence of institutionalized racism may all be conceptualized as complex trauma and at the same time represents the antithesis of humanistic education and practice as it violates agency and reduces the individual to be less than the other (Hannon & Vereen, 2016). Given the evidenced connection between racial discrimination and trauma (Kirkinis et al., 2021), racism is considered a traumatic stressor that may cause psychological injury (Bryant-Davis, 2007; Comas-Días et al., 2019).

Psychological injury results from an inability to effectively find safety from the threat (e.g., when the threat is chronic or complex) when an injury is sustained and when there is an overactivation of the limbic system (e.g., when the threat is pervasive) (Jones et al., 2018). In the context of racialized threats, racially and ethnically minoritized people experience psychological distress (e.g., anxiety, avoidance, hypervigilance, and flashbacks) as they cope and make meaning of their racialized stress and trauma (Authors Masked; Comas-Días et al., 2019). Furthermore, what is perceived as threatening or dangerous and how one responds to experiences of real and perceived danger is subjective (Kinsler, 2018). For example, Black Americans experience the threat of firsthand and vicarious trauma due to negative interactions with law enforcement and the interconnected history of racism and policing while other populations experience them differently (Green et al., 2021). Similarly, Asian Americans may perceive experiences involving xenophobia and scapegoating as dangerous or threatening in ways other groups may not due to an extended history of systemic racism that has encouraged exclusion and violence towards Asian people (Litam, 2020).

The negative impact of exposure to trauma can be broadly described as posttraumatic stress. Exposure to multiple traumatic events, whether overt or subtle, can have a cumulative and developmental impact across the lifespan and for generations (Comas-Días et al., 2019; Crastnopol, 2015; Kinsler, 2018). Trauma-informed theory calls for a comprehensive understanding of trauma that acknowledges the development of adaptations and resilience in response to and notwithstanding traumatic experiences (Sweeny & Taggart, 2018). Thus, racially and ethnically minoritized individuals may recover from race-based traumatic stress, experience racial healing, and posttraumatic growth, and develop critical consciousness toward race despite experiences with racism (Comas-Días et al., 2019; Evans et al., 2016; Mosley et al., 2021). Unfortunately, current trends in multicultural counselor training may inadequately prepare counseling students with little to no knowledge of clinical practice focused on race-based trauma.

Ineffectiveness of Current Multicultural Counselor Training

A second major theme is the ineffectiveness of existing counselor training practices to equip students with the knowledge, skills, and critical awareness to address race-based trauma. This theme is drawn from research and conceptual manuscripts documenting gaps in both training content and counselor preparedness. Multicultural competence can be defined as possessing self-awareness of one's own biases and beliefs, having knowledge of cultural differences, knowing the historical and contemporary issues that concern marginalized groups, and implementing appropriate interventions with diverse clients (Cornish et al., 2010; Sue et al., 1992; Sue, 1998). Regarded as the fourth force of counseling (Pederson, 1991), multicultural competence has garnered increased attention over the last four decades. Researchers have studied multicultural competence in the counseling classroom (Arrendondo, 1996; Gonzalez-Voller et al., 2020; Isom et al., 2015; Singh, 2020; Vereen et al., 2008), clinical supervision (Greene & Flash, 2019) and in counseling practice (Dameron et al., 2020; Matthews et al., 2018).

Within the classroom, multicultural competence has been infused into the curriculum with guidance from accreditation standards (CACREP, 2016) and ethical guidelines (ACA, 2014). Addressed in lectures, experiential activities, group work, class assignments, etc., the ways that counselor educators have incorporated multicultural competence in training are numerous (Isom et al., 2015). However, researchers continue to find that many helping professionals overestimate their abilities as culturally competent counselors, which may lead to microaggressions and the potential for harm to occur when providing clinical services (Dameron et al., 2020; Matthews et al., 2018). Additionally, many practicing counselors reported that they did not receive training on identifying and addressing race-based trauma in counseling, despite working with clients who have experienced racial trauma (Hemmings & Evans, 2018).

With the current mental health treatment focus on best practices and manualized care, counselor educators may be ineffectively preparing counseling students to work with ethnically and racially diverse individuals experiencing race-based trauma. Best practices and manualized care approaches endorse specific techniques for treating particular diagnoses, which assumes client change occurs from using specific techniques rather than factors common to all therapeutic approaches, like the counseling relationship (Dewell & Foose, 2017; Hansen, 2006). However, this perspective is inconsistent with client outcome research that attributes client change to factors common to all therapeutic approaches (Wampold, 2015). If counselor educators solely rely on best-practice and manualized care models to train counseling students, they could be reproducing deficit-based conceptualizations of ethnically and racially diverse persons experiencing race-based trauma. In and of itself this is anti-humanistic because it strips agency and is reductionist (Hannon & Vereen, 2016).

Overall, these findings suggest that more interventions are needed in the classroom to better prepare counselors to work in diverse communities. This is especially relevant as the Multicultural and Social Justice Counseling Competencies (MSJCC; Ratts et al., 2015) suggest that counselors leverage their privilege to dismantle oppression (AMCD, 2020). Beyond understanding personal biases, the client's worldview, and how to select culturally responsive interventions, counselors must be able to acknowledge and address the institutional and systemic barriers that impact historically marginalized populations (Authors Masked). These issues are often omitted from the counselor education classroom and can reinforce racist, white-washed, and individualistic-oriented practices as the norm (Authors Masked). When this occurs, counselor educators are actively failing to decolonize their pedagogical practices and simultaneously stray from humanistic principles. This could lead to insufficient preparation of students to address race-based trauma in counseling.

Race-Based Trauma Course Curriculum

Building on the literature, the proposed curriculum was developed to address the significant gap in the literature on decentered, humanistic and antiracist practices in counselor training for addressing race-based trauma. It is evident from existing literature that counselors are often ill prepared to identify and address race-based trauma in their clinical work. This course curriculum is designed for counselor educators to incorporate components of this curriculum into both didactic and clinical courses. The aim is to elevate the preparedness of counselors-in-

training by integrating curricular content across various counselor education courses.

The development of this curriculum (goals, objectives, and content) was informed by previous scholarship, Multicultural & Social Justice Counseling Competencies (MSJCC), and professional ethical and accreditation standards. More specifically, the curriculum is situated in antiracist and humanistic scholarship to provide educators and counseling students with a non-reductionist framework for supporting addressing race-based trauma. This framework helps educators and students focus on clients' subjective experiences (Scholl et al., 2014); conceptualize them as whole beings (Vereen et al., 2014); deconstruct binary paradigms, welcoming complexity and ambiguity in theory and practice (Anzaldua, 2018); and engender the critical consciousness to analyze, confront, and dismantle all forms of racism that suppresses clients' agency (Gonzalez & Cokley, 2021), an essential dimension lacking in many course syllabi.

Furthermore, the MSJCC (2015) is integrated throughout this proposed curriculum to address critical gaps in counselors training that fail to center issues of power, privilege, and oppression within the counseling relationship and the impact of these factors on racial and ethnically minoritized individuals. In this regard, the MSJCC provides educators with a framework for guiding students in the development and acquisition of knowledge, skills, self-awareness, and actions in the above areas, which are necessary for addressing race-based trauma (Ratts et al., 2015). Additionally, in alignment with scholarly recommendations, CACREP (2016) standards and the ACA Code of Ethics (2014) were utilized to create curricular goals, objectives, and content (Cox, 2013). It is worth noting that some scholars have critiqued these professional standards and ethical guidelines for their tendency to overemphasize culture at the expense of race (Gonzalez & Cokley, 2021). Nevertheless, the proposed curriculum helps advance these standards and guidelines by meeting the demands of our current socio-political climate where racially and ethnically minoritized people remain vulnerable to everyday covert and overt racial bias and discrimination (Funk et al., 2018). Ultimately, the proposed curriculum serves as a fluid guide for creating content and course materials that empower counselor educators to assist students with identifying and treating race-based trauma through a humanistic and antiracist lens.

Goal and Objectives. The overall goal of the race-based trauma curriculum is to help educators increase counseling students' critical consciousness, knowledge, skills, and subsequent actions to effectively work with clients experiencing race-based trauma. The course curriculum, aligned with CACREP standards, is presented in Table 1.

Curriculum Content. The overarching purpose of curricular content is to fulfill goals and objectives (Cox, 2013) as outlined in the CACREP (2016) standards. The readings, in-class, and out-of-class assignments, exams, and activities for a race-based trauma curriculum are structured to help counseling students develop the critical consciousness, knowledge, skills, and actions to address race-based trauma. This pedagogical approach is tied to the goal and objectives of addressing race-based trauma, aligning with the MSJCC.

Self-Awareness. Scholars emphasize several multicultural training considerations relevant to developing race-based trauma curriculum content. Current multicultural training, for example, insufficiently provides counseling students with racial self-awareness and the critical consciousness required to address race-related content (Gonzalez & Cokley, 2021). Adopting a racial and critical reflexive lens permits students to investigate and question their racialized experiences relative to power, privilege, and oppression that moves beyond their common sense self-understandings (Sensoy & DiAngelo, 2017). This lens also helps limit colorblindness dispositions that subconsciously obstruct counseling students from investigating the impact of racism on their client's wellbeing, thereby enhancing students' ability to assess and identify race-based trauma.

To overcome the current shortcomings in counseling students' preparedness regarding racial self-awareness and critical consciousness necessary for addressing race-related content, educators can intentionally incorporate race-related reflexive assignments into the curriculum. Assignments like photovoice (Paone et al., 2018), a racial-consciousness digital autobiography (Gonzalez & Cokley, 2021), journaling (Paone et al., 2015), and a cultural genogram (Celinska, 2015) can empower counseling students to critically examine their racial identities, deepening their self-knowledge. These

assignments foster skill development in assessing and enhancing clients' racial identity development by increasing awareness of the racial identity developmental process that students can subsequently apply in their counseling practice, a critical element in promoting client resiliency (Malott & Schaefle, 2015).

Table 1. Course curriculum

CACREP Standards	Course Objectives
CACREP.F.2.d.	Gain awareness of self and client's racial identity, racial socialization, other intersecting social identities, heritage, attitudes, beliefs, understandings, and acculturative experiences that impact individual's views of others (intro to counseling or multicultural course
CACREP. F.2.c./F.2.e.	Understand the multicultural and social justice counseling competencies and the effects of power and privilege for counselors and clients (multicultural course and practicum/internship)
CACREP.F.3.f.	Demonstrate an understanding of the history of racism and contemporary issues, white supremacy, interlocking systemic and environmental factors that create racial inequalities and affect human development, functioning, behavior, growth, and potential (Counseling theories, multicultural course)
CACREP.F.3.i.	Identify the strengths, resources, resistant strategies, and agency that clients bring to systemic change and communicate the recognition of and respect for these strengths, resources, and valuing of their subjective experience (Internship and practicum, multicultural course)
CACREP.F.3.g.	Identify, assess, broach, and treat the effects of race-based trauma on the overall wellbeing of clients across the lifespan (pre-practicum, multicultural course, appraisal course)
CACREP.F.3.i.	Develop ethical, antiracist, and humanistic strategies for promoting resilience, post-traumatic growth, contextually defined self-actualization, and optimum development and wellness across the lifespan (Clinical courses)
CACREP.F.2.b.	Understand theories and models of multicultural counseling, critical race theory, intersectionality, humanism, trauma theory, race-based trauma, racial healing, liberatory models, racial identity development, and social justice and advocacy models
CACREP.F.2.h.	Demonstrate understanding of advocacy processes and other relevant antiracist strategies for identifying and eliminating racism and other barriers, prejudices, and processes of intentional and unintentional oppression and discrimination with clients; as well as develop an awareness of the associated ethical and legal issues

To implement these in-class and out-of-class assignments that facilitate racial and critical self-awareness, educators must implement them on a regular and consistent basis to help students process and manage their ongoing emotional reactions to curricular content (Paone et al., 2018). Incorporating weekly reflexive assignments that help students critically examine their racial identity can help educators track their development and acquisition of critical reflexive dispositions over time. For instance, educators can integrate racial identity development models, like Hoffman's Integrated Identity Model into these assignments, prompting students not only to reflect on the assignments themselves but also to consider where they stand in their own developmental journey. The enhancement of students' racial self-awareness and critical

consciousness significantly contributes to the cultivation of intellectual humility, fostering a receptive attitude toward grasping the essential concepts associated with the literature on race-based trauma. Thus, it is imperative that self-awareness curriculum content incorporate a racial and critical reflexive lens to support students' growth (Gonzalez & Cokley, 2021; Malott, 2010).

Knowledge. Counselor educators possess the capacity to integrate a variety of assignments and activities into their curriculum to increase counseling students' knowledge of race, racism, and race-based trauma, aligning with the overarching curricular objectives. To begin structuring readings, assignments, and activities that foster an enriched comprehension of these topic areas, counselor educators must critically examine the self and their course materials. This examination should help expand the cognitive complexity and critical consciousness of counseling students.

A pivotal aspect of this examination involves scrutinizing the course materials, particularly textbooks, for potential pitfalls. Counselor educators, for example, should avoid using textbooks that list racial-ethnic groups by chapters, as such an approach may inadvertently reproduce negative stereotypes (Malott, 2010), which are contrary to humanistic traditions. Additionally, incorporating textbooks and supplemental course readings, written exclusively from White Eurocentric perspectives, limits counseling students' agency and understanding of racism and other related curriculum learning objectives (Malott, 2010). This limitation can unintentionally guide counseling students towards implicitly endorsing a modernist epistemological framework that diminishes their ability to appreciate diverse positionings held by clients. Thus, this positioning creates an epistemic injustice that replicates hegemonic societal environments racially and ethnically minoritized individuals may experience daily (Hansen, 2006).

In light of these concerns, there is a pressing need for course readings to evolve towards focusing on broader constructs and within-group differences to generate a nuanced and irreducible understanding of race-based trauma, racism, and other interlocking systems of oppression (Gonzalez & Cokley, 2021). The initial step should involve educators equipping students with foundational knowledge and support for identifying and developing an understanding of multicultural and racial competencies. This includes fostering knowledge about the historical and contemporary context of racially and ethnically minoritized groups (Malott & Schaefle, 2015). In addition, the students stand to gain awareness of unique outgroup and ingroup differences, while grappling with concepts of racial privilege and racial identity awareness of self and clients. This foundational knowledge aids students with understanding their professional values while gaining a comprehensive understanding of racism, other interlocking systems of oppression, and its impact on self and their clients.

Furthermore, educators need to include specific information related to race-based trauma in-relation to stress appraisal research and post traumatic stress disorder. For instance, stress appraisal and race-based trauma literature can help students understand how to identify and assess for race-based trauma while understanding individual variations in making meaning of racism-related stressors. This knowledge is crucial for determining how stressors that are grounded in racism impact the clients' mental health (Lazarus & Folkman, 1984), which can elicit counseling students' investigation into client's internal and external resiliency resources and resistance strategies.

It is crucial to underscore the inadequacy of a post-traumatic stress diagnosis in capturing the nuances of racial trauma within the course literature. While race-based trauma symptoms are similar to post-traumatic stress disorder (PTSD), this diagnosis is ill-suited for identifying racial trauma due to the exclusion of non-physical and non-life-threatening events (e.g. covert forms of racism) in the diagnostic criteria (Kirkinis et al., 2018). Moreover, a PTSD diagnostic criterion does not include subjective perceptions of events. Using this diagnosis of trauma as a result of racism suggests the individual is disordered, rather than injured by racial bias and discrimination (Kirkinis et al., 2018). Consequently, counselor educators need to help counseling students develop a critical lens for questioning their clinical decision-making because this impacts their conceptualizations and treatment planning. Therefore, the inclusion of literature that distinguishes post-traumatic stress from race-related trauma serves as a critical component in enhancing clinical decision-

making concerning the identification and assessment of such trauma.

To this end, counselor educators must also consider including a wide array of sources of content by incorporating materials authored by diverse scholars in counseling and other disciplines, as well as activists. Works by scholars and activists such as Angela Davis, César Chávez, Yuri Kochiyama, James Baldwin, among others, could aid students in gaining a comprehensive understanding of racism. Podcasts like “Code Switch” can offer valuable insights into how race permeates various facets of society, fostering enhanced communication skills for navigating difficult dialogues. Incorporating documentary films such as “Race: The Power of an Illusion” by Christine Herbes-Sommers can aid students with gaining foundational knowledge related to the history of racism and contemporary issues, white supremacy, and racial inequalities.

It is essential for counselor educators to also facilitate reflective processing opportunities for students to engage with their reactions, given that negative responses to discussions on racism can impede learning and overall development. Reflective questions might encompass the following: How do you now understand the ways in which racism manifests personally, relationally, and collectively? What are you experiencing in your body after consuming knowledge on racism? What feelings, thoughts, and reactions are you having that might impede you from immersing yourself into understanding and being aware of racism and how race-based trauma impacts racially and ethnically minoritized groups? Conversely, what feelings, thoughts, and reactions are you having that might aid you in immersing yourself into understanding and being aware of racism and its impact on racially and ethnically minoritized groups?

Skill and Advocacy Development. Helping counseling students acquire the skills and develop and implement antiracist actions to address race-based trauma and dismantle racism at all levels is a vital task for counselor educators. Scholars emphasize how counseling programs prepare students to develop awareness and knowledge, while limitedly equipping students with skills that lead to advocacy-based interventions (Pieterse et al., 2009). There are also no current antiracist competencies or training in counseling (Williams et al., 2021). Despite the lack of empirical literature, several scholars have identified experiential course activities and assignments that positively impact students' multicultural and social justice development (Day-Vines et al., 2018; Goodman et al., 2015).

Scholars have emphasized case conceptualization activities, role plays, and case examples for developing counseling students' skills (Day-Vines et al., 2018; Goodman et al., 2015). These assignments can help students develop broaching behaviors for initiating racialized content, assessing race-based trauma, increasing treatment planning skills, and developing an integrative trauma-informed, antiracist-humanistic framework. Helping counseling students construct an integrative trauma-informed, antiracist-humanistic framework is essential because traditional theories were not created to dismantle oppression (Singh et al., 2020).

With this framework, counseling students can assist clients with actualizing their overall wellbeing and growth by addressing the racist, "ecological, historical, and cultural factors that enhance or inhibit clients' growth" (Bemak & Chung, 2011, p. 205). For example, integrating humanistic and social justice theories like relational cultural theory or intersectionality can help counseling students develop a framework that privileges clients' epistemological understanding of their racialized concerns (Singh et al., 2020). These theories also help students critically critique their counseling practice and the broader systems that impact their client's overall wellbeing. Nonetheless, modeling and implementing group case example activities can help scaffold students' learning and aid with tolerating ambiguity instead of essentializing client concerns, which is anti-humanistic.

While limited research explores effective pedagogical practices for counseling students' advocacy development, scholars have recommended incorporating service learning projects that contribute to this growth area (Goodman et al., 2018; Gonzalez & Cokley, 2021). Prior to the implementation of didactic and experiential learning assignments, instructors must educate students on advocacy and how it differs and intersects with activism. This knowledge aids students in understanding the importance of advocacy and being proximal to issues concerning race. Integrating frameworks like the relationship-centered advocacy training

model (Goodman et al., 2018) and the cycle of liberation (Harro, 2018) can help students conceptualize advocacy as a life-long commitment instead of a benchmark of success.

Additionally, Gonzalez and Cokley (2021) suggest incorporating an advocacy and activism project to help counseling students develop antiracist actions at the individual, community, and systemic levels. This project provides counseling students with an opportunity to work with communities and local organizations to challenge, resist, and dismantle oppressive systems and practices. For example, students could volunteer at community events, and marches, sign petitions, and withdraw support from businesses that openly discriminate against individuals based on race, ethnicity, nationality, age, class, gender, and ability. An advocacy and activism project can help uncover current mental health counseling interventions and strategies that can be applied to address race-based trauma symptoms.

Integrating this assignment within a race-based trauma curriculum requires intentionality and setting boundaries to minimize the perpetuation of voyeurism curiosity that promotes passive onlookers rather than active agents of change (Goodman et al., 2015). Boundaries may relate to placement (e.g., type of work setting, assigned duties, proximity to ethnically and racially minoritized clients) or the assignment (e.g., including specific reflective questions for a reflective journal, interview component). In sum, counselor educators must be innovative in creating course content and use various methods like in-class and out-of-class assignments, quizzes, and exams to assess counseling students' learning outcomes. Counselor educators should seek peer consultation, connect with content experts, and utilize information gained from professional listservs to identify relevant course content and materials (Williams et al., 2021).

Teaching Method. The unique challenges presented in teaching about topics of race, privilege, and oppression emphasize the instructor as an integral component of the teaching process (Estrada, 2015). These subjects may solicit strong emotional responses on the part of both students and instructors, oftentimes challenging core values and closely held beliefs (Hilert & Tirado, 2018; Yoon et al., 2014). Anticipating, and planning for, students' differing levels of social awareness, racial and cultural identity development, receptiveness to course content, and range of responses (passive or active avoidance to vocal resistance, etc.) should be built into teaching strategies (Melamed et al., 2020; Yoon et al., 2014). As increasing awareness of oppressed/oppressor identities, and personal experiences of trauma, elicit emotional discomfort, instructors can encourage learners to lean in and embrace this powerful catalyst for growth (Yoon et al., 2014). Furthermore, by setting clear expectations at the onset, and guiding students through establishing group norms, counselor educators can empower students to take ownership of their learning (Scharrón-Del Río, 2017; Zeleke et al., 2017). Through recognizing the class as a microcosm of society, and by using group therapy skills, instructors can lay the groundwork for students to engage in meaningful praxis (Scharrón-Del Río, 2017; Shannon-Baker, 2018).

The interpersonal dynamics between instructors and students should be a key area of focus when teaching about race-based trauma. For example, how counselor educators respond to students during group discussions is a method of instruction in and of itself. The extent to which, and how, the class climate and student concerns are managed reflect the instructor's self-awareness and competency (Milan & Bridges, 2019; Torporek & Daniels, 2018). During times of conflict, counselor educators have the unique opportunity to model how to challenge oppressive discourse while supporting students and cultivating an atmosphere that is tolerant of diverse perspectives. Conversely, ineffective (or absent) responses can be obstructive to student learning outcomes (Yoon et al., 2014).

As opposed to espousing one pedagogical tradition, effective multicultural education incorporates an integration of theoretical approaches (Estrada, 2015; Singh et al., 2020). For example, counselor educators can incorporate humanistic pedagogy with relational-cultural theory, critical race theory, intersectionality theory, or liberation psychology (Singh et al., 2020) By cultivating a humanistic learning environment, counselor educators will emphasize relational depth, acceptance, and tolerance for ambiguity. This can facilitate students' awareness of self and others and promote their ability to acquire the skills needed to counsel clients impacted by race-based trauma (Shannon-Baker, 2018; Yoon et al., 2014).

Singh and colleagues (2020) recommended using relational-cultural theory to address power dynamics in counseling. By applying tenets of Relational-Cultural Theory, counselor educators can help students foster meaningful connections, increase authenticity and mutual empathy, and examine how their social locations and privileged and marginalized statuses intersect with others in relationships (Singh et al., 2020). Grounded in Black Feminism, Intersectionality Theory further provides a lens for critique interlocking systems of oppression and applying interdisciplinary interventions to promote client welfare (Crenshaw, 1989; Grzanka et al., 2017). Although increasingly prohibited in academic environments, Critical Race Theory gives counselor educators a crucial framework for centralizing race, systematic racial inequality, and white supremacy (Singh et al., 2020).

Implications. Given our current sociopolitical climate and the increase in racial bias and discrimination, it is imperative for counselors to be prepared to address the concerns of racially and ethnically minoritized clients. Counselors, however, reported a dearth of training in identifying and treating race-based trauma while working with clients experiencing this form of trauma. Consequently, the authors presented a race-based trauma course curriculum to bridge this gap in counselor preparation. A race-based curriculum meets the demands of our current social climate by providing counselor educators with a curriculum that supports counseling students development of the knowledge, critical awareness, skills, and actions to address the layered and contextual concerns of racially and ethnically minoritized clients. Nonetheless, there are several implications for implementing this curriculum within counseling programs.

To begin with, counseling programs can create a standalone race-based trauma elective course or integrate this curriculum into their existing courses. It is crucial that counselor educators act in accordance with current professional ethics and standards and take up the professional responsibility of infusing current multicultural literature throughout all courses (ACA Code of Ethics, 2014; Ratts et al., 2015). For example, a multicultural or diagnosis course could include race-based trauma curriculum content. It is also essential that counselor educators are intentional about the curriculum content they integrate, selecting content that emphasize race rather than culture to prevent the unintentional promotion of voyeurism among counseling students (Goodman et al., 2015). To prevent the development of "passive onlookers," counselor educators should include the following curriculum components to help counseling students increase their critical consciousness and actions: (1) contemporary issues related to racism and intersectionality; (2) trauma, posttraumatic stress, and race-based trauma; (3) racial identity development and broaching skills; (4) internal and external resiliency resources and resistance strategies; (5) informal and formal assessment strategies (e.g., Race-Based Traumatic Stress Symptom Scale); (6) meaning-making and advocacy interventions.

Furthermore, counseling programs may proficiently prepare students with the knowledge and awareness to address the concerns of racially and ethnically minoritized students while minimally equipping them with skills and advocacy-based interventions that lead to client change (Pieterse et al., 2009). Counselor educators, therefore, should integrate antiracist pedagogical practices (e.g., intersectionality) and weekly in-class and out-of-class course content that helps students practice skills and advocacy-related interventions (e.g., broaching role plays, assessment, and treatment planning assignments, advocacy project) (Day-Vines et al., 2018; Singh et al., 2020). In addition to intentionally integrating course content, counselor educators must be prepared to address students' emotional, cognitive, and behavioral reactions. White students, for example, may unproductively grapple with feelings of guilt due to learning about white privilege and racial inequities for the first time (Paone et al., 2015), while students of Color may feel alienated, isolated, and tokenized if asked to assume the teacher role (Paone et al., 2021). They may experience this role reversal when instructors and students seek their knowledge or personal experiences on race-related topics. These experiences can negatively impact the teaching alliance, a core condition affecting students learning multicultural-related content (Estrada, 2015).

To help counseling students' navigate their learning experiences, counselor educators can incorporate several humanistic-related strategies to help disarm their defense mechanisms. For instance, before each lecture, instructors can utilize mindfulness strategies that

encourage students to notice their defensive reactions, assess their automatic assumptions, and accommodate new knowledge through critical questioning (Sensoy & DiAngelo, 2017). These strategies help counseling students strive for intellectual and cultural humility, creating space for them to be active participants in the learning environment. Instructors can also disclose their adverse reactions to normalize students' reactions and model intellectual and cultural humility. Instructors, however, must critically investigate their biases to effectively model emotional intelligence meaningfully. Singh's Racial Healing Handbook (2019) can aid instructors and students with practical strategies to disarm defensive reactions and increase critical awareness surrounding their racial identity. Counselor educators can integrate these practical strategies throughout the course and continuously assess student multicultural and racialized dispositions over time. Together, these findings highlight the critical role of an antiracist-humanistic curriculum in equipping counseling students with the competencies needed to address race-based trauma in professional practice.

CONCLUSIONS AND SUGGESTION

The counseling profession exists within broader oppressive systems, like racism, that impacts clients' wellbeing. Clients may experience racism at the interpersonal, cultural, institutional, and systemic levels causing some to suffer from race-based trauma. Therefore, it is vital that counseling students are equipped with necessary knowledge, critical awareness, skills, and actions to effectively address this form of trauma. The current race-based trauma course curriculum is a fluid guide for creating a standalone course or integrating humanistic and antiracist curriculum components into an existing course. It is important to recognize that this manuscript not only informs counselor preparation but it also underscores the importance of counselor educators advocating against racism and legislative actions seeking to limit their pedagogical practices. Modeling these actions will positively impact counseling students' learning experiences and the clients they will serve. To this end, it is important to note that the counseling profession is philosophically rooted in the Bill of Rights, which embodies humanist ideals. Although not fully realized, we advocate to ensure that all people have access to "life, liberty, and the pursuit of happiness." To be truly antiracist is to be a humanist, embodying the principles of relationality, development, empowerment, wellness, and social justice (Vereen et al., 2014) in the pursuit of a more just and compassionate society.

REFERENCES

American Counseling Association. (2014). *ACA code of ethics*. https://www.counseling.org/docs/default-source/default-document-library/ethics/2014-aca-code-of-ethics.pdf

American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders* (5th ed.). https://doi.org/10.1176/appi.books.9780890425596

Anzaldua, G. (2018). La conciencia de la mestiza /towards a new consciousness. In Adams, M., Blumenfeld, W. J., Catalano, C.J., DeJong, K.S., Hackman, H. W., Hopkins, L.E., Love, B.J., Peters, M.L., Shlasko, D., & Zúñiga, X. (Eds.), *Readings for diversity and social justice* (65-73). Routledge.

Arredondo, P., Toporek, R., Brown, S. P., Jones, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996). Operationalization of the multicultural counseling competencies. *Journal of Multicultural Counseling and Development, 24*(1), 42–78. https://doi.org/10.1002/j.2161-1912.1996.tb00288.x

Authors Masked (2021).

Authors Masked (2020).

Authors Masked (2018).

Bemak, F., Talleyrand, R. M., Jones, H., & Daquin, J. (2011). Implementing Multicultural Social Justice Strategies in Counselor Education Training Programs. *Journal for Social Action in Counseling & Psychology*, *3*(1), 29–43. https://doi.org/10.33043/JSACP.3.1.29-43

Bryant-Davis, T. (2007). Healing requires recognition: The case for race-based traumatic stress. *The Counseling Psychologist*, *35*(1), 135-143.

https://doi.org/10.1177/0011000006295152

Carter, R. T., & Reynolds, A. L. (2011). Race-related stress, racial identity status attitudes, and emotional reactions of Black Americans. *Cultural Diversity & Ethnic Minority Psychology, 17*(2), 156–162. https://doi.org/10.1037/a0023358

Comas-Díaz, L., Hall, G. N., & Neville, H. A. (2019). Racial trauma: Theory, research, and healing: Introduction to the special issue. *American Psychologist*, *74*(1), 1-5. http://dx.doi.org/10.1037/amp0000442

Cornish, J. A. E., Schreier, B. A., Nadkarni, L. I., Henderson Metzger, L., & Rodolfa, E. R. (2010). *Handbook of multicultural counseling competencies*. John Wiley & Sons.

Cox, G. (2013). Researching resistance to open education resource contribution: An activity theory approach. *E-Learning and Digital Media, 10*(2), 148–160. https://doi.org/10.2304/elea.2013.10.2.148

Crastnopol, M. (2015). *Micro-trauma: A psychoanalytic understanding of cumulative psychic injury*. Routledge

Crastnopol, M. (2017). Acknowledging the Achilles' heel: On the microtraumatic impact of a person's actual flaws, deficits, and vulnerabilities. *Contemporary Psychoanalysis, 53*(3), 317–345. https://doi.org/10.1080/00107530.2017.1356258

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum, 1989*(1), Article 8. http://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8

Dameron, M. L., Camp, A., Friedmann, B., & Parikh-Foxx, S. (2020). Multicultural education and perceived multicultural competency of school counselors. *Journal of Multicultural Counseling and Development, 48*(3), 176–190. https://doi.org/10.1002/jmcd.12176

Day-Vines, N. L., Booker Ammah, B., Steen, S., & Arnold, K. M. (2018). Getting comfortable with discomfort: Preparing counselor trainees to broach racial, ethnic, and cultural factors with clients during counseling. *International Journal for the Advancement of Counselling, 40*(2), 89–104. https://doi.org/10.1007/s10447-017-9308-9

Dewell, J. A., & Foose, K. (2017). Marginalizing humanism, a preference for the objectifiable, and moving on. *Journal of Humanistic Counseling, 56*(2), 111–126. https://doi.org/10.1002/johc.12047

Estrada, F. (2015). The Teaching Alliance in Multicultural Counseling Course Education: A Framework for Examining and Strengthening the Student-Instructor Relationship. *International Journal for the Advancement of Counselling*, *37*(3), 233–247. https://doi.org/10.1007/s10447-015-9240-9

Funk, M., Varghese, R., & Zuniga, X. (2018). Racism: Introduction. In Adams, M., Blumenfeld, W. J., Catalano, C.J., DeJong, K.S., Hackman, H. W., Hopkins, L.E., Love, B.J., Peters, M.L., Shlasko, D., & Zúñiga, X. (Eds.), *Readings for diversity and social justice* (pp. 65-73). Routledge.

Goodman, R. D., Williams, J. M., Chung, R. C. Y., Talleyard, R. M., Douglass, A. M., McMahon, H. G., & Bemak, F. (2015). Decolonizing traditional pedagogies and practices in counseling and psychology education: A move towards social justice and action. In R. D. Goodman & P. Gorski (Eds.), *Decolonizing "multicultural" counseling through social justice* (pp. 147–164). Springer.

Goodman, L. A., Wilson, J. M., Helms, J. E., Greenstein, N., & Medzhitova, J. (2018). Becoming an Advocate: Processes and Outcomes of a Relationship-Centered Advocacy Training Model. *The Counseling Psychologist, 46*(2), 122–153. https://doi.org/10.1177/0011000018757168

Gonzalez, I.A. & Cokley, R.K. (2021). The Case for a Core Anti-racist Course for Counselors in Training. *Teaching and Supervision in Counseling, 3*(2), Article 4. https://doi.org/10.7290/tsc030204

Gonzalez-Voller, J., Crunk, A. E., Barden, S. M., Harris, S., & Belser, C. T. (2020). A preliminary longitudinal study of multicultural competence in counselor education. *Journal of Counseling & Development, 98*(3), 308–318. https://doi.org/10.1002/jcad.12325

Greene, J., & Flash, P.S. (2019). Integrating intersectionality into clinical supervision: A developmental model addressing broader definitions of multicultural competence. *The Journal of Counselor Preparation and Supervision, 12*(4), Article 14. https://research.library.kutztown.edu/jcps/vol12/iss4/14

Grzanka, P. R., Santos, C. E., & Moradi, B. (2017). Intersectionality research in counseling psychology. *Journal of Counseling Psychology, 64*(5), 453-457. http://dx.doi.org/10.1037/cou0000237

Green, D. A., Williams, B. A, & Park, K. (2021) Crisis counseling for Black Lives Matter protests. *Journal of Mental Health Counseling*, *43*(3), 198-211. https://doi.org/10.17744/mehc.43.3.03

Hannon, M. D., & Vereen, L. G. (2016). Irreducibility of Black male clients: Considerations for culturally competent counseling. *Journal of Humanistic Counseling, 55*(3), 234–245. https://doi.org/10.1002/johc.12036

Hansen, J. T. (2006). Is the best practices movement consistent with the values of the counseling profession? A critical analysis of best practices ideology. *Counseling and Values*, *50*(2), 154–160. https://doi.org/10.1002/j.2161-007X.2006.tb00051.x

Harro, B. (2018). The cycle of liberation. In Adams, M., Blumenfeld, W. J., Catalano, C.J., DeJong, K.S., Hackman, H. W., Hopkins, L.E., Love, B.J., Peters, M.L., Shlasko, D., & Zúñiga, X. (Eds.), *Readings for diversity and social justice* (627-634). New York, NY: Routledge.

Hemmings, C., & Evans, A. M. (2018). Identifying and treating race-based trauma in counseling. *Journal of Multicultural Counseling and Development*, *46*(1), 20-39. https://doi.org/10.1002/jmcd.12090

Hilert, A.J., Tirado, C. Teaching Multicultural Counseling with Mindfulness: a Contemplative Pedagogy Approach. *International Journal for the Advancement of Counselling, 41*, 469–480 (2019). https://doi-org.libproxy.library.unt.edu/10.1007/s10447-018-9363-x

Isom, E., Evans, A. M., & Burkhalter, C. (2015). Examining self-awareness and perceived multicultural competency: Recommendations for practitioners and educators. In *Ideas and research you can use: VISTAS 2015*. https://manifold.counseling.org/system/resource/8/c/5/8c54d4ad-b1c2-4c25-aaa0-13528db018a4/attachment/7c65e4dea55e143028560b6ef57a6a34.pdf

Jones, L. K., Rybak, C., & Russell-Chapin, L. A. (2017). Neurophysiology of traumatic stress. In T. A. Field, L. K. Jones, & L. A. Russell-Chapin (Eds.), *Neurocounseling: Brain-based clinical approaches* (pp. 61–82). American Counseling Association.

Kinsler, P. J. (2018). *Complex psychological trauma: Centrality of relationship*. Routledge.

Kirkinis, K., Pieterse, A. L., Martin, C., Agiliga, A., & Brownell, A. (2021) Racism, racial discrimination, and trauma: A systematic review of the social science literature. *Ethnicity & Health*, *26*(3), 392-412, https://doi.org/10.1080/13557858.2018.1514453

Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping*. Springer.

Litam, S. D. (2020). "Take your kung-flu back to Wuhan": Counseling Asians, Asian Americans, and Pacific Islanders with race-based trauma related to COVID-19. *The Professional Counselor*, *10*(2), 144-156. https://doi.org/10.15241/sdal.10.2.144

Malott, K. M. (2010). Multicultural counselor training in a single course: Review of research. *Journal of Multicultural Counseling and Development, 38*(1), 51–63. https://doi.org/10.1002/j.2161-1912.2010.tb00113.x

Malott, K. M., & Schaefle, S. (2015). Addressing clients' experiences of racism: a model for clinical practice. *Journal of Counseling and Development, 93*(30,

361–369. https://doi.org/10.1002/jcad.12034

Matthews, J. J., Barden, S. M., & Sherrell, R. S. (2018). Examining the relationships between multicultural counseling competence, multicultural self-efficacy, and ethnic identity development of practicing counselors. *Journal of Mental Health Counseling, 40*(2), 129–141. https://doi.org/10.17744/mehc.40.2.03

McGarrity, M.C. & Shivers, C.A. (2019, June 4). Confronting white supremacy. Federal Bureau of Investigations. https://www.fbi.gov/news/testimony/confronting-white-supremacy

Melamed, L., Casado Pérez, J. F., & Hunt, B. (2020). Teaching strategies for incorporating the multicultural and social justice counseling competencies. *Journal of Counselor Preparation and Supervision, 13*(2). http://dx.doi.org/10.7729/42.1350

Milan, M. J., & Bridges, C. W. (2019). Conflict in the multicultural counseling classroom: Counselor educators' experiences. *Journal of Educational Research and Practice, 9*(1), 234–245. https://doi.org/10.5590/JERAP.2019.09.1.17

Mosley, D. V., Hargons, C. N., Meiller, C., Angyal, B., Wheeler, P., Davis, C., & Stevens-Watkins, D. (2021). Critical consciousness of anti-Black racism: A practical model to prevent and resist racial trauma. *Journal of Counseling Psychology*, *68*(1), 1-16. https://doi.org/10.1037/cou0000430

Paone, T. R., Malott, K. M., & Barr, J. J. (2015). Assessing the Impact of a Race-Based Course on Counseling Students: A Quantitative Study. *Journal of Multicultural Counseling & Development, 43*(3), 206–220. https://doi-org.spot.lib.auburn.edu/10.1002/jmcd.12015

Paone, T. R., Malott, K. M., Pulliam, N., & Gao, J. (2018). Use of photovoice in processing race-based topics in a multicultural counseling course. *Journal of Creativity in Mental Health, 13*(1), 92–105. https://doi.org/10.1080/15401383.2017.1294517

Paone, T. R., Malott, K. M., Pulliam, N., & Shannon, J. (2021). Experiences of counselor students of color in the classroom: A qualitative study. *Race Ethnicity and Education, 24*(6), 810–826. https://doi.org/10.1080/13613324.2019.1579186

Paradies, Y., Ben, J., Denson, N., Elias, A., Priest, N., Pieterse, A., ... Gee, G. (2015). Racism as a determinant of health: A systematic review and meta-analysis. *PLOS ONE, 10*(9), e0138511. https://doi.org/10.1371/journal.pone.0138511

Pedersen, P.B. (Ed.). (1991). Multiculturalism as a fourth force in counseling [special issue]. *Journal of Counseling & Development, 70*(1), 6-12.

Pieterse, A. L., Carter, R. T., & Ray, K. V. (2013). Racism-related stress, general life stress, and psychological functioning among Black American women. *Journal of Multicultural Counseling and Development, 41*(1), 36–46. https://doi.org/10.1002/j.2161-1912.2013.00025.x

Pieterse, A. L., Evans, S. A., Risner-Butner, A., Collins, N. M., & Mason, L. B. (2009). Multicultural Competence and Social Justice Training in Counseling Psychology and Counselor Education: A Review and Analysis of a Sample of Multicultural Course Syllabi. *The Counseling Psychologist, 37*(1), 93–115. https://doi.org/10.1177/0011000008319986

Ratts, M. J., Singh, A. A., Nassar, M. S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and Social Justice Counseling Competencies: Guidelines for the Counseling Profession. *Journal of Multicultural Counseling & Development, 44*(1), 28–48. https://doi-org.spot.lib.auburn.edu/10.1002/jmcd.12035

Rothman, T., Malott, K. M., & Paone, T. R. (2012). Experiences of a course on the culture of Whiteness in counselor education. *Journal of Multicultural Counseling and Development, 40*(1), 37–

48. https://doi.org/10.1111/j.2161-1912.2012.00004.x

Roysircar, G., Studeny, J., Rodgers, S. E., & Lee-Barber, J. S. (2018). Multicultural Disparities in Legal and Mental Health Systems: Challenges and Potential Solutions. Practitioner Scholar: *Journal of Counseling & Professional Psychology, 7*(1), 34–59.

Ruiz, N. G., Horowitz, J. M., & Tamir, C. (2020, July 1). Many Black and Asian Americans say they have experienced discrimination amid the COVID-19 outbreak. *Pew Research Center*. https://www.pewresearch.org/social-trends/2020/07/01/many-black-and-asian-americans-say-they-have-experienced-discrimination-amid-the-covid-19-outbreak/

Samayeen, N., Wong, A., & McCarthy, C. (2020). Space to breathe: George Floyd, BLM plaza and the monumentalization of divided American urban landscapes. *Educational Philosophy and Theory*, 54 (14), 2341–2351. https://doi.org/10.1080/00131857.2020.1795980

Sensoy, O., & DiAngelo, R. (2017). *Is everyone really equal? An introduction to key concepts in social justice education* (2nd ed.). Teachers College Press.

Shannon-Baker, P. (2018). A multicultural education praxis: Integrating past and present, living theories, and practice. *International Journal of Multicultural Education*, *20*(1), 48–66. https://doi.org/10.18251/ijme.v20i1.1518

Sharma, J. & Hipolito-Delgado, C.P. (2021). Promoting Anti-Racism and Critical Consciousness through a Critical Counseling Theories Course. *Teaching and Supervision in Counseling, 3*(2), Article 3. https://doi.org/10.7290/tsc030203

Singh, A. A., Appling, B., & Trepal, H. (2020). Using the multicultural and social justice counseling competencies to decolonize counseling practice: The important roles of theory, power, and action. *Journal of Counseling & Development, 98*(3), 261–271. https://doi.org/10.1002/jcad.12321

Sue, D. W., Arredondo, P., & McDavis, R. J. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling & Development, 70*(4), 477–486. https://psycnet.apa.org/doi/10.1002/j.1556-6676.1992.tb01642.x

Sue, S. (1998). In search of cultural competence in psychotherapy and counseling. *American Psychologist, 53*(4), 440-448. https://psycnet.apa.org/doi/10.1037/0003-066X.53.4.440

Sweeny, A., & Taggart, D. (2018). (Mis)understanding trauma-informed approaches in mental health. *Journal of Mental Health*, *27*(5), 383-387. https://doi.org/10.1080/09638237.2018.1520973

Tatum, B. T. (1997). Why are all the black kids sitting together in the cafeteria: And other conversations about race. New York, NY: Basic Books.

Toporek, R. L., & Daniels, J. (2018). American Counseling Association advocacy competencies: Updated. https://www.counseling.org/docs/default-source/competencies/aca-advocacy-competencies-updated-may-2020.pdf?sfvrsn=f410212c_4

Vereen, L.G., Hill, N.R., & McNeal, D.T. (2008). Perceptions of multicultural counseling competency: Integration of the curricular and the practical. *Journal of Mental Health Counseling, 30*(3), 226-236. https://doi.org/10.17744/mehc.30.3.g34u122m16q64g44

Vereen, L. G., Hill, N. R., Sosa, G. A., & Kress, V. (2014). The synonymic nature of professional counseling and humanism: Presuppositions that guide our identities. *Journal of Humanistic Counseling*, *53*(3), 191–202. https://doi.org/10.1002/j.2161-1939.2014.00056.x

Wampold, B. E. (2015). How important are the common factors in psychotherapy? An update. World Psychiatry, *14*(3), 270–277. https://doi.org/10.1002/wps.20238

Williams, J. M., Byrd, J. A., & Washington, A. R. (2021). Challenges in implementing antiracist pedagogy into counselor education programs: A collective self-study. *Counselor Education and Supervision*, *60*(4), 254-273. https://doi.org/10.1002/ceas.12215

Zeleke, W. A., Karayiğit, C., & Myers-Brooks, K. (2017). Using self-regulated learning strategies to develop students' multicultural counseling competency. *Journal of Multicultural Counseling and Development, 46*(1), 40–57. https://doi.org/10.1002/jmcd.12091