Counselors For Social Justice

May Newsletter

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CSJ works to promote social justice by confronting oppressive systems of power and privilege that affect professional counselors and their clients.

Welcome to the May Issue!

Thank you all for joining us for another publication of CSJ's quarterly newsletter! While slightly delayed from our original publication plan, we are happy to share the collection of knowledge included in this issue. A table of content is provided on the left with links to the specific contributions offered from each of our talented authors.

Our next publication is scheduled for July 1st and is already underway! For this issue, we plan to refocus attention specifically towards antiracist writting and advocacy as a follow up to our July 2020 newsletter publication. The July 2020 publication can be accessed here. Please consider reaching out to our editors if you would like to contribute to this issue. While many of the contribtions to our newsletter are written in an academic style by counselor educators or doctoral students, other styles of writting that are reflective and expressive are also welcome and appreciated. Clinical mental health counselors, school counselors, and graduate students are encouraged to contribute as well.

We hope that you enjoy the writing and work highlighted throughout this issue!

Sincerely,

Drs. Darius Green & Sam Steen, CSJ Newsletter Co-Editors

Hate Crimes Against Asian/Asian American and Pacific Islanders (AAPI)

By: Jared Lau & Judy Daniels

The rise in hate crimes against Asian/Asian American and Pacific Islanders (AAPI) has been steadily increasing across the country. Incidents against the AAPI community have surged over the past year withover 3500 incidents of self-reported violence from March 2020 to March 2021 and this statistic is thought to represent underreported actions of violence. Most recently, six Asian American women were targeted and murdered in the Metro-Atlanta area. However, despite the recent rise in hate crimes against AAPIs, we know that **the U.S. has a long history of racist and violent acts against AAPIs.** Examples include the 1850 Foreign Miners' Tax, the 1871 Chinese Massacre, the 1882 Chinese Exclusion Act, the 1893 illegal overthrow of the Kingdom of Hawai'i, the 1942 Japanese Internment Camps, the "Yellow Peril" hysteria, the1982 murder of Chinese American Vincent Chin,and the "Model Minority" myth. The scapegoating of the Covid-19 pandemic on Chinese people with racist rhetoric such as "Kung Flu" and the "China Virus" are the most egregious of recent and relevant overt acts of racism and white supremacy in America towards AAPIs. These are just a small sample of examples and by no means are they exhaustive.

As counselors dedicated towards social justice, it is imperative that we engage in these conversations and that we integrate them into our daily lives as we aim to identify and fight white supremacy in all of itsforms. We are reminded of two quotes from Dr. Martin Luther King that are particularly relevant. As Dr. King reminds us, "Injustice anywhere is a threat to justice everywhere" and "Our lives begin to end the day we become silent about things that matter." It is important to reach out to AAPI counselors, students, clients and those in our communities to offer support, use our voices to join with them in their outrage and grief, and to encourage self-care and community care during these troubling times. To that end, we have provided a list of resources that can help introduce the topic of Anti-AAPI Racism and how these can be used in our counseling practices in our continued path towards for social justice.

Resources and Example Activities:

Understanding Microagressions, Anti-Racism and Advocacy with Derald Wing Sue:

In this first video, Derald Wing Sue talks about Microagressions, what they are, and how they impact people. In this second video, Derald Wing Sue talks about moving from a Non-Racist Identity and towards Anti-Racist Action. After watching these videos, counselors can reflect on Dr. Sue's call for action and advocacy and may wish to identify and create ways they can implement "Anti-racist action" into their practice. Counselors can also help clients develop their own "Anti-racist action" action plan that can include self-advocacy as well as advocacy for others.

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Using Media:

Counseling supervisors can assign their supervisees to listen to various Podcasts and/or watch various videos that address the history and impact of Anti-AAPI racism in the US. An example would be the "Screams and Silence" episode of NPR's "Code Switch" podcast. Videos that could be used include "Karen Chee Addresses the Atlanta Shooting," "Violence Against Asian-Americans Isn't New, but It Is Growing | The Amber Ruffin Show," and "We Need To Talk About Anti-Asian Hate" among others.

Counselor supervisors can assign supervisees to review the mentioned media sources prior to supervision then facilitate a conversation in supervision on what implications these media sources have on their counseling practice. Counseling supervisors may also want to ask their supervisees to seek additional media resources and to facilitate their own discussion or training that they could implement at their clinical sites. An activity could also focus on how counselors would take this media and use it

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directly with a client and how would they go about processing it with a client.

Participate in Self-Guided Training:

Counselors and supervisors may wish to review and share the Self-Guided Training on "Disrupting Anti-AAPI Racism in the US" with their supervisees. This self-guided training includes information on the history of Anti-AAPI Racism in the US as well as action steps that can be taken by Counselors and provides useful resources. Supervisees can be asked to take the training to the "next level" and to develop a "follow-up" training that builds upon this initial training.

Dr. Jared Lau & Dr. Judy Daniels

Participate in Bystander Intervention Training:

Counselors and supervisors may want to participate and direct their clients and supervisees to participate in free bystander intervention training offered by Hollaback! Upon completing the training, clients and supervisees can draft action plans on how and what they will do to intervene as a bystander. Another activity is to ask supervisees how they might present this to a client and how they might process the experience of doing the training with a client.

Additional Resources:

Supporting AAPI (a resource list)

Additional Resources (by Soonhee Lee)

The Action Network

This list of activities and resources are not exhaustive and we know that there are many more resources and activities that counselors and supervisors can engage in. However, we hope that the information provided here can be a useful resource and starting point.

The Faces of Change: An Equity Research Collaborative for Sociocultural Advocacy

By: Dana L. Brookover, Alexandra C. Gantt, Lauren B. Robins, & Brittany G. Suggs

Amid social upheaval, disparate impacts of Covid-19, and increasing consideration of systemic injustice and anti-racism by the general public, researchers in the field of counseling must leverage their positions to increase justice and equity for historically marginalized communities. The Equity Research Lab (ERL) is a diverse, collaborative group of researchers aiming to accomplish this end. This lab was developed by Dr. Kaprea Johnson, Associate Professor at Virginia Commonwealth University. Dr. Johnson realizes the importance of prioritizing justice and equity in counseling, specifically within marginalized populations. Through focused research on concepts integral to tackling systemic inequalities and the intentional creation of an egalitarian research community, the ERL continually examines its own positionality to conduct research which will affect counselor educators, counselors, and clients alike. This essay focuses on the purpose of the ERL, how its researchers engage in positionality in pursuit of social justice advocacy, and the lab's impact, including recommendations for other counseling researchers who seek to also create equitable research collaboratives.

Purpose

The ERL provides an egalitarian approach to conducting transformative, social justice focused research. Equity, regarding mental health, seeks to enhance access to quality care and basic needs through individual and community empowerment and the dismantling of oppressive structures which hinder holistic development (Locke & Bailey, 2014; Satcher D. 2010; Williams & Cooper, 2019). With equity as the guiding aim, the ERL has two focal areas: research and opportunity. Our research focus within equity seeks to contribute to: 1) training and education, 2) innovations in assessment, and 3)

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evidence-based practice implications and outcomes within the counseling and social sciences fields. This focuses on historically marginalized populations and underserved research areas, such as social determinants of health (SDOH; i.e., basic needs such as housing and food security) and their implications and connections to counseling.

Our opportunity focus within research equity is dedicated to: 1) increasing access to research opportunities and experiences, 2) enhancing research self-efficacy, and 3) advancing networks of caring, ethical researchers, purposed to provide open opportunity to gain research experience in a non-judgmental, non-evaluative research lab. The lab is headed by an associate professor of Counselor Education and Supervision who engages a feminist supervision style, providing an environment in which all team members are empowered to lead

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conversations and projects. We seek to create an atmosphere of camaraderie, respect, and genuineness. Through consideration of positionality and open communication, we work together to produce conceptually transformative research in the field of counseling.

Positionality

The positionality of this lab is unique and intentional, including individuals of different genders, sexual orientations, races, classes, and abilities. We believe it is not only imperative to have a diverse team, but to conduct meaningful research from a comprehensive perspective, which necessitates the utilization of various perspectives. This positionality enhances the team approach, allowing for thorough discussions of perspectives, biases, and controversies. These discussions take place during research team meetings and throughout the research processes, and are often centered around social justice, anti-racism, impacts on the counseling field, and our own biases. This is imperative in all our efforts, as our research can be seen as sensitive relating to historically marginalized populations and essential to social justice matters.

Impact

The ERL's equity focus is expansive and broad-reaching, including topics on social justice, sociocultural advocacy, SDOH, marginalization amid the pandemic, and approaches to interprofessional collaboration. A cornerstone research undertaking through the lab comprised a multidimensional approach to qualitatively deriving professional insights and implications for integrating SDOH responsiveness in clinical mental health and school counseling, counselor education, school counseling internships, and student counselor development. The first manuscript has been published in the *Professional School Counselor* journal. A collaborative piece on the effects of COVID on the helping professions will be published in the *Journal of Human Services*. For more information about the projects in motion, see https://rampages.us/equityresearch/. The lab's work mirrors a heart for enduring professional responsibility and personal commitment to culturally competent practices and social justice-informed counseling strategies. From this launching pad stems the belief that the intertwining elements of equity, justice, and the cultivation of SDOH competencies speak to a lifelong learning approach to addressing the disproportionate impacts of health disparities on certain groups (National Academies of Sciences, Engineering, and Medicine [NASEM], 2016).

The concepts of equity, social justice, and multicultural competencies are well-established in mental health counseling with the Multicultural and Social Justice Counseling Competencies (Ratts et al., 2016) serving as a theoretical underpinning for culturally competent practice. Still, the leap between mental health and the recognition of SDOH as a social justice concern remains a relatively new undertaking within counseling. Thus, the ERL functions as a conduit for disseminating information that engenders SDOH as a notable consideration in culturally-informed counselor education and clinical care. The ERL provides training presentations and tools based on our research for public access on our website, including information on current projects, publications, and means to join our practice-oriented research. Further, the ERL exists as a forerunner in spearheading the establishment of an SDOH nomenclature and conceptualization in mental health research.

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Implications and Recommendations for Engagement

Through collaboration and commitment to equity, the ERL sets a unique foundation for other researchers to contemplate and model. For example, the ERL maintains a clear mission and value system. Therefore, considering the collaborative nature of the ERL, lab directors may seek to engage in more transparent communication with their teams about the missions and visions of their labs, and expectations. Concurrently, directors may seek to create environments which allow for open provision of constructive feedback, while also allowing opportunities for members to share ideas and lead discussions. Concerning similar practice, future creation of other equity-focused labs may be modeled from the ERL. Such labs should consider how to define equity both in theory and practice, and foster environments which celebrate the strengths of every member. Additionally, other equity-focused labs may examine their own unique environments, systems, and positionality to determine possible changes in research, practice, and pedagogy, possibly leading to insights for future research.

Dr. Dana L. Brookover & Alexandra C. Gantt

Lauren B. Robins & Brittany G. Suggs

Whether a part of a research lab or not, individuals in the field of counseling can and should engage in similar work. This might look like deep and honest contemplation of one's own positionality, responsibility to advocate for others, and personal interests. These thoughts may set the groundwork for important conversations and research projects alike. Overall, the ERL is defined by its passion for equity, consideration of positionality, and collaborative nature; it is the hope of the ERL that through similar efforts, those in the field of mental health may work together through research, pedagogy, and practice to create a more just and equitable society.

Dana L. Brookover, Ph.D., is a recent graduate of Virginia Commonwealth University. A former professional school counselor, she is interested in research that interrogates systems, not people, and promotes equitable college and career readiness. She is a member of the Equity Research Lab and looks forward to continuing that partnership in her future role as a counselor educator.

Alexandra C. Gantt is a second-year counselor education and supervision doctoral student at Old Dominion University. Her research interests include social determinants of health and issues pertaining to counselor trainee development and counselor education andragogy, like cognitive complexity. Alex is a member of the Equity Research Lab at Virginia Commonwealth University and Director of the Behavioral Health Internship Program at Chesapeake Regional Hospital.

Lauren B. Robins is a doctoral candidate in the Counselor Education and Supervision program at Regent University. She is an Adjunct Professor at Regent University and Virginia Commonwealth University. She is a Research Associate for the Equity Research Lab at Virginia Commonwealth University. Lauren has been conducting qualitative and quantitative research for nine years and has eight published manuscripts and over twenty presentations. Her research interests include social justice and equity in mental health, social determinants of health, interprofessional collaboration, and marginalized populations.

Brittany G. Suggs is a doctoral candidate in the Counselor Education and Supervision program at Regent University and a research associate with the Equity Research Lab at Virginia Commonwealth University. Her research centers on interdisciplinary care, multicultural competence, sociocultural advocacy, social determinants of health, and racial

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trauma. Broadly, global mental health frameworks, spiritual integration, and technology-centered approaches extend into her clinical and research paradigms, coupled with a passionate commitment to diversity and equity promotion.

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Educators Engaging in Courageous Conversations About Race

By: Arleezah Marrah, Brandi Chamberlin, Robyn Simmons, Lynn Bohecker, & Nivsichi N. Edwards

Everyone thinks of changing the world, but no one thinks of changing himself.

-Leo Tolstoy

The need to engage in cross-cultural conversations is particularly evident today with the increased racial tensions in the U.S. and what has emerged as a racial pandemic. Singleton and Hays (2006) used the term *Courageous Conversation*s to highlight the need for engaging students in candid conversationsabout race, noting that students are typically more adept at engaging in these conversations than faculty. These conversations are courageous because they require taking risks and being vulnerable. Courage is not defined as a lack of fear but instead as actions taken in the face of fear. Having the courage to engage in conversations about race is essential if we intend to grow and begin to heal.

One example is former NFL linebacker Emmanuel Acho, who has used his public profile to share uncomfortable truths about race in his series called “Uncomfortable Conversations with a Black Man.” Similarly, counselors can be at the forefront of this movement as the ACA *Code of Ethics*, CACREP accreditation, and ASCA guidelines require counselors to advocate for multicultural issues, equity, and social justice. Engaging in courageous conversations is one crucial step towards meeting these standards. For instance, this strategy requires a personal framework of cultural humility, self-reflection, lifelong learning, and respect (Goforth, 2016). Singleton and Hays (2006) provide the following precepts for participating in courageous conversations; (1) stay engaged, (2) expect to experience discomfort, (3) speak your truth, and (4) expect and accept a lack of closure (p. 19).

Photo by Christina Morillo from Pexels

We are two Black women and two White women who have incorporated the Singleton and Hays (2006) recommendations into our work together for the past three years. Initially, we presented educational sessions on the role of cultural humility in conversations. We then witnessed two of our colleagues, M. Myer and M. Pride, in a very raw and honest conversation with each other about race (personal communication, August 2019). Their demonstration challenged us to move from theoretical

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discussions about these conversations to publicly engaging in authentic and risky talks ourselves. We displayed risk-taking in relationships, cultural humility, and emotion regulation through our courageous conversations. These demonstrations have helped others while empowering us to have similar conversations with students, supervisees, clients, and other colleagues.

Our demonstrations highlight the importance of developing genuine professional and personal relationships when approaching conversations about race. We have found that without the foundation of authenticity, the conversations can become fruitless. We intentionally check in with one another and address any unresolved issues or topics, thus facilitating movement toward deeper intimacy levels with one another.

We have engaged in seven public demonstrations of courageous conversations thus far. The process involves one of us articulating a challenging question to the group. We each take turns answering the question honestly and authentically. Below are excerpts of our past questions:

If you use polite phrases like "yes, ma'am" or "no, sir" to a White person and the White person does not use those with you, do you feel like it sets up a hierarchical relationship?

Have you noticed White people sitting/standing together and Black people sitting/standing together? Do you feel offended when you see this occur? Do you feel like it naturally occurs?

I am overly cautious with my words because I don't want ever to be offensive. This keeps me from fully articulating my thoughts or questions, sometimes. Would you rather me say something that could be a microaggression to get the point across? Would you rather me be sensitive in my wording and not be as real?

After the killing of George Floyd and other racist incidents that have been caught on tape, some White people who have acted in racist ways have had their livelihoods threatened or "canceled." I have noticed that some White people have been extra friendly to other Black people and me. I am curious if you have ever felt and acted this way towards a Black person. Is this due to fear of someone calling you a racist and losing your livelihood, or is this a genuine way for you to express your concerns about how society has unfairly treated Black people?

After each speaker asks their question, we each answer the questions utilizing the courageous conversation protocols. We demonstrate how to honestly and authentically provide a safe space for each other while we courageously respond. We also present the importance of relationship to the audience when holding these conversations as the topics are real and raw.

After we respond to all the questions, we invite the audience to ask questions or share their experiences. The audience is asked to continue their courageous conversations when they go back to their universities or jobs.

In addition to helping others, each one of us has gained something unique from these experiences. For Brandi, the most significant gain has been in the formation of deep and meaningful relationships. Nivischi reports her most considerable benefit is the authenticity and transparency of these professional relationships. She feels grateful to have space in the academy to unmask and not be concerned about code-switching. Robyn appreciates the self-reflection involved in this process and is more mindful of her thoughts, feelings, biases, values, and motivations. Arleezah understands that as a believer in Jesus Christ, her words may be considered "hate" speech, leading her to become fearful of sharing her beliefs. However, through these courageous conversations, she has learned that she has a voice and the truth that is important to share even when she feels alone or that her opinions are not the majority. Despite the fear that she might not be perceived well or that her voice is not welcomed, these conversations have allowed her to take this risk.

As counselor educators, we believe that these conversations have benefited us in two primary ways. First, our engagement in these conversations has helped strengthen our resolve to confront our insecurities of being the authentic version of ourselves without the need for validation and affirmation from others. Each of us is learning to be bolder in speaking a truth that needs to be shared. We then carry this boldness in our interactions with colleagues and students. We are committed to being part of a solution rather than perpetuating a problem through inaction. As a second benefit, we participate in a parallel process. As we engage in these conversations in front of students and colleagues, we teach them how to courageously engage with others, building relationships, exposing blindness, and moving toward the truth.

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We hope that through our staying engaged with each other, expecting to experience discomfort, speaking our truths, and accepting a lack of closure, we model for others how to have courageous conversations about race. We hope that by doing so, we are on a path toward racial reconciliation.

Dr. Arleezah Marrah is an Assistant Professor at Liberty University. She has presented research on racial trauma, cultural diversity, and Black women's experiences in the academy. Dr. Marrah has written book chapters on cultural diversity in the counseling field. Her teaching interests include race-based trauma and women issues in counseling.

Dr. Brandi Chamberlin is a Chair in the Counseling department at Liberty University.She is an active member of the counseling community serving as the President-Elect of the Lynchburg Area Counselor's Association and the membership chair for the Virginia Association of Counselor Education and Supervision. Additionally, Dr. Chamberlin is the founder and director of the Central Virginia Counselor Development Symposium.

Dr. Robyn Simmons is a Professor of Counseling at Liberty University. With 25 years experience, she is a Licensed Professional Counselor-Supervisor (AL) and a Registered Play Therapist Supervisor. Dr. Simmons publishes and presents nationally and internationally on play therapy, creativity in counseling, counselor education, vicarious trauma, and trauma counseling.

Dr. Lynn Bohecker is an Associate Professor at Liberty University. She has taught counselor education in secular and faith-based institutions of higher education. Her teaching interests include CACREP core classes, group work, marriage, and family specialization courses, and research and evaluation focused courses. Her research interests include integrating spirituality and religion in counseling, advocacy, group work, and counselor professional identity.

Dr. Nivsichi N. Edwards is an Associate Professor at Liberty University and has been a practicing clinician for over 20 years. She operates a virtual private practice, is a Counselor Educator, and researches female faculty success, racial microaggression, and couples issues. She has presented nationally and internationally on these topics. Learn more here: https://drnivischi.com.

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Strengthening the Family Unit: Building Resilience in Our Communities During COVID-19

By: Stacey C. Watkins, Kathie H. Kaopuiki-Nestrick, Sonja K. Lund, and Tiffany M. Bordonada

As the COVID-19 pandemic continues to impact Americans, some populations have beenimpacted more than others, placing them at-risk for higher levels of mental health distress andlower levels of physical well-being. These at-risk populations include, but are not limited to:

- single parents
- family units (i.e., parents and children)
- homeless individuals, to include homeless youth
- low-income individuals
- Black, Indigenous, and People of Color (BIPOC; Auerswald et al., 2020; Patrick et al., 2020; Ramanujam, 2020; Rudenstine et al., 2020; Stack & Meredith, 2018; Templeton et al., 2020).

Background

Due to the pandemic, barriers have been amplified for many at-risk populations. Common barriers include access to mental and physical health care, financial limitations, foodinsecurities, discrimination, and access to shelter, transportation, technology, and childcare. Forexample, due to school closures, children and those seeking higher education now participate virtually. Those already facing financial strain may have difficulty accessing technological resources such as computers and internet access, which are essential for online learning (Masonbrink & Hurley, 2020). Since the onset of the pandemic, there has been a rise in rates of homelessness among youth

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along with difficulty accessing healthcare providers for both physical and mental well-being (Auerswald et al., 2020; Tucker et al., 2020). Those who are homeless have reported difficulty complying with recommended COVID-19 guidelines due to their status. Additionally, COVID-19 has disproportionally affected racial and ethnic minority groups with higher rates of COVID-19 illness and death (Templeton et al., 2020). Therefore, depressive symptoms and fear appear to be especially prevalent for women, Hispanic individuals, unmarried individuals, unemployed individuals, and those fearing food insecurities. As a result, COVID-19 has negatively impacted the mental, physical, and behavioral health of the family unit, as well as diminishing accessibility to health care, food, and childcare (Patrick et al., 2020). Of the 24.1% of parents who lost access to childcare, 74.1% started watching children themselves, which directly affects work and employment. Moreover, women account for 86% of single parents with dependent children who experience reoccurring concerns of being able to afford food, clothing, and heat for themselves and their children, which contributes to disruptions in sleep patterns and elevated stress levels (Stack & Meredith, 2018). Further, single parents report lower levels of mental health help seeking. Due to the pandemic, these barriers have contributed to increased mental health concerns among family units.

Photo by August de Richelieu from Pexels

Mental Health

Unpredictability, uncertainty, lockdown, and physical distancing have contributed to anincrease in mental health problems (Moreno et al., 2020). In an effort to reduce the spread of COVID-19, social distance measures included closing schools and transitioning to remoteinstruction. School-age youth in the United Kingdom reported that the pandemic negatively impacted their mental health (Thomas, 2020). Specifically, 61% reported that their mental health has worsened since returning to school from remote instruction, compared to 27% reporting this transition enhanced their well-being. Almost a quarter of those surveyed (23%) reported that there was less mental health support in their school than prior to the pandemic.

COVID-19 mandates, though essential to public safety, have resulted in disruptions to daily life, social interaction and activities, and employment. Such directives have also led to increased fear, anxiety, and negative emotions (Umucu & Lee, 2020). According to the KaiserFamily Foundation (2020), adults in the United States reported difficulty sleeping and/or eating, increased alcohol consumption or substance abuse, and worsening chronic conditions due to worry, stress, and anxiety pertaining to COVID-19. Moreover, more than half of the people who lost income or became unemployed reported negative mental health impacts from worry orstress. Stay-at-home orders have caused individuals to lose their usual ways to connect with social support systems, health providers, exercise, social activities, and volunteer and employment opportunities (Berg-Weger 2020). All of these factors experienced at an individual level impact the family unit as a whole.

Resilience

Now is the opportune time for mental health professionals to foster resilience in youth and families. By enhancing resilience among youth and families, they can increase coping mechanisms to deal with current stressors and hindrances. Provenzi and Tronick (2020) proposewe can combat social isolation, a hallmark of the pandemic, through "connecting emotionally with significant others" (p. 253). By being a social outlet, we can normalize the pandemic experiences others are facing and find ways to cope through this time together, thus enhancing resilience (Provenzi & Tronick, 2020). Due to the disruption of routine structure, mental health professionals should emphasize that creating new family rituals, adjusting family rules, participating in religious/spiritual activities and conversations can promote cohesiveness and, thus, resilience among the family unit (Prime et al., 2020). Ramanujam (2020) proposed that creating socially distanced behaviors together as a family, modeling and role-playing said behaviors, and actively listening to youth and answering their questions honestly can equip children and adolescents with the confidence to navigate new pandemic-related procedures andregulate emotions

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effectively. Engaging in these activities as a family can mitigate the deleterious impact of COVID-19 on youth, parents, and family units.

Implications for Counselors

The purpose of this manuscript not only serves as a review of current literature, but alsoas a call to action for counselors. While telehealth has increased mental health care access forsome, the communities that are most in need of services continue to face barriers to accessibility. The following are suggestions for reaching a broader audience that may not consider or have access to mental health services. The authors hope that these suggested practical considerations do not place an undue burden on counselors themselves. One way to reach a broad audience is to consider partnering with a local news station to do a segment on mental well-being/resilience during the pandemic to honestly address the challenges families may be experiencing to aid in normalizing the situation. Moreover, counselors can support single parents who have lost access to childcare by aiding them in processing complex emotions such as exhaustion, guilt, and stress. Single mothers have reported these emotions as a result of attempting to balance work responsibilities and increased family demands due to the pandemic (Hertz et al., 2020). Additionally, counselors may consider facilitating single parent support groups and advertising these groups at community centers, non-profit organizations, and websites that typically support this population. Community and school counselors may also consider collaborating to create proactive measures that address mental fallouts such as depression, anxiety, and stress among children, adolescents, and families. Encouraging families to have realistic expectations about day-to-day routines, schedules, and focusing on what can be controlled may prove helpful. Video phone calls with friends and family can provide comfort and connection. Lastly, taking walks outside, reading poetry, listening to music, and guided imagery are a few examples of the ways individuals and families can engage and connect to reduce mental health issues. Although certain strategies will benefit some more than others, the authors firmly believe that counselors have a responsibility to strengthen individuals and families through building resilience in communities, while enduring the impact of a pandemic.

Stacey Watkins is a 3rd year graduate student at the University of Scranton's Master of School Counseling program. She is committed to delivering academic, career readiness, and social-emotional education for all students through preventative approaches.

Kathie H. Kaopuiki-Nestrick is a graduate student in the Clinical Mental Health Counseling Program at The University of Scranton. She is a Supervisory Federal Air Marshal with 23 years of federal law enforcement experience.

Dr. Sonja Lund is an Assistant Professor in the Department Counseling and Human Services at the University of Scranton. She currently serves as co-chair for the Pennsylvania Counseling Association Committee for Anti-Racism and Inclusive Action (CARIA). Her clinical interests include advocating for and working with college athletes.

Dr. Tiffany M. Bordonada is an assistant professor in the Department of Counseling & Human Services at the University of Scranton and serves as co-director of the Clinical Mental Health Counseling graduate program. She has clinical experience with adolescent male offenders and her research interests include caregiver identity, chronic sorrow, autism, and adolescent mental health.

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Dr. Sonja Lund & Dr. Tiffany M. Bordonada

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From the Secret Place: Racial Trauma Narratives

By: Brittany G. Suggs, Erica L. McLean, LaRhonda Flowers, and Mary Sanderfer Stull

The evolving sociocultural atmospheres reflect with awing turbulence, stirring the counseling profession to revisit the intersecting forces of racism, trauma, and climatic emotional injury on mental health. The detrimental intertwining of such elements, culminating into race-based traumatic stressors (RBTS), can exacerbate coping capacities, cognitive functioning, and wellness for communities directly and vicariously impacted by its overt and insidious progression (Heard-Garris et al., 2018; Hemmings & Evans, 2018). Such knowledge and awareness present as far from foreign in counseling, with existing literature advocating for clinical competency development specific to identifying and supporting clients through traumatic race-based encounters and microaggressions (Hemmings & Evans, 2018; Houshmand et al., 2017). Nevertheless, lesser-known are the firsthand, formative experiences of Black/African American students and faculty in Counselor Education (CE) navigating the higher academia landscape amid sociocultural unrests. Through a quasi-empirical narrative approach, the current authors detail their often undeclared accounts with race-based stressors, emphasizing strategies for fellow mental health professionals to support students and colleagues of color.

Paradigm Awareness: Literature on Black/African American CE Students and Faculty

The recognition of RBTS for Black/African American CE students and faculty begins with recalling the existing higher education literature. Bradley and Holcomb-McCoy (2004) found that minority counselor educators experience significant challenges, including work overload, racism from colleagues, and a lack of mentorship and collegial support. Women in academia report experiencing discrimination twice as often as do men (Hurtado et al., 2012). The Haskins et al. (2016) study on the intersectionality of Black/African American mothers in CE indicated that the participants dealt with inequalities related to support and experienced marginalization by students and colleagues. As a result of their experience, the women expressed feeling invisible, isolated, and tokenized.

Black/African American faculty have reported that racist behavior, in the forms of discrimination and microaggressions, impedes their ability to meet tenure expectations (Hannon et al., 2019). Often, Black/African American CE faculty are untenured or are at the lower ranks of faculty status (Shillingford et al., 2013). Hannon et al. (2019) noted that although Black/African American counselor educators express pride and fulfillment in their work, many within the community also expressed struggles with institutional and situational bias, unequal treatment, racial microaggressions, and limited mentorship opportunities.

Traumatic Past: Historical Trauma's Influence on Present Community Functioning

The pervasive onset of RBTS originates years in time: permeating the generational welfare of minoritized ethnic populations. Historical trauma conceptualizes the compounded intergenerational toll of cognitive, emotional, and social hypervigilance, stemming from widespread ethnically oppressive group experiences (Brave Heart & DeBruyn, 1998; Williams-Washington & Mills, 2018). For the Black/African American community, the occasionally described "felt sense or soul sense" of historical trauma derives from the multigenerational wounds of enslavement in the United States, Jim Crow Era segregation and disenfranchisement, and the searing brutalities endured during the Civil Rights Era (Wilkins et al., 2013). For Black/African American CE students and faculty, the stakes for RBTS are high, potentially exacerbated by heightened trauma risk through clinical exposure, environmental encounters with implicit biases, and possible microaggression experiences within higher education (Grier-Reed, 2010; Miller et al., 2018).

Culture Shock: Impact of Racial Trauma's Impact on Black/African American CE Students and Faculty

Racial trauma affects the Black/African American community through the residue of disparities, injustices, and RBTS. Racial trauma is associated with real or perceived racism, such as witnessing harm to other people of color, threats of harm or injury, racial discrimination, harassment, and shameful and humiliating events (Carter, 2007). An individual belief system does not solely define racism, but racism is also defined through systems and institutions (Comas-Díaz, 2019). The impact of racial trauma on Black/African American CE students

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and faculty can lead to attrition in CE programs, which leads to a lack of representation in academia (Brown et al., 2019).

There are gaps in the literature regarding how racial trauma may impact Black/African American CE students and faculty (Baker et al., 2015; Carter, 2007). Understanding the complexities of Black/African American CE students and faculty and the impact of being a minority within an academic setting can ensure that institutions create a safe space for discussions on addressing racial trauma. Racial trauma can affect overall mental and physical health and academic success, while fueling isolation, physiological and psychological strain, hopelessness, helplessness, anger, resentment, and conflict with spirituality. The shocking events that transpired over the past few years indicate that racism is still alive and active in the United States. In 2020, the nation and other global territories saw an influx of racial disparities with overt and covert racism (Mosley et al., 2020). These events showcase the need to have more CE students and faculty in academia to teach on culturally relevant events that impact the nation.

Photo by Samantha Qeja from Pexels

Narratives from the Frontlines: What We Wish Others Knew

The subsequent lines capture the current authors' narratives through a shadow side view of Black/African American CE student and faculty experiences.

Identity Development

What we wish others in the profession knew about the journey of Black/African American students and faculty in CE is that depending upon where we are (e.g., academic, professional environments, etc.), we feel like we can't be ourselves. Why? There is this antagonistic, cognitive stream of automatic thoughts that takes place, reminding us that we are [or will be] judged to a higher degree than our non-Black/African American counterparts at what Bronfenbrenner (1993) described as interlocking levels of existence. This fear of judgement is rooted in historical and current-day experiences of exclusion, challenge, discreditation, undervaluing, and/or disrespect. Black/African American students and faculty are forced to consciously think about altering aspects of their cultural selves (e.g., attire, engagement, expression, etc.) to disprove the social narrative of inferiority as a byproduct of this fear. Lastly, the Black/African American psyche is confused by this fear, as the identities of one's private and public self are compelled to become capricious.

Erikson's Stages of Psychosocial Development (1956) provide a theoretical lens for understanding the experience of feeling unable to be oneself. In the adolescent stage, the basic conflict is "identity versus role confusion," which results from the difficulty of synchronizing components of the self into a unified image that can propel a person toward positive, meaningful action (Newman & Newman, 2018, p. 399). The befitting application here is that Black/African American students and faculty members must continually manage the crisis of identity versus role confusion in CE, a theoretical underpinning that should have solidified in adolescence.

Hard Work and Perseverance

Counselors are routinely exposed to painful situations and overwhelming emotions that can, over time, result in burnout (Coaston, 2017). The concept of being exposed to unfortunate situations and overwhelming emotions often feels embedded into the Black/African American culture. There is an awareness from early childhood that strength, perseverance, and hard work would be involved in every aspect of the Black/African American existence.

The expectation to "be strong," "press through," and "show-up" despite challenges encompasses complexities that often result in mental, emotional, and affect gymnastics to keep others unaware of the depths of experienced difficulties. Societal imagery, race-related stress, and unconscious bias limit safety for Black/African Americans' authenticity. External encounters with judgement from others and internal drive for achievement create additional stressors to navigate in pursuit of educational and professional goals.

Code-Switching and Identity Suppression

In the field of sociocultural linguistics,

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code-switching depicts the capacity in which one fluidly and imperceptibly alternates their dialect or communication presentation to account for contextual norms and discourse (Nilep, 2006). Metaphorically, code-switching in a cultural sense reflects much of the same. Somewhere along the journey, the Black/African American individual learns to "speak the language" of the professional and academic spheres one partakes. These spheres tend to engender expectations of speech, appearance, and personal presentation distant from the natural tones and expressions of ethnic vernacular and culture.

During moments of sociocultural unrest and communal pain, code-switching, at times, reflects an 'internal shrinking and dissonance' of sorts: conflictual stress between help-seeking and help-suppression as one keenly discerns sanctuaries for coping support (Grier-Reed, 2010). Copious questions emerge, such as, "Who can I trust with my concerns and cultural vulnerabilities? Who is safe to talk to about what is going on in society? Who will 'get it' without undermining my experience? Can I even share this with someone who does not look like me without rattling offense?" When one encounters friends, colleagues, and mentors who render support with empathy and unbridled 'wokeness,' those moments make for the biggest exhale and, sometimes, the most profound tears of hope, gratitude, and relief.

Connection and Safe Spaces

Wounded working is part of the historical trauma that has been inherited through our DNA. Seeking to pursue a doctorate is challenging for all students; however, Black/African American CE students and faculty present with unique stressors outside of the normal intensity of higher education. The research of Henfield et al. (2013) highlights that Black/African American doctoral students can feel a sense of disconnect from their peers and faculty, thus shifting the psychological stressors attached to RBTS to internalization and working while wounded. We want others in the profession to know that while on the road to academia, we desire mentorship, external and internal support, and multi-ethnic connection to combat self-doubt, unspoken expectations, and standardized 'professionalism'.

Implications for the Counseling Profession

In conclusion, here, we present three implications intended for CE environments that have or hope to have Black/African American students and faculty. Firstly, "although it might be painful to recount, there must be understanding that historical truths play an important role in how we arrived in our current racial tension" (Morrison, 2019, p. 32). This racial tension has not forgone the higher education system but has permeated it at its very roots. Awareness of truth and advocacy for change in professional and academic environments is what is needed to heal the educational soul wound. Secondly, as Black/African American students and faculty await change, positive coping strategies are needed to help navigate the current sociocultural climate of higher education. These positive coping strategies would assist with answering questions pertaining to what to do when one feels judged, micro-aggressed, misinformed, excluded, etc. Third and finally, a blanketed approach to academia is insufficient for Black/African American students and faculty due to the unique needs that exist. A few of these unique needs include mentorship, professional development, and research support. Too frequently, it is the case that Black/African American students and faculty do not have mentors because CE programs either do not formally have mentorship programs or do not place great value on mentorship as a whole. Furthermore, Black/African American CE students and faculty are often not invited, selected, or privy to participate in informal mentorship, professional development, or research opportunities. Straight from the secret place, it is our hope that future presiding narratives of the Black/African American CE students and faculty will be ones of acceptance, equality, and collaboration.

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"If mentorship were central, maybe I would want to be a professor": The Metaphorical Murders of Black Counselor Education and Supervision Students in Class and in Supervision

By: Erin Hanley and Aliza Lambert

As graduate students, we challenge the status quo of counselor education and supervision doctoral programs to no longer "tack on" optional "multicultural" considerations. Instead, we pose revitalizing curricula, and the very foundation programs stand on, to include voices of its Black graduate students. Faculty and administration are repeatedly called to hold themselves accountable in their bolstering of the Ivory Tower and lack of support for Black students (Shillingford et al., 2013; Shavers and Moore III, 2014; Grant and Ghee 2015; Henfield et al., 2011). Advisorship, mentorship, and enhancement of research and scholarship mostly for White students, leaves much to be desired for the Black students who walk these Ivory halls. This perpetuates an endless cycle, re-traumatizing Black graduate students and discouraging their interwoven experiences. We encourage counselor educators to embrace that as a system, Black students have been, and are being, failed, but as a collective voice, programs do not have to continue to fail.

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This is a call to action: counselor educators must be proactive to the needs of Black graduate students. This proactive planning should be evident in the core features of program foundation. Critical Race Theory (CRT) and Black feminist thought (BFT) should be included not only in course curricula, but the systemic structure of how educators engage with, and encourage, Black students in academia. Both personal (first author) andpeers' perspectives (second author) allude to the adverse of demanding such central tenants,not limited to attrition (Shillingford et al., 2013), lack of belonging (Shavers and Moore III, 2014), isolation (Grant and Ghee 2015), and decreased confidence (Henfield et al., 2011) in Black graduate scholars.

In a field that emphasizes empathy and cultural competence, graduate programs must do better in preparing and supporting students through teaching and mentorship. Previous literature suggestsproactively creating environments that foster success and promotion of Black doctoral students (Henfield et al., 2010). We fear programs are reactive instead, disregarding the history of systemic oppression, and silencing Black graduate students. We believe a proactive approach by faculty and peers addressing the metaphorical murders of Black graduate students will include actionable social justice advocacy such as:

1. Facilitating and creating safe spaces for conversations surrounding race and/or racial identities. This starts with acknowledging racial identities, addressing current events, and incorporating the reality of racial trauma into discussion surrounding theory and practices. For example, facilitating culturally sensitive conversations around genograms and Family Systems Theory.

    a. In a warm up exercise called, "What's in a Name?" students shared their full names and described their meaning. As students shared, one Black student stated her last name "means nothing because it was from a white man because her family were slaves." The professor nodded; the next student went. The conversation was not had, and the space was not made.

2. Assigning BFT and CRT primary course readings to serve as a grounding framework for doctoral students. Faculty can submit syllabi to be audited, critically assessing the voices being represented in literature and content. This includes removing the onus from students teaching themselves these concepts, as this may result in further harm to themselves and those they serve.

    a. As part of our coursework, each student chose a section of readings to analyze and present to the class. As the only Black student in my cohort and

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classroom, I (first author) chose a section of BFT readings for discussion. This course was the last class our entire cohort completed together, and this discussion served as the first time BFT was formally introduced during coursework. While I felt empowered sharing these concepts, I also felt discouraged being the lone Black woman tasked with educating my peers (and professor) about my realities. Balancing improving awareness of my lived experiences and being the "Black representative" of the Black experience was unfair, unjust, and unethical. These concepts should have been presented during foundational program curriculum.

3. Unlearning white supremacy and its entrenchment within education. White silence, by peers and/or professors, perpetuates the silencing of Black expression, experiences, and existence. Allyship groups could function as support and dedication to peers and faculty creating safe spaces and challenging everyday oppression.

a. During my first semester, I (first author) was "othered" by my professor. We were discussing a pivotal article about mentorship and doctoral experiences of Black women. As the only person of color in the room, he emphasized the reality of my teaching evaluations likely being worse than those of my White classmates. As I challenged my White professor, my White classmates did not defend me. After sharing hesitance about becoming a faculty member myself, due to both my experiences and the realities exemplified within the course material, my professor attempted to de-escalate the situation. The damage was done. My classmates remained silent during the exchange, discussing the gross misconduct of White male authority only after the situation had passed. This tarnished the remainder of my doctoral experience, including classmate relationships, and lack of safety with this professor specifically. When sharing this experience with program faculty, I was silenced again, told it's, "just how he is," and, "he didn't mean it that way," though additional neglectful experiences followed. For instances like these, for students like me, where do safe spaces exist?

4. Enhancing preparation to mentor and supervise Black students; this is a culmination of the aforementioned actions and commitment to supporting and sustaining Black students. This includes facilitating uncomfortable conversations, being well-versed in CRT, BFT and their contributing scholars, serving as allies, and setting allyship expectations for students.

a. Our experiences in the program included reading and analyzing articles and essentially hoping for the best. Our program did not include CRT and BFT. Our lack of both knowledge and preparation to teach and engage Black graduate students, and our interactions with students as a result, may have resulted in irreversible damage to their academic self-concepts and professional identities.

These experiences are not isolated, and infest programs across the country. As counselors, and future counselor educators, these narratives are cause for social justice and advocacy for peers and faculty.

Erin Hanley & Aliza Lambert

Erin Hanley is a third-year PhD candidate in Counselor Education and Supervision at Virginia Commonwealth University. Her research interests include the academic experiences of Black women and underserved groups, diversity, equity and inclusion in academia, and providing safe spaces for underrepresented students to share and process their experiences. Her dissertation analyzes the academic experiences of Black women counselor education doctoral students, and how these experiences impact career decisions.

Aliza Lambert is a third-year doctoral student in the Counselor Education and Supervision program at Virginia Commonwealth University. Aliza is a member of the collective, a group at VCU dedicated to creating a just and equitable school of education for Black students and other marginalized groups. Aliza's research interests include DisCrit and Judaism, postsecondary education and employment for individuals with intellectual and developmental disabilities, and early career experiences for transition-age youth with disabilities.

Cyber Racism: A Personal Narrative

By: Darius Green

As with all issues of CSJ's newsletter that I contribute to, I have spent considerable time contemplating what to write for our readers. I often find myself wanting to share knowledge and academic resources that may encourage action towards social justice. For this issue, I will be taking a step out of my comfort zone to share a personal narrative of recent events surrounding a social justice project I have embarked upon within our profession. Along the way, I plan to share some insight that I hope will be useful for others who are getting into what the late John Lewis referred to as "good trouble".

The Unfolding of Events

Like many others, the racial unrest from the summer of 2020 brought a familiar frustration and a revitalized urgency to seek change in my sphere of influence. Having recently completed a dissertation related to undue police violence and race-based trauma, I decided to continue this line of work through writing a few journal manuscripts associated with these topics and the broader Black Lives Matter movement. Along the way, a mentor of mine recommended that I consider looking into a phenomenon referred to as cyber racism based on some of our previous collaborations and conversations about occurrences in our profession that have bothered me. Specifically, witnessing a pattern of invalidating Black American experiences among colleagueshas always seemed deeper than intellectual debate or conservative political opinions. The implicit, and sometimes explicit, communication that Black Americans are either completely unaware, gullible to disingenuous intentions of liberal politicians and activists, and lacking the capacity to accurately make sense of our own experiences were laden in many of these conversations that I frequently observed from a handful of colleagues across settings. Underneath each of these messages seems to be this belief that Black people are inferior in some form or another and, thus, need guidance towards the real "Truth". With many of us working virtually due to the COVID-19 pandemic, this has frequently been my observation and interpretation across social media and online networks. To my surprise, the term cyber racism refers to just that. Specifically, cyber racism can be defined as electronic and digital communication by groups or individuals which seeks to denigrate and discriminate against individuals based on their race and ethnicity (Bluic et al., 2018).

I was not particularly surprised to witness this phenomenon across popular social media platforms, such as Facebook or Twitter, due to their broad audiences. However, it has weighed on me heavily that I perceived the phenomenon to occur on CESNET, an email listserv specific to counselor education, for several years. The investigative part of me became excited once I had identified a construct that gave voice to experiences that I witnessed ever since joining CESNET back in 2017. I started asking myself, "do others perceive this as racism?", "how often does this occur?", "what impact does it have on People of Color on the listserv?", and "if this is indeed racism, what is being done to prevent this from festering?" These were the foundations of a literature review and eventual grant proposal submission that took place between August 2020 and March 2021. With the support of two trusted colleagues, the proposal for two studies designed to both estimate the potential prevalence and impact of cyber racism and to serve as a starting point for participatory action research was accepted by Counselors for Social Justice. IRB-approval was sought for the first quantitative study on 4/2/21, was approved on the morning of 4/16/21, and data collection was planned to begin on 4/19/21.

One thing that the pandemic has taught me is that I should be flexible with my planning. Thus, I thought of methods to minimize anticipated push back for the duration of the two studies. Having taught a course in research and statistics, I spent considerable time contemplating ways to establish reliability and validity for the first study. Therefore, I carefully considered which instruments to use, what online networks could be studied, and the limitations of the design that I chose. Moreover, I carefully thought over the ethics behind harm that might come to members of any studied community and identified a

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set of values (trustworthiness, honesty, and justice) to prioritize. Unfortunately, I did not include my own self and well-being in this planning. Within 24 hours of sharing a recruitment letter to participate in the study on CESNET, the link was spammed with nearly 1,300 obviously illegitimate responses. In addition to the distrust and resistance that I anticipated would eventually occur within CESNET, one individual explicitly communicated via a private email message that both the study and I, as a person, lacked integrity. Simultaneously, another individual proceeded to engage in trolling, a form of communication often characterized by antagonism and deception that is intended to incite conflict or stir up negative emotions in a targeted individual (Dynel, 2016). All of these events occurred within 48 hours of posting the recruitment letter for the study to CESNET.

The Impact of Cyber Racism

Stirring up negative emotions was the least concerning impact that I endured. One qualitative study that I came across in my literature review suggested that some individuals may struggle to cope with experiences of cyber racism as compared to their coping with traditional racism (Eschmann, 2020). This finding resonated with my experience. Following the occurrences above, I experienced guilt over the thought of having done something gravely wrong, embarrassment at engaging with trolling for the sake of preserving the validity and trustworthiness of the study, powerless to uncover whether the spamming of the online survey was random or malicious, and anxiety over the thought of this occurring on a listserv of thousands of colleagues, including those who have taught and mentored me. Moreover, I felt emotionally dysregulated across the rest of the week as I oscillated from a tearful and sad mood to one of anger and bitterness. I found it difficult to concentrate while conducting supervision, providing counseling, and teaching throughout the week. Ultimately, I ended up rescheduling a few of these meetings for the following week. Lastly, I experienced a lot of anxiety and hypervigilance with every email notification due to the thought of this event costing future job-related opportunities if others were to perceive me as just another troublemaker. Most of these negative experiences have lessened or dissolved, but there is still a lingering anxiety that is evidenced through feeling startled when receiving messages from CESNET and a general avoidance of my email.

Having initiated this research on account of my Black identity and the various other People of Color who have shared snippets of their experiences and reactions to CESNET with me, I cannot divorce my racial identity from these occurrences and their impact on me. These experiences also shared considerable overlap with how I reacted to viewing the murder of George Floyd and injustice surrounding Breonna Taylor. Moreover, I do not find the events described above and their impact on me to be a coincidence or separate from the fact that the long-anticipated trial of Derek Chauvin's murder of George Floyd reached its verdict on 4/20/21. Thus, I consider what happened to be a manifestation of cyber racism, my reactions to be consistent with theory on race-based traumatic stress, and the lingering lack of motivation and negative emotions to be evidence of racial battle fatigue.

Irony & Paradox

As I have shared pieces of this story with a handful of people, the irony of experiencing cyberbullying while merely initiating a study on the prevalence and impact of cyber racism has been quickly pointed out. I would take these observations a step further and state that it almost feels paradoxical for me to have consumed so much literature on cyber racism and to now observe myself navigating and moving on from the experience. It is as if I have been in the driver seat, yet a passenger, in my own self-driving car that I have little ability to stop. I share this narrative for three purposes: 1) to provide insight on what may easily be construed as a conflict or debate between colleagues, 2) to support my own process of coping and healing through putting words to my experience, and 3) to hopefully provide validity to the weight that engaging in anti-racist and anti-oppressive advocacy can have on those who hold marginalized identities. With that in mind, I will give a broad overview of my coping and healing processes and aspirations.

Coping and Healing

As mentioned earlier, coping was not as easy as I originally hoped it would be. My typical coping skills for dealing with racism and general antagonism seemed insufficient for a large digital environment that I do not particularly desire to be the center of attention of. In retrospect, this makes a lot of sense to me due to my typically shy and reserved demeanor. Nevertheless, my ability to bounce back towards my new normal was heavily facilitated by the warm, affirming, and validating communication that took place privately. I also felt relieved in seeing a handful of colleagues who chose to publicly voice support and

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denounce unprofessionalism. A few colleagues who have known and worked alongside me in other capacities also provided a space to vent and reassurance that I have accomplices who are ready to support me if needed. While I have not yet responded to all the kind emails due to avoidance of my inbox from those days, I hope to share my gratitude towards these colleagues when I am feeling less drained. My biggest take away from this is to pay these acts of kindness and accompliceship forward, especially when I am the one in a position of privilege. I hope that this is something others continue to see as valuable as well.

Through reading about approaches to addressing racial injustice, I am reminded that there is an important difference between coping and healing. While coping allows us to get by and successfully navigate adversity, healing requires both critical awareness of oppressive systems and hope for the possibility of change and liberation (French et al., 2019). In this specific context, the degree of hope that I have hinges in part on the willingness of current and aspiring counselor educators to collectively agree upon a need to change norms that inherently harm or exclude students and peers based on their race, gender identity, sexuality, or any other social identity. In that regard, my sense of hope certainly took a few blows after these occurrences that stemmed from a recruitment letter for a study. Thankfully, hope can be fostered by continuing to build my critical consciousness, staying connected with those who support me, being reminded of my own resilience, persisting despite adversity, and sharing my story as a form of resistance (French et al., 2019; Mosley et al., 2020).

I will end with a few nuggets of wisdom from others who have instilled some hope in me:

1) *Systems love homeostasis*. Just as many of us have learned in our marriage and family counseling courses, we can expect a system and its members to prioritize a dysfunctional consistency over positive change. When engaging in anti-oppressive work, resistance and push back can be a sign that you are on the right track.

2) *Prioritize your wellness*. While the work of social justice is meaningful and may serve a purpose that is beyond ourselves, it does not have to erode who we are as people and the passion we bring to our work. It is crucial that we take care of ourselves and our needs while advocating for the greater good.

3) *Be an accomplice*. When others are experiencing some form of oppression, whether it be racism, misogyny, transphobia, or any other form of discrimination, step in and intervene. Passive allyship is not enough to successfully resist oppressive systems and norms.

I hope that this narrative and reflection was meaningful and provides readers with motive to continue to persist in their respective anti-oppressive advocacy. In closing, I offer this reminder and quote from John Lewis: "Do not get lost in a sea of despair. Be hopeful, be optimistic. Our struggle is not the struggle of a day, a week, a month, or a year, it is the struggle of a lifetime. Never, ever be afraid to make some noise and get in good trouble, necessary trouble" (Lewis, 2018).

Dr. Darius Green

Dr. Darius Green is one of CSJ's Newsletter editor. He earned his Ph.D. in Counselor Education from James Madison University (JMU). He has also been an adjuct faculty member with Thomas Jefferson University's and James Madison University's counseling programs. Outside of counselor education, he works as a clinical mental health counselor with the ARROW Project, a community-focused mental health agency, in Staunton, VA.

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Research & Advocacy Spotlight

Amber Samuels

Overview of the Study

Despite counseling scholarship calling for counselors to attend to intersectionality of People of Color and the documented mental health risks associated with people with multiple marginalized identities, there is a dearth of empirical literature on cross-cultural (i.e., cross-racial/ethnic) therapeutic alliance that takes the multiplicity of People of Color into account (Chan et al., 2018; Grzanka et al., 2017; Peters, 2017). In addition, to date, there are no empirical investigations focused on theory construction (e.g., grounded theory) that have examined the therapeutic alliance of White counselors and clients of color. This methodological gap suggests that little is known about therapeutic alliance processes in individual counseling dyads of White counselors and clients of color. Given that clinical practice should be informed by and grounded in research (Wester & Borders, 2014), the gaps identified in the cross-cultural (i.e., cross-racial/ethnic) counseling and psychotherapy research involving people and communities of color potentially undermine the ability of White counselors to properly address the needs of clients of color. Thus, the purpose of this qualitative grounded theory study is to develop an abstracted theory concerning how White counselors engage in therapeutic alliance with clients of color with other marginalized identities.

Social Justice Application

In congruence with the infusion of social justice competencies into modern practice standards for counseling (Ratts et al., 2016; Ratts & Pederson, 2014), counselors are called to engage in not only culturally responsive, but also socially just practices.Further, the Multicultural and Social Justice Counseling Competencies (MSJCC), as well as the counseling profession's scholarship on intersectionality, positions practices rooted in cultural responsivity and social justice as central to the modern standard of practice for counselors (CACREP, 2015; Ratts et al., 2016). Thus, in accordance with the counseling profession's competencies and practice standards calling for increased attention to the multiplistic nature of client identities (MSJCC; Ratts et al., 2016), this study also aligns with the profession's call for social justice. By providing counselors, counselor educators, and counselor supervisors with an abstracted theory of the cross-racial/ethnic alliance of White counselors and clients of color, White counselors can be further supported in understanding, individualizing, and attending to therapeutic alliance with clients of color with other marginalized identities.Given that little is known about the therapeutic alliance processes of White counselors and clients of color, it is my belief that the study, an active confrontation of the under-accounting for People of Color with multiple marginalized identities in counseling research is, in itself, an act of social justice.

Amber M. Samuels*, MS, LGPC (DC), NCC, CCC,is committed to supporting, challenging, and empowering her clients. Amber is a doctoral candidate at The George Washington University working toward a PhD in Counseling (Counselor Education and Supervision) and is a Licensed Graduate Professional Counselor (LGPC) in the District of Columbia. She is also a National Certified Counselor (NCC), a Certified Career Counselor (CCC), and an MBTI® Certified Practitioner. She can be reached at https://www.linkedin.com/in/itsambersamuels/.*

Since the data collection and analysis process will be guided by saturation, it is expected that data will be collected and analyzed throughout Summer 2021. It is anticipated that, at the latest, the study will be concluded by early Fall 2021.

Board & Committee Updates

Congratulations to all 2021 CSJ Award Recipients!

COUNSELORS FOR SOCIAL JUSTICE

2021 AWARDS ANNOUNCEMENT

Dr. Monica Band, CSJ O'hana Honors Award
Frannie Neal, Reese House Social Justice Advocate of the Year Award
Debbie Sturm, CSJ Climate Justice Award
Dr. Shekila Melchior, Mary Smith Arnold Anti-Oppression Award
Dr. Ebony White. Dr. Judy Lewis Award (ACA National)

Counselors for Social Justice Grants:
Rachel Weinstein, Tamara Ferbee, & Dr. Faye Burner
Tristan McKenzie & Stephen Zankas
Dr. Darius Green, Dr. Brittany Williams, and Gene Dockery
Dr. Donna Hickman, Dr. Rebecca Matthew,
Dr. Nancy Thomas, and Crystal Brashear

WWW.COUNSELING-CSJ.ORG

Looking Back Over CSJ's Involvement in ACA's Virtual Conference

Throughout the month of April, CSJ held several events, meetings, and sponsored sessions to provide education, celebrate accomplishments, and develop community across our members in the field. Below is a brief recap:

saturdays for SOCIAL JUSTICE with CSJ

virtual spaces for hope healing & community

Counselors for
תיקון עולם
justicia social
العدالة الإجتماعية
social justice.

online schedule and more info at **bit.ly/csjsaturdays**

	APRIL 03	APRIL 10	APRIL 17
12:00-1:00pm EDT	Every Saturday: **community coffee chats** with CSJ Leadership Team		
1:15-2:15pm EDT	**i need a minute** Presentation by Dr. Ebony White and Dr. Shon Smith	**wisdoms of generations** Panel with CSJ Past Presidents and Elder Council	**decentering whiteness: a schoolwide approach** Panel with CSJ School Counseling Task Force, School Leadership for Social Justice, Educators for Justice, and Jill Cook, Executive Director of ASCA
2:30-4:00pm EDT	**awards ceremony** featuring Keynote Speaker, Dr. Deryl Bailey	**town hall** Membership Meeting and Discussion Groups	**interdivisional social justice summit** with ACA Divisions

ACA 2021 EDUCATIONAL SESSIONS with CSJ

virtual spaces for hope healing & community

Counselors for
תיקון עולם
justicia social
العدالة الإجتماعية
social justice.

CSJ's ACA 2021 schedule and more info at **bit.ly/csjsaturdays**

ACA **VCE platform**
towards a decolonization of counseling: acknowledging & responding to racial injustice
Presented by Dr. Lauren Shure, Dr. Ebony White, Dr. Shon Smith, Dr. Colette Dollarhide, Frannie Neal, Dr. Darius Green and Dr. Rachael Goodman

ACA **VCE platform**
mobilizing a response team for racial injustices in your community
Presented by Rebecca L. Hug, MDiv MA, LPC & Dr. Darius Green

APRIL 13
1:00-2:00pm EDT
ACA – networking with CSJ leaders: Q&A
with Colette Dollarhide and Delila Owens

Join CSJ leaders, current President Dollarhide and President-Elect Owens as they answer your questions and provide updates on Division events and initiatives.

- Drs. Ebony White & Shon Smith shared their wisdom behind their *I Need a Minute* work that began in response to the resurregance in attention towards racial injustice and the subsequent unrest during the summer of 2020.

- 2021 CSJ awards were presented alongside our wonderful Keynote speaker, Dr. Daryl Bailey.

- The collective wisdom across CSJ's history was shared through a panel discussion consisting of CSJ's Past Presidents and Elder Council.

- Board and Committee leaders met alongside membes of CSJ during a town hall event.

- A panel of leaders across CSJ and ASCA met to discuss decentering whiteness in school systems.

- An interdivisional summit was held that included representation from CSJ and other divisions of ACA.

- Two pre-recorded sessions were provided to conference attendees:

Towards a Decolonization of Counseling: Acknowledging & Responding to Racial Injustice was presented by Dr. Lauren Shure, Dr. Ebony White, Dr. Shon Smith, Dr. Colette Dollarhide, Ms. Frannie Neal, Dr. Darius Green, & Dr. Rachael Goodman.

Mobilizing a Response Team for Racial Injustices in your Community was presented by Mrs. Rebecca Hug & Dr. Darius Green.

- Community and networking events were also held through our Coffee Chats and our newtorking and Q&A event.

Journal of Social Action in Counseling and Psychology

The Journal for Social Action in Counseling and Psychology promotes deep reflection on community change and system transformation in which counselors, psychologists, and other human service professionals play a role. This open access journal aims to highlight 'engaged scholarship' and the very important social change work done by professionals and activists that would not normally find its way into publication. The journal attempts to break down the divide between theory and practice in one of the most critical areas of our work: social transformation toward social and ecological justice and peace. This journal features action oriented articles, meaning manuscripts that discuss actual work (e.g., advocacy, activism, research, policy formulation and implementation, training, legislation) that has been conducted by the submitting author(s) and not proposed work or simple conceptualizations of issues.

For more information about the Journal of Social Action in Counseling and Psychology or to submit a manuscript go to https://openjournals.bsu.edu/jsacp/index.

For other announcements and information about future events and webinars, please follow CSJ on Facebook, Instagram, & Twitter **@CSJNational** & on ACA Connect!

CSJ Leadership

Board Members

President: Colette Dollarhide
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Awards Committee Chair: Candice Norris-Brown
Conference Committee Chairs: Frannie Neal & Heather Zeng
Membership Committee Chairs: Rachael Goodman & Shon Smith
Mentoring & Leadership Committee Chairs: Christina McGrath Fair & Mercy Machado
Newsletter Committee Chairs: Sam Steen & Darius Green
Professional Development Committee Chairs: Rebecca Hug & Tina Onikoyi
Research Committee Chair: Delila Owens
Journal of Social Action in Counseling & Psychology Editors: Lawrence H. Gerstein & Pamela Valera

Newsletter Submission Guidelines

	Submission Deadline	Publication Date
Summer	6/1	7/1
Fall	9/1	10/1
Winter	12/1	2/1
Spring	3/1	4/1

- **Subject matter/topics:** All content should be relevant to social justice issues that impact professional counselors and/or their clients. If you'd like to run a topic by CSJ, please email newsletter co-editors Darius Green and Sam Steen at greenda@jmu.edu and ssteen@gmu.edu.

- **Word count:** There is no hard and fast rule, but most articles tend to be somewhere between 750 and 1,000 words.

- **Style:** Please use APA style and use in-text citations and references when appropriate.

- **Voice:** Some CSJ articles are more academic in nature, while others are more reflective. The voice of your article should be unique to you, and largely be determined by the purpose of your piece (e.g., providing information, persuasion, telling a personal story, etc.). However, please do avoid extremely casual language.

- **Photos:** Photos are strongly encouraged! Whenever possible, please submit a high-res images so that they can be printed without becoming blurry/pixelated. Please note that most images pulled off of a website are NOT high-res. If no photos are provided with a submission, the co-editors will most likely select one or more royalty-free images to accompany your piece.

- **Bio:** Please include a short bio (two to three sentences should be fine) along with your submission. Possible information to include: education, licensure, current work setting, research interests. Feel free to submit a head shot along with your bio!

- **Deadlines:** CSJ releases quarterly newsletters and accepts submissions on a rolling basis. If you are interested in submitting an article for our NEXT issue, please contact co-editors Darius Green & Sam Steen.