

2023

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Recommended Citation

Branco, S. (2023). Actionable Advocacy: Application of the Socially Just and Culturally Responsive Counseling Leadership Model. *Journal of Counselor Preparation and Supervision*, 17(2). Retrieved from <https://digitalcommons.sacredheart.edu/jcps/vol17/iss2/7>

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Actionable Advocacy: Application of the Socially Just and Culturally Responsive Counseling Leadership Model

Abstract

The socially just and culturally responsive counseling leadership model (SJCRCCLM) provides a framework by which counselor leadership may move from performative to authentic allyship to prevent and buffer against racial trauma. The author describes how the SJCRCCLM leadership causal conditions promote actionable advocacy within the counseling academic community. They offer strategies within the pillars of service, teaching, research, supervision, and counseling practice. The author asserts actionable advocacy will positively impact Black, Indigenous, and people of color (BIPOC) counselor educator and student wellness and contribute to their recruitment and retention.

Keywords

SJCRCCLM, advocacy, counselor education, BIPOC counselors, racial trauma

Despite modest gains, Black, Indigenous, and People of Color (BIPOC) faculty remain underrepresented in counselor education (Baggerly et al., 2017). Researchers described numerous barriers faced by BIPOC faculty related to recruitment and retention in counselor education including isolation, lack of mentoring, racism and microaggressions (Cabell & Kozachuk, 2022; Cartwright et al., 2018; Shillingford et al., 2013; Thacker & Minton, 2021). Such experiences are detrimental to BIPOC faculty wellness and place them at risk of exiting counselor education. Scholars describe similar challenges for BIPOC counselor students and trainees (Thacker & Minton, 2021), hence jeopardizing the much-needed increase of diverse counselors represented in professional counseling at large. The chronicity of challenges faced by BIPOC faculty and students in counselor education cultivates an environment ripe for trauma and threatens the Council for Accreditation of Counseling and Related Educational Program (CACREP) mandate for recruitment and retention (2015). The author suggests the emergent Socially Just and Culturally Responsive Counseling Leadership Model [SJCRCCLM] (Peters et al., 2020) as a framework for counseling leader allyship to dismantle oppressive infrastructure that contributes to and perpetuates racial trauma within counselor instruction, supervision, and practice. Such a framework addresses a gap in the literature regarding what we know about how to enact leadership actions to proactively reduce racial trauma within counselor education. The author recommends movement from performative to actionable advocacy to both prevent and address racial trauma and asserts that in so doing BIPOC counselor educator and student wellness, recruitment, and retention will ultimately be promoted and maintained.

Lopez (2016) defines socially just and culturally responsive leadership (SJCRL) in education as encompassing self-reflection, dismantling and reconstructing biased assumptions, moving towards action, and sustaining advocacy efforts. Peters et al. (2020) sought to further

define how SJCRCL is enacted in counselor education. In their grounded theory analysis, they interviewed 18 associate or full professors in counselor education who also held leadership roles within the past five years in counseling associations. They described the processes by which leaders engage in SJCRCL as well as how SJCRCL occurs within counselor education contexts. The findings of their study depicted “the causal conditions, contextual factors, intervening conditions, actions, consequences, and a core-category” (p.936) of the SJCRCLM. While a complete description of the model is beyond the scope of this article, findings offer practical strategies that counselor educators may implement immediately. First, the leadership actions of the SJCRCLM will be described to illuminate how all counselor educators may enact allyship to support minoritized faculty and students. Next, the counseling pillars to include the counselor education community itself as well as those activities of counselor education: service, teaching, research, supervision, and counseling practice, are also of focus as they offer accessible options for leadership actions to prevent and buffer against racial stressors and racial trauma in the counselor education community.

Race-Based Stress and Racial Trauma

Racial trauma, sometimes referred to as race-based stress, is experiencing or witnessing threats of harm or even death related to racial discrimination (Comas-Díaz et al., 2019). Pierterse (2018) gave a more expanded definition to qualify non-life-threatening experiences of racism as contributors to racial trauma as well. Comas-Díaz et al. (2019) and Williams et al. (2018a) highlighted how intersectionality of marginalized identities to include gender and sexual orientation, among others, further increases the risk of racial trauma for BIPOC persons. Williams et al. (2018a) delineated several categories of racial trauma that are typically experienced by members of the BIPOC community. These include the following: (a) overt racial slurs and threats, (b) police harassment, search, and assault, (c) workplace discrimination, (d) community violence,

(e) distressing medical/childbirth experiences, (f) incarceration, (g) immigration difficulties, and (h) deportation.

Additional factors such as the culminative nature of and intergenerational aspects of trauma also negatively impact the BIPOC community (Williams et al., 2018a). Microaggressions, or more subtle forms of race-based discrimination, also contribute to the chronicity and prolonged nature of race-based stressors, are disruptive to an individual's self-regulation abilities, and can increase mental health symptoms (Williams et al., 2018a). Minoritized faculty and students in counselor education face many of the racial trauma risk factors described by Williams et al. (2018a). Active allyship, via application of the SJCRCLM, is a supportive and encompassing strategy to prevent, buffer, and mitigate the impact of racial trauma. The SJCRCLM's causal conditions lead to allyship and leadership actions as shaped by contextual factors within the counselor education academic community (see Table 1). An examination of the process will be explored next.

Causal Conditions

The SJCRCLM described five causal conditions as an emergent theme in the model (Peters et al., 2020) which leaders in counselor education described as what called them to social justice leadership. The participants in Peters et al.'s (2020) study shared personal accounts and experiences that propelled them into social justice seeking work in counselor education within the areas of *personal experience, awareness, affective experience, a sense of calling, and environmental stimuli* (Peters et al., 2020). Such introspective work can aid in preparing counselor education leaders to explore fully their "whys" to reinforce their commitment to socially just leadership. In so doing, true allyship may be attained and performative allyship may be prevented.

Leadership Actions

Allies in counselor education can support minoritized faculty and students to combat oppressive environments. Brown and Osgrove (2013) described allies as those persons with dominant group status who work towards minimizing oppression for those in non-dominant group positions even at cost to themselves. However, not all allies are equal. A risk to the overall wellness of minoritized counselor educators and students are the threats posed by performative allyship within counselor education. Kalina (2020) described performative allyship as potentially harmful and “transient, lazy, superficial, contrived, and inauthentic” (p. 479). Performative allies do not move past surface level investments for change and predominately seek public approval for broadcasting their support for social justice (Kalina, 2020). Conversely, Williams and Sharif’s (2021) research to measure allyship interpersonal characteristics found authentic allies consistently and actively support social justice, promote rights of others, work to eliminate social inequalities, establish genuine relationships, hold themselves and others accountable, and challenge microaggressions. There is overlap between authentic allyship and Peters et al.’s (2020) SJCRCLM findings on leadership actions that reinforce advocacy behaviors embedded in all social justice efforts.

Peters et al. (2020) defined actions as “all activity that lead to action, including the act of interpreting events, whether visible or invisible and action or nonaction” (p. 970). The SJCRCLM components are nonlinear, fluid, and reciprocal in nature. The contextual factors influenced participants’ leadership strategies and actions as evidenced by the model’s bidirectional points of entry and influence where participants assessed their privileged and marginalized identities, culture, and historical underpinnings, among many other areas, before taking action. The reciprocal nature of the model is relevant as each recommended action within the subsequent counseling pillars requires intentionality and motivation.

In addition, the SJCRCLM illuminates leadership action qualities all counselor educators and students should seek to embody. Peters et al. (2020) described those qualities fostering leadership actions across five categories: *personal*, *skill oriented*, *relational oriented*, *community cultural*, and *group-system*. Each category offers important considerations to enact the recommended actions offered in each counseling pillar. For example, *personal actions* suggested those characteristics such as cultural humility, self-reflection, and ongoing self-growth as avenues to continuing SJCR work. *Personal actions* also paired with self-care and wellness. *Skills oriented actions* described both analytical and foundational counseling skills utilized to fully engage and comprehend others' perspectives and worldviews (Peters et al., 2020). *Relational oriented actions* referred to the necessary function of relationship building with others to unite in shared goals. This category also includes supporting emergent leaders in the field. The *community cultural action* category suggested leaders maintain a critical lens to ensure appropriate study of and engagement with various marginalized groups in their work. Lastly, *group-systems actions* highlighted the importance of bridge building between groups, dominant and marginalized, to enact systemic change. The recommendations in each pillar require leadership actions by all counselor educators and students and are not exclusive to those in "appointed" leadership positions.

Counseling Pillar: The Counselor Education Community

According to the SJCRCLM, one of the contextual factors of the model includes the loosely defined counseling community (Peters & Luke, 2021). For the purposes of this article, the community includes the counselor education academic setting in which counselor educators and students learn, research, and practice in mutual collaboration. It is important to explore those factors, including racial trauma, in counselor education in its current state that impact minoritized faculty and students.

To begin, the representation of BIPOC faculty in counselor education programs remains disproportional to the overall population (Baggerly et al., 2017; CACREP, 2018). Strategies are in place to increase the representation of diverse faculty within counselor education through efforts such as the National Board of Certified Counselor Foundation's Minority Fellowship Program (Branco & Davis, 2020) and CACREP (2015) mandated guidelines. Yet research findings suggest multiple systemic barriers preventing recruitment and retention of minoritized counselor educators remain intact. Researchers demonstrated that BIPOC candidates encounter challenges related to bias and discrimination in the recruitment phase when seeking faculty positions (Cartwright et al., 2018). Also, once BIPOC counselor educators gain entry within academia they experience a multitude of barriers, such as racism, microaggressions, and challenges to their expertise (Cabell & Kozachuk, 2022; Casado Pérez & Carr, 2018; Hannon et al., 2019; Ieva et al., 2021) that reduce retention. The counselor education community does not fare much better for BIPOC students who similarly experience isolation, racism, microaggressions, and discrimination (Haskins et al., 2022; Haskins et al., 2013; Seward, 2019). Thacker and Minton's (2021) content analysis of minoritized faculty and students in counselor education highlighted microaggressions and isolating consequences to include experiencing tokenization, invalidation, disconnection, and underrepresentation.

Wellness, defined as a lifestyle encompassing physical, emotional and spirituality incorporated by the individual to live wholly within their community (Myers et al., 2000), is a core value for the counseling profession (ACA, 2014) to include counselor education (CACREP, 2015). Yet achieving and maintaining wellness is not an equitable endeavor for all counselor educators and students in the counselor education community. The chronic stressors which include racism and microaggressions experienced by BIPOC faculty and students can negatively impact their

overall self-care and wellness (Harrichand et al., 2021a). Shillingford et al. (2013) found isolating contexts combined with microaggressions contributed to overall wellness challenges for minoritized female counselor educators. Likewise, Basma et al.'s (2021) research found discrimination experienced in counselor education led to burnout and diminished overall wellness among BIPOC counseling students. Harrichand et al. (2021b) encouraged counselor educators to reflect upon the adverse impact of racial and systemic discrimination on BIPOC student wellness. The encouragement can be expanded to challenge leaders to consider how experiences of racism negatively influence minoritized counselor educator self-care and wellness.

Counseling Pillar: Service is Mentoring

Service activities contribute to the counselor education community, either through departmental or professional organization work, and are generally required of all counselor educators. Service is also another entry point to support minoritized faculty via prevention and mitigation of racial trauma in the counselor education environment. When examining factors promoting BIPOC faculty and student retention in counselor education, mentorship is frequently noted (Branco & Davis, 2020; Cartwright et al., 2021; Haskins et al., 2013; Thacker & Minton, 2021). Mentorship is situated within the SJCRCLM's (Peters et al., 2020) *relational oriented actions* given its focus on fostering growth through relationship. Authentic allyship and supportive mentorship are intertwined as both are necessary to create a productive and safe relationship with mentees. Anything less than such an environment can be harmful to mentees and exacerbate conditions contributing to racial stressors.

Unfortunately, mentorship practices exist that potentially harm rather than support mentees. Martinez-Cola's (2020) ethnographical research described mentorship practices that parallel aspects of performative and authentic allyship. For example, "collectors," as named within

the study, most closely resemble performative allies as they do not delve past superficial relationships with mentees, seek affirmation from others from their work with minoritized mentees, and can be harmful via tokenizing and patronizing behaviors (Martinez-Cola, 2020). “Nightlight” mentors move closer to full allies as they demonstrate behaviors to include intervening, nominating, validating, and practicing cultural humility—all to promote a minoritized mentee (Martinez-Cola, 2020). The “ally” mentorship category, according to Martinez-Cola (2020), is most aligned with authentic allyship and can be categorized as *relational action* within SJCRCLM. Mentors who are true allies actively seek to replace incorrect and harmful narratives about minoritized persons, extrapolate new information and education from multiple sources, and are quick to acknowledge and support the strengths inherent in minoritized individuals. Thacker and Minton (2021) underscored the importance of authentic mentorship in their qualitative research with marginalized counselor education experiences forging their identities in academic spaces. Mentorship that encourages minoritized faculty and students to be heard, authentic, and seen offers a critical buffer against race-based stressors and must not be underestimated.

Counseling Pillar: Teaching

Teaching in counselor education is arguably the crux of training for new counselors. There are opportunities for counselor educators to demonstrate culturally responsive and socially just leadership within the teaching pillar to include theory selection, counseling skills, and writing style. There are several ways in which counselor educators may demonstrate the SJCRCLM’s *skill-oriented* actions within the teaching pillar.

Skills oriented actions promote consideration of other perspectives, worldviews, and lived experiences. To that end, Singh et al. (2020) issued a call to decolonize counseling practice through a theoretical overhaul. They pointedly recommended: 1) relational cultural theory (RCT; Miller

1976), 2) critical race theory (CRT; Bell, 1995), 3) intersectionality theory (Crenshaw, 1989, 1991), and 4) liberation psychology (Martín-Baró, 1994) to embed social justice principles within counseling practice. Singh et al. (2020) recommended that counselors reflect upon and challenge inequity within our daily lives and consider their influence on the counselor and client relationship. While directed towards practitioners, their recommendation aligns well with the SJCRLM and is particularly relevant for counselor educators seeking to infuse socially just principles within their teaching paradigms.

Along a similar vein, Branco and Jones (2021) utilized Haskins and Singh's (2015) CRT in counselor education recommendations to offer microcounseling interventions to support minoritized counselors exposed to a client's act of racism and microaggressive behavior. Microcounseling interventions ([MCI] Branco & Jones, 2021) expand upon Sue et al.'s (2019) microinterventions. Microinterventions are actionable steps for allies and targets to address microaggressions and racism. MCIs utilize the CRT perspective by acknowledging the real possibilities of client initiated microaggressions or racism towards counselors and call counselor educators and supervisors to ensure minoritized and all counselors are prepared to manage such encounters. The MCI skills can be incorporated into counseling and helping relationships, social and cultural diversity, and professional counseling orientation and ethical practice courses. Most importantly, MCIs highlight the burden of such situations are not to be solely carried by minoritized counselors, rather require a communal effort to combat. A high level of vigilance to and preparation towards client microaggressions and racism supports BIPOC and all counselors.

Skills oriented actions that promote greater inclusivity also extend to scholarly writing required of graduate students in counselor education. McDonald and Cook (2021) make a strong case for utilizing the seventh edition of the American Psychological Association's (APA)

Publication Manual (2020) as a tool for actionable advocacy within counselor education. They described parallels of the seventh edition APA manual to the domains within the Multicultural and Social Justice Counseling Competencies (Ratts et al., 2016). For example, the APA *Publication Manual* (2020) updated guidelines emphasize authors being aware of potential biases and working to ensure the biases are not represented in their writing via the use of inclusive language across a gamut of salient identities (McDonald & Cook, 2021). They also contend the APA *Publication Manual* (2020) provides provisions to include all forms of communication like social media to foster inclusivity and offers writing style directives to promote advocacy work through a clear and direct writing style to illuminate the content. Counselor educators may intentionally highlight the inherent multicultural and social justice alignment in the seventh edition of the APA *Publication Manual* (2020) every time papers are assigned, graded, and discussed.

Counseling Pillar: Research and Scholarship

As counselor educators instruct on and utilize the APA 7 *Publication Manual* (2020) for students engaging in research and scholarship they may also consider O'Hara and colleagues (2021) best practice guidelines to incorporate multiculturalism and social justice in research. They pointedly urged all counselors engaging in research to consider the following questions to ensure their practices align with cultural responsiveness and social justice principles: a) "How does the study affect people whose narratives have been decentered" (p. 208), b) "How does this study have the potential to harm or benefit these communities?" (p. 208), c) "How are my personhood and sociocultural identities manifested in this study?" (p. 208), and d) "How can I, as a researcher, strive toward multiculturalism, equity, and inclusion across my record of scholarship?" (p. 208).

Enacting a SJCRCLM framework in research and scholarship can dilute and dismantle systemic oppression by empowering scholars to prevent inequitable practices. For example, Meade

and colleagues' (2022) offer detailed recommendations to address the unfortunate scenarios of cultural appropriation, the inappropriate or unacknowledged adoption of an element or elements of one culture or identity by members of another culture or identity, within counselor education research and counseling practice. They encourage counselor educators, scholars, and practitioners to follow strategies to avoid appropriation and focus on appreciation and adaptation. To this end they offer a checklist to include ensuring detailed information is offered about the origins of cultural practices, descriptions of the practice celebrate the origin culture rather than promote stereotypes, guidance is offered to others interested in utilizing the origin cultural practice, and collaboration demonstrating mutual benefit for the origin culture and educator, scholar, practitioner is evident. Intentional SJCRCCLM *community cultural actions*, to ensure appropriate study of and engagement with various marginalized groups in their work, in planning and executing research and scholarship limits the probability of harm to populations studied and hinders the dissemination of inaccurate, stereotypical, or negative information.

Counseling Pillar: Supervision

Clinical supervision offers multiple opportunities to promote supervisee wellness and prevent or mitigate racial stressors. To ensure the supervisor relationship creates a climate of trust, supervisors must take SJCRCCLM *relational oriented actions* to promote cultural responsiveness. Jones et al. (2019) described how the intervention of broaching race and ethnicity in supervision fosters a stronger supervisee and supervisor relationship. They offered multiple best practice supervisor led prompts and strategies to incorporate broaching in clinical supervision. Examples include, "Let's watch for opportunities to talk about our own identities in supervision, okay?" (p. 9) and "What is it like for you to explore those things with me, a White woman?" (p. 10). They highlighted that broaching in clinical supervision extends beyond the intervention itself as

commitment to social justice and equity should be incorporated into a supervisors' core values outside of the supervision setting.

Supervision practices can also directly address and support instances of racial trauma experienced both by clients and supervisees. Pieterse (2018) underscored the importance of the supervisory relationship, as a buffer from race-based stressors and trauma, by both attending to them in the supervisory relationship as well as to the client clinical concerns. They warned against supervisory ruptures, disconnecting moments in the supervisory relationship, due to supervisor microaggressions to include inattention to or dismissiveness of client racial trauma concerns. Pieterse (2018) recommended supervisors engage in racial self-awareness with reflective questions such as, "how do I feel about my racial group membership?" (p. 208), "how do I explore race-related experiences with my supervisee?" (p. 208), and "how am I attentive to potential experiences of racism that my supervisees might be experiencing?" (p. 208). Such exploration parallels the SJCRCLM's *personal actions*. Lastly, supervisors must also address the power imbalance inherent in the supervisory relationship to include privileged and marginalized identities of both the supervisor and supervisee mirroring the SJCRCLM's contextual factor of *bidirectional points of entry and influence*.

Counseling Pillar: Counseling Practice

Counselor educators may utilize the recommendations for counseling practice in practicum and internship individual group supervision to support students. The recommendations align with the SJCRCLM's *skills* and *relational oriented actions*. Pieterse's (2018) best practice recommendations for supervisors also included clinical knowledge on how to treat and assess for racial trauma. Principally, they call for supervisors to maintain a theoretical framework by which they may ground understanding of the social context for racism and subsequent racial trauma.

Next, supervisors must always validate and affirm a client's experience of race-based stressors and avoid dismissing or negating the experience. They also recommend utilizing appropriate instruments to assess for racial trauma, facilitating client processing of both cognitive and emotional responses, and collaborating with the client to build coping and resilience strategies.

Several instruments to assess both client and supervisee racial trauma experiences exist. Williams et al. (2018b) developed the UConn Racial/Ethnic Stress and Trauma Survey (UnRESTS) to explore the client's experiences of racism and discrimination. The counselor initially asks semi-structured questions followed by a checklist of items. The UnRESTS survey allows the counselor to support the client to identify racial trauma to develop appropriate counseling plans for coping and resilience strategies. Williams et al. (2018c) also developed the Trauma Symptoms Discrimination Scale (Williams et al., 2018c) to assess client's experiences with race-based trauma with an emphasis on anxiety related responses. The scale measures client responses to discrimination based on a personal characteristic related to their identity(ies).

The workbook on healing racial trauma, *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies* (Menakem, 2017), offers psychoeducation and coping strategies. In addition, the Cultural Somatic Institute offers an e-course in tandem with the book (<https://culturalsomaticsuniversity.thinkific.com/courses/cultural-somatics-free-5-session-ecourse>). Counselor educators and students themselves are encouraged to complete the workbook to learn more about how their racial identities connect to racial trauma and to foster their own healing. Such actions are representative of *group systems actions*, or activities that promote cross group connections and understanding, per the SJCRCLM (Peters et al., 2020).

Limitations: Intervening Conditions

Peters et al. (2020) defined intervening conditions in the SJCRCLM as “the broad structural factors that influenced the SJCRCLM strategies used” (p. 969). In the scope of this article, intervening conditions may also serve as potential limitations to the SJCRCLM when applied to allyship. Despite the urgent need for actionable advocacy within counselor education to prevent racial stressors and promote recruitment and retention, multiple systemic barriers remain. These are referred to as *obstacles* within the intervening conditions and can hinder successful advocacy implementation. Participants in Peters et al. (2020) described such *obstacles* as “exploitive or problematic people, colonizing social justice, and un/intentional ignorance” (p. 969). Interpersonally, the author’s suggested advocacy actions require intrinsic motivation for change propelled by a *sense of calling* as described in the SJCRCLM (Peters et al., 2020), the ownership of which falls to the potential leader. Not all leaders may acknowledge or answer such a call to duty amplifying the risk of performative versus authentic allyship. One strategy to address such concerns includes examining research on Helms’s (1995) White Racial Identity’s (WRID) contact status where one operates from a color evasive perspective and therefore, unable to recognize the constructs of power, privilege, and oppression for racial and ethnic identities. An understanding and recognition of WRID paired with Malott et al.’s (2015; 2021) research on factors contributing to anti-racist autonomous White identities can support movement towards allyship.

Obstacles extend beyond individuals and are embedded in institutional systems. For example, Peters and Luke (2020) described various systemic and institutional challenges leaders may face when implementing social justice actions disruptive of the status quo. Peters and Luke’s (2020) assertion parallels the SJCRCLM *group-systems dynamics* intervening condition defined as those spoken and unspoken, seen, and unseen behaviors and dynamics within and between group systems. Group-systems dynamic can positively and negatively impact SJCRCLM. Status

quo disruption requires leaders to negotiate multiple group systems and can be a daunting task. Participants in Peters et al., (2020) research described needing an awareness of norms, social, cultural, and political power, and decision-making processes. One participant described the inherent challenge they faced as a leader of color when negotiating group-systems dynamics, “I’m always walking this tightrope around making White people feel safe in White spaces, but also needing to challenge the norms and status quo around what safety feels like and who gets to feel safe” (p. 970). Similarly, Harrichand et al. (2021a) illuminate how BIPOC leaders in counselor education are not immune from microaggressions, racism, and discrimination in leadership; yet must continue their work.

The intervening condition of *conflicts, dis/agreements, and change* are variables that are necessary aspects of the SJCRCLM. Leaders seeking to enact SJCR may rely upon their *sense of calling (causal condition)*, or their “why,” as well as *relational oriented actions* to bolster their way through conflict. DiAngelo’s White Fragility Model (2018), paired with White Racial Identity Development (Helms, 1995) knowledge may serve as templates to navigate conflict to promote *group-systems actions*, disruptive of the status quo, per the SJCRCLM (Peters et al., 2020).

Discussion and Implications

The SJCRCLM (Peters et al., 2020) offers a framework by which counselor educator leaders may implement actionable advocacy within counselor education to address racial trauma impacting minoritized counselor educators and students. In this article, the author recommends counselor educators enact the domains of the SJCRCLM (Peters et al., 2020) to include engaging in causal factors, implementing actions within the contextual conditions, as well as addressing various intervening conditions in alignment with authentic allyship to dismantle racial stressors. In so doing, counselor educators may cultivate a more inclusive, socially just, culturally

responsive, and overall welcoming rather than isolating environment for BIPOC and other minoritized faculty members and students. The practical leadership actions described in this article may promote recruitment and retention of diverse faculty as mandated by CACREP section one Standards K and Q (2015). According to the SJCRCLM (Peters et al., 2020) *core category*, the *consequences* or implications of such intentionality counteract the current negative environmental experiences to include race-based stressors like microaggressions and racism that impact minoritized faculty (Basma et al., 2021; Cabell & Kozachuk, 2022; Thacker & Minton, 2021); and paves the way for more equitable conditions allowing minoritized counselor educators and students greater access to wellness and retention in the field. Ultimately, actionable versus performative allyship efforts by counselor educators undermine those experiences contributing to racial trauma and ideally support improved overall wellness for minoritized faculty and students.

To consider how to implement the advocacy strategies, counselor educators may utilize the SJCRCLM (Peters et al., 2020) leadership actions paired with reflexive questions. Such reflexivity aligns with the SJCRCLM's contextual factor, *dimensions for consideration*, by encouraging leaders to intentionally and proactively consider proposed action.

- How do I personally connect to the recommendation offered?
- How can I enact this recommendation within my professional practice and role?
- What challenges might I encounter in so doing and what support systems do I need to counteract barriers?

The author encourages selection of one or even two actionable advocacy areas to commit to per individual self-efficacy, and preference. Counselor educators may consider incorporating applicable SJCRCLM actionable items as individual or group assignments and facilitate more actionable advocacy interventions via classroom discussion. Counselors can encourage the

incorporation of actionable items into informed consents and seek client input on other actionable ways to promote the SJCRCLM. Students may apply the SJCRCLM utilizing elements from each component towards advocacy projects or assignments that ignite their passions.

Future Research

The SJCRCLM is an emergent leadership model for the counselor profession specifically. As such, limited application examples currently exist. Two noteworthy exceptions are Harrichand's (2021a) chapter on individual SJCRCLM application and Peters and Luke's (2021) integration of the SJCRCLM for leadership supervision. Future research may qualitatively explore the lived experiences of counselor educator leaders who apply the SJCRCLM to their leadership practices like Harrichand's account (2021a). Such an exploration can include how leaders addressed *intervening conditions* such as systemic challenges faced when enacting socially just changes (Peters & Luke, 2020). The various actionable recommendations per each counseling pillar can also be examined both quantitatively and qualitatively as to their correlation on the wellness, to include decreased race-based stressors and racial trauma, of minoritized faculty and students. Finally, the resultant counselor education community engagement in recommended practices (see Table 1) can be assessed for the impact to BIPOC and minoritized counselor educator and student recruitment and retention.

Conclusion

The counselor education academic community faces threats to BIPOC and minoritized counselor educator and student recruitment and retention. Threats to the wellness of BIPOC and minoritized counselor educator and students include race-based stressors and racial trauma resultant of discriminatory, racist, and microaggressive environments (Basma et al., 2021; Cabell & Kozachuk, 2022; Casado Pérez & Carr, 2018; Hannon et al., 2019; Ieva et al., 2021). The author

recommends the Socially Just and Culturally Responsive Counseling Leadership Model (Peters et al., 2020) as a framework by which leaders in counseling may enact actionable advocacy efforts to counteract a potentially hostile environment negatively impacting BIPOC member wellness. Leaders must explore and identify their *causal conditions* or “whys” to bolster their commitment to social justice to move from performative to actionable allyship and advocacy. The author paired each pillar in the SJCRCLM counseling community, service, teaching, research, and supervision, with leadership *actions* to promote social justice and multiculturalism while also noting potential *intervening conditions*, cast as limitations to action, within the model. Counseling leaders are encouraged to consider *dimensional factors* via the author’s reflexive questions as they commit to creating an equitable, inclusive, and welcoming environment for BIPOC and minoritized counselors.

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Table 1

SJCRCLM Application

Problem	SJCRCLM	Recommendations/Actions
Performative vs. Authentic allyship	Leadership Action	Determining your “why” via <i>personal action</i>
Racial Stressors within Counselor Education	Contextual Factor: Counseling Pillar- Community	Examine the counselor education academic community
Inauthentic or “collectors” (Martinez-Cola, 2020) as mentors	Contextual Factor: Counseling Pillar-Service	Achieve authentic allyship via <i>relational oriented action</i>
Colonizing counseling pedagogy	Contextual Factor: Counseling Pillar-Teaching	<i>Skills oriented actions</i> -theory selection -counseling skills -writing style
Harmful research and scholarship practices	Contextual Factor: Counseling Pillar-Research and Scholarship	<i>Community cultural actions</i> -avoid harm to populations of study -avoid cultural appropriation
Supervisee experiences of racial stressors	Contextual Factor: Counseling Pillar-Supervision	<i>Relational oriented action</i> -broaching in supervision <i>Personal action</i> -supervisor reflexivity
	Causal Condition: Bidirectional Points of Entry	Supervisor identification of privileged and marginalized identities in the supervisory relationship
Client, student, and supervisee experiences of racial trauma	Contextual Factor: Counseling Pillar-Counseling Practice	<i>Relational oriented action</i> -Affirm and validate racial trauma experiences <i>Skills oriented action</i> -Utilized appropriate assessments and interventions to identify and treat racial trauma <i>Group-systems action</i> -Individual racial trauma healing to promote cross cultural group understanding
Counselor educators and leaders resistant to authentic allyship	Intervening Conditions (limitations)	<i>Obstacles</i> -Resistance to <i>personal action</i> for intrinsic change <i>Group-systems dynamics</i> -Resistance to status quo disruption <i>Conflict, Disagreement/Change</i> -Reliance on <i>causal condition</i> and <i>relational oriented actions</i> to navigate conflict
Determining how to implement SJCRCLM	Contextual Factor: Dimensions for Consideration	Reflexive questions