

# Anti-Racist Skills Development with Non-Violent Communication and Privileged and Subjugated Tasks Models

This teaching practice brief introduces non-violent communication and the privileged and subjugated tasks models to counselor educators for use in antiracist skills development toward a liberatory pedagogy. We describe the approaches and how they may be integrated and applied, as well as student responses to such facilitation in the wake of George Floyd's murder. Limitations and future directions are discussed.

KAREN M. ROLLER, SZU-YU CHEN  
& RACHEL JACOBY

Counseling Department, Palo Alto University

## KEYWORDS

*Liberatory pedagogy, non-violent communication, privileged and subjugated tasks model*

---

### Author Note:

We have no known conflict of interest to disclose. Correspondence regarding this practice brief may be directed to Karen Roller, 1791 Arastradero Rd., Palo Alto, CA, 94304. Email: [kroller@paloaltou.edu](mailto:kroller@paloaltou.edu)

# Anti-Racist Skills Development with Non-Violent Communication and Privileged and Subjugated Tasks Models

---

Counselor education (CE) is a predominantly White institution (PWI) (CACREP, 2017). Ignorance of how the history of oppression shows up in the use of power today leads to microaggressions toward Black, Indigenous, and People of Color (BIPOC) in PWIs (Baima & Sude, 2020; Brown et al., 2022; DiAngelo, 2018; Gomer & Petrella, 2017; Hardy, 2016a, b; Hays et al., 2021; Menakem, 2022a). In CE, racially advantaged members often do not skillfully address or repair microaggressions, and faculty of color may fear retaliation when they do (Grier-Reed et al., 2018; Johnson, 2022; Khalil & Kier, 2017; SURJ, 2022). In the pigmentocracy of a White body supremacist structure (Menakem, 2022a), White domination, fragility, and comfort-seeking lead to silencing that must be interrupted and overcome (Applebaum, 2017; DiAngelo, 2018; Hardy, 2016 a,b; Kendi, 2019; Tippett, 2020). Nagda et al. (2009), the founders of Intergroup Dialogue, postulated, “Educators must provide guided interaction among students of different backgrounds to ensure that students engage constructively to understand their similar and different experiences, and develop individual and collective efficacy to impact the world around them” (p. 4). An antiracist aspiration in CE must, therefore, be operationalized, practiced, assessed, and revised to move toward a liberatory pedagogy.

A liberatory pedagogy challenges dominant beliefs and practices, promotes critical consciousness, and requires educators and students to be learners and cognitive subjects despite being different (Shor & Freire, 1987). Liberatory pedagogy acknowledges and diffuses the overt and covert embodied impact patriarchy and colonization have had on determining who has the right to hold power, speak, and be heard with respect in educational settings (del Carmen Salazar, 2013; Friere, 1970). Liberatory pedagogy honors historically marginalized voices and healing processes and disrupts the controlling behaviors consistent with White fragility (e.g. defensive and reactive responses when microaggressions are addressed), often masked by White niceness (e.g., fleeting performative minimization of offense, typically with a higher-pitched voice and slight smiling) (DiAngelo, 2018; Menakem, 2022b).

Integrating non-violent communication (Rosenberg, 2002) and the privileged and subjugated tasks (Hardy, 2016a) models to guide classroom interactions can help counseling students think about the oppression of needs throughout human history. Practicing these models can help counseling educators and students reflect on themselves differently to break oppressive patriarchal and White body supremacist patterns (Kendi, 2019; SURJ, 2022). Intentionally addressing microaggressions as they occur develops antiracist awareness and advocacy skills for all group members, which improves well-being and educational satisfaction.

## NON-VIOLENT COMMUNICATION

Nonviolent communication (NVC; Rosenberg, 2002) was developed by Dr. Marshall Rosenberg in the 1960s to facilitate conflict resolution during race-based civil rights activities. This antiracist community mental health outreach approach offers resources and skills practice online and in person. NVC explores how Maslow's hierarchy of needs (1943) arises between people. When needs are unmet, the connection has a painful impact. NVC asserts that it is not our needs or feelings that put us in conflict. Instead, the strategies people use to meet our needs can create conflicts rather than connections. Counselor educators may consider that strategies (a) are what separate various clinical intervention priorities and methods; (b) define the practices of "culture"; and (c) can become automatic habits such as attribution errors and bias. Therefore, strategies can be intertwined with identity, and require a lot of intentional effort to change.

NVC has a four-step reflective listening process: (a) observation free of blaming or criticizing; (b) expressing and reflecting true (not faux) feelings that arise in relation to the observation; (c) validating the needs/values that underlie the feelings; (d) making/receiving a concrete request that enriches life (NVC, n.d.a). This practice is presented on an infinity symbol with "honesty" at one end, and "empathy" at the other, highlighting that all members of the relationship need to be able to balance their own needs with others' needs in order for the relationship to continue rather than break. When one side of the relationship prioritizes honest assertion of personal needs over empathy, the needs of other members will not be met; when one side of the relationship gives empathy without honestly asserting personal needs, resentment will build. Research shows that even beginner practice of NVC processes can help soothe one's activation from unmet needs, develop empathy for the needs of others, and make honest requests (as opposed to demands) to get one's needs met (Juncadella, 2013; Koopman & Seliga, 2021). NVC also emphasizes that we simply will not be able to get all our needs met with all people; sometimes, we must focus on grieving our unmet needs, give ourselves empathy, and turn our attention to where we might get our needs met (Rosenberg, 2002).

## PRIVILEGED AND SUBJUGATED TASKS MODEL

The privileged and subjugated tasks (PAST; Hardy, 2016a) model was developed by Dr. Ken Hardy, a renowned antiracist family therapy professor. Hardy developed the PAST model to, "... transform health and human service systems" with regard to "... polarization and rapid escalation" when racially charged material arises (2016a, p. 125). This antiracist community mental health outreach model requires participants to self-reflect on their racialization, power, and privilege experiences (Hardy, 2016a). Because people with more racial and social advantage are protected from having to do this daily, they are less skilled at it and tend to be defensive and reactive when their privileged behavior is addressed. The implementation requires that group participants recognize their relative privilege and power in the moment of racially (or other socially) charged material and engage in one's tasks when conflict unfolds. Allowing the group to begin ranking pain on other domains of social privilege (e.g., ability, gender,

religion) will splinter the group apart in avoidance of the racist history undergirding United States socialization processes and, therefore, must be stopped immediately (Menakem, 2022a).

A key takeaway from the PAST model is that Whites tend to expect their “pure” intentions to be centered whenever they cause harm with their behavior; as Whiteness is the historically “normed”, assumed neutral, objective position of expertise and superiority, there are innumerable ways White fragility and patriarchy assert themselves to maintain power over those in more subjugated positions. For racially-charged conversations to be productive, this defensive and reactive habit needs to be interrupted and the impact of the harmful behavior addressed. Therefore, another key takeaway is that the focus needs to remain on the consequences experienced by the more subjugated member(s), without allowing Whites to negate or silence the voice(s) of the more subjugated. The actions then are twofold: (a) the more privileged practice validation of experience of the more subjugated members in their words, thoughts, and behaviors, and (b) the more subjugated members engage in risk-taking to disclose painful experiences of righteous rage “... without shame or disavowal” (2016a, p. 135), liberating themselves from having to caretake or educate White people while defining (not defending) themselves and their experiences. Clinical implications reveal how crucial antiracist leadership is to create this culture throughout clinical training (Hardy, 2016b).

## DESCRIPTION OF INNOVATION

The authors provide recommended steps that educators can integrate into their course design. Counselor educators may highlight dispositional expectations by informing students that the following models will be incorporated to support balanced classroom discussions. Counselor educators may facilitate a question-and-answer period during the first week’s class to help orient students to the models and increase awareness about how students use class time.

1. Provide open-source NVC handouts to students the week before the quarter, including inventories on universal needs; authentic vs. faux feelings; observations; and requests vs. demands (NVC, n.d.b). Provide Hardy’s PAST model (n.d.).
2. During in-class exercises, have students reference their handouts and use empathy to guess at, and be willing to be corrected, the unmet needs that underlie the emotional pain being revealed during class discussions and clinical role-plays. Ask them to enact Hardy’s tasks.
3. Ask students not to correct their classmates or mock clients, who often report faux feelings (e.g., abandoned, attacked, judged), and instead to examine and reflect the authentic feelings underneath (e.g., angry, embarrassed, lonely, outraged, sad, scared, vulnerable).
4. When microaggressions occur, say “pause,” do a six-count exhale slowly, and note the statement or behavior that does not meet your need for respect. Request the student(s) who used the microaggression hold and notice their reactions. Identify and validate the possible unmet needs (e.g., safety, respect, belonging, connection). Prioritize space for

those harmed to state their needs, feelings, and preferred strategies for connection and support if they wish. Help the student(s) who used the microaggression take responsibility for their impact and express regret.

## **INSTRUCTIONAL STRATEGY**

Expanding on the sequenced introduction of the strategy above, counselor educators can predict that microaggressions may occur in the form of White students occasionally dominating the use of class time and expressing discomfort when BIPOC students state needs or show feelings that White students find inconvenient. When current events include race-based murders, immigration rollbacks, or other oppression of marginalized groups, White students may directly or indirectly ask the instructor to stay focused on the predictability of scheduled syllabus assignments and discussions rather than engage in difficult dialogues, or may in other ways monopolize class time for their own processing without awareness of how that affects BIPOC students.

Under these and other emotionally charged circumstances, counselor educators can role model anti-oppressive, liberatory pedagogy by prioritizing space for BIPOC students to express needs, feelings, and requested strategies for meeting class needs (Menakem, n.d.). For instance, when race-based tragedies occur, some BIPOC students may seek to give voice to their reactions and those of their loved ones, ask for collective moments of respectful silence for lives lost, or discuss advocacy actions. Counselor educators may tie current event racialized trauma dialogues to the course material in a relational, emotionally-engaged way to demonstrate clinical skills relevant to supporting clients navigating oppressive systems. Counselor educators may pause class discussion to lead sensory awareness exercises, such as a body scan with sounding and breathing (Menakem, 2017, 2022a) and student reflection writing. Educators may invite students to share reflections depending on their self-reflective capacity (Chou & Masters, 2020). Counselor educators may consider it best not to require public sharing given that student fear of negative evaluation may detract from the value of the reflective journaling practice.

If White students attempt to take over the group process or suggest that BIPOC students are taking up “too much space,” counselor educators may contain the White fragility by prioritizing space for BIPOC students to state their needs and requested strategies for class time. Counselor educators may highlight how the requested strategies of under-represented students are beneficial for the entire class and anchor those strategies to the course material accordingly. If normalizing group needs and calling on students to enact their PAST model tasks does not lead to students repairing where necessary, counselor educators may offer affinity space (i.e., a shared space for learning) for BIPOC students who wish to meet in a break-out room online, or an accessible nearby space in person. Instructors may also provide psychoeducation on how the microaggression impacts the group dynamic (e.g., say “notice what is happening” and invite students to make process comments). Instructors may also reiterate that White students commonly need to increase their stamina for staying with race-based discussions while containing their impulses to make the conversation comfortable for

themselves, as the history of racialized trauma upon which the United States was founded still fosters unearned advantage that can make White students defensive and reactive (Menakem, 2022b). For students exhibiting dispositional concerns despite this guidance, referral for evaluation and remediation is indicated.

## EVALUATION OF EFFECTIVENESS

Because NVC and PAST models are not yet implemented universally across the program referenced in this article, the authors rely on instructor self-evaluation and program-issued anonymous course instructor evaluations (CIE) juxtaposed against program and university mean scores to derive student meaning-making and related learning outcomes from instructor facilitation of the models. BIPOC student use of class space and time, self-assertion, risk-taking, and relative ease with stating needs, feelings, and preferred strategies are measures of guided class interaction competence. Counselor educators can determine White student use of class space and time on the same indices. For example, when White students override BIPOC student use of space, counselor educators can escalate from in-class pauses and addressing for repair, to holding White students after class to address the needs of the class, to assigning DiAngelo's *White Fragility* (2018) with a reflection paper.

The NVC and PAST integration in a trauma and crisis counseling class during the quarter of George Floyd's murder resulted in a CIE Culture and Diversity domain score of 5.0 out of 5.0, with 56% of students (demographics unknown) completing the CIE. The related mean scores of the program and university were 4.4 and 4.1 respectively. Student comments about what facilitated learning and engagement during pandemic disparities and racial violence included:

1. "Relating what we were learning to real-life/current events, self-care aspects."
2. "Material felt more triggering and difficult to process than it might have been without the extra stress of the pandemic and racial violence."
3. "Enjoyed her compassion and awareness of the world while teaching the course."
4. "Dealing with a constant influx of news and trying to understand it."
5. "Putting global issues into perspective made it hard to focus on school topics."
6. "Stayed fluid and attuned to the class to adjust things as the class needed and was incredibly understanding and flexible with "rules."
7. "Brings a level of engagement to the classroom that tends to be missing in online courses."

The instructor would have referred for advising and evaluation any student unable to respond to developmental feedback intended to foster self-reflection and personal accountability in the group setting.

## ASSESSMENT OF STUDENT LEARNING

To promote positive student reception and engagement with NVC and the PAST model, instructors can ask students to bring questions to the first class as part of orientation and joining. Instructors can also embed links on the syllabus for NVC demonstration videos (BigIdeasGrowingMinds, 2019) and Hardy's stance on race work (Psychotherapy Networker, 2016) to inspire further exploration. Finally, instructors can state that they will be addressing White fragility and microaggressions in support of a liberatory classroom.

To assess students' learning on the oppression of racialized trauma and microaggressions, the authors propose two assignments that can be integrated into the crisis and trauma counseling class. The final paper is focused on knowledge outcomes and includes three sections. First is a literature review to define single-incident shock, relational/developmental, racialized, and complex trauma; provide historical and current examples of racialized trauma; and reference de-colonized readings and discussions we have had in class to anchor student self-reflections for instructor review. Students must also incorporate their understanding of polyvagal theory (Porges, 2017) as it applies to the embodied experience of marginalized identities, provide examples of microaggressions, and reflect on how they implemented their PAST tasks during the class for the benefit of the group. The second section is a case study where students focus on a marginalized client in crisis and show how they respectfully support and intervene for that client. The final paper concludes with self-reflection on further training plans for intervening on trauma and self-care plans for compassion fatigue prevention.

The second assignment is focused on skills outcomes through a final mock session video to demonstrate attuned use of both verbal and non-verbal communication while assessing and intervening in a crisis role-play. Validation of needs and feelings and concrete expressions of empathy are tracked on the *Clinical Competencies Scale-Revised* (Lambie et al., 2018). Students write a reflection paper on their strengths and ongoing training needs for antiracist skills embodiment related to trauma and crisis role-plays throughout the quarter. The instructor reviews the final video and accompanying reflection paper for signs of self-awareness and ethical management of power and privilege, and cultural humility, in addition to following trauma-informed care and crisis protocols.

The current example would benefit from structured pre-and-post-testing to measure antiracist growth in response to implementing this teaching innovation. Related measures may include the *Anti-Racism Action Scale* (Aldana et al., 2019) and the *White Fragility Scale* (Langrehr et al., 2021). Further measures for counselor educator self-assessment of growth may include the *Racialized Teaching Efficacy Scale* and *Racial Fragility Scale* (Knowles & Hawkman, 2020).

## IMPLICATIONS

When developing a liberatory space for difficult dialogue, educators must first examine how their social locations shape their experience, worldview, and understanding of racism and injustice (Dalmage & Martinez, 2020). The NVC and PAST models can be introduced



with basic training and developed with guided practice regularly. Educators can highlight guidelines on all syllabi. When not all parties can maintain fidelity to the models, a more structured intervention by the instructor may be necessary. NVC's integration program takes nine committed months to learn and consistent practice to uphold. Further training in Resmaa Menakem's Somatic Abolitionism (n.d.) may be helpful to learn effective real-time interruptions of White advantage, and needs ongoing practice to apply when the differential places one lower on the hierarchy. Rachel Cargle's self-paced modules for The Great Unlearn (n.d.) are another approach to scaffold skills from other embodied antiracist practices.

Further experimental research and validation is recommended to determine if statistical significance with workplace and clinical implications (e.g., recruitment, retention, and satisfaction of BIPOC administrators, faculty, staff, students, and clients) might be achieved by any of these models, or an integration of them (Western States Center, n.d.). Multicultural and social justice counseling competencies (Ratts et al., 2015) need to be validated in an instrument to measure outcomes of methods CE may use to improve self-reflection and growth in antiracist skills development (Washington & Henfield, 2019). Pre-and-post testing of how effectively faculty and students co-facilitate antiracist conversations and repair ruptures longitudinally would clarify which skills development models are the most fruitful to incorporate across power and advantage differentials as counselors develop across their careers.

Lastly, assessments are needed to determine the growth of administration, faculty, supervisors', and students' ability to reflect on their experiences and antiracist skills development along diversity, equity, inclusion and belonging maturity indices (Johnson, 2022), as experiential learning occurs not in the direct experience alone, but in the reflection upon that experience (Kolb et al., 2014; Roberts, 2018). Other than self-reflection and reflective supervision assignments to utilize in class, training, and ongoing clinical service, the question of, "how do we track antiracist growth in counselor education?" is posed. It is currently difficult to determine how much self-reflection is taking place amongst administrators, faculty, supervisors, and students, aside from when ruptures occur and are not repaired (indicating low self-reflection and growth); we, therefore, recommend that validated measures to explore the level of self-reflection and growth within counselor education be created.

## References

---

- Aldana, A., Bañales, J. & Richards-Schuster, K. (2019). Youth anti-racist engagement: Conceptualization, development, and validation of an anti-racism action scale. *Adolescent Research Review* 4, 369–381. <https://doi.org/10.1007/s40894-019-00113-1>
- Applebaum, B. (2017). Comforting discomfort as complicity: White fragility and the pursuit of invulnerability. *Hypatia*, 32(4), 862-875. <https://doi.org/10.1111/hypa.12352>
- Baima, T., & Sude, M. E. (2020). What white mental health professionals need to understand about whiteness: A Delphi study. *Journal of Marital and Family Therapy*, 46(1), 62-80.
- BigIdeasGrowingMinds. (2019, October 10). *Nonviolent communication by Marshal Rosenberg : Animated book summary*. YouTube. <https://www.youtube.com/watch?v=8sjA9ohvnQ0>



- Brown, E. M., Liu, T., Baraka, M., Yeboah, M., Fang, T., Chang, J., ... & Jones, D. C. (2022). Self-protective strategies used by Asian and Black psychology and counselor education faculty who teach multicultural competence courses. *Training and Education in Professional Psychology*. Advance online publication. <https://doi.org/10.1037/tep0000412>
- Cargle, R. (n.d.). The great unlearn. <https://www.patreon.com/m/thegreatunlearn>
- Chou, C. & Masters, A.J. (2020). Micromoments matter: Finding agency and connection through a micromoments mindset. *Master of Applied Positive Psychology (MAPP) Capstone Projects*. [https://repository.upenn.edu/mapp\\_capstone/187](https://repository.upenn.edu/mapp_capstone/187)
- Council for Accreditation of Counseling and Related Educational Programs (2017). CACREP vital statistics. <http://www.cacrep.org/wp-content/uploads/2019/05/2017-CACREP-Vital-Statistics-Report.pdf>
- Dalmage, H. M., & Martinez, S. A. (2020). Location, location, location: Liberatory pedagogy in a university classroom. *Sociology of Race and Ethnicity*, 6(1), 123–129. <https://doi.org/10.1177/2332649219883290>
- del Carmen Salazar, M. (2013). A humanizing pedagogy: Reinventing the principles and practice of education as a journey toward liberation. *Review of Research in Education*, 37(1), 121-148.
- DiAngelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Beacon.
- Friere, P. (1970). *Pedagogy of the oppressed*. Continuum International.
- Gomer, J. & Petrella, C. (2017, July 27). White fragility, anti-racist pedagogy, and the weight of history. *African American Intellectual History Society: Black Perspectives*. <https://www.aaihs.org/white-fragility-anti-racist-pedagogy-and-the-weight-of-history/>
- Grier-Reed, T., Gagner, N., & Ajayi, A. (2018). (En)countering a white racial frame at a predominantly white institution: The case of the African American student network. *Journal Committed to Social Change on Race and Ethnicity (JCSCORE)*, 4(2), 65–89. <https://www.jstor.org/stable/48645347>
- Hardy, K. V. (2016a). Anti-racist approaches for shaping theoretical and practice paradigms. In M. Pender-Greene & A. Siskin (Eds.), *Anti-racist strategies for the health and human services* (pp. 125-139). Oxford University Press.
- Hardy, K. V. (2016b). Mastering context talk: Practical skills for effective engagement. In K. V. Hardy, & T. Bobes. (Eds.). *Culturally sensitive supervision and training* (pp. 136-145). Routledge.
- Hardy, K. V. (n.d.). Tasks of the privileged and the subjugated. [https://artsmidwest.org/sites/default/files/KenHardyTasks\\_Handout.pdf](https://artsmidwest.org/sites/default/files/KenHardyTasks_Handout.pdf)
- Hays, D. G., Bayne, H. B., Gay, J. L., McNiece, Z. P., & Park, C. (2021). A systematic review of whiteness assessment properties and assumptions: Implications for counselor training and research. *Counseling Outcome Research and Evaluation*, 1-17.
- Johnson, A. K. (2022). Portraits of leadership in higher education: Directors of centers for teaching and learning leadership styles and DEI practices at four-year universities in the US. Digital Commons @ ACU, *Electronic theses and dissertations*. Paper 502. <https://digitalcommons.acu.edu/etd/502>
- Juncadella, C. M. (2013). What is the impact of the application of the nonviolent communication model on the development of empathy? Overview of research and outcomes. *Unpublished master's thesis, University of Sheffield*.
- Kendi, I. (2019). *How to be an anti-racist*. One World: NY
- Khalil, D., & Kier, M. (2017). Critical race design: An emerging methodological approach to anti-racist design and implementation research. *International Journal of Adult Vocational Education and Technology (IJAVET)*, 8(2), 54-71. <http://doi.org/10.4018/IJAVET.2017040105>
- Knowles, R.T., Hawkman, A.M. (2020). Anti-racist quantitative research: Developing, validating, and implementing racialized teaching efficacy and racial fragility scales. *Urban Review* 52, 238–262. <https://doi.org/10.1007/s11256-019-00526-1>
- Kolb, D. A., Boyatzis, R. E., & Mainemelis, C. (2014). Experiential learning theory: Previous research and new directions. In *Perspectives on thinking, learning, and cognitive styles* (pp. 227-248). Routledge.
- Koopman, S., & Seliga, L. (2021). Teaching peace by using nonviolent communication for difficult conversations in the college classroom. *Peace and Conflict Studies*, 27(3), Article 2. <https://doi.org/10.46743/1082-7307/2021.1692>
- Langrehr, K. J., Watson, L. B., Keramidas, A., & Middleton, S. (2021). The development and initial validation of the white fragility scale. *Journal of Counseling Psychology*, 68(4), 404.
- Little, M. (2008). *Total honesty/total heart: Fostering empathy development and conflict resolution skills. A violence prevention strategy*. (Publication No. 286) [MA Thesis, Dispute Resolution, University of Victoria].

- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370–396.
- Menakem, R. (n.d.). *Embodied anti-racist education: What somatic abolitionism is*. <https://www.resmaa.com/movement>
- Menakem, R. (2017). *My grandmother's hands: Racialized trauma and the pathway to mending our hearts and bodies*. Central Recovery Press.
- Menakem, R. (2022a). *Foundations of somatic abolitionism training* [MOOC]. Education for Racial Equity. <https://educationforracialequity.com/offerings/foundations-in-somatic-abolitionism/>
- Menakem, R. (2022b). *The quaking of America: An embodied guide to navigating our nation's upheaval and racial reckoning*. Central Recovery Press.
- Nagda, B. A., Gurin, P., Sorensen, N., & Zúñiga, X. (2009). Evaluating intergroup dialogue: Engaging diversity for personal and social responsibility. *Diversity & Democracy*, 12(1), 4–6.
- Non-Violent Communication. (n.d.a). <https://www.nonviolentcommunication.com/learn-nonviolent-communication/4-part-nvc/>
- Non-Violent Communication. (n.d.b). <https://www.nonviolentcommunication.com/resources/handouts-and-learning-materials/>
- Porges, S. (2017). *The pocket guide to polyvagal theory: The transformative power of feeling safe*. Norton
- Psychotherapy Networker. (2016, July 14). Ken Hardy on making talking about race our work. YouTube. [https://www.youtube.com/watch?v=dTFZ\\_3mMblI](https://www.youtube.com/watch?v=dTFZ_3mMblI)
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2015). *Multicultural and social justice competencies*. <https://www.counseling.org/docs/default-source/competencies/multicultural-and-social-justice-counseling-competencies.pdf?sfvrsn=20>
- Roberts, J. (2018). From the editor: The possibilities and limitations of experiential learning research in higher education. *Journal of Experiential Education*, 41(1), 3–7.
- Rosenberg, M. (2002). *Nonviolent communication: A language of compassion*. Puddledancer.
- Shor, I., & Freire, P. (1987). What is the “dialogical method” of teaching? *Journal of Education*, 169(3), 11–31.
- Showing Up for Racial Justice (SURJ). (2022, May 4). *White supremacy culture characteristics*. SURJ. <https://surj.org/resources/white-supremacy-culture-characteristics/>
- Tippett, K. (2020, June 4). Notice the rage, notice the silence, with Resmaa Menakem. [Audio podcast episode]. In *On being*. Retrieved from <https://onbeing.org/programs/resmaa-menakem-notice-the-rage-notice-the-silence/>.
- Washington, A. R., & Henfield, M. S. (2019). What do the AMCD multicultural and social justice counseling competencies mean in the context of Black Lives Matter? *Journal of Multicultural Counseling and Development*, 47(3), 148–160.
- Western States Center (n.d.). Anti-racist organizational development. <https://diversity.iu.edu/doc/anti-racist/tools/Anti-Racist-Organizational-Development-and-Assesment-Tool-Western-States-Center.pdf>