

Abolitionist Dreaming in Counselor Education

Gaps exist in preparing counselors to address matters of police violence that may impact clients, particularly from marginalized populations. Developing an abolitionist praxis may enhance and reshape counselors' practical experiences toward supporting client wellness and safety as it relates to survivors and those vulnerable to police violence. This teaching brief proposes the abolitionist dreaming activity rooted in abolitionist andragogy to support counselor development of strategies for responding to harm, violence, and oppression without resorting to policing and tools of the prison-industrial complex.

DARIUS A. GREEN¹ & DÈSA K. DANIEL²

¹Department of Counseling & Psychological Studies, Bowie State University

²Counseling Program, University of Colorado Denver

Author Note:

Darius A. Green: <https://orcid.org/0000-0002-7042-9385>

Dèsa K. Daniel: <https://orcid.org/0000-0002-6588-8843>

Darius A. Green, Department of Counseling and Psychological Studies, Bowie State University, 14000 Jericho Park Road, Bowie, MD, USA. Email: dgreen2@bowiestate.edu

KEYWORDS

abolition, police violence, prison-industrial complex, oppression

Introduction

Police violence refers to any use of force from a law enforcement officer and its subsequent physical, emotional, and psychological impact (Green & Evans, 2021; Green & Sperandio, 2024). Police violence can be enacted via various forms of law enforcement officers that include, but are not limited to, local and state police, Immigration and Customs Enforcement, and Federal Bureau of Investigation officers. Despite prevalent discourse and activism against police violence, databases that track police violence have observed a trend of increasing police violence over the past decade (Mapping Police Violence, 2025; The Washington Post, 2024). Moreover, emerging ongoing research has demonstrated that direct and vicarious exposure to police violence contributes to negative mental health outcomes and psychological distress, such as symptoms of anxiety, depression, suicide attempts, traumatic stress, and substance use (Bor et al., 2018; Geller et al., 2014; Green et al., 2024; Motley et al., 2022). Such mental health outcomes highlight the imperative for counselor training in responding to instances of police violence to combat its impact and systemic roots.

RELEVANT RESEARCH AND LITERATURE SUPPORT

While police violence in contemporary literature is often associated with the history of targeting Black Americans dating back to the Transatlantic Slave trade and the institution of chattel slavery, other marginalized populations have unique histories of oppression enforced by law enforcement officers that are important to note. For example, police violence has been used to target Asian immigrant communities and Indigenous people under the guise of “frontier justice” in the colonial expansion on Turtle Island (Hinnershitz, 2023). Regarding substance use, those who use may directly and vicariously experience increased police violence (Park et al., 2019). Additionally, the LGBTQIA+ community, notably transgender people, may experience disproportionate police violence (Grasso et al., 2024). As it relates to gender-based and sexual violence, police have a notorious reputation for perpetrating violence, protecting perpetrators, and neglecting survivors’ needs, particularly among racialized and trans women (Ritchie, 2017). For example, out of every 1,000 perpetrators of sexual assault, only 50 perpetrators experience arrest, and only 25 experience incarceration (Rape, Abuse & Incest National Network, n.d.). Moreover, without persistent activism for survivors, police and carceral systems may neglect to respond to political leaders and other law enforcement officers, such as was the case with Daniel Holtzclaw’s rape and sexual assault of eight women and Donald Trump becoming President again in 2024 despite several allegations of rape and sexual violence and being found guilty of sexual abuse (Domonoske, 2016; Neumeister et al., 2023; Ritchie, 2017). Taken together, this counternarrative to policing highlights that police often do not provide collective safety and are often the purveyors of systemic oppression and violence.

Abolitionist Praxis

Counselor educators may find an abolitionist praxis particularly relevant toward preparing counselors in training (CIT) to address police violence. Abolition is an anti-oppressive theory and praxis with the political vision of eliminating the prison-industrial complex (PIC), such as policing and prisons (Critical Resistance, n.d.; Green & Sperandio, 2024). Abolitionist praxis takes this vision due to its framing that the institutions and tools of the PIC are used to reinforce and protect the power of oppressive systems by targeting marginalized populations while criminalizing and punishing dissent (Critical Resistance, n.d.). Moreover, abolition conceptualizes the etiology of violence under pervasive oppressive systems as functioning to enact and maintain oppressive systems (Green & Sperandio, 2024; Kaba & Ritchie, 2022). Thus, abolitionist praxis calls for a dismantling of the PIC, the oppressive systems that it protects, and the tools used by the PIC while simultaneously working to build a future that values collective safety, healing, accountability, and transformative justice (Critical Resistance, n.d.; Green & Sperandio, 2024; Kaba & Ritchie, 2022).

RATIONALE AND KNOWLEDGE GAP

Despite histories of community knowledge and emerging research that highlight a counternarrative to the functioning of the PIC, research on counselor competence related to police violence demonstrates significant gaps in counselor preparation (Green & Evans, 2021). Notably, Green and Evans (2021) found that most counselors have not received training in clinical (83%) and advocacy (77.5%) skills despite 68% of their participants identifying having worked with clients with police violence experiences. As a result, counselors are likely underprepared to support clients with a critical understanding of police violence and the functioning of the PIC.

Emerging literature has begun to share abolitionist practices and insight relevant to counselors. For example, Drustrup et al. (2023) provide insight into safety planning that may help mitigate the harm via policing and psychiatric carceral settings on clients in crisis. Drake et al. (2024) offers insight on abolition as it relates to school counseling, which may support counselors in divesting from the PIC via engagement in soft policing and collaboration with school resource officers that enable the school-to-prison pipeline. Lastly, Green and Sperandio (2024) offer insight into applying abolition to substance use clients who are targeted with anti-drug policing. Despite these critical emerging works, there are numerous gaps as it relates to educational tools to support counselors in learning to engage in the work of dreaming and building abolitionist futures as counselors.

ADDRESSING THE KNOWLEDGE GAP: ABOLITIONIST ANDRAGOGY

Dozono (2022) identifies several pedagogical aims for teaching abolition to youth that shape an andragogy of abolition. Notably, nondisposability, the idea that no one deserves to be discarded, and centering the needs of the most vulnerable and marginalized are central to teaching abolition (Dozono, 2022). Additionally, teaching abolition must counter de facto

acceptance of authority in educational settings that mimic unquestioning obedience and assimilation to law enforcement. Building upon Dozono's (2022) pedagogical approach to abolition that positions the instructor as taking a guiding stance, an andragogy of abolition emphasizes guiding students toward abolitionist praxis and away from internalized carceral logics—attitudes and beliefs used to justify and legitimize the existence and functioning of the PIC. This is necessary for engaging students in reimagining a world that does not rely on the PIC as a strategy to combat police violence.

Description of Teaching Instructional Strategy

The abolitionist dreaming activity was developed in response to observed challenges and tension experienced from internalizing carceral logic when teaching about police violence and abolitionist praxis. Drawing from Kelley's (2002) concept of freedom dreaming, the abolitionist dreaming activity encourages students to dream and construct worlds beyond the functioning of oppressive systems. Specifically, this activity supports CITs in developing intervention, advocacy, and leadership strategies to address community violence without the use of the PIC or policing behaviors. The abolitionist dreaming activity has two learning outcomes: (1) critically examine the functioning of the PIC and (2) develop alternative strategies to policing and carcerality for responding to and preventing community violence.

INSTRUCTIONAL STRATEGY AND APPLICATION TO COUNSELOR EDUCATION

The following outline for the abolitionist dreaming activity was developed as an exercise in the final week of a 15-week multicultural counseling course but may be adapted to fit other courses or class structures.

Preparation

Prior to initiating the activity, it is essential that both the instructor and students prepare themselves by building critical consciousness on police violence, the PIC, and abolitionist praxis. This preparation may include a variety of approaches such as completing selected readings beforehand or watching an assigned documentary. Ideally, this preparation should occur before engaging students in didactic and discussion-based learning on police violence and the core principles of abolition. During in-class instruction, the instructor should encourage student-directed learning via a guiding stance by redirecting questions aimed at the instructor toward the CIT, their peers, or assigned course resources. This may promote deeper learning of core ideas that will be applied during the activity.

Abolitionist Dreaming Activity

Divide students into groups, preferably via random assignment to promote diversity and inclusion across cultural identities. Assign each group a case vignette related to client experiences of harm, community violence, or oppression that typically result in relying on the PIC (e.g., intimate partner violence, hate crimes, theft, sexual violence, school shootings, etc.).

Adapting the miracle question (Berg & Dolan, 2001), instruct CITs to close their eyes and that upon opening them, the PIC and all policing systems have magically disappeared. Moreover, inform CITs and group members that they have been tasked as leaders to develop a new community. The first duty of the group is to develop a plan for responding to the case vignette in ways that embody the values of an abolitionist praxis for collective safety, justice, healing, and accountability. Moreover, inform students that they have full creative license in developing their new community, to include borrowing from existing structures and developing brand new practices and systems. Next, instruct groups that there is only one rule: they cannot replicate or reinvent the PIC or policing practices. Lastly, task each group member to hold each other accountable toward committing to this rule.

Allow groups 5 to 10 minutes to process on their own. Afterwards, circulate through each group to affirm progress, provide feedback to support application of an abolitionist praxis, invite exploration toward centering the needs of survivors, vulnerable groups, and marginalized communities, and offer redirection when group members begin to knowingly or unknowingly replicate the PIC. Allow CITs at least 30 minutes in total to complete the activity.

Discuss and Debrief

Have CITs share their case vignette and their groups' developed response with the entire class. Allow other groups to critically ask questions and provide feedback. Encourage CITs to discuss their process in developing their response, adhering to the one rule of the assignment, and in applying the values of an abolitionist praxis. Lastly, spend time debriefing with students to offer space for students to share their emotions and authentic experiences of the impact of the activity. Instructors can emphasize challenges experienced, resolution to challenges, what was learned from the experience, and what they will carry with them beyond the activity during the debrief.

ETHICAL CONSIDERATIONS

While the abolitionist dreaming activity supports application of several foundational ethical principles and codes offered by the American Counseling Association and the American School Counselor Association, attention to ethical concerns is needed. First, discussion and experiential learning on abolition that uses problem-based learning may activate prior knowledge and feelings of frustration and discomfort from CITs (Young & Hundley, 2013). While this is an important part of the process of deconstructing internalized carceral logics, instructors should be aware of the potential for this to spark conflict between CITs and toward the instructor. Thus, adequate time should be set aside for debriefing with students and to work toward

resolving any lingering tension from the activity. Moreover, the abolitionist dreaming activity requires CITs to apply acquired abstract knowledge that can evoke biases, microaggressions, or other harmful and marginalizing behaviors. Thus, instructors should remind students of preexisting norms to prevent unproductive conflict from disrupting the activity or causing harm, particularly to marginalized CITs. For example, international students and immigrant CITs may face heightened vulnerability to harm in discussions that may relate to the racist and xenophobic scapegoating of these populations as “criminal” to legitimize policing through Immigration and Customs Enforcement. In such situations, it is the instructor’s responsibility to disrupt and deconstruct carceral logic that would exclude vulnerable student populations from full participation. During the abolitionist dreaming activity, an instructor might specifically address here-and-now group dynamics with CITs by redirecting them to apply the activity to manage emerging conflict and harm. Instructors might find it valuable to involve advanced graduate students (e.g., doctoral students) to support the activity and reduce unproductive conflict and harm, especially when multiple groups of CITs are engaged in the activity.

While these ethical considerations warrant additional attention, it should also be noted that such situations can allow for modeling and applying abolitionist praxis with CITs. For example, if CITs were to harm a peer during the activity, the instructor could facilitate a restorative justice intervention to promote accountability for harm and its impact. Drawing from Cullors’ (2021) abolitionist framing and insight on accountability, an instructor might directly work with a CIT who has caused harm to (1) acknowledge their harm and its impact on others, (2) enhance their critical consciousness toward understanding the function of oppressive systems in the harm caused, (3) engage in transformative internal and external change to grow beyond their current enactment of harm via oppression, and (4) if and when applicable, engage in repair and making amends with those harmed to support reestablishing relational safety. In modeling this, instructors may support CITs in normalizing the inevitability of causing harm due to the pervasive nature of oppressive systems and the reality of internalizing them while also demonstrating the utility of non-punitive ways to reestablish ruptured safety as an alternative to punishment- and compliance-focused interventions.

REFLEXIVITY AND INTRAPERSONAL AWARENESS

CIT requests for instructor expertise can create pressure on instructors to operate in an expert role and may prove challenging, especially when privilege and marginalization exist between instructors and CITs. Distinguishing between the appropriate time for instructor expertise and student-directed learning can be difficult and highlights the reality that the instructor brings their cultural identity and prior knowledge, experience, and feelings into the activity. For example, as a Black man, I (first author) may feel inclined to offer a racialized lens to view the PIC upon CIT request while experiencing limitations in requests for perspectives on sexual and gender-based violence that are not salient to my lived experiences. I recommend that instructors adequately prepare themselves through their own process of reflexivity as they learn about abolitionist praxis to avoid being caught off guard by student questions.

This reflexivity may help in identifying disingenuous questions, which may be less receptive to instructor directiveness with expertise and lived experience, from genuine ones.

For example, in my (first author) experience of using the abolitionist dreaming activity, it is common to receive questions such as, “what do we do about people who commit sexual violence?” where a CIT’s question may not be genuinely interested in identifying solutions to sexual violence and may instead be the product of discomfort rooted in a belief that the PIC protects against sexual violence. In this circumstance, if I fail to recognize the embedded carceral logic (e.g., “police keep people safe from sexual violence”) I may directly respond with expertise to offer a solution for sexual violence that may inevitably reflect my privilege from a system of cisheteropatriarchy. Solutions I generate from my positionality for students can be debated, result in harm rooted in patriarchy, and diverge from the goal of identifying non-carceral strategies for collective safety. Instead, a guiding stance by redirecting CITs may prevent this dynamic. Examples of redirecting questions may include, “What is needed to create safety from sexual violence?”, “Based on existing data and lived experiences of survivors and advocates, what are effective ways of stopping and preventing sexual violence?”, “What are the root causes of sexual violence that we must address?”, or “What do survivors and those vulnerable to sexual violence need to experience safety and protection from it?” Given the challenges instructors may face in guiding CITs, we encourage instructors, especially those early in pursuing an abolitionist praxis, to consider connecting with other abolitionists for community support and processing to enhance reflexivity and preparation for the activity.

SUGGESTED RESOURCES FOR IMPLEMENTATION

Suggested resources for the preparatory phase of implementing the abolitionist dreaming activity include materials that emphasize a practical application of an abolitionist praxis beyond building knowledge of theory. While there are currently limited resources specific to the counseling profession, existing works serve as a starting point. Moreover, written works and media beyond the canon of counseling literature may also be useful for enhancing student and instructor knowledge of abolitionist praxis. Useful articles specific to clinical mental health and school counseling include those referenced earlier: *Decentering the use of police: An abolitionist approach to safety planning in psychotherapy* (Drustup et al., 2023), *Toward the end of school counseling: Visionary possibilities for counselors to build and practice abolition in education* (Drake et al., 2024), and *Abolitionist praxis for substance use clients who experience anti-drug policing* (Green & Sperandio, 2024). Relevant documentaries might also include *13th* (DuVernay, 2016) and *Reimagining safety* (Solomon, 2023). Useful books for CIT or instructor learning may include *No more police* (Kaba & Ritchie, 2022), *Abolition. Feminism. Now.* (Davis et al., 2022), *Are prisons obsolete?* (Davis, 2003), and *We do this ‘til we free us* (Kaba, 2021). Next, the *Abolitionist Perspectives in Social Work Journal* may offer abolition-focused articles that counselors can apply to their professional identity and contexts. Lastly, an accompanying worksheet to support self-directed learning during the activity is provided in Appendix A.

EVALUATION OF EFFECTIVENESS

Evaluation of the effectiveness and impact should take a three-pronged approach: student self-evaluation, instructor evaluation of students, and instructor self-evaluation. First, instructors can support student self-evaluation of learning from the activity. This can occur via embedding reflective questions into the activity debriefing or by assigning written reflective prompts following the activity. Next, instructors might evaluate the effectiveness of student progress toward learning outcomes. This may be achieved through instructor observation of student discussion during the activity and in written reflections related to the activity. Specifically, instructors might observe for the presence of carceral logic and abolitionist solutions in student responses to determine the degree to which students have grasped and applied core ideas of an abolitionist praxis. Lastly, instructors can engage in reflection over their implementation and utilization of abolitionist andragogy. Specifically, instructors might evaluate challenges and successes in facilitating the activity in alignment with abolitionist praxis and andragogy.

ASSESSMENT TOOLS AND METHODS

Instructors may consider quantitative and qualitative means of evaluation via a pre-post design. Specifically, such an assessment should focus on determining if critical consciousness related to the PIC has occurred during and after the activity. For quantitative assessment, an instrument such as the *Attitudes Toward Police Legitimacy Scale Short Form* (APLS-SF) might be used to measure individual sense of approval of policing and police legitimacy (Reynolds, 2023). This 11-item tool can be used as a metric alongside instructor observation to evaluate changes in attitudes. Likewise, the *Carceral Justification Scale* (CJS) could be used to measure CIT attitudes of support of prisons and jails (Brock-Petroshius & Keum, 2024). A decrease in scores on the APLS-SF and CJS in pre-post score comparisons might support the conclusion that greater critical consciousness toward abolitionist attitudes has occurred. Instructors may consider the feasibility of alternative data collection and methodological choices to reduce potential bias. Toward that end, instructors who have the ability may consider using experimental or quasi-experimental designs paired with the use of analysis of covariance to adjust for variance in ways that strengthen conclusions regarding observed changes in abolitionist thoughts and attitudes. It should be noted that quantitative changes in attitudes are important data, but they may not translate into the development of social justice action and skills. Thus, qualitative methodologies and analyses should complement quantitative data analysis for assessing the impact of the abolitionist dreaming activity.

Qualitatively, instructors might compare observations in class and through written and reflective assignments related to policing and the PIC to compare before, during, and after the activity to assess needs for changes and areas for revision during future implementation alongside effectiveness of the activity. Specifically, evidence of effectiveness might entail emerging themes pertaining to abolitionist praxis, such as application of collective safety in work with clients and students, recognition and critique of oppressive systems in the practice of counseling, constructing non-carceral mechanisms for justice and accountability,

serving as evidence of success with the activity. A variety of qualitative methodologies may be worthwhile to consider in evaluating the effectiveness of the activity along with instructor and CIT experiences. For example, a phenomenological approach might emphasize student lived experiences of learning through engaging in the activity (Merriam & Tisdell, 2016). Additionally, a grounded theory process of evaluation might take an inductive approach of generating theory on CIT's learning abolition and process of deconstructing carceral logic from engagement in the activity (Hays & Singh, 2012). Given the emphasis on collaboration between researchers and participants in solving community and social problems (Hays & Singh, 2012), instructors may consider the feasibility of using participatory action research as a methodological approach for evaluating the effectiveness of the abolitionist dreaming activity and achieving deeper levels of learning in their application of knowledge and insight from the activity. Irrespective of the chosen methodology for evaluation, it is essential that instructors integrate feedback collected to refine subsequent implementation of the abolitionist dreaming activity in their respective courses and educational settings. This iterative approach of moving from theory, practice, evaluation, reflection, and integration of new knowledge into developing theory ensures instructors participate in the process of developing abolitionist praxis being taught to CITs.

Discussion and Implications

As a result of engaging in the abolitionist dreaming activity, CITs will develop greater skill in critically reflecting on their growing professional identity and its role within the PIC. Moreover, the activity will promote greater skill in developing abolitionist counseling and advocacy strategies in their professional roles. As a result, the abolitionist dreaming activity may help address the knowledge and skill gap as it relates to advocating to reduce occurrences of police violence, particularly toward vulnerable and marginalized populations.

LIMITATIONS

While the abolitionist dreaming activity may promote greater critical consciousness and creativity beyond the reliance on the PIC as CITs, the activity does not guarantee the application of what is learned from the activity to real-world contexts. Moreover, the counseling field is embedded within and reflective of interlocking oppressive systems rather than being the exception to them (Green, 2024; Thacker & Barrio Minton, 2021). Thus, counselors in training may experience barriers, limitations, and frustration during the activity and application of any learning from it if the CIT has not and is unwilling to critically analyze the counseling profession's enmeshment with the PIC. Moreover, beyond the classroom, CITs may be targeted with carceral responses if their out-of-class application of learning from the abolitionist dreaming activity disrupts the status quo in practicum and internship placements or in future employment. In

observation of these potential experiences, it is important for instructors to inform CITs of the reality of the functioning of the PIC, oppressive systems, and the embeddedness of the counseling profession in it.

FUTURE DIRECTIONS FOR PRACTICE AND RESEARCH

Despite the abolitionist dreaming activity being grounded in abolitionist theory and andragogy, there has been no evaluation of it and its effectiveness on CITs beyond the authors' initial observation and evaluation. Thus, future research might focus on evaluating the activity, its strengths, and limitations with CITs and practicing counselors. Moreover, since this activity was developed in the context of a multicultural counseling class, counselor educators may find the activity easily applicable to this course. It may also be worthwhile to explore and envision how the activity may be modified to fit within other courses and educational contexts. For example, the abolitionist dreaming activity might be implemented in an ethics course by integrating core ethical dilemmas into case vignettes.

References

- Berg, I. K., & Dolan, Y. (2001). *Tales of solutions: A collection of hope-inspiring stories*. W. W Norton & Company.
- Bor, J., Venkataramani, A. S., Williams, D. R., & Tsai, A. C. (2018). Police killings and their spillover effects on the mental health of Black Americans: A population-based, quasi-experimental study. *The Lancet*, 392(10144), 302–310. [https://doi.org/10.1016/S0140-6736\(18\)31130-9](https://doi.org/10.1016/S0140-6736(18)31130-9)
- Brock-Petrossius, K., & Keum, B. T. (2024). Carceral justification: Scale development and initial validation. *Abolitionist Perspectives in Social Work*, 1(2), 1–25. <https://doi.org/10.52713/apsw.v1i2.15>
- Critical Resistance. (n.d.). *What is the PIC? What is abolition?* <https://criticalresistance.org/mission-vision/not-so-common-language/>
- Cullors, P. (2021). *An abolitionist's handbook: 12 steps to changing yourself and the world*. St. Martin's Press.
- Davis, A. Y. (2003). *Are prisons obsolete?* Seven Stories Press.
- Davis, A. Y., Dent, G., Meiners, E. R., & Richie, B. E. (2022). *Abolition. Feminism. Now.* Haymarket Books.
- Domonoske, C. (2016, January 21). *Former Oklahoma City police officer sentenced to 263 years for sexual assaults*. NPR. <https://www.npr.org/sections/thetwo-way/2016/01/21/463867164/former-oklahoma-city-police-officer-sentenced-to-263-years-for-sexual-assaults>
- Dozono, T. (2022). A curriculum and pedagogy of prison abolition: Transforming the civics classroom through an abolitionist framework. *The Urban Review*, 54, 411–427. <https://doi.org/10.1007/s11256-021-00622-1>
- Drake, R., Oglesby, A., Amos, A., & Engelking, J. (2024). Toward the end of school counseling: Visionary possibilities for counselors to build and practice abolition in education. *Race Ethnicity and Education*, 1–20. <https://doi.org/10.1080/13613324.2024.2328263>
- Drustrup, D., Kivlighan, D. M., & Ali, S. R. (2023). Decentering the use of police: An abolitionist approach to safety planning in psychotherapy. *Psychotherapy*, 60(1), 51–62. <https://doi.org/10.1037/pst0000422>
- DuVernay, A. (Director). (2016). *13th* [Film]. Netflix. <https://www.netflix.com/title/80091741>
- Geller, A., Fagan, J., Tyler, T., & Link, B. G. (2014). Aggressive policing and mental health of young urban men. *American Journal of Public Health*, 104(12), 2321–2327. <https://doi.org/10.2105/AJPH.2014.302046>
- Grasso, J., Vogler, S., Greytak, E., Kindall, C., & Jenness, V. (2024). *Policing progress: Findings from a national survey of LGBTQ+ people's experiences with law enforcement*. American Civil Liberties Union, New York, NY. <https://www.aclu.org/publications/policing-progress-findings-from-a-national-survey-of-lgbtq-peoples-experiences-with-law-enforcement>
- Green, D. A. (2024). A critique of inclusivity in the counseling profession. *CSI Exemplar*, 39(1), 17–18. https://www.csi-net.org/resource/resmgr/publications_exemplar/Exemplar_2024_Fall.pdf
- Green, D. A., & Evans, A. M. (2021). Undue police violence toward African Americans: An analysis of professional counselors' training and perceptions. *Journal of Counseling & Development*, 99(4), 363–371. <https://doi.org/10.1002/jcad.12389>
- Green, D. A., Evans, A. M., Litam, S. D. A., Hornsby, T., Boulden, R., Shannon, J., Ford, D. J., & Landrum, D. (2024). Racial identity attitudes and vicarious traumatization from undue police violence on anticipatory traumatic reaction among Black Americans. *Journal of Interpersonal Violence*, 39(3–4), 848–868. <https://doi.org/10.1177/08862605231198484>
- Green, D. A., & Sperandio, K. R. (2024). Abolitionist praxis for substance use clients who experience anti-drug policing. *The Professional Counselor*, 14(1), 48–63. <https://doi.org/10.15241/dag.14.1.48>
- Hays, D. G., & Singh, A. A. (2012). *Qualitative inquiry in clinical and educational settings*. Guilford Press.
- Hinnershitz, S. (2023). Vigilante policing in Asian American communities in the late nineteenth and early twentieth centuries. In T. Aiello (Ed.), *The Routledge history of police brutality in America* (pp. 147–158). Routledge. <https://doi.org/10.4324/9781003109969>
- Kaba, M. (2021). *We do this 'til we free us: Abolitionist organizing and transforming justice*. Haymarket Books.
- Kaba, M., & Ritchie, A. J. (2022). *No more police: A case for abolition*. New Press.
- Kelley, R. D. G. (2002). *Freedom dreams: The Black radical imagination*. Beacon Press.

- Mapping Police Violence. (2025). *Mapping police violence*. <https://mappingpoliceviolence.org/>
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.
- Motley, R. O., Jr., Byansi, W., Siddiqi, R., Bills, K. L., & Salas-Wright, C. P. (2022). Perceived racism-based police use of force and cannabis use among Black emerging adults. *Addictive Behaviors Reports*, 15, 100430. <https://doi.org/10.1016/j.abrep.2022.100430>
- Neumeister, L., Peltz, J., & Sisak, M. R. (2023). *Jury finds Trump liable for sexual abuse, awards accuser \$5M*. AP News. <https://apnews.com/article/trump-rape-carroll-trial-fe68259a4b98bb3947d42af9cc83d7db>
- Park, J. N., Linton, S. L., Sherman, S. G., & German, D. (2019). Police violence among people who inject drugs in Baltimore, Maryland. *International Journal of Drug Policy*, 64, 54–61. <https://doi.org/10.1016/j.drugpo.2018.12.005>
- Rape, Abuse & Incest National Network. (n.d.). *The criminal justice system: Statistics*. <https://rainn.org/statistics/criminal-justice-system>
- Reynolds, J. J. (2023). Development of the attitudes towards police legitimacy scale short form: A Rasch analysis. *Journal of Police and Criminal Psychology*, 38, 702–715. <https://doi.org/10.1007/s11896-023-09597-z>
- Ritchie, A. J. (2017). *Invisible no more: Police violence against Black women and Women of Color*. Beacon Press.
- Solomon, M. (Director). (2023). *Reimagining safety* [Film]. Indie Rights. <https://www.reimaginingsafetymovie.com/>
- Thacker, N., & Barrio Minton, C. A. (2021). Minoritized professionals' experiences in counselor education: A review of research. *Counselor Education & Supervision*, 60(1), 35–50. <https://doi.org/10.1002/ceas.12195>
- Washington Post. (2024). *Fatal force*. <https://www.washingtonpost.com/graphics/investigations/police-shootings-database/>
- Young, M. E., & Hundley, G. (2013). Connecting experiential education and reflection in the counselor education classroom. In J. D. West, D. L. Bubenzer, J. A. Cox, & J. M. McGlothlin (Eds.), *Teaching in counselor education: Engaging students in learning*. Association for Counselor Education and Supervision.

Appendix A: Abolitionist Dreaming Activity Worksheet

ABOLITIONIST DREAMING ACTIVITY

Instructions: Imagine that when you woke up, the prison-industrial complex, its institutions, and its practices of policing no longer existed. You are selected with a group of others as leaders to respond to harm and violence in your community. Using what you've learned about abolition, develop methods for accountability, healing, and justice to your case vignette. **One rule: no use of police or policing practices.** Things to consider:

Vulnerable populations:

- Identify populations most likely to experience or be targeted with the specific harm in the case vignette.
- Identify populations that are vulnerable or often neglected related to the harm.

Impact of harm:

- Identify and describe the direct and vicarious harm and its impact on those who experience it and are vulnerable to it.

Root cause analysis:

- Identify the factors and root causes of harm & safety violations. Consider the following domains:
 - Individual: *What factors associated with the individual(s) contribute to harm?*
 - Community: *What factors associated with community context contribute to harm?*
 - Institutional, systemic, and cultural: *What factors associated with systems, institutions, and broader cultural context contribute to harm?*

Safety & Justice Needs. *Remember to think across social and cultural identities:*

- Identify safety needs for those impacted and vulnerable to the specific harm.
- Identify the healing and repair needs of those harmed and vulnerable.
- Identify the justice needs of those harmed and vulnerable.
- Brainstorm ways to foster safety, healing, and justice for those harmed through counseling and advocacy.

Accountability:

- Apply your root cause analysis to conceptualize how those who caused the harm, came to enact it.
- Brainstorm methods of accountability for harm caused. *Remember to be survivor focused.*
- Brainstorm transformations needed from systems, society, and culture to prevent future harm. *How would you restructure things to eliminate and/or prevent harm?*