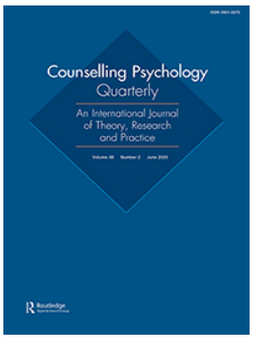

Routledge
Taylor & Francis Group

Counselling Psychology Quarterly

ISSN: 0951-5070 (Print) 1469-3674 (Online) Journal homepage: www.tandfonline.com/journals/ccpq20

Decolonizing a UK counseling psychology training program: the journey so far

Ohemaa Nkansa-Dwamena, Jeeda Alhakim, Julianna Challenor, Cerisse Gunasinghe, Alice Haddon & Holly Kahya

To cite this article: Ohemaa Nkansa-Dwamena, Jeeda Alhakim, Julianna Challenor, Cerisse Gunasinghe, Alice Haddon & Holly Kahya (27 Jun 2025): Decolonizing a UK counseling psychology training program: the journey so far, Counselling Psychology Quarterly, DOI: 10.1080/09515070.2025.2521823

To link to this article: https://doi.org/10.1080/09515070.2025.2521823

Published online: 27 Jun 2025.

COUNSELLING PSYCHOLOGY QUARTERLY
https://doi.org/10.1080/09515070.2025.2521823

Routledge
Taylor & Francis Group

Decolonizing a UK counseling psychology training program: the journey so far

Ohemaa Nkansa-Dwamena, Jeeda Alhakim, Julianna Challenor, Cerisse Gunasinghe, Alice Haddon and Holly Kahya

Department of Psychology, City St Georges University of London, London, UK

ABSTRACT

As Counseling Psychology doctoral training in the United Kingdom marks 20 years, we, six counseling psychology educators, reflect on the evolution of our anti-racist and decolonizing practice, through the lens of our professional identity. In this paper, we situate our training within the current UK context critically considering the constraints of the governing structures and our institutional policies. We reflect on our program's journey, from a place of relative "color-blindness" and racial ignorance, to ever increasing critical, racial consciousness. Whilst some colleagues on our program have for years engaged with attempts to decolonize our discipline, we acknowledge the murder of George Floyd in 2020, as a pivotal turning point in our program's history, sparking accelerated change. Decolonization on our program has taken varied forms. Whilst we believe these changes have been impactful, we acknowledge their limitations; and reflect on the challenges of working within a system that inherently restricts radical action and change. We present a critical analysis of these challenges, interrogating the notions of decolonization in relation to counseling psychology training and practice, grappling with its scope and complexity. We conclude with a summary of our current position; future directions and recommendations, for other programs, educators and the broader discipline.

ARTICLE HISTORY
Received 30 September 2024
Accepted 14 June 2025

KEYWORDS
Counseling psychology; decolonizing; professional training; intersectionality; anti-racist; education

Introduction

In this article, six counseling psychologists reflect on the ongoing journey of decolonizing a counseling psychology training program at a UK university. This has been an evolving journey with small but significant steps taken over different phases of the program's existence, leading to a current space where expansion and acceleration of our efforts has led to meaningful and impactful change for trainees, staff members, and the communities we engage with. Within the course of this piece, we speak to our understanding and application of decolonization within the UK higher institution context in situating our counselling psychology program within the wider educational context, we explore the evolution of our professional identity through the lens of decolonization. We ground this

CONTACT Ohemaa Nkansa-Dwamena Ohemaa.nkansa-dwamena@city.ac.uk

exploration in our experiences and end by drawing on our reflections, to inform recommendations and continued movement for the wider sector, other training programs, practitioners and educators in the field.

Decolonial practices have taken on many shapes and forms, depending on the locale and context. Minton (2023) points out that whilst there may be similarities between contexts regarding decolonization work, ultimately, there are differences, particularly in the UK, where he suggests part of the work is about "identifying and challenging the pervasive worldviews, and emergent senses of entitlement, that made the pursuit of colonization around the world such a focus for previous generations of our countrymen's efforts" (p. 26). Bhambra et al. (2018), define decolonization as having "two key referents": first, as a way of thinking that centers colonialism and racism in understanding the modern world, and second, as offering an alternative way of thinking and political praxis that challenges these power structures (p. 8). However, the practical application of these ideas remains contested,

Decolonization demands structural adjustment, power transfer, and acknowledgement of coloniality – an ongoing legacy of colonialism that still shapes discussions about race and education today. Decolonization, at its core, aims to confront and address the underlying causes of modern racism by concentrating on the material, political, social, and cultural processes that were formed during colonialism and which still serve to maintain inequality around the world. In Australia and North America, the decolonization agenda is largely shaped by Indigenous knowledge and experiences. In contrast, the United Kingdom's history as a colonizer shifts the focus onto the experiences of minoritized groups, making anti-racism a central component of its decolonization efforts.

In the context of a counseling psychology program, decolonization involves critically re-orienting educational and clinical practices to reflect both global and local perspectives. It challenges the dominance of Eurocentric theories and practices, calling for curricula that incorporate diverse psychological frameworks and address the intersections of race, coloniality, and mental health. This process requires a shift from symbolic representation to substantive institutional change.

The six authors of this paper accept that we have shared and differing understanding concerning what constitutes decolonial practice, which is reflected in Table 1. Here, we aim to showcase how decolonization has been applied within a counseling psychology program and institution in the United Kingdom (UK). Through this case study, we will illustrate how a decolonial approach can move beyond diversification, enacting structural change and addressing global inequalities in the field, the classroom, and beyond.

Why decolonize counseling psychology/should we?

The question of whether counseling psychology should, or even can, be decolonized is a vital one, considering the field's deep ties to Eurocentric colonialism. Counseling psychology stands at the intersection of medicine, psychology, and psychotherapy, all of which have, in their own ways, been implicated in colonial histories. While a full exploration of these histories is beyond the scope of this paper, it is crucial to recognize the central role that Western psychology plays within this discipline. A brief look at psychology's history reveals its ongoing entanglement with systems of oppression, and

Table 1. The authors positionality and intersectional identities.

Name	Situating ourselves/our identities	Definition of decolonization
CG	Sri-Lankan British, second-generation immigrant living in London and Essex (UK), identifies as she/her, over 20 years clinical and research experience in mental health	Criticality- critical of the lens and knowledge and think about how theory has been established and to what and whose benefit. Historical context and intention? What is evidence? What is considered to be empirical? Where is power located and dismantling systems of oppression.
JC	Mixed, majority secular immigrant Jewish and minority white British heritage, cis-gendered (she/her), 16 years in clinical practice and 12 as a psychology academic.	Tries to emphasize the multifaceted nature of decolonizing to include all of the work that we do and the people we work with outside of a narrow framing. Incorporates Political (big P) and systemic issues and the importance of a critical approach and de-individualizing mental health.
HK	Identifies as White British; neurodivergent and identifying outside the gender binary, of educated middle Class, in middle age. 5 years working in academia, 13 years in clinical practice	Pedagogical dimension and interpersonal dimension, taking an actively anti-racist stance on multiple levels, reflexivity and examining our biases and assumptions and how this comes into play in all aspects of our teaching and practice. Being continually reflective about our relationships with students and one another and the assumptions we bring to it
JA	Syrian-British first-generation migrant in the UK. Identifies as she/her. Educated middle class family (though my heritage and history growing up in Syria – class divides are different to UK). 14 years in clinical practice and 7 years in academia.	Can we decolonize an inherently western model? Unlearning some of the world view of a western concept of psychology and allowing for multiple world views. Personal and communal from an ongoing perspective. Recognizing the indigenous of the practice we are using. Moving into a reciprocal practice.
AH	White British, cis-gendered (she/her), middle class background. 25 years' clinical experience, 8 years in academia	De-prioritization of a western weird world voice, epistemological and ontological pluralism and reframing human distress as an expression of the operation of power rather than pathology.
OND	Ghanaian British, second generation immigrant, identifies as she/her. 20 years in clinical practice and 10 years in academia.	De-centering a narrative and framing borne out of oppression and entitlement, reconnecting to and intentionally foregrounding history, knowledge and framing from non- westernized voices and communities. Disconnecting from the notion of permission, acceptance or validation from the "colonizer" voice.

how this legacy shapes current practices. By understanding this, we can begin to reflect on how our profession may continue to perpetuate harm, despite its intent to heal.

During the nineteenth and early twentieth centuries, psychological theories, including those that supported eugenics and social Darwinism, were used to justify the oppression and exploitation of people from the global majority. These theories provided a foundation to the endorsement of the superiority of the colonizer. For these reasons, Fanon (2008) argued that for psychology to be decolonized, it must not only address the individual but also dismantle the social structures that it was built on that perpetuate inequality and mental distress. He challenged the idea that oppressed people should adapt to their conditions, instead calling for the transformation of the systems that create and maintain their suffering.

Contemporary critiques of psychology build on Fanon's work (Fanon, 2008). Dudgeon and Walker (2015) point out that psychology often centers on individual pathology while neglecting the wider social, economic, and political contexts that contribute to mental health problems. By focusing narrowly on the individual, psychology risks ignoring the

systemic inequalities that many clients face, thus continuing a colonial mindset, isolating people from the broader structures shaping their lives. This is particularly relevant to counseling psychology, where practitioners may focus on personal healing while overlooking the social conditions that perpetuate harm.

Bell (2020) argues that psychology must critically examine how it creates knowledge. She emphasizes the importance of transforming education and training by encouraging students to critically engage with psychological theories and to incorporate their lived experiences into their learning. In practice, this means challenging the dominant frameworks that have long been accepted in mental health services and directly addressing the institutional racism that persists in systems like the National Health Service (NHS). Bell's vision of decolonization calls for psychology to become more inclusive, collaborative, and responsive to the needs of those it serves.

We recognize that the process of decoloniality is not a straightforward linear process with a singularly constructed outcome. As such, decolonial practice requires a level of sustenance, consistency and challenge (Fanon, 2008). In the field of counseling psychology and on our program, this translates to delinking from a colonial framing which is imbued within the structures, systems, accreditors and conferrers of award, qualification and design of the paths of learning counseling psychologists adhere to. Bell (2018) suggests that this work, utilizing the vehicle of liberation psychology requires engagement as emotional and embodied humans whose growth and decolonial application only becomes possible as self-knowledge and understanding expands, accepting and understanding the decoloniality exceeds theory.

How have we attempted to decolonize our training, teaching and practice?

Decolonization on our program has and continues to take many and varied forms: from co-created and collaborative action-oriented work with students, from across the program, comprising both global majority and white trainees, to anti-racist reflective practice; from specific pedagogical changes, such as the review of module content and reading lists, to the creation of a new modules; as well as exploring decolonizing research frameworks. Our work has also extended to our engagement on departmental and institutional levels, and within the wider field. It has been both practical and, at the same time, deeply reflective.

Decolonizing the counselling psychology curriculum

The approach

In shaping our efforts to decolonize the psychology curriculum, we have drawn on the works of Bell (2020), Mullan (2023), and Bhambra et al. (2018), alongside our own diverse positionalities, roles, and contributions to training and practice. Central to this process has been recognizing the importance of context by taking stock of what is already happening across our institution, the broader field, and our specific program, and then building on this knowledge while leaving space for innovation and creativity. Equally, we have focused on diversifying resources and theoretical knowledge, critically evaluating what has traditionally been treated as "core" and expanding these to include a wider range of

perspectives. We have also taken up a critical and questioning stance, asking what is present and what is absent in the curriculum, who holds intellectual authority, and how we might recenter alternative knowledge systems. This naturally leads us to examine who is teaching, whose voices are centered in discussions, and the role of collaboration – both within our institution and with external sources. Moreover, we have emphasized the integration of historical and intergenerational trauma, as well as other historical narratives, particularly those relevant to the global majority communities and Indigenous knowledge. We draw on Paulo Freire's (1970) critical pedagogy to inform our teaching philosophy, moving away from the traditional "banking model" of education, in which students are seen as passive recipients of knowledge, towards a dialogical and participatory approach. Freire's emphasis on co-construction of knowledge aligns with our decolonial efforts, encouraging critical engagement, reflexivity, and active dialogue between student and staff. Finally, we recognize that taking responsibility for our own learning and dissemination is a continuous undertaking, requiring sustained reflection, commitment, and openness to transformation.

Practice, application and impact

Decolonizing the curriculum has involved critically examining and revising course content and assessment processes to become more inclusive and challenge Eurocentric narratives. Curriculum innovation and development towards a decolonized pedagogy have invigorated both staff and students, as we continue to disrupt traditional epistemic norms, present marginalized ways of knowing, and emphasize the importance of storytelling and counter-narratives in challenging dominant discourse.

An example of this is in the development of a cross-cultural and anti-discriminatory module situated in the second year of our training. The module content and approach are deliberate in centering narratives, theories, and experiences from a myriad of voices and lenses who have been historically objectified by colonial epistemologies (Bell, 2022).

The module engages multiple ways of knowing and attempts to create a space for developing subjectivity and intersubjective participation, supporting the process of ethico-onto-epistemic restructuring in counselling psychology practice and learning (Barad, 2007). This has prompted trainees to express their experience of being seen within the course of the module, and others have spoken to their different ways of knowing, due to being in dialogue with one another.

The content includes embodying decolonized therapy approaches, drawing on indigenous knowledge and practice, liberation and community psychologies, language in therapy, and an adoption of a trauma informed lens. All the resources in the module are authored and created by individuals from the global majority and are intentionally varied, reflective of Hooks (1994) notion of engaged pedagogy which values the experiences and framing from marginalized voices. This positioning and framing prompted an in-class reflection from a student, who described engaging with an active clinical reformulation, due to the engagement with material on racial trauma, and a new understanding of its unique features. This student was transparent about their blind spots, and attuned to a reframing of his client's experiences, enabling understanding through a different lens. Additionally, being able to share their experience in the co-created safe space reflected an aspect of the engaged pedagogy we attempted to employ.

The assessment for this module tasks trainees with developing cross cultural, anti-discriminatory frameworks for practice which draw on the content from the module, their expanded lens through their independent and collective engagement, their practice in the community and their collaboration with other professionals and service users. Examples of developed frameworks include a re-imagining of how to support marginalized men in domestic abuse services, a framework for working with invisible disabilities and a re-framing of therapeutic engagement with eating disorders and religion.

One of the meaningful aspects of this module is observing how a decolonial approach is applied in real time – through the dialogues taking place within the space, the altered ways of practicing and the validation for those who have not felt a part of the learning process due to the colonial framing invisible their experiences and points of view.

Decolonizing counselling psychology research

Embedding decolonial principles in the research journey

When considering the role of research within counselling psychology training in the context of decolonial practice, it is essential to examine three interconnected areas. First, we must reflect on the students' experience as they conduct research throughout their training, particularly how they engage with and apply decolonial principles. Second, the broader scope of research topics and the focus on participants must be scrutinized, ensuring that the research reflects diverse voices and lived experiences, rather than reinforcing dominant narratives. Finally, the supervisory relationship plays a critical role in shaping the research process, as it offers an opportunity to challenge traditional hierarchies of knowledge and foster collaborative, equitable dynamics between supervisors and students. These three dimensions are key to embedding decoloniality within research practice, encouraging a shift from simply producing knowledge to critically interrogating how it is generated and whose voices it centers.

One of our aims in revising the research curriculum is to support students in developing a global focus, moving beyond the narrow scope of research that has traditionally dominated the field. The backgrounds of the student cohort are varied, however racially minoritized students account for a smaller percentage across the 3 years. In line with Bell's (2020) recommendation, we aspire to nurture researchers who can bear witness and demonstrate empathy towards the participants they engage with. This approach encourages students to connect with the participants' lived experiences in a reflective and human-centered way, recognizing the importance of relationality in the research process. By fostering this deeper engagement, we aim to develop researchers who are not only critical thinkers but also compassionate practitioners, sensitive to the social and cultural contexts of their work.

Revising the research curriculum: early steps and challenges

Our first step in applying decolonial practice within counselling psychology training was revising the curriculum, particularly within research modules, to expand students' knowledge of decolonial approaches. This can be both empowering and challenging. As part of this process, we introduced discussions on critical race theory and its application in

research, aiming to broaden students' understanding of how power, privilege, and colonial legacies influence psychological research. However, this shift in focus was not without its difficulties. For example, while some students found these conversations validating, expressing that they felt seen and affirmed in their own experiences, others displayed resistance. In one lecture, where we explored the intersection of critical race theory and research, several students appeared overwhelmed, feeling as though they were being tasked with the responsibility to "change the world" through their research. This reaction is not uncommon in these discussions, as decolonial topics often evoke strong emotional responses. As staff, we recognized the importance of holding space for this discomfort and shifting the focus away from purely theoretical discussions to allow students time to reflect on their emotional processes. This was a necessary adjustment we made and continue to include throughout our research teaching, fostering an environment where students could engage with these challenging concepts more deeply and meaningfully.

Broadening methodologies and integrating community voices

Building on these initial steps, we also recognize that our attempts to decolonize research practices within the program are still in their early stages. Nevertheless, we have broadened the methodological teaching landscape in several ways. For instance, we nurture moving beyond pure quantitative designs and focus on teaching qualitative approaches that foreground diverse voices and lived experiences. We have introduced Participatory Action Research (PAR), as a model that foregrounds collaboration and shared decision-making with community partners. Alongside traditional approaches, such as Interpretative Phenomenological Analysis (IPA), grounded theory, narrative and discourse analysis, we support our students to adopt a critical lens that examines how coloniality shapes research questions, data collection and interpretation. Additionally, we encourage incorporating creative, arts-based methods – for example, photovoice or community art workshops – that allow participants to represent their experiences in more nuanced and culturally resonant ways. As part of these efforts, we also recommend and support our students with integrating service users at every stage of their research, from conception to application. This begins before formal study commences at the application stage, trainees are required to submit both a research proposal and a service user engagement statement, ensuring that they actively consider collaborative and community-oriented approaches from the outset. As we continue our decolonial work in this area, we aim to introduce additional decolonial methodologies to our formal teaching, such as feminist approaches to research methods and Fanon's (2008) "phenomenology of blackness", to further expand how trainees conceptualize and conduct research. Though these approaches are not formally taught, they frequently emerge in group research seminars and supervisory discussions, where we encourage students to critically explore innovative frameworks that center marginalized perspectives. One such example is of a recent project exploring the experiences of Child in Care process with Black African & Caribbean families. This project, now nearing completion, explicitly adopted a Black Existential framework, with the intension of playing close and sensitive attention to the Black experience, within the wider social context of systematic oppression (Vontress & Epp, 1997; Bassey, 2007; Vereen et al., 2017).

Another way we have sought to enhance collaboration and ensure that research remains grounded in real-world needs is by inviting experts by experience and service users to participate in various aspects of our program's teaching and activities. This includes attending and contributing to student research presentations, which occur at multiple stages of the research journey. These presentations serve a dual purpose: they allow students to track their progress while also gathering vital feedback from a diverse audience, including peers, academic staff, and those with lived experience. By sharing their insights and perspectives, service users help students refine their projects and keep research efforts aligned with community realities and priorities.

Interrogating the foundations of psychological knowledge

Building on fostering a global focus and developing researchers who engage with empathy and relationality, the second crucial step in decolonial research practice involves critically examining the foundations of psychological knowledge. When we examine experimental studies that have informed psychological theory of human behavior and experience, a substantial proportion of these have been carried out with White, educated, industrialized, rich and democratic (often abbreviated to WEIRD) individuals making up the majority of the study's population and often with generalizations being made to wider populations including people of color. While more contemporary, cross-cultural scholars have tried to tackle this absence of knowledge or understanding, there is still much more work to be done in this area. To truly decolonize research, we must question the established knowledge in psychology by engaging with perspectives from other fields, such as sociology and psychiatry, as well as collaborating with community organizations and service-users. We encourage students to critically examine the theories underpinning their work, asking how this knowledge was produced, to whose benefit, and in what historical context. This involves rethinking what counts as evidence and expanding the boundaries of what is considered empirical research. We believe it is through working with sociologists, psychiatrists, community organizations and service-users that one begins to question existing knowledge and literature within psychology. Therefore, we encourage our students to critically think about how the theory underpinning their work has been established and to what and whose benefit. It is important to consider the historical context and intention of psychological research and theory formation. What qualifies as evidence? What is considered empirical research and to expand these boundaries.

Addressing barriers and bias in research participation and dissemination

In addition, it is crucial for us to keep at the forefront what barriers still exist for racialized and ethnic minoritized groups and their engagement in research. Counselling Psychologists and other allied professionals have training and skills that enable them to advance knowledge, understanding and the application of cross-cultural and anti-racist theoretical frameworks and research evidence. Yet, research involving racialized and ethnic minoritized groups remains low. We believe that coproduction and community-based participatory research methodological approaches are potential ways to address this disparity (Gunasinghe et al., 2024). By

shifting the power, holding these individuals at the center, working collaboratively, and ensuring reciprocity between researchers and the targeted populations, it is hoped that this increases participation in health service research and supporting racial and ethnic equity in health services. Hence, we encourage trainees to conduct research that has the potential for impact, and with implications for clinical practice and changing health and social welfare policies.

We cannot discuss this aspect of our work as Counselling Psychologists without the acknowledgement of the bias that exists among research funding bodies and in the publication and dissemination of research. Editors and reviewers of peer review journals and those who assess funding applications are not representative of the global majority. Therefore, work that is anti-racist and challenges discriminatory practices continues to be under-funded and not available in the public domain. Given the closure of several Counselling Psychology Doctorate programs in the UK, it is an ever-present concern that this too will significantly impact the research contribution and scholarly outputs for the advancement of the discipline and its sustainability. Therefore, it is our priority to ensure staff and students are supported in their decolonizing efforts and to make their research publicly available not only in peer-review publications but also in multi-media adaptations to ensure recognition and accessibility.

Decolonizing through collective action

Anti-racism working group

Co-constructing aims and focus of the group: a mission statement

Another strand in our attempts to decolonize our program has been through the establishment of an anti-racism working group. From the outset, our Anti-Racist Working Group (ARWG) has been inclusive, consisting of both staff and students working together and bringing multiple voices into the process. The active engagement of all members of the pedagogic community has been central to the ethos of our work. In the initial weeks and months, we crafted and clarified a mission statement to serve as the foundation and grounding for our ongoing efforts:

> To identify oppressive structures of white supremacy within [University] and the profession of psychology, acknowledge our role within them, radically challenge racism and social injustice, and commit to personal, systemic, and cultural change for as long as necessary.

Formulated during the early and highly charged months following George Floyd's murder, the senior leadership of the university expressed concern that the inclusion of the term "white supremacy" – with its connotations of violent vigilantism – posed a reputational risk to the institution. In a large organization such as a university, change is inherently slow, and various vested interests can dilute radical messages or anti-racist efforts. This initial resistance was eventually mitigated by incorporating a definition of white supremacy in our statement, which distanced us from violence:

> a political, economic, and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily re-enacted across a broad array of institutions and social settings. (Ansley, 1997, p. 592)

Although this qualification made our mission statement less succinct, it allowed us to proceed. We also considered the function of the response from the system, and its potential to thwart our process, reemphasizing what can arise when seeking to engage with decolonizing work within a structure that inadvertently maintains a colonizing approach.

Taking an action focused approach: decolonizing through active change

Our second action as a group involved assessing how students perceive the program they belong to. While our first survey revealed positive feedback regarding elements such as expert talks, diversity lectures, and modules on ethics and intersectionality, it also highlighted areas where significant improvement was needed. Many racially marginalized students reported feeling neither safe nor represented and were hesitant to express their concerns to staff. They experienced the institution's hierarchical power dynamics firsthand, noted a lack of diversity within the curriculum, and saw insufficient exploration of privilege and discrimination, including bias among staff. Unclear support channels and inadequate reflective spaces further compounded these challenges.

Building on these survey findings, we introduced several initiatives aimed at addressing these concerns and fostering a more inclusive environment. First, we developed an Anti-Racism Seminar Series accompanied by reflective spaces, offering staff and students a forum to discuss strategies for cultivating an inclusive pedagogy. This seminar series, now in its second year, has attracted an increasing number of participants both within and beyond our program. However, recent funding cuts have jeopardized this progress, raising concerns that financial constraints may disproportionately affect anti-racism efforts. Alongside this series, a monthly reflective practice group for staff, as well as a dedicated group for BIPOC students, has been established to provide ongoing support and dialogue.

Next, we clarified reporting mechanisms for racism and discrimination. These processes typically direct students to the university's "harassment officer" within the student union. Although this channel has improved in recent years, demand remains high, and the term "harassment officer" can be off-putting for those whose experiences might not align with the common associations of this role. The broader institutional emphasis on equity, diversity, and inclusion (EDI) is helping to strengthen these processes, but inconsistencies remain.

We also aimed to create an Anti-Racism Page on the university's core electronic learning platform, intended as a central hub for anti-racist materials, updates, and contact information. However, our request for a dedicated page and email address was denied. Instead, we were encouraged to incorporate these materials into existing program pages. While integrating anti-racism work into established structures can have benefits, it also risked rendering our efforts less visible at an early stage of development. Maintaining clear communication channels and ensuring a robust feedback loop remains ongoing challenges, particularly as we build connections with other university groups and align with decolonization agendas.

Further, we implemented anonymized marking wherever possible to reduce bias in student assessments, though the personal nature of certain coursework makes universal anonymity challenging. We also revised our admissions process to minimize racial bias,

yet structural inequalities persist. The high cost and strict entry requirements for doctoral programs, for example, already disadvantage many prospective applicants well before they reach the application stage. Finally, we undertook a thorough curriculum review and development, ensuring our content reflects a range of perspectives and decolonized pedagogical approaches. All modules within the training have been updated with this goal in mind. In addition, two core modules – Cross-Cultural and Anti-Discriminatory Practice and Neuropsychology, Neurodiversity, and Psychometrics – were introduced. Both adopt a critical viewpoint from the outset, interrogating how certain forms of knowledge and ways of being have traditionally been prioritized. Through dismantling these biases, we aim to broaden the scope of learning and practice in our program.

Reflecting on the group's journey and impact

Our mission statement calls for us to "radially challenge." Reflecting on this mandate 4 years later, we find ourselves in a place of quiet perseverance, committed to scrutinizing, dismantling, and overhauling the deep and damaging legacy of colonialism within ourselves and the surrounding systems. This quiet perseverance is fueled by a collaborative commitment to an inclusive and equitable academic environment.

While much has been achieved, fatigue has reduced our group's numbers over time, reflecting the exhausting and emotional nature of combating racism, particularly for racially marginalized members. Continuing to radically challenge requires solidarity, allyship (De Souza & Schmader, 2024), and a sustained insistence on change. It involves pausing, resting, holding, and then moving forward again. Our collective effort depends on love, respect, a willingness to listen, and a commitment to action even when it is difficult, slow, and painful. It also requires empathy to understand that while some are disempowered and devalued so others may thrive, we are all implicated. Our group resonates with the concept of tempered radicalism – "a form of leadership within organizations that is more localized, more diffuse, more modest, and less visible than traditional forms – yet no less significant" (Meyerson, 2001). A quiet but insistent commitment to delivering on our mission, for as long as necessary.

Anti-racist reflective practice group

Whilst many of our actions could be described as outward-looking (decolonizing reading lists; the creation of new modules, and so forth), another important dimension to this work has been ongoing anti-racist reflective practice. As Constantine and Sue (2007) point out, "Because most White mental health professionals experience themselves as good, moral and decent human beings, they may find it hard to acknowledge that their beliefs and actions are discriminatory or detrimental to people of color." (p. 150). The more immersed in decolonizing work one becomes, the more dissonant one's own internalized racism can feel, potentially leading to feelings of shame and defensiveness. For the White authors among us, this might be conceptualized as "White Fragility" (DiAngelo, 2022). If unacknowledged or emotionally "unprocessed," White Fragility may pose a significant barrier towards effective, racially, and culturally sensitive practice and allyship (DiAngelo, 2018; Reid, 2022).

To address this issue, several racial identity development models exist, providing a useful framework for considering our ongoing personal and professional development with respect to race and decolonization (Cross & Vandiver, 2001; Helms, 1990; Sabnani et al., 1991; Sue & Sue, 2016; Williams et al., 2020). Within Helm's White identity development model, integral to the work is ongoing engagement with self-examination, maintaining an open and curious stance; which may require the support of others in the journey towards "autonomy." As such, our anti-racist reflect practice group provides a monthly space for staff across the program to reflect on ourselves; what we bring to this work; and to start to become more understanding of our blind spots and areas for personal development.

This work has not been easy. Knowing what to bring; making ourselves vulnerable in sharing some of our more difficult experiences; times when we know we fell short and fearing others' judgement. Knowing when to listen and when to challenge others; how to provide appropriate and effective challenge, have all been part of this learning process. And still, it feels easier to retreat to the safety of pedagogical discussions about reading lists and module content. Nevertheless, we hope that the regularity of these meetings in the monthly calendar invite keeps anti-racist self-reflection in our hearts and minds.

Supporting our trainees

The journey to decolonization is, as we have seen, complex and multifaceted. This paper has focused on the actions we have taken as teaching staff, but this journey inevitably involves our trainees as well. The more transparent the legacy of white Imperialism becomes, the more our students recognize its insidious actions within their own lives. We have borne witness to the pain and anguish of this awakening for many of our students, against the backdrop of George Floyd's murder; in response to war in the Middle East; and in the wake of the far-right riots in the UK this very summer. Distress, agonizingly captured by one clinical psychology trainee, Petrishia Samuel Paulraj, in her concluding reflections within her doctoral thesis, "Critical consciousness cuts deep". I spent many hours curled up in a ball, paralyzed by the awareness that I was the very embodiment of a colonized European ideal. I questioned everything, from my name to why I could not speak my mother tongue. I kept asking myself: "what would I have been like had it not been for colonization?" I was forced to face my own "internalized" racism and the accompanying shame, and then the guilt. It felt endless (Paulraj, 2016, p. 91). As Paulraj's account powerfully demonstrates, it is absolutely essential that we support our students in the painful process of their own evolving racial identity development, as well as our own.

Decolonization: the wider educational context

We focused on the concrete steps we have taken to embed decolonial practice within our counselling psychology training program thus far. In reflecting on, and considering our move to do this, we must also consider the educational context in which we find ourselves. The taught qualification in Counseling Psychology in the UK is a 3-year doctoral program that must conform to several different frameworks and standards. The need to

balance these requirements against the aims of the decolonizing project means that curricula and the timeframes in which the program is delivered are constrained.

The program is approved by the Health and Care Professions Council (HCPC) as the statutory regulator of the applied psychology disciplines in the UK and is accredited by the British Psychological Society (BPS). Each of these Public and Statutory Regulatory Bodies (PSRBs) set and publish their own training standards and competencies.

When we recruit trainees to the program, hire teaching staff, conceive, design curricula and deliver our teaching, we are required to demonstrate that all the program learning outcomes satisfy both frameworks and standards of education and training. Not only this but the program is also benchmarked against the UK's Higher Education standards at Masters' and Doctoral levels as set out by the Office for Students sector recognized standards (Office for Students, 2022), and finally, the university has its own regulatory structure for the conferring of a doctoral award.

All these organizations are therefore the gatekeepers of knowledge and entry into our profession. Programs must apply to have their programs accredited and approved and then pay these organizations for their recognition. There is a chain of events: Ongoing accreditation by the BPS and approval by the HCPC is required, following which successful graduates of the program are eligible for registration as practitioners who can legally practice as applied psychologists in the UK. Without these, the qualification would exist solely as an academic doctorate and would become, in effect, useless to those who want to practice as psychologists. In this way, the organizations hold a significant degree of power over the discipline of counseling psychology and the way in which programs are designed, delivered and evaluated.

The university requires us to ensure that curriculum redesign and new module development proceeds in a cyclical fashion that starts with identifying the training needs of the students and draws on the team's pooled knowledge of professional developments in the different clinical fields in which counseling psychologists work, such as the National Health Service (NHS) and the private sector, and ends with being able to demonstrate meeting of the Professional Statutory and Regulatory Body (PSRB) standards. Educational standards mean that methods of assessment must be varied, interesting, accessible, and non-discriminatory, as well as continue to contribute to trainees' professional development needs. All of this is in the interest of the profession, and most importantly our future clients, but it does mean that any move to introduce change demands a complex and multi-faceted strategy.

Psychology accrediting bodies in the UK – Approaches to decolonizing

In the BPS' strategic plan for 2021–22 (after the murder of George Floyd, in 2020) there was an explicit commitment not just to promote and advocate for diversity and inclusion within the profession, but also a "strategic initiative" to "Increase Visibility and Broaden Scope" which made the following promise:

> De-colonizing curricula and Trainee Research: We will work with schools, colleges and accredited course providers to increase the entry of underrepresented groups into the discipline. We will ensure that psychology education and training meets the needs of diverse groups by working to decolonize curricula. We will carry out research with trainees to

> understand their experiences of racism and marginalization. (British Psychological Society, 2021, p. 7)

Times appear to have changed, however, and at the time of writing, in 2024, reference to decolonization has been removed from the current BPS strategy document, which refers instead to "embedding EDI (Equality, Diversity & Inclusion) and ensuring access for all", which we would argue is an important but lesser commitment that the previous iteration (British Psychological Society, 2024, p. 5).

Perhaps decolonizing is no longer considered to be such a priority, or the BPS may believe that the work has been completed. This does not reflect our experience as trainers, unfortunately. We have wondered whether the disappearance of the promise to "decolonize" reflects a fear of, or reluctance to become embroiled in the "culture wars" that have threatened other charitable institutions in the UK such as the National Trust, an organization known for its conservation of historic properties and the countryside, that faced criticism and published attacks from a number of elected politicians, peers and the right-wing media when it published an academic report into its properties and artefacts' connections to colonialism and historic slavery (Huxtable et al., 2020), in a mirror of the response elicited by the 1619 Project in the US (Wong, 2021).

Structural barriers to training

In our experience, under-represented groups have not yet been facilitated "entry into the discipline" because of structural barriers that prevent this. These can be thought about in terms of academic attainment gaps (Advance Higher Education, n.d..) and entrenched socio-economic inequalities that exist in the UK, as well as the cultural barriers that exist when trainees from minoritized communities look at professionals in the field and do not see many people who represent them or their experience.

Current standards for accreditation of training programs in counseling psychology also make no explicit reference to the need for decolonization of the curriculum, referring loosely instead to a requirement to " … appreciate the significance of wider social, cultural, spiritual, political, and economic domains within which counselling psychology operates" and " … adopt a questioning and evaluative approach to the philosophy, practice, research and theory which constitutes counselling psychology" (British Psychological Society, 2019, p. 11) and, slightly more helpfully, " … understand issues of power, discrimination and oppression, the psychological impact of these, and how to work with these issues psychologically" (British Psychological Society, 2019, p. 16).

HCPC standards of education and training are even less detailed and make no explicit requirement for a decolonizing stance (Health and Care Professions Council, 2024). The standards of proficiency for practitioner psychologists refer only to the UK Equality Act 2010 and the requirement to "recognize the impact of culture, equality and diversity on practice and practice in a non-discriminatory and inclusive manner" (Health and Care Professions Council, 2023, p. 9)

We suggest that this means that if the statutory gatekeepers of the discipline's educational standards do not *explicitly* require training programs to actively decolonize, the responsibility falls to the programs and their university employers to actively engage with

this at a time when resources in higher education in the UK are increasingly stretched, and we are being asked to do more with less.

Decolonization: looking ahead

Taking stock of our efforts over the past few years, we acknowledge that sustaining and expanding this work requires collective engagement and perseverance. One critical component is systemic change, as Minton (2023) reminds us that "decolonization demands systemic changes in spaces, such that the colonized/recolonizing functions cease to operate" (p. 25). Achieving this involves rethinking and reconstructing established systems, despite potential resistance from structures that privilege a select few. Within these processes, representation and access to power play pivotal roles. Leveraging positions of privilege to foster "good trouble" can further the decolonizing work underway in our program, although we recognize that such efforts are met with both obstacles and the necessity for consistent, unwavering commitment.

A related priority involves increasing the representation of voices and lived experiences from racially and ethnically marginalized communities in research. The knowledge and insights gained can reshape existing theories and practices that currently disempower or misrepresent these groups. Although our initiatives primarily focus on race and anti-discriminatory practice, our intention – and a broader aspiration for the field – is to develop a decolonizing approach that integrates an intersectional lens, challenging other areas where colonial legacies have imposed limiting ideologies.

At a disciplinary level, we envision an evolution in our identity as UK-based Counselling Psychologists to emphasize human rights and social justice (Tribe & Charura, 2023), with decolonization and epistemic reconstitution as core guiding principles (Fanon, 2008; Mignolo & Walsh, 2018). This necessitates adopting a thoroughly pluralistic perspective on psychology and research, as well as on one's sense of self and others. Such an identity would encompass a range of truths and narratives, embracing their mutual significance in our shared human experience.

As we advocate for this kind of comprehensive transformation, we remain acutely aware of the impact that decolonizing work can have on individuals, particularly those whose personal experiences reflect the systemic issues we seek to dismantle. Recognizing the importance of rest and pause, it is essential to value the contributions and emotional labor of racialized individuals within teaching and practice, amplifying their voices in the spaces where these conversations and actions occur.

There is a long history of love as a radical action within social justice movements. As Hooks (2001) asserts, "Only love can heal the wounds of the past" (p. xxviii). This principle aligns with the heart of Person-Centered counselling (Bozarth, 2013; Schmid & Bazzano, 2018; Thorne, 2005), raising questions about how we can anchor our anti-racist work in compassion, even during times of anger, fear, or pain. For some, spiritual or religious practices offer a resource for nurturing the heart and soul. Reid (2022) highlights the importance of mindful awareness and emotional regulation, suggesting that responding, rather than reacting, can maintain clarity and compassion. In one author's experience (HK), returning to a Buddhist Loving-Kindness (Metta Bhavana) practice helps soften a hardened

heart, while a deep connection to the natural world can provide grounding. Forgiveness – of oneself and of others – can also be a powerful mechanism for healing (Hooks, 2001; King, 2017).

Finally, we emphasize the necessity of calling in and speaking out against persistent imbalances and harmful practices. This might entail writing, such as this paper, or engaging courageously in forums where learning and concrete action can be mobilized. By sharing our experiences and reflections, we hope to invite broader participation in this evolving process of decolonization and to inspire continued advocacy for transformative change in counselling psychology and beyond.

Conclusion

This paper has drawn out our evolving efforts to engage with and embed decolonial practice within our Doctorate in Counselling Psychology program, across various components of the program – research, clinical training and practice, and pedagogy. We spoke about the ways in which we sought to move beyond mere diversification towards engaging with structural and systemic change, to critically interrogate the foundations of psychological knowledge, research methods, and professional identity. We are not naive in assuming we have reached a point where our work is complete, however we hold true to the importance of consistency and meaningful engagement, and the impact we can hope to have as we contribute in our own way to the advancement of a decolonized discipline. Meaningful transformation does not always occur through large-scale institutional shifts. Often, change occurs in the small, subtle, yet deliberate acts that accumulate over time – what Abdulla and Vieira de Oliveira (2023) refer to as minor gestures. These gestures might not pose immediate and significant shifts, dismantling the structures that sustain coloniality, but rather disrupt, destabilize and create openings for new ways of thinking and being. As hooks (2004) reminds us, "the movement from talking to action is often a perilous journey" (p.197). We would add that action brings its own uncertainty, fear and challenge, however our continued collective journey towards decolonizing our teaching and practice is also reflective of hope, enrichment and positive transformation (Hooks, 2003). We are not naive in assuming we have reached a point where our work is complete, however we hold true to the importance of consistency, and meaningful engagement, and the impact we can hope to have as we contribute in our own way to the advancement of a decolonized discipline. Rather than serving as a definitive toolkit, this paper offers an example of how decolonial practice might take shape within our context. We recognize that this process is not a one size fits all, and we hope that this work services as food for thought – encouraging reflection, adaptation and dialogue. We conclude this paper with an invitation – to ourselves and our colleagues, and the wider profession – to continue engaging with this work, embracing the fears and challenges along the way, and committing to ongoing acts that decolonize our professional practice and foster a space for genuine inclusivity, reflection and transformation.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Notes on contributors

Ohemaa Nkansa Dwamena is an associate professor of Counselling Psychology at City, St Georges, University of London and a Counselling Psychologist in private practice. Her clinical and research interests include multiple identity negotiation, minority identities, intersectionality and issues related to race, African diasporan mental health, and cross-cultural engagement.

Jeeda Alhakim is a Senior Lecturer and Senior Tutor for Research on the DPsych in Counselling Psychology at City, University of London. She is a counselling psychologist, published author, and mental health researcher with expertise in social justice, culturally responsive therapy, and mental health in humanitarian settings. Her work focuses on decolonising psychology, promoting inclusivity, and challenging systemic barriers to foster psychological well-being and social change. Jeeda has worked with organisations such as the Norwegian Refugee Council, Greenpeace International, and Tearfund, providing psychological support, training, and policy development across the SWANA (Southwest Asia and North Africa) region.

Jullianna Challenor is a registered counselling psychologist in the UK and a senior lecturer in City St George's university psychology department. She teaches and supervises on the professional doctorate in counseling psychology and since 2021 has been the program director. Her research interests lie in psychodynamic clinical approaches and the use of qualitative methodologies for studying counselling psychology interventions, theory and practice. In her clinical practice, Julianna has held clinical roles in NHS palliative psychology, primary care and clinical health teams, in the charitable and university sectors, and private practice.

Cerisse Gunasinghe is a Lecturer & Research and Impact Lead on the Doctorate in Counselling Psychology at City St Georges. She is also the founder of HOLD ONTO HOPE LTD. Cerisse has worked to understand the experiences of, and advocate for, vulnerable and marginalized groups through service-user involvement in her projects. She recognizes the importance of sharing this acquired knowledge with colleagues through training. Her research interests focus on reducing barriers to social and psychological support and educating community populations to help early identification and treatment of mental and physical health difficulties. Cerisse is also committed to the mentoring and peer-support of local students, early career minority ethnic women as well as allied healthcare professional in their pursuit of academic careers.

Alice Haddon is an academic, counselling psychologist and founder of The Heartbreak Hotel, an innovative therapeutic organization designed to challenge traditional Western approaches to mental health. Her approach deconstructs traditional therapeutic hierarchies, emphasizing collaboration and the shared human experience of vulnerability. Her work is grounded in feminism and expresses a commitment to empower others by exploring the social, relational, and political contexts in which their distress occurs.

Holly Kahya is Senior Lecturer in Counselling Psychology at City St George's and a Counselling Psychologist in clinical practice. She has a specialist interest in childhood trauma, neuropsychological-development and complex PTSD (Post-Traumatic Stress Disorder). She is EMDR (Eye Movement Desensitization and Reprocessing) trained and certified as an Advanced Level Schema Therapist, working with adults with complex mental health issues. She also holds a strong interest in the mind and body in counselling psychology, ecopsychology, neurodiversity, and issues related to social justice.

ORCID

Ohemaa Nkansa-Dwamena http://orcid.org/0000-0003-4599-0717

Jeeda Alhakim http://orcid.org/0009-0008-7872-2894
Julianna Challenor http://orcid.org/0000-0001-8132-4952
Cerisse Gunasinghe http://orcid.org/0000-0001-9498-2022
Alice Haddon http://orcid.org/0009-0005-0969-8657
Holly Kahya http://orcid.org/0009-0003-5891-8498

References

Abdulla, D., & Vieira de Oliveira, P. J. S. (2023). The case for minor gestures. *Diseña*, (*22*), Article.6. https://doi.org/10.7764/disena.22.Article.6

Advance Higher Education. (n.d.). *Degree attainment gaps*. https://www.advance-he.ac.uk/guidance/equality-diversity-and-inclusion/student-recruitment-retention-and-attainment/degree-attainment-gaps

Ansley, F. L. (1997). White supremacy (And what we should do about it). In R. Delgado & J. Stefancic (Eds.), *Critical white studies: Looking behind the mirror* (pp. 592–655). Temple University Press.

Barad, K. (2007). *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning*. Duke University Press.

Bassey, M. O. (2007). What is Africana Critical Theory or Black Existential Philosophy? *Journal of Black Studies*, *37*(6), 914–935. https://doi.org/10.1177/0021934705285563

Bell, D. (2018). A pedagogical response to decoloniality: Decolonial atmospheres and rising subjectivity. *American Journal of Community Psychology*, *62*(3–4), 250–260. https://doi.org/10.1002/ajcp.12292

Bell, D. (2020). I understood when I listened to people's stories. *Psychologist*, *33*, 34–37.

Bell, D. (2022). Occupy the classroom radically. *Third World Quarterly*, *43*(8), 2063–2074. https://doi.org/10.1080/01436597.2022.2074828

Bhambra, G. K., Gebrial, D., & Nişancioğlu, K. (2018). *Decolonising the university*. Pluto Press.

Bozarth, J. D. (2013). Unconditional positive regard. In M. Cooper, M. O'Hara, P. F. Schmid, & A. C. Bohart (Eds.), *The handbook of person-centred psychotherapy and counselling* (pp. 180–192). Palgrave Macmillan/Springer Nature.

British Psychological Society. (2019). *S*tandards for the accreditation of doctoral programmes in counselling psychology. https://cms.bps.org.uk/sites/default/files/202207/Counselling%20Accreditation%20Handbook%202019.pdf

British Psychological Society. (2021). Strategic framework. https://cms.bps.org.uk/sites/default/files/2022-07/BPS%20Strategic%20Framework.pdf

British Psychological Society. (2024). *Strategy 2024*. https://cms.bps.org.uk/sites/default/files/2024-01/BPS%20Strategy%202024_0.pdf

Constantine, M. G., & Sue, D. W. (2007). Perceptions of racial microaggressions among black supervisees in cross-racial dyads. *Journal of Counseling Psychology*, *54*(2), 142. https://doi.org/10.1037/0022-0167.54.2.142

Cross, W. E., & Vandiver, B. J. (2001). Nigrescence theory and measurement: Introducing the cross racial identity scale (CRIS). In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of multicultural counseling* (pp. 371–393). Sage Publications, Inc.

De Souza, L., & Schmader, T. (2024). When people do allyship: A typology of allyship action. *Personality and Social Psychology Review*, *0*(), 3–31. https://doi.org/10.1177/10888683241232732

DiAngelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Beacon Press.

Dudgeon, P., & Walker, R. (2015). Decolonising Australian psychology: Discourses, strategies, and practice. *Journal of Social and Political Psychology*, *3*(1), 276–297. https://doi.org/10.5964/jspp.v3i1.126

Fanon, F. (2008). *Black skin, white masks*. Pluto.

Freire, P. (1970). *Pedagogy of the oppressed*. Seabury Press.

Gunasinghe, C., Bergou, N., MacCrimmon, S., Rhead, R., Woodhead, C., Jones Nielsen, J. D., Hatch, S. L., & Khan, M. (2024). Co-production of an online research and resource platform for

improving the health of young people-the hype project. *PLOS ONE*, *19*(6), e0277734. https://doi.org/10.1371/journal.pone.0277734

Health and Care Professions Council. (2023). *Standards of proficiency for practitioner psychologists*. https://www.hcpc-uk.org/globalassets/resources/standards/standards-of-proficiency-practitioner-psychologists.pdf

Health and Care Professions Council. (2024). *Standards of education and training*. https://www.hcpc-uk.org/standards/standards-relevant-to-education-and-training/set/

Helms, J. E. (1990). *Black and White racial identity: Theory, research, and practice*. Greenwood Press.

Hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge. https://doi.org/10.4324/9780203700280

Hooks, B. (2001). *All about love: New visions*. Perennial.

Hooks, B. (2003). *Teaching community: A pedagogy of hope*. Routledge, Taylor & Francis Group.

Huxtable, S., Fowler, C., Kefalas, C., & Slocombe, E. (2020). *Interim report on the connections between colonialism and properties now in the care of the National Trust, including links with historic slavery*. National Trust.

King, M. L. (2017). *A gift of love*. Penguin Modern Classics.

Meyerson, D. E. (2001). Radical change the quiet way. *Harvard Business Review*, *79*(9), 92.

Mignolo, W., & Walsh, C. (2018). *On decoloniality*. Duke University Press.

Minton, S. (2023). Ongoing attempts towards decolonizing a British D.Clin.psy. research space. *Clinical Psychology Forum (Leicester, England: 2005)*, *1*(371), 23–29. https://doi.org/10.53841/bpscpf.2023.1.371.23

Mullan, J. (2023). *Decolonizing therapy: Oppression, historical trauma, and politicizing your practice*. W. W. Norton & Company.

The Office for Students. (2022). *Securing Student success: Regulatory framework for higher Education in England*. https://www.officeforstudents.org.uk/publications/regulatory-framework-for-higher-education-in-england/

Paulraj, P. S. (2016). *How do black trainees make sense of their 'identities' In the context of clinical psychology training?* [Doctoral dissertation]. University of East London.

Reid, N. (2022). *The good ally: A guided anti-racism journey from by stander to change maker*. Harper Collins.

Sabnani, H. B., Ponterotto, J. G., & Borodovsky, L. G. (1991). White racial identity development and cross-cultural counselor training: A stage model. *The Counseling Psychologist*, *19*(1), 76–102. https://doi.org/10.1177/0011000091191007

Schmid, P. F., & Bazzano, M. (2018). "A kind of liking which has strength" (Carl Rogers): Does person-centred therapy facilitate through love? In M. Bazzano (Ed.), *Re-visioning person-centred therapy: Theory and practice of a radical paradigm* (1st ed. pp. 192–208). Routledge.

Sue, D. W., & Sue, D. (2016). *Counseling the culturally diverse: Theory and practice* (7th ed.). New Jersey: Wiley.

Thorne, B. (2005). *Love's embrace: The autobiography of a person-centred therapist*. PCCS Books.

Tribe, R., & Charura, D. (2023). Counselling psychologists working in human rights & social justice. *Clinical Psychology Forum (Leicester, England: 2005)*, *1*(369), 37–46. https://doi.org/10.53841/bpscpf.2023.1.369.37

Vereen, L. G., Wines, L. A., Lemberger-Truelove, T., Hannon, M. D., Howard, N., & Burt, I. (2017). Black Existentialism: Extending the Discourse on Meaning and Existence. *Journal of Humanistic Counseling*, *56*(1), 72–84. https://doi.org/10.1002/johc.12045

Vontress, C. E., & Epp, L. R. (1997). Historical Hostility in the African American Client: Implications for Counseling. *Journal of Multicultural Counselling and Development*, *25*(3), 170–184. https://doi.org/10.1002/j.2161-1912.1997.tb00327.x

Williams, C. D., Byrd, C. M., Quintana, S. M., Anicama, C., Kiang, L., Umaña-Taylor, A. J., Calzada, E. J., Pabón Gautier, M., Ejesi, K., Tuitt, N. R., Martinez-Fuentes, S., White, L., Marks, A., Rogers, L. O., & Whitesell, N. (2020). A lifespan model of ethnic-racial identity. *Research in Human Development*, *17*(2–3), 99–129. https://doi.org/10.1080/15427609.2020.1831882

Wong, C. J. (2021, May 25). *The fight to whitewash US history: A drop of poison is all you need*. *The guardian*. https://www.theguardian.com/world/2021/may/25/critical-race-theory-us-history-1619-project