Pathways to Allyship in Counselor Education and Counseling Psychology: A Model for White Ally Development

Hannah B. Bayne

School of Education, Virginia Tech

Nia Page

Department of Counselor Education, University of Florida

John J. S. Harrichand

Department of Counseling, The University of Texas at San Antonio

Anita A. Neuer Colburn

The Family Institute at Northwestern University

Abstract

In pursuit of racial justice, there is a need to understand how to engage in anti-racist allyship to reduce potential harm as experienced by the most vulnerable members within academia. In this study, we utilized grounded theory methodology to create a model of allyship based on the definitions and experiences of BIPOC counselor education and counseling psychology faculty members. Participants included 12 faculty members who identified as BIPOC and who could identify traits of White allies through existing relationships and experiences. Participants represented diversity in racial identity and academic rank and were selected through theoretical, purposive, and convenience sampling methods. Through constant comparison of the data, we developed a model identifying contextual processes and components of White allyship. The model demonstrates generative and restrictive pathways for ongoing allyship across the domains of Humility, Engagement, Impact, and Positionality. Implications for counselor educators, counseling psychologists, and researchers are presented.

Keywords: White allyship, BIPOC faculty, cross-racial relationships, grounded theory, qualitative research, higher education

Pathways to Allyship in Counselor Education and Counseling Psychology:
A Model for White Ally Development

As scholarship and public interest regarding the characteristics and impacts of Whiteness and White supremacy increase (Bayne et al., 2023; Hays et al., 2023), there is a need for a model of what true allyship and positive cross-racial relationships and power-sharing might look like in practice (Boutte & Jackson, 2014; Helms, 2017; Ostrove & Brown, 2018; Spanierman & Smith, 2017b). True allyship is particularly important in counselor education and counseling psychology training programs, as scholars have identified consistent negative experiences among students and faculty of Color in these disciplines (DeBlaere et al., 2019; Haskins et al., 2013; Pulliam et al., 2019; Sloss, 2024). However, even White people who hold enthusiasm for developing an identity as an ally can either intentionally or unintentionally remain self-focused and performative in action, resulting in a significant negative impact on Black, Indigenous, and other People of Color (BIPOC; Helms, 2017; Margolin, 2015). Acknowledging the consequences of these harmful impacts necessitates intentionality in countering Whiteness and pursuing positive and effective strategies for White allyship, thus enhancing social justice imperatives (Boutte & Jackson, 2014; Li et al., 2023; Ostrove & Brown, 2018; Williams et al., 2021).

In this article, we describe our grounded theory study investigating the experiences of BIPOC counselor education and counseling psychology faculty with White allies, and the resulting model for how White faculty in these disciplines can effectively engage in racial justice allyship in their professional relationships. Finally, we discuss future directions for research, as well as implications to further the application of racial justice in counselor education and counseling psychology.

Whiteness and White Allyship

Whiteness as a construct is rooted in White hegemony - the dominance of ideological, social, cultural, and economic spheres by White people based on power, privilege, and assumptions of Whiteness as the standard (Spanierman & Smith, 2017b). Cultural systems in the United States, including higher education, largely operate with Whiteness as the dominant culture, promoting values such as individualism, competition, paternalism, urgency, and avoidance of conflict (Mathew et al., 2023; Okun, 2001). Whiteness also operates as an invisible identity, rooted in color-blind ideology and the denial of the existence of racially-based power and control that affords White people advantages in sociocultural contexts (Boutte & Jackson, 2013; Nuru & Arendt, 2019; Okun, 2001; Spanierman & Smith, 2017a; Williams et al., 2021). Hence, White people are often unaware or in denial of how systems are structured to their advantage (Boutte & Jackson, 2014; Lin et al., 2023). This lack of awareness can be harmful to BIPOC individuals and can derail efforts toward true allyship and social justice work (Ekpe & Toutant, 2022; Lin et al., 2023; Williams et al., 2021). It is therefore important to understand the ways Whiteness can harm BIPOC people and what effective White allyship might look like in various settings.

White Racial Identity

Janet Helms (1984, 2017) created a six-stage model for White racial identity that describes progressive stages of development, beginning with an obliviousness to issues of race and one's role in perpetuating racism (Contact) and ending with an awareness and acceptance of Whiteness as a source of racism and commitment to a positive anti-racist White identity (Immersion-Emersion and Autonomy). Later, Helms (2017) revised and elaborated upon her model, particularly highlighting examples of the pseudo-independent stage and associating this stage with attempts at White allyship, stating, "White allyship is a pseudo independent or "White liberal" style of negotiating or avoiding acknowledgement of the omnipresence of Whiteness" (Helms, 2017, p. 721). In other words, Helms identified allyship efforts as serving the purpose of assuaging personal guilt through performative action and paternalistic attempts to help people of Color.

Other research has called Helms's Autonomy stage into question, with one study linking this stage to racist attitudes (Carter et al., 2004), and another study finding that counselors scoring in the Advocacy stage also scored lower in the Relational domain of the Multicultural Counseling Inventory (Middleton et al., 2005). These findings and the continued application of Helms's work suggest that the later stages of White racial identity development may be complex, and that harmful dynamics may still be enacted by individuals who believe they have progressed to a final stage of identity (Helms, 2017; Middleton et al., 2005).

Negative Impact on People of Color

The negative impacts of Whiteness include pervasive patterns of behavior that have deleterious effects on BIPOC individuals (Boutte & Jackson, 2014; Mathew et al., 2023; Sue, 2020). Some patterns of Whiteness that hurt BIPOC include defensiveness in racial conversations, high emotionality that draws attention to the White person's feelings and experiences, microaggressions that go unacknowledged, and color-blind perspectives that negate the POC's experiences of oppression (Boutte & Jackson, 2014; Nuru & Arendt, 2019). White silence and inaction when witnessing racism and oppression also contribute to BIPOC experiences of isolation and hopelessness, particularly when committed by White faculty claiming to be advocates (Bayne et al., 2023; Mathew et al., 2023). These experiences can lead to despair, distrust, anxiety, and lack of retention for BIPOC in academia (Burns & Granz, 2023; Mathew et al., 2023). Even work that is done in public-facing support of BIPOC can have harmful consequences if enacted by White people who are inauthentic or who lack a critical understanding of their impact (Burns & Granz, 2023; Ford & Orlandella, 2015).

In academia, White people can engage in scholarship and leadership in ways that co-opt the intellectual property of scholars of Color and can interact with communities of Color in ways that are paternalistic and/or exploitative (Patton & Bondi, 2015; Spanierman & Smith, 2017a). In doing so, White faculty and administrators may reinforce racial hierarchies by positioning themselves as problem solvers rather than collaborators who empower BIPOC to leadership and advancement (Selvanathan et al., 2023). White academics engaged in diversity, equity, and inclusion (DEI)-related work also are more likely to receive recognition and advancement based on this work compared to scholars of Color, negatively impacting the trajectory of BIPOC faculty and reinforcing harmful patterns of performative allyship (Patton & Bondi, 2015).

Understanding how to address and eradicate these harmful impacts while encouraging positive White allyship is critical to the pursuit of social justice efforts (Li et al., 2023; Williams et al., 2021). White scholars and leaders including counselor education and counseling psychology faculty must be cognizant of how their work might impact and be received by communities of Color (Patton & Bondi, 2015; Selvanathan et al., 2023; Spanierman & Smith, 2017a). Transforming systems to undo and reverse the deleterious impacts on BIPOC is needed, versus merely studying the impact of racism or helping BIPOC adjust to White hegemonic systems (Selvanathan et al., 2023; Spanierman & Smith, 2017a).

Effective White Allyship

As noted, the ideal trajectory of White racial identity includes the development of an anti-racist identity, consisting of an awareness of how to use one's Whiteness to engage in effective action to counter the effects of White supremacy (Helms, 2017; Lin et al., 2023; Patton & Bondi, 2015; Spanierman & Smith, 2017a; Williams et al., 2021). One term that has often been used to describe this role of advocacy and support is that of the White ally. Though this term is used colloquially to describe varying levels of engagement and impact, there are some empirically based definitions and frameworks for what White allyship may entail. One definition by Reason and colleagues (2005) stated:

> Allies have action-oriented identities … they have their feet in the worlds of both the dominant and the oppressed … they need to continually and accurately judge when it is most appropriate … to listen, to speak up, or to absent the discussion. (p. 1)

To assist with conceptualization and calls to action, previous researchers have developed models of White allyship (e.g., Edwards, 2006; Patton & Bondi, 2015; Sue, 2017). Williams and colleagues (2021) conceptualized steps for work towards racial justice allyship that include a commitment to continuous learning and self-reflection, fostering genuine relationships, taking risks for advocacy, creating supportive structures, institutional accountability, and promoting social justice initiatives.

Other research on White allyship offers similar themes, including the importance of White ally awareness of their own racial identity, how they benefit from White privilege, and how their Whiteness may impact BIPOC in both positive and detrimental ways (Lin et al., 2023; Mathew et al., 2023; Patton & Bondi, 2015; Spainerman & Smith, 2017a; Sue, 2017). White allies must not rely on BIPOC to do all the work of educating them, but rather develop competency in seeking out available resources (Selvanathan et al., 2023). Additionally, racial justice allyship requires civil courage, for example, a willingness to take risks to support BIPOC (Williams et al., 2021). This can include holding others accountable for racist words or actions, working to dismantle systems that the White person has benefitted from, losing or giving up personal or professional power, and challenging the status quo (Patton & Bondi, 2015; Selvanathan et al., 2023). Scholars acknowledge that this can be difficult and stress the importance of tolerating some discomfort to use power and privilege in an effective way (Bridges & Mather, 2015; Lin et al., 2023).

Counselor education and counseling psychology faculty aspiring to be allies should support and empower rather than acting on behalf of BIPOC (Boutte & Jackson, 2014; Bridges & Mather, 2015; Patton & Bondi, 2015; Selvantathan et al., 2023). The role of the ally in support of social movements may thus alternatively be more of a background role, with allies promoting the work and vision of BIPOC advocates (Boutte & Jackson, 2014; Selvantathan et al., 2023). Previous research identified this as a potentially difficult process, as White people are often socialized to take on leadership roles and view support as hierarchical in terms of teaching or working on behalf of BIPOC rather than positioning themselves in collaborative roles (Bridges & Mather, 2015).

Finally, effective and nonperformative actions have been highlighted in the literature (Ostrove & Brown, 2018; Patton & Bondi, 2015). Effective behaviors include speaking up when racism is occurring and moving beyond feelings of guilt towards anti-racist action and a positive White identity (Boutte & Jackson, 2014; Ford & Orlandella, 2015; Patton & Bondi, 2015). White allies embody anti-racist actions and pursue social justice by challenging social norms perpetuating racial inequity (Ekpe & Toutant, 2022). Actions can include individual interventions (e.g., addressing racism in self or others, incorporating anti-racist content in courses) as well as systemic change efforts (e.g., working to resist codified Whiteness in larger systems) (Patton & Bondi, 2015). The effectiveness of White allyship is rooted in whether action directly combats racism and resists social systems, as well as whether it results in positive impacts for BIPOC (Spanierman & Smith, 2017a). In fact, if White allies are not attentive to what is needed for effective action, their work and presence may impede social justice movements and frustrate the progress of BIPOC leaders (Burns & Granz, 2023). Building trust with BIPOC and engaging in continued growth and self-reflection can help distinguish effective allyship from performative action.

Current Study

Scholars have called for research focused on forming clear models of ally development to elucidate a process for aspirational allies (Ostrove & Brown, 2018; Spanierman & Smith, 2017 b). Only a few studies, however, have explored allyship from BIPOC perspectives (Mathew et al., 2023; Ostrove & Brown, 2018), and none have utilized BIPOC perspectives with the specific purpose of building a theory or model of White allyship. Given the tendency for White people to be unaware of their impact on BIPOC and the perpetuation of racism even when

trying to engage in allyship, truly effective allyship needs to be identified and defined by BIPOC perspectives (Helms, 2017; Mathew et al., 2023; Ostrove & Brown, 2018; Selvanathan et al., 2023). In other words, we must understand allyship from the perspectives of those most impacted by it (Mathew et al., 2023; Ostrove & Brown, 2018; Spanierman & Smith, 2017b; Williams et al., 2021).

In this study, we answered this call by utilizing a constructivist grounded theory methodology (Charmaz, 2014) to explore allyship from the perspectives of BIPOC faculty teaching in counselor education and counseling psychology programs. We were guided by the research question: How do faculty of Color in counselor education and counseling psychology programs conceptualize effective White allyship? We hoped to explore the experiences of BIPOC faculty to help aspiring White allies identify areas of personal growth and opportunities for sustainable and effective action.

Materials and Methods

Since the focus of our research was centered on understanding a process and developing a framework, we chose a grounded theory methodology with a social constructivist epistemology, acknowledging how the themes of race, racism, Whiteness, and allyship are socially constructed and that the experiences of these constructs vary depending on one's racial identity and proximity to Whiteness. Our methods drew from the work of Charmaz (2014) to structure the research process, using a constructivist lens to explore the processes and experiences of nuanced identities. Our goal was to define White allyship through the perspectives of faculty of Color in counselor education and counseling psychology programs and to provide conceptualizations of optimal allyship within these respective settings. We focused our research on counselor education and counseling psychology faculty as scholars have identified consistent negative experiences among students and faculty of Color in these disciplines (DeBlaere et al., 2019; Haskins et al., 2013; Pulliam et al., 2019; Sloss, 2024).

Participants and Sampling

Following approval from the university institutional review board (University of Florida, IRB202102509), the research team began recruiting participants using theoretical, purposive, and convenience sampling methods. Our sampling criteria were defined by centering BIPOC faculty voices in counselor education and counseling psychology programs. We included both disciplines because of the significant cross-over in professional training and roles, acknowledging how psychological frameworks of BIPOC experiences and White allyship are often utilized across disciplines. Additionally, we studied faculty in both disciplines because specificity and relative homogeneity of a sample is advisable in grounded theory research (Charmaz, 2014), and also because we (the researchers) are all situated in counselor education programs, where we believe there is a need for addressing allyship.

We initially distributed recruitment emails via the CESNET LISTSERV, which is focused on counselor education and consists of roughly 6,900 members. We also contacted personal colleagues who met the selection criteria (e.g., identifying as a BIPOC faculty member and able to identify at least one professional colleague they considered to be a White ally). Recruitment emails described the goal of our study as creating a model for White allyship through the perspective of BIPOC participants. A prescreen questionnaire collected demographics, rank in academia (e.g., adjunct, visiting, tenured full professor, etc.), and the ability to identify someone whom the BIPOC faculty member considered a White ally. An additional question gauged the level of importance of the relationship with the White ally, and how often the BIPOC faculty member engaged with them. This questionnaire served as a way for us to evaluate each potential participant along essential criteria of theoretical sampling to ensure a level of depth in their reflection on White allyship (Charmaz, 2014; Corbin & Strauss, 2015). Twenty-six people completed the pre-screening questionnaires and 12 (10 counselor educators; 2 counseling psychologists) met eligibility criteria and were interviewed. See Table 1 for sample demographics.

Table 1

Participant Demographic Information

ID	Gender	Age	Race/ Ethnicity	Position and Rank	Professional Identity
1	F	49	African/Black American	Tenure Track Assistant Professor	Counselor Educator
2	F	40	African/Black American	Not shared by participant	Counseling Psychologist
3	M	40	African/Black American	Tenure Track Assistant Professor	Counselor Educator
4	F	54	African/Black American	Tenure Track Assistant Professor	Counselor Educator
5	F	45	Hispanic/Latine American	Clinical/Non-Tenure Track	Counselor Educator
6[1]	F	32	African/Black American	Tenure Track Assistant Professor	Counselor Educator
7	F	41	African/Black American	Tenured Associate Professor	Counselor Educator
8	M	34	Hispanic/Latine American	Tenure Track Assistant Professor	Counseling Psychologist
9	F	--	African/Black American	Tenure Track Assistant Professor	Counselor Educator
10	M	33	Asian/Asian American	Tenure Track Assistant Professor	Counselor Educator
11	M	52	African/Black American	Tenure Track Assistant Professor	Counselor Educator
12	F	33	Biracial/Multiracial	Tenured Associate Professor	Counselor Educator

Note. M = Male; F = Female; [1]Interview audio lost due to technical issues.

Data Collection

Upon successful recruitment and consent to participate in the study, participants were given the option to be paired with a Black interviewer (second author) or a White interviewer (first author). We wanted to enhance trust in the interview process and understood that participants may have varying degrees of comfort in discussing the themes of allyship and cross-racial relationships in academia. The first author (a counselor educator with experience in grounded theory and qualitative research) provided training and supervision to the second author (a counselor education doctoral student) on how to conduct the interviews by discussing the protocol and interview process in depth, and meeting after each initial interview to debrief and discuss any issues with the protocol. Interviews were recorded and reviewed during the transcription process to ensure continuity across interviewers.

Interviews were conducted via the Zoom platform and ranged from 35-70 minutes, with most lasting an hour, and were transcribed using a password-protected web-based transcription software program. The first and

second authors each reviewed transcripts alongside the recording to ensure accuracy. Of the 12 interviews, one (a counselor educator interview) was lost due to a technical issue. The researcher who conducted this interview completed a detailed field note of the content and we utilized these notes to cross-check themes from other interview transcripts. We chose this approach after careful consideration, as the participant had given significant time and energy to the process, and we did not want to overburden them by requesting an additional interview.

Our interview protocol was grounded in previous research and the goals of our study. Grounded theory allows for the protocol to evolve throughout the study to reflect deepening engagement with thematic content, exploring areas of uncertainty identified throughout the process, and checking whether emerging themes apply across participants (Charmaz, 2014). We structured our protocol to explore both positive and negative experiences of allyship, as divergent experiences are also important in model development and clarification (Corbin & Strauss, 2015). Our original questions included: When you think of the term White allyship, what comes to mind?, How, if at all, have you experienced White allyship within academic spaces?, What might contribute to someone feeling unable to identify a White ally in an academic space?, What makes someone a White ally, in your perspective, and can you give examples?, In what ways have you observed the person/people who you consider to be White allies to fall short, or behave in ways that seemed counter to your view of allyship?, What do you need from the White people around you in order to support you and not contribute to your experience of further racial harm?. Based on initial interviews, we added questions to explore emerging themes such as: How do White allies handle relational ruptures or making mistakes? We also explored how the faculty of Color's racial identity and academic level/rank impacted their experiences of White allyship. All participants were given a $25 gift card after their interview as an acknowledgement for their time.

Analysis

We followed the steps of data analysis common to grounded theory (Charmaz, 2014; Corbin & Strauss, 2015), first engaging in constant comparison by transcribing and analyzing transcripts before conducting additional interviews. The researchers (consisting of all four authors) analyzed transcripts after every two or four interviews to inform the modification of future interview protocols and to assess for other sampling needs. For additional theoretical sampling, we sought out biracial faculty to see if their experiences aligned with or were different from the initial sample and we sought out adjunct and full professor participants to explore experiences at various academic rankings.

Each research team member read and coded each transcript, utilizing open line-by-line coding to attribute keywords and summarize meanings (Charmaz, 2014; Corbin & Strauss, 2015). We then met as a team to discuss open codes, working to arrive at consensus. Next, we used axial coding to synthesize similarities and differences among open codes, identifying shared meanings and larger thematic units (Corbin & Strauss, 2015). We utilized a concept mapping procedure to assist in this process so that we could visually manipulate the placement of keywords and constructs within larger meaning units. This mapping allowed us to easily rearrange themes and rename codes as we added data from new transcripts to the analysis. Throughout this process we did not encounter major disagreements among the research team members when coding the data, but we did engage in dialogue about how best to capture perspectives in the wording and organization of the codes.

When the interviews were complete, we transferred the axial coding themes and keywords into a coding spreadsheet. We re-read all the transcripts, organizing data units (i.e., direct participant quotes) within the spreadsheet to ensure that each theme and subtheme was based on direct participant data. We utilized selective coding procedures to name larger thematic categories and to develop a visual model demonstrating how each of the themes fit together (see Figure 1). We also used selective coding to determine which themes related to our guiding research question on the process of White allyship, and which themes could be reserved for secondary analysis (e.g., differentiating between definitions of foundational and false allyship, and describing experiences of White hegemony in counselor education and counseling psychology).

Researcher Positionality. It was important for us to discuss our positionality as researchers and engage in constant reflection and consensus-building to guard against undue influence on the data. The research team consisted of three counselor educators and one doctoral student. Two of the research team members are White women, one at the associate level and one at the assistant level at the time of the study. The other faculty member on the research team is a Chinese and East-Indian man who is Guyanese-Canadian and was employed at the assistant professor level at the time of the study. The doctoral student member is a Black woman. All researchers had training in qualitative work, and the first, third, and fourth authors had previous experience conducting grounded theory analysis and thus structured the analysis process and provided ongoing guidance for the rest of the team.

The White research team members had personal and professional motivations for better understanding White allyship. Upon reflecting on failed attempts at allyship, they wanted to determine how to enhance their allyship efforts and better understand the definition and impact of ineffective allyship on people of Color. The research team members who identified as People of Color had an interest in exploring how White allies could be more effective rooted in the consideration and perspectives of BIPOC people, and they both reported personal and professional experiences of being harmed by White people who purported to be allies.

As a group, we met regularly for consensus building and to discuss how we were impacted by the data and emerging themes, as well as whether any of our own biases were impacting interpretations of participant narratives. When discussing our biases, we found that we held some skepticism about whether White people could truly arrive at an identity as an ally, given the complexity of racial dynamics that may impact these efforts. We regularly engaged in conversation around how participant experiences either supported or contradicted these expectations and we referred directly to participants' transcripts to ensure we were capturing their voices accurately.

Trustworthiness

To enhance trustworthiness, we followed recommendations by Lincoln and Guba (1985) and Charmaz and Thornberg (2020). First, we addressed credibility via investigator triangulation of research team members and negative case analysis (Stahl & King, 2020). The full research team met to achieve consensus on themes after each round of interviews during the constant comparison process. We disclosed and discussed our proximity to and reaction to the findings, and returned to the transcripts to ensure our analysis did not stray from the original meaning of the participants. When interviews revealed content that strayed from our concept map, we pursued alternate interpretations and theoretical sampling to explore the negative case. For example, we noted some differences in how biracial participants understood their relationship to White allies and sought additional biracial participants to further explore this variation.

For transferability of findings to other settings we utilized thick descriptions of our results, summarizing findings across our participants while also incorporating illustrative verbatim quotes capturing the essence of the theme (Charmaz & Thornberg, 2020; Lincoln & Guba, 1985; Stahl & King, 2020). We included a description of some demographics of our sample so our findings could be interpreted accordingly (see Table 1). For dependability, we followed the steps of grounded theory research (Charmaz, 2014; Charmaz & Thornberg, 2020; Corbin & Straus, 2015). We verified that all our relevant data fit within one of the themes and subthemes in the coding framework. This ensured our analysis did not stray from participant statements (Stahl & King, 2020).

Finally, we conducted a member check process and shared our results with participants. One participant had feedback regarding the choice of language for describing the themes, and we made corrections based on this feedback. Other participants responded with statements of support for the model, indicating the results captured their experiences and perspectives. In summary, we maximized the methodological integrity (Levitt et al., 2018) of our conclusions and the model produced by the data via both the depth and breadth of the analysis.

Figure 1

Pathways to Counselor Education and Counseling Psychology Faculty Allyship
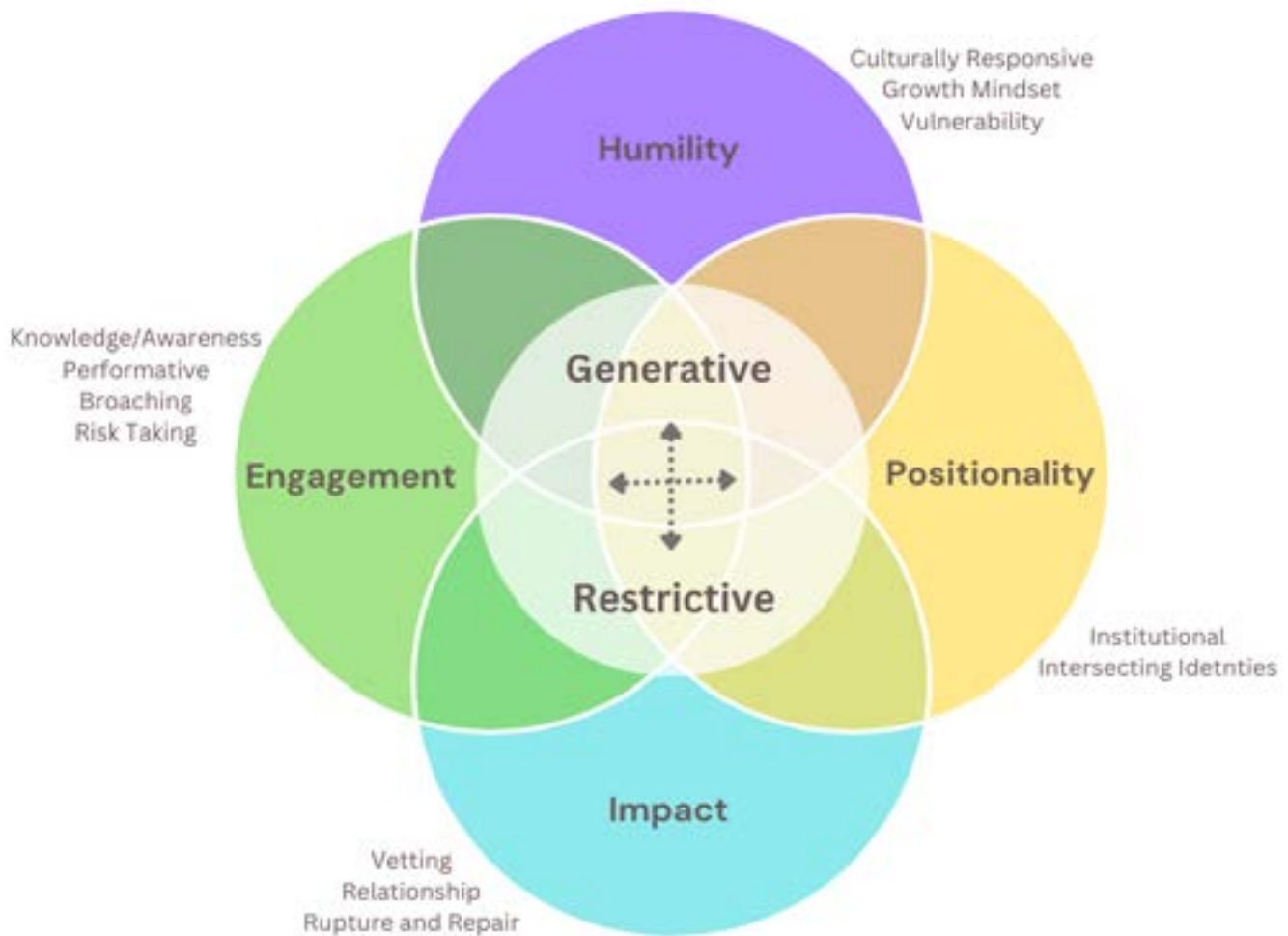
Note. This model depicts allyship behaviors for two superordinate domains (generative and restrictive allyship) and four subordinate domains (humility, positionality, impact, and engagement). Generative action in any subordinate domain results in helpful allyship, whereas restrictive action results in ineffective allyship and potential harm. The text beside each subordinate domain indicates important keywords and constructs associated with that domain.

Results

From our analysis, a model emerged for conceptualizing how White counselor education and counseling psychology faculty can engage in sustained efforts of allyship in professional relationships, as described by BIPOC faculty (see Figure 1). The model includes superordinate (restrictive or generative allyship) and subordinate (humility, impact, positionality, and engagement) themes, and its complexity reflects the complicated nature of authentic allyship.

The superordinate themes we identified may help to assess the impact of allyship efforts at any given time. In restrictive allyship, our participants noted that White counselor education and counseling psychology faculty may act in harmful and/or disingenuous ways. In generative allyship, participants stated that White faculty will act in ways that have a positive impact on BIPOC individuals and groups. Each component of the model can, at any given time, be either restrictive or generative. Though it may seem counterintuitive to include harmful manifestations in

a conceptualization of allyship, the restrictive allyship behaviors were a common thread throughout the interviews and fit with previous conceptualizations of White ally behaviors (Helms, 2017). The potential for aspiring allies to act in ways that were counter to effective allyship while still maintaining a forward-facing identity as an ally to BIPOC was a key finding and core component of our model.

The subordinate themes (domains) are reflected in the specific circles of the model, highlighting the various components of White allyship for counselor education and counseling psychology faculty, as described by our participants. These domains consist of both internal processes requiring awareness and openness (see the descriptions of themes for Humility and Positionality) and external processes that are observed or that result in an impact on others (see the descriptions of themes for Engagement and Impact). As we will discuss, the components overlap and can intersect in any given scenario, so each aspect of the model can encourage reflection and awareness as to how allyship is being practiced at any moment in time.

Humility

The humility theme captures the subthemes of self-awareness, motivations, and aspirations for continual growth of White allies, as described by our participants. Key concepts include having a Growth Mindset, showing Vulnerability, and being Culturally Responsive.

Growth Mindset

Participants shared that effective White allies should be continually motivated towards their own development and reflective of what is needed for their growth. For generative allyship, seeking out feedback was essential, as was maintaining a desire to put in the personal work to improve one's future awareness and impact. Participant 9 described this process by stating:

> So, they were open. If they were going through any type of uncomfortableness or anything, I couldn't tell. So to me, that lets me know that there's an acceptance that, you know, they understand my point of view, even though they don't fully understand it, but they're open to like, this is (Name's) experience of this situation, let me let me hear it. And not, you know, invalidate her. Let me affirm her.

For restrictive allyship, participants shared that when a White ally becomes defensive when receiving feedback and/or refuses to engage in further growth, their behaviors can impact BIPOC trust and willingness to continue to share aspects of their experiences. Participant 11 expressed this as:

> It makes it a little hard for me to want a partner to collaborate or trust as well, because I'm like, "hey, I'm trying to give you all these other stories and share what I've learned and all the stuff... or here, read these other stories", and then they're like, "no, I still don't believe that. This is the way it is. This is what's going to happen."

Participant 8 also noted the importance of continued engagement, and expressed some frustration at the lack of willingness for growth among White colleagues stating, "But why don't you want to grow? And do it and be better?"

Vulnerability

Participants shared that vulnerability involved openness to feedback, interpersonal risk taking, and building trust. They also revealed that White allies who are vulnerable are not afraid to examine their behaviors and impact on others. For generative allyship, participants stated that White allies should actively consider their impact across their roles and relationships, such as reflecting on how they handled critical moments in a classroom or participated in allyship in a faculty meeting. Participant 5 described it as:

I have white colleagues that are committed, right? And they will sit with me in spaces that are vulnerable and say, "I have a certain feeling about this. And I need to know, like, what do you think about it? Or, you know, this happened in class, and I did this. I feel like it was a microaggression. You know, I like... How do I handle?..." That to me is alright, you're beginning to walk it a little bit.

Participants stressed that seeking this feedback from BIPOC faculty and students and remaining open to how they are being experienced can go a long way in establishing trust, which builds strength and depth in the relationship. Participant 2 noted "like in any healthy relationship, you have to have trust, if you don't have trust, you don't have anything." For restrictive allyship, participants noted that White people who are guarded or uninterested in feedback can leave faculty of Color feeling more skeptical of their allyship efforts.

Culturally Responsive

Participants defined cultural responsivity as White allies being curious and aware of how they might impact people of Color. Whereas vulnerability involves an inward focus on one's actions, cultural responsiveness considers the impact of Whiteness more broadly. Our participants stated that effective White allies are intentional about how to develop their allyship and understanding of White privilege without placing additional strain on BIPOC. Participant 2 described this as,

Every time you engage with them, you know, understanding their limitations, as well as wanting to learn without tokenizing or putting all the burden on you necessarily, to explain to them. You know, they're doing their own research. They're asking questions, they're, again, they're acknowledging their shortfall. They're taking ownership of their white privilege, and you know, all of these different things.

Generative White allyship was thus characterized by humility, awareness, and continued learning about the ways Whiteness might impact BIPOC within systems. Restrictive allyship was characterized by our participants as a lack of cultural knowledge and awareness.

Impact

The impact domain represents how BIPOC in counselor education and counseling psychology programs are affected by the actions and inactions of White allies and highlights the importance of authenticity and trust in ally relationships. Our participants identified generative allyship as consisting of authentic relationships with colleagues of Color, understanding that White allies are vetted and re-vetted as the relationship progresses. Participants described restrictive allyship as involving performative actions, such as making efforts toward relationships in private but overlooking opportunities to publicly support BIPOC faculty. The themes linked with this domain included Continued Vetting, Rupture and Repair, and Centrality of Relationship.

Continued Vetting

Participants shared that they often held back during a period of initial guardedness and vetting when approaching relationships with White allies, as they observed behaviors and consulted with other BIPOC individuals to determine if the White person's allyship was consistent and genuine. This process was often based on the BIPOC individual's history of relational ruptures with White allies, resulting in the need to check and re-check the sincerity of any new ally. Participant 3 summarized this, stating "....as a person of color, I am always watching to see how safe spaces are for me to speak, for me to be me." Participant 11 explained "I do try to figure out from other people of color, like what their interactions have been with this person. And then I'm like, OK, I have some more confirmation." Participant 9 described it as, "You can see a white colleague who might, you know, advocate in that space, but even still, sometimes it takes multiple encounters or interactions for you to even attempt to trust... Like, is this really you?"

Restrictive allyship at this level was described by participants as involving actions that reduce relational safety, whereas generative allyship was described as the White ally's ability to be a consistent and trustworthy person within the context of the relationship.

Rupture and Repair

Once in relationship with a White ally, the BIPOC participants described their experiences of being harmed and how they engaged in healing. Participant 1 shared,

> … she was not even aware that her actions had even caused a rupture … so things were weird between us … but my heart was, but this is my friend, I don't care what color you know…so we worked to repair that rupture.

Participant 3 further explained:

> But if we as the offended don't educate the offender to know what's going on, then that is our issue, because they're going to keep on doing it until someone stops them. Now, if they do it *after* you said something, you know there's an internal struggle that they have going on, and maybe this person is not 110% in my corner or ready to hear what I have to say. So it'll tell you multiple things about that person.

In these cases, participants shared that they (as BIPOC individuals) held the burden of addressing ruptures by bringing it to the attention of the aspiring White ally, who could then either take ownership for relational repair (generative), respond dismissively or defensively (restrictive), or continue the harm-doing behavior (restrictive). Participant 1 highlighted a generative example, sharing "But hopefully, in the end, we both bear the burden of the mistake and not just me. And that's where, you know, work may need to continue to happen."

Centrality of Relationship

Participants expressed the importance of relationships and spoke of how the quality of a relationship helps delineate performative from authentic allyship. Participant 1 reflected:

> So when you asked me to speak up, or, you know, oh, "I think (name) would be good for that". Well, I wonder what made you think I would be good for that? Is it because I'm Black? [restrictive allyship] But, if we have a relationship when you say I think (name) would be good for that. I can trust that because we have a relationship of some sort [generative].

The BIPOC participants we interviewed were better able to interpret allyship behaviors within the context of their relationships. If there was a preexisting relationship and level of trust, our BIPOC faculty expressed that they could interpret such actions as supportive (generative). Participant 11 added "…they've invited me over to hang out and cookout. So I feel very welcomed … I don't feel like I've just been tossed out there." Hence, participants received allyship behaviors as supportive (generative) within a relationship and level of trust but received the same actions as tokenism or exploitation (restrictive) outside the context of relationship.

Positionality

This domain pointed to how the higher education context can impact BIPOC faculty experiences with White allies. Subthemes included Institutional and Intersecting Identities.

Institutional Context

Participants acknowledged their expectations for how aspiring White allies engage in allyship efforts are influenced by context, with higher expectations in settings that encourage DEI conversations and lower expectations in restrictive settings. But even in restrictive settings, participants noted that risk-taking for White allies often held less consequence than risk-taking among BIPOC individuals. Therefore, participants identified

aspirational allyship as finding ways to support BIPOC colleagues and students even in settings that were not supportive of such efforts.

Participant 5 stated:

> I think context is important …in terms of values, right, and alignment with de-centering whiteness, you know? I think we have to sort of take a step back and think about the context of the spaces. Because when I think about a white colleague at one institution, sticking their neck out when the system is supportive of that, that looks way different than a white colleague sticking their neck out at my institution, which is a predominantly white institution that has these inherent values of white supremacy embedded in many places, and spaces.

Intersecting Identities

Intersectionality informed how the BIPOC faculty we interviewed made sense of allyship in higher education. Participants considered factors other than racial identity (e.g., sex and gender, faculty rank) that impacted their experience of allyship. Participant 5 described this by saying:

> I know your study is about white folks in particular, but I, I'd be remiss if I didn't really talk about the role of patriarchy here as well…oftentimes how the nature of being submissive as a woman or not speaking up or being spoken over how those experiences have played into that, as well… you know, not only with white folks, but with men in the field. Not that they're one in the same, obviously, it's a different, you know, intersectionality makes it a completely different ballgame of experiences.

Therefore, according to participants generative allyship involves viewing others in their unique context and being attuned to nuances of how oppression may shift based on these dynamics.

Engagement

The engagement domain represents the assessment of action-oriented allyship practices, as told from the perspectives and lived experiences of our BIPOC faculty. The subthemes of Knowledge and Awareness, Performativity, Broaching, and Risk Taking provide considerations about who shoulders the responsibility to act in moments of conflict, and the conditions that inform visibility, labor, safety, and reliable support between our BIPOC faculty and their White allies. Participants reported that generative allyship behaviors can produce effective engagement and positive outcomes for BIPOC faculty, whereas restrictive allyship behaviors can result in ineffective outcomes or harmful engagement.

Knowledge and Awareness

Participant 7 described how she assessed ally knowledge and awareness stating, "But are they aware? Are they alert? Are they interested? Like, are they moved by what is happening in the world?"

Participant 4 offered their perspective on what it means to "do your own work" to minimize BIPOC labor, saying:

> And I need you to read the chapter. I need you to buy the book. If you're a professor, I need you to have reviewed it like I need you to show me you're investing in your own development around these issues. Before I want to really go into what my what I think you should, what I think… and I never can answer what I think you should do because I don't freaking know what you should do. But probably start by doing your homework.

As noted by participants, generative knowledge and awareness building thus involves seeking out existing sources of information, honoring the labor of grassroots organizations and community organizers, and consensual and meaningful collaboration with BIPOC faculty in counselor education and counseling psychology programs rather than passively waiting for BIPOC voices to provide this education.

Performative

Participants viewed allyship actions through the lenses of a) authenticity and b) accountability. Participant 10 shared:

> Allyship requires solidarity... it means somebody who is accountable and willing to do the work recognizes their privilege in that. Recognizes the ways that they'll be protected by the system, and works in a way that they don't co-opt the space, right? ...finding that balance and saying, I'm not going to take up the space for you. But I'm willing to do what kind of hard necessary work...And so when I think about what accountability looks like, it's like, it means that you're doing the work like the hard work on yourself. To know that it's scary, to know that it's frightening, to know that there are times when you're going to be uncomfortable, and that is the work that needs to happen.

Participant 8 also discussed consistency in allyship efforts, stating:

> I think that's great that you show allyship (on social media), right? Or signs of allyship. Like you're standing up in solidarity, right? Which I think is good. I don't think that's bad. But then I wonder what you're doing on your faculty meeting … Does that make sense? What are you saying? What are you doing? Because I think that is the real test."

Participants described the importance for White allies to use their voices effectively, while not dominating or excluding BIPOC voices. Actions including acknowledging dimensions of privilege, committing to the work, sustaining personal discomfort, and consistency across relationships, roles, and settings were key to generative engagement. Participant 9 stated, "I'm going to show up the same in all these spaces. And that continuity of activism has to happen, like at every level in every relationship."

Broaching

Broaching involves the White ally's ability to understand the sociopolitical factors that define the academy, to directly name these forces both publicly and privately, and to use these discussions to facilitate a relationship that empowers BIPOC faculty (Day-Vines et al., 2007). Participant 8 described examples of generative allyship in how he hoped White allies could broach in the context of academia, stating:

> So for example, in faculty meetings when something comes up, and you're thinking, "Please, let one of these White men who's an ally say something. I don't want to have to say this. I don't want to have to say that." And sometimes it did happen. I was like, "Okay, well, thank you for showing up." Even if it's more definitive, saying like, "I think that's not right. I think we should talk more about this before we make a decision about this diversity topic," does that make sense? Or whenever ...or if I do say something somebody is like, "You know, I think P8 has a point. And here's some more." So those are some very specific examples, where I'm like, okay, well, thank you for showing up and saying that, you know. You didn't have to, right, but I'm glad you did.

Participant 5 offered a restrictive example, "...And I struggle with that. And I also struggle with people that don't like overtly broach and like, like, call a spade a spade in terms of like, what's happening in situations." Hence, our participants cited remaining silent in the face of overt and covert demonstrations of harmful behavior as reflective of restrictive allyship, while offering that generative allyship can involve overtly broaching and addressing problematic behavior without relying on the labor of the BIPOC individual.

Risk Taking

Participants noted the value of risk-taking in genuine allyship, defining it as the willingness to continue with allyship efforts despite potential costs to the ally in terms of relationships, personal success, and comfort in various settings. Participant 9 discussed how some may pursue allyship only when it benefits them, stating "like, if it helps you advance yourself, then you say or do something, but the moment it doesn't help you, then you stop."

Participant 8 noted the relationship between risk taking and awareness of power, saying "I think a lot of white allies …are not able to see their power. Does that make sense? And because they are unable to see it, they are unable to risk something." According to participants, restrictive allyship consists of only engaging in ally behaviors when it's convenient for self-promotion, whereas generative allyship acknowledges the need to use individual power even in contexts where the White ally might experience negative consequences (e.g., ostracization or loss of power).

Participant 5 described how risk taking may result in personal and professional losses for the White ally:

> Getting into conflict with colleagues, losing, you know, their reputation losing power, losing… losing that, that inherent power, right, that's in higher ed. And now, you know, I've been in situations where, where white folks will stick their neck out for others, and all of a sudden they'll be banished, or they'll be ostracized because of it. So I think, you know, being an agitator, I think that word comes to mind as well.

Participants highlighted an inherent, disproportionate risk to BIPOC faculty when they self-advocate. Participant 10 described this as, "…are you willing, not just to make that sacrifice. Are you willing to put yourself on the line? Because you know that the consequences will be much higher for me. And much higher for BIPOC colleagues than it ever will be for you."

Discussion

The model of White allyship in counselor education and counseling psychology that emerged from our analysis of the data acquired from our interviews demonstrates how allyship is an ever-evolving, ever-moving target requiring intentionality in self-reflection and awareness of the impact on others (Ford & Orlandella, 2015). We initially expected to identify a stage model wherein White allies could monitor growth through progressing stages of development, but participants clearly revealed that allyship is much more nuanced and situational. Our model reflects the need for White counselor education and counseling psychology faculty to concurrently attune to setting, context, intersectionality, intrapersonal processes, and interpersonal impacts. White counselor education and counseling psychology faculty who demonstrate fragility, defensiveness, and unwillingness to grow can negatively impact and distance themselves from aspirational White allyship, while openness to feedback and continued growth can allow for generative ally behavior.

The model aligns with previous empirical and theoretical scholarship on allyship. The importance of ongoing critical consciousness and self-reflection to assess areas of growth in knowledge and awareness (Humility) is echoed in multiple studies of allyship (Bridges & Mather, 2015; Ford & Orlandella, 2015; Selvanathan et al., 2023; Spanierman & Smith, 2017a; Williams et al., 2021). Similarly, other researchers stressed the need for White people to do the work of self-education or in affinity groups with other White people, rather than expecting BIPOC to take responsibility for this teaching (Ford & Orlandella, 2015; Lin et al., 2023; Selvanathan et al., 2023; Williams et al., 2021). Previous models and conceptualizations of White allyship also stress the need for allies to take risks (Engagement) that may result in the loss of privilege, distancing of relationships with other White people, and discomfort in spaces that are normally welcoming (Ekpe & Toutant, 2022; Mathew et al., 2023; Patton & Bondi, 2015; Spanierman & Smith, 2017a; Sue, 2017; Williams et al., 2021). Such risk-taking can be difficult to sustain, as it can lead to isolation and emotional burnout for the aspiring ally (Ford & Orlandella, 2015). These consequences of risk-taking should not be seen as a discouragement of doing the work, but an opportunity to gain critical awareness of what BIPOC face when navigating the risks of their self-advocacy, and further proof of the need for challenging the systems that support the dynamics of oppression (Mathew et al., 2021).

Our findings in counselor education and counseling psychology programs also lend support to previously identified themes (Ford & Orlandella, 2015; Mathew et al., 2023; Selvanathan et al., 2023) of the impact aspiring White allies can have on BIPOC. Our participants shared betrayals of trust and relational ruptures as common occurrences (Impact). They stressed the importance of relationships, yet also expressed caution in how they

navigate relationships with White people who may inevitably act in harmful ways. White allies in counselor education and counseling psychology programs must accept they will make mistakes and must develop relational skills to acknowledge their impact and make amends (Mathew et al., 2023; Patton & Bondi, 2015; Selvanathan et al., 2023; Williams et al., 2021). Similarly, allies should remain cognizant of the tendency for White people to take control and center their own experiences, even when engaging in anti-racist work, rather than supporting and promoting the work of BIPOC faculty (Ford & Orlandella, 2015; Selvanathan et al., 2023). A collaborative and supportive approach over a leadership role can minimize this harmful impact.

The importance of remaining genuine and authentic in allyship behaviors and relationship building (Humility and Engagement) is critical to developing trust and subsequently engaging in effective action that benefits BIPOC (Bridges & Mather, 2015). Our results are congruent with previous research that illustrated the core need for allies to be trustworthy and consistent (Selvanathan et al., 2023; Sue, 2017). As BIPOC faculty in counselor education and counseling psychology programs continue to be impacted by White supremacy in systems and relationships, the effort to open oneself to relationships and anti-racist initiatives with White colleagues can be risky (Mathew et al., 2023; Selvanathan et al., 2023; Williams et al., 2021). All of our participants expressed hope and a desire for relationships with allies that were dependable and genuine. Our participants acknowledged that they did not expect White allies to be perfect or faultless but needed White allies to be consistent across settings and situations as an important part of building trust and viewing the White person as a collaborator.

Our findings thus echo the work of other scholars and highlight similar themes of allyship that can be useful in assessing ally identity at the intra and interpersonal levels. However, our participants broadened the conversation by identifying spheres of allyship that are constantly shifting from generative to restrictive depending on context and action. The model presented in this article, therefore, adds to the literature and understanding of White allyship in counselor education and counseling psychology programs by positioning allyship as a dynamic, ongoing process of engagement, rather than a place of arrival or achievement.

Indeed, the model provides a means of conceptualizing how, at any given time, a White counselor education or counseling psychology faculty member can be demonstrating varying levels of allyship behavior to varying degrees of generative or restrictive impact their BIPOC faculty peers. For example, a White counselor educator or counselor psychologist ally might demonstrate generative Humility by acknowledging what they do not know and taking steps to gain awareness in these areas. At the same time, they may demonstrate restrictive allyship in Engagement, asking BIPOC to direct them to resources or to close the gaps in their learning. Further, at the same time, they also may be restrictive in Impact, unknowingly causing a rupture in relationships with BIPOC and lacking the awareness to take responsibility for repairing this breach in trust. Likewise, White allies may find they are relational in the areas of Impact when they are in low-risk interpersonal contexts, but may be more hesitant to take risks (Engagement) when ally behaviors are needed in a faculty meeting. Allyship for counselor and counseling psychology educators, therefore, can be generative or restrictive based on context, level of risk, and self-awareness, which may result in the ally being viewed as performative (Engagement) rather than one who can be trusted (Impact).

Instead of a prescriptive pathway for development, the model serves more as an invitation to develop continued awareness of each area of potential restriction and growth. In doing so, an aspiring ally does not so much "arrive" at a space of ally identity, but rather devotes themself to the constant pursuit of awareness and care for their impact. This may be discouraging for White allies who hope to achieve an ally identity, but it is more realistic in setting expectations for the complex and nuanced ways White people can continue to be impacted by internalized Whiteness and external systems operating within White supremacy. The model is not reductionist but reflects the complexity of BIPOC faculty experiences of allyship in counselor education and counseling psychology programs as a constantly moving target.

This model of White allyship in counselor education and counseling psychology programs underscores the complexity and nuance of allyship and emphasizes the importance of ongoing social justice and actions. By

recognizing and actively working against internalized Whiteness and external systems of White supremacy, White allies can contribute to the dismantling of oppressive structures in higher education (Ekpe & Toutant, 2022; Lin et al., 2023; Williams et al., 2021). Engaging in self-education and reflection, taking risks to challenge the status quo, and building genuine, supportive relationships with BIPOC colleagues (i.e., generative allyship) are all crucial steps toward achieving meaningful social change to promote equity and justice (Williams et al., 2021) among faculty in counselor education and counseling psychology programs. Recognizing the dynamic and context-dependent nature of allyship, White allies in these programs can better understand the impact of their actions and strive to minimize harm while maximizing positive outcomes for BIPOC (Ekpe & Toutant, 2022; Lin et al., 2023). This approach aligns with broader social justice goals by fostering environments where BIPOC voices and contributions are centered and respected (Ekpe & Toutant, 2022; Williams et al., 2021).

Limitations

Our focus on the disciplines of counselor education and counseling psychology limits the application and possible replication of the current study across other disciplines in higher education and other non-academic settings, though other contexts may present with similar cultural, structural, and institutional issues. The narrowed focus of this study was purposeful, yet further research can examine whether the model applies in interdisciplinary contexts. Though most of our participants were recruited via word of mouth and by referral, we initially recruited participants via the CESNET listserv, which is primarily for counselor educators and has few counseling psychology subscribers. In fact, very few counseling psychologists participated in our study. Our sample also did not reflect the full representation of racial diversity across BIPOC faculty in counselor education and counseling psychology programs, and we acknowledge individual participants cannot represent a full range of experiences. Our findings are thus limited by the intersectional identities and situational contexts of our participants, especially the limited representation of counseling psychology in our sample. Future research could explore the themes that emerged in this study with a larger, more racially diverse sample, a larger number of counseling psychology faculty, and could integrate the perspectives of White individuals to further explore and clarify the model that emerged from our data.

Finally, we acknowledge the biases of the research team, despite our efforts to maximize trustworthiness and our participants' affirmations of the model during the member check process. The intentional construction of our research team ensured that we had a diversity of perspectives across identities such as race, gender, and academic rank. However, it is possible that another group of researchers may have reached different conclusions in the interpretation of participant narratives, and thus future research is encouraged to confirm the components of the model we presented.

Implications

White allyship in counselor education and counseling psychology programs is a continuous process, with nuances in various contexts. The complexities of this process and the lack of a clear endpoint in allyship identity set the stage for a long and complex journey for White faculty wishing to engage in effective allyship. As ally relationships develop, rupture(s) are bound to occur. Acceptance of these complexities requires awareness and understanding of why BIPOC colleagues and students in counselor education and counseling psychology programs may remain cautious in building relational trust with White individuals, and a willingness among aspiring allies to broach sensitive issues with BIPOC. White faculty in these programs intending to be allies must be able to see themselves and their actions through the lens of harm-doing, which is an important component of allyship growth and requires sustained awareness of self as oppressor. This awareness can be challenging for White people who yearn to see themselves as champions of anti-racism across their various settings and relationships.

Our findings challenge aspiring White allies in counselor education and counseling psychology programs to engage in critical analysis of their intentionality and impact, both for themselves and within the cultural and

situational contexts of their settings. Institutional cultures that value diversity and critical examination of racism naturally require less risk for White allies supporting BIPOC students and faculty (generative). Cultures that reject or ignore how racism is enacted systemically require more risk-taking and greater difficulty for White allies to act (restrictive). Aspirational allyship requires finding ways to support BIPOC colleagues and students even in settings that are not supportive of such efforts. Therefore, we encourage White allies to assume a stance of not knowing as they continue the ongoing process of educating themselves, which might take the form of yielding the floor to BIPOC and/or allowing them to inform the process and journey of White allyship. In addition, generative engagement requires White faculty members to be willing to speak out and take risks in support of their BIPOC colleagues in counselor education and counseling psychology programs, rather than sit in silence for self-preservation. Generative allyship requires consistent solidarity and the ability to understand the nuances between speaking with and speaker for BIPOC.

Elements of the model proposed in this article can be used for self-analysis to identify strengths in current ally relationships and contexts or relationships where additional growth is needed. The model also can be used in counseling and counseling psychology classroom and supervision settings to guide students in their developing awareness of their impact and growth areas. Counselor education and counseling psychology faculty members and programs can engage in conversations on the needs of BIPOC faculty and students, and whether generative or restrictive allyship is occurring at the individual, interpersonal, or program levels. Developing policies or practices that support generative allyship can sustain or improve BIPOC faculty experiences in counselor education and counseling psychology programs, rather than reinforcing narratives that BIPOC individuals must find ways to survive within an oppressive system. Placing more emphasis on departmental and institutional harm reduction efforts overall may contribute to the improvement of BIPOC experiences in these programs. Thus, White faculty allies must address incidents of racial violence as experienced by BIPOC counselor education and counseling psychology faculty to increase the improvement of BIPOC faculty experiences in both fields. Through these intentional actions, White allies in counselor education and counseling psychology can contribute to meaningful social justice efforts, creating more equitable and supportive academic environments for BIPOC faculty (Williams et al., 2021). Such efforts not only enhance individual allyship but can promote systemic change and align with the broader goals of social justice.

Future applications of the model presented in this article could include developing exercises in self-reflection on each component to facilitate systemic-level conversations and dialogue. Additionally, developing personal growth and affinity groups for support and accountability would help aspiring allies when reflecting on their own individual impact. Counselor education and counseling psychology faculty and supervisors should consider ways to embed the themes of Humility, Positionality, Impact, and Engagement into their coursework, consistently facilitating discussions that acknowledge the potential for both generative and restrictive allyship across various situations. Future research is needed to explore and validate our model, as well as examine if additional patterns or distinctions exist specific to ethnic and other racial identities. Finally, scholars also are encouraged to explore the benefits and application of the model in other contexts, as well as other academic disciplines.

Conclusion

Our grounded theory study with BIPOC counselor education and counseling psychology faculty yielded a model that included themes of Humility, Engagement, Impact, and Positionality, noting that movement amongst these themes in various contexts can lead to allyship efforts that are generative or restrictive. Our results point to the ongoing and continuously self-reflective requirements of allyship, compelling White allies in counseling and counseling psychology programs to remain humble, authentic, and committed to their efforts while striving for genuine relationships and action. The model acknowledges that ruptures in relationships may be inevitable and invites White faculty to develop an awareness of how they might continue to enact harm even as they commit

to growth as an ally. In these moments, White faculty should learn how to center relationships and proactively identify and address harm, so the burden for healing does not fall on BIPOC counselor education and counseling psychology faculty.

We hope that our findings offer BIPOC faculty and students in counselor education and counseling psychology programs some validation of their experiences and captured their hopes for what White allyship might look like. We also hope White faculty can see themselves in the model and that the various domains enable greater intentionality in aspirational allyship. Individuals, groups, programs, and departments can utilize the model to encourage reflection of generative versus restrictive allyship dynamics.

Author Note

Correspondence concerning this article should be addressed to Hannah B. Bayne, 1750 Kraft Dr., Blacksburg, VA 24061. Email: hannahb@vt.edu.

Author ORCID iDs

Hannah B. Bayne: hannahb@vt.edu https://orcid.org/0000-0001-7374-0593
Nia Page: pagenia@ufl.edu https://orcid.org/0009-0003-2072-5711
John J. S. Harrichand: john.harrichand@utsa.edu https://orcid.org/0000-0002-3336-2062
Anita Neuer Colburn: anita.nc@icloud.com https://orcid.org/0000-0002-8499-5046

Declaration of Interest Statement

The authors declare no conflicts of interest in relation to this work.

References

Bayne, H., Ocampo, R., & Wilson, T. (2023). Building cultural empathy and deconstructing whiteness in counselor education. *Counselor Education and Supervision, 63*(2), 118 – 131. https://doi.org/10.1002/ceas.12263

Boutte, G. S., & Jackson, T. O. (2014). Advice to white allies: Insights from faculty of color. *Race Ethnicity and Education, 17*(5), 623-642. https://doi.org/10.1080/13613324.2012.759926

Bridges, C. E., & Mather, P. (2015). Joining the struggle: White men as social justice allies. *Journal of College and Character, 16*(3), 155-168. https://doi.org/10.1080/2194587X.2015.1057155

Burns, M. D., & Granz, E. L. (2023). "Sincere White people, work in conjunction with us": Racial minorities' perceptions of White ally sincerity and perceptions of ally efforts. *Group Processes and Intergroup Relations*, *26*(2), 453-475. https://doi.org/10.1177/13684302211059699

Charmaz, K. (2014). *Constructing grounded theory* (2nd ed.). SAGE Publications Ltd.

Corbin, J., & Strauss, A. (2015). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (4th ed.). SAGE Publications Ltd.

Charmaz, K., & Thornberg, R. (2021). The pursuit of quality in grounded theory. *Qualitative research in psychology, 18*(3), 305 - 327. https://doi.org/10.1080/14780887.2020.1780357

Day-Vines, N. L., Wood, S. M., Grothaus, T., Craigen, L., Holman, A., Dotson-Blake, K. and

DeBlaere, C., Singh, A. A., Wilcox, M. M., Cokley, K. O., Delgado-Romero, E. A., Scalise, D. A., & Shawahin, L. (2019). Social justice in counseling psychology: Then, now, and looking forward. *The Counseling Psychologist, 47*(6), 938-962. https://doi.org/10.1177/0011000019893283

Douglass, M. J. (2007). Broaching the subjects of race, ethnicity, and culture during the counseling process. *Journal of Counseling and Development*, 85(4), 401-409. https://doi.org/10.1002/j.1556-6678.2007.tb00608.x

Edwards, K. E. (2006). Aspiring social justice ally identity development: A conceptual model. *NASPA Journal*, *43*(4), 39-60. https://doi.org/10.2202/1949-6605.1722

Ekpe, L., & Toutant, S. (2022). Moving beyond performative allyship: A conceptual framework for anti-racist co-conspirators. In K. F. Johnson, N. M. Sparkman-Key, A. Meca, &, S. Z. Tarver (Eds.), *Developing anti-racist practices in the helping professions: Inclusive theory, pedagogy, and application* (pp. 67-92). Palgrave Macmillan. https://doi.org/10.1007/978-3-030-95451-2_5

Ford, K. A., & Orlandella, J. (2015). The "not-so-final-remark": The journey to becoming white allies. *Sociology of Race and Ethnicity, 1*(2), 287-301. https://doi.org/10.1177/2332649214559286

Haskins, N., Whitfield-Williams, M., Shillingford, M. A., Singh, A. A., Moxley, R., & Ofauni, C. (2013). The experiences of Black master's counseling students: A phenomenological inquiry. *Counselor Education and Supervision, 52,* 162-178. https://doi.org/10.1002/j.1556-6978.2013.00035.x

Hays, D., Bayne, H., Gay, J., McNiece, Z., & Park, C. (2023). A systematic review of whiteness assessment properties and assumptions: Implications for counselor training and research. *Counseling Outcome Research and Evaluation, 14*(1), 58-76. https://doi.org/10.1080/21501378.2021.1891877

Helms, J. E. (1984). Toward a theoretical explanation of the effects of race on counseling: A Black and White model. *The Counseling Psychologist, 12*(3-4), 153–165. https://doi.org/10.1177/0011000084124013

Helms, J. E. (2017). The challenges of making whiteness visible: Reactions to four whiteness articles. *The Counseling Psychologist, 45*(5), 717-726. https://doi.org/10.1177/0011000017718943

Lin, P. S., Kennette, L. N., & Van Havermaet, L. R. (2023). Encouraging white allyship in anti-racism by decentering whiteness. Learning and Teaching, 16(1), 31-54. https://doi.org/10.3167/latiss.2023.160103

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE publications.

Margolin, L. (2015). Unpacking the invisible knapsack: The invention of white privilege pedagogy. *Cogent Social Sciences, 1*(1), 1-9. https://doi.org/10.1080/23311886.2015.1053183

Mathew, A., Risdon, S. N., Ash, A., Cha, J., & Jun, A. (2023). The complexity of working with white racial allies: Challenges for diversity educators of color in higher education. *National Association of Diversity Officers in Higher Education, 16*(1), 88-96. https://doi.org/10.1037/dhe000310

Nuru, A. K., & Arendt, C. E. (2019). Not so safe a space: Women activists of color's responses to racial microaggressions by white women allies. *Southern Communication Journal, 84*(2), 85-98.

Okun, T. (2001). *White supremacy culture*. dRworks. https://www.whitesupremacyculture.info/uploads/4/3/5/7/43579015/okun_-_white_sup_culture.pdf

Ostrove, J. M., & Brown, K. T. (2018). Are allies who we think they are? A comparative analysis. *Journal of Applied Social Psychology, 48*(4), 195-204. https://doi.org/10.1111/jasp.12502

Patton, L. D., & Bondi, S. (2015). Nice white men or social justice allies?: Using critical race theory to examine how white male faculty and administrators engage in ally work. *Race Ethnicity and Education, 18*(4), 488-514. https://doi.org/10.1080/13613324.2014.1000289

Pulliam, N., Paone, T. R., Malott, K. M., & Shannon, J. (2019). The experiences of students of color at a predominantly White institution: Implications for counselor training. *Journal of Multicultural Counseling and Development, 47,* 239-255. https://doi.org/10.1002/jmcd.12156

Reason, R. D., Millar, E. A., & Scales, T. C. (2005). Toward a model of racial justice ally development. *Journal of College Student Development, 46*(5), 530 - 546. https://doi.org/10.1353/csd.2005.0054

Sloss, C. J. (2024). Leveraging tokenism or "pulling up the ladder": Phenomenology of Black faculty/student experiences at HWCUs. *Peabody Journal of Education, 99*(2), 209-221. https://doi.org/10.1080/0161956X.2024.2331937

Selvanathan, H. P., Ulug, O. M., & Burrows, B. (2023). What should allies do? Identifying activist perspectives on the role of white allies in the struggle for racial justice in the United States. *European Journal of Social Psychology, 53*(1), 43-60. https://doi.org/10.1002/ejsp.2882

Sue, D. W. (2017). The challenges of becoming a white ally. *The Counseling Psychologist, 45*(5), 706-716. https://doi.org/10.1177/0011000017719323

Spanierman, L. B., & Smith, L. (2017a). Roles and responsibilities of white allies: Implications for research, teaching, and practice. *The Counseling Psychologist, 45*(5), 606-617. https://doi.org/10.1177/0011000017717712

Spanierman, L. B., & Smith, L. (2017b). Confronting white hegemony: A moral imperative for the helping professions. *The Counseling Psychologist, 45*(5), 727-736. https://doi.org/10.1177/0011000017719550

Stahl N. A., & King J. R. (2020). Understanding and using trustworthiness in qualitative research. *Journal of Developmental Education*, *44*(1), 26-28. http://www.jstor.org/stable/45381095

Williams, M. T., Faber, S., Nepton, A., & Ching, T. H. W. (2023). Racial justice allyship requires civil courage: A behavioral prescription for moral growth and change. *American Psychologist, 78*(1), 1–19. https://doi.org/10.1037/amp0000940