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Infusing Anarchist Pedagogy Into Counselor Education

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Abstract

Anarchist pedagogy has existed for over 100 years, but little has been written on the subject within the counselor education literature. Anarchist pedagogy offers a framework for the direct relationship between education and social justice praxis that many counseling programs espouse, and thus the consideration of an explicitly political pedagogy may benefit the counselor education profession. This article provides a brief overview of anarchist pedagogy, how it fits with the work of counselor education, and how counselor educators can utilize anarchist pedagogy. The article concludes with limitations of the infusion of anarchist pedagogy into counselor education and future areas of research on implementing and refining anarchist pedagogy toward social justice praxis in the field.

Significance to the Public

This article introduces the idea of anarchist pedagogy — a form of education that encourages educators to increase democracy — in counselor education, to facilitate understanding and appreciation of others, and put ideas into action in the classroom for training future counselors, and later in counseling practice. This article was written in order to meet some of the increasing needs in counselor education to look at ways to increase the ideas and action of social justice in the classroom and in the field.

Keywords: anarchism, pedagogy, counseling, counselor education

Counselor educators often look to advance the practice of counselor education by examining different types of teaching philosophy that meld traditional pedagogical theory and established counseling theories (Hall et al., 2021). However, as systemic problems that disenfranchise many individuals intensify, it can be valuable to revisit or define new ways of teaching and learning for counseling students. One area of theory that does not have a defined presence in counselor education is anarchist pedagogy (DeLeon, 2008).

The mention of the term anarchist can be off-putting to some based on generalizations from images of protests throughout history and the assumptions of anarchism relating to chaos. However, anarchist pedagogy development is storied and dates back to well over 150 years ago (Haworth, 2012). Anarchism and anarchist pedagogy are living ideas that speak to many of the

issues that counselor educators find themselves having to contend with, such as power held in educational systems that foster racism, sexism, ableism, cissexism, heterosexism, classism, homophobia, and other attitudes and actions that disenfranchise many in order to consolidate power to only a few (e.g., McGee, 2020). In counselor education, there is a natural fit with anarchist pedagogy, as it shares commonalities with feminist pedagogy (LaMantia et al., 2016), critical pedagogy (Nelson & Neufeldt, 1998), and humanistic pedagogy (Purswell, 2019). These approaches can support the development of supportive and collaborative education while gaining a critical perspective of people in relation to political and social structures that hoard power. They can also have an explicit political focus that is not recognized in traditional neoliberal educational approaches (e.g., Brady et al., 2014). What

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anarchist pedagogy can offer is an approach to education that aims to foster liberation within communities while abolishing unjust hierarchies, dismantling capitalism, and rejecting other forms of power that emphasize the oppression and marginalization of any people (DeLeon, 2008). Essentially, it is an approach to pedagogy that thrives in community action and atrophies isolation. In conjunction with these features, it tasks educators to contend with the same things we ask of students with their clients: putting theory into practice, collaboration, practicing mutual empathy, and envisioning a new path forward amidst suffering. To highlight the potential contributions of anarchist pedagogy, I will provide a brief introduction of social anarchist thought that will lead to key components of anarchist pedagogy that naturally fit into counselor education: direct democracy (Williams, 2020), mutual aid (e.g., Randolph & Krause, 2002), dual power (Gordon, 2007), and praxis (Freire, 2018). The article includes examples of how to infuse anarchist pedagogy into counselor education and concludes with potential barriers and next steps for creating an anarchist counselor education pedagogy.

Key Components in Anarchist Pedagogy

Anarchist pedagogy has existed in some form since the early 19th century with the writings of William Godwin and Max Stirner (Marshall, 2010). The proliferation of anarchist schools across the world drew inspiration from theorists like Peter Kropotkin, Francisco Ferrer, and Emma Goldman in subsequent years (Haworth, 2012). However, societies through history practiced anarchist-related concepts and these ideas were not necessarily new when written by more widely-read theorists (i.e., Western and White; Levy, 2010). Anarchism is not a singular philosophy, but rather has developed into numerous ideas, including mutualism, anarcho-syndicalism, anarcho-communism, Black anarchism (Williams, 2015), Anarcha-feminism (Kowal, 2019), and many others including queer, green, Christian, pacifist, and Jewish anarchism. What binds all of these movements together, primarily, is

oppression of people, whether it is through labor practices that exploit workers, marginalization and violence of racial and ethnic groups, or any other situation where power is asserted to the point of violence. In addition to addressing oppression, these movements also focus on the struggle for liberation in life, including in education.

With an understanding of why anarchist movements exist in the first place, it is evident how anarchist pedagogy follows naturally. Anarchist pedagogy works by liberating inside and outside of the classroom. The anarchist pedagogy described in this article developed from the social, or socialist, anarchist school of thought (Bookchin, 2001). This and other strains of anarchism consider centralized power and coercive hierarchical structures as oppressive, and ultimately one of the core parts of society to be eradicated (Rouhani, 2012). In the context of education, allowing students of all ages and backgrounds to collaboratively guide their education is important, and lessons can include concepts that are tied to one another even if not thought to be related. For example, the concept of climate change can be a controversial topic, but there is research that points to climate change having a negative impact on mental health (Palinkas & Wong, 2020). Educators can help students find the links between the causes of climate change (e.g., massive amounts of production) and their clients (e.g., underpaid workers helping to produce those items for a larger company), to illustrate how the larger ideas of capitalism and worker exploitation are directly related to the individuals that they work with in counseling (Ingle & Mikulewicz, 2020; Zeira, 2022). This is not to say that anarchist educators berate students with their own ideals, but rather open up the conversation about the real effects of these structures on students and the clients that they work with, similar to how broaching is an important technique to learn for every counselor (Day-Vines et al., 2021). Further, they allow students to find these ideas themselves, include their own personal experiences, and aid them in finding meaning rather than ascribing meaning for students. These ideas can be illustrated in a few core components of anarchist theory that apply to anarchist pedagogy: direct democracy, mutual aid,

and dual power, or, in other terms, choice, cooperation, and creating alternatives.

Direct Democracy

Direct democracy is a form of democracy in which every individual has direct input in the ways in which choices are made in situations (Gordon, 2007). Direct democracy rejects both the idea that one person being worth more than another and the hierarchy that representative democracy necessitates (Williams, 2020). This relates to pedagogy in that the power differential between the educator and student is deconstructed from a traditional power imbalance. Although there are hierarchies that exist in dominant educational systems (e.g., student and teacher, teacher and administrator), it is the role of anarchist educators to provide alternatives to the dominant relationship between educator and student while providing an educational experience that validates student experiences and invites students to construct curriculum and classroom settings alongside educators. Counselor educators should be teaching toward competency of skills, but the anarchist component requires a simultaneous combatting of unjust, unnecessary, and unproductive hierarchy in education. While some teaching standards are dictated by accrediting bodies, providing students with choices as a collective for the ways in which the class is constructed can increase autonomy and a sense of ownership (Stefanou et al., 2004). Decision making and direct democracy may extend to the activities that happen during a course, topics covered within a course, types of evaluation, or course structure. An anarchist pedagogy does not require a complete rejection of dominant systems, but an active dismantling via “quiet revolutions,” which can amount to larger changes (Ward, 2004, p. 75) that render the more oppressive systems useless. Increasing direct democracy in a classroom or counseling program can help to build those revolutions. One difficult aspect of direct democracy within a university setting is that it can be negated outside of the classroom with universities often having bloated administrative appointments and decisions being made by trustees

who sometimes lack experiences in education (Williamson et al., 2018). The practice of direct democracy in the classroom is necessarily a struggle to practice and change the systemic problems of the university system concurrently. Direct democracy looks to collapse, rather than sustain, hierarchical power structures, which can be paired with mutual aid for empowerment.

Mutual Aid

Mutual aid as a concept in anarchist theory that dates back to the writings of Peter Kropotkin (1902), who defines mutual aid as collaboration and aid to one another to support the conscience of human solidarity and “the close dependency of every one’s happiness upon the happiness of all; and of the sense of justice, or equity, which brings the individual to consider the rights of every other individual as equal to his own” (p. xiv). Mutual aid can take many forms, such as mutual aid networks developing during the COVID-19 pandemic to ensure people’s needs are met by the cooperation of those in their communities (Domínguez et al., 2020), and fellowships like Alcoholics Anonymous (White, 2004). In the classroom, mutual aid can be enacted in a few ways, but the most obvious way is by everyone within the classroom learning from each other, including educators. This is a decentralization of power where the core information in a course is not handed to students, but shared amongst students and educators. It also decentralizes authority from textbooks and other sources of information and allows knowledge creation to happen within individuals and to be shared among them (Molina & Jacinto, 2015). In counselor education, this concept can also be extended to the process of supervision, where education is being shared by educators, students, and supervisors (Knight, 2017). Students can provide for each other through their previous experiences in helping professions or through lived experience from cultural perspectives, which can help to inform lessons on how to best help clients in the field. Practicing mutual aid in educational spaces requires that each student has buy-in to the process and sees their own value as a member of a

classroom or academic program. Along with direct democracy and mutual aid in the classroom, dual power efforts through praxis can yield alternatives to traditional education ideas and spaces.

Dual Power

Building dual power is a process by which individuals establish new systems (e.g., trade, healthcare) outside of dominant systems in order to replace the need for dominant, oppressive systems. In an educational context, educators must work toward developing a liberatory system of education outside of the dominant system of education while also working inside that dominant system, simultaneously (Gordon, 2007). New systems can be guided by prefigurative perspectives, that is, what educators imagine an educational experience free from capitalism, coercive hierarchies, and systemic injustice looks like (Osborne & Grant-Smith, 2017). The prefigurative perspective does not discredit the reality in which the current educational system exists, but looks to establish a new system that will replace the dominant system through dual power (Van de Sande, 2015). In counselor education, building dual power includes examining what counseling programs, mental health systems, and counseling practices look like from a prefigurative context. Establishing goals in building a prefigurative vision of what these institutions could look like, to serve more people in equitable and liberatory ways, is a necessary and long-term task for those seeking to incorporate anarchist pedagogy into counselor education. Exploring ways to work outside of traditional models of mental health intervention that have a reliance on the state and capital (e.g., insurance-funded programs), may help students to develop different ideas about what society can look like, as well as the role of mental health in that future (e.g., Adame & Leitner, 2008). But in order to employ these ideas, praxis of a living anarchist pedagogy is necessary.

Praxis

Praxis is a wide-reaching concept utilized in critical pedagogy and was popularized in Paulo Freire's

Pedagogy of the Oppressed (2018) and is used often in counselor education pedagogy (Barrio Minton et al., 2014). Essentially, praxis can be distilled to the idea of putting theory into action, or, "reflection and action upon the world in order to transform it" (Freire, 2018, p. 51). Within counseling practice, Freire's concept of praxis in critical pedagogy (2018) was influential to Ignacio Martín-Baró (1994) in the development of liberation psychology. The importance of liberation psychology has been expressed by numerous counseling researchers (e.g., Singh et al., 2020), cementing its existence in counseling literature and practice. Praxis within anarchist pedagogy requires that theory needs to be enacted, often in a revolutionary way, for the proper use of the theory (Wigger, 2016). That is, the type of classroom experience that educators construct in line with anarchist pedagogy should mirror the actions of the educator in creating that same experience in the larger world for a more liberatory existence. Praxis in anarchist pedagogy necessitates a push for social justice and is inherent in its use. This can be done in numerous ways outside of the classroom (e.g., participating in mutual aid networks), but also in the lessons provided in the classroom, such as examining sociopolitical or macro-level influences (Cook, 2012) that influence experiences that counselors will face in the field. Simply put, without praxis, anarchist pedagogy ceases to exist. The theoretical considerations of anarchist pedagogy discussed throughout this article need to be enacted in accordance with the educator's classroom, community, and other parts of life to make this pedagogy a lived and constantly evolving experience, rather than one separated from the person and located in distant history (Wigger, 2016). The praxis of anarchist pedagogy in counselor education will look different for each educator, classroom, and learning experience.

Taking into consideration the way most counseling programs are constructed, counseling programs will have a mix of didactic and practice courses. To facilitate the bridge between theory and practice when developing the critical consciousness of students, providing context for work in a community mental health agency or school setting as being institutions that both rely on the state and

capital in their variety of settings could help some students to understand the relationships between these concepts (e.g., some private schools having better resources being reserved for those who can pay for that education or community agencies requiring diagnoses that are largely antithetical to wellness-based practices). Yet more important, is the hope that can be instilled through the practice of counseling as a revolutionary act. Paulo Freire (2007) discussed the necessity for a critical hope in conjunction with understanding the oppression and violence that marginalized people face, and that hope can be cultivated in the practice of counseling. This can also give students a better understanding of direct democracy, mutual aid, dual power, and praxis through their critical understanding derived from counseling.

Counselor Education in the Context of Anarchist Pedagogy

In many counseling programs, educators are embedded in graduate-only programs housed in colleges of education or health, which are guided by the principles of the larger university and their accreditation, counseling accrediting bodies, state licensing boards, and professional organizations. Many of these universities are predominantly white institutions even though the cities they exist in can be far more culturally diverse. Although counseling is its own specialty, it is aided by the history of psychology, which has been known for, at times, torture (Elkins, 2016). Psychiatry, upon which most mental health diagnosis is based, also has immediate ties to amassing capital (Cosgrove & Wheeler, 2013). These same institutions of oppression and violence are still alive in most Western treatment systems (Mills, 2017). The experiences of students and many educators in counseling programs is entrenched in acquiescence to the state, capital, violence, and various forms of oppression.

There is a history of multicultural awareness and action within counseling (Kiselica & Robinson, 2001), but the core components of radical, socialist, communist, or anarchist education are rarely discussed, save for some mentions of

intersectionality (e.g., Singh et al., 2020). How those politics influence the classroom and the work counselors do with clients is rarely discussed without a more critical framework to work from, and anarchist pedagogy can be one of those frameworks. Established advocacy practices in counselor education (e.g., writing to state representatives) existing as assignments in counselor education programs (Farrell & Barrio Minton, 2019) need to be balanced with non-state sponsored direct action that circumvents a system that has shown countless times that an oppressive mental health system is not a primary concern (Smith, 2012). The use of a direct action approach that at least circumvents government relations, and hopefully antagonizes the state, illustrates that anarchist pedagogy is inherently political, not unlike feminist pedagogies (LaMantia et al., 2016).

Given the similarities between accepted counselor education pedagogies and approaches, it is not a far step to consider the role that anarchist pedagogy could have in counselor education, especially given the field's encouragement of social justice and continual recognition of systemic ills. What makes accepted practices in counselor education different from anarchist pedagogy is that anarchism and anarchist pedagogy work to create a new system, and with it, a new way of thinking about counseling. Anarchist pedagogy is directly opposed to capitalism and systems of power in a revolutionary way: Instead of an emphasis on relying on representatives or those in power for change, change comes from the bottom up via building community through mutual aid. Some examples of how anarchist pedagogy can be integrated into counselor education have been mentioned, but a more focused practical example can shed further light into application of anarchist pedagogy.

Applying Anarchist Pedagogy to Counseling Education

It may not be evident what, exactly, an anarchist counselor education pedagogy looks like. This will be addressed in this section in two parts: mode and

method. The mode consists of the manner in which anarchist educators approach educational experiences inside and outside of the classroom setting. The method consists of specific applications of anarchist thought infused into counselor education.

Mode

The mode of anarchist pedagogy in counselor education encompasses factors found in other pedagogical theories, and as such, may encompass a common factors–influenced approach (Wampold, 2015). In essence, counselor educators utilizing anarchist pedagogy should be aiming to expand critical thought, especially in the realm of developing a critical consciousness (Freire, 2018). Anarchist educators do not assert their own viewpoint over others, as that would be an abuse of authoritative power, something anarchism is opposed to. Therefore, anarchist counselor educators do not try to convince students to take a particular stance, but rather they present them with information and open up space for others to share their own viewpoints, to develop a critical view on any topic in counseling, further developing critical consciousness (Freire, 2018).

Educators are not directing students to believe a certain idea, but to think in a different way that utilizes a shared learning experience similar to mutual aid that examines the experiences of individuals and groups, rather than relying on top-down authority of textbooks or content experts on subjects. However, the critical conversation should also extend to anywhere power has been abused and understanding reasons for those abuses of power, which includes, but is not limited to racism, classism, cissexism, heterosexism, ableism, sexism, xenophobia, classism, and any other system made to oppress (McGee, 2020). Anarchist counselor educators balance authority over their students while providing information and expertise related to counseling.

In addition to extending the critical discussion of a certain topic to a classroom, anarchist counselor educators should also be critical of their own

methods and invite students into that conversation. Developing a sense of transparency may help to decenter information and eliminate some amount of power held by the educator by encouraging students to understand the rationale for topics being discussed, methods for teaching, evaluation, and any other part of the educational process. This requires the same vulnerability that educators often ask of students. Therefore anarchist counselor educators must be open to being a part of the learning experience alongside students, rather than being solely in charge of it. The mode of anarchist pedagogy can seem amorphous, and that is because it is — there are no two anarchist educators who are alike, and many may disagree with these assumptions. The methods of anarchist counselor education may provide more guidance toward what can be actively done in the classroom.

Method

To describe the method of anarchist pedagogy in counselor education, the author will present an example of some classroom activities and projects that demonstrate *an* approach to anarchist counselor education pedagogy. In this section, the author will discuss a long-standing advocacy project embedded with proposed and actualized classroom activities that align with anarchist pedagogy. Further examples include briefer ways of incorporating anarchist pedagogy as a way to simply facilitate critical thought in the context of understanding power, systems, and the counselor's role in helping those in their community. The advocacy project is a group project that culminates in a presentation to the class at the end of the semester. It was designed to introduce the ideas of social change to counseling students. Students choose topics based on shared interest in groups, either taken from the American Counseling Association government relations page (e.g., Medicare coverage for counselors) or self-generated by the group. The voluntary topic generation provides a chance for the beginnings of mutual aid, developing a sense of students' interests and how they can best help the group in the process of putting together a presentation and important information on their topic. Some students have

chosen to examine conversion therapy bans at state and federal levels, access to telehealth services in rural communities, advocacy for affirming sexual and gender identity development, police reform around racial injustice, and many other topics.

The key components of the project are legislative advocacy, professional awareness, and direct action. The legislative advocacy component is relatively common in counseling programs and in line with requirements from accreditation standards. The legislative advocacy component also challenges students to understand who may hold power within the topic of their choosing (Noy, 2008), and as such, they are encouraged to learn about topics like power mapping (i.e., finding sources of power related to a given topic and people who can be targeted in advocating for change on that topic). For legislative advocacy, students often send a letter expressing their concern and advocate for change on the topic to better understand the process of contacting representatives on these topics. One topic to integrate into the legislative action section is an in-class activity on power mapping that would help students visualize the people who can help, hurt, or be neutral to their cause (e.g., Schiffer, 2007).

The professional awareness component asks students to put together a pamphlet or presentation that they would present to other mental health professionals on the topic, such as a topic for which they would hold a workshop or conference presentation. This helps to bring awareness to their larger mental health community. This area of the project also looks to demonstrate the power of mutual aid and how to work with others. Although the topics that students are tackling can be quite broad, and legislative action may not lead to direct change, the engagement within their professional community also leads to the direct action of community building. The professional awareness section hinges on the idea that they will likely not create systemic change on an individual basis, but that a community-oriented approach is necessary. A way to advance this area is to invite local mental health professionals into the presentation to receive feedback on what would be the bridge toward praxis from the knowledge the students are generating to

help gain support within the mental health community and translate that to change in the lived-in communities, looking toward direct action potentially.

The last component is direct action. Students develop a plan on how to address their topic within their local community, without the oversight or benefit of the state. Whether students want to focus on employment for homeless veterans or prison abolition, getting a sense of how they can directly help their local community can be a powerful motivator for change. What is important about the direct action of the project is that it helps to expand what counseling can be in a wider mental health concern, situated in the communities of students who do not necessarily require state intervention, but who require building dual power. During the week that the class discusses research, the instructor focuses on participatory and action research methods as a way to examine how professionals can work alongside those they are serving to create prevention and intervention methods from a bottom-up approach, rather than dictating what community members need. Learning about shared decision making, and by extension, direct democracy, while breaking down hierarchies, is a core component of conceptualizing this area of the project and also supports the idea of mutual aid. It would be beneficial for educators to also work to be embedded within their local community and invite speakers that have created social change to work with students, share knowledge, or provide feedback to project topics. Rather than leading students to believe that the knowledge of experts in mental health can prescribe an intervention or outcome, the tenets of direct democracy and a community knowing their own needs best can help students to understand how to work with communities rather than telling them what to do.

Additional Course Integration

Counselor educators can also bring these ideas into other classes found in standard accreditation curriculum. For example, focusing on understanding the authority of a text like the Diagnostic and Statistical Manual for Mental Health

Disorders, 5th edition (DSM-5-TR; American Psychiatric Association, 2022), how diagnosis can work to disenfranchise or help individuals, and its role within health insurance and capitalism, and then ultimately questioning that authority with the help of numerous alternatives to DSM-5-TR-based diagnoses (Phillips & Raskin, 2021), may help students conceptualize their role in mental health and the duality of serving a medical model and a wellness-based model of the counseling profession, similar to serving an oppressive societal structure while building dual power via prefigurative mental health efforts. Addressing diagnostic alternatives that fit into the wellness model, like the power threat meaning framework (Johnstone & Boyle, 2018) can help to build ideas about alternatives that do not abide by the medical classifications of mental health. In career counseling, understanding the purpose of work and the values instilled about work can be broken down from anticapitalist perspectives to add a perspective not often provided in career counseling literature, along with information on labor organization, which largely appears to be covered in historical perspectives (e.g., Pope et al., 2013). Further, works from anarchist researchers (e.g., Graeber, 2013) can help to highlight some of the larger strains felt by clients in response to career concerns. Rather than having careers relate directly to jobs that sustain capital and make a few individuals richer, having them relate back to vocation and interest, rooted in the history of career counseling (Pope et al., 2013), can foster support in counseling of interests in skills that help others via mutual aid and not just capital. In chemical dependency and addictions courses, discussing harm reduction and the community-based efforts that have been shown to be effective in the life of those who use substances can be expanded (e.g., Smith, 2012). Examining policies like needle exchanges and safe consumption sites (Kral et al., 2020) counter the larger criminalization of drug policy and aid the work counselors do with those who use substances.

Outside of specific classes, students can also be exposed to their immediate situation to understand the history of counseling (Kiselica & Robinson, 2001), the university setting, and their various roles

in liberation and oppression (Mustaffa, 2017). One example relates to the interrogation and removal of “divisive concepts” in higher education curriculum, which could severely impact CACREP accreditation (20165) in the teaching of multicultural counseling concepts, and a united effort is needed to push back against these rulings and state power with students and educators working in solidarity. This is one of the more critical components of anarchist pedagogy that differentiates it in some ways from other critical forms of a pedagogy: It requires a consistent antagonism of the state and institutions of power. Thus, there is risk in inhabiting it fully, but the reward is the solidarity of mutual aid that Kropotkin mentioned (1902), the empowerment of students and clients, and the quiet revolutions that work to build dual power (Ward, 2004). That risk can be shared with other educators at all levels, and all people who are helping to create a different world, whether they come from an anarchist perspective or not. However, it is important to understand what all of this information means in the context of limitations and areas for future research in anarchist counselor education.



Discussion

It is important to note that the educational experience should not be coercive (Rouhani, 2012). There is an inherent power differential within counselor education programs between educators and students. To not recognize the power differential would be potentially harmful, and to use that power to convince students that an anarchist path is the right one for them is also against the praxis of anarchist pedagogy. The role of anarchist counselor educators should be to provide their own skills to the mutual benefit of their classroom, faculty, and program, and to do so by highlighting the aspects of society and community that aim to oppress or liberate the people that counselors aim to help (Cook, 2012). It should also be noted that there will be power differentials between counselor educators and larger systems, such as the university, accrediting bodies, and professional organizations.

Therefore, counselor educators should be mindful of understanding the power structures surrounding them and how they can approach them with change in mind. In current society, anarchist pedagogies are naturally antagonistic toward many of the structures they exist in, therefore there are some barriers to utilizing anarchist pedagogy in counselor education.

Barriers to Use

One of the more glaring difficulties that anarchist counselor educators will face is the opposition from the hierarchical structure in which a classroom or counseling program exists. Many (e.g., Garland, 2012) have stated that anarchist education is incompatible with the educational system as it exists. Therefore, there will be consistent friction, which will at times inhibit the practice of anarchist pedagogy. Some examples of structures that cause friction for the practice of anarchist pedagogy are coercive hierarchical structures that surround counseling programs (e.g., the university, state licensing boards, and other professional structures) and the governing national state as a whole. All may not inhibit anarchist pedagogy, but all work, actively or passively, to support current oppressive systems. Living with the contradiction may be difficult, but it is necessary in order to support praxis and build dual power. As exhibited by a vocal opposition toward teaching critical race theory (Kim, 2021), there may be opposition toward any anti-oppressive approach of education and teaching, anarchist pedagogy included. Targeting educators for progressive ideas in classrooms also may be of concern for those considering their career trajectory in neoliberal institutions (Ngo & Lee, 2020). There is also a lack of research on anarchist pedagogy. Although anarchist pedagogies have been used consistently in educational history (Haworth, 2012), its defiance toward traditional educational standards, the state, and other common knowledge of how individuals should be taught have stopped its widespread application. Further, the research surrounding anarchist pedagogy may not focus specifically on educational outcomes as we know them, but rather on praxis (Kemmis, 2010). Developing research programs focused on

praxis of pedagogy may be helpful in better understanding the evidence around anarchist pedagogy.

Future Research

The future research on anarchist pedagogy in counselor education would be establishing the first research of its kind. Qualitative research will also help to identify the many ways anarchist pedagogy is carried out by counselor educators. Quantitative research could also examine how those exposed to anarchist pedagogy view ideas of social justice in action, that is, how praxis is enacted differently when exposed to different types of education. However, it stands to reason that the nature of anarchist pedagogy does not require it to be validated by neoliberal methods of publishing that only other academics generally have access to (Allen, 2017). The idea of anarchist pedagogy research should be done in the vein of building dual power and having outcomes based on things like praxis and social change rather than specifically academic outcomes (Kemmis, 2010). Given the bottom-up nature of anarchism, action research paradigms fit as a research methodology, with some of the origins of participatory action research coming from anarchism (Borda, 2006; Jeppesen et al., 2017).



Conclusion

Counselor educators often encourage putting theory into practice, working together on goal setting, developing a mutual empathy, promoting social justice, and helping clients forge a new path forward in the midst of trauma, pain, and suffering in the world to create something healing, which are all anarchist ideas. However, reading theory is only part of discovering anarchism. Examining anarchism and autonomous existence in practice can help color in the picture this article is aimed to outline. Talking to other anarchists about education, through groups such as the Anarchist Pedagogy Collective, can help to build solidarity and expand the ideas of anarchist pedagogy. An anarchist

pedagogy as described in this article may not be appropriate for everyone, but the anarchist spirit may serve many. Malatesta (1922/2015) defines the anarchist spirit as:

By anarchist spirit I mean that deeply human sentiment, which aims at the good of all, freedom and justice for all, solidarity and love among the people; which is not an exclusive characteristic only of self-declared anarchists, but inspires all people who have a generous heart and an open mind. (p. 111)

Counselor educators can help to provide a new view of counselor education, albeit through a radical position, that will help show students that liberatory practices are valid and that praxis is of utmost importance in counseling to better serve our communities.

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