
This article proposes a model of teaching diversity in social work education that includes significant content on White privilege. The authors first discuss some limitations of social work’s current multicultural framework. Next, they introduce concepts and pedagogical strategies concerning White identity and privilege that are drawn from multicultural teacher training programs. Based on this literature, the authors argue that teaching about White privilege is fundamental to understanding the systemic oppression of people of color and raising self-awareness about social workers’ roles and responsibilities with culturally diverse clientele. Concrete suggestions are offered for infusing this material cross the curriculum and grappling with student resistance. (Author abstract.)


Cultural competence is a fundamental tenet of social work education. Although cultural competence with diverse populations historically referred to individuals and groups from non-White racial origins, the term has evolved to encompass differences pertaining to sexuality, religion, ability, and others. Critics charge that the cultural competence model is largely ineffective and that its tendency to equalize oppressions under a “multicultural umbrella” unintentionally promotes a color-blind mentality that eclipses the significance of institutionalized racism. In this article, we argue that critical race theory (CRT) can be used to address some of the noted problems with the cultural competence model. We define the major tenets of CRT and analyze its benefits and limitations for social work pedagogy around race, racism, and other oppressions. (Author abstract.)


For over ten years, Readings for Diversity and Social Justice has been the go-to anthology for the broadest possible coverage of issues related to identity and oppression from a social justice perspective. This highly anticipated second edition breaks even further ground, boasting over 40 more readings than previously available, updated and original section introductions, and three entirely new chapter sections on Religious...
Oppression, Transgender Oppression, and Ageism/Adultism. As with the first edition, each chapter section is divided into Contexts, Personal Voices and Next Steps. The first two parts provide vivid portraits of the meaning of diversity and the realities of oppression. The third part challenges the reader to take action to end oppressive behavior and affirm diversity and social justice. (From book cover.)


For nearly a decade, Teaching for Diversity and Social Justice has been the definitive sourcebook of theoretical foundations and curricular frameworks for social justice teaching practice. This thoroughly revised second edition continues to provide teachers and facilitators with an accessible pedagogical approach to issues of oppression in classrooms. Building on the groundswell of interest in social justice education, the second edition offers coverage of current issues and controversies while preserving the hands-on format and inclusive content of the original. (From book cover.)


Exploring how to translate anti-oppressive theory into everyday social work practice and how to “do” politicized, transformative social work, this book brings together ten authors with extensive backgrounds in social justice and front line practice. Drawing on practice vignettes, personal experiences and case work examples, the authors focus on social work practice in a variety of settings, including child welfare, mental health, addictions, clinical therapy, women’s services community, and health. Suggesting ways to approach anti-oppressive practice in an era of globalization, cutbacks and growing inequity, the authors show that dedicated social justice-oriented social workers can do more than apply band-aids to social problems. They can politicize everyday work with clients, resist oppression, and challenge injustice on the front lines, while simultaneously working to transform larger systems. (Author abstract.)


Since the introduction of the first neoliberal budgets in the mid-1980’s, Canadian social service workers have had ample reason to resist changes in their work lives. Drawing on literature as well as on themes emerging from an intentionally diverse subset of data collected as part of a multi-year study, this article explores the resistance strategies of female, First Nations social workers and social workers of color in relation to changing work structures and power relations in their workplaces. Given their location in ethnically specific services and programs, racialized workers have been affected
differently by restructuring and have, in turn, resisted these changes with different outcomes. Indeed, rather than the deskilling common to the sector, First Nations workers and workers of color have generated new, culturally sensitive practice skills. This article analyzes how the marginalized position of many workers of color and Aboriginal workers has shaped the kinds of resistance strategies they use within their paid and unpaid work in the restructures social services arena. The article explores the issue of unpaid work as an important but contradictory form of resistance among social workers. It concludes with suggestions for teaching and practicing in the new social services. (Author abstract.)


The implementation of an anti-oppression approach in feminist agencies must deal with contradictory tensions within the model. Feminists imagine anti-oppression as a model of practice that deals with all structures of oppression. At the same time, feminist members of marginalized communities perceive that their particular form of oppression is not attended to in the model. The authors contend that one must understand anti-oppression practice within the historical and social conditions that create inequity and offer implications for practice. (Author abstract.)


This paper documents the process in creating and implementing a required anti-racism field assignment which includes an action piece. The purpose of the assignment is to provide clinical social work students an opportunity to develop anti-racism skills as part of their professional learning. Data are drawn from a series of focus groups conducted with field advisors, supervisors, and students. Qualitative analysis revealed both unique and common themes between groups highlighting controversies, problems, and achievements associated with the assignment. Examples of the completed anti-racism field assignments included the translation of essential medical literature into diverse languages used by the patient populations; a needs assessment survey of agency staff; launching of a collaborative diversity conference; and the creation of an Agency based Anti-Racism Task Force. Recommendations for future changes have included: (1) increased clarity related to the definition of anti-racism as well as the purpose and goals of the project; (2) development of curricular supports to strengthen the academic base for the project; (3) increased distinctness and clarity regarding the roles of the faculty field advisor and supervisor; and (4) provision of training supports for faculty field advisors and supervisors. (Author abstract.)
As Aboriginal peoples gain more access to schools of social work, the academy needs to respond to their educational needs. This involves incorporating Aboriginal world views into social work education. This paper focuses on one definition of world views according to Aboriginal epistemology. It also critiques both the role of social work in the lives of Aboriginal peoples and the goals of social work education. It raises key components that need to be addressed in the academy and provides ways in which this can be achieved. In addition, the paper stresses the importance of this content being taught to all social work students. (Author abstract.)


This thinking paper uses theory and data to begin to map the terrain of transformation, particularly the threshold of transformation, the growing edge of people’s thinking and sensemaking. The author reanalyzed a set of interview data from several studies, paying attention to those places when participants reached the edges of their meaning making. She offers three examples of those places as well as an analysis of the different ways participants experienced their growing edge. She suggest that the work of a transformative teacher is first to help students find the edge of their understanding, second to be company at that edge, and finally help students construct a new, transformed place. Ultimately, she argues, this process will help the students find the courage they need to transform. (Author abstract.)


This paper represents the thoughts and reflections of one professor and five students. We share our experiences of having been in a learning environment together that was constructed and drew upon ideas from postmodern thinking and critical pedagogy. We provide descriptions of how the classroom operated and also the process of coming together to reflect upon and write about our learning experiences. We highlight the challenges and possibilities inherent with this, in relation to social work education. (Author abstract.)

MSW students’ perceptions of oppression, especially as it is taught in the Methods of Direct Practice sequence, were evaluated through qualitative and quantitative analysis. Findings revealed that students had knowledge of specific oppressed groups, especially racial and ethnic minorities, but were unable to link this group-specific understanding to the overall influence of oppression on the lives of people. The classroom environment, especially the perception of the professor as vulnerable/oppressed, was important in students’ perceptions of their ability to integrate and address this content. (Author abstract.)


This paper is a follow-up to a prior published study where MSW students were reported to have difficulty articulating the impact of broad-based oppression on clients they serve. This current study involved interviewing faculty and reviewing course syllabi in an effort to better understand the prior study’s findings in relation to what faculty are teaching. Findings indicate that faculty claim to be teaching more content on broad based oppression than students appear to be learning. In addition, while students in the first study appear to better learn this content from faculty who they identify as members of oppressed groups, there is mixed sentiment among faculty regarding their use of their self-disclosed oppressive status and circumstances in the teaching of this content. Implications and recommendations for instructors are presented. (Author abstract.)


In this paper we reflect on the work in progress to maintain an active focus on the impact of racism in society, its implications for social work practice, and the development of anti-racist strategies within the whole spectrum of anti-oppressive practice in *social work education*. We look at some of the ways in which this is being tackled in social work training programmes nationally, and share some of the dilemmas and difficulties encountered in the South West, as well as the achievements so far. We wish to invite debate through a discussion of the processes, principles and context of four years' work to set minimum standards for anti-racist practice. Our aim is to move forward from identifying the problem [S. Collins, P. Gutridge, A. James, E. Lynn & C. Williams (2000) *Social Work Education, 19*(1), pp. 29-43] to implementing positive change in both content and method of integrating anti-racist strategies in social work and assessing student practice. At all stages of the development work care has been taken to avoid the separation of racism from other forms of oppression and to acknowledge the ways it reconstitutes the experience of service users from minority and majority ethnic groups. It
is in this context that agreed standards for anti-racism within anti-oppressive practice are being articulated and adopted or considered by DipSW and Post Qualifying programmes within the Far South West of England. Local DipSW programme personnel in the region have worked consistently to achieve a positive, inclusive and dynamic approach to integrate anti-racist practice in social work education programmes. The authors write from the perspective of being White. We are members of a Forum for Anti-Racist Practice Development and are involved in the development work in different ways. This paper is our perspective of the work for which many individuals and institutions are responsible. (Author abstract.)

http://socialwork.dal.ca/Files/News_and_Events/Carolyn/6._Campbell_2010.pdf


Social work educators who are committed to anti-oppressive practice are paying insufficient attention to the need for congruency between the content and the process of social work education. Drawing upon the literature pertaining to social work pedagogy, personal experience, and the experiences of colleagues and students, the author articulates five strategies for anti-oppressive pedagogy: modeling anti-oppressive practice, deconstructing traditional claims to knowledge, promoting self-awareness in the exploration of identity and difference, supporting and valuing affective learning, and negotiating power and authority. While these strategies are informed by critical, feminist, and experiential pedagogy, education for anti-oppressive professional practice calls for a unique approach. (Author abstract.)


Developments in post modern theory are challenging the foundations of social work theory, practice and pedagogy. This paper explores one of these challenges, the deconstruction of expert knowledge claims and the honoring of multiple ways of knowing. Through a class assignment, students in a third year Human Behavior in Social Environments course were introduced to the practice implications of such deconstruction. Students contrasted the knowledge of lay helpers with the social work literature related to marginalization and inclusion. In describing and analyzing this assignment, the authors offer an illustration of pedagogical practice congruent with progressive social work and
explore the implications of this practice for clinical and community social work and social work education. (Author abstract.)


This paper has been written by three lecturers who have been responsible in the main for the planning, content and delivery of a module on anti-oppressive practice on a diploma in social work course. This paper offers an insight into the content of the module, an explanation of how it was delivered, along with some of the issues that emerged. The main teaching areas covered were sexism, heterosexism, ageism, racism and disablism, and student feedback was received from each session and their responses analysed. A number of themes are discussed in this paper which include lecturers’ expectations of the student group—which at times some of the students found difficult; the relationship between the lecturers—and how this both helped and hindered the teaching process; and the development of tensions between students—particularly along the dimension of ethnicity. The overall feedback of the module by students was positive, with the vast majority finding it helpful. The specifics of what the student group found helpful have been incorporated into the penultimate section of this paper, which considers some ways forward for educators who are responsible for teaching anti-oppressive practice on similar courses. (Author abstract.)


Since its inception, community psychology has been interested in cultural matters relating to issues of diversity and marginalization. However, the field has tended to understand culture as static social markers or as the background for understanding group differences. In this article the authors contend that culture is inseparable from who we are and what we do as social beings. Moreover, culture is continually shaped by socio-historical and political processes intertwined within the globalized history of power. The authors propose a decolonizing standpoint grounded in critical social science to disrupt understandings of cultural matters that marginalize others. This standpoint would move the field toward deeper critical thinking, reflexivity and emancipatory action. The authors present their work to illustrate how they integrate a decolonizing standpoint to community psychology research and teaching. They conclude that community psychology must aim towards intercultural work engaging its political nature from a place of ontological/epistemological/methodological parity. (Author abstract.)

This article discusses explanatory theories of normative concepts and argues for a set of criteria of adequacy by which such theories may be evaluated. The criteria offered fall into four categories: ontological, theoretical, pragmatic, and moral. After defending the criteria and discussing their relative weighting, this article uses them to prune the set of available explanatory theories of oppression. Functionalist theories, including Hegelian recognition theory and Foucauldian social theory, are rejected, as are psychoanalytic theory and social dominance theory. Finally, the article defends structural rational choice theory as the most promising methodology for explaining oppression.


In one Canadian feminist classroom, four students with diverse social locations share their journey toward an engaged activist practice, moving through internal challenges and external barriers and assisted by the feminist activist classroom. Features of these transformational practices are identified as the instructor works with the students to identify core features of this experiences that are helpful in catalyzing and supporting these transitions. (Author abstract.)


Questions abound in the literature and in practice about how best to advance social justice among groups who are content to ignore the chorus of marginalized voices pressing for social change. This qualitative study of 20 community-based practitioners explored how to assist the transformation of privileged learners on issues of race, class, and gender when they are in the training rooms. Pedagogy for the privileged presents an opportunity to enhance the effectiveness of adult educators who work with privileged learners on a daily basis in antiracism and diversity training, human rights development, leadership training, sensitivity training, and organizational development workshops. This article describes how grassroots educators understand the transformation process, including its ethical dimensions, and presents a new model for this pedagogy based on confidence shaking and confidence building. (Author abstract.)


In this book, the authors challenge the notion that anti-oppressive practice has lost its potency or become commodified into a professional response to inequalities. Retaining a commitment to the principles and values of anti-oppressive practice, discussion about
contemporary practice is guided by a critical understanding of personal values and the context of practice.

Some key questions are explored:

• How is anti-oppressive practice relevant in contemporary practice?
• How can the law be used as an empowering tool?
• How can the law be used to develop and inform anti-oppressive practice?

The authors draw on their own experiences and those of practitioners, service users and care workers to understand issues of power and oppression, demonstrating how the law can be used to inform the development of critical anti-oppressive practice. The book therefore points the way to practice that is both empowering to service users and ultimately liberating for practitioners. (Author abstract.)


Anti-oppressive frameworks are well established in both the United Kingdom and North American social work literature as one means of addressing social inequities. The literature in spirituality has grown substantially, establishing initial theoretical models and an empirical trail. The relationship of spirituality to critical social work models including anti-oppressive frameworks have yet to be fully examined. The purpose of this paper is to conceptually explore relationships between spirituality and anti-oppressive practice, specifically anti-oppressive organizational change, using as exemplar a small women-centered agency's four-year engagement in anti-oppressive organizational change. Using qualitative methodology, four in-depth interviews explored the experiences of agency staff and volunteer members during this agency's period of transition. Analysis of the interviews revealed the importance of critical consciousness in an examination of power, privilege and oppression, and the importance of empowerment approaches. Additionally, results describe the importance of spirituality in establishing purpose and connection, and in this study, in shaping interpersonal, intrapersonal processes and the quality of the experience of anti-oppressive organizational change. Future research addressing social inequities within an anti-oppressive framework should consider the potential role or influence of the spiritual dimension. (Author abstract.)

The mandate to educate students to work toward ending oppression and other forms of injustice is clear, but there has been little discussion in the multicultural literature about the kinds of knowledge that are needed to prepare students for such work. This article discusses the need for a paradigm shift from liberal pluralism to a critical approach to social work education and practice. It also outlines a set of core themes to guide multicultural curriculum development. These include (a) culture, (b) race and racism, (c) oppression, (d) multiple identities, (e) power, (f) whiteness and privilege, (g) historical context, and (h) social change. Obstacles to incorporating such obstacles are also discussed. (Author abstract.)


Cross-cultural competence has become a byword in social work. In a postmodern world in which culture is seen as individually and socially constructed, evolving, emergent and occurring in language (Laird, 1988), becoming “culturally competent” is a challenging prospect. How do we become competent at something that is continually changing and how do we develop a focus that includes ourselves as having differences, beliefs and biases that are inevitably active. After considering this and several other contemporary perspectives on cultural competence, the author questions the notion that one can become competent at the culture of another. The author proposes instead a model based on acceptance of one’s lack of competence in cross-cultural matters. (Author abstract.)


This paper provides a framework for thinking about oppression and how to overcome it. It considers the value premise underlying the use of the term “oppression.” It then discusses the nature of oppression, the forms it takes, and what keeps it in place. In its final two sections, it focuses on awakening the sense of injustice and the strategies and tactics for overcoming injustice. (Author abstract.)


Anti-oppressive practice is promoted with increasing frequency as a foundation for social work practice. This article develops a critique of anti-oppressive practice by drawing on tools from ethnomethodology and conversation analysis. Against anti-oppressive practice, it is suggested that inquiry must be informed by an abiding attention to the explication of members’ local and congregationally enacted social interactions. It is
argued that anti-oppressive practice redirects social workers’ attention from consideration of the ineffable ambiguity, paradoxes, and puzzles of our clients’ and our own lives in favor of formulaic “discoveries” of oppression. (Author abstract.)


This book tackles a subject of crucial importance to students and practitioners alike: how social workers can enable their clients to challenge and transcend their manifold oppressions that disempower them (whether through poverty disability, mental illness, and so on). It moves from a discussion of social work’s purpose and ambitions to an exposition of theory, and from there, to the practice arenas of working with individuals, in groups within organizations and within a wider social and political context.

Specifically, the book explores the limitations of approaches that rely wholly on narrowly focused professional expertise for resolving client problems. Such approaches ignore the complexity of the range of levels at which social interaction occurs and diminish the client’s own involvement in shaping the circumstance of their lives. Instead the book argues for the replacement of these models with holistic, empowering practices that pale the client at the center of a relationship that involves professional intervention. (Author abstract.)


Social Work is in a state of flux. One of the key factors impacting on the direction it is currently taking is market forces. This article argues that the globalization of the economy and the internationalization of the state are affecting social work education and practice in Britain through the competency-based approach being promoted by CCETSW and the government. This is leading to the demise of the autonomous, reflective practitioner, creating instead, a fragmented, deprofessionalized service that is poorly placed to meet the requirements of anti-oppressive practice. (Author abstract.)


This paper provides a model for including Indigenous knowledge in the social work academy. This model does not hinge on being sensitive to Aboriginal world views and open to including them in the academy, but on being sensitive to the ways Eurocentric world views dominate the academy and open to disrupting this dominance. Disruption is necessary because despite a commitment to diversity and inclusion, social work education continues to be taught from a Eurocentric perspective in a manner that perpetuates the colonization of Indigenous peoples. The authors triangulate their interrogation of Eurocentrism from the vantage of their own social locations: Jacquie is a
female Indigenous professor from the Haisla Nation of the upper part of Turtle Island (known as Canada to non-Indigenous people) and Gary is a White male Canadian professor originally from London, England. Adopting a critical anti-racist approach and drawing on Whiteness theory, Indigenous storytelling and the Medicine Wheel, the authors present a pedagogical framework that enables Indigenous knowledge to be included in the academy in ways that ensure that it is not colonized in the process. (Author abstract.)


This article represents a philosophical hermeneutic endeavor to explore the meaning of oppression as it expresses itself within the social work practices based in both modern and postmodern thought. Practices based within the Modern Discourse, drawing from an authority base of scientific expertise, exhibit a disconnect between the goal of enhancing functioning and social work values and concerns such as confronting oppression; this disconnect must be bridged by the social worker. Practices based within the Postmodern Discourse are founded upon the notion of confronting oppressive narratives as their main goal; social work values are an essential component in this process. (Author abstract.)


The 21st century challenges to social justice, human rights, and citizenship posed by transnational capital, growing global inequality and social exclusion, and multiple forms of violence confront the limits of the social work imagination and call for creative and critical interventions that focus on social justice. In this article we contend that the dominant theoretical approaches to social work practice are inadequate, and we consider the possibilities and limitations of alternative approaches informed by critical social theory. We argue for the Just Practice Framework, a social justice-oriented approach to social work, as a corrective to current models. (Author abstract.)


This paper arises from the experiences of the authors in providing critical reflection training to social workers and health professionals. It examines the cultural challenges involved in undertaking critical reflection, and how such challenges may contribute to learning. We examine the nature of some of these risks and what might be at stake, and how we as educators might manage these in the interests of better learning. First we discuss the concept of critical reflection and the particular approach we take. We then analyse the nature of some of the risks involved by examining the cultural challenges that are at stake. Lastly we posit some strategies to reduce risk and maximise learning. We outline three major types of cultural assumptions which are challenged by critical reflection. These include assumptions regarding interpersonal communication and dialogue, professional helping and workplace cultures, and regarding knowledge,
learning, research and the place of emotions. The implications of these challenges include: the appropriateness of critical reflection for all types of learners; the need for emotional preparation for the critical reflection process; the need to emphasise the professional learning purposes; the need to clarify the use of self-disclosure; and the need to set up an appropriate alternative cultural environment for the purpose of critical reflection. (Author abstract.)


The number of studies targeting racial health inequities and the capabilities for measuring racism effects have grown substantially in recent years. Still, the need remains for a public health framework that moves beyond merely documenting disparities toward eliminating them. Critical Race Theory (CRT) has been the dominant influence on racial scholarship since the 1980s; however its jurisprudential origins have, until now, limited its application to public health research. To improve the ease and fidelity with which health equity research applies, CRT, this paper introduces the Public Health Critical Race praxis (PHCR). PHCR aids the study of contemporary racial phenomena, illuminates disciplinary conventions that may inadvertently reinforce social hierarchies and offers tools for racial equity approaches to knowledge production.


Marilynn Moch's translation of Paulo Freire's piece was published in the *Journal of Progressive Human Services* own predecessor, *Catalyst: A Socialist Journal of the Social Services*. Freire's words are a reminder of what progressive social workers aspire to and how the values and characteristics of progressive social workers that Freire identifies in his speech remain relevant today. (Author abstract.)


Thirteen social work educators were interviewed regarding their responsibility to fulfill the CSWE educational standard related to integrating content that prepares students to promote social justice in their practice. Findings revealed different understandings about this responsibility as well as factors in the institution that were reported to constrain the ability as well as factors in the institution that constrain the ability of social work educators to meet this responsibility. In addition, interviewees observed that many educators may be underprepared to engage their students in this regard. Implications for further research and recommendations for CSWE-accredited social work education programs and doctoral programs are provided. (Author abstract.)

This article explores the challenges of creating an antioppressive, transformative curriculum for hope among practicing teachers. As the authors investigate the impact of their curriculum, they discovered that although the skills of reflection, collaboration, and continuous inquiry led teachers to new insight – even change in teacher practice – it failed to inspire teachers to take an antioppressive stance in remedying oppressive practices in schools. Building on the body of literature related to the African American struggle against oppression, the authors argue that for a curriculum to be transformative, it must encourage a symbiotic relationship between hope and action. The authors conclude that audacious hope-in-action is an essential part of teaching transformatively. (Author abstract.)


This essay examines the ontological and epistemological foundations of Paulo Friere’s philosophy of praxis and critiques the structure of his argument. It outlines a more consistent historicist interpretation of liberation education that retains the liberatory power of modernism and critique of dehumanization, recognizes the malleability and contradictions of identity, embraces epistemic uncertainties and the varieties of reason in knowledge, and respects the plural conceptions of good which can shape moral and political life. Finally, the essay argues that this understanding of liberation education requires an ethic grounded in militant nonviolence. (Author abstract.)


The history of psychological science, as it has intersected with ethnoracial, cultural, and other marginalized domains of group difference, is replete with disinterest, dismissal, or denigration of these diverse forms of psychological experience. This has led some to wonder whether psychological science is a-cultural, or even anti-cultural in orientation. Assessment of this provocative proposition first requires exploration of three composite questions: (1) What is culture?, (2) What is science?, and (3) What is psychological science? Based on brief consideration of these composite questions – which have
remarkably complex in their own right – I argue that psychological science is not, has never been, and indeed cannot in principle be a-cultural. Instead, like all forms of knowing, psychological science emerges at particular historical moments to achieve particular goals that are motivated by particular interests. Throughout much of the history of psychological science, these goals and interests were tied to ideologically suspect agendas that contemporary psychologists are right to repudiate. The interesting questions becomes whether psychology’s knowledge practices can be disentangled from this earlier ideological contamination to furnish the discipline with viable methods. I propose that psychological science can in fact be so disentangled; nevertheless, the resulting methods are never adopted or deployed outside of culturally constituted interests, objectives, and motivations, thereby requiring ongoing critical engagement with the subtexts of disciplinary knowledge production. In fact, there seem to be important ways in which psychology’s scientific aspirations hobble disciplinary inquiry into the human conditions that has motivated multicultural psychologists to consider alternative paradigms of inquiry. (Author abstract.)


This article attempts to extend the discourse on ‘indigenization’ from a marginal movement in social work to chart its course as a field of knowledge development that uses knowledge, training, and resources that is particularly to a culture and in which increasing numbers of leading researchers creatively pursue culturally and locally relevant research. It argues for the development of truly indigenized and culturally appropriate social work knowledges that are free from the restrictions and expectations of positivistic western worldviews. (Author abstract.)


Despite a strong commitment to promoting social change and liberation, there are few community psychology models for creating systems change to address oppression. Given how embedded racism is in institutions such as healthcare, a significant shift in the system’s policies, practices, and procedures is required to address institutional racism and create organizational and institutional change. This paper describes a systemic intervention to address racial inequities in healthcare quality called dismantling racism. The dismantling racism approach assumes healthcare disparities are the result of the intersection of a complex system (healthcare) and a complex problem (racism). Thus, dismantling racism is a systemic and systematic intervention designed to illuminate where and how to intervene in a given healthcare system to address proximal and distal factors
associated with healthcare disparities. This paper describes the theory behind dismantling racism, the elements of the intervention strategy, and the strengths and limitations of this systems change approach. (Author abstract.)


Colonization has spread around the world and inexorably affected millions of people over the last few centuries. There have been many scattered intervention strategies to overcome some of the long-term effects of colonization, especially for health, education and employment. With respect to the inequalities and discriminations that have remained after centuries, however, it is less clear what might make a difference on such a large scale. I reviewed ten road interventions that have been tried, including: indigenous peoples’ movements, cross cultural awareness training, antiracism and antidiscrimination training, decolonization workshops, liberation theology and psychology, and truth and reconciliation interventions. Some common and dissimilar themes are discussed, as well as ways forward. While provisional, it is hoped that an integrated and interdisciplinary framework might help to coordinate efforts in the local community contexts throughout the world. (Author abstract.)


This paper examines the educational implications of recent transformations in the organization of welfare services. Three educational approaches are identified: acquiescence to the managerial ethos that increasingly characterizes public welfare provision; renewed commitment to critical social work principles; and new approaches which combine critical and postmodern perspectives and embrace uncertainty and dialogue as a basis for educational practice. The paper argues that postmodern ideas, though continuously problematic, can be used within critical social work education to continue progressive struggles under conditions of rapid change and uncertainty. The authors use excerpts from their dialogue with each other which reflect some of the differences between them and their own particular responses to uncertainty. (Author abstract.)


This article explores the connection between reflection and a critical approach to social work practice. By critical social work practices is meant a refusal of/opposition to the interlocking relations of power that pervade social worker encounters with clients. Frequent mention is made in current social work literature of the importance of workers
recognizing their social location in challenging racial, class, gender, heterosexual, and ableist structures of domination. Reflection on the privileges associated with social location is considered the cornerstone of such an anti-oppressive practice, and Mary Ellen Kondrat’s article on critical self-reflectivity provides an important theoretical contribution to, and articulation of, what this would actually look like. However, drawing on Foucault’s recognition of the power-knowledge axis, and his conceptualization of power’s capillary form, the author argues that the possibility of resisting the reproduction of dominant power relations rests on an analysis of one’s subjectivity and subject positions. (Author abstract.)


This article addresses the theoretical paradigm of intersectionality and interlocking oppressions, focusing on its evolution over time and place and application to the everyday lives of women. The objective is both to honor the roots of intersectional scholarship and to demonstrate the temporal and spatial nature of oppression and privilege. Theoretical concepts are illustrated by narratives from women who have crossed different sociocultural contexts and phases of the life course. This dialectical and self-reflexive intersectional analysis focuses not only on oppression but also on privilege and demonstrates that intersectionality and interlocking oppressions are time and context contingent, rather than fixed and ahistorical. (Author abstract.)


This article explores the very practical challenges that the author experienced as she and a racially mixed elementary school teaching staff negotiated communicative space within a critical inquiry group exploring race and racism in their teaching context. Specifically, the author explores her role of critical friend as crucial to forming communicative space; the ways that communicative space was contested and challenged with the critical inquiry group; and the new communicative spaces that arose from the original group. This article offers implications for action researchers attempting to create communicative spaces around difficult issues such as race and racism.


McGill University School of Social Work initiated a research project in October 2005 to examine the social work education and ongoing professional needs of the First Nations communities of Kahnawake and Kanehsatake. These communities had previously been served by a 30-credit program. Using qualitative methodology, the project sought to gather data which would eventually assist in the development of a curriculum and pedagogical approach that would reflect the social and cultural reality of these communities as part of the regular BSW program. This paper describes the process, key findings, and potential next steps for the students. (Author abstract.)

This article provides an assessment of the current situation in social work education regarding the teaching of content on diversity, with a focus on implications for social work theory, practice, and education. The article provides a critical analysis of the historical development of approaches to teaching diversity content in social work education as reflected in several iterations of CSWE’s Educational Policy and Accreditation Standards (EPAS) since the late 1960’s. In addition, the article critiques long-standing approaches to teaching this content that have been largely based on modernist theories and assimilationist assumptions about difference in the United States. It concludes with a discussion of the challenges and opportunities social work education faces today that have opened up as a result of the 2008 EPAS. (Author abstract.)


Based on postmodern and critical theories, this article presents an alternative framework – the Transformative Integrative Multidimensional Evolutionary (TIME) model – to understand human behavior and development. It acknowledges that while people may have common needs and life tasks, their definition of these tasks and their ability to accomplish them varies at different phases of their lives due to cultural, religious, historical, and structural factors. This framework neither rejects nor replaces existing theories as they are taught in social work curricula. Instead, it revises often unchallenged certainties about the life cycle, including the notion that development occurs only within certain stages and specific “normal” patterns, and corrects the tendency to categorize human behavior and isolate it from its sociocultural and historical context. (Author abstract.)


Anti-racist pedagogies, pedagogies built around the idea of self-reflexivity and the examination of white privilege, confront enormous obstacles to a profession such as social work that defines its mandate as the practical and benevolent treatment of society’s marginalized and ‘unfortunate’ individuals and groups. Pedagogy about race and racism within social work education is structured to fit within the accepted parameters of how practice is defined. Yet the day-to-day practices on which the profession rests, and which sustain the profession, reproduces whiteness. Thus ‘doing’ race following this same formula functions to reproduce whiteness and race as one more skill at which to be competent. As long as social work practice is synonymous with diversity management.
and the development of competencies, we remain unable to reconcile being a ‘good’ social worker with anti-racist practice. (Author abstract.)


Transformative learning approaches have been applied in a diverse range of educational settings, where they have been used to develop an understanding of learners’ experiences and to guide teaching and learning practices in ways that promote individual and social change. This article argues that despite clear congruence between many of the features of transformative learning theories and the nature and aims of social work education, this theoretical perspective has yet to be incorporated into thinking around critical approaches to the education of future social work practitioners. Drawing on literature that highlights the centrality of experience, critical reflection, and dialogue to the learning process, and that demonstrates a commitment in both social work and the broader field of transformative education to promoting individual and social change, the benefits of using a transformative learning approach in social work education are discussed. These benefits may be of particular significance for social work educators seeking to promote emancipator perspectives in their profession. (Author abstract.)


Social work education aims to equip students with the knowledge, skills, and values necessary for effective practice in the service of social justice. While a number of ideological and political positions may be identified within the social work profession, there is a clear and significant body of both theory and practice clearly aligned with radical or progressive approaches. As it manifests itself within social work education, such a progressive approach is also concerned with educators in ways that open up the possibility that, through their practice, and in their lives, they may contribute to the wider struggle for social transformation towards a more just and equitable society. This process often involves challenging students to examine pre-existing beliefs, assumptions and values as they progress through their social work education.

Transformative learning theory has developed as a way of understanding the nature of learning, and, in particular, learning experiences which involve a significant shift in the ‘meaning structures’ of students. This paper explores the utility of transformative learning theory as a tool for understanding the experience of students and teachers in social work education. The ethical implications of adopting an explicitly transformative approach to social work education are also examined, and some suggestions for social work education advanced. (Author abstract.)

This article provides a detailed review of the historical and theoretical context in which culturally competent practice has evolved in the social work profession and enables educators and practitioners to see holistic connections between the past and present. Historical review of the inclusion of diversity content is followed by definitions of culture, cultural competence, and culturally competent practice. We then provide a synthesis of different frameworks currently being used for understanding the development of cultural competence in psychology and social work, and conclude with discussion and implications for social work education and practice. (Author abstract.)


There’s a long tradition of white people opposing racism, but there are also many excuses for not getting involved. Uprooting Racism is a supportive how-to book designed to help white people act on the conviction that racism is wrong. This book talks about racism without rhetoric, blame or guilt. It helps us understand the dynamics of racism in our society, institutions, and daily lives, and it shares stories, suggestions, advice, exercises, and approaches for working together to fight racism. The book features timely discussions of affirmative action, immigration issues, institutional racism, humor, political correctness, and the meaning of whiteness. It includes special consideration of Latino/a, Asian American, African American, Native American and Jewish issues. This revised and expanded issue also explores how entrenched racism has been revealed in the new economy, voting rights, increased anti-Arab attacks, and health care policy. (Author abstract.)


This article reviews the developing literature on anti-oppressive education (i.e., education that works against various forms of oppression) by summarizing and critiquing the four primary approaches that educational researchers have taken in conceptualizing (1) the nature of oppression, (2) the curricula, pedagogies, and policies needed to bring about change. These four approaches to anti-oppressive are Education for the Other, Education About the Other, Education that is Critical of Privileging and Othering, and Education that Changes Students and Society. Engaging in anti-oppressive requires not only using an amalgamation of these four approaches. In order to address the multiplicity and situatedness of oppression the complexities of teaching and learning educators also constantly need to “look beyond” the field of educational research to explore the possibilities of theories that remain marginalized, including post-structuralist and
psychoanalytic perspectives. This article concludes with implications for future research.
(Author abstract.)


In this article, Kevin K. Kumashiro draws on his experience as a teacher, teacher educator and education researcher to analyze how anti-oppressive educators may operate in ways that challenge some forms of oppression yet unintentionally comply with others. Drawing on Butler’s work, which views oppression in society as being characterized by harmful repetitions of certain privileged knowledge and practices, the author examines how theories of anti-oppressive education can help educators learn, teach, and supervise student teachers, and conduct educational research in ways that work against such harmful repetitions. Kumashiro describes incidents in which his students sought knowledge that confirmed what they already knew, and when he as the teacher unintentionally missed opportunities to resist this repetition and guide his students through an emotional crisis. Using the framework of repetition, Kumashiro challenges anti-oppressive activists and educators to disrupt some of their own unconscious commonsense discourses that serve as barriers to social change. (Author abstract.)


This article identifies the challenges to incorporating an anti-oppressive practice approach in the field of mental health, which has traditionally utilized a discourse and perspectives of a bio-medical model. Schools of Social Work often teach anti-oppressive and social justice approaches which make it difficult for students to link theory and practice in fields such as mental health. In this article, seven principles of practice are presented as a framework for working with people with disabling conditions of mental health. Specific strategies for implementing these principles are presented. (Author abstract.)


Teaching about racism creates challenging issues for educators and students alike. Using experiential learning and a public access curriculum to teach about racism and social inequality, graduate and undergraduate students participated in this elective course. The hybrid “minimester” course focused on affective responses to classroom activities, written assignments, and online discussion forum postings. A pretest-posttest survey design was used and the results showed statistically significant changes in racial attitudes and cultural awareness among participants. (Author abstract.)

Social work education is subject to further changes partly in response to media and governmental scrutiny and pressure, with particular criticism being leveled at anti-racist social work theory and practice. This paper questions whether this is due only to the dominance of a particular ideology in Britain, or if it is also a consequence of the failure of social work education to adequately address the complexity of the issues involved. The authors suggest that much of the anti-racist social work literature is theoretically inadequate, being informed by neither sociological, political nor economic theory or research on racism in Britain. This has made it vulnerable in a climate which is hostile to struggles for racial and other forms of social equality. The authors conclude that a radical, yet realistic, way forward is to move away from the current narrow focus on anti-racism, to a broader anti-oppressive framework. This recognizes the need to continue the fight against racial, alongside class, gender and other forms of oppression, whilst setting achievable objectives within the social work process. (Author abstract.)


Cultural competency and cultural sensitivity are now widely considered to be essential for clinical social work practice with individuals and families from diverse cultural, racial, and ethnic backgrounds. Failing to incorporate these concepts into clinical services can be harmful to clients, can fail to meet the needs of members of diverse ethnoracial communities, and can result in inappropriate services. Yet a sole focus on culture can obliterate our understanding of the consequences of race and racism on individuals and families. The use of a discursive anti-racist framework for assessment and intervention in practice with members of diverse ethnoracial communities is suggested and explained through the use of a case example. (Author abstract.)


The paper explores the relations between culture and conflict that emerge when parties with differing constructions of reality come into contention regarding the distribution of power, control and influence. While differences in the construction of reality do not necessarily mean conflict, and while conflict does not necessarily lead to violence, differences in the construction of reality that are codified in “unassailable” belief systems, such as those associated with fundamentalist political, economic, and religious
systems, can elicit and sustain serious forms of violence, including ethnic and religious cleansing, genocide and torture. This paper argues that we must recognize the power of culture in constructing our realities, and the reluctance we have as human beings to tolerate challenges to these realities because they introduce unacceptable levels of uncertainty and doubt. The possibilities outside the limits of one’s own cultural spectrum including an improved understanding of the role of history and life contexts in generating shared meanings and behavior patterns. Following a discussion of various examples of culture in conflict associated with political and religious fundamentalism, the paper advances a series of recommendations for understanding, negotiating, and mediating conflict via the use of cultural understanding, learning, and the development of cultures of peace. (Author abstract.)


This chapter discusses three experiences in which AOP theorizing required further development. The author argues that close analysis such as those she describes in this chapter provides rich opportunities to expand practice and theory. The author uses the image of border crossings to explore and explain the ways that people being kept “in their place” and the role resistance should play in everyday social work practice, theory and education. (Author abstract.)


This paper seeks to establish that hierarchies of oppression exist, that these are destructive, degrading and dehumanizing, and that these hierarchies need to be understood in order to preclude unwitting collusion with hierarchical thinking and operating. The roles of hegemony and of attributes in hierarchies are outlined and discussed. Hierarchies of oppressive experiences are defined and denounced as inextricably emanating from the same destructive form as their inverse, hierarchies of oppression.

Having deconstructed hierarchies of oppression, it is the authors’ assertion that a new, fundamentally non-hierarchical approach is called for in understanding and challenging oppression in all its forms. A ‘multiple model’ approach is outlined to this end and the authors contend that failure to progress and adopt a multiple approach has, to date, been determined by the absence of an adequate more than by resistance and by internalized oppressive hierarchical thinking, which mirrors the destructive phenomena of oppression itself. The authors conclude by suggesting that without progress social work and social
education will continue to collude with and replicate oppressive hierarchical thinking.

(Author abstract.)


Anti-racist and anti-oppressive practices are considered essential components of social work education and practice. This paper charts the rise and rationale for these initiatives, detailing the social and political factors that influenced their development and incorporation into the profession. The criticism of such measures from a variety of perspectives is also discussed. Whilst this was at times vitriolic and did affect policy, the claim that it constituted a backlash is contested. Influenced by a Marxist view of the state and Foucauldian insights into both the power of discourse and controlling aspects of the 'helping professions', it is argued that what were considered radical measures have now become institutionalized and in the process lost their original meaning. Antioppressive social work, rather than being a challenge to the state has allowed the state to reposition itself once again as a benign provider of welfare, and via the anti-oppressive social worker is able to enforce new moral codes of behaviour on the recipients of welfare. (Author abstract.)


Challenging incidents associated with privilege and oppression occur daily. Within the fields of adult education and higher education, researchers and practitioners have examined and critiqued the exploration and understanding of privilege (e.g. White privilege). Studies have explored how educators, who have acknowledged their own White privilege and the norms of whiteness, are working to change systems of privilege and oppression. This work furthers the current literature. The authors employ a meta-narrative approach analyzing narratives from faculty and professionals in the helping fields. The meta-narrative designation of a “collective story” utilizing professional voices is a unique contribution to addressing privilege. The narrative tradition offers participant stories to systematically explore the interaction of dominant and nondominant privilege statuses. The findings relate to transformational learning and verify the need to consistently employ self-reflection and discourse toward examining and refining one’s understanding of and interactions with privilege and oppression. (Author abstract.)


In this article, the social work identity is conceptualized based on concepts of the self (Benjamin, 1995; Foucault, 1988), rather than concepts associated with ego psychology. Social work students, teachers and practitioners have historically attempted to gain a sense of ego mastery and control by the acquisition of theory to enhance skill-based
practice expertise (Austin, 1952; Zetzel, 1953; Bandler, 1960; Memmot and Brennan, 1998). In so doing, they have attempted to manage anxiety as a means to enhance learning. Traditional social work functions such as acceptance, non-judgmental attitudes, and empathy (Biestek, 1957; Woods and Hollis, 1990) have been utilized to encourage practitioners to manage their feelings related to difference. We argue, however, that social work identity is enriched when social workers allow their selves to be in a state of disassembly in the presence of the other (Smith, 1997). When social workers experience their selves as complex and diological, they are more open to the influence of the other (Bakhtin, 1993). We make the case for practitioners to work on a reflexive self rather than attempting to achieve ego control through the management of anxiety. (Author abstract.)


Social work literature provides analysis and strategies about teaching social work practice and its interrelationship with a diverse society. In this paper, we present a framework to aid instructors’ understanding of and response to conflict in the classroom, which is unavoidable. We propose the *reflective practitioner paradigm* along with the contributions of *mindfulness*, as useful for social work instructors in examining their practice as educators. We conclude with practice principles that integrate 3 bodies of knowledge: reflective practice, mindfulness, and social work pedagogy on diversity. These principles apply to the individual educator, communication among educators, and social work departments. (Author abstract.)


In this paper, the authors illustrate how a diverse classroom can become the site of development of social work identity. The authors point out that social work principles of neutrality and objectivity may veil strategies of power that some learners adopt in order to facilitate the formation of a helping identity. Using a Foucauldian analysis of classroom interactions, the authors encourage students to understand that identity which is socially constructed is complex and multi-determined. The paper explores how strategies of power, social position, and essentialism in classroom interactions may lead learners to assume positions of privileged identity. The authors discuss strategies which enable the learners to develop identities based upon principles of social construction and intersubjectivity. (Author abstract.)


There are many aspects to who we are as people. This determines how people view us and how we see others. Many of these factors are born with us, and we have little control over them. Through socialization and society we view people based on many things we have learned to be “right.” In an anti-oppressive framework, these views are broken into six main lenses; racism, sexism, heterosexism, ableism, ageism, and class
oppression. Many of the biases we have as workers enter our practice without us being aware of them. The purpose of this article is to define and explain the critical components of an anti-oppressive framework of practice and how they apply to the work we do. The framework offers a model to challenge the basic beliefs of the dominant and powerful society through the empowerment of those who are oppressed. Through the elimination of societal-imposed barriers such as race, gender, orientation, abilities, and age, we can confront and eradicate the class system in which we currently live and continue to support. (Author abstract.)


This paper explores some of the responsibilities and challenges that face social work educators who teach critical practice to social work students. It is suggested that using critical reflection may enhance social work educators' capacity to prepare practitioners to work towards progressive social change and social justice, despite current social trends, such as globalisation, which potentially marginalise critical practice. This paper provides a reflective account of my experiences of teaching critical reflection to undergraduate social work students, drawing on critical postmodern theoretical underpinnings. Related pedagogies will be discussed which outline experiential reflective learning. It is ultimately contended that critical reflection is an important part of social work education and practice that is committed to enhancing citizenship, human rights, social justice and social change ideals. (Author abstract.)


The emancipatory project of progressive social work as it was developed in the 1970’s and early 1980’s in Anglo-democracies has been brought into question on two fronts. First, the changing nature of capitalism from a post-war centralized form to a global decentralized form has rendered irrelevant much of the earlier analysis of capitalism which had been used by progressive social workers to develop emancipatory theory and practices at both the personal and political levels. Second, postmodern and poststructural thought have discredited many of the concepts (meta-narratives), ideals (universalisms), and discourses that underpinned the modernist development of progressive social work that addresses both of these challenges. The following elements of a reconstructed form of progressive social work are presented and discussed; bridging what is positive and liberating in the tradition of progressive social work with a postmodern deconstruction of its problematic elements to the point where reconstruction is possible; identification of human needs that are universal and transcultural; new social movement theory; a revitalized public sector; anti-oppression as the framework for progressive social work; challenging and resisting the dominant order; and the constructive use of anger. (Author abstract.)

Paulo Freire and Mohandas Karamchand Gandhi were two stalwarts on the international scene who, through their own experiences and initiatives, made vital contributions in the field of education and influenced change processes in their countries. Their larger goals were similar to those of professional social work and, thus, social work education. This article attempts to study their initiatives in education in terms of the core values and the role of education in society and methodology, and to relate these to social work education. (Author abstract.)


The ideology of individualism undermines the foundation of social work theory and practice. Hyper-individualism dries cultural systems and institutions, rendering the social work profession fundamentally incapable of promoting social change for social justice. A radical communitarian counternarrative provides a critical analysis of the disconnect between the needs of individuals and the capacity of communities to meet those needs. A real-world application of radical communitarian principles is demonstrated in cohousing, a contemporary movement in community building. The cohousing model shows how social work might reorient its vision for professional theory and practice. (Author abstract.)


This paper advances the knowledge base of social work education by employing a critical social work framework to inform teaching strategies that 1) raise critical consciousness, 2) uncover privileged positions that inform research, and 3) conceptualize social work practice that disrupts privilege and oppression. The premise of a need for such strategies arises from examination of the social work educational policies and standards that require attention to the experiences and conditions of marginalized populations. The conceptual and teaching approach described in this paper extends this standard via the examination of the privileged social identities and the ensuing behaviors that perpetuate oppressive practices and conditions among marginalized groups. A conceptual foundation for this approach is elucidated and teaching strategies for exploring privileged social locations are presented. (Author abstract.)


In this paper, I suggest that most cultural diversity classes in social work are taught from a liberal or conservative multicultural perspective that precludes a power analysis and a
critical discussion of whiteness. In order to undo this status quo, social educators and practitioners need to incorporate critical multiculturalism as a tool in subverting racism. A critical multicultural practice includes an analysis of whiteness and a commitment on the part of white social workers to take up an antiracist practice. Pedagogical strategies are described that unmask whiteness. Finally, Stephen Madigan’s oppositional whiteness, illustrated in a case vignette, is illustrated as an antiracist practice in which a white social worker/therapist situates his own privilege and becomes an ally. (Author abstract.)


This research with social work practitioners explores ways in which social justice ideas are ‘reflected at different levels of social work practice. Social justice is actively drawn on in practice, but primarily at the level of daily practice and is less actively utilized at the level of macro change. (Author abstract.)


Rapidly changing demographics in the United States, the 2008 Educational Policy and Accreditation Standards, and recent developments in the literature that question the effectiveness of multiculturalism and cultural competence suggest social work education, research and practice are in need of a new approach to diversity. In conceptualizing diversity, social workers need to address a broad social context that includes institutional/structural arrangements, recognize the intersection of multiple identities, and integrate an explicit social justice orientation. This article presents critical race theory as a paradigmatic framework that focuses on both institutions and the pain they create for marginalized people. The critique is multidimensional, addressing root causes and personal distress while pursuing transformational change. (Author abstract.)


This paper is a critical discourse analysis of the usage of the concept of “culture” in social work discourse. This paper argues that “culture” is inscribed as a marker for difference which has largely replaced the categories of race and ethnicity as the preferred type of minority status. “Culture” is conceived as an objectified body of knowledge constituting the legitimate foundation for the building of interventions. But such interventions cannot be considered other than an instrument which reinforces the subjugating paradigm for which it is fashioned. The concept of culture, constructed from within an orthodox, hegemonic discursive paradigm, is deployed as a marker of deficit. (Author abstract)

Feminists have long challenged social workers to address issues of equity and justice in clinical practice. This article presents a case study of a family services program, the Institute for Family Services (IFS), whose intention is to do just that. At IFS, power issues are central to all therapeutic conversations and to the structure of the program. Findings from interviews with staff members and clients and observation of the program illustrate how the program sets out to reveal and influence issues of power, privilege, and oppression. Fundamental and unique to this model are the use of same-gender therapy groups, social education, and community sponsors. (Author abstract.)


This paper argues that social work education in the United Kingdom (UK) needs to develop teaching cultural competence in order to respond to the increasing cultural diversity of service users. In recognizing this it argues that ant-oppressive practice (AOP) is central to this task in linking issues of social justice with culture. This paper explores some of the dynamics of culture and argues that a more complex conceptualization of how cultures are constituted will be enable social work to be more effective. It will argue that cultures are not monolithic. Culture is a site of struggle around which different groups seek to imprint their values as the culture norm upon less powerful others. It discusses the inevitable conflicts that student social workers face in intervening in different cultural practices that may be considered harmful. It discusses criteria for working in cultural dialogue to enable student social workers to work in an anti-oppressive way. In negotiating the conflicts inherent in social work practice with different cultures it argues that student social workers adopt a position of ‘constructive marginality.’ (Author abstract.)


Contemporary discourse about White privilege emphasizes the constructed social meanings that society has attached to the concept of race. In order to eradicate racial oppression in the U.S., people with privilege must come to the realization that the racial hierarchy in the U.S. is built on and maintained by falsely constructed notions of White supremacy. Pewewardy believes that social work's present response to racism is inadequate because it lacks sufficient effort directed at deconstructing White privilege. Challenging White Privilege provides information and strategies that can be used to envision and apply liberatory alternatives in social work education. (Author abstract.)

Teaching about race, racism, and oppression presents higher education programs with complex challenges. This article reports on the experiences of a new MSW program designing a gateway “race, gender and inequality” course. Embracing a theoretical base of culturally competent practice and solutions to the inherent difficulties of discussing race and oppression in diverse student groups is suggested along with six rules of engagement. Recommendations are based on the interactive experience of a highly diverse faculty and student body, literature review, student focus groups, faculty retreats, expert consultation, and curriculum refinement. (Author abstract.)


One of the limitations of anti-oppressive perspectives (AOPs) in social work is its lack of focus at a micro and individual level. AOPs should entail the social worker’s addressing the needs and assets of service users, challenging the oppressive social structure and, most importantly, critically challenging the power dynamics in the service-provider/service-user relationship. Critical consciousness challenges social workers to be cognizant of power differentials and how these differentials may inadvertently make social-work practice an oppressive experience. The authors contend that critical consciousness fills in some of the gaps of AOPs, and argue for a fuller integration of critical consciousness into teaching and practice of AOPs. The methods to work toward critical consciousness, such as inter-group dialogues, agent–target distinctions and empowerment, are detailed. (Author abstract.)


Given the strengths of developing critical consciousness in multicultural practice, why do roadblocks persist? This article examines how the strengths of developing critical consciousness in multicultural practice can paradoxically become its limitation. Literatures from counseling psychology, clinical psychology, social psychology, social work, feminist theory, and critical theory are integrated in a discussion of the various components and strengths involved in working toward critical consciousness. This literature is then used to discuss some of the cognitive and affective limitations to achieving critical consciousness. Implications for practice are discussed. (Author abstract.)

This article argues that cultural competency promotes an obsolete view of culture and is a form of new racism. Cultural competency resembles new racism both by otherizing non-whites and by deploying modernist and absolutist views of culture while not using racialist language. Drawing on child welfare, cultural competence is shown to repeat what Lowe (1993) calls an ontology of forgetting Canada’s history of colonialism and racism. A recommendation is made for jettisoning cultural competency and emphasizing instead a self-reflexive grappling with racism and colonialism. (Author abstract.)


This paper seeks to offer an exploration of nine basic principles of transformational learning and organizational change theory as well as the implications of these principles for transformational leadership. While there are many theoretical discussions of transformational leadership (Anderson & Anderson, 2001; Hacker & Roberts, 2004; Bass and Reggio, 2006, Burns, 1978, 2003; Hacker and Roberts, 2004; Nanus, 1992; Tichy & Devanna, 1990) with some common aspects to their transformational leadership theories and some significant differences, nearly all take for granted transformational learning theory. This paper posits that leaders who wish to lead in transformational ways must clearly understand the process of transformation, and in order to do so, they must be grounded in at least to some extent, in transformational learning theory (Cranton, 1994, 1994, 2006a, 2006b; Mezirow, 1990, 1991, 1997, 2000; Taylor, 2006). The nine principles presented below take the first step toward that understanding. (Author abstract.)


My first objective in this paper is to synthesize, synoptically, the literature on oppression and liberation with the contributions to this special issue. To fulfil this aim I introduce a framework for understanding, resisting, and overcoming oppression. The framework consists of psychopolitical well-being; experiences, consequences, and sources of oppression; and actions toward liberation. Each of these components is subdivided into 3 domains of oppression and well-being: collective, relational, and personal. Experiences of suffering as well as resistance and agency are part of the framework. My second objective is to offer ways of closing the gap between research and action on oppression and liberation. To do so I suggest 2 types of psychopolitical validity: epistemic and transformative. (Author abstract.)
I argue that distinct conditions of justice lead to diverse wellness outcomes through a series of psychological processes. Optimal conditions of justice, suboptimal conditions of justice, vulnerable conditions of injustice, and persisting conditions of injustice lead to thriving, coping, confronting, and suffering respectively. The processes that mediate between optimal conditions of justice and thriving include the promotion of responsive conditions, the prevention of threats, individual pursuit, and avoidance of comparisons. The mechanisms that mediate between suboptimal conditions of justice and thriving include resilience, adaptation, compensation, and downward comparisons. Critical experiences, critical consciousness, critical action, and righteous comparisons mediate between vulnerable conditions of injustice and confrontation with the system. Oppression, internalization, helplessness, and upward comparisons mediate between persisting conditions of injustice and suffering. These psychosocial processes operate within and across personal, interpersonal, organizational, and community contexts. Different types of justice are hypothesized to influence well-being within each context. Intrapersonal injustice operates at the personal level, whereas distributive, procedural, relational, and developmental justice impact well-being. At the organizational level, distributive, procedural, relational and informational justice influence well-being. Finally, at the community level, distributive, procedural, retributive, and cultural justice support community wellness. Data from a variety of sources support the suggested connections between justice and well-being. (Author abstract.)


Inspired by an incident in a social work graduate classroom in which she was a teaching assistant, the author reflects on her commitment to constructivist teaching methods, critical theory, and critical pedagogy. Exploring the educational utility of notions such as public space and safe space, the author employs this personal experience to examine the roles played by ideology and concertive control in (re)creating societal power imbalances – with surprising results. Finally, rather than attempting to avoid inherent classroom tensions through rhetoric (“safe space”) or repeatedly finding herself shocked and ill-prepared for the inevitable facilitation of emotional topics teaching requires, the author posits that the role of the educator may be to maintain these tensions while embracing a “pedagogy of discomfort.” (M.Boler, 1999). (Author abstract.)

Efforts aimed at promoting multiculturalism in the classroom are often pedestrian and ineffectual. When instructors do succeed at facilitating honest discourse, they frequently fail to anticipate the great deal of pain, frustration and anger that is invoked. Rather than sustain a false sense of community, we argue that a dialogic, multicultural community can only be achieved by fostering breach of mainstream norms. Using cultural anthropologist Victor Turner's notion of social drama as a theoretical framework, we document the intense conflict that erupted in our classroom when students were pressed to engage one another regarding issues of race. In order to both acknowledge and make public our students' emotional responses to the dialogue, we implemented a 'recursive loop', a pedagogical strategy designed to provide immediate feedback and enable students to come to a richer understanding of how their experiences of race are inextricably linked. By analyzing the students' discourse, we demonstrate how these voices do not occur in a vacuum; to the contrary, they are articulated in response to one another and to grand narratives used to make years of oppression appear invisible. Ultimately, we contend that White Identity Transformation is necessary for a multicultural community and that such transformation is facilitated, ironically enough, by conflict.


Managed mental health care is a growing force in the mental health industry. Using critical theory, this article critiques the new directives in mental health treatment and the impact on the social worker. It is argued that the management of services has taken the form of technical control of the relationship. The end result is seen as potentially alienating and disempowering to both the social worker and to the treatment relationship. The implications for practice and research are discussed. (Author abstract.)


CSWE standards pertaining to diversity have been criticized for being vague and impotent (Hooyman, 1995). A pattern in social work education of “diversity by numbers” has emerged in which the emphasis is placed on the representation of certain groups on the faculty, the staff, the student body, and the curriculum. There exists an illusion of inclusion, in which the curriculum, personnel, and students are desegregated. However, the school’s culture has yet to be transformed to the stage of institutional development in which equitable treatment for all members is a primary goal and diversity is a driving force which permeates organizational life.

This analysis explores the challenges associated with conceptualizing and infusing diversity, specifically as it relates to race and ethnicity, throughout social work programs.
The symbolic interactionism theoretical perspective is used to interpret the experience of African American faculty in predominantly white schools of social work. An African-centered perspective on organizational functioning is suggested as a strategy to transform the illusion of diversity into a reality in social work education. (Author abstract.)


This paper articulates a perspective on critical social work that draws from poststructuralism and critical theory. Arguing that the critique of positivism, the unreliability of generalizations about humans, and the influence of new social movements have undermined the credibility of mainstream social work practice and theory, the author advocates the need for social work theory and practice that is predicated on social justice. The paper offers a critique of structuralist approaches to practice and then seeks to embed social work practice in epistemic responsibility and communicative responsibility. (Author abstract.)


(Abstract unavailable but can be downloaded directly at: [http://www.criticalsocialwork.com/units/socialwork/critical.nsf/982f0e5f06b5c9a285256d6e006cf78/4e6dbd1345c21cfa85256eb0005010a4?OpenDocument ])


This article presents two conceptual frames to help with teaching about issues of race and racism. First the concept of the web of racism describes a matrix that helps students understand the depth of damage racism has instilled in contemporary U.S. society. Second, the web of resistance offers a model of anti-racist activities to help students participate in the fight to end systemic racism. The importance of placing racism in a historical context is emphasized as are the differential reactions of white students and students of color to this material. (Author abstract.)


One of the limitations of anti-oppressive perspectives (AOPs) in social work is its lack of focus at a micro and individual level. AOPs should entail the social worker’s addressing the needs and assets of service users, challenging the oppressive social structure and, most importantly, critically challenging the power dynamics in the service-provider/service-user relationship. Critical consciousness challenges social workers to be
cognizant of power differentials and how these differentials may inadvertently make social-work practice an oppressive experience. The authors contend that critical consciousness fills in some of the gaps of AOPs, and argue for a fuller integration of critical consciousness into teaching and practice of AOPs. The methods to work toward critical consciousness, such as inter-group dialogues, agent–target distinctions and empowerment, are detailed. (Author abstract.)


In this essay, we address the perspective of progressive educators who maintain that the academic curricula should be approached through the use of a critical pedagogy. We begin with a review of theories and methods in critical pedagogy and present a set of social and institutional issues that mediate against its use in social work education. We argue that, paradoxically, many of these obstacles in fact make the use of critical pedagogy indispensable. Basic philosophical, conceptual, and methodological principles of a critical pedagogy for social work are elaborated. (Author abstract.)


Psychological research has shown the detrimental effects that overt heterosexism have on lesbian, gay, bisexual, and queer (LGBQ) clients and on the psychotherapeutic relationship. However, the effects of subtle forms of discrimination, specifically sexual orientation microaggressions, have on LGBQ clients and the therapeutic relationship have not been addressed. This study used qualitative methodology to explore the phenomenon of sexual orientation microaggressions with 16 self-identified LGBQ psychotherapy clients. Results of this study support the existence of sexual orientation microaggressions within the therapeutic environment and provide a descriptive account of 7 sexual orientation microaggression themes, channels of microaggression communication, and the impact microaggressions have on therapy and clients. (Author abstract.)


How does a white professor teach a course composed of predominantly white human-services students about race, racism and privilege? What are some of the pitfalls? What works? What is challenging? Why should such a course be part of the undergraduate human services curriculum? This article investigates these questions by exploring a course taught by the author, “Exploring Race and Challenging Racism in the United States.” A variety of pedagogical tools and approaches are discussed. (Author abstract.)

This article explores the work of three university professors who are committed to issues of social justice and community building in a professional development master’s degree program for practicing teachers. The program incorporates such traditions as arts integration, reflective practice, critical reflection, and teacher research as mechanisms to foster the transformation of teachers’ “hidden inner curriculum.” Findings from an evaluation of the program include evidence of transformation by means of unveiling the hidden inner curriculum via identity development, voice experimentation, and perspective taking. Implications and suggestions for pre- and in-service teacher education include community building, individualization, and developing a sense of agency in teachers. (Author abstract.)


This paper explores ways in which social workers, community workers and social work educators have developed anti-racist practice in relation to indigenous issues in Aotearoa/New Zealand. A brief history of anti-racism training in Aotearoa/New Zealand is provided, showing how this has been reflected in the Massey University Bachelor of Social Work programme. The core of the discussion describes the application of a structural analysis model to engage students in identifying their own culture and how they situate their experiences in relation to the indigenous Maori in Aotearoa/New Zealand. Processes of Maori tikanga (custom) and whole person/soul learning are utilised to prepare students to engage with the Bicultural Code of Practice of the Aotearoa New Zealand Association of Social Workers, which mandates partnership under the Treaty of Waitangi, acknowledging Maori as the indigenous people of Aotearoa/New Zealand. (Author abstract.)


Aboriginal social work is a relatively new field in the human services, emerging out of the Aboriginal social movement of the 1970s and evolving in response to the need for social work that is sociologically relevant to Aboriginal people. Aboriginal social work education incorporates Aboriginal history and is premised upon traditional sacred epistemology in order to train both Aboriginal and non-Aboriginal social workers who can understand and meet the needs of Aboriginal people. The deficiencies of contemporary cross-cultural approaches and anti-oppressive social work education are highlighted as a means to emphasize the importance of social work education premised on relevant history and worldview. The values and responsibilities that derive from Aboriginal worldview as the foundation for Aboriginal social work education are discussed in terms of the tasks that are implied for the educator and student of Aboriginal social work. Such tasks include self-healing, decolonization, role modeling, developing
critical consciousness, and social and political advocacy. Aboriginal social work education, a decolonizing pedagogy directed to mitigating and redressing the harm of colonization at the practice level, is a contemporary cultural imperative. (Author abstract.)


This article examines the effectiveness of a standing committee on diversity in addressing issues of diversity in a predominantly White school of social work in the Midwest. The work of this committee is viewed through the lens of a transformational model of diversity. A transformational model of diversity refers to moving organizations from an ethnocentric paradigm to the infusion of diversity at every level of the organization. This moves beyond an affirmative action approach, in which success is measured by representation alone, to one of full incorporation, in which the roots of the organization are grounded in liberatory worldviews. This is the second study in a series on the “Illusion of Inclusion” (Roberts & Smith, 2002). This qualitative study is based, in part, on a survey of faculty and staff perceptions of the mission, vision, and actions of the committee on diversity over its 30-year history. It was discovered that while the diversity committee did have a role to pay in the journey to inclusion, its work to some extent, its leadership, were marginalized. Participation in the committee was alternately a source of fulfillment and great stress for its members. Themes associated with membership and leadership, ownership, operationalizing the mission, and the demise of the committee are highlighted. The authors offer suggestions for moving academic organizations beyond the illusion toward infusion and full incorporation from African-centered, alternative, and liberatory paradigms. (Author abstract.)


The article shows the influence of neoliberalism on social work and tries to give answers following the IFSW code of ethics (4.2. social justice – challenging unjust policies and practices). Neoliberalism can be described as an economic-political project of capitalist elites which involves the following: economization of all areas of life, privatization, economic globalization and deregulation. The article will give a short historical overview of the development of neoliberalism, the myths and tents of the neoliberal “religion” and the “manufacturing of consent,” (Chomsky, 1996). Additionally, the article will describe the consequences for social policy and social work, which include the reduction of the welfare state, the widening of the gap between rich and poor, and also a development that can be outlined with the following key terms: economization of social work, workfare instead of welfare. Finally, the article will describe the reaction of social work on this development. Certain necessary anti-strategies will also be discussed. The logic of social work is not the logic of profit. The market should not have the power to decide to whether someone receives the necessary means for a life in human dignity. Social work is a central part of social policy and not only an instrument to
alleviate or conserve poverty, or to lessen the consequences of neoliberal policy. (Author abstract.)


In recent years, the capacity of social work to be a force for progressive policy and social change has been significantly eroded. Social work in the UK has been re-branded and reshaped within New Labour’s modernized welfare state, only to become politically compromised and compliant: ‘the dog that didn’t bark’ even when its soul appeared to be stripped out. This article offers a response to this predicament informed by a structural modernist analysis revitalized by elements of critical postmodernism (Fook, 2002). Without wishing to offer any definitive prescriptions, the concept of critical practice is worthy of consideration, as it offers the potential for combining the role of protection with prevention whilst embodying possibilities for critical reflection and change. This became the focus of a recent conference organized around the theme of celebrating social work (Torfaen, 2002). Further, it offers practitioners a means for critical engagement with the issues that lie at the root of injustice and exclusion, to develop a more emancipatory approach, whilst resisting pressures for more enforcement and control. (Author abstract.)


The present article aims to encourage social services to adopt an anti-oppressive perspective in the development of services for people living in poverty, and proposes some theoretical and organisational considerations to transform these services. In the last three decades, neo-liberal and managerial ideologies have consistently favoured social policies that generate high levels of poverty, an anti-welfare political climate, punitive welfare reforms, periodic budgetary cutbacks and the subsequent decay of the social service sector. These processes impaired the capacity of many social services to respond to the needs of the most vulnerable constituencies. They also undermined the social workers’ ability to fulfil some of their main social missions: promoting social change and pursuing social justice. The present article calls for social services for the poor to restore this fundamental social mission by adopting an anti-oppressive approach. The article is organised around three sections: first, it examines the relationship between poverty and oppression; second, it reviews the relevant literature on anti-oppressive organisations; and third, it lays down the theoretical and organisational principles of the development of anti-oppressive social services for the poor.


In comparison with other helping professions, social work claims to embrace a very distinctive mission: to oppose the roots and effects of social oppression. This article examines social work research from an anti-oppressive social work perspective. It argues
that in order to match the liberating mission of the profession, social work research should defy the dominant traditions of social science research. The paper first outlines a definition of anti-oppressive research in social work and then suggests a relevant set of criteria for assessing it. A case study is described and analyzed according to these criteria, followed by a discussion of some ethical and methodological issues involved in the development of a more inclusive inquiry in social work. (Author abstract.)


Social workers have an ethical responsibility to address the dynamics and consequences of oppression and to promote social justice. Working across cultures and identities requires expanding our comfort zones, owning our power and privilege, and engaging in active self-reflection that interrogates what we hold to be true. These are vital components of “critical consciousness” and critical approaches to practice. This paper presents a complex case example of a refugees Muslim family to articulate the processes that workers can use to deepen critical consciousness when working with clients. The authors describe ways to attend to the complex intersections (of gender, age, ethnicity, religion, immigration status, and socioeconomic status) in multicultural and socially just practice within complex agency and environmental contexts. (Author abstract.)


This article presents feminist standpoint theory as an alternative epistemology for social work research – an alternative theory of what makes knowledge possible and how to get it – and discusses the outcomes and consequences of a research so transformed. Three issues raised by standpoint theory are used to refocus the questions of social work research: What is the base of the research? What is the purpose of the research? How does this project incorporate researchers’ reflexivity? (Author abstract.)


The inclusion of race-related content in college courses often generates emotional responses in students that range from guilt and shame to anger and despair. The discomfort associated with these emotions can lead students to resist the learning process. Based on her experience teaching a course on the psychology of racism and an application of racial identity theory, Beverly Daniel Tatum identifies three major sources of student resistance to talking about race and learning about racism, as well as some strategies for overcoming this resistance. (Author abstract.)

This paper reviews the existing literature that seeks to conceptualize the operation of power, from modernist ideas of power as a ‘thing’ that may be possessed, to a range of critical alternatives, including structuralist, Foucauldian and feminist psychological perspectives. This review provides the foundations on which to construct a framework by which social workers may be able to map out and work with issues of power and powerlessness more effectively in their everyday practice. Current frameworks, such as anti-oppressive practice, may be insufficient in being able to identify the range and complexity of power relations that may be enacted within a social situation. In order to provide a more comprehensive understanding, the article presents a discussion of the application of a framework for analysing the operation of different forms of power – one that acknowledges the potential of power to be both damaging and productive. Through a discussion of how the concepts within this framework may be applied to a practice scenario, and to issues around the use of power and authority by social workers, there is an exploration of how the framework may provide a useful tool for underpinning emancipatory social work practice. (Author abstract.)


In this article, I draw upon written texts and discussions with white community organizers so as to explore how the discourse of community work secure whiteness not as an act of maintaining privilege but as an accepted, unnoticeable, and even helpful way of seeing and acting in the world. This is problematic because it creates a space in which there can be ethical white subjects who are able to understand themselves as outside of relations of racism. I suggest that it would be more useful to understand practices in which white people advocate with racialized communities as acts of ambivalence. (Author abstract.)


This article develops a model of transformative peace education that incorporates dimensions of justice and transformation, as well as insights from existing models of transformative learning. The authors begin with a discussion of the literature then move to a description of three different models (University of Peace, Costa Rica; Pearson Peace Center, Canada; the Institute of Extra-Mural Studies, Sierra Leone). Building on the strengths and challenges of these three models, the authors propose a transformative model of peace education that has five key sensitivities: diversity, participatory learning, globalized perspectives, indigenous knowing, and spiritual underpinnings. Suggestions for how this model be implemented conclude the discussion. (Author abstract.)

North American and European models of higher education often claim to be committed to the nurturing of social justice. In *The Pedagogy of the Oppressed*, Paulo Freire described how much education shares some complicity in the maintenance of an unjust status quo of oppression. Following Freire, this article focuses on how educators among the world’s privileged can encourage students to move from postures of ignorance, guilty remorse, or paternalistic activism vis-à-vis the world’s oppressed towards a respectful, dialogical interrelationship. (Author abstract.)


A national study of 304 undergraduate and graduate level social work faculty investigated the relationship between professors’ sensitivity to racism and their responses to critical events related to racism that occur in the classroom. Findings reveal that social work faculty across all demographic groups tended to have a high sensitivity to racism and a high responsiveness level to three of four critical classroom incidents. Some support for the study’s hypotheses were found in relation to one vignette. The results are discussed based on the concepts of racism of the well-intentioned and bystander behavior. (Author abstract.)


The 2003 Council on Social Work Education standards of accreditation mandated the inclusion of course content to educate students about the systemic factors that contribute to populations being at risk of oppression, as well as strategies to redress them. In response to that mandate, this article discusses oppression in its biopsychosocial complexity and suggests ways that confronting oppression can be integrated into the core curriculum of social work. (Author abstract.)


Teaching antiracism is a political project, which will be especially challenging in a university environment which has traditionally valued ‘objective’ and ‘apolitical’ knowledge. This analysis focuses on specific pedagogical practices which promote an antiracism framework, with specific attention directed to the process of learning antiracism and how these goals may be furthered within the academy. Exploring some of the inherent challenges and benefits associated with the dominant group members assuming responsibility for antiracist teaching, the focus of the paper will also be to
examine specific pedagogical practices which may be helpful in introducing students to such emotionally powerful material. The efficacy of such practices will then be explored as a means to challenging the status quo and envisioning a less Eurocentric approach to higher education. (Author abstract.)


This article details an autoethnography project of our odysseys into the pedagogy of unlearning racism. Our knowledge creation processes forced us to re-envision both our locations in, pedagogy of, anti-racism work, with particular attention to the challenges and dangers of teaching about, to, and from White privilege within social work. In the end, we are both troubled and invigorated by what we experienced, witnessed and supported. By asking people of color to share their personal narratives of racism in the presence of Whites, teachers, facilitators and diversity trainers stand to continue privileging Whiteness where Whites benefit and learn at the expense of people of color. (Author abstract.)


My struggle to promote critical consciousness, dialogue, creative and critical thinking and collaboration in my class led me to turn the classroom into a lab where I would experiment with action research as pedagogy. I began my course by asking students what they wanted what would they contribute and how we will implement their recommendations. More importantly I invited them to be my co-inquirers in what they perceived to be a radical approach to instruction. This article is an account of what took place specifically the way we all experienced the process. (Author abstract.)


This article will introduce the Privileged Identity Exploration (PIE) model. This model identifies (8) defense modes associated with behaviors individuals display when engaged in difficult dialogues about social justice issues. Implications for the model and the ways it can be used to assist facilitators as they engage participants in discussions about diversity are discussed. (Author abstract.)

In an effort to inform social work education, this article reports on part of a study examining the factors that hinder or facilitate involvement in social justice efforts. Based on a case example of Canadian international development nongovernmental organizations, the article presents the findings of an analysis of organizational documents. I argue that international development organizations’ conceptions of involvement reproduce inequitable North-South power relations through a perpetuation of colonial discourses of the South. This perpetuation of inequitable power relations is evident in three main themes: the tragic South; the hero/victim binary; and the ideal of one world. The implications of these findings for social work education are outlined. (Author abstract.)


The single case study of an outreach worker’s service to a young, single, African-Canadian mother illustrates the paradoxes of help as both accommodation and resistance. Through a feminist, post-structural, qualitative analysis, the author explores issues of gender, race, and class to examine discourses and technologies utilized by the worker. Alternate perceptions of normalcy, nurturance as power, and activism through solidarity, as examples, were used by the worker to edge towards more liberatory practice, even while she accepted her positioning as judge of the client’s mothering ability and of the allocation of resources. This article demonstrates that, even for workers committed to anti-oppressive practice, help is an unavoidable mix of disciplinary and emancipator activities. (Author abstract.)


Structural barriers and the intrinsic paradoxes of practice often lead to a discrepancy between what a social worker would like to do and what the individual actually implements, resulting in ethical tensions. However, the canonical approach to ethics has had a narrow perspective on what constitutes ethics and has tended to treat these issues as peripheral rather than central to the social construction of ethics. This essay provides an explanation of how the construction of ethics evolved and what interests are served by this viewpoint, thereby illuminating the political ramifications of the current social construction. (Author abstract.)

This article offers an initial critical discussion of the concept of anti-oppressive practice – AOP – from the perspective of service users. Whilst acknowledging the emancipator aspirations of anti-oppressive practice, it also considers its regressive potential. AOP has become central in social work theory and practice and indeed is sometimes presented as a key approach and theory of social work. This discussion highlights the failure so far significantly to involve service users and their organizations in the development of anti-oppressive social work impact upon service users; the problems raised by the failure so far to address the use of social work and social care services as an area of difference and category of social division. Finally, the article examines alternatives to existing notions of anti-oppressive practice based on the equal involvement of service users. (Author abstract.)


The research that informed this paper asked: how can we work as allies of groups of which we are not a part? This question is particularly focused on work with people who have experienced colonisation by those who are aligned (by race, class, gender, culture or position) with the colonisers or oppressors. The research brings together literature in the fields of community work, adult education, and feminist and postcolonial theory, with Indigenous viewpoints and experience. An analysis of Indigenous viewpoints identified a range of key ideas about achieving social change. These ideas are developed into several frameworks, two of which are discussed. The first framework offers a way of conceptualising work against oppression and proposes that it must involve a focus on fostering emancipatory agency. Emancipatory agency involves the capacity to know and to act towards social justice ends via meaning-making which follows ethical criteria. An ethics of meaning-making is proposed which includes a focus on: multiplicity and difference; the partial nature of all knowings; the context/situation of meaning; and the critical/reflective attitude in meaning-making. This type of agency is dependent on the process of transformative dialogue which is inherently communal and is based on four micro processes: affirming the O/other; encountering, exploring and experiencing of multiple and partial views; moving between positions of self and others; and enacting meaning into the world. A second framework operationalises these ideas in the field of
community development. Community development is understood as involving a ‘trialectic’ of three interdependent principles: relationship, organisation and justice. A seven-step method of practice to enact these principles is proposed. (Author abstract.)


A qualitative study supports the observation that difficult dialogues on race and racism are often triggered by racial microaggressions that make their appearance in classroom encounters or educational activities and materials. Difficult dialogues are filled with strong powerful emotions that may prove problematic to both students and teachers. When poorly handled by teachers, difficult dialogues can assail the personal integrity of students of color while reinforcing biased worldviews of white students. The success or failure of facilitating difficult dialogues on race is intimately linked to the characteristics and actions of instructors and their ability to recognize racial microaggressions. Implications regarding specific education and training recommendations are presented. (Author abstract.)


Racial microaggressions are brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color. Perpetrators of microaggressions are often unaware that they engage in such communications when they interact with racial/ethnic minorities. A taxonomy of racial microaggressions in everyday life was created through a review of the social psychological literature on aversive racism, from formulations regarding the manifestation and impact of everyday racism, and from reading numerous personal narratives of counselors (both White and those of color) on their racial/cultural awakening. Microaggressions seem to appear in three forms: microassault, microinsult, and microinvalidation. Almost all interracial encounters are prone to microaggressions; this article uses the White counselor – client of color counseling dyad to illustrate how they impair the development of a therapeutic alliance. Suggestions regarding education and training and research in the helping professions are discussed. (Author abstract.)


Critical social work education has largely focused on engaging students in the conceptual and cognitive processes of learning and reflection. Other forms of knowing and
transformation through the body, emotions, and spirit have been submerged under the “discursive rationality” paradigm. Proposing an integrated mind-body-spirit pedagogy in critical social work education, this paper introduces the practice of mindfulness and discusses its transformative potential for critical social work education. In particular, the author discusses how the practice of mindfulness was integrated in a course on identity and diversity in critical social work practice to facilitate students to learn through their feeling of discomfort. (Author abstract.)


This article conceptualizes community cultural wealth as a critical race theory (CRT) challenge to traditional interpretations of cultural capital. CRT shifts the research lens away from a deficit view of Communities of Color as places full of cultural poverty disadvantages, and instead focuses on and learns from the array of cultural knowledge, skills, abilities and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged. Various forms of capital nurtured through cultural wealth include aspiration, navigational, social, linguistic, familial and resistant capital. These forms of capital draw on the knowledges Students of Color bring with them from their homes and communities into the classroom. This CRT approach to education involves a commitment to develop schools that acknowledge the multiple strengths of Communities of Color in order to serve a larger purpose of struggle toward social and racial justice. (Author abstract.)

Helpful Websites:

**What is Anti-Oppressive Social Work?**  
[http://aosw.socialwork.dal.ca/whatisaosw.html](http://aosw.socialwork.dal.ca/whatisaosw.html)

**Oppression, Domination and Privilege Theory**  
[http://aosw.socialwork.dal.ca/theory.html#top](http://aosw.socialwork.dal.ca/theory.html#top)

**Journals:**

**Journal of Progressive Human Services**

**Critical Social Work**  

**Racial Equity Tools**  