Interracial Team Teaching in Social Work Education: A Pedagogical Approach to Dismantling White Supremacy

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Abstract: *This article aims to explore anti-racist social work education through interracial team teaching, where one instructor is White, and the other is Black, Indigenous, or a Person of Color (BIPOC). This pedagogical approach is presented as an emerging conceptual model to consider in anti-racist social work education. As an anti-racist approach to teaching, this model aims to engage students and faculty in a more active and accountable role in dismantling systemic racism and White supremacy through social work education. A close examination of published articles on interracial team teaching revealed an absence of theoretical frameworks to guide this teaching method. Critical Race Theory (CRT) emerged as a compatible theoretical framework for teaching anti-racism within an interracial team-taught model. Five CRT tenets from Sólorzano et al. (2005) align with previous studies to support this emerging pedagogical approach as a viable option. Findings suggest that anti-racist education requires explicitly naming terms like White supremacy, racism, and colonization within the social work curriculum. Interracial team teaching necessitates shared power and authority between instructors and calls for White educators to examine their White identity and resist performing allyship. Academic institution hiring practices need a greater representation of BIPOC faculty to reduce overburdening faculty of color.*

Keywords: *Interracial team teaching, social work education, anti-racist pedagogy, social work curriculum, dismantling white supremacy, critical race theory*

The Council on Social Work Education (CSWE) asserts that teaching social work students to be competent in engaging in diversity and difference in practice requires explicit and implicit curricula (CSWE, 2015). "The explicit curriculum constitutes the program's formal educational structure and includes the courses and field education used for each of its program's options" (CSWE, 2015, p. 11), whereas "The implicit curriculum refers to the learning environment in which the explicit curriculum is presented" (CSWE, 2015, p. 14). Additionally, "The implicit curriculum is as important as the explicit curriculum in shaping the professional character and competence of the program's graduates" (CSWE, 2015, p. 14). The concept of a hidden or implicit curriculum refers to the tacit or unspoken values, behaviors, and norms that exist in the academic setting (Alsubaie, 2015).

Educators may consciously or unconsciously use the implicit curriculum as a pedagogical strategy or method to influence student learning, including when teaching topics relevant to social justice (Alsubaie, 2015). However, the term *curriculum* itself is often obscured within higher education literature (Barnett & Coate, 2004; Smith, 2013). Similarly, the 2015 Educational Policy and Accreditation Standards (EPAS) developed by the CSWE for baccalaureate and master's social work programs contribute to the erasure of specific and essential terms relevant to social work practice and education (CSWE,

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2015). Words omitted from the CSWE EPAS lexicon include *White supremacy*, *racism,* and *colonization*.

Although muted, these terms are foundational for learning about social justice issues as a principal social work value (National Association of Social Workers [NASW], 2017). Authors such as Barnett and Coate (2004) argue that curriculum reproduces society and reflects the social context in which it is located, benefitting some over others. To address this erasure, social work educators must refrain from sanitizing the context for learning social justice to meet the profession's purpose. However, critical race scholars in education argue that some aspects of the implicit curriculum reinforce social inequalities related to racial hierarchies (Bhuyan et al., 2017). For instance, Jay (2003) explains that the "hidden curriculum of hegemony" (p. 6) enables academic institutions to socialize students to adhere to the dominant groups' interests, reinforcing dominant ideologies, despite the explicit promotion of social justice. Social work education has an ethical responsibility to move beyond reproducing a cadre of vapid social justice groupies and moving toward developing anti-racist practitioners.

With explicit education on anti-racism, social workers are more likely to be armed with the knowledge to confront and dismantle barriers that impede the human rights and dignity of Black, Indigenous, People of Color (BIPOC) resulting from a system of White supremacy. As an institution, academia is too often complicit in upholding systemic oppression. This reality positions conscientious social work educators to resist institutional curricular mandates by engaging in stealth pedagogical practices (i.e., through the implicit curriculum) and curriculum design (i.e., the explicit curriculum; Barnett & Coate, 2004). For students to become ethical leaders in their communities, leaders in higher education must model ethical decision-making with racial justice in mind (Chenneville, 2017). Students learn to behave like professional social workers, both explicitly and implicitly, by actively observing their teachers and adopting the norms, values, and professional conduct they see modeled by their instructors (Anastas, 2010).

One way to model professional practice behavior within the classroom environment is by team teaching. In social work education, team teaching may take several forms, including teaching the same course in pairs, teaching distinct modules of a similar class, or working in partnership with members of the field education team (Dill et al., 2017). Team teaching is the practice of at least two instructors engaging cooperatively with each other and sharing the responsibility for teaching a classroom of students (Zapf et al., 2011). Research exploring team teaching in social work education by pairing faculty who hold diverse backgrounds is scarce (Garran et al., 2015; Ouellett & Fraser, 2011). Even more limited literature specifically examines interracial team teaching in social work education (Ouellett & Fraser, 2011).

Although limited, the research on team teaching in social work education with instructors who hold diverse, intersectional identities shows that team-taught courses broaden student perspectives (Zapf et al., 2011). This conceptual paper aims to explore anti-racist social work education through interracial team teaching, where one instructor is White, and the other is a BIPOC. This pedagogical approach is presented as an emerging conceptual model to consider in anti-racist social work education. This model aims to

engage students and faculty in efforts to dismantle White supremacy—propelling the field of social work to take a more active and accountable role in the direct support of BIPOC.

Literature Review

Anti-racism Defined

To conceptually define *anti-racism*, it is necessary first to define *racism.* Giwa and Mihalicz (2019) offer the following definition "*Racism,* in its simplest sense, is the expression of racial prejudice by a White-dominant society against racial minorities based on phenotypic differences (e.g., race or skin color)" (p. 46). Other researchers propose a more elaborate way to define racism within a socio-political context that provides additional details on how racism manifests:

> Racism is a system of privilege, inequality, and oppression based on perceived categorical differences, value assigned to those differences, and a system of oppression that rewards and punishes people based on the assigned differences. It is manifested politically, socially, economically, culturally, interpersonally, and intrapersonally in the history of the United States. (SCSSW, n.d., as cited in O'Neill & Miller, 2015, p. 161)

In direct opposition to racism, anti-racism, within the context of social work education and this paper, is interested in actions rather than inactions or mere cognitive understanding of how racism is defined and manifested within multiple social and political systems. Furthermore, juxtaposing these definitions elucidates the rationale for explicitly teaching anti-racism within an interracial team teaching method in social work education:

> Antiracism efforts involve intentional, strategic, and determined actions to undermine racism embedded throughout intersecting individual, interpersonal, structural, and institutional levels of society. Antiracism necessitates an evolving critical awareness and analysis of social and structural location in relation to systems of power, privilege, and inequity (Donner & Miller, 2005). Dismantling racism implies a pedagogy that fosters a critical consciousness (Freire [1970]), including a critical analysis of systems of domination based on race and white supremacy (Hooks [2003]). As well, antiracism seeks human connection over disconnection. (O'Neill & Miller, 2015, p. 161)

These definitions help support foundational and contextual knowledge for the social work curriculum on anti-racism. They also offer further clarification for necessitating a teaching approach that includes an interracial pairing of instructors within this developing conceptual model.

Teaching Diversity in Social Work Education

Research examining the perceptions of who feels qualified to be a multicultural educator suggests that White, middle-class, heterosexual women feel more qualified to teach the subject than African American/Black or other people of color (Gorski et al.,

2012). And, among multiple personal and professional experiences, "life experiences" are the only factor associated with White women's teaching self-efficacy (Gorski et al., 2012). This finding raises questions regarding the experiences and perceptions of social work educators teaching diversity courses in the academy. According to Delgado (1996, as cited in Amos, 2010), "well-intentioned Whites can actually do more harm than good without even realizing it" (p. 34).

The field of social work is not dissimilar to teacher education, which aims to prepare professionals who are committed to the ideals of multicultural education and competence in their practice (Amos, 2010; Guyton & Wesche, 2005). Guyton and Wesche (2005) noted that the need for teachers proficient in multiculturalism, much like social workers, has increased over time due to continued demographics and recruitment trends. As a result of these trends, the problem of educating teachers and social workers to teach cultural competence efficiently during pre-service training in college and universities will be that a majority are White, monolingual, and primarily female students (Amos, 2010; CSWE, 2019; Guyton & Wesche, 2005).

Teaching Anti-Racism in Social Work Education

The national accrediting body for social work education, CSWE, mandates that cultural diversity and social justice be addressed as fundamental components of social work education (CSWE, 2015). Specifically, Competency 2, set forth by CSWE, requires that social workers understand systemic oppression and socio-political structures of power and privilege that serve to marginalize and discriminate some while empowering others (CSWE, 2015). Given this CSWE mandate and the rise of publicized racist acts against BIPOC, Ladhani and Sitter (2020) recognize that it is vital for social work education to shift from an appreciation of cultural diversity and move toward reviving anti-racism within its curriculum. Social work recognizes the significance of both the implicit and explicit curriculum (CSWE, 2015). Therefore, both warrant further examination for ways to teach anti-racism as a method to dismantle White supremacy as an oppressive system of power and control. In a study examining the use of language in the curriculum to promote school change by comparing phrases like "culturally responsive" with the term "anti-racist," Galloway et al. (2019) found that race-neutral language can lead educators to avoid critically examining racist systems and practices. They also found that applying the term "anti-racism" helps shift the educators' focus from a race-avoidant practice to critically examining racism and White supremacy (Galloway et al., 2019).

According to Beck (2019), the erasure of terms like *White supremacy* and *racism* from EPAS governing social work education reveals the social work profession's discomfort with these specific terms and concepts. Beck (2019) recommends that social workers intentionally unveil the invisible and sometimes subtle forms of White supremacy that exist without using a lack of recognition as an excuse for upholding racism. Similarly, Santas (2000) contends that racism persists to the degree that it is viewed as enduring. Further suggesting that once racism is brought to light and recognized as constructed, it can also be viewed as a system that can be deconstructed and dismantled (Santas, 2000). Consequently, omitting anti-racism as a term within the social work curriculum holds

implications for how social workers understand and engage (or not) with the construct of racism in the absence of its opposite (Ladhani & Sitter, 2020). As a profession that values social justice, social work educators cannot remain politically neutral when addressing systemic racism (Kelly & Brandes, 2010).

Team Teaching in Social Work Education

As a phenomenon, team teaching has been studied primarily in elementary and middle schools (Ginther et al., 2007; Hanover Research, 2012). The literature on team teaching specific to social work education suggests that further exploration is needed to determine how team teaching influences student learning (Chanmugam & Gerlach, 2013). It remains unknown whether specific social work education courses are a better fit for a team-taught approach or if other course implementation factors are more influential than the course content itself (Chanmugam & Gerlach, 2013). However, existing research on team teaching in social work education claims advantages related to professional development and an increase in confidence and self-efficacy of doctoral students preparing for academic careers (Chanmugam & Gerlach, 2013). Additionally, team teaching promotes cross-training opportunities where professors learn by modeling their peer educators' behaviors and learn alternative pedagogical styles (Ginther et al., 2007). Furthermore, team teaching has the potential to enhance teaching quality as multiple perspectives are applied within the course, holding several advantages over traditional solo teaching (Garran et al., 2015).

Distinct approaches to team teaching exist within academic programs that include teams comprised of individuals holding various positions, such as the field education team comprised of field instructor and field liaison (Curiel & Ashley, 2020; Dill et al., 2017; Hanover Research, 2012; Meizlish & Anderson, 2018). One team teaching method that assumes a high level of partnership and coordination is the co-facilitation or co-teaching model (Duran & Miquel, 2019; Hanover Research, 2012; Meizlish & Anderson, 2018). Co-facilitation requires that instructors work closely in all aspects of the course, including selecting readings, creating assignments, teaching, and grading (Duran & Miquel, 2019; Hanover Research, 2012; Meizlish & Anderson, 2018). As noted by Meizlish and Anderson (2018), both students and teachers may benefit from a team-taught course's rich learning potential; however, it is unlikely to occur without proper planning and execution.

Additional challenges identified with team teaching partnerships include differences in teaching philosophies, individual values and beliefs, and a lack of attention to intersectional differences between instructors (Hanover Research, 2012; Meizlish & Anderson, 2018; Zapf et al., 2011). An example of challenges encountered between diverse teachers identified by Meizlish and Anderson (2018) includes the added burden of labor BIPOC faculty shoulder when disproportionately called upon as allies or advocates by BIPOC students. Recognizing the importance of mitigating power imbalances related to age, race, sex, and other intersecting identities between team teachers before teaching a tandem course is essential for a successful team teaching partnership (Curiel & Ashley, 2020; Meizlish & Anderson, 2018; Zapf et al., 2011).

Interracial Team Teaching in Social Work Education

Team teaching can serve as a model for students grappling with ways to manage difficult discussions by witnessing two instructors with distinct perspectives engage in mutual discourse while sharing power and authority in a classroom setting (Curiel & Ashley, 2020; Garran et al., 2015; Gollan & O'Leary, 2009). Similarly, interracial team teaching partnerships are a pedagogically sound teaching intervention for addressing anti-racist education (Gollan & O'Leary, 2009; Miller & Garran, 2017; O'Neill & Miller, 2015). For example, in a study on interracial team teaching in social work by Ouellett and Fraser (2011), the authors found that the outcome of teaching in an interracial team, from the student's perspectives, were that the observation of the instructor's collegial relationship was determined to be far more significant to their learning than the formal curriculum. Interracial teaching teams can serve as models of shared power within the classroom and help students visually experience successful, mutually respectful interracial interactions (Ouellett & Fraser, 2011).

Some benefits identified with interracial team teaching include teaching the instructor's strengths in areas of expertise and fostering a deeper collegial relationship between team members (Garran et al., 2015). Another benefit is noted in the greater level of mutual support between team members in and outside the classroom (Miller & Garran, 2017). For instance, when discussing the concept of White privilege, if introduced by the White instructor, students may be more receptive to the discussion. In contrast, content on internalized racism may be best taught by an instructor of color (Garran et al., 2015). Interracial team teaching allows instructors to support one another and assist in buffering tensions if one instructor is triggered or becomes the target of student resistance (Miller & Garran, 2017). Additionally, interracial team teaching partners can offer each other mutual feedback about unexamined biases related to race and racism (Miller & Garran, 2017).

Compared to traditional solo teaching, interracial team teaching, through modeling, contributes to students' recognition of Whiteness and racism and thereby supports their developing practice of self-accountability (Gollan & O'Leary, 2009). For example, Amos' (2010) study examined the interactions between students of color and White pre-service teachers in a multicultural education class taught by an instructor of color. Amos' (2010) research identified feelings of frustration, despair, and fear experienced by students of color due to Whiteness's overwhelming silencing power in the class. Even though students of color felt they had much to contribute to the class discussion, the hostility witnessed by these students from their White peers toward their instructor of color elicited fear of possible retaliation, influencing their silence (Amos, 2010). Amos (2010) argues that this is a condition that White students need not contend but students of color grapple with regularly. Like the emotional labor identified by students of color in Amos' (2010) study, Wingfield's (2010) study showed that White students perceive Black faculty members as inferior and unintelligent and consequently dispute Black professors' knowledge. As a result, Black faculty perform emotional regulation of their anger and frustration to adhere to professional standards, unlike their White counterparts (Wingfield, 2010).

Consequently, Miller and Garran (2017) offer cautionary advice about the risk of replicating racist patterns in the classroom if White instructors assert themselves in a

dominant leadership position. They also acknowledge the comfort White students feel engaging with White professors, minimizing the role of the professor of color (Miller & Garran, 2017; Wingfield, 2010). Additionally, they warn of the threat of splitting that occurs when one teacher is idealized, and the other disparaged (Gollan & O'Leary, 2009; Miller & Garran, 2017; Wingfield, 2010). Gollan and O'Leary (2009) posit that interracial team teaching partnerships between Black and White instructors require White accountability to counter the threat of splitting. That is, White instructors must recognize their privileged position and understand the power of invisibility that Whiteness and institutional racism wield in shaping relationships between BIPOC and White people (Campbell, 2002; Garran et al., 2015; Gollan & O'Leary, 2009; Ouellett & Fraser, 2011; Wingfield, 2010). By engaging in critical self-reflection, White instructors can encourage White students to take ownership of racism as a White problem and relieve BIPOC from the burden of responsibility to eradicate systemic racism (Beck, 2019; Garran et al., 2015; Gollan & O'Leary, 2009). In so doing, White instructors can support White students with managing their discomfort and defensiveness that is likely to arise when naming White supremacy (Gollan & O'Leary, 2009).

Additionally, interracial team teaching partnerships between Black and White instructors help bridge the gap between theoretical concepts of power and privilege into practice and personal-professional identity (Gollan & O'Leary, 2009; Ouellett & Fraser, 2011). The social work profession calls for social workers to serve oppressed and marginalized communities and to promote social justice and cultural and ethnic diversity (NASW, 2017). Therefore, social work education is responsible for preparing students to work collaboratively in teams comprised of diverse individuals.

Theoretical Framework

Critical Race Theory

Critical Race Theory (CRT) guides this paper. CRT offers a framework to engage the problem of racial injustice through social science research resulting in awareness about how racism functions and consequently inspiring social agency to create a more just society (Johnson-Ahorlu, 2017). CRT as a "movement" explains ways to study and transform the relationship between race, racism, and power and offers insight into how these relationships maintain and support racial inequality (Kolivoski et al., 2014). CRT provides a lens to challenge societal assumptions that the United States is a meritocracy and that equal opportunities are afforded to all who are willing to "work hard" and that social institutions are "color blind" and, therefore, unbiased (Patton, 2016). CRT provides conceptual tools for cross-examining how race and racism have been institutionalized and are upheld (Sleeter, 2017). Activists and scholars of CRT are interested in studying and transforming the relationship between race, racism, and power (Delgado & Stefancic, 2012). The CRT movement considers similar issues as conventional civil rights and ethnic studies. However, it places them in a broader perspective that includes economics, history, context, group and self-interest, and feelings and the unconscious (Delgado & Stefancic, 2012).

Additionally, a central tenet of CRT is the recognition of historical and current institutional injustices imposed upon marginalized status identity groups to benefit dominant status groups. In the context of research, scientific methods mimic the dominant norms of "color blindness" that produce results that justify oppression or deny its existence (Johnson-Ahorlu, 2017). CRT positions itself in opposition to a positivist approach to research, arguing that quantitative methods perpetuate racist sentiment and action (Valencia, 1997 as cited in Johnson-Ahorlu, 2017). To counter this, CRT includes the voices of BIPOC, their narratives, and context to bring meaning to explain the biased phenomenon. Narratives are an essential component of CRT research as quantitative methods alone cannot capture experiential knowledge valued in CRT scholarship (Johnson-Ahorlu, 2017). CRT provides the opportunity to effectively teach and research diversity issues because it requires the professional to examine social structures, institutions, and assumptions (Johnson-Ahorlu, 2017; Ortiz & Jani, 2010).

CRT's application to this conceptual paper is a good fit, given that universities are a bastion of Euro-American values (Ortiz & Jani, 2010). Universities are "vestiges of White privilege [and] continue to promote mediocrity on the one hand and demoralization on the other" (Mohan, 2009, as cited in Ortiz & Jani, 2010, p. 180). CRT moves beyond the superficial analysis of academic gaps between teacher education and BIPOC students in school settings (Sleeter, 2017). As an epistemological lens, CRT can be applied to study and transform higher education as a macro-level social justice plan (Patton, 2016). Lastly, CRT has been augmented and tested over time and across situations, adding to its strength, rigor, and heuristic value for research and practice (Forte, 2014). Thus, allowing for the researcher's internal evolution and transformation to deepen their perspective and approach to research and practice.

Method

The overarching question guiding this research was: What theoretical framework best aligns with anti-racism education via interracial team teaching? To address this, I examined a limited sample of published articles that describe interracial team teaching as a pedagogical approach to teaching anti-racism in social work education. As an emerging conceptual model for anti-racist social work education, I explored theoretical frameworks previously applied to anti-racist education within interracial teaching teams. Following an extensive search for published articles on teaching anti-racism in social work education through an interracial team model, I aimed to analyze common theories applied in the studies. However, noting an absence of theoretical frameworks applied to the existing studies, I shifted my focus to explore CRT as a compatible theoretical framework for an interracial team teaching model.

To address this conceptual paper's goal and explore anti-racist social work education through interracial team teaching, I first identified publications that apply an interracial team teaching approach to anti-racist social work education. To achieve this, I applied the search terms: "interracial team teaching," "co-teaching anti-racism," "co-teaching diversity," "team teaching diversity," and "team [or] co-teaching anti-oppression." I searched for articles using the search engines Google Scholar, ERIC, and PsycINFO. I

searched exclusively for published articles, books, and book chapters to limit the search scope, excluding doctoral dissertations and audio and video media sources.

I relied on four specific criteria for selecting publications. One, the publication focused on social work education, including baccalaureate, master's, and doctoral levels of education, and excluded all other academic and professional disciplines. Two, the articles identified a team or collaborative approach to teaching that included at least two instructors teaching the same course. Three, the course instructors shared distinct racial identities where at least one instructor was White and the other a BIPOC. Four, the course taught explicitly and specifically addressed anti-racism or anti-oppression—as these terms are often conflated. For example, I excluded articles that addressed courses focused on teaching diversity, cultural competence, and multicultural education if they did not address racism directly. Additionally, I examined the reference list for each publication I found to locate additional articles that met these criteria. Using this search method yielded three articles that met the criteria. Notably, the limited sample produced is a limitation to this study. However, a strength is the precision of the search criteria that allow for a clear and direct focus on the existing publications.

I engaged in a three-step process with each publication that met all four criteria: First, I reviewed the article to identify any explicit reference to a specific theoretical framework applied to the study. Second, I listed the implications for social work education and practice the authors discussed or implied that corresponded to one of CRT's five tenets. Third, I aggregated the list from step two, combining all articles, and conducted a frequency count of these tenets. Due to the limited number of articles found, I ran a manual count, color-coding each distinct tenet I found to distinguish them from each other. When determining how to designate which CRT tenets the authors employed in their respective studies, even if unintentionally, I identified the CRT tenets based on the best match with each corresponding CRT tenet definition. I define and describe all five CRT tenets applied to this paper drawing from the work of Sólorzano and colleagues (2005), examining educational inequities in higher education.

Findings

Using an exploratory qualitative systematic review approach, data gathered from three previously published articles regarding anti-racist social work education within interracial teaching teams were reviewed for their theoretical framework content. Except for one article that briefly mentioned but did not expound on the person-in-environment perspective (Garran et al., 2015), all three articles presented in these findings noted a glaring absence of theoretical frameworks. By extrapolating from the five central tenets of CRT identified by Sólorzano et al. (2005) to the three articles examined in this paper, I assumed that all five CRT tenets, whether implied or explicitly stated, would be found within each study. The following sections describe the five CRT tenets. They list the explicitly discussed, or implicitly stated, implications for social work education and practice addressed by the authors that correspond to each CRT tenet. The CRT tenets found within the secondary data are illustrated using direct quotations found in the published articles and are cited accordingly.

CRT Tenet: Centrality of Race and Racism

"CRT acknowledges as its most basic premise that race and racism are defining characteristics of American society. In American higher education, race and racism are imbedded in the structures, practices, and discourses that guide the daily practices of universities" (Sólorzano et al., 2005, p. 274).

By far, this tenet was the most frequently addressed by all three articles examined in this study—appearing in multiple sections throughout each of the publications. As the principal tenet for CRT, it lays the theory's foundation, placing race and racism at the forefront for examining the phenomenon. For example, when describing the team-taught course, one article stated "It [the course] considers the history of racism in the United States … It considers the implications of racism for social work practice in agencies, communities, and clinical social work" (Garran et al., 2015, p. 802). This course description explicitly acknowledges both the history of racism within the U.S. and its enduring legacies manifested in the prevalence of racism within social work practice settings.

Another article stated that "This course examines the individual, institutional, and cultural manifestations of race and racism and their implications for social work clinicians" (Ouellett & Fraser, 2011, p. 73). By making this declaration, the authors recognize the presence of racism that is endemic within the micro and macro levels of social work practice. In a third article, Gollan and O'Leary (2009) explain that "In developing this [interracial team teaching] approach we have had to overcome the challenges that the pedagogical methods underpinning this approach are not within the traditional frames of university education" (p. 708). The barriers described by the authors in developing an interracial team-taught course between a White and Black pair of instructors highlight the pervasiveness of racism deeply entrenched within higher education. Thus, aligning with the CRT tenet of centrality to race and racism.

CRT Tenet: Challenges to Dominant Ideologies

"CRT in higher education challenges the traditional claims of meritocracy, objectivity, colorblindness, race, neutrality, and equal opportunity" (Sólorzano et al., 2005, p. 275).

Each of the three articles described a perspective and approach to challenging dominant ideologies, including examining individual and social power inequities. For instance, in the context of explaining the team teaching approach to social work education, the authors of one article remarked "Team-teaching requires a mindfulness about managing power differentials, so that societal power inequalities are not reproduced and, when they are, they are used in the service of everyone's learning through transparency and self-reflection" (Garran et al., 2015, p. 800). A second study challenged dominant ideologies and explained it like this:

> The aim here is to begin a learning process for white social workers to recognise [*sic*] and respond to the particular space they take up … Application of this embodiment of knowledge in ways of relating in black/white partnerships is the

> critical contribution that Indigenous knowledge makes to social work education in this approach. (Gollan & O'Leary, 2009, p. 708)

Similarly, Ouellett and Fraser (2011) described their approach to challenging dominant ideologies through interracial team teaching by stating "It was decided to use…one faculty member from the dominant culture and one from an ethnically diverse culture" (p. 73). They further clarified the purpose of this decision by stating "We used our relationship to model a respectful interracial dialogue. We modeled trust, risk taking, and a conscious acknowledgment of our respective social power and authority" (Ouellett & Fraser, 2011, p. 76). These studies illustrate how challenging color blindness and managing power dynamics between interracial teaching teams within the classroom setting align with CRT.

CRT Tenet: Interdisciplinary

"CRT challenges ahistoricism and the unidisciplinary focus of most analyses in educational research. In the field of higher education, this framework analyzes race and racism in both a historical and contemporary context using interdisciplinary methods" (Sólorzano et al., 2005, p. 275).

All three articles explicitly acknowledged the history of race and racism and linked historical events to contemporary issues impacting BIPOC. Situating the context of the interracial team-taught course within a historical and current analysis of race and racism, one article noted:

> First it is important to set some of the historical legacy of social work and its relationship with Indigenous people and the work of allied Indigenous and non-Indigenous social workers to improve this relationship. This history is not inconsistent with the experience of minority groups in other predominantly white societies. (Gollan & O'Leary, 2009, p. 709)

Another study challenged ahistoricism by situating the interracially team-taught course in history by explaining that "students have the opportunity to have robust conversations about oppression … focusing on the enduring effects of enslavement, race, and racism on African Americans in the United States" (Garran et al., 2015, p. 802). The same article also drew a link to contemporary racism by identifying current racist "incidents involving young men of color killed by police in cities across the United States" (Garran et al., 2015, p. 802). A third article explained that students were required to learn about history by taking a course titled "Racism in the United States: Implications for Social Work Practice" as a way to challenge ahistoricism (Ouellett & Fraser, 2011, p. 73). These articles demonstrate how interracial team teaching corresponds with CRT as a theoretical framework by addressing past and present racism.

CRT Tenet: Experiential

"The application of a CRT framework in the field of higher education requires that the experiential knowledge of people of color be centered and viewed as a resource stemming directly from their lived experiences" (Sólorzano et al., 2005, p. 275).

The focus on BIPOC experiences was described in both implicit and explicit ways within the three studies. In Garran et al. (2015), the authors describe a team-taught course on racism as focusing on "the perspective of people who identify as people of color" (p. 802). In comparison, Ouellett and Fraser (2011) focus their attention on "a class that looks specifically at issues central for clinicians of color" (p. 73). Also, Gollan and O'Leary (2009) describe an environment that promotes accountability among White people for restorative justice purposes in the following manner "This [White accountability] needs to happen in a climate that focuses on the experience of those who have been subjected to injustice, rather than a focus on the 'good intentions' or feelings of those from the dominant group (Tamasese and [*sic*] Waldegrave, 1993)" (p. 712). Like CRT, each article described, as essential for interracial team teaching, the decentering of Whiteness and a shift in focus to address racism through the lived experiences of BIPOC.

CRT Tenet: Commitment to Social Justice

"In higher education, these theoretical frameworks are conceived as a social justice agenda that struggles to eliminate all forms of racial, gender, language, generation status, and class subordination" (Sólorzano et al., 2005, p. 275).

A commitment to social justice was the second-highest CRT tenet identified among all three publications analyzed. Gollan and O'Leary (2009) demonstrate this tenet in reflection to maintaining a commitment to social justice among social work students stating that "Students frequently spoke about what the learning from the course meant for them in the future … Most of the responses gave positive indications that students had insight into their responsibility to integrate the approach into everyday practice" (p. 717). On the other hand, Garran et al. (2015) focused on the faculty and institutional commitment to social justice beyond the interracial team-taught course on anti-racism, arguing the following:

> Additionally, Ouellett and Fraser (2011) attributed the success of their interracial teaching team to the commitment to social justice adopted by their academic institution stating that "The success of our teaching team was the support of the institution, both financially and pedagogically. The school has consistently funded two instructors…even in the face of budget fluctuations and competing financial demands" (p. 74).

This study shows that all five CRT tenets, whether implied or explicitly stated, were found within each published article examined for this paper. Despite the notable absence of theoretical frameworks within the published studies reviewed in the present study, the results yield preliminary evidence that CRT is a good fit for anti-racist social work education delivered via an interracial team-taught model. Moreover, as defined by Sólorzano et al. (2005), CRT tenets provide a natural fit for anti-racist social work education within the context of higher education.

Discussion

Anti-racist Social Work Education and Critical Race Theory

A close examination of the existing studies on interracial team teaching reveals a lack of theoretical constructs to guide this emerging pedagogical approach. However, upon further investigation, CRT emerged as a compatible theoretical framework for teaching anti-racism within an interracial team-taught model. All five CRT tenets from Sólorzano et al. (2005) examining educational inequities in higher education were identified within the existing literature on interracial team teaching in social work education as hypothesized. It is worth noting that CRT focuses primarily on issues related to Black and White racial differences. However, to address this limitation and expand the analysis to include other minoritized groups, other critical theories can be applied as guiding frameworks: LatCrit (Valdes, 2005), TribalCrit (Brayboy, 2005), and AsianCrit (An, 2017).

Some students enter social work education, believing that social work is a helping and benevolent profession, then become disappointed when they learn of its embeddedness in power structures and the reproduction of oppressive conditions (Macias, 2013). They are troubled at the awareness of social work's role in colonial practices, including removing Indigenous children first to boarding schools and later to the child welfare system (Macias, 2013). Formal education teaches history from the perspective of the colonizers. Consequently, reclaiming history as a critical and essential aspect of decolonization is necessary (Sólorzano et al., 2005; Tuhiwai Smith, 2012). CRT unveils racism while amplifying the voices of BIPOC and confronts dominant ideologies through a commitment to social justice (Sólorzano et al., 2005). To revive anti-racism within the social work curriculum requires the explicit naming of *White supremacy, racism,* and *colonization* (Ladhani & Sitter, 2020). Doing so encourages social work educators to critically examine and interrogate politically, the institutions, and the social order within which we teach (Galloway et al., 2019; Macias, 2013).

As an interracial team teaching model in social work education, the objective is to engage students and faculty in conscious and directed efforts to dismantle White supremacy through social work education. After all, an education that liberates engages with oppressive forces and consists of cognition acts, not solely transferring information (Freire, 1968/2018). In so doing, social work may take a more active and accountable role in the direct support of BIPOC both inside and outside of the classroom environment. As a non-politically neutral profession, "Social workers should engage in social and political action that seeks to ensure that all people have equal access to the resources, employment, services, and opportunities they require to meet their basic human needs and to develop fully" (NASW, 2017, p. 3). Therefore, reforming the CSWE EPAS to confront White supremacy and racism unambiguously provides social workers the opportunity to evolve into a revolutionary cadre of anti-racist social work educators, practitioners, and scholars.

Implications for Social Work Education and Practice

Freire (1968/2018) posits that there can be no genuinely liberating pedagogy that remains distant from the oppressed by treating them pejoratively—also arguing that the oppressed must actively engage in the struggle for their liberation. Similarly, a social worker who proclaims a commitment to the cause of freedom but is unwilling to engage in communion with the people they regard with contempt is gravely self-deceived. According to hooks (1994), liberation and justice within education occur through an "*Engaged Pedagogy"* (p. 15) which promotes a mutual exchange between students and teachers. Both give and take from each other's knowledge, grounded in their lived experiences.

Social work education primarily occurs in an academic setting confined by rules and guidelines that predispose, reinforce, and perpetuate the instructor's power and students' subordination (Campbell, 2002). Like other helping professions, social work is hierarchical. The social worker (teacher) is the expert who imparts knowledge and skills to the service recipient (student) who receives the information. Social workers' professional training and education provide expertise to help individuals, groups, and communities. However, how dominant ideologies shape perceptions about service recipients and how the *professional* role and title perpetuate power differentials in the helping relationship requires attention. As explained by Sakamoto and Pitner (2005), power itself does not mean aggravating power differentials between the social worker (teacher) and the service recipient (student). Instead, it means social workers can select when and how to negotiate, relinquish, and exercise their power to help service recipients to empower themselves (Sakamoto & Pitner, 2005). Consequently, an understanding of power is critical to anti-racist practice, and modeling effective and responsible use of power and authority is an indispensable pedagogical strategy (Campbell, 2002; Garran et al., 2015; Gollan & O'Leary, 2009).

In social work education, the classroom becomes the practice location, and interracial team teaching can model inclusion and the sharing of power and authority between instructors (Curiel & Ashley, 2020). It is the setting to demonstrate effective anti-racist practice and prepare students for action and abstractions (Beck, 2019; Campbell, 2002). Utilizing the classroom environment as a site to model anti-racist practices, deconstruct foundational knowledge claims, promote self-awareness, and negotiate power and authority, serves as the precursor to facilitating students transfer what they have learned in the classroom to their practice (Beck, 2019; Campbell, 2002; Curiel & Ashley, 2020). To prepare burgeoning social workers for anti-racist practice, Campbell (2002) suggests that social work educators maintain congruency between three pedagogical components: what is taught (explicit curriculum), how it is taught (implicit curriculum), and what students learn (learning objectives). Without congruency between these components, students cannot bridge classroom education to their personal and professional lived experiences, making it impossible to contribute to racial justice, ultimately the goal of anti-racist education (Campbell, 2002). Moreover, to expect nascent social workers to adopt anti-racist practices after graduation requires social work educators to model this practice before graduation (Campbell, 2002). Interracial teaching teams can offer mutual collegial support

between social work educators to improve their anti-racist knowledge and practice skills—transferring their skills to students.

Central to anti-racist content is understanding the dynamics of White supremacy, racism, oppression, and power, and one's relationship to these dynamics (Beck, 2019; Campbell, 2002). Developing awareness of one's contribution to oppression and power relationships and social work's role in upholding racial inequity frequently generates feelings of anger, guilt, regret, or discouragement (Campbell, 2002; Macias, 2013). If ignored, these feelings can obstruct learning, but exploring and understanding them produces profound self-awareness and growth among students and faculty alike (Beck, 2019; Campbell, 2002). By modeling anti-racist methods via interracial team teaching, instructors can provide examples of specific actions that are consistent with anti-racist social work, with the aim for students to transfer their learning to other practice locations (Gollan & O'Leary, 2009; Miller & Garran, 2017; O'Neill & Miller, 2015).

Conclusion

From the colonization of Indigenous lands to the wholesale of enslaved Black people, historical racist acts of violence against BIPOC rooted in White supremacy's myth have indelibly influenced every major institution within the United States—including academia and the social work profession. The recent and widely publicized racist acts of violence and murders of Black people (Ladhani & Sitter, 2020) should serve as a call to action to the social work profession and social work leadership. Teaching a mere appreciation of cultural diversity is insufficient preparation for future social workers to dismantle systemic racism and White supremacy. Although interracial team teaching and anti-racist curriculum are not the standards to social work education, evidence supports this emerging pedagogical approach as a viable option (Gollan & O'Leary, 2009; Miller & Garran, 2017; O'Neill & Miller, 2015). Interracial team teaching pairs where one instructor is White and the other a BIPOC requires White educators to critically self-examine their White identity and resist the temptation to perform allyship for recognition from BIPOC in place of engaging in anti-racist practice (Akamine Phillips et al., 2019). To support interracial teaching teams, academic institutions will have to reevaluate their hiring practices to assure a greater representation of BIPOC faculty to prevent overburdening faculty who hold ethnic and racial minoritized status identities (Meizlish & Anderson, 2018). Failure to increase the number of faculty of color in social work education leaves the future of social work and its engagement with racial justice in the hands of a straight, White, middle-class, female majority (Gorski et al., 2012).

CRT aligns with this emerging pedagogical approach to dismantling White supremacy in social work education as a theoretical framework for teaching anti-racism within an interracial team-taught model. However, the recent executive order issued by Donald Trump, banning anti-racist education and training to federal contractors, places CRT and anti-racist education in a precarious situation (White House, 2020, Combating Race and Sex Stereotyping). As the research on interracial team teaching in social work education grows, attention to the efficacy of this emerging pedagogical approach to teaching anti-racism is needed. A question to consider in future research includes how the complexity of

teachers' and students' intersectional identities influences teaching and learning related to anti-racism and racial justice?

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