Conceptualizing Anti-Racist Social Work Pedagogy: Practical Ideas for Increasing Faculty Capacity, Reflexivity, and Ability

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Abstract: *Studies have suggested that faculty in higher education lack the preparation, training, tools, and collaboration to be effective anti-racist educators. This conceptual paper presents a new framework for social work faculty to consider as they evolve their anti-racist pedagogy. The history of the priorities and professionalization of social work is explored along with the origins and theoretical influences of social work education and accreditation, the inequitable system and structure of higher education, and the racial identity, lived experience, and education of individual educators. The proposed conceptual framework centers on practical strategies for increasing faculty capacity, building faculty reflexivity, and scaffolding faculty ability for social work anti-racist pedagogy. Strategies for increasing faculty capacity include professional development and training, places to process, and policy and support. Strategies for building faculty reflexivity focus on applying racial consciousness, assessing values, and adopting humility. Strategies for anti-racist pedagogy skills include building intentional class culture, braving collaborative learning, and banking on resistance. This paper concludes with discussions about anti-racist capacity-building for social work educators and broader implications for social work education in the United States.*

Keywords: *Anti-racism, social work, social work education, pedagogy*

Studies have suggested that faculty in higher education lack the preparation, training, tools, and collaboration to be effective anti-racist educators (Diggles, 2014; Kishimoto, 2018). A growing body of research indicates social work education has a similar dearth (Deepak et al., 2015; Haynes, 2017; Hollinrake et al., 2019; Olcón et al., 2020; Varghese, 2016; Werman et al., 2019). The 2022 Council on Social Work Education (CSWE, 2022) Educational Policy and Accreditation Standards (EPAS) require that accredited social work programs in the United States prepare students to have the "knowledge, awareness, and skills necessary to engage in anti-racist practice" (p. 9). If social work faculty are charged with raising student anti-racist knowledge, awareness, and skills, then it is essential for social work faculty to first raise their own anti-racist knowledge, awareness, and skills. The purpose of this paper is to present a new framework with practical ideas, rooted in theory, for building faculty capacity, reflexivity, and ability in anti-racist social work pedagogy.

Since 1952, CSWE's accreditation competencies have ensured that social work education produces social workers across the United States with a shared knowledge base. The majority of current social work faculty in the United States have been trained with this shared knowledge base. Unfortunately, the profession's wavering history with cultural competence, multicultural, and diversity frameworks may have produced social work faculty with little or inconsistent anti-racist frameworks. Findings from numerous studies and reports confirm that many social work faculty had not received adequate education about oppression, race, racism, and anti-racism, nor have many received training on how

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to teach constructively about oppression, race, racism, and anti-racism (Diggles, 2014; Haynes, 2017; Hollinrake et al., 2019; Knowles & Hawkman, 2019; Nicotera & Kang, 2009; Olcón et al., 2020; Perez, 2021; Werman et al., 2019).

The social work profession's mission contains a commitment to social justice and a pledge to "strive to end discrimination, oppression, poverty, and other forms of social injustice" (National Association of Social Workers [NASW], 2021, preamble). Since the profession's birth, social work has strived toward this mission, with good intentions that have produced some healing and some harmful impacts. As with social work clients, the social work profession exists within a social environment, and as such, the White supremacy, racism, and other injustices that are ubiquitous in the United States also exist within the social work profession (Cannon Yearwood et al., 2021; King-Jordan & Gil, 2021).

Glaring racial disparities, disproportionalities, and inequities persist in nearly all of the systems in which social workers practice—child welfare, criminal justice, education, gerontology, healthcare, and poverty reduction (Alexander, 2010; McGhee, 2022; Morris, 2018; Roberts, 2022; Washington, 2008). Many in our society are opposed to social justice, especially racial justice and so, preparing anti-racist social workers is central to our mission of ending discrimination, oppression, poverty, and other forms of injustice. All social workers are formally trained through social work education and social work educators are central to the structure of this training. As a fellow social work educator, I believe that if we, as social work faculty, are responsible for raising student anti-racist knowledge, awareness, and skills, then it is essential for us to first raise our own so that we can achieve our mission as a profession and more, so that we can eradicate the injustice of racism.

Author Positionality

I approach the topic of anti-racist social work pedagogy from my own identities, paradigms, values, beliefs, and curiosity. I am a White social work professor who contains a number of other dominant group identities and also several oppressed group identities. My theoretical frameworks, rooted in anti-oppressive theory, Critical Race Theory (CRT), and Critical Whiteness Studies (CWS), suggest that my social positionality as a White person impacts other aspects of my identity, experiences, teaching, and research. It also causes me to pause and reflect on the tension of how I might be inappropriately centering my voice in this critical dialogue and also how I might use the platforms that my privilege extends in order to share this research. The literature, conceptual framework, and discussion contained in this paper are intended to join the voices of many social work educators who have been, are currently, and will be evolving their anti-racist pedagogy.

Literature Review

The literature reveals several historical and present-day influences on anti-racist pedagogy in social work education including: The history of the priorities and

professionalization of social work, the origins and theoretical influences of social work education and accreditation, the inequitable system and structure of higher education, and the racial identity, lived experience, and education of individual educators. The lack of shared knowledge about anti-racism and anti-racist pedagogy is also apparent in the literature, thus, for clarity, a glossary of applicable key terms as defined by current literature can be found in Table 1.

Table 1. *Key Terms and Definitions*

Key concepts embedded in this framework as defined by anti-racist thought leaders:

- *Anti-racism:* To actively work against racism and the forces of White supremacy or "supporting antiracist policy through actions or expressing antiracist ideas" (Kendi, 2019, p. 13).
- *Anti-Racist Pedagogy:* A method of teaching, framed by Critical Race Theory (CRT) tenets, that offers an explicit exploration of race, racism, White supremacy, power, privilege, oppression, positionality, and social location to reorient consciousness, ideas, policies, and practice. Anti-racist pedagogy extends beyond content and into course construction, implementation, and assessment (Abrams & Gibson, 2007; Chew et al., n.d.; Deepak, 2015; Hollinrake et al., 2009; Kandaswamy, 2007; Kishimoto, 2018 Singh, 2019; Taylor et al., 2019; Wagner, 2005).
- *Race:* "The socially constructed meaning attached to a variety of physical attributes including but not limited to the skin and eye color, hair texture, and bone structure of people in the United States and elsewhere" (Singleton, 2015, p. 50).
- *Racism:* "Racial prejudice when combined with social power – access to social, cultural, and economic resources and decision-making – leads to institutionalization of racist policies and practices" (Tatum, 1997, p. 66).
- *White Supremacy*: "a set of conscious or unconscious beliefs, practices, or ideologies which support, perpetuate, or fail to challenge the social, political, historical, economic, or institutional dominance and assumed superiority of persons socially identified as White" (Bryant & Kolivoski, 2021, p. 485).
- *Whiteness* – "A phenomenon of being unmarked yet racially dominant" (Jeffery, 2005, p. 411). "A set of social practices, systems, and values" (Jeffery, 2005, p. 419). And, "in North America, the concept of Whiteness is a fluid, dynamic, and situationally specific social and cultural process that positions those who are White, in terms of skin color, into a place of power and privilege" (Ying Yee, 2015, p. 569).

History of the Priorities and Professionalization of Social Work

According to the dominant narrative, the two philanthropic organizations that had the most significant influence on the development of the social work profession in the United States were Charity Organization Societies (COS) founded by Mary Richmond and settlement houses most famously led by Jane Addams (Trattner, 1994). Addams and Richmond, who had privilege and platforms from which to share their vision and work, dedicated their lives to exemplary service and social justice, and yet, they were not exempt

from the social environment in which they matured and worked (Wright et al., 2021; Ying Yee, 2015).

During the late nineteenth and early twentieth centuries, the United States experienced significant racialized movements such as the post-civil war reconstruction efforts including the premature termination of the Freedman's Bureau, the rise of the Jim Crow era including legalized segregation, the lynching of thousands of Black Americans, and the Great Migration (Equal Justice Initiative, 2017; Wilkerson, 2010). Coinciding with the emancipation of formerly enslaved Black people, a boom of European immigrants arrived in the U.S., compelling those in power to attach definitions, meaning, and rights to racial identity over ethnic identity (Sensoy & DiAngelo, 2017). All of these events perpetuated continued racial segregation in the United States and impacted all areas of industry and professionalization including the budding profession of social work (Pewewardy & Almeida, 2014). COS worked exclusively with impoverished White clients, believing impoverished Black people to have a moral deficit (Segal et al., 2019). The settlement houses initially served only White people, including White immigrants, and later, Black settlement houses were organized in order to maintain a separate but equal service model reminiscent of the Jim Crow era in which they originated (Lasch-Quinn, 1993). Ying Yee (2015), summarizes, "Both the COS movement and settlement house practices of intervention were aligned with the dominant values of society, that is, Whiteness" (p. 569).

Origins of Social Work Education and Accreditation

The quest for the professionalization of social work followed the pattern of other professions during the Progressive Era. The professional training for this newly established field was issued through the development of schools of social work within higher education (Olson, 2007; Varghese, 2016; Ying Yee, 2015). After the initial school of social work foundings, schools of social work arose rapidly throughout the United States. As a result of the boom, the CSWE was established in 1952 with the goal of unifying social work education efforts, generating educational policy, and developing a cohesive social work education accreditation system for programs in the United States (Wenocur & Reisch, 2001).

In response to advocacy efforts by the National Association of Black Social Workers (NABSW) and other workgroups mainly comprised of social workers of color, CSWE voted in 1968 to incorporate its first diversity standards (Bell, 2014; Gutierrez et al., 1999). The 1980's, 1990's, and early 2000's experienced CSWE diversity education standards language shifting with cultural trends like multiculturalism and cultural competence (Singleton, 1994; Tolliver et al., 2016). Since CSWE's founding, there has been substantial critique about the lack of clear stance, definitions, theoretical frameworks, and strategies for CSWE diversity education standards (Bell, 2014; Gutierrez et al., 1999; Hollinrake et al., 2019; Olcón et al., 2020; Ortiz & Jani, 2010; Tolliver et al., 2016). After the murder of George Floyd in the spring of 2020, a growing mass of social workers, social work students, and social work educators joined the decades-long call for CSWE to adopt clear anti-racist guidelines.

In response to these calls to strengthen social work preparation with explicit anti-racism efforts, CSWE published its newest Educational Policy and Accreditation Standards (EPAS) in July of 2022, which contained significant diversity guideline shifts from the 2015 guidelines which termed diversity education as "diversity and difference" (CSWE, 2015) to the 2022 guidelines which address "anti-racism, diversity, equity, and inclusion (ADEI)" (CSWE, 2022). The 2022 standards state: "Social workers understand the pervasive impact of white supremacy and privilege and use their knowledge, awareness, and skills necessary to engage in anti-racist practice" (CSWE, 2022, p. 10).

Theoretical Frameworks Influencing Social Work Education and Accreditation

Some literature suggests that social work's early quest for professionalization and professional acceptance from the wider public may have superseded the profession's mission of social justice and as such, social work education may have adopted a cultural competence theoretical framework rather than an anti-oppressive one (Gregory, 2021; Jeffery, 2005; Mehrotra et al., 2018; Olson, 2007). Jeffery (2005) writes, "As long as social work practice is synonymous with diversity management and the development of competencies, we will remain unable to reconcile being a "good" social worker with anti-racist practice" (p. 409). Definitions and critiques of the varied theoretical frameworks that have informed social work education in the last 75 years are central to an analysis of the current state of anti-racist pedagogy.

Cultural competency and multiculturalism. Cultural competence theory focuses on micro-level viewpoints and promotes the ideals of cultural awareness, tolerance, and culturally relevant interventions (Abrams & Moio, 2009; Ortiz & Jani, 2010; Perez, 2021). Some of the critiques of cultural competence and multiculturalism frameworks are that they are "safe" frameworks that do not explore systemic conditions of oppression, and at times, they perpetuate more biases than they interrupt (Crudup et al., 2021; Diggles, 2014; Franco, 2020; Grosland, 2011; Gutierrez et al., 1999; Park, 2005; Pewewardy & Almeida, 2014). Kishimoto (2018) suggests that multiculturalism assumes that diverse groups of people exist within an equal society and fails to recognize the power and oppression that exist between those diverse groups of people, thus erasing the idea of racism.

Anti-oppressive theory. Anti-oppressive theory exposes systems of interlocking oppressions among dominant and oppressed groups in societies. Some of the central goals of anti-oppressive theory are equity, empowerment, and community, which the social work profession establishes as its core values (Campbell, 2003; Mehrotra et al., 2018). Anti-oppressive theory is an umbrella theory under which many other anti-oppressive frameworks exist, such as Critical Race Theory and Critical Whiteness Studies.

Critical race theory (CRT). CRT was developed in the mid-1970's as legal oppositional scholarship focused on the stalled progress of social reform on the heels of the Civil Rights Movement (Ladson-Billings, 1998; Taylor, 1998). Social work scholars began to push for theoretical incorporation of CRT into social work education in the early 2000's (Ortiz & Jani, 2010; Razack & Jeffery, 2002). Some of the key themes of CRT in the literature that resonate with social work's mission of social justice are: Endemic racism,

the myth of meritocracy, the problem of colorblindness, the reality of intersectionality, and the importance of centering Voices of Color through scholarship and storytelling.

Endemic racism is the idea that racism is embedded in American culture as a result of structural racial hegemony and White supremacy, and that the current realities are the direct result of historical conditions (Delgado & Stefancic, 1993; Razack & Jeffery, 2002). The *myth of meritocracy* debunks the idea that in the United States, if one works hard enough, they can pull themselves up by their bootstrap because racism's systemic legacy has impacted equal access and opportunity (Delgado & Stefancic, 1993; Taylor, 1998). The *problem of colorblindness* denotes that humans do see racial and cultural differences and suggests that since all humans have not been treated equally by law in the United States, the idea of colorblindness perpetuates oppression (Taylor, 1998). The idea of *intersectionality* explores the unique intersections of multiple oppressed identities, particularly how race intersects with other identities such as gender and socioeconomic status (Crenshaw, 1991; Delgado & Stefancic, 1993; Mehrotra, 2010; Ortiz & Jani, 2010). Lastly, a key concept found in most CRT research explores *centering Voices of Color through scholarship and storytelling*, affirming that lived experience is a valuable source of knowledge which challenges the idea of Whiteness that positions itself as the standard or expert (Abrams & Moio, 2009; Delgado & Stefancic, 1993; Hartlep, 2009; Razack & Jeffery, 2002; Taylor, 1998).

Critical whiteness studies (CWS). CWS traces its roots to essays written in the early to mid- 1900's by W.E.B. DuBois and James Baldwin and re-emerged as its own field of study at the turn of this century. "CWS is a growing field of scholarship whose aim is to reveal the invisible structures that produce and reproduce White supremacy and privilege" (Applebaum, 2016, p. 1). CWS seeks to uncover the hegemony of Whiteness in the United States by exposing the *myth of invisibility*, which posits White as "raceless" or "normal" and other racial categories as "diverse," and the reality of *White privilege*; the access and opportunity that are supposed to be shared by all but are only consistently available to persons socially identified as White (Beck, 2019; DiAngelo, 2012; Jeyasingham, 2012).

Inequitable System and Structure of Higher Education

Another key theme that emerged in the literature as a significant influence upon anti-racist pedagogy is the inequity within the system and structure of higher education itself, in which social work education exists. "All institutions are inevitably shaped by the society in which they operate, American academia was originally designed to expand the minds and the ideas of White men only, while excluding everyone else" (King-Jordan & Gil, 2021, p. 375). Literature suggests that the design of the United States' education system was rooted in structures and practices that replicated colonization, oppression, and White supremacy in order to maintain the power structures of dominance and oppression in the United States and that those structures and practices have been adopted as academic structure (Crudup et al., 2021; Kishimoto, 2018; Perez, 2021). Abrams and Moio (2009) suggest that the inequitable power structure within higher education may be invisible to some, because racism is "ordinary and embedded, it's structural functions affect our ways of thinking are often invisible, particularly to

people holding racial privilege" (p. 251). The literature suggests that the legacy of systemic racism in the United States, in higher education, and within social work education have created present-day inequities within social work education (Davis & Livingstone, 2016; Massey & Johnson, 2021; Stanley & Mobley, 2020).

Racial Identity, Lived Experience, and Education of Individual Educators

Just as the history and structure of higher education, social work education, and social work education accreditation is central to social work pedagogy, so are the racial identity and lived experiences of social work faculty. Several studies indicate that faculty racial identities and personal racial identity development are significant to their ability to teach anti-racist pedagogy and content (Deepak et al., 2015; Haynes, 2017; Perez, 2021; Wagner, 2005). "The classroom is not a space outside of society, and students and teachers do not check their histories at the door when they enter it" (Kandaswamy, 2007, p. 7).

Wagner (2005) asserts that there are benefits and drawbacks to both Black, Indigenous, People of Color (BIPOC) and White faculty teaching about anti-racism. Deepak et al. (2015) echo that often in academia, White faculty members are perceived as non-credible faculty to explore issues of race because of the false belief that Whiteness is not racial identity, and BIPOC faculty are often perceived as "too close" to the issue of race to teach with objectivity and expertise. Several studies propose that faculty of all races engage their own racial identity as part of anti-racist commitment and pedagogy (Deepak et al., 2015; Haynes, 2017; Wagner, 2005).

The history of the priorities and professionalization of social work, the origins and theoretical influences of social work education and accreditation, and the inequitable system and structure of higher education, and the racial identity, lived experience, and education of individual educators are all significant to anti-racist social work pedagogy.

Conceptual Framework

Table 2. *A Framework for Anti-Racist Social Work Pedagogy*

Increasing Faculty Capacity	**Building Faculty Reflexivity**	**Anti-Racist Skills Scaffolding Faculty Abilities**
Professional Development & Training	Apply Racial Consciousness, Self-Awareness, & Reflection	• Build Intentional Class Culture & Structure • Engage Students Authentically • Elevate Safety • Embrace the Process • Establish Academic Legitimacy
Places to Process	Assess Values	• Brave Collaborative Learning • Facilitate, Don't Dictate • Focus on Narratives
Policy & Support	Adopt Humility	• Bank on Resistance • Expect Emotions • Engage Difficult Conversations • Encourage Cognitive Dissonance

Studies suggest that faculty must be equipped with knowledge, prepared with skills, and become self-aware of values to be effective anti-racist educators (Deepak et al., 2015; Singleton, 1994). This conceptual framework centers around increasing faculty capacity with knowledge, building reflexivity with awareness, and scaffolding faculty abilities with skills (see Table 2). The goal of anti-racist social work education, according to Singh (2019), is to prepare future social workers to identify and name racism, assess racial inequity, oppression, marginalization, and exclusion in society, raise consciousness of personal prejudices, stereotypes, and biases, de-center Whiteness and White supremacy, and transform inequities on the micro, mezzo, and macro levels. "Effective infusion of content on diversity and societal oppression requires faculty who have the knowledge, values, and skills to teach this content" (Gutierrez et al., 1999, p. 418).

Anti-Racist Knowledge – Increasing Faculty Capacity

Many faculty members confess that their formal terminal education coursework focused strictly on their area of discipline and scholarship and not on pedagogical strategies (Funge, 2011). Because of the dearth of pedagogical strategy in doctoral and master's programs, many faculty have never been exposed to specific pedagogical lenses, including anti-racism (Perez, 2021). Crudup et al. (2021) implore social work educators to "learn to recognize and confront problematic ways in which we perpetuate educational models that are anti-Black and center Whiteness" (p. 663). Sixty-six percent of social work faculty participants in the Werman et al. (2019) study report being unprepared to teach a course about Critical Race Theory (CRT), and 3% have never heard of CRT. Several studies reveal that BIPOC students are often called upon by White faculty to "be race experts" in class and argue that professors should have knowledge about race, racism, and oppression rather than rely on the emotional labor of BIPOC students to inform classes from their lived experience (Grosland, 2011; Hollinrake et al., 2019).

Some faculty, depending on their own formal education, lived experience, and ongoing learning, may need to remedy a gap in their knowledge of non-Eurocentric theories and ways of knowing as well as social work and United States history (Cannon Yearwood et al., 2021; Wright et al., 2021). Wright et al. (2021) advocates for social work faculty to critically analyze the behaviors of the pillars of social work that the profession holds up such as Jane Addams, Mary Richmond, and their respective organizations and instead, hold up practitioners and organizations who have evidenced anti-racist practices such as W.E.B. DuBois, Birdye Henrietta Hanes, the Urban League, and the National Association of Black Social Workers (NABSW). If the majority of current social work faculty in the United States studied within the cultural competence era of social work education, then many social work educators may need to build their anti-racism knowledge-base through professional development and training, through intentional conversations with colleagues, and with organizational and policy supports.

Professional Training

The need and desire for ongoing, relevant, anti-racist pedagogy-specific training for social work faculty is evident in the literature (Perez, 2021). Professional development

training topics that can foster anti-racist pedagogy are: Classroom conflict management, identifying microaggressions, establishing effective community agreements, group processes and dynamics, race impacts on group processes and dynamics, and racial identity development models (Abrams & Moio, 2009; Deepak et al., 2015; Hollinrake et al., 2019; Singleton, 2015; Wagner, 2005). Professional training can take place at conferences, in virtual or in-person workshops, through articles, books, podcasts, and through intentional mentoring.

Places to Process

Effective professional development does not always take place in formal trainings, nor through established protocols. Some of the most effective professional development for adults takes place through discussion, debriefing, and brainstorming. Faculty collaboration, support, and mutual aid are needed for increasing the capacity of anti-racist teaching to process the challenges of teaching complex ideas in complex ways (Abrams & Gibson, 2007; Funge, 2011; Garran et al., 2014). Processing can happen through formally established curriculum mapping processes, staff meetings, book studies, and through informal discussions in hallways. It can take place within departments or schools, and it can also take place across schools of social work and disciplines through virtual groups (Garran et al., 2014; Gutierrez et al., 1999).

Policy and Support

In addition to professional development and places to process, the literature is clear that faculty need institutional support and structures to increase their anti-racist knowledge capacity. Many of the structures, traditions, and norms within higher education's systems and structures, which King-Jordan and Gil (2021) suggest are rooted in White supremacy, such as faculty rank, tenure track, and academic freedom, inhibit faculty's engagement with anti-racism content and pedagogy (Haynes, 2017). Higher education's reliance on student evaluations to measure professor's rank is a barrier for anti-racist pedagogy—particularly for BIPOC faculty and faculty from other marginalized identities who are more likely to be assigned to teach courses with explicit content on race and racism (Abrams & Moio, 2009; Funge, 2011; Gutierrez et al., 1999; Haynes, 2017; Kishimoto, 2018; Singleton, 1994; Werman et al., 2019). These studies indicate that students are more likely to rate faculty of color less favorably; particularly when those faculty teach about race and racism which can negatively affect the career trajectories of faculty of color. Institutional policies and support for anti-racist pedagogy include intentional hiring practices, faculty support, course assignments, funding and support for professional development, and annual evaluations.

Anti-Racist Awareness – Building Faculty Reflexivity

Several studies indicate that one of the central reasons that race, racism, and oppression are omitted from some social work curricula is faculty discomfort with the issues themselves (Loya, 2011; Perez, 2021; Singleton, 1994). Laszloffy and Hardy (as cited in

Diggles, 2014) define racial awareness as "a person's ability to recognize that race exists and that it shapes realities in inequitable and unjust ways" (p. 32). Haynes (2017) observes that faculty with low racial identity awareness view race as "bad" or uncomfortable. Franco (2020) and Perez (2021) note that faculty with high racial identity awareness practice racial consciousness through self-exploration of their own social location and biases. According to several studies, cultivating the anti-racist self is the prerequisite to building an anti-racist pedagogy (Chew et al., n.d.; Haynes, 2017; Nicotera & Kang, 2009). Social work faculty often ask students to practice the skills of reflectivity and reflexivity throughout their social work studies. "Reflexivity refers to the process of locating the self in relation to the community serviced, while reflectivity engages the individual in critical thinking about one's practice" (Franco, 2020, p. 528). Massey and Johnson (2021) suggest that faculty practice their own anti-racist reflectivity and reflexivity before asking students to engage in anti-racist reflectivity and reflexivity.

Apply Racial Consciousness, Self-Awareness, and Reflection

An anti-racist framework invites individuals to explore their positionality, socialization, and society, and anti-racist teaching invites faculty to explore the ways that their own identities impact their classrooms, research, and university work (Deepak et al., 2015; Kishimoto, 2018). Some faculty use the many racial identity development models established by Cross, Helms, Sue, and others for their own self-awareness (Massey & Johnson, 2021; Tatum, 1997). "Anti-racist pedagogy is not a ready-made product that professors can simply apply to their courses, but rather it is a process that begins with faculty as individuals" (Kishimoto, 2018, p. 543).

Massey and Johnson (2021) posit that racial identity development and an understanding of racial identity within the socio-historical realm, particularly for White faculty, is instrumental to anti-racist pedagogy. Haynes' (2017) research suggests that racial identity formation and racial consciousness-raising often occur simultaneously. Nicotera and Kang (2009) describe this reflectivity and reflexivity as doing "heart work" (p. 192). According to Deepak et al. (2015), faculty can engage in this heart work by exploring how their identities, biases, triggers, self-doubts, anxiety, desire for competence, and need for student approval intersect with the institution and students. Chew et al. (n.d.) suggest that self-reflection begins with asking questions such as: "Am I ready to engage in uncomfortable work?" "Have I engaged in my own independent learning?" "Am I open to facilitating rather than lecturing? How have I prepared for managing challenging classroom dynamics?" (pp. 11-13).

Assess Values

Value assessment is another valuable reflexive practice for faculty. Singleton (1994) suggests that faculty members' personal values and views on racial oppression impact the volume and quality of their teaching on the subject. When a faculty member believes an issue is beneficial to student education, they teach the subject often and well (Singleton, 1994). Mehrorta et al. (2018) lament more broadly that the social work profession has minimized its value of social justice in the quest for the validation of professionalization.

If social work has lost its focus on the value of social justice, social work education may need to reckon with its accreditation standards, textbooks, and curriculum in order to align with a social justice focus on anti-racism. The values of the profession impact the values of social work education which impacts both students and faculty members.

Adopt Humility

One of the final pieces to building faculty reflexivity is that of adopting humility. Academic culture elevates hierarchy, expertise, and objectivity, while anti-racist culture depends upon humility (Crudup et al., 2021; Kishimoto, 2018; Perez, 2021). Chew et al. (n.d.) suggest that faculty practicing anti-racist teaching practices may need to actively monitor their own sense of expertise, accept a growth mindset, be teachable, and be willing to admit mistakes to students. Kishimoto (2018) counsels that faculty anti-racist awareness requires a continuous, lifelong commitment to self-reflection, and vulnerability which are the hallmarks of cultural humility (Tervalon & Murray-Garcia, 1998).

Anti-Racist Skills – Scaffolding Faculty Ability

While some studies show gaps in social work faculty's anti-racist knowledge and awareness, more studies indicated that many social work educators lacked anti-racist pedagogical skills. Study findings suggest that terminal educational programs often lack sufficient faculty preparation and teaching methods, including anti-racist teaching methods (Abrams & Moio, 2009; Deepak, 2015; Funge, 2011; Garran et al., 2014; Gutierrez et al., 1999; Perez, 2021). Perhaps as a result of the lack of formal preparation, numerous studies reveal that social work faculty report being uncomfortable and feeling unprepared to facilitate conversations about race, racism, anti-racism, and White supremacy (Abrams & Gibson, 2007; Abrams & Moio, 2009; Davis & Livingstone, 2016; Deepak et al., 2015; Haynes, 2017; Loya, 2011; Olcon et al., 2019; Perez, 2021; Singleton, 1994; Varghese, 2016). According to findings from the Werman et al. (2019) study, faculty report great openness to receive more training about how to facilitate effective classroom conversations about oppression, racism, and anti-racism.

Hollinrake and colleagues' (2019) qualitative study of social work students' experiences in the academy reveal that many BIPOC students want faculty to address and challenge oppressive and problematic classroom dynamics that they report are typically perpetuated by White students. Werman et al. (2019) confirm this idea, reporting that social work students lack confidence in faculties' abilities to lead difficult conversations about oppression, racism, and other "isms." Kishimoto (2018) suggests that social work faculty need to build skills to effectively facilitate anti-racist discussions, including practicing decentering dominant narratives. According to a recent CSWE (2020) report, statistically speaking, that implies that many social work faculty require skills in decentering their own voice at times. Hollinrake et al. (2019) agrees, suggesting that some White social work faculty may need specific training to address White guilt, shame, fragility, and conflict in themselves and their students. Studies reveal that when faculty lack the skills to manage conflict and address oppressive classroom dynamics, they often put student safety at risk, especially students from marginalized identities (Haynes, 2017; Kandaswamy, 2007;

Wagner, 2005). Some anti-racist pedagogical skills that emerged in the literature centered around building intentional class culture and structure, braving collaborative learning, and banking on resistance.

Build Intentional Class Culture and Structure

According to scholars, building intentional classroom culture and structure is an essential component of anti-racist pedagogy (Hollinrake et al., 2019; Phan et al., 2009; Wagner, 2005; Werman et al., 2019). To construct an anti-racist course structure, faculty can start by exploring how Eurocentricity, ethnocentricity, and power, all structures found in the inequitable system and structure of higher education, might exist in their course design and instead, faculty can design their courses through anti-oppressive theoretical frameworks (Kandaswamy, 2007; Kishimoto, 2018; Okun, n.d; Singh, 2019; Taylor et al., 2019; Wagner, 2005). According to scholars, anti-racist course design is rich with learning activities, storytelling, discussion, and experiences outside of the classroom (Diggles, 2014; Hollinrake et al., 2019; Kishimoto, 2018; Phan et al., 2009). The literature contains many ideas for how faculty can build intentional class culture and structure and several key themes emerged repeatedly, which were: engage students authentically, elevate safety, embrace the process, and establish academic legitimacy.

Engage Students Authentically. Bolstering faculty knowledge of students, their identities, and how those identities may intersect in a classroom is a major step to building intentional class culture and structure (Chew et al., n.d.). Establishing community culture through norms or agreements is another essential anti-racist pedagogical strategy (Hollinrake et al., 2019; Phan et al., 2009; Singleton, 2015; Wagner, 2005; Werman et al., 2019). Chew et al. (n.d.) suggest adopting and publishing communication guidelines that help to hold class members accountable to class norms and agreements such as: "Name the discomfort; your impact is everything, keep a learner's mindset, use sound [academic] arguments, use appropriate language, and make all voices heard" (p. 20). Taylor et al. (2019) suggest that the syllabus can be an intentional centerpiece to class culture with intentional language, strategic course objectives, and insightful assessments. Wagner (2005) and Chew et al. (n.d.) encourage faculty to foster student success by setting clear course intentions and naming that which may be difficult for both students and faculty at the outset of the course.

Elevate Safety. Safety is a critical consideration to intentional anti-racist class culture and structure. Several studies appeal for faculty to create safety in the classroom, while other studies also caution that the idea of "safety" is complicated within anti-racist teaching; especially when students from oppressed and privileged racial groups are learning together (Chew et al., n.d.; Nicotera & Kang, 2009). Wagner (2005) suggests that faculty ask the question: "safe for whom?" as they are establishing the idea of emotional safety in the classroom. Anti-racist pedagogy recognizes that discomfort for students in privileged racial groups is not a safety issue. Lack of class norms, structures, and boundaries that put the burden of racial education on students from marginalized racial identities, however, is a safety issue (Hollinrake et al., 2019). Wagner (2005) pushes faculty to explicitly explore these dynamics with students and contract together for a "safer space" for the class

community. Phan et al. (2009) explore this idea with different terminology, calling for faculty to note the tension between an academic space, a safe space, and a transformational space. Faculty create and hold transformational space when fostering "openness, approachability, fairness, and safety" in the classroom (p. 328).

Embrace the Process. Anti-racist pedagogy is a unique reflexive and transformational approach that runs counter to the larger academic culture and society that values objectives, goals, and outcomes resonant with Eurocentric ideals. Wagner (2005) suggests that the process of learning and unlearning that happens within an anti-racist framework is the most essential learning that can occur within classrooms. Gutierrez et al. (1999) assert that deep learning and growth occur with a shift from learning information to personal transformation and Taylor et al. (2019) recommend that teaching students to adopt a growth mindset versus a fixed mindset, which can help orient students to the process of learning.

Establish Academic Legitimacy. Because anti-racist pedagogy stands in contrast to traditional Western ideologies, establishing that anti-racism is an academic field of study and a theoretical approach is critical for student learning (Diggles, 2014; Phan et al., 2009). Critics of anti-racism seek to invalidate its legitimacy claiming that the subject is political, subjective, and biased (Wagner, 2005). Faculty can establish academic legitimacy by rooting learning in theory, history, and many perspectives (Sensoy & DiAngelo, 2017). The materials selected for courses are a significant part of anti-racist curriculum design, and faculty can carefully consider the central and supplemental texts they assign while exploring the social location and perspectives of the authors (Abrams & Gibson, 2007; Chew et al., n.d.; Diggles, 2014; Kishimoto, 2018).

Brave Collaborative Learning

Learning in an anti-racist classroom is a collaborative process. Anti-racist educators believe that students and educators teach and learn from one another. Mutual learning is countercultural to Western education methods and anti-racist educators can learn skills that can help them implement this countercultural strategy, such as: Facilitate rather than dictate and focus on centering often marginalized narratives, and de-center often dominant narratives.

Facilitate, Don't Dictate. Anti-racist educators facilitate learning more than they dictate information (Chew et al., n.d.; Taylor et al., 2019). Instructors who successfully foster anti-racist classroom communities demonstrate self-disclosure, reflexivity, openness, vulnerability, humility, and a willingness to challenge and be challenged (Chew et al., n.d; Kishimoto, 2018; Knowles & Hawkman, 2019; Phan et al., 2009). Werman et al. (2019) suggest that faculty who facilitate difficult conversations feel secure in taking risks and promoting student reflexive identity exploration. Anti-racist educators welcome storytelling, reflective writing, and creative assignments while de-centering the conventional teacher-as-authority dynamic (Diggles, 2014; Kishimoto, 2018; Taylor et al., 2019).

Focus on De-Centering and Centering Narratives. Anti-racism acknowledges that the racial hierarchy established and upheld by White supremacy centers White narratives

and voices as "normal" or "right" and de-centers BIPOC narrative and voice as "diverse" or "unique" (Crudup et al., 2021). Currently, Students of Color represent 35% of Bachelor's of Social Work (BSW) program enrollments, and White students represent 65%. Students of color represent 31% of Master's of Social Work (MSW) program enrollment, and White students represent 69% in the United States (Olcón et al., 2020). These statistics are similar for social work practice and social work faculty. The disproportionate representation of White social workers, faculty, and students in the United States combined with the White supremacy culture in the United States means that the dominant narrative and voice within the social work profession is White (Crudup et al., 2021). Anti-racist educators acknowledge this and seek to embody our profession's mission by de-centering the often-dominant voices and centering marginalized narratives and voices (Diggles, 2014; Nicotera & Kang, 2009; Wagner, 2005).

Anti-racist pedagogy does not just require faculty to de-center dominant narratives and voices, but also, it requires that faculty center often marginalized narratives and voices; welcoming the complexity of their identities that contain oppression, privilege, and resilience (Wright et al., 2021). Hollinrake et al. (2019) describe this as a "sensitive and balanced" approach to teaching about oppressed and marginalized communities stressing that counter-narratives of transcendence and resilience are critical to an anti-racism approach. Providing space for students to share stories with one another, exploring BIPOC history, and inviting guest lecturers to share about their experiences fosters empathetic and empowering learning opportunities for students (Phan et al., 2009).

Bank on Resistance

Resistance is a common reaction to the confrontation of power and socialization. Studies suggest that resistance from students, particularly White students, can disrupt the learning environment if not addressed (Abrams & Moio, 2009; Deepak et al., 2015; Singh, 2019; Wagner, 2005). Kandaswamy (2007) suggests that when confronted with White resistance, faculty should briefly address the resistance, but cautions faculty to avoid catering to White privilege by focusing the attention on convincing and comforting White students. Instead, they suggest that faculty design courses for students from often marginalized identities, considering what students from marginalized identities would take from the class (Kandaswamy, 2007). Jeyasingham (2012) agrees with this idea, offering a critical analysis of Whiteness studies cautioning instructors to carefully navigate how Whiteness is addressed as to not reinforce privilege and hegemony. According to the literature, faculty can engage student resistance well by expecting emotions to arise, being willing to engage in difficult conversations, and by encouraging cognitive dissonance.

Expect Emotions. It is rare for people to have inter-racial conversations about race and amongst some groups, it is rare to have intra-racial discussions about race (Singleton, 2015). As such, teaching from an anti-racist framework and facilitating dialogues about anti-racism may elicit strong emotions from students such as anger, avoidance, disgust, fear, and resistance (Chew et al., n.d.; Wagner, 2005). Faculty response to these emotions such as avoiding conflict, fearing emotions, demanding polite interactions, and deflecting discussions inhibits the class from the ability to learn and to grow from the process (Wagner,

2005). Abrams and Gibson (2007) write that when teaching about anti-racist concepts like White privilege, that it will be emotional, it will be uncomfortable, there will be resistance, and that resistance can be a teaching tool if the faculty have the awareness, knowledge, and skills needed.

Engage Difficult Conversations. Kishimoto (2018) suggests that when difficult conversations emerge, effective faculty do not shut down the conversations, but rather, they engage the conversations, allowing for learning to happen throughout the process. Deepak et al. (2015) finds that students need faculty who will "go there" with difficult conversations. When faculty do not engage in potentially difficult conversations such as addressing subtle racism and microaggressions within the classroom, nor engage university and community oppression outside of the classroom, the effects are harmful to the perceived safety and equity of the learning environment (Hollinrake et al., 2019; Kandaswamy, 2007).

Encourage Cognitive Dissonance. In the face of resistance, skilled faculty can encourage cognitive dissonance. Van Soest (1996) writes that faculty can become prepared with skills to welcome and meet cognitive dissonance. Kandaswamy (2007) suggests that the anti-racist educator plans to create critical analyses of power amongst students, which will, undoubtedly, produce cognitive dissonance. Singleton (2015) recommends "experience discomfort" and "expect and accept non-closure" as norms for anti-racist dialogue so that students and faculty alike can be prepared for the cognitive dissonance that is central within anti-racist pedagogy (p. 59).

Recommendations for Social Work

The 2022 Council on Social Work Education's (CSWE) Educational Policy and Accreditation Standards' (EPAS) adoption of anti-racism, diversity, equity, and inclusion (ADEI) standards for social work programs across the United States creates a significant shift in social work education. Lived experiences, personal racial identity, and personal and professional growth may have shaped individual social workers and social work educators' understandings of anti-racism in social work, however, schools of social work were not required to teach about anti-racism or anti-racist practice before the release of the 2022 EPAS. Research suggests that many social work faculty do not feel adequately prepared with knowledge, awareness, and skills to teach anti-racism to their students because they were not taught about this in their own social work education. After exploring the literature and presenting a practical conceptual framework, I propose the following recommendations to social work education focused on: increasing faulty knowledge capacity, awareness through reflexivity, and skills and ability.

Increasing Knowledge Capacity

While some studies have explored social work faculty perceptions and engagement with anti-racism, many of those studies were conducted prior to the release of the 2022 EPAS. Further research is needed to understand how current social work faculty in the United States understand the concepts of race, racism, White Supremacy, Whiteness,

and anti-racism. Additionally, studies focused on social work students' experiences of faculty knowledge of race, racism, and anti-racism should be explored with particular attention to BIPOC student experiences of this. Since the release of the 2022 EPAS draft in 2021, the Council on Social Work Education has been transparent about their Anti-Racism task force and has regularly distributed practical ideas to social work faculty from their Center for Diversity in an effort to increase faculty capacity in accredited social work programs. Research exploring the volume of interaction between faculty and the CSWE's informational websites should be explored as well as assessed for impact. Various universities, colleges, and schools of social work may be building the capacity of their own faculty, and this could be researched for its effectiveness as well. As explored in this article, faculty have varied experiences with anti-racism and faculty at smaller and larger institutions have different access to resources, and as such, varied types of capacity-building efforts are warranted within the social work community.

Social work education is shaped outside of the classroom. As CSWE has designated practicum placements as the signature pedagogy in social work education, social work programs might also consider how they build the anti-racism capacity of practicum supervisors, as these individuals may lack the same anti-racism training that current social work faculty lack. Social work doctoral programs, both PhD and DSW, might consider emerging scholarship about anti-racist capacity-building for doctoral candidates that builds knowledge, awareness, and skills so that future social work educators do have the knowledge, awareness, and skills as both faculty and students report that content lacking from doctoral education.

Increasing Awareness Through Reflexivity

Because social work faculty have varied personal and professional experiences with race, racism, and anti-racism, resources for growth and reflexive experiences should be vast and layered. Some social work faculty may have lived and research experience in racism and be willing to lead professional learning opportunities, while other social work faculty may not believe that racism is real, nor is anti-racism a needed standard in social work education. Further research about faculty beliefs, awareness, and values might help the CSWE and NASW to develop professional learning and places to process that would be vast and layered to meet varied gaps in faculty racial awareness. These resources could be tailored and offered to practicum supervisors and social work doctoral students, as well.

Increasing Skills and Ability

More research is needed to understand faculty's skill gap from both faculty and student perspectives so that resources can be developed. Social work faculty at some institutions may have more resources or collaboration and the CSWE might want to consider how to support faculty at resource-scant institutions, perhaps through the sharing of resources. Additionally, the challenge of how to build the capacity of resistant faculty should be considered both at the programmatic and CSWE-levels. Faculty

capacity, reflexivity, and ability should be assessed regularly to understand what interventions and support are helping and what can be strengthened.

Conclusion

If social work faculty are to raise student anti-racist knowledge, awareness, and skills, we must first and continually raise our own anti-racist knowledge, awareness, and skills. Studies indicate that social work faculty in the United States have not received adequate education or preparation for anti-racist pedagogy and studies also reveal that social work faculty are eager to receive professional training in this area. With the recent publication of the 2022 CSWE EPAS and the incorporation of ADEI standards, anti-racist pedagogy will become expected rather than optional in social work education. The conceptual framework presented in this paper offers a practical structure for faculty to consider as they evolve their anti-racist pedagogy. I am grateful to be on the journey with other social work educators who are building our capacity, reflexivity, and ability to embrace anti-racist social work pedagogy.

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