

Teaching Anti-Racism to White Social Work Students: A Practical Approach

Dennis Cornell

Abstract: *Social work education has traditionally been focused on Whiteness with evidence-based anti-racism practices not commonly taught in social work courses. Utilizing the six anti-racism intervention categories found in the literature review, while incorporating the anti-racism frameworks of learning/unlearning socially conditioned racism, this practice application article focuses on developing an anti-racism MSW course for a university. Additionally, suggestions to infuse anti-racism practices throughout the entirety of an MSW program are introduced. This approach will allow students to develop a more anti-racist mindset throughout their MSW studies. A two-day anti-racism workshop is also proposed which can be used for students or professionals in schools, organizations and companies for community teaching or continuing education.*

Keywords: *Anti-racism, White students, racial bias, White learning, teaching White students, implicit racial bias*

Social work education and practice in the U.S. have been dominated by Western ideologies since their inception (Tascon & Ife, 2020). The influence of Western culture is intrinsically racialized to lean toward colonialism and the supremacy of Whiteness (Tascon & Ife, 2020). Consequently, the profession of social work was born into White privilege, “White world views and White knowledge systems” (Tascon & Ife, 2020, p. 1). For example, the National Association of Black Social Workers (NABSW) was formed in 1968 after the members left the largest national social work organization at the time to more formally address social and political issues related to the Black community (NABSW, 2022). Also, most settlement houses (established to help immigrants) were segregated and often had separate houses for Black people (Hansan, 2011).

While many social work educators are keenly aware of the racism that exists in society today, many social work students are still taught curricula from a White perspective leaving the cultures of Black, Indigenous, and People of Color as an afterthought or sidelined altogether (Tascon & Ife, 2020). The Black Panther organization formed The Black Student Alliance in 1972 to have colleges be more aware and more responsible to the oppressed Communities of Color around them (Chiles, 2015). The general lack of racial awareness has resulted in racialized cultural knowledge being left out of traditional social work education and expertise. Barriers to social work education adding anti-racism perspectives into its curricula include a lack of “established teaching methods for teaching anti-racism during a standard 14-week semester” (Hamilton-Mason & Schneider, 2018, p. 337). If White social workers are not able to acknowledge the Whiteness of the education they bring to their practices, then they continue to preserve the colonial and racist dominance that the profession has maintained since the beginning (Tascon & Ife, 2020). Thus, racialized clients continue to suffer from the same racism in their practice found in the rest of U.S. society. Clients of Color are then forced to conform to the standards, values, and treatment of the White privileged social work profession.

Dennis Cornell, DSW, LCSW, BCD, Adjunct Instructor, School of Social Work, Indiana University Southeast, New Albany, IN.

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Since the resurgence of the Black Lives Matter movement in the summer of 2020, many colleges and universities have begun offering more opportunities to learn about racial justice and anti-racism (Stewart, 2020). Some have mandated incoming freshmen take an anti-racism course, while California requires all state university system students to enroll in a racial studies class (Stewart, 2020). These anti-racism university courses are designed to counter the whitewashed upbringing of most White students. Due to growing up in the U.S., children are socially conditioned to White values and ideals (Hjerm et al., 2018; Stewart, 2020). Thus, the need for anti-racism courses and workshops is paramount. Recently, many states and school boards have banned the teaching of Critical Race Theory (CRT) and the real history of the U.S. including the loathsome prejudiced actions and discrimination that has occurred and continues to happen to People of Color at the hands of White people (Kingkade et al., 2021; Stewart, 2020). These state legislatures and school boards want to depict a history that has no consequences in today's society thus whitewashing history and promoting the idea that racism is a thing of the past (Crenshaw, 2021). When the experiences of People of Color are omitted from the history of the U.S., White students develop a sense of entitlement and privilege that is perpetuated beyond the classroom (Hughes et al., 2007; Stewart, 2020). This White supremacy has seeped into laws, policies, institutions, and individuals' psyche. Providing anti-racism courses at educational institutions can begin to change those conditioned beliefs learned in childhood (Stewart, 2020).

Following the height of the racial justice movement in the summer of 2020, the National Association of Social Workers (NASW) published an official report on ending racism in June 2021 (NASW, 2021b). This was not their first statement on racism. NASW (2007) published a statement on institutional racism in 2007 but did not take responsibility for not de-centering Whiteness in social work. It also only focused on institutional racism and not individual racism because "the assumption is that people enter the profession with good intentions and the desire to help" (NASW, 2007, p. 3). This gave the impression that all social workers didn't need to work on cultivating their anti-racist mindset. In the opening statement of the 2021 report, NASW acknowledged the social work "profession has not always lived up to its mission of pursuing social justice for all" (NASW, 2021a, p. 2). The writers of the report then apologize for the social work profession's support of racist policies and interventions that have caused harm to racialized people (NASW, 2021a). They admitted wrongdoing and acknowledged that Whiteness blankets all social work education and practice.

In August 2020, the Council on Social Work Education (CSWE), the national association that has set the standards for social work education since 1952, created the Task Force to Advance Anti-Racism in Social Work Education (CSWE, 2021). This anti-racism task force will provide recommendations based on "curriculum; faculty, student and program equity; educational policy and accreditation standards; and conferences and faculty development" (CSWE, 2021, para. 3). CSWE has listed topics for a proposed action plan ranging from improving data collection, developing anti-racism resources, adding anti-racism commitments to field placements, deepening the use of Critical Race Theory, decolonizing the curricula and research practices, adding more professional development, and providing more support to Historical Black Colleges and Universities (CSWE, 2021).

In all of the proposed topics for the anti-racism action plan, nowhere does it mention anything about evidence-based anti-racism practices or interventions.

Traditionally, empirically-based anti-racism practices have not been taught in social work courses (CSWE, 2021). This practice application article will focus on creating an evidence-based (critical review of research literature presenting practice shown to be effective) anti-racism course, infusing empirically-tested anti-racism practices throughout the coursework of the entire MSW program, and constructing a professional development/community anti-racism workshop for students and professional community members.

Literature Review

Social work programs across the U.S. have implemented courses and curricula around multiculturalism, diversity, and inclusion based on the CSWE's Educational Policy and Accreditation Standards (EPAS) in Diversity and Justice (Abrams & Gibson, 2007). The 2015 EPAS diversity competencies state that social work education needs to "engage diversity and difference in practice," and "advance human rights and social, economic, and environmental justice" (CSWE, 2022, para. 2-3). These EPAS competencies do not mention anything about anti-racism or anti-oppression. Typically, this type of diversity education taught students to be more culturally sensitive to racialized groups so social workers could work more adequately with racially diverse populations (Abrams & Gibson, 2007). This is not anti-racism and typically does not bring lasting systemic or individual change. In June 2022, CSWE approved a new set of EPAS competencies. Two competencies refer to diversity and anti-racism: "advance human rights and social, racial, economic, and environmental justice," and "engage anti-racism, diversity, equity, and inclusion (ADEI) in practice" (CSWE, 2022, pp. 9-10). These social work competencies appear to be more aligned with conventional anti-racism and anti-oppressive theories and practices.

All studies discussed in the literature review exhibited the following criteria: first, the studied population had to include White adults. Children were not incorporated into these studies. Second, the studies had to be of qualitative or quantitative design. The studies also had to include an intervention that was examined and positively shown to be effective for eliminating an aspect of racism (e.g., racial implicit bias training, White privilege elimination workshops, anti-racism techniques, anti-oppressive training, etc.). Social and educational disciplines were included. The studies needed to have been conducted at schools and universities, medical centers, training centers, public organizations, government offices, etc. All studies examined were in English. The University of Kentucky Library database search webpage was used to employ the literature search engines. The databases utilized during September 2021 were ASSIA, ERIC, ProQuest Dissertations and Theses Global, PsychINFO, and Web of Science. Hand searching from previous studies and citation chaining were also used. The University of Kentucky Libraries Databases were used to conduct the review. A systematic literature review search in PROSPERO did not find anything similar to this current review. The search terms were "anti-racism," "racial bias," "diversity," "White learning," "adult interventions," "White teaching." The filter of

“peer-reviewed” was used to identify publications with quality assurance. Date filters were “2003-2021.” The studies were broken down into six intervention categories based on how the interventions were delivered or the methods used.

The review of the literature highlights six types of evidence-based, anti-racism education. There have been multiple studies with anti-racist interventions revolving around the following categories: anti-racism classes or educational groups, anti-racism teaching methods, the Implicit Association Test (IAT), pro-Black stories/perspectives, interracial dialogue sessions, and meditation. Each category will be explored in detail. Two of the 43 articles in the *Advances in Social Work* (AISW) Summer 2021 special edition met these criteria.

Individual Anti-Racism Classes or Educational Groups

Just having one anti-racism class or educational group yields positive results in anti-racism practices for the participants. Classes that incorporate racialized communication, advocacy, racialized respect, cultural knowledge of White and racialized cultures, empathy for out-group races, and White self-reflection have brought up the confidence of White students in developing a greater awareness of anti-racism skills (Singh, 2019). Anti-racism classes have been shown to help White participants develop a White identity and social activism that was not formalized in the past. This has been done by teaching students about the racist history of the U.S. resulting in an increased awareness of White privilege among White students (Berg & Simon, 2013). Courses designed around self-reflection on White guilt and privilege can help students eliminate that barrier that keeps them from moving towards an anti-racism mindset (Paone et al., 2015).

Teaching Cognitive Behavior Therapy (CBT) skills have helped students to reframe their racist thought patterns (Berg & Simon, 2013; Devine et al., 2012). CBT comes into play as a means to replace previously learned racist thoughts and ideas by reflecting and challenging those thoughts with new alternative responses. This begins to re-train the brain over time when done consistently, thus reframing the White brain to recognize a racist thought and turn it around into non-racist thought/action (Berg & Simon, 2013; Devine et al., 2012). In using the “5 Column Thought Record,” the White student first focuses on what unpleasant emotion they may be feeling around the racist thought, for instance, White guilt, empathy, or rage. Next, they think through what situation led to the unpleasant emotion (e.g., seeing a Black man interact with a White cashier thinking that he is robbing her). The third step is to examine what racist thoughts went through their head, how much they believe them, and what racist cognitive thought distortion they were using (e.g., Black men are thieves and robbers- Overgeneralization/Jumping to Conclusions). The next step is for the White student to decide how much they believe the racist thought now knowing that it was a cognitive thought distortion created by their mind due to social conditioning. The outcome should be a lighter, more pleasant emotion and thought that comes forth (e.g., “My socially trained brain learned these racist thoughts and now I recognize them and can avoid giving into them”; Berg & Simon, 2013; Devine et al., 2012).

It is not enough for participants to develop anti-racism practices by attending a multicultural diversity class or training. For a course or training to be considered anti-racist,

the elements of privilege and power/oppression need to be included (Robbins, 2016). The self-reflection and self-critique of White people need to take place, as well as discussions with People of Color to work through the White racial discrepancy (see Interracial Dialogue Sessions; Robbins, 2016). However, we must remember that “asking Black people in the United States to discuss race is asking them to relive every moment of pain, fear and outrage they have experienced” (Wilson, 2020, para. 23). There are People of Color willing to talk to groups about their racial experiences and they should be compensated accordingly (e.g., monetarily) (Williams et al., 2019).

Anti-Racism Teaching Methods

The teacher or facilitator of the class can have a tremendous impact by using anti-racism interventions with students. Getting students to conduct self-reflection on various aspects of the anti-racism curriculum throughout the course or training gets students to move beyond an academic pedagogical approach to a more reflective, experiential approach (Feize & Gonzalez, 2018). Students can learn to stop thinking with their head and more with their heart. Learning about the real and true history of racism in the U.S. assists students in realizing what was omitted from their learning as a child and the detriment of having been conditioned to racist and privileged thoughts and feelings (Feize & Gonzalez, 2018). Teachers should teach comprehensive and accurate historical accounts and have White students reflect on the real racist history of the U.S. (Bussey, 2021).

Teachers who self-disclose their racist thoughts and failures can be role models or mentors for the students as they can help to channel those guilty feelings into positive anti-racism actions (Kordesh et al., 2013; Linder, 2015; Malott et al., 2021; Sue et al., 2009). Student fears of appearing to be a racist (because of their ingrained racist thoughts) may be alleviated when White teachers share their struggles with developing an anti-racist mindset (Linder, 2015). When teachers discuss intersectionality (acknowledging that everyone has unique oppressive experiences based on the social groups in which they belong and the compounding nature of oppression for those with multiple marginalized backgrounds), then White students who do not have privilege in one or more social categories (e.g., sexual orientation, class, etc.) can increase their empathy for People of Color more than White students who are privileged in most, if not, all social categories (Paone et al., 2015). Educators should have participants explore their White privilege through formal and informal assessments which makes them more aware of their own unconscious bias (Boatright-Horowitz et al., 2013; Hayes et al., 2008).

Being racist and becoming anti-racist should be presented as a continuum (a life-long process) instead of having a beginning and an end (Heinze & DeCandia, 2011; Linder, 2015). Students can, then, gradually locate the racist tendencies within themselves in which they have been socially conditioned (Heinze & DeCandia, 2011; Linder, 2015). Completing a racial autobiography can sensitize students to their racial imperfections more intimately so that they know where their triggers are to interrupt them. Instructors sharing their racial autobiography first can help students feel less intimidated about sharing their racist thoughts and feelings (Gooden & O’Doherty, 2015). This method aligns well with Freire’s (2005) problem-posing model where there is a dialogue between the instructor and

students and they learn alongside each other. This creates an anti-oppressive atmosphere of shared equality (Freire, 2005).

Implicit Association Test (IAT)

The Implicit Association Test (IAT) was established in 1998 by researchers from Harvard as a way to gather knowledge about implicit bias towards certain groups/social categories of people (Project Implicit, 2011). The Race IAT requires participants to “distinguish faces of European and African origin. It indicates most Americans have an automatic preference for White over Black” (Project Implicit, 2011, p. 2). There have been criticisms of the IAT in that it may measure associations that come from the culture rather than associations coming from within the person (Arkes & Tetlock, 2004). Nonetheless, there are empirically-based articles supporting its efficacy. IAT continues to be used widely in social research. Using the IAT within a classroom setting has been shown to enlighten students regarding their racial prejudices and reveals that some of those prejudices are unconscious or unacknowledged (Ghoshal et al., 2012; Morris & Ashburn-Nardo, 2010). When taking the IAT, students who already embrace social justice values will want to change their bias (Devine et al., 2012).

Pro-Black Stories/Perspectives

Listening to Black perspectives and testimonies of racism are transformative moments for White participants in reducing racial bias and stereotyping (Singh, 2019). Participants are more likely to reduce their implicit bias toward racialized people when they are taught to think of those in their out-group (racial group they do not belong to) as being helpful and their in-group (the racial group they belong to) as the adversary within the context of the presented scenario/intervention (Gonzalez et al., 2021). For example, White students can participate in interventions (vivid counter-stereotypic scenarios) where they take on the role of the main character of a story that includes a positive, high involvement of an out-group character especially when the out-group character saves the student’s character while the in-group characters are the antagonists (Gonzalez et al., 2021; Lai et al., 2014). The story is written where something negative happens to the student’s character and the out-group character steps in to save them in some way within the context of the story.

Another intervention has White participants, especially older White participants, partaking in exercises where they are instructed to walk in the shoes of racialized people to reduce racial stereotyping and prejudice (Castillo et al., 2011). An example of this type of intervention would be for White students to watch a video where Black characters are being mistreated by a White server at a restaurant. Then the White students take on the role of the Black characters in the video and write a letter to the manager of the restaurant explaining how they were treated, what they felt, the emotions that surfaced, and the thoughts going through their minds. This puts the White students in the shoes of the Black character and helps to develop empathy and reduces racial implicit bias.

Interracial Dialogue Sessions

White students who participate in interracial dialogue sessions will likely have a reduction in racist thoughts and implicit bias (Nagda & Zuniga, 2003). While some White students will feel intimidated by racial dialogue, the benefits outweigh the risks (Maxwell & Chesler, 2019; Neel & Shapiro, 2012; Paone et al., 2015). In general, White people are not taught to talk effectively about race growing up, and they are afraid of making a mistake or appearing racist (Maxwell & Chesler, 2019; Neel & Shapiro, 2012; Paone et al., 2015). While having a White-only dialogue group is safe and comfortable for White participants, it does not challenge their internal racist thoughts and feelings (Buehler et al., 2021; Maxwell & Chesler, 2019). Being safe and comfortable is a White privilege that allows participants to avoid examining racism from an emotional level (Maxwell & Chesler, 2019). Interacting with racialized people in a setting that allows the White participants to learn about the racialized person (instead of through their stereotypes) is critical in reducing intergroup prejudice (Nordstrom, 2015). It should be noted that not all People of Color are going to want to talk about their experiences dealing with racism and their preferences need to be respected. But there are some People of Color that do want to share their experiences and research says when White people listen to them, it reduces racial bias (Nordstrom, 2015).

Meditation

The final empirically-based anti-racism category is meditation. White people who participate in loving-kindness meditation, compassionate transformation, or mindfulness meditation while thinking of people from their out-group (a racialized group to which they do not belong but have an implicit bias) have been shown to reduce implicit racial bias (Lueke & Gibson, 2015; Stell & Faresides, 2016; Tarakali, 2006). For a loving-kindness meditation, White students are asked to “imagine people who cared deeply for them standing on either side of them, sending them love” (Stell & Faresides, 2016, p. 143). They are then directed to place “those feelings of love towards a gender-matched Black person shown in a photograph in front of them, and then wish them health, happiness, and wellbeing” (Stell & Faresides, 2016, p. 143). Seven minutes of loving-kindness meditation directed towards a Person of Color was enough to reduce racial prejudice towards that racialized group while increasing controlled, not automatic, processing of racial bias (Stell & Faresides, 2016). Having more racially specific meditation used during the class will be beneficial for the White students in reducing their internal racist thoughts.

Anti-Racism Education Interventions

A review of the literature illuminated the six practice categories that empirically support anti-racism interventions among White students. Three different academic interventions, grounded in the six practice categories, are proposed and discussed: an anti-racism course, anti-racism practices infused into all MSW courses, and a two-day anti-racism professional development workshop. Due to the nature and content of these interventions, the andragogical teaching and learning approach is suggested versus the use

of traditional pedagogical teaching. Many of these interventions are designed around dialogue, discussion, critical thinking, and reflection. The andragogy theory of adult learning from Knowles resonates as it is the “art and science of helping others to learn” (Brown, 2006, p. 707). Adult learners want to know why they are learning this specific material and how it can be applied to their real-world practice. As in Critical Social Theory, learners want to learn by continually “reflecting and acting on the transformation of their world so it can become a more equitable place for all to live” (Brown, 2006, p. 710). These anti-racist educational interventions function well with this approach.

The teaching style of the Critical Paradigm of Learning uses critical questions, circular debates and discussions, hands-on exercises, and minimal lecture which is at the heart of these anti-racism interventions (Graham, 1997). The goal is to engage the higher-order thinking skills, the critical thinking of the learners through various modalities and methods. Personal development including subject matter comprehension is best engaged through a variety of means (Graham, 1997). Converting the classroom from a more traditional approach to a circular style will aid in the discussions and dialogue that need to happen to make these interventions effective.

Anti-Racism Course

A 15-week semester anti-racism proposed course has been created using the six anti-racism practice categories (see Table 1 for additional details). This curriculum meets the new 2022 CSWE EPAS for diversity and anti-racism. Research indicates that having co-facilitators/educators for anti-racism courses is ideal, especially co-educators that are diverse along several social identities/categories (e.g., race, gender, sexual orientation, etc.; Buehler et al., 2021; Curiel, 2021; Garran et al., 2015). Co-teaching allows for a more vibrant model of teaching social justice and allows for more than one viewpoint to consider (Curiel, 2021; Garran et al., 2015). When teaching an anti-racism course for mostly White social work students, one of the co-educators should be White and the other a Person of Color (Buehler et al., 2021; Curiel, 2021; Garran et al., 2015). White educators should self-disclose to students certain examples of how they have struggled with their White privilege in their ongoing journey toward being more anti-racist (Kordesh et al., 2013; Linder, 2015; Malott et al., 2021; Paone et al., 2015; Sue et al., 2009). Willing Educators of Color should discuss with the students their experiences with racism on an individual and societal level.

Table 1. *Anti-Racism Course Curriculum: Evidenced-Based Weekly Topics*

Week	Topic	Evidenced-Based Categories
1	<ul style="list-style-type: none"> ● Ground rules (Brave Space/Calling In) (Fuller & Meiners 2020; Haslam, 2015; Lopez-Littleton et al., 2018; Maxwell & Chesler, 2019; Nagda & Zuniga, 2003) ● What is anti-racism vs multicultural, diversity, equity, & inclusion? ● Design a Racist Community Exercise (Gonzalez et al., 2021; Katz, 2003; Lai et al., 2014) ● Begin Racial Autobiography (Gooden & O’Doherty, 2015) 	<ul style="list-style-type: none"> ● Teaching Methods ● Pro-Black Stories/Perspectives ● Interracial Dialogue
2	<ul style="list-style-type: none"> ● Prejudice, Racism, Power, Discrimination, & Oppression ● Cultural Humility (Yeager & Bauer-Wu, 2013) ● Modern-Day Racism Through Statistics (Berg & Simon, 2013; Bussey, 2021) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods
3	<ul style="list-style-type: none"> ● Implicit Racial Bias ● Take Implicit Association Test (Race IAT; Devine et al., 2012; Ghoshal et al., 2012; Morris & Ashburn-Nardo, 2010; Project Implicit, 2011) 	<ul style="list-style-type: none"> ● IAT Usage
4	<ul style="list-style-type: none"> ● Critical Race Theory, Racism Continuum Scale, Becoming Anti-Racist (Feize & Gonzalez, 2018; Gonzalez et al., 2021; Kolvoski et al., 2014; Lai et al., 2014; Maxwell & Chesler, 2019; Nagda & Zuniga, 2003) 	<ul style="list-style-type: none"> ● Pro-Black Stories/Perspectives ● Interracial Dialogue Sessions
5	<ul style="list-style-type: none"> ● The Real History of the U.S., Part 1 (Berg & Simon, 2013; Bussey, 2021) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods
6	<ul style="list-style-type: none"> ● The Real History of the U.S., Part 2 (Berg & Simon, 2013; Bussey, 2021) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods
7	<ul style="list-style-type: none"> ● Pro-People of Color Perspectives ● Vivid Counterstereotypic Scenario (Lai et al., 2014) ● Taking on Out-Group Perspectives Exercise (Burant & Rios, 2010; Castillo et al., 2011; Todd et al., 2011) 	<ul style="list-style-type: none"> ● Pro-Black Stories/Perspectives
8	<ul style="list-style-type: none"> ● Cognitive Behavior Techniques to Reduce Racial Bias: 5 Column Thought Record & Racist Thought Distortions (Berg & Simon, 2013; Burns, 1980; Devine et al., 2012) ● Individuating: The Voices Project (Devine et al., 2012; Nordstrom, 2015) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods ● Pro-Black Stories/Perspectives
9	<ul style="list-style-type: none"> ● Meditations to Reduce Racial Bias (Lueke & Gibson, 2015; Stell & Faresides, 2016; Tarakali, 2006) 	<ul style="list-style-type: none"> ● Meditation
10	<ul style="list-style-type: none"> ● White Cultures of England vs African Cultures (Katz, 2003) ● Classic American Ideology/White Cultural Norms & Values (Berg & Simon, 2013; Katz, 2003; Paone et al., 2015; Singh, 2019) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods
11	<ul style="list-style-type: none"> ● Institutional/Systemic Racism ● Design a Racist Community Exercise Revisited (Burant & Rios, 2010; Castillo et al., 2011; Katz, 2003; Todd et al., 2011) ● Drawbridge Exercise (Katz, 2003) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods ● Pro-Black Stories/Perspectives
12	<ul style="list-style-type: none"> ● Cultural Racism ● Shifting Group Affiliations Under Threat Exercise (Lai et al., 2014) ● Shifting Group Boundaries Through Competition Exercise (Lai et al., 2014) 	<ul style="list-style-type: none"> ● Pro-Black Stories/Perspectives
13	<ul style="list-style-type: none"> ● Individual Racism: Privilege/Social Categories ● Social Learning Theory (Chuang, 2021; Hjerm et al., 2018) ● Connecting with White Culture (Berg & Simon, 2013; Boatright-Horowitz et al., 2013; Feize & Gonzalez, 2018; Hayes et al., 2008; Heinze & DeCandia, 2011; Linder, 2015; Paone et al., 2015; Robbins, 2016) ● Privilege: Privileges for Sale Exercise (Safe Zone Project, n.d.) ● Microaggressions 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods ● Pro-Black Stories/Perspectives ● Interracial Dialogue
14/15	<ul style="list-style-type: none"> ● Anti-Racism Talking Points ● Self-Assessment of Anti-Racism Practices (Katz, 2003) ● Costs & Benefits of Being Anti-Racist ● Design an Anti-Racist Community Exercise (Burant & Rios, 2010; Castillo et al., 2011; Katz, 2003; Todd et al., 2011) 	<ul style="list-style-type: none"> ● Class/Educational Group ● Teaching Methods ● Pro-Black Stories/Perspectives ● Interracial Dialogue

This gives White students, in particular, a first-hand account of someone experiencing racism which then raises their racial awareness, and leads to mutual understanding and empathy (Maxwell & Chesler, 2019; Nagda & Zuniga, 2003). The co-educators set the ground rules for the anti-racism course at the beginning of the semester by creating a “brave space” for the students (Lopez-Littleton et al., 2018). A “brave space” is different than a “safe space.” A “safe space” is where students are polite and safe which creates a level of comfort for White students (Lopez-Littleton et al., 2018). Change does not happen when there is comfort (Singh, 2019). “Safe spaces” do not allow for difficult dialogues to take place which is what is needed to have any sort of change happen especially around race (Lopez-Littleton et al., 2018; Maxwell & Chesler, 2019). “Brave spaces” allow for contrasting and dissenting views to be heard (Lopez-Littleton et al., 2018). With “brave spaces,” everyone in the class agrees to openness for understanding around race, and to be receptive to their views being challenged (or “called in”) by the co-educators and other students (Lopez-Littleton et al., 2018). Being “called out” is different than being “called in.” When someone is “called out,” the person informs the one being “called out” that their words or actions were not acceptable, and they are being interrupted to avoid further harm (Fuller & Meiners 2020; Haslam, 2015). When someone is “called in” (which is more conducive for the classroom), the one “calling in” a student takes the opportunity to explore a deeper and more meaningful understanding of the person’s racist statements or actions (Fuller & Meiners 2020; Haslam, 2015; Nagda & Zuniga, 2003). “Calling in” focuses on reflection and reaction and provides other perspectives to consider which can lead to productive interracial dialogue (Fuller & Meiners 2020; Haslam, 2015; Nagda & Zuniga, 2003). Perspectives of People of Color should be used throughout the semester, through video clips or in-person narratives, to show People of Color in a positive light (Gonzalez et al., 2021; Lai et al., 2014). These can come from Students of Color in the course (if they are willing), from the Co-Educator of Color, or from outside guests brought in to tell their stories. Stories that attribute positivity to People of Color are effective in reducing racial bias (Lai et al., 2014).

In weeks one to two, the co-educators set the stage for the ground rules of “brave space” and “calling in.” Students are placed into the shoes of People of Color and begin to consider their Whiteness through critical thinking and various hands-on exercises. They also learn the current history of racial bias. In weeks three to four, learners will delve into their own racial bias and how racism is systemic through theory and the personal perspectives of People of Color. Weeks five to six are book-ended by learning the real, racist history of the U.S. Building upon their learning in the initial four weeks, students will participate in empirically-based interventions to reduce racial bias in weeks seven to nine. In week 10, White critical self-reflection becomes more in-depth. Institutional, cultural, and individual racism through various hands-on exercises and theories are the focus of weeks 11-13. Finally, in weeks 14-15, the semester comes to a close with an anti-racist self-assessment and evaluations.

Anti-Racism Infusion of the MSW Curricula

Masters of Social Work (MSW) curricula should infuse an anti-racism mindset into students by adding the following proposed anti-racism practice interventions into each

course so that it becomes a major theme throughout the entire MSW program (CSWE, 2022). By the end of their MSW studies, students would have developed and cultivated an anti-racist identity through exposure to empirical anti-racism practices integrated into each MSW course (refer to Table 2 for specific course examples).

Table 2. *Traditional Social Work (MSW) Program Courses with Empirical Anti-Racist Practice Interventions*

Course	Empirical Anti-Racist Practice Interventions
Practice with Individuals/ Families	<ul style="list-style-type: none"> ● Use case studies with specific People of Color telling their stories about microaggressions in the practice setting, etc. (e.g., videos, guest speakers). Discuss through interracial dialogue. ● Use scenarios where students take on the perspectives of People of Color in a practice setting. Discuss through interracial dialogue. ● Take IAT for Race to discuss their implicit racial bias when working with different racial groups. ● Use historical examples of how practice has worked against & for People of Color. ● Discuss how a practitioner’s White privilege & culture may hinder practice. Discuss through interracial dialogue. ● White educator role model’s past racism mistakes.
Practice with Organizations/ Communities	<ul style="list-style-type: none"> ● Use case studies with specific People of Color telling their stories about how they have been affected by systemic racism (e.g., videos, guest speakers). Discuss through interracial dialogue. ● Use scenarios where students take on the perspectives of People of Color involving systemic racism. Discuss through interracial dialogue. ● Take IAT for Race to discuss their implicit racial bias when working with different racial groups. ● Use historical examples of how practice has worked against & for People of Color. ● Discuss how a practitioner’s White privilege & culture may hinder practice. Discuss through interracial dialogue. ● White educator role model’s past racism mistakes.
Theory	<ul style="list-style-type: none"> ● Use Critical Race Theory (CRT) to discuss systemic racism & emphasize the tenet of listening to the voices of People of Color. ● Use case studies from People of Color discussing when a practitioner used the foundation of CRT to assist them. Discuss through interracial dialogue. ● Discuss how Cognitive Behavior Theory can be used as an anti-racism intervention. ● Examine Social Learning Theory as a way that Americans are socially conditioned to racist thoughts & actions.
Social Justice	<ul style="list-style-type: none"> ● Use scenarios where students take on the perspectives of People of Color such as the “Drawbridge Exercise,” “Privilege for Sale,” etc. Discuss through interracial dialogue. ● Use “The Voices Project” for students to interview & present a person of a different race. ● Teach the real racial history of the U.S. ● Take IAT for Race to discuss their implicit racial bias when working with different racial groups. ● White educator role model’s past racism mistakes.
Ethics and Behavior	<ul style="list-style-type: none"> ● Use racism-based case studies of ethical dilemmas where the student takes on the role of the Person of Color. Discuss through interracial dialogue. ● White educator role model’s past racism mistakes.
Social Policy	<ul style="list-style-type: none"> ● Use “Design a Racist Community” exercise & discuss which policies, past, & present, contribute to racism. Discuss through interracial dialogue. ● Use historical examples of how race-based policies have worked against & for People of Color.

Course	Empirical Anti-Racist Practice Interventions
Practicum	<ul style="list-style-type: none"> ● Conduct anti-racism assessments on practicum organizations to evaluate their anti-racism policies & practices.
Research Methods	<ul style="list-style-type: none"> ● Use research articles involving anti-racism interventions as examples of certain types of research. ● Use historical examples of how race-based research has worked against & for People of Color.
Psychopathology	<ul style="list-style-type: none"> ● Use case studies to show the mental health disparities that People of Color encounter especially around certain cultural diagnoses. Discuss through interracial dialogue. ● Role-play scenarios where the students take on the role of a Person of Color & how they are met with racist disparities. Discuss through interracial dialogue.
Assessment and Treatment	<ul style="list-style-type: none"> ● Use case studies to show the mental health disparities that People of Color encounter. Discuss through interracial dialogue. ● Role Play scenarios where the students take on the role of a Person of Color & how they are met with racist disparities. Discuss through interracial dialogue. ● Use anti-racism meditation as an intervention method. ● Discuss how Cognitive Behavior Therapy can be used as an anti-racism intervention. ● Use historical examples of how race-based treatment has worked against & for People of Color. ● Discuss how a practitioner's White privilege & culture may hinder assessment & treatment. Discuss through interracial dialogue. ● White educator role model's past racism mistakes.

When possible, educators can discuss the interventions through interracial dialogue with the students in the course. In addition, White educators can self-disclose their past racism mistakes to encourage students to do the same (Kordesh et al., 2013; Linder, 2015; Malott et al., 2021; Sue et al., 2009).

Using specific case studies (from videos or books) with People of Color in which they voluntarily tell their stories would be beneficial in promoting interracial dialogue in many courses. Scenarios where students take on the perspectives of People of Color in various social work settings will help to enlighten White students about the plight endured by People of Color. Adding the IAT for Race into various courses can help put the students' racial bias in context. Since the teaching of the true, racist history of the U.S. has been lacking in school settings, any opportunity an educator can find to discuss a relevant racial historical example for a particular course is encouraged. Adding theories such as Critical Race Theory, Social Learning Theory, Critical Action Learning, and Cognitive Behavior Theory to various courses where appropriate can emphasize how Americans were conditioned to racism and how to begin to unlearn it. With some creativity, anti-racism practices can be blended into every MSW course (refer to Table 2 for course-specific examples).

Two-Day Anti-Racism Professional Development Workshop

The final academic intervention is a two-day anti-racism professional development/community workshop which is currently being facilitated by the author. All of the components of the anti-racism course are used but condensed drastically to fit into a two-day (14-hour) workshop. The topics from the course will be discussed but will not be as in-depth as within the semester-long course. As with the anti-racism course, two

facilitators/educators are encouraged to give more robust viewpoints toward social justice teaching. All six empirical practice intervention categories are incorporated into the workshop for two seven-hour sessions. Participants will be exposed to the basic principles of each category and how to integrate them into their professional and personal lives to begin to develop an anti-racist mindset. CEUs are encouraged to be offered through professional licensure boards. This workshop could also be a prerequisite to entering the MSW program if there is not an anti-racism course in the curricula. In addition to professional development, this workshop can be utilized with community organizations (e.g., government, local businesses, schools, large companies, etc.) to educate members of these institutions within the community, thus making the dissemination of this knowledge ubiquitous.

Conclusion

These interventions add to the growing body of literature on anti-racist social work education. More research will need to be conducted to see if the proposed course/curriculum guide/workshop can be found to have evidence of statistically significant positive impact in and of themselves. Social work education and practice have come a long way since its founding, but they still has a long way to go. Decolonization and disrupting its ingrained Whiteness is the correct path to begin fulfilling the important social work values of equity, justice, and diversity. Taking a step further to enact anti-racism courses, workshops, and the MSW anti-racism curriculum guide directs social work into a new phase of fairness, integrity, and authenticity. To fully assist people of different races and ethnicities, integrating education to have a more anti-racist mindset is the inevitable and socially just route. Tascon and Ife (2020) stated, “To have been part of the problem but then to refuse to be part of the solution, is, to me, morally irresponsible” (p. 26). May educators and instructors be part of the solution and not hold back the social work profession any longer.

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Author note: Address correspondence to Dr. Dennis Cornell, School of Social Work, Indiana University Southeast, New Albany, IN, 47150. Email: dennis@antiracism4u.com