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Johnnie Hamilton-Mason and Samantha Schneider

ABSTRACT

The importance of addressing implications of racism has reached a critical point at colleges and universities across the United States, and schools of social work are no exception. This study uses grounded theory methods to thematically analyze data from student participants ($N=30$) on their thoughts and reactions during a 2 1/2-day Undoing Racism workshop sponsored by the People's Institute for Survival and Beyond. Qualitative data were collected to answer the research question, How do students experience an intensive Undoing Racism workshop, and what are the implications for integrating antiracism into social work education? Findings imply that workshop-based learning may be more effective than solely using course content to teach antiracism material and also indicate the importance of activity-based learning, as well as an emphasis on developing concrete strategies to combat racism.

ARTICLE HISTORY

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The importance of addressing implications of racism has reached a critical point at colleges and universities across the United States. This includes schools of social work, where addressing racism and oppression is critically important, given the relevance to practice, the ethical imperatives of social justice and dignity and worth of the person (National Association of Social Workers [NASW], 1999), and the Council on Social Work Education's (2015) *Educational Policy and Accreditation Standards* requiring social work students to learn to engage in practices that advance social, economic, and environmental justice. Despite this importance, there are barriers to incorporating antiracism into social work education, including a lack of established teaching methods for teaching antiracism during a standard 14-week semester. This study offers a qualitative exploration of one such method, an antiracism workshop offered to social work students, to give them an opportunity to participate in an interactive workshop and implement a social action project that addresses the problem of racism within their sphere of influence, either on campus or in the community.

The researchers used grounded theory methods to thematically analyze data from student participants ($N=30$) on their thoughts and reactions during a 2 1/2-day Undoing Racism workshop sponsored by the People's Institute for Survival and Beyond (PISAB). Findings imply that workshop-based learning may be more effective than solely using course content to teach antiracism material and also indicate the importance of activity-based learning and an emphasis on developing concrete strategies to combat racism. Findings suggest that incorporating workshop-based learning may be one way to expand social work education and allow students to learn about structures of racial oppression and how to advocate for oppressed people on the individual and systemic levels, which are critically important educational goals for social work students.

Background

Antiracism models

Antiracism is a critically important concept, and also a broad one, with many definitions. For the purposes of this article, Deepak and Biggs (2011) provided a fitting definition when they

described antiracism as a stance that requires Whites not only to acknowledge their participation in racism but also make an active commitment to interrupt racism. This article also includes a consideration of antiracism as it relates to pedagogy, and Brookfield (2014) defined antiracist pedagogy as typically focused on helping learners identify and counter racist ideas and actions in themselves and in others.

There are many conceptual models that include the broader concept of antiracism, and they can be useful in introducing students to its critical importance. Some models are focused on depicting racism as socially constructed and placing it in historical and institutional contexts, such as the racial project model (Omi & Winant, 1992), the web of institutional racism model (Miller & Garran, 2008; Rozas & Miller, 2009; Scheid & Vasko, 2014), or the critical race theory model (Abrams & Moio, 2009; Miller & Garran, 2008). The antiracism model asserts that White individuals in positions of power play a role in perpetuating institutionally racist practices (Abrams & Gibson, 2007), whereas the antiracist praxis model states that race is a learned social construct more complicated than the Black-White binary (Gnanadass, 2014). Other models build on these depictions while including a call for action. For example, the ally model illustrates the importance of becoming an ally of people of color and working toward ending oppression (Deepak & Biggs, 2011; Gibson & Parks, 2014), whereas the web of resistance model calls for participation in ending systemic racism (Rozas & Miller, 2009).

Elements of antiracist pedagogy

One common feature among the varied antiracism models is the element of White privilege. This suggests that a critical examination of whiteness and White privilege is an essential component of antiracist pedagogy (Green, 2001; Maher & Tetreault, 2000; Manglitz, 2003). For social work education to embody an antiracist pedagogy, White privilege must be more fully and openly discussed in course content. Another component of antiracist pedagogy is critical self-reflection, including reflection on how students themselves may be involved in perpetuating racism (Brookfield, 2014; Deepak & Biggs, 2011; Gibson & Parks, 2014; Jeffery, 2005; Lee & Greene, 2003; Rebollo-Gil & Moras, 2006; Scheid & Vasko, 2014). Along with this need for critical self-reflection comes a need for accountability in the classroom, wherein students must hold themselves and others accountable for engaging in self-reflection and critical discussion (Bronstein, Berman-Rossi, & Winfield, 2002; Brookfield, 2014; Cramer & McElveen, 2003; Garcia & Van Soest, 1997; Scheid & Vasko, 2014). For a social work curriculum to fully incorporate antiracist pedagogy, all these elements (White privilege, critical self-reflection, and accountability) have to be fully integrated into course content.

What are the barriers?

The significant barriers to implementing antiracist pedagogy are general and specific to social work education. One of the more general barriers is student resistance and students' feelings of discomfort, including guilt, shame, and anxiety (Mildred & Zúñiga, 2004; Miller & Garran, 2008; Scheid & Vasko, 2014; Schiele, 2007; Vodde, 2000; Zembylas, 2012). Along with student resistance and discomfort comes faculty unease, such as the concern that teaching antiracism can lead to negative course evaluations (Boatright-Horowitz & Soeung, 2009). These concerns, along with others, can lead to a high level of faculty resistance (Basham, Donner, & Everett, 2001; Hamilton-Mason, 2001). Along with these barriers comes a logistical one: the lack of empirically validated tools for teaching antiracism (Allen, 2010; Cervero & Wilson, 2001; Cramer & McElveen, 2003; Teel, 2014). This combination of resistance, anxiety, and lack of teaching tools significantly impedes the implementation of an antiracist curriculum.

Other barriers to implementing antiracist pedagogy are specific to social work education. One example is social work's established focus on teaching cultural competence, which does not necessarily correspond to teaching antiracism (Abrams & Moio, 2009; Abrams & Gibson, 2007; Cramer &

McElveen, 2003; Jani, Ortiz, Pierce, & Sowbel, 2011; Jeffery, 2005). Researchers have indicated that these knowledge-oriented cultural competence strategies focus on providing students with correct and specific information about their own and other cultures and that teaching philosophies that emphasize cognitive understanding have dominated the literature (Chau, 1990). Such strategies tend to be content focused, fact focused, and culturally specific (Hamilton-Mason, 2001). For example, students may be taught about working with clients from other cultural backgrounds in terms of learning about cultural practices or different cultural views on mental health but not in terms of acknowledging the role of racism or White privilege in the relationship. Pon (2009) went further, describing cultural competency as *new racism* based on its tendency to promote depictions of non-White as the other and encourage absolutist views of culture. In this sense, a focus on cultural competency does not prepare social work students to work with diverse client populations in a way that acknowledges and confronts the realities of racism. It may even suggest to social workers entering the field that they can be competent in the culture of a client, which might create a power dynamic that impedes the clinical relationship.

Another barrier relates to the practical and competency-based nature of social work education and to antiracism's being "understood as overly theoretical and quite removed from the demands of practice" (Jeffery, 2005, 411). Though antiracism certainly has a strong activism component, White students and faculty have described it as lacking relevance to mastering practice techniques (Schiele, 2007). This likely emerges from a lack of an understanding of antiracism, as well as the practical concern that integrating antiracism material into social work curricula will impede the ability to cover the numerous competencies required by the Council on Social Work Education (Jani et al., 2011). The reality though, is that to use these competency skills effectively in the field, social workers need to approach them with an antiracist lens. For example, to work effectively with clients, social workers need to consider whether evidence-based practices have an evidence base with non-White populations as well, or they need to consider using a particular intervention in the context of a clinical relationship with inherent power dynamics. Finally, as in so many institutions, racism and White privilege are present in schools of social work, and this also prevents antiracism from being taught (Basham et al., 2001; Roberts & Smith, 2002; Santas, 2000; Vodde, 2000). Teaching antiracism invites students to be critical of social work, and not all institution administrators may be willing to extend that invitation (Jeffery, 2005). Although it may seem counterintuitive to teach social work students preparing to enter the field to be critical of social work, this will likely make them more effective critical thinkers and practitioners.

Integrating antiracism into social work education

Although these barriers are significant, a strong call to integrate antiracism content into social work education remains, as it is integral to the mission of professional social work. The social workers' *Code of Ethics* includes not only the value of competence but also the value of social justice, which calls on social workers to pursue change, especially on behalf of oppressed individuals and groups (NASW, 1999). This suggests an ethical imperative to teach social work students about antiracism and how to integrate it into practice with clients. Antiracism education would prepare social workers not only to engage in more effective practice with clients but also to be more effective change agents in society. Given the current political climate and the emergence of the Black Lives Matter movement, it is also important for social work students to learn about antiracism so they can practice effectively in this context.

The literature does offer recommendations for integrating antiracism content into social work education. One is the use of stories and storytelling, as analyzing stories of race and racism may enable students to personalize and take responsibility for racism (Bell, 2003). In addition to this, students can tell their own stories, such as by keeping journals as a way to engage in critical self-reflection (Picca, Starks, & Gunderson, 2013). Taking this one step further, Brookfield (2014) suggests that instructors should model this critical self-reflection for students by acknowledging their own racism. All three of these suggestions are integrated into the Undoing Racism workshop presented in this study.

Other recommendations encourage the use of service-learning-type projects (Green, 2001) or integration of antiracism into field education (Basham et al., 2001). This stresses the importance of a hands-on, experiential approach to learning about antiracism and is in line with the general value social work education places on experiential learning. This study illustrates this by analyzing the experience of students who participated in an experiential workshop and completed a follow-up social action project, all to learn about antiracism. This particular teaching method of teaching about racism, a combination of a workshop with a social action component, is relatively unexplored in social work education. This study therefore contributes to the literature by adding another tool for implementing antiracist pedagogy in social work education. Accordingly, methods consistent with qualitative research were selected as being best suited to explore the students' experiences and whether the workshop facilitates their ability to take actions to address racism within their sphere of influence.

The Undoing Racism workshop

The Undoing Racism workshop is sponsored by PISAB, a national and international collective of antiracist, multicultural community organizers and educators whose goal is building a network of antiracist collaborators who know of the root cause of inequality (see www.pisab.org). PISAB uses a systemic approach that emphasizes learning from history, developing leadership, maintaining accountability to communities, and creating networks, as well as addressing privilege and the role of gatekeepers (PISAB, 2009). The philosophical orientation of PISAB is based on critical consciousness, that is, the ability to perceive social, political, and economic oppression and to take action against the oppressive elements of society (Freire, 1970). As part of this learning process, workshop participants and facilitators are involved in a continual process of activity, reflection on activity, collaborative analysis of activity, new activity, and further reflection and collaborative analysis.

The workshop is conducted by three trained facilitators from PISAB, and runs 2 1/2 days, from a Friday evening to Sunday. The program includes didactic portions, time for reflection, small- and large-group activities, and small- and large-group discussions. Didactic portions focus on teaching students about the history and effects of racism, whereas the activities encourage self-reflection, accountability, listening to the experiences of others, and planning concrete ways to integrate antiracism into participants' life and work.

The Undoing Racism workshop has been offered to students and faculty in this social work school for the past 7 years. Student participants agree to attend the entire workshop, record their thoughts and reactions during the workshop, and complete a social action project following the workshop. Workshop participants include some undergraduate students, graduate students, doctoral students, faculty, and professionals from the community to expose student participants to a wider community of academics and professionals. In addition to this exposure, participating students proposed and completed social action projects after finishing the workshop, which led to the formation of two important antiracism groups at the School of Social Work.

Method

Data collection took place over 3 years (2012–2014) through students recording their own thoughts and reactions to the workshop at the end of each of the 3 days of the workshop. Students were given digital recorders and a guide with questions to consider when recording their thoughts. The guide was developed based on the literature and the researchers' practice experience. Students completed recordings each day of the workshop and then turned in their recordings to the investigators. These recordings were then transcribed verbatim by a research assistant. Accordingly, methods consistent with grounded theory were used for the thematic analysis, meaning that themes were discovered, developed, and verified through systematic data collection and analysis (Strauss & Corbin, 1997). To address all ethical considerations, internal review board approval was obtained prior to data collection, data were kept under secure and confidential storage, and all students signed consent forms for study participation.

Table 1. Demographics of the study sample.

	2012 Workshop	2013 Workshop	2014 Workshop
Race			
African American	5	2	2
Caucasian	9	3	6
Hispanic or Latino	0	0	1
Asian	2	0	0
Gender			
Male	1	0	5
Female	15	5	4

Sample

A total of 30 students participated in this study, and all were students at a private college in the Northeast. The small sample size reflects the amount of available funding; participating students were fully funded through the School of Social Work and therefore able to attend the 3-day workshop free of charge. This limited the number of students who could participate, thus the small sample size. In 2012 the college provided additional funding for student participants from various academic programs, creating a larger sample for that year. Funding was more limited in the 2013–2014 workshop years, which decreased sample size.

Table 1 provides demographic information on the study sample. The study respondents were primarily graduate students in the School of Social Work, with some college undergraduate participants as well. As shown in Table 1, the sample included male and female students but was predominantly female. Students came from a variety of racial and cultural backgrounds, the majority (15) identified as Caucasian, whereas a smaller subset identified as African American (9) or Asian (2). This sample does reflect the demographics of the social work program at the college. Students did self-select to participate in the Undoing Racism workshop as well as the study.

Data analysis

Student recordings were transcribed verbatim, put into Microsoft Word documents, and then uploaded into the program Nvivo (Version No. 10) for qualitative coding and analysis. Using a grounded theory methodological approach (Strauss & Corbin, 1997), the two coders completed a full thematic analysis, a qualitative descriptive approach that identifies, analyzes, and reports themes within the data (Braun & Clarke, 2006). The steps were as follows: Line-by-line open coding was used to develop the preliminary code list. This code list was additionally informed by the literature, practice experience, and discussion among the coders. Axial coding was then used to discover relationships among the codes and to develop a set list of codes (Padgett, 1998). Using focusing memos and constant comparison, the researchers continued to refine, eliminate, and combine codes to develop a more nuanced articulation of the emerging themes. Once no new codes were emerging from the transcripts, a final list of themes was developed. The researchers checked the themes for corroboration with the literature and then selected quotes that best illustrated each theme to further illuminate the emerging theory. The two coders achieved interrater reliability through the use of memos, phone calls, in-person coding meetings, and comparing coded transcripts. Rigor was achieved through triangulation and researcher debriefing (Padgett, 1998).

Study findings

The findings illustrate the critical components of antiracist pedagogy, as well as the barriers inherent in teaching antiracism to students. Student reactions provided a rich description of the themes in the literature, including the importance of activity-based learning, the importance of

group interaction and hearing the experiences of others, and incorporating content on White privilege. Findings additionally illustrated feelings of discomfort in reaction to the material and benefits gained, such as a new language and concrete strategies.

Themes

Activity-based learning

Respondents spoke positively about the use of hands-on and collaborative activities to support learning of the Undoing Racism workshop material. Their enthusiasm for the exercises and activities of the workshop stood out in their responses. The following is a White female participant's response to a particular exercise in which participants were asked to draw a pattern of dots and connect the dots using only four lines:

there are two things that really stood out for me for this session. The first was when we did the dot exercise or you have to draw the three by three square of dots and then connect all of the dots with four lines and that really stood out to me cause it was very visual example of how we learn to and how we are taught to think inside of [the] box and think just inside our own space and with what we already have known and what we assumed we're supposed to do and the rules we assumed we are supposed to follow. And it was just really nice to have a very very visual example of that.

Another respondent commented on a different activity, the Foot Identification Power Analysis process, which is an exercise where participants identify the power structures of various institutions (schools, health care, etc.) and how they act as feet that keep people of color down within the institution and in surrounding communities (PISAB, 2009). The participant, a White male, described this activity as being so helpful in learning about racism that he would use it to teach others, saying,

I think that the various exercises we're taken through such as the power analysis or the foot ID would be useful to replicate in other situations to teach about the nature of racism and how it impacts every area of life.

These activities made unfamiliar, conceptual, and emotionally laden material more accessible and concrete to students, suggesting the importance of including activities and exercises when teaching students about the impact of racism. A key insight that emerges from this examination of power is how the socially constructed differences produce and perpetuate the unequal distribution of power and privilege. The exercises and interactions simulate the processes in our own society that produce the social dimensions of racial difference and underscores how every society grapples with how to distribute wealth, power, and opportunities (Hamilton-Mason, 2001).

Sharing perspectives and learning from peers

Respondents also described how rich and meaningful it was hearing the experiences and perspectives of other workshop participants. These conversations promoted learning through introducing different viewpoints and opinions, and also facilitated mutual support and community building. These conversations became especially powerful when students were asked to hear how participants of color experienced racism, such as in the following comment from a White female student:

I think that was probably the most meaningful conversation for me where White people such as myself was asked to listen to people of color talk about ... feelings of inferiority and feelings of how painful that is and the dynamics that result when people are feeling down or devalued based on the darkness or lightness of their skin even within the community of color.

In this example, not only was one participant able to learn from the experience of another, but the conversation was structured to be antiracist, in that the White participants were asked to listen to the participants of color speak about how they had experienced racism. In a similar vein, another participant, a Black female student, spoke about how meaningful it was when White participants were asked to speak openly about their experience of power and privilege:

Words could not begin to express how moving [it was] to see the beginning transformation of White people vocally admitting to having power and privilege and making commitments to movements towards changing systems. I was moved how people shared their internal thoughts and how, even in the midst of multiple races, people felt supported and safe.

Clearly, students benefited from the ability to share their thoughts and hear the thoughts and experiences of others, including admissions of power and privilege. The participants found these conversations emotionally moving, powerful, and humanizing.

White privilege

The inclusion of content on White privilege in the didactic and dialogue elements was also considered important, in that it connected respondents with new self-awareness and new feelings of responsibility. As one White female respondent put it,

I remember someone saying I don't do organizing work because it's a choice for me because it's something I have to do. It just makes me reflect on my privilege that I have the privilege of choosing to do this work and work on racism. It's something I could have avoided or I don't have to deal with a lot and I mean racism does affect all of us but being White I do get to benefit from a lot of the system of racism.

This demonstrates a student reflecting on her own White privilege and thereby gaining a greater sense of self-awareness and a greater awareness of systemic racism. Another respondent, also White, discussed newly encountering the idea of responsibility connected to White privilege:

I am thinking about . . . where my White privileges come out, how I am using my White privileges, you know, where are my racist attitudes, where are my racist beliefs, how am I living in a way in which I am perpetuating racism and how can I change that, how can I avoid that but also you know how am I affecting institutionalized change like what community am I in, who am I a part of? That was just really quite a significant reminder this week.

For this student, the workshop stimulated reflection on White privilege, which led to thoughts on how to effect change rather than perpetuate racism. This suggests that the content on White privilege was not only learned but thought about in terms of next steps. This is a significant learning accomplishment, considering the difficulty of teaching students about White privilege. Freire (1970) called this process *praxis*, the openness to share and constant self-examination of beliefs and actions. This openness to challenge requires the act of giving something up, whether it is long-held beliefs, values, or actions, for the sake of personal growth (Galbraith, 1991). Brookfield (1986) elaborated on the concept of *praxis* as a process, whereby "learners and facilitators are involved in a continual process of activity, reflection upon activity, collaborative analysis of activity, new activity, further reflection and collaborative analysis, and so on (p. 10).

By taking the antiracism curriculum beyond the classroom and expanding the scope of the group, the Undoing Racism workshop provided a unique experience for *praxis*.

Emotional discomfort

This is not to say that respondents did not experience difficulty in learning the antiracism content in the workshop, as they did report various feelings of discomfort. Respondents, especially White respondents, reported feeling "overwhelmed" and "uncomfortable" in response to the material covered in the workshop. Although these feelings are a natural response to challenging material delivered in an intensive way, some students found themselves overwhelmed by distress, such as this Black male student who said,

I still struggle when I encounter strong challenges to myself or strong feelings of anger and so that was a real challenge for me and that led me to prematurely leaving the training 'cause it set off mental health struggles that I've been dealing with.

In this example the student was not able to complete that day of the workshop because of the feelings of distress and the emotional triggers, which demonstrates that students with underlying mental health issues may be especially vulnerable to experiencing this type of reaction. Another White female respondent described the intense feelings of grief she encountered after leaving the workshop in the following:

Um, at first, when I got home, I felt so overwhelmed at being responsible for the suffering of billions of people on a daily basis that I really felt like it would be better if I didn't exist as a person. . . . I was very upset. I was crying a lot. . . . What I gained from my life has been snatched from other people . . . it's enough to make a person really crazy to think about that stuff.

This is a poignant example of student discomfort and shows how powerful and unsettling the emotional reactions can be. This discomfort is another part of the praxis learning method described by Freire (1970) as well as the personal growth described by Galbraith (1991), because fully listening to and integrating this material may cause feelings of anger and grief, for White participants and participants of color alike. Despite it being part of the process, this emotional discomfort may lead to resistance to learning or faculty resistance to teaching materials that may bring such a distressing reaction.

New language

Despite these experiences of discomfort, respondents did indicate they experienced significant gains as a result of participating in the workshop, particularly through learning new language. Respondents expressed enthusiasm about learning new terms related to the content material and reported feeling they left the workshop with a “new language” to speak about racism. As one respondent put it, “Defining race, racism, prejudice and other terms give me a much needed vocabulary update and a new way of thinking.” This highlights the importance of including definitions and discussion of these terms in antiracist pedagogy. One White female respondent indicated that this new language created greater capability for taking action:

I felt relief to have a working definition of race and racism. I think that this will help me move forward and it impacted my expectations again in that by learning a language and also getting comfortable with situating myself in this system perpetuating racism that perhaps I will feel more capable of actions.

Learning working definitions of terms like *race*, *racism*, and *prejudice* left respondents feeling relieved and empowered, suggesting that a focus on defining these terms is beneficial for student learning.

Concrete strategies

In addition to new language, respondents left the workshop with strategies for doing antiracism work or, as one student said, “new strategies about race and racism and how I can work towards undoing racism in my work and personally.” A prominent theme in respondent reactions on the last day of the workshop was the feeling that they were leaving with a plan of action for incorporating antiracism into their work. One respondent, a White female graduate student, spoke about integrating the material into her teaching:

And so I am a teaching assistant with the working for social justice course. . . . And you know I am bringing some of this knowledge, I'm bringing some of these ideas into, you know, how I am in this class, how I behave in this class. A really concrete example that I can share with you now is I plan on asking students how their activism that they are doing with their community partners is individual change and individual activism and how much of it is institutionalized change.

The ability to leave the workshop with concrete strategies and an action plan empowered the students, and may have additionally alleviated some of the distress that came with learning about the impact of racism. The inclusion of discussion action plans and concrete strategies also fits with the call-to-action component of antiracism education described in the literature.

Discussion

The aim of this study was to provide a thick description of students' experience of an intensive Undoing Racism workshop and also explore the theoretical implications for integrating antiracism into social work education. Based on the literature and practice experience, we expected that students would identify the beneficial elements of the workshop and also the emotional barriers to learning this difficult material. This study does have clear limitations as it is an exploratory study, and more data are needed to support conclusive findings and recommendations. Given the small, self-selected sample limited to one social work school in the Northeast, the findings cannot be generalized to the national population of social work students. The findings do hold implications for integrating Brookfield's (2014) elements of antiracist pedagogy—White privilege, critical self-reflection, and accountability—into social work education.

Specifically, the findings suggest that cultivating an antiracism stance in social work students is achieved by including the following elements: activity-based learning, conversation with peers holding different experiences and perspectives, a discussion of White privilege, a focus on language, and inclusion of concrete strategies and action plans. These elements allowed the students participating in the workshop to engage in critical self-reflection and to consider accountability. It can also be theorized that antiracism is more effectively taught when taken beyond the classroom into an intensive workshop environment so that it is not only integrated into the standard social work curriculum but also taught in workshop format.

Implications for social work education

Our findings illustrate the power and importance of discussing White privilege when teaching students about antiracism. Understanding White privilege is fundamental to understanding the systemic oppression of people of color (Abrams & Gibson, 2007; Miller & Garron, 2008; Rozas & Miller, 2009). For study participants, it was especially powerful to discuss White privilege among such a diverse group of workshop attendees, including students from across campus, nonprofit agency participants, and doctoral students. The group created the opportunity for emotion-focused learning through interactions and also led them to engage in critical self-reflection and consider their own accountability in perpetuating systemic racism. Despite the evidence, in our study and the literature, in discussing White privilege, many models of cross-cultural learning in social work lack this fundamental component and do not explicitly discuss the influence of White privilege and its relationship to racial oppression, power, and unequal access to resources (Lee & Greene, 2003; Vodde, 2000). A critical discussion of how whiteness contributes to racism needs to be better integrated into the social work curriculum and discussed more fully in course content (Abrams & Gibson, 2007; Deepak & Biggs, 2011; Gibson & Parks, 2014).

Given the positive response to the workshop, another implication is that workshop-based learning expands the classroom experience and is more effective than solely using courses to teach antiracism material. Participating in the Undoing Racism workshop gave students the unique opportunity to spend 2 1/2 days intensively focused on learning the antiracism content and also to be in contact with other students, faculty, and professionals. Supplementing classroom content on antiracism with an opportunity to participate in a workshop will enhance learning antiracism material while also allowing adequate class time focused on social work competencies. It also creates a holding environment with peer support to aid students in overcoming emotional barriers to the material, a special learning opportunity that demonstrates the importance of the antiracism content, and expanded opportunities for learning from peers. This enhanced learning opportunity will strengthen social workers' knowledge of antiracism and their ability to apply it to other course material.

Students' recording of their own learning experience, as demonstrated in this study, creates the opportunity for grounded teaching. Brookfield (1991) described three sources that contribute to the central themes of grounded teaching: (a) descriptive analysis of learning completed by participants,

(b) learning journals, and (c) documented accounts of the experience of learning by learners. These techniques, according to Brookfield (1991), alert teachers to common rhythms of learning and to critical turning points that are endemic to transformative change in learners. Grounded teaching also means there is a complexity to the interaction of teaching and learning, in particular what learners take from education and what they view as transformative learning events. These events are varied, idiosyncratic, and often unanticipated by learners and teachers. Having students record their learning experience, especially when the topic is as complex and emotionally laden as antiracism, may also enhance teaching effectiveness.

Participating in this workshop also included a commitment to a postworkshop social action project, which incorporates accountability, one of the three facets of antiracist pedagogy. Given students' favorable reactions to the discussion of concrete strategies and next steps, including this also enhances the antiracism learning experience. Two social work student workshop participants organized a meeting as their social action project that was attended by the social work dean and included lively, pointed, and important discussion on implications of racism in the school and best ways to incorporate antiracism. As another social action project example, student participants in the 2012 workshop formed two caucus groups: Clinicians of Color and White Social Workers Against Racism. These groups held monthly meetings with the goals of creating space to discuss and integrate the objectives of the workshop, initiating a forum to support students of color and White students separately, and discussing the implementation of their social action projects. These now ongoing groups are supported by the lead faculty for Undoing Racism or a designated adviser. This clearly demonstrates the importance of the workshop in that it not only educated and inspired the student participants but also led to a critically important discussion on the racial climate in the School of Social Work and the founding of two ongoing caucus groups that students use to analyze policies and practices that support oppression and build group solidarity. This demonstrates the workshop's inclusion of praxis, which Brookfield (1991) referred to as meaning that curricula are not studied in artificial isolation but that ideas, skills, and insights learned in the classroom are tested and experienced actively in real contexts.

Finally, our findings show that bringing this material beyond the classroom helps in developing an antiracist implicit curriculum for the school. Hafferty (1998) defines *implicit curriculum* as the factors of the social environment, organizational structure, and academic culture that contribute to students' identity formation and professional socialization. Committing to and carrying out a workshop like this brings antiracism into the wider organizational and academic culture and, as these findings illustrate, offers ample opportunity for developing new self-awareness, accountability, and social action projects that favorably affect the broader school environment. The more social work students are effectively taught antiracism, and the more faculty and administrators commit to teaching them this material, the more an antiracist implicit curriculum will emerge. This in turn leads to social workers who have been socialized into antiracism and will carry it into their professional careers.

Conclusion

Given recent events in cities and universities across the nation, it is critically important to think about creative and effective ways to integrate antiracism content into social work curriculum, as this is how to support social workers in not only becoming effective practitioners but also becoming effective change agents and social justice advocates. There are significant barriers to incorporating antiracism into social work education, though, including student resistance, instructor anxiety, and pressure to focus on clinical competency skills. An additional barrier is a lack of established teaching tools and methods for teaching antiracism. This study offers one effective method: the antiracism workshop. This workshop, held outside class time and facilitated by PISAB, effectively incorporated three critical elements of antiracist pedagogy: White privilege, critical self-reflection, and accountability. Students responded well to the workshop, especially the opportunities for conversation,

activities, and gains in language and antiracist strategies. The workshop also set the stage for students to engage in a social action project and gives students the opportunity to develop critical consciousness through being involved in a continual process of activity, reflection on activity, collaborative analysis of activity, new activity, and further reflection and collaborative analysis. The qualitative findings in this study suggest that workshops such as this one should be considered for integration into social work education programs. Antiracism is a critically important concept that must be fully and appropriately addressed in social work education.

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