The International Journal of

Interdisciplinary Educational Studies

Enhancing Strengths-based Social Work Pedagogy

From Cultural Competence to Critical Race Theory

WENDY ASHLEY AND JOSE PAEZ

COMMON GROUND

The International Journal of Interdisciplinary Educational Studies
is peer-reviewed, supported by rigorous processes of criterion-
referenced article ranking and qualitative commentary,
ensuring that only intellectual work of the greatest substance
and highest significance is published.

Enhancing Strengths-based Social Work Pedagogy: From Cultural Competence to Critical Race Theory

Wendy Ashley, California State University Northridge, USA
Jose Paez, California State University Northridge, USA

Abstract: This article analyzes the methods used to promote critical thinking and social justice-informed practice in graduate social work programs. Current models that dominate social work education engender challenges for students grappling with complexities of social justice, intersectionality, power, and privilege. Drawing from data obtained through mini focus groups held with MSW students at a public university, the authors endorse the implementation of a Critical Race Theory (CRT) model to provide a framework for concurrent diversity education and critical analysis of dominant ideology. The authors posit that utilizing a CRT model renovates social work pedagogy to a more strengths-based approach that provides a framework for both conceptual understanding and practical application of intersectionality concepts.

Keywords: Social Work Education, Critical Race Theory, Strengths-based Approach, Cultural Competence

Introduction

Afundamental component of social work education is social justice advocacy. Multiculturalism and cultural competence models that have dominated social work education superficially address race, power and privilege, often resulting in students experiencing a polarization between conceptual knowledge and competency in practice application. Utilizing an approach that critically analyzes identity as it relates to power and privilege is critical in providing social work students with the knowledge base and skills to become effective practitioners.

Contemporary social work education endorses a strengths based approach. This perspective is promoted by the Council on Social Work Education, the nonprofit national association that is the sole accrediting organization for social work education in the United States (CSWE 2008). Despite the ubiquitousness of the strengths based approach in social work curriculum, deficit and pathology based orientations often invade academic instruction and practice models (McMurray et al. 2008). Social work students must balance newly acquired knowledge and skills, problem focused theoretical models, and the complexities of reimbursement mandates while maintaining a strengths based approach focusing on social justice. The impossibility of this charge widens the gap between conceptual knowledge and practice application, with students struggling to apply academic concepts in practice (Gray 2011; Rice and Girvin 2010).

In this article, the major concepts of Critical Race Theory (CRT) are summarized and compared with the antiquated multiculturalism and cultural competency models frequently taught in social work education. CRT is a theoretical model that epitomizes a strengths based orientation with critical analysis of diversity, privilege and oppression. This paper explores the authors' experience of teaching MSW students in a public university the CRT model in a CRT focused conference. The authors posited that the conference would improve students' ability to identify issues of race, power and privilege and provide them with a framework for implementation of critical racial analysis. Through mini focus groups held following the event, data and observations were obtained regarding students' experiences of differences in their perception of race related conflict in classroom and in practice settings before and after the

training. The authors argue that implementation of CRT into social work pedagogy provides a social justice oriented, strengths based approach to social work practice.

Literature Review

Limitations of Current Models

There are considerable flaws in the current multiculturalism and cultural competency models taught within social work pedagogy. Despite originating from a civil rights and social justice context, with a history of anti-oppressive aspirations, a superficial representation has become associated with multiculturalism and cultural competency. Multiculturalism is often characterized as a celebration of ethnocultural diversity, and has become a widely used catchall term often describing family patterns, historical legacies, rituals, beliefs, foods, and attire across the spectrum of diversity (Almeida et al. 2008; Kymlicka 2012). Reisch offers an extensive analysis of how the social work profession has evolved its understanding of culture and multiculturalism in an attempt to reflect contemporary views of racial equality and social justice, noting that multiculturalism became watered down as it began to include other diversity and identity markers (Reisch 2008, 788-804). Fish refers to this type of multiculturalism as "boutique multiculturalism," characterized by a cosmetic appreciation for the legitimacy of other cultures without the depth and acknowledgement necessary for true cultural humility (Fish 1997, 378-395).

Cultural competency is defined as the awareness and skills to interact successfully with people of diverse cultural backgrounds (Hogan 2012). Critics of cultural competency assert that the current model denies racial oppression and upholds the assumption that culture is universally positive (Abrams and Moio 2009, 245-261; Jani at al. 2011, 283-301). Assuming this perspective, social workers are trained to view themselves as culturally proficient through acknowledgement and recognition of cultural difference. There is little need, then, to do more than simply consider such difference. What results is a perpetuation of colorblind racism (Bonilla-Silva 2006), impeding critical racial analysis of culture, dominant narratives and oppressive forces; issues of power and privilege are minimized or dismissed.

The current cultural competence model focuses on two major theoretical underpinnings: self-awareness to understand personal values that may impact practice and skill development that includes building knowledge about specific cultural groups and corresponding practice techniques (Rothman 2008). Critics argue that this perspective is unrealistic; self-awareness is a lifelong endeavor constantly in flux and skill development cannot be narrowly applied to specific groups (Abrams and Moio 2009, 245-261; Yan and Wong 2005, 181-188). Attention to the practitioner and culturally specific groups leaves social workers unprepared to consider intersectionality or address individual or structural racism and oppression. A pedagogical pitfall to this approach is instructor or student resistance to the material, contentious discussion and intense reactions that often accompany the material (Abrams and Moio 2009, 245-261). Thus, the model may promote avoidance or didactic instruction as opposed to critical consciousness and collective social action.

The popularity of "boutique multiculturalism" and the limited scope of cultural competency promote the romanticizing and/or discounting of race, leading to significant deficits in social work education. Social work students maintaining this colorblind view are less likely to analyze and explore race as an influential factor during the engagement, assessment, and intervention phases of practice (Helms 1994). Thus, issues of power and privilege, oppression and social injustice remain overlooked and unacknowledged from social work education. Teaching these models exclusively undermines critical learning and dialogue regarding the impact of structural, historical, and interpersonal forms of racism. While supportive of diversity, multiculturalism and cultural competency models focus on intrapersonal elements of clients and practitioners,

neglecting the substantive utility in exploration and analysis of interpersonal communication. As a result, social workers avoid accountability in examining interpersonal bias, ultimately supporting the status quo of privilege (Smith 2006).

CRT Theoretical Concepts

There is a need for increased scrutiny regarding how social justice concepts (including but not limited to diversity, power, privilege, racism, discrimination and oppression) are identified and taught in social work education. Social work is a discipline dedicated to improving the quality of life for all humans within a context of marginalization, inequity and systemic stratification. Thus, we must continuously endorse amendments in our practice, policies, teaching practices and training materials to counteract interpersonal, organizational and systemic barriers (Abrams and Moio 2009, 245-261). A number of researchers (Abrams and Moio 2009, 245-261; Johnson 2012; Ortiz and Jani 2010, 283-301) have identified CRT as an effective teaching model for advancing social justice within the social work profession.

CRT is a progressive model that employs an analytical lens to critically examine the intersection of race, law and power (Yosso et al. 2009, 659-691). Because social justice is a fundamental value in social work, social workers and social work students need skills in engaging, assessing and intervening with client systems while acknowledging the impact of power and privilege. Operating under the premise that race and racism are endemic to our society, CRT acknowledges the intersection of racism with other forms of subordination such as gender, sexuality, class, nationality and language (Smith et al. 2007, 559-585). Intersectionality has become a prominent, more widely accepted model with which to engage and deconstruct how visible and invisible identity factors intersect and fundamentally impact individual experiences of power and privilege. McIntosh depicted the advantages of white privilege as attaching more to race rather than religion, class or geographical location despite the interlocking interconnectedness of the oppressions (McIntosh 1998, "A Personal Account of Coming to See Correspondences Through Work in Women's Studies"). Thus, utilizing an intersectionality based, race centered approach is critical in providing social work students with the skills to become effective practitioners.

In promoting a social justice curriculum, social work educators are challenged with balancing CSWE mandated diversity instruction with critical thinking that supports anti-oppressive practice. CRT provides tools and language that begin to tolerate critical exploration of race, privilege and social justice in classes and fieldwork. Students enter social work programs with vastly differing social identities, education, personal and professional experiences regarding racism, contributing to pedagogical complexity (Rozas and Miller 2009, 24-39). An inherent challenge in teaching about racism is acknowledging the realities of racism and oppression while concurrently addressing discrepancies in experiences by those with privilege. Thus, although students are educated regarding racial, gender, and sexual disparities, privileged students may still remain skeptical or defensive (Rozas and Miller 2009, 24-39). Denial or defensiveness can permeate the social work academic climate, resulting in students experiencing difficulty with identification and articulation of appropriate terms to explore race, power, and privilege. Though unlikely to reduce the inherent tension and conflict in dialogues about race, the language of CRT does offer students concrete ways to understand the relationship of race, power, and privilege (Abrams and Moio 2009, 245-261). Developing the capacity to apply language improves student's proclivity to critically engage and explore topics of race, power, and privilege and intersections of other identity markers in micro, mezzo (meso), and macro systems. Rozas and Miller state that helping students develop a common language to explore race, power, and privilege helps challenge prior beliefs and bias while raising critical consciousness (Rozas and Miller 2009, 24-39).

Classroom dialogues about race, privilege and oppression are often wrought with tension and discomfort; it now becomes incumbent upon instructors to engage students, tolerate discomfort, contain emotional reactivity and espouse a critical lens comprehensively into the curriculum. Landreman, Edwards, Balon and Anderson contend that transformative social justice education is almost never about an exercise or handout, but instead is in how the material is facilitated (Landreman et al. 2008, 2-10). Disseminating intersectionality as a single lecture without integration into course content and process creates a negative, hostile climate, discouraging the authenticity necessary to develop critical consciousness (Yosso et al. 2009, 659-691).

Clients may also benefit from employing a CRT lens in social work education (Abrams and Moio 2009, 245-261; Ortiz and Jani 2010, 175-193). Increasing students' awareness of intersectionality and exposure to their own power and privilege may decrease incidents of racial microaggressions with clients (Sue et al. 2009). Studies reveal that racial microaggressions, whether intentional or unintentional, have deleterious consequences for recipients including adverse effect on mental health, creation of a hostile or invalidating climate, and decreased problem solving ability (Sue et al. 2009). Confrontation of these dynamics in the classroom can initiate growth and compassion while avoidance may further marginalize already vulnerable populations. Inherent opportunities for discomfort, dialogue and practice using CRT are important if students are to be proficient in navigating the real life dilemmas of clients, families and systems.

Methodology

We utilized qualitative research through focus groups to examine how graduate students experienced and retained information from a one-day CRT conference. A correlated objective was to observe the impact of increased attention to race, power and privilege on student perspectives and their emerging social work values. Focus groups have the capacity to generate a wealth of information and understanding about participants' experiences through guided dialogue and group dynamics (Gray 2004, 5-11; Morgan 1998; Yosso et al. 2009, 659-691). Although the development of knowledge and skills that have sustained effects on practice is challenging, research supports the possibility of affecting change following brief training (Dowey et al. 2007, 52-57; Dunst and Raab 2010, 239-254).

Sample

Fifty students were randomly selected and emailed by the researchers inviting them to participate in a focus group. The sample was a sample of convenience, consisting of the students who accepted the invitation. All the students were in their concentration year of a two year MSW program at a public university in the United States. There was notable cultural diversity among the participants. Half of the participants self-identified as biracial: Chinese/Vietnamese (1), Filipino/Caucasian (1) and Latino/Caucasian (1). The other half self-identified as African American (1), Latino (1) and Caucasian (1). There was variability in the ages of the participants, ranging from age 24 to 50 (mean 31.1). There was one male and five female participants. All focus groups were held in English.

Procedure

The CRT conference was held six months prior to the focus groups. Prior to initiating the focus groups, interested participants were provided with informed consent regarding the purpose of the research, methodology and anticipated publication of results. Each of the groups had a structured format and lasted approximately 75 minutes. Participants in each group were asked identical questions regarding their experience at the conference and their knowledge about CRT prior to

and post-conference. Each focus group consisted of three students, including a note taker and the researchers. Three mini focus groups were held due to the marginal number of responses by interested students and difficulties aligning with students' schedules.

Analysis

Following data transcription, the researchers individually then collectively coded the data. The process included review of transcribed data, identification of common categories and labeling the categories based on themes (Yosso et al. 2009, 659-691). Thematic analysis was utilized to "identify, analyze, and report patterns within the data" (Braun and Clark 2006, 79). Careful attention was paid to individual expressions of the participants as well as the dynamics, interaction and content of the group perspective(s) (Liamputtong 2011). Quotes were extracted to illustrate student responses contextualizing their experiences during and following the conference.

Findings

A substantial body of research supports CRT as a viable method of integrating race, privilege and power into social work education. Findings from the three mini focus groups substantiate the utility of CRT as a framework for dialogue, critical analysis and practice implementation of social justice concepts in social work education. Focus group data signifies that CRT education ignited student interest in further examination of race and racial oppression and produced a desire for informed language to expand critical discussions of race, power, and privilege.

Our findings, described below, extricate the challenges identified by students in the focus groups as well as the applicability of CRT to address them. The primary concerns reported by the MSW students participating in these focus groups were: *Limited language capacity to explore race, power and privilege; Discomfort in discussing race related issues, prejudice, discrimination and oppression*; and *Difficulty with application of social justice concepts into practice*. These challenges impact students' participation in academic courses, their ability to refine critical analysis skills, and the application of academic concepts into practice within field placement internships.

Limited Language Capacity to Explore Race, Power, and Privilege

A prevailing theme among participants suggested that prior to CRT instruction, exploring race, power, and privilege was uncomfortable and generally avoided. Reports about how or when they explored these issues seemed dependent on context (i.e. previous lived experiences, social location, and identity). Students identified very few courses where these issues were brought up with any consistency; they indicated a limited capacity to identify and articulate appropriate terms to explore race, power, and privilege. Students reported that exposure to the CRT framework built confidence to more effectively articulate their perspectives about race. Developing the capacity to apply language appeared to improve student's proclivity to critically engage and explore topics of race, power, and privilege and intersections of other identity markers in micro, mezzo (meso), and macro systems. This is captured in their comments:

> "Race is something that always impacts people but isn't always overtly expressed-qualities, stereotypes, that impact perceptions and experience."

> "Before I would just throw in key words to get away with the diversity requirement but after learning more about CRT there has been a highlighted focus of social justice issues."

"CRT gave me a label for it [racism], and CRT is incorporated into every aspect of what we do."

"It's a way of viewing the world from a different perspective than my own. It's different to look at things from the minority/oppressed view rather than the master narrative. The tenets… teach us how to use [CRT] in practice through language and perceptions of others and ourselves."

Discomfort in Discussing Race related Issues

Students consistently referred to feelings of tension and discomfort occurring in dialogues about race, power, and privilege, both in and out of the classroom. Students indicated they assessed the relative security of each course, asserting that classes or instructors without a CRT or intersectionality lens were considered unsafe, even when the acknowledgment of diversity was explicitly part of instruction. One of the primary concerns was that instructors were not willing or able to contain the environment, leaving it unsafe for critical analysis or authentic dialogue. A common theme among focus groups was the experience of bifurcation within their cohort into "white" and "minority" groups. Highlighting those point, students commented:

"I have felt unsafe to share. The facilitator did not create a safe environment. I felt patronized. I saw peers rolling their eyes and some felt attacked. It felt like the white people versus the minorities and no one was safe."

"In some circumstances there was a polarizing of race. Some students didn't feel accepted because a certain race wasn't validated in class. If it isn't directed well, it can turn ugly really fast."

"[CRT] Discussions help me feel safe. They allow me to process and tolerate it when we can take breaks. CRT taught me a different kind of empathy."

"Professors should point out microaggressions and privilege in class. It's hard because of past experience. There is value in looking through the lens of CRT. CRT gives us tools to make less personal."

Students stated that CRT training provided tools and language to begin to tolerate critical exploration of race, privilege and social justice in classes and fieldwork. A consistent theme among students was the perception that instruction on race/culture without the consideration or discussion of privilege and power felt invalidating. Research supports the assertion that institutional microaggressions or invalidations are the most difficult to identify, explain or prove, and can be perpetuated passively via instructor inertia or the failure to address critical race related concerns (Yosso et al 2009, 659-691). Students reported often feeling divided based on cultural identity, resulting in further frustration, discouragement and alienation.

Students struggled to integrate their newfound knowledge with those they perceived as disinterested, uncomfortable or hostile. Students noted that while CRT offers a framework for increasing critical consciousness, it concurrently highlighted challenges between themselves and those without a CRT lens.

"CRT is a more radical theory – pushes buttons for people. I feel like people hate talking about it. It's loaded, uncomfortable."

"The labeling that CRT provides us with is not engrained in our society so it's difficult to discuss."

"It isn't easy in agencies. They talk about "those people," pinning people against each other and creating polarizing viewpoints with no middle."

Difficulty with Application of Social Justice Concepts into Practice

The application of race related issues, intersectionality, power, privilege and oppression presented an additional challenge. Student accounts reflected consistent difficulty in the implementation of social justice concepts into practice. With an increased self-awareness and more critically conscious world view, students explored inherent dilemmas in navigating through classes, agencies and systems with a different perspective.

"The professors that do talk about social justice create a culture within the program that promotes critical thinking, which is difficult. It doesn't happen in every class."

"I realize it will take a long time to change a thought process and use such a critical thought process in other areas."

"I feel like there would be conflicts within an agency to try to apply this. There is no time to have conscious and critical thought."

"With clients other things need to be brought up and it's not the first priority. As a social worker, you have to self-reflect and self-check because you are in a position of power."

The participants noted that CRT concepts provided an increased level of confidence to engage in informed discussions on race, power, and privilege, as well as the courage to begin to grapple with the application of social justice concepts to practice. Students reported increased self-awareness and more critically conscious world view in and out of the classroom. However, CRT is not a panacea and the barriers inherent within social work education frameworks persist. Colleagues, instructors and supervisors may minimize the significance of oppression and privilege, and institutional microaggressions may go unacknowledged, creating tense and discomforting spaces for critical conversations about race, power, and privilege.

Limitations

The small sample size precludes the inclusion of additional perspectives on the impact and effectiveness of the conference and may impact the generalizability of the findings. It is possible that those who agreed to participate did so because of heightened interest in the topic or related to the CRT interest of the researchers. This is particularly relevant in relation to the diversity of the sample that was predominantly non-white and multi-ethnic. However, inclusion of non-dominant perspectives in research may require smaller sample sizes to reach underresearched, hard to reach populations that make random sampling all but impossible (Benoit et al. 2005, 263-282). Sandelowski asserts:

An adequate sample size in qualitative research is one that permits- by virtue of not being too large- the deep, case oriented analysis that is the hallmark of qualitative inquiry, and results in – by virtue of not being too small- a new and richly textured understanding of experience (Sandelowski 1995, 179-183).

While the six participants reflected only 3% of their cohort (n=238), the gender and cultural demographics of the sample were consistent with the full time MSW student population at the time the focus groups were conducted (see Figure 1), with the exception of White students. The

sample represented under half of the number of White students in the full time student population. While the current research benefitted from the sole Caucasian participant, additional perspectives from White students are absent from the data.
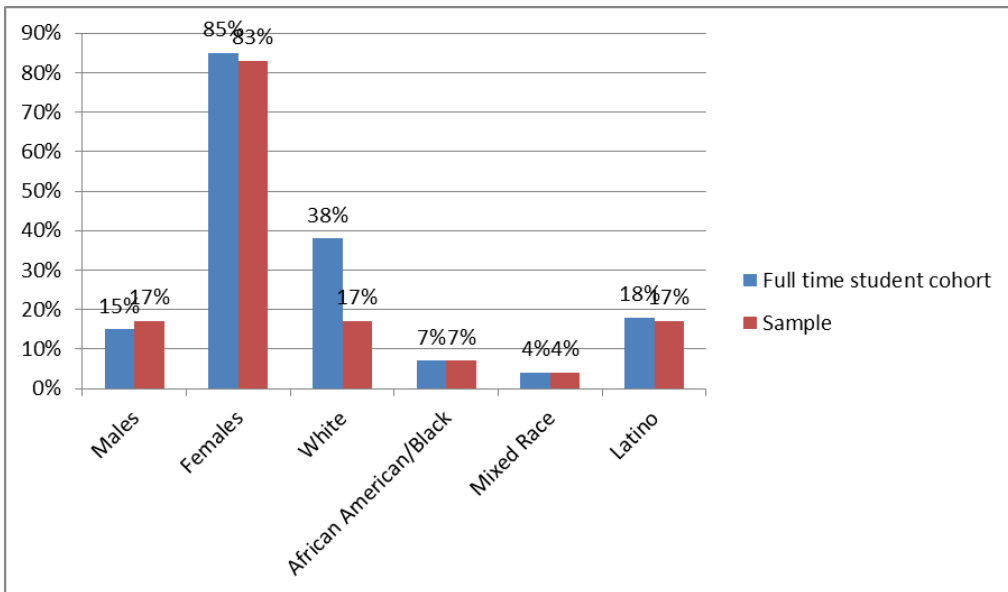

Figure 1

Despite the small sample size, results from the mini focus groups consistently point toward the acquisition of critical skills and information following the CRT event. The participants indicated a shift in how they perceived the role of social workers as social justice advocates, increasing the visibility of power and privilege and clarifying their role as agents of change. Future research should include a larger sample to potentially elicit increased diversity of responses, as well as greater capacity to discern differences between groups.

Discussion

While a substantial body of research supports CRT as a viable method of integrating race, privilege and power into social work education, the present research is one of the first to examine the impact of a one day CRT conference on MSW students. Findings from mini focus groups provide preliminary evidence that CRT offers a framework for dialogue, critical analysis and practice implementation of social justice concepts. Student responses confirmed the limitations of current multiculturalism and cultural competency models and reflected the necessity for tools to navigate the complexities of race, diversity and social justice.

Focus group data signifies that the CRT conference ignited student interest in further examination of race and racial oppression and produced a desire for informed language to expand critical discussions of race, power, and privilege. We consider this finding of significance, since it offers direction for moving beyond traditionally taught models. Whereas multiculturalism and culturally competent models may ultimately reinforce dominant ideology, CRT provides a lens to view people within their socio-political-cultural context. This paradigm shift promotes a new way of thinking; moving away from client focused pathology to strengths based critical analysis of the role of dominant group values and norms.

Implications

The data from this study illuminates the need for increased scrutiny regarding how social justice concepts (including but not limited to diversity, power, privilege, racism, discrimination and oppression) are identified, taught and explored in social work education. The models of multiculturalism and cultural competency have underscored the need for a more contemporary vehicle to infuse depth, critical analysis and cultural humility to the education of social workers. CRT offers language, a lens and a strengths based framework to acknowledge intersectionality, with race as a primary construct. While students reported increased knowledge and comfort with these concepts after exposure to the CRT framework, they consistently reported struggling with classroom and field dynamics that were not open to critical dialogue. Nonetheless, the opportunities for discomfort, dialogue and practice using this perspective are important if students are to be proficient in navigating the real life dilemmas of clients, families and systems.

Because CRT challenges the status quo and familiar dominant narratives, faculty and students within the context of a university setting may view CRT as radical, extreme, divisive, and uncomfortable. As a result, integration of CRT into mainstream generalist social work education may be difficult. Despite the relevance to social work's mission to fight oppression and social injustice, changes to social work's mainstream dominant ideologies and existing frameworks may be unpopular and potentially isolating in both the classroom and field. These obstacles suggest the need to anticipate and address the discomfort that might come with integration of CRT. Additional research should be conducted to analyze the impact and explore the feasibility of integrating CRT within social work schools/departments, practice and field settings.

Conclusion

CRT is an important tool within social work education, offering a counter space for students to engage in dialogue aimed at developing critical consciousness in and out of the classroom; for many students, this experience is exciting, liberating and empowering. Its emphasis on race, power, privilege, and intersectionality appears to challenge deeply held beliefs about traditionally accepted views of social work curriculum and training. While the language and tenets of CRT may cause discomfort and may be viewed as a radical departure from multiculturalism or cultural competency frameworks, student responses suggest that such a departure may be welcomed more than rejected - especially as systems of support are able to promote solidarity and collective learning. To fulfill its commitment to social justice, social work education must continue to raise critical consciousness, emphasizing advocacy, resilience, and resistance to mechanisms of oppression. This research supports CRT as a compelling, strengths based approach that meets those objectives.

REFERENCES

Abrams, Laura S., and Jené A. Moio. 2009. Critical race theory and the cultural competence dilemma in social work education. Journal of Social Work Education 45 No.2:245-261.

Almeida, Rhea, Ken Dolan Del-Vecchio, and Lynn Parker. 2008. Transformative Family Therapy: Just Families in a Just Society. Boston: Allyn & Bacon.

Benoit, Cecilia, Mikael Jansson, Alison Millar, and Rachel Phillips. 2005. Community-academic research on hard-to-reach populations: Benefits and challenges. Qualitative Health Research 15 No.2:263-282.

Bonilla-Silva, Eduardo. 2006. Racism Without Racists: Color-blind Racism and the Persistence of Racial Inequality in the United States. Lanham: Rowman & Littlefield Publishers.

Braun, Virginia, and Victoria Clarke. 2006. Using thematic analysis in psychology. Qualitative Research in Psychology 3 No.2:77-101.

Council on Social Work Education. 2008. Educational Policy and Accreditation Standards.

Dowey, Alan, Sandy Toogood, Richard P. Hastings, and Susie Nash. 2007. Can brief workshop interventions change care staff understanding of challenging behaviours?. Journal of Applied Research in Intellectual Disabilities 20 No.1:52-57.

Dunst, Carl J., and Melinda Raab. 2010. Practitioners' self-evaluations of contrasting types of professional development. Journal of Early Intervention 32 No.4:239-254.

Fish, Stanley. 1997. Boutique multiculturalism, or why liberals are incapable of thinking about hate speech. Critical Inquiry:378-395.

Gray, Mel. 2011. Back to basics: A critique of the strengths perspective in social work. Families in Society: The Journal of Contemporary Social Services 92 No.1:5-11.

Helms, Janet E. 1994. How multiculturalism obscures racial factors in the therapy process: 162. Comment on Ridley et al, Sodowsky et al, Ottavi et al., and Thompson et al.

Hogan, Mikel. 2012. The four skills of cultural diversity competence. Cengage Learning

Jani, Jayshree S., Dean Pierce, Larry Ortiz, and Lynda Sowbel. 2011. Access to intersectionality, content to competence: Deconstructing social work education diversity standards. Journal of Social Work Education 47 No.2: 283-301.

Johnson, Tiffany. 2012. "For School Social Workers: Race and the School Social Worker." Featured Article, NASW Illinois Chapter (February): http://naswil.org/news/chapter-news/featured/for-school-social-workers-race-and-the-school-social-worker.

Kymlicka, Will. 2012. Multiculturalism: Success, Failure, and the Future. Transatlantic Council on Migration, Migration Policy Institute.

Landreman, Lisa, Keith E. Edwards, Daniello Garma Balón, and Grant Anderson. 2008. Wait! It takes time to develop rich and relevant social justice curriculum. About Campus 13 No.4: 2-10.

Liamputtong, Pranee. 2011. Focus Group Methodology: Principle and Practice. Sage Publications.

McIntosh, Peggy 1988. "White Privilege, and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies." Working Paper 189, Center for Research on Women, Wellesley College, Wellesley, Mass (February): http://www.nymbp. org/reference/WhitePrivilege. pdf, 1988.

McMurray, Isabella, Helen Connolly, Michael Preston-Shoot, and Veronica Wigley. 2008. Constructing resilience: Social workers' understandings and practice. Health & social care in the community 16 No.3:299-309.

Morgan, David. 1998. Focus Groups on Qualitative Research. Newbury Park, CA: Sage

Ortiz, Larry, and Jayshree Jani. 2010. Critical race theory: A transformational model for teaching diversity. Journal of Social Work Education 46 No.2:175-193.

Reisch, Michael. 2008. From melting pot to multiculturalism: The impact of racial and ethnic diversity on social work and social justice in the USA. British Journal of Social Work 38, No.4:788-804.

Rice, Karen, and Heather Girvin. 2010. Using a strengths-based perspective to change perceptions: An exploratory study. Journal of Baccalaureate Social Work 15 No.2:1-16.

Rothman, Juliet C. (2008). Cultural Competence in Process and Practice: Building Bridges. Boston: Allyn & Bacon.

Rozas, Lisa Werkmeister, and Joshua Miller. 2009. Discourses for social justice education: The web of racism and the web of resistance. Journal of Ethnic & Cultural Diversity in Social Work 18 No.1-2:24-39.

Sandelowski, Margarete. 1995. Sample size in qualitative research. Research in Nursing & Health 18 No.2:179-183.

Smith, Andrea. 2006, Heteropatriarchy and the three pillars of white supremacy. Incite:66-73.

Smith, William A., Tara J. Yosso, and Daniel G. Solórzano. 2007. Racial primes and black misandry on historically white campuses: Toward critical race accountability in educational administration. Educational Administration Quarterly 43 No.5:559-585.

Sue, Derald Wing, Christina M. Capodilupo, Gina C. Torino, Jennifer M. Bucceri, Aisha Holder, Kevin L. Nadal, and Marta Esquilin. 2007. Racial microaggressions in everyday life: implications for clinical practice. American Psychologist 62, No.4:271.

Yan, Miu Chung, and Yuk-Lin Renita Wong. 2005. Rethinking self-awareness in cultural competence: Toward a dialogic self in cross-cultural social work. Families in Society: The Journal of Contemporary Social Services 86, No.2: 181-188.

Yosso, Tara J. 2005. Whose culture has capital? A critical race theory discussion of community cultural wealth. Race, Ethnicity and Education 8 No.1:69-91.

Yosso, Tara, William Smith, Miguel Ceja, and Daniel Solórzano. 2009. Critical race theory, racial microaggressions, and campus racial climate for Latina/o undergraduates. Harvard Educational Review 79 No.4:659-691.

ABOUT THE AUTHORS

Dr. Wendy Ashley: Assistant Professor, Social Work Department, California State University Northridge, Northridge, California, USA

Jose Paez: Lecturer, Social Work Department, California State University Northridge, Northridge, California, USA

The International Journal of Interdisciplinary Educational Studies is one of eight thematically focused journals in the collection of journals that support the Interdisciplinary Social Sciences knowledge community—its journals, book series, conference and online community.

The journal explores the processes of learning about the social and social learning.

As well as papers of a traditional scholarly type, this journal invites case studies that take the form of presentations of practice—including documentation of socially-engaged practices and exegeses analyzing the effects of those practices.

The International Journal of Interdisciplinary Educational Studies is a peer-reviewed scholarly journal.