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Dr. Jacque Tara Washington, LCSWR
university of pennsylvania, jacquetara@hotmail.com

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EXAMINING THE HISTORICAL AND PRESENT-AGE IMPACT OF RACISM IN THE UNITED STATES OF AMERICA THROUGH THE ARTS, AESTHETIC EDUCATION, AND TRANSFORMATIVE LEARNING THEORY: EMPOWERING SOCIAL WORK STUDENTS TO EFFECTIVELY DISCUSS RACISM AND PROVIDE BEST PRACTICES WITH AFRICAN AMERICANS AND OTHER PEOPLE OF COLOR

Abstract

The traumatic history of racism spans throughout generations of the African American experience and negatively impacts mental, physical, emotional, and spiritual wellness, as well as healthcare, housing, economic and financial outcomes, and a plethora of daily encounters. It is vital that social workers have clarity regarding the historical and present-age impact of racism on African Americans and other people of Color in order to effectively engage and advocate with these populations as they seek various services. This dissertation offers a 15-week academic course designed for baccalaureate-level social work students through the framework of transformative learning theory and with the integration of aesthetic education and the arts. Research indicates that students have greater potential to deeply understand racism and its impact through creative, non-traditional modes of study. From a cognitive perspective, experientially taught students may engage in higher-order thinking such as analysis, synthesis, and evaluation, and are also better able to identify the concepts in the real world; think about the material in new and complex ways; comprehend phenomena conceptually; and recall, retain, and memorize the material better. The arts, aesthetic education, and transformative learning theory reach students on a deeper level by engaging both affective and cognitive processes; by providing opportunities to unlearn racial biases through critical reflection and rational discourse; by creatively exploring ways to be open to other points of view; and by examining personal connections to the social issues of race through activities that include critical reflection, illumination, exploration, and the awareness of self and others. As social work students respond to the realities of working with African Americans and other people of Color, they will need to meet the expectations of the National Social Workers Association's values of worth and dignity, integrity, competence, and the advancement of human rights and social justice, as well as answer the charge of the Educational Policy and Accreditation Standards with the competencies to engage diversity, and understand challenges of discrimination and oppression. This 15-week course responds to those needs using an experiential and transformative approach.

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Joretha N. Bourjolly, PhD, MSW

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John L. Jackson, Jr., PhD

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AFRICAN AMERICANS AND OTHER PEOPLE OF COLOR

Jacque Tara Washington

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Social Work

Presented to the Faculties of the University of Pennsylvania

in

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Chair of Dissertation

Joretha N. Bourjolly, PhD, MSW

First Reader

John L. Jackson, Jr., PhD

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Dedications

I dedicate this dissertation, in part, to my 94-year old mother, Inez N. (Green) Hill and my deceased father, John T. Hill, who together, in the face of racism, nurtured and raised me to become the person who was able to take charge of my life with confidence, determination, and resilience; values I learned from them. *Mom, thank you for being excited and happy for me with*

this accomplishment of becoming a Doctor of Clinical Social Work and for letting me know how proud you are of me. I thank you and dad for choosing to stay and for being determined to raise your children with love and stability. I lovingly stand on the shoulders of you and dad, and steady my shoulders for my children, grandchildren, and future generations.

I, also, dedicate this dissertation, with the history of slavery and racism, to my ancestors and to all the ancestors of the ages. I pay tribute to the lives of every individual African human and their families and loved ones who were captured from their native land and brought to the United States of America and forced into slavery, and all that entailed then and residually throughout the history of this country. I stand on their shoulders; I share their blood, sweat, and tears of racism and injustice.

Additionally, I dedicate this dissertation to my adult children, Chad and JaCon, my “grandbebe,” Olivia, and every “grandbebe” to come. May the integrity and inner strength that flow through the lineages of their father Jon and me, continue to surge forward through them and to future generations, as they all fulfill God’s purpose for their lives.

In conclusion, I dedicate all my work and my life to God, Jesus, and God’s Holy Spirit, with gratitude beyond words.

Isaiah 58:6-11 (in part)

The Charge to me:

“. . . to loose the chains of injustice . . . to untie the cords and break every yoke of oppression . . . to satisfy the needs of the oppressed . . . to share food with the hungry . . . to provide the poor wanderer with shelter . . .

The Promise for me:

“. . . when I will cry for help, the LORD will answer, 'Here am I.' My light will rise in the darkness, and my night will become like the noonday. . . my healing will quickly appear . . . The LORD will guide me always and satisfy my needs in a sun-scorched land and will strengthen my frame. I will be like a well-watered garden, like a spring whose waters never fail.”

Luke 4: 18 (in part)

“. . . release the oppressed . . .”

I vow to continue the work of those who determined to stand against racial and human injustices, and to advocate for the human rights of each person of Color, individually and systemically. I hope that this dissertation will inspire others to stand strongly for human rights and justice, to do the necessary work to keep the intention and direction fresh with innovative ideas, and to listen to all perspectives as the transformative work continues. As long as African Americans and other people of Color are being discriminated against and being murdered because of race and racism, then the determination to confront racism, to discuss its impact for the purpose of change, and to develop and implement effective interventions must continue, armed with energy and strength, wisdom, knowledge, willingness, courage, unity, hope, and diligence.

ABSTRACT

The traumatic history of racism spans throughout generations of the African American experience and negatively impacts mental, physical, emotional, and spiritual wellness, as well as healthcare, housing, economic and financial outcomes, and a plethora of daily encounters. It is vital that social workers have clarity regarding the historical and present-age impact of racism on African Americans and other people of Color in order to effectively engage and advocate with these populations as they seek various services. This dissertation offers a 15-week academic course designed for baccalaureate-level social work students through the framework of transformative learning theory and with the integration of aesthetic education and the arts. Research indicates that students have greater potential to deeply understand racism and its impact through creative, non-traditional modes of study. From a cognitive perspective, experientially taught students may engage in higher-order thinking such as analysis, synthesis, and evaluation, and are also better able to identify the concepts in the real world; think about the material in new and complex ways; comprehend phenomena conceptually; and recall, retain, and memorize the material better. The arts, aesthetic education, and transformative learning theory reach students on a deeper level by engaging both affective and cognitive processes; by providing opportunities to unlearn racial biases through critical reflection and rational discourse; by creatively exploring ways to be open to other points of view; and by examining personal connections to the social issues of race through activities that include critical reflection, illumination, exploration, and the awareness of self and others. As social work students respond to the realities of working with African Americans and other people of Color, they will need to meet the expectations of the National Social Workers Association's values of worth and dignity, integrity, competence, and the advancement of human rights and social justice, as well as answer

the charge of the Educational Policy and Accreditation Standards with the competencies to engage diversity, and understand challenges of discrimination and oppression. This 15-week course responds to those needs using an experiential and transformative approach.

I. LITERATURE REVIEW

The historical treatment of African Americans is replete with examples of racism, including the most virulent and extreme forms of racial prejudice (e.g., slavery, lynching) (Hughes, Bigler & Levy, 2007). Racism, as a legacy of colonization and slavery, has had profound intergenerational effects on health and on social and economic outcomes (Came & Griffith, 2018). As racism continues to increasingly impact every aspect of American culture, including (but certainly not limited to) educational institutions (Golash-Boza, 2016), healthcare (McBride, 2011; Johnson, et al, 2016), housing (Kleit & Page, 2015; Kaufmann, 2019), and economic and financial (Hunter, 2019; Nassar, 2012) systems, it is important to pinpoint specific concerns and motivations for change; to identify the most effective ways to engage in promoting and encouraging cognitive and behavioral shifts, individually and systemically; and to reverse or ameliorate the adverse effects racism has had, and continues to have, on the African American race and other people of Color in the United States of America (USA).

Additionally, it is important to integrate the study of racism in the education system to teach those who plan to teach or interact as service providers, so that they are equipped to enter those professions with clarity of self as related to racism and race relations. Hendricks, Finch, & Franks (2013) discuss the intrinsic prejudices and biases that are reinforced in individuals by family, friends, and society throughout formative and adult stages of life and the importance of moving past guilt and anger “. . . to be accountable and authentic with ourselves and others . . . to intentionally discuss race . . . at every opportunity to move the discourse forward” (p. 268). According to Sakamoto & Pitner (2005) social workers enter helping relationships with their own biases and prejudices that effect how they listen to the problems of their service users and,

ultimately, how they proceed to address them. “In order to prevent such cognitive biases, social workers must first critically examine their own cultural backgrounds and worldviews . . . assumptions and biases” to decrease the likelihood of imposing their own values onto their clients (Sakamoto & Pitner, 2005).

In her article discussing transformative leadership for social justice and equity, Brown (2016) posits that personal beliefs can be positively influenced by academic courses dealing with diversity and with direct cross-cultural experiences; she admonishes program planners to expose students to “various meaningful cross-cultural experiences” in the classroom and beyond. “If professional beliefs (and subsequent professional behaviors) are directly influenced by personal beliefs, it is critical that preparation program curricula address deeper issues related to diversity (i.e., the “isms” - racism, classism, sexism), multiculturalism, oppression, prejudice, and discriminatory practices” (p. 704).

Lee (2013) discusses the social neuroscience theory of activation as it relates to control of affective racial bias that resides in the amygdala, (a small almond-shaped set of nuclei located bilaterally in the medial temporal lobes of the brain; a critical structure for human emotions responses, vigilance, arousal, learning, and the orchestration of the fight-or-flight responses). Lee’s research posits that *internally* highly motivated students who are racially unbiased are much more successful than those who are *externally* highly motivated, which is believed to be determined by how personally meaningful being racially unbiased is to the learner and leads to the following premise:

“ . . . transformational learning can occur in art education and this type of learning shifts students beyond transactional learning into a space of transformational learning . . . racial attitudes can be influenced and changed by engaging both the affective and cognitive

processes . . . if learners can make an emotional and personal connection to the social issues of race, they may potentially be able to unlearn bias . . . art education is positioned to effectively address the issues of racial bias because visual thinking and expression in art facilitates the exploration of emotional associations, provokes emotional responses, and influences the way individuals feel and think about an issue. This meaning making is a critical component to unlearning racial bias and is essential to facilitating transformational learning” (p. 143).

According to Mezirow (1998), transformational theory maintains that human learning is grounded in the nature of human communication:

“to understand what is being communicated - especially when intentions, values, moral issues, and feelings are involved - requires critical reflection of assumptions . . . critical reflection, discourse, and rationality itself develops only as a consequence of inquiry . . . alternatives to discourse involve basing understanding upon tradition, authority, or physical force . . . frames of reference should be considered more functional or more ideal when they are more inclusive, differentiating, critically reflective, open to other points of view, and integrative of experience . . .” (p. 188).

Dissertation Purpose and Goal

The purpose of this dissertation is to focus on the historical and present-age racism in the USA perpetrated on the African American race and other people of Color and to integrate the arts and aesthetic education through the lens of transformative learning theory in the creation of a 15-week course, *Examining the Historical and Present-Age Impact of Racism in the United States of America Through the Arts, Aesthetic Education, and Transformative Learning Theory: Effectively Providing Best Social Work Practices with African Americans and other people of Color*. The course is designed to engage and motivate baccalaureate-level social work students in exploring self and other identities and using those discoveries as a springboard for recognizing racism in various structures and how best to advocate for and work with potential clients of Color as that population maneuvers through those racist systems.

Fundamental aspects of social work advocacy for human rights and social justice include

the frameworks of the Council on Social Work Education's (CSWE) Educational Policy and Accreditation Standards (EPAS) competencies and the National Association of Social Workers' (NASW) ethical principles, which are based on the core values of social justice and human rights, dignity and worth of a person, service and advocacy, human relationships, integrity, and competence.

While social work programs in various colleges and universities across the USA offer courses on diversity and inclusion, which usually includes 1-2 assignments and readings delegated to racism, none of the programs offer a full 15-week course specifically on racism and its impact. Additionally, none of the programs integrate learning about racism with the use of the arts. Therefore, this dissertation highlights the development of a concise academic course and syllabus for a specific social work student population to learn how to critically reflect on individual consciousness and how to engage in rational and meaningful discourse regarding racism in the USA. This exploration is enhanced and deepened with the integration of the arts and aesthetic education through transformational learning theory and the integration of specific EPAS competencies and NASW values, to give charge for students to integrate this knowledge in direct practice, advocacy planning, proposals, and all services related to African Americans and other clients of Color.

Critical Literature

The study of race has been ignored, glossed over, or diluted with other concepts such as multicultural issues or diversity. (King, et al., 2015). In *The pedagogy of the meaning of racism: Reconciling a discordant discourse*, Hoyt (2012) states that racism is:

“a concept heavily freighted with multiple and conflicting interpretations and used in a wide variety of ways . . . the idea and action of racism is not easy to teach in a simple and straightforward manner. It is a term the meaning of which has been the subject of so much argument and mutation that its utility as a clear and reliable descriptor of a crucial form of ideology or behavior is less than certain” (p. 225).

Learning about racism constitutes a critical part of understanding the history of the USA and thus is a component of the educational curricula in nearly every American school. Understanding the history of racism in the USA is also fundamental to understanding and improving race relations (Hughes, Bigler & Levy, 2007).

As of June 2018, the CSWE reported that there are 521 accredited baccalaureate social work (BSW) programs and 261 master’s social work programs (MSW) across the United States (<https://www.cswe.org/Accreditation.aspx>). The CSWE’s Commission on Accreditation (COA) and Commission on Educational Policy (COEP) are responsible for developing the 2015 Educational Policy and Accreditation Standards (EPAS) for BSW and MSW programs (CSWE, 2015). Within those standards are a list of social work competencies:

Competency 1: Demonstrate Ethical and Professional Behavior

Competency 2: Engage Diversity and Difference in Practice

Competency 3: Advance Human Rights and Social, Economic, and Environmental Justice

Competency 4: Engage in Practice-informed Research and Research-informed Practice

Competency 5: Engage in Policy Practice

Competency 6: Engage with Individuals, Families, Groups, Organizations, and Communities

Competency 7: Assess Individuals, Families, Groups, Organizations, and Communities

Competency 8: Intervene with Individuals, Families, Groups, Organizations, and Communities

Competency 9: Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities

(https://www.cswe.org/getattachment/Accreditation/Accreditation-Process/2015-EPAS/2015EPAS_Web_FINAL.pdf.aspx).

Each competency defines a set of behaviors that include the values, skills, knowledge, and affective and cognitive processes needed for integration into an effective generalist level of practice. The EPAS sets two core competencies related to racism and anti-racism. The first is Competency 2, for social workers to “Engage Diversity and Difference in Practice,” to understand “the forms and mechanisms of oppression and discrimination” and recognize “the extent to which a culture’s structures and values, including social, economic, political, and cultural exclusions, may oppress, marginalize, alienate, or create privilege and power” (CSWE, Educational Policy and Accreditation Standard, 2018; p. 7). The other is Competency 3, to “Advance Human Rights and Social, Economic, and Environmental Justice” a competency that charges social workers to demonstrate an understanding of “the forms and mechanisms of oppression and discrimination; [to] advocate for human rights and social and economic justice; and engage in practices that advance social and economic justice” (CSWE, Educational Policy and Accreditation Standard, 2018; pgs. 7, 8). These two EPAS competencies are in line with the NASW’s six ethical principles: service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence (NASW, 2008; CSWE, 2015). While not stated outright, antiracism resonates within each of these principles (O’Neill & Miller, 2015).

Additionally, the NASW is specific about cultural competency, and expands previous definitions of cultural competence by introducing new ideas and concepts as detailed in the 2015 revision of the Cultural Competence in Social Work Practice Standards and Guidelines (CCSWPSG) by the National Committee on Racial and Ethnic Diversity (NCORED):

“...a heightened consciousness of how culturally diverse populations experience their uniqueness and deal with their differences and similarities within a larger social context. Concurrently, cultural competence requires social workers to use an intersectionality approach to practice, examining forms of oppression, discrimination, and domination through diversity components of race and ethnicity, immigration and refugee status, religion and spirituality, sexual orientation and gender identity and expression, social class, and abilities. Furthermore, it requires social workers to acknowledge their own position of power vis-à-vis the populations they serve and to practice cultural humility. The achievement of cultural competence is an ongoing process” (pp. 7, 8, Standards and Indicators for Cultural Competence in Social Work Practice; <https://www.socialworkers.org/Practice/Practice-Standards-Guidelines>).

While quality in practice is vital, cultural competency also requires social workers to provide advocacy and activism to those in need and who are marginalized, as well as to “disrupt” the aspects of society that perpetrate marginalization (CCSWPSG, 2015). “Cultural competence includes actions to challenge institutional and structural oppression and the accompanying feelings of privilege and internalized oppression” (p. 10). While these standards aim for the best, it is also nearly impossible to achieve “ideal states.” However, social workers are expected to “put forth good faith efforts” to implement them.

According to Hamilton-Mason & Schneider (2018) a focus on cultural competencies does not prepare social work students to work with the diversity of client populations in a manner conducive to addressing the realities of racism. A 2010 study by Loya & Cuevas on teaching about racism suggested that White social workers, especially those at the baccalaureate level of licensure, may not be providing services with a high level of cultural competence. While most

cultural competency courses teach culturally specific information, they often neglect to acknowledge racism as a part of the reality (Hamilton-Mason & Schneider, 2018). Pon (2009) posits that Whiteness is the universal “standard by which cultures are differentiated . . . cultural competency operates by essentializing culture, while ‘othering’ non-Whites without using racialist language” (p. 60).

According to DiAngelo (2012), Pon (2009), & Orelus (2012) cultural competency is a “new racism”, which DiAngelo describes as “the ways in which racism has adapted over time so that modern norms, policies, and practices result in similar racial outcomes as those in the past, while not appearing to be explicitly racist” (p. 106). The “new racism” includes disparities between people of Color and Whites in areas including income, housing, healthcare, employment, politics, and education and points to institutional racism and negative media depictions and stereotypes that Orelus posits are “more sophisticated and subtler than Jim Crow and yet is as effective as the old in maintaining the (contemporary) racial status quo” (p. 2).

A 2018 article by Metz, Petty & Olowojoba discusses the importance of focusing on structural competencies, “if stigmas are not primarily produced in individual encounters but are enacted there due to structural causes, it then follows that clinical training must shift its gaze from an exclusive focus on the individual encounter to include the organization of institutions and policies, as well as of neighborhoods and cities, if clinicians are to impact stigma-related health inequalities” (p.190). However, it is also argued that racial inequality comes from individual prejudices stemming either from ignorance or from fear of the unfamiliar, often fueled by media stereotyping and negative reporting (Clover, 2006; Orelus, 2012).

So, while the intersecting of systems is important, a vital component of teaching about antiracism is about self-reflection and individual self-awareness about how one perpetuates racism (Hamilton-Mason & Schneider, 2018; Sakamoto & Pitner, 2005); about each person making an active commitment to interrupt the system of racism, for Whites to become allies of people of Color by joining and participating in interrupting racism, and being willing to examine their own “privilege” and use it to further anti-racism efforts (Deepak & Biggs, 2011); and about the ability for each student to name one’s “social location” with regard to power and privilege as a critical first step in being socially responsible citizens who respect the dignity of all persons (Scheid & Vasko, 2014).

A study by Priest, et al. (2016) suggests that without appropriate support and open discussion from an early age, there is the risk of unchallenged prejudiced attitudes being reinforced in childhood and into adulthood. By the time young people arrive as first-year college students, they have possibly formed their views on racism, have been exposed to it in some form, or, in some cases, not aware of it at all. Individuals from various racial backgrounds have been known to have uncommon experiences that contrast by racial categorization (King, et al., 2015). The process of teaching young people about issues of race, commonly referred to as racial socialization, entails multiple direct and indirect messages that African American parents teach their children about African American cultural socialization, heritage, spirituality, customs and history, all of which promote cultural and ethnic pride, as well as the realities of racism, and how to cope with racism effectively (Bynum, et al., 2007). European American parents, in contrast, appear to avoid discussions of racism with their children (Hughes, Bigler & Levy, 2007). Thus, many European American children may be relatively uninformed about racism when they first encounter college.

A study by Linder, Harris, Allen, & Hubain, (2015) discusses how students of Color note that White students typically avoid conversations related to race, expect to be praised for little effort related to engaging in reflections on their race, and deflect attention from their racialized behaviors by crying. The study noted that each of these behaviors limits the effectiveness of classroom dialogues related to race, resulting in few opportunities for growth and development for White students and students of Color. Alimo (2012) posits that intergroup dialogues on race have the potential to encourage and motivate White students to develop confidence and skills to begin to “personally consider and confront their relationship with individualized forms of racism, racism and racist behaviors they may experience with others, and to collaborate with others in advocacy groups that work towards social change.” Alimo calls this process of White college students developing the confidence to advocate against racism, “becoming White allies for racial justice” (p. 37). Students of Color have indicated several strategies have been effective in addressing race and racism in the classroom. In addition to validating and legitimizing discussions about race, students note faculty’s comfort addressing race and racism, ability to engage a direct approach to facilitate discussions, and “willingness to accept a different racial reality from students of Color” all contribute to effective facilitation of racial dialogue (Linder, et al., 2015).

According to Utsey, et al. (2008), the most influential and well-researched models of prejudice and racism reduction center on the position that interpersonal contact with diverse others under specific conditions will decrease or weaken prejudice and promote intergroup harmony. The first integrative review of strategies to reduce prejudice, *The reduction of intergroup tensions: A survey of research on problems of ethnic, racial, and religions group relations*, presented in 1947 by Robin Murphy Williams, posited that intergroup contact would

reduce prejudice when two groups share similar tasks and status, and are involved in personal activities that promote meaningful interpersonal interactions (Utsey, et al., 2008). Building on this, Gordon Allport published *The Nature of Prejudice* in 1954, and described four factors that contribute to prejudice reduction: (1) the creation of equal status among persons from different groups, (2) the identification of common group goals, (3) an emphasis on the need to promote cooperation among members of the two groups to meet their shared goals, and (4) overt sanction and support by persons in authority positions (Utsey, et al., 2008).

According to Mlcek (2014), the beginning journey for students studying cross-cultural competencies is to acquire historical knowledge about the situations of disadvantaged groups and to question “the reification of culturalism that allows for the continuation of abusive and oppressive practices, all in the name of cultural integrity” (p. 1985). Student practitioners are interacting with more racially and ethnically diverse clients and are, in fact, demanding the knowledge and skills to work with these populations (Varghese, 2016). Gordon, McCarter & Myers (2016) discuss the importance of creating a socially conscious educational environment for students in health care professions because “health care providers have the power to influence racial and ethnic disparate outcomes in health and have a significant impact on racial inequities in the healthcare profession” (p. 721).

Pedagogy, Racism, and the Arts

It is critical for those teaching clinical social work to be prepared to address the challenges of teaching in a multicultural society. These educators need to be creative in their efforts to address the dynamic needs of students from a multiprong pedagogical and curricular approach (Varghese, 2016). Antiracism efforts involve intentional, strategic, and determined

actions to undermine racism embedded throughout intersecting individual, interpersonal, structural, and institutional levels of society (O'Neill & Miller, 2015). Institutional systems do not evolve and cannot exist outside of individual actions, made more noticeable through the promotion of individual and cultural racism . . . the focus of the work is on seeing, surfacing, interrogating, and changing those individual actions, regardless of intention (Gooden & O'Doherty, 2015). A growing number of adult educators and community organizations worldwide are using arts-based learning because the arts have unique ways of making people see, feel, hear, and understand differently and to imagine new possibilities that enlarge their scope of freedom and help them work toward new forms of civic engagement (Clover, 2006).

In higher education, lecturing has been the predominant mode of instruction since universities were founded in Western Europe over 900 years ago. Academics are associated with science, which is highly valued in our society because science is associated with intelligence (Rooney, 2004). Theories of learning that emphasize the need for students to construct their own understanding have challenged the theoretical underpinnings of the traditional, instructor-focused “teaching by telling” approach (Freeman, et al., 2014). Sometimes referred to as the “information dump”, lecturing presents specific information, like constructs and their definitions, examples of how phenomena work, and other supporting information for the majority of class time, allowing little opportunity for student interaction and expects students to have mastered the information by the time of the exam (Hackathorn, Solomon, Blankmeyer, Tennial, & Garczynski, 2011).

Consequently, lecturing has developed a reputation of being mundane, disengaging, or monotonous, and some instructors worry that students retain less of the information, while many

instructors find themselves dealing with students who pay less attention, play games or send messages on their laptops, or even sleep in class (Hackathorn, et al., 2011). Critics of the lecture methodology see it as an outmoded device for passive transfer of factual information; defenders view it as critical, thought-provoking discourse (Brawer, Lener, & Chalk, 2017). Recent studies suggest that the passive method may not be the most effective way for students to learn. Rather, current research advocates for teaching techniques that encourage students to actively engage in the material because classroom engagement has been found to promote deeper levels of thinking and better facilitate encoding, storage, and retrieval than traditional lectures (Hackathorn, et al., 2011).

In related research, Weiner (2014) discusses how curricula and textbooks favor the dominant culture by excluding minority groups and their oppression by the dominant groups, which obscures historical roots of contemporary inequality and signals to students which groups belong to the national community. Weiner “inextricably” links capitalism to contemporary racism, and posits it exists largely in the form of “neoliberal denial” that disregards how the historical and contemporary private control of resources generates and maintains racial inequality (Weiner, 2014). According to Wallace & Allen (2008) the importance of these findings points to the economic commodities (exchange of textbooks to maintain the status quo in favor of the dominant culture) responding to culture wars and social pressures situated within the capitalist market where decisions about profitability determine what books are published and for how long. “As a result, race, class, gender/sex, and other biases have been widespread in mainstream textbooks, and what is determined as ‘legitimate’ knowledge does not include the historical experiences and cultural expressions of labor, women, all racial/ ethnic groups, and others who have been denied power” (p. 153). Teachers throughout US primary, middle and

high school classrooms and in colleges and universities use such textbooks to teach to various subjects and, therefore, perpetuate the muting of the history of White racism and oppression (Wallace & Allen, 2008), and exclude the multitude of contributions African Americans made throughout history during and after slavery (Landsmark, 1998), as well as their influence on U S history and politics (Weiner, 2014).

Pedagogy is the theory and practice of teaching that informs strategies, teacher actions, and teacher judgments and decisions by considering and understanding students' needs, backgrounds, and interests, as well as how the teacher interacts with students and the social and intellectual environment the teacher seeks to establish. Pedagogy also focuses on a student's cognitive, emotional, environmental influences, and prior experience, as these learning theories help define how understanding, or a world view, is acquired or changed and knowledge and skills retained by the students through the instruction (<https://en.wikipedia.org/wiki/Pedagogy>).

In *But that's just good teaching! The case for culturally relevant pedagogy*, Ladson-Billings (1995) discusses her three criteria or propositions of "culturally relevant pedagogy:"

- (a) students must experience academic success;
- (b) students must develop and/or maintain cultural competence; and
- (c) students must develop a critical consciousness through which they challenge the status quo of the current social order (p. 160).

Ladson-Billings suggests that in addition to these propositions, students must be taught to "develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities . . . what better citizen tool than the ability to critically analyze the society?" (p. 162). Mezirow (1998) posited

transformational learners must be able to trust that the person communicating these alternative options is truthful, coherent, believable, and “authentic in communicating feelings” (p. 188).

While academics study inequality in ways that provide statistical as well as narrative understanding of causes and consequences, visual and performing arts deepen the understanding of that inequality by giving powerful voice to its effects (Hackathorn, et al., 2011). The two work hand-in-hand. Through the creation of contemporary cultural knowledge, the arts can contribute to an educational system that transforms the learning experience by enabling students to draw on contexts that are meaningful to them (Hindle, et al., 2011).

“Leading scholars in arts education have argued that the arts can be a vehicle for social action to challenge cultural and racial disparity in the classroom ... art and culture are necessary for social reconstruction, it is impossible to have social reconstruction without the arts” (p.28).

Although the arts may not be considered a valuable part of education because its effects on academic achievement are not consistently proven (Rooney, 2004), art expression in all its variants offers a path to deep insight into and reflection on a range of content from different points of view, fostering integrative and multisensory experiences (Gabriela & Cerkez, 2015). Research studies exist that discuss how using creative, non-traditional means to address racism may result in students’ greater understanding of the relevance of race and gender in the various aspects of schools and society. One such study uses ethnography and visual and performing arts to enhance classroom learning and awareness about racism that becomes evident in students’ positive behavior regarding social change in the community (Fierros, 2009). The conversion of narrative into performance enables students to deepen and extend their learning. Performance-based human disciplines can contribute to social change, economic justice, and cultural politics (Fierros, 2009).

According to Miles & Dawson (2012) visual and performing arts are woven into the histories of many movements for social change. The Black Arts and Feminist Arts movements of the 1960's and 1970's:

“delivered an exciting repository of paintings, poetry, music and more. By speaking with naked emotions such as rage, helplessness, frustration, and hope, poetry (and other forms of art) delivers a perspective on inequality many individuals may never have encountered were it not for the artists baring their souls” (p. 2).

This interpersonal dialectic inspires empathy, which can spur social action in the artist's audience (Miles & Dawson, 2012).

From an innovation point of view, active teaching techniques change the pace of the classroom, and are a creative way to increase students' involvement, motivation, excitement, attention, and perceived helpfulness and applicability of the class (Hackathorn, et al., 2011). From a cognitive perspective, experientially taught students may engage in higher-order thinking such as analysis, synthesis, and evaluation, and are also better able to identify the concepts in the real world, manipulate phenomena for their own purposes, think about the material in new and complex ways, comprehend phenomena conceptually, and recall, retain, and memorize the material better (Hackathorn, et al., 2011).

A 2013 study (Sutherland) focuses on one particular initiative, in which the value of theatre was acknowledged by the South African University as a means of “dynamically” stimulating debate around issues of race, class, gender and sexuality with incoming first year students. The students watched a theatrical production and then created presentations to depict the individual impact. First year students viewed the play and then participated in performances and dialogue around issues that the production introduced. The performances and debates that

ensued were widely viewed as one of the most successful interventions, which allowed students to talk openly and honestly about issues of race and race relations (Sutherland, 2013).

Course Proposal

It is with the aforementioned research that the proposal for a 15-week interactive social work course on the history of racism in the USA is introduced. The arts-enhanced, interactive course is proposed for BSW students and will focus on self-awareness in relationship to specific racially-motivated incidents in US history. This exploration, while it will certainly examine early racism in the USA, will also begin the journey for students to self-reflect and begin important discussions about their understanding of Whiteness in the USA and the role of social justice from their own perspective, as well as to begin to consider ways to advocate for and develop and implement creative interventions with individuals, families, and/or groups in present-age USA.

Currently, there are no BSW curricula that focus solely on racism and that delve into a 15-week microscopic examination of racism in US history with the use of visual and performing arts and how the student can individually delve deeply into self-awareness and -reflection to develop creative interventions for change. Additionally, research is practically non-existent on the outcomes of courses focusing on examining racism in the USA and the impact of change within the individual and how that person is motivated to invoke change in the form of social justice.

All colleges and universities in the USA that have nationally recognized accredited social work courses leading to BSW or MSW degrees, offer some form of diversity, inclusion, discrimination, human rights, oppression, and as mentioned, cultural competency courses. A

closer look at a few syllabi available online (University of Minnesota, “Social Work & Difference, Diversity, & Privilege;” Rutgers, BASW “Diversity and Oppression;” Loyola University in Chicago, “Promoting Social Justice and Empowerment: The Intersection of Oppression, Privilege, and Diversity in Social Work”) reveal only one (Loyola University in Chicago) that is close to the proposal at hand. The similarities are in the way of addressing self-awareness first (micro) before being able to understand the concerns of others (mezzo) and being able to fully engage the macrocosmic environment effectively, as it relates to race and racism. While the Loyola program delves into human behavior and self-awareness throughout the course, as this dissertation’s course does, there is no implementation of the arts to enhance the learning as described earlier in this literature.

(http://www.cehd.umn.edu/ssw/Graduate/Documents/Syllabi/SW8821_Diversity.pdf);

(<https://socialwork.rutgers.edu/academics/bachelor-arts-social-work/basw-syllabi>);

(<https://www.luc.edu/socialwork/academics/undergrad/bsw/>).

Course Purpose and Description

This course is designed to prepare baccalaureate-level social work students to become more aware of self and others in matters of race and racism, as they engage colleagues and those served in human services and beyond, in order to make well-informed race-related choices and decisions and to effectively challenge stereotypes, microaggressions, and other forms of racism using knowledge, sensitivity, self and other awareness, and social justice skills and behavior as defined in the CSWE 2015 EPAS competencies (CSWE EPAS, 2015; pp.7, 8, 9) and the NASW 2017 Code of Ethics values that address social justice, human rights and dignity, and service (NASW, 2017; pp. 5, 6). The arts is infused in the learning for an enhanced and deeper experience, as research indicates.

The course details the history of racism in the USA and the injustices perpetrated on the human rights, dignities, and lives of African Americans and assists students in understanding the impact of racism on individuals, families, and society from the perspective of transformational learning and a focus on self and other awareness. Students will engage in deep exploration of their understanding and beliefs of race and racism within self and as it permeates society; examine the source of any personal biases; and transform thinking and behavior through learned knowledge, emotions, experiential activities, the integration of the arts in various forms, and respectful and meaningful discourse. Specifically, this 15-week course is designed to:

1. Examine, discuss, and implement the aspects of the CSWE 2015 EPAS competencies and NASW 2017 Code of Ethics values, specifically focusing on the 2015 EPAS competencies: “Engage Diversity and Difference in Practice,” and “Advance Human Rights and Social, Economic, and Environmental Justice,” and NASW 2017 Code of Ethics values: social justice, importance of human relationships, and service.
2. Infuse and integrate the concepts of artistic expression and visual and performing arts (VPA) throughout course learning in discussion, assignments, input, outcomes, and interactions in and out of class with a meaningful focus on enhancing and deepening the learning experience.
3. Examine and discuss racism; social justice; privilege; power; advocacy; Blackness; Whiteness; Jim Crow laws; activism; civil rights, Black movements for change; and the difference between structural, systemic, and individual racism.
4. Examine and discuss (via VPA) the physical, emotional, mental, and spiritual abuse and torture (lynchings, burnings, beatings) perpetrated on the African people by Whites

throughout the history of the USA and the impact on self (the student) and student's understanding of the impact of this abuse in the African American and White races.

5. Examine and discuss the accomplishments of African Americans during slavery and post slavery.
6. Examine and discuss laws that promoted slavery as well as social justice action that occurred during and after slavery.
7. Examine and discuss connections of slavery to present-age racism and assist students in planning a "first-step" change in social justice from one's own social location.
8. Examine and discuss the ways in which individual and personal culture, values, and beliefs oppress, marginalize, alienate or enhance, protect, align with or refute privilege and power; self-analysis.

The expected outcome is that after this 15-week course, students will be able to demonstrate and implement self and other awareness in social work service delivery to African Americans and other people of Color and be equipped to engage in meaningful and purposeful discourse regarding racial disparities, with the ability to offer informed contributions for effective interventions.

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II. TRANSFORMATIVE LEARNING THEORY

Learning about racism in the USA and engaging in effective discourse about the topic, while vital for individual, social, and global shifts in thinking and behavior, can be difficult for a number of reasons. Racism, the word, the meaning, the inference, and the implications of the impact on people of Color in America, as well as on Whites who continue to benefit from it, causes distress, guilt, anger, fear, sorrow, and resentment and accounts for privileged and oppressive realities, creates or widens the great racial, economic, and sociopolitical divide, and continues to permeate every aspect of the USA and beyond. Individuals and groups have opinions and beliefs about racism, either taught, learned, and/or experienced, but held, and sometimes very strongly, with no intentions of yielding to another perspective or position. Others, while holding engrained attitudes, might be more willing to listen and consider a view other than their own. And still others are looking for ways to learn, to grow, to change their established beliefs, knowing those racist outlooks are unhealthy and oftentimes detrimental emotionally, cognitively, spiritually, and physically.

Assimilation of beliefs regarding self, others, and the world, which includes socialization and learning adult roles, are part of the formative process of childhood maturity; adulthood can be perceived as a transformation from childhood roles, inviting a reframing and reengaging of life with new perspectives and enhanced self-determination (Mezirow & Associates, 2000). While this is exciting, it can also be ponderous because transformation involves examining meaning: how learning is “construed, validated, and reformulated;” how adult learners actually make sense of their experiences; the meaning that determines or influences how they understand and interpret those experiences; the dynamics involved to reconstruct meaning in that regard; and the process of altering meaning perceived as dysfunctional (Mezirow, 1991).

Transformative learning theory describes how adult learners understand and explain their own cognitive interpretation of meaning and experiences with the potential to motivate a shift in their actions, emotional well-being, hopes, and contentment. Transformative learning theory seeks to make sense of the universality of human development, experiences, and levels of understanding by looking through the lens of each individual learner's past experiences and frames of reference as the entry point for change or transformation. It is from those individual, familial, cultural meanings that a learner has the potential to reflect on assumptions and beliefs regarding what does or does not feel true or valid; how to hypothesize and test the validity of established knowledge alongside new information; how to problem-solve, negotiate, and establish meaning and purpose; and how to systematically arrive at an understanding for potential change through rational/reflective/critical discourse and reflective or critical thinking and through the transformation that is possible with this type of learning (Mezirow, 1991).

Mezirow & Associates (2000) describe learning as a process that occurs, whether intentionally, through assimilation, while experiencing another intentional-learning activity, or by chance without intention or forethought, "by using prior interpretation to construe a new or revised interpretation of the meaning of one's experience as a guide to future action" (p. 5). Learners use symbolic models made up of affective reactions and images conditioned and acquired, initially, through the thinking, behavior, mannerisms, beliefs, traditions, and habits of parents, family or caregivers and develop analogies to then interpret the meaning of new sensory experiences (Mezirow & Associates, 2000).

According to Illeris (2014), learning includes two different types of processes that usually occur at the same time, but during reflection, might have a delay between the two: "interaction" between the learner and the social and material environment, which takes place continuously in

waking hours and can receive varying degrees of attention, and the “internal elaboration and acquisition” of impulses as a part of interactions that take place within the learner as the learner engages new impulses, bringing together past and new impulses, which Illeris (2014) posits result in the learning product or what is learned (p. 34). The experience of a group of learners within the same setting will differ because of the differences in the already developed abilities, skills, competences, understandings, attitudes, knowledge, and exposure to what is being learned (Illeris, 2014).

Transformative learning is an approach introduced by professor emeritus of adult and continuing education at Teachers College, Columbia University, Jack Mezirow. The overall concept is about how adults (“adults” commonly defined as old enough to be held responsible for one’s own acts, Taylor, Cranton, & Associates, 2012) learn by recognizing their own perspectives, assumptions, habits, and expectations as well as those of others and, if willing, are able to also recognize the root of self-thoughts and -beliefs and challenge the validity of those thoughts, noticing any dysfunction, and being open to understand other ideas globally (Mezirow, 2003). In this process of “perspective transformation” the learner becomes more critically aware of how assumptions can produce certain beliefs and behaviors that constrain perceptions and understandings about self in the world, and then how to unravel this restrictive thinking and behavior to be more inclusive of other ways of understanding self in the world and for the learner to choose to implement these new understandings into a lifestyle change (Mezirow, 1991).

Mezirow (1991) developed the following ten phases of perspective transformation as part of a 1975 national study he conducted with women who were returning to college after a hiatus and who agreed to participate in the specialized reentry program research. While all ten steps are

not needed to experience transformative learning (Brock, 2010), Mezirow (1991) includes all ten in his writings:

1. “A disorienting dilemma;
2. self-examination with feelings of guilt or shame;
3. a critical assessment of epistemic, sociocultural, or psychic assumptions;
4. recognition that one’s discontent and the process of transformation are shared and that others have negotiated a similar change;
5. explorations of options for new roles, relationships, and actions;
6. planning of a course of action;
7. acquisition of knowledge and skills for implementing one’s plans;
8. provisional trying of new roles;
9. building of competence and self-confidence in new roles and relationships; and
10. a reintegration into one’s life on the basis of condition dictated by one’s new perspective” (pp. 168-169).

Paraphrased:

1. learner has an experience that results in reflection on self, social roles, and/or society; self and others in environment;
2. learner ponders and assesses the feelings attached to that experience;
3. learner questions the validity of those feelings and whether to continue to agree or not with beliefs in that regard;
4. learner is able to recognize that the experience is not isolated and that others have similar experiences and inquiry about self, others, society, expectations, roles, etc.;
5. learner examines and explores new and different options and considers shifts in behavioral roles related to self, others, and society;
6. learner decides to try something different than what has been tried; decides to become confident in change and considers how to do so;
7. learner develops knowledgeable and realistic steps toward implementing the plan;
8. learner tries implementing the plan, which could have setbacks as well as successes;
9. learner develops positive self-concept and competence in the process of attempting, succeeding, welcoming feedback, and consistency in developing the plan; and
10. learner adopts and integrates new or altered beliefs and behaviors.

Brock (2010) discusses research that calls for the expansion of the step of critical reflection/assessment to include spiritual and emotional considerations and situational experiences along with the cognitive functioning. Brookfield (as cited in Mezirow & Associates, 2000) discusses the importance of an individual’s critical self-reflection for the purpose of developing transforming societies, which is a combination of Mezirow’s original intention and

the socially transformative focus of other activist adult educators who rose from his ideologies, such as Paulo Freire who advocated for a shift from personal awareness to social action; for respect regarding diversity, which, for Freire, involved solidarity, advocacy, critical social consciousness, awareness of societal structures of oppression (Brown, 2006; McCusker, 2013) and rational dialogue (Brown, 2006).

The two main pillars of transformative learning are critical reflection and rational discourse (Raikou, Karalis, & Ravanis, 2017; Brookfield as cited in Mezirow & Associates, 2000) guided by an informed educator (Mezirow & Associates, 2000). In addition, the transformative approach is more effective depending on the context, i.e., racism, awareness intensity of the learners' experience and the educator's ability to integrate affective ways of identifying and experiencing the context with prior levels of the learners' awareness. Mezirow (2009) states that individual transformative learning is influenced by the degree of life experiences of the learner and the educator; the more experience, the deeper pool from which to draw when sharing, receiving, reflecting, and internalizing.

Critical Reflection / Critical Thinking

Critical reflection or critical thinking (used interchangeably) interprets and gives meaning to an experience by critically assessing its process, premise, and content and involves critiquing assumptions about such content, premise, and process, raising questions regarding the validity, and participating in hypothetical-deductive problem solving about how it is being perceived and judged cognitively and emotionally. The focal function of critical reflection is to validate already-learned knowledge, beliefs, feelings, intentions, and social interactions while problem-solving, problem-posing, and transforming perspectives (Mezirow, 1991).

Brookfield (as cited in Mezirow & Associates, 2000) posits critical reflection is a vital part of transformative learning and has its own merit in the approach; without it, transformative learning cannot occur (however, critical reflection is possible as a stand-alone concept and does not automatically lead to transformation) (p. 125). According to Brookfield (as cited in Mezirow & Associates, 2000), critical reflection involves engagement regarding power analysis, dominant and contending discourses, and unequal access to resources . . . identifying [cherished] assumptions that, in reality, are destructive to the well-being of some while others are advantaged; and challenging valued protocols that shape the norms or standards of beliefs and a society (pp. 126, 127).

Critical thinking is one of the main abilities that social work field instructors assess to determine a baccalaureate (BSW) student's readiness for effective micro and macro practice (Sussman, Bailey, Richardson, & Granner, 2014). A 2016 qualitative study exploring criteria used to judge student readiness for entry-level social work practice and examining differences in expectations based on micro and macro placements, found that 6 focus groups attended by 28 experienced BSW field instructors reported the importance of the development of practice skills, personal attributes, and conceptualization and self-reflection in both micro and macro placements. Underpinning these micro and macro practice skills was the importance for the student to have learned the capacity for critical or analytical thinking and conceptualization of a problem or an issue. Students who could analyze situations in light of theoretical and practice knowledge and then use the analysis to guide various aspects of their work typically evidenced strong practice skills (Sussman, Bailey, Richardson, & Granner, 2014).

Additionally, the data by Sussman, et. al., (2014) revealed that a focus on attributes, including self-awareness, personal qualities, professional interaction, and congruence with social

work values, was considered more pertinent than students' skills. Hamilton-Mason & Schneider (2018) discuss how critically important it is for social work educators to adhere to the National Association of Social Workers (1999) and the Educational Policy and Accreditation Standards of the Council on Social Work (2015) to teach social work students about racism and oppression, relevant to social work practice, that advances social, economic, and environmental justice and the ethical imperatives of social justice and dignity and worth of the person.

Reflective Discourse, Rational Discourse, and Critical Discourse

In discussing the importance of discourse in transformative learning, it is important to clarify definitions and the interchangeability of terms. According to Mezirow & Associates (2000) *discourse*, as it relates to transformative learning theory, is described as “. . . specialized use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief . . . involves assessing reasons advanced by weighing the supportive evidence and arguments and by examining alternative perspectives” (pp. 10, 11).

Reflective discourse is described as “. . . a more critical assessment of assumptions that leads to a clearer understanding by tapping collective experience to arrive at a tentative best judgment” (Mezirow & Associates, 2000, p. 11). Effective reflective discourse requires emotional intelligence (EI), e.g., the ability for the learner to understand and manage emotions of self, to motivate self, to recognize the emotions in others and have the ability to empathize, to be able to think clearly, and to be able to demonstrate social skills, self-regulation, self-control, and honesty and integrity; it requires the learner's ability to suspend judgment about truth and belief or falsity and disbelief and be able to effectively process through multiple perspectives while maintaining values of self (Mezirow & Associates, 2000).

Rational discourse, one of the most essential components of transformative learning, is used to examine and weigh the comprehensibility, appropriateness, truth, and authenticity of what is being asserted, as well as the person making the claims, in order to gain greater understanding, be more objective, and use EI to question and discuss with additional insight. The requirements of rational discourse include willingness and readiness by learners to seek understanding and to reach reasonable agreement via building trust, security, empathy, and solidarity, welcoming differences, being open to others' perspectives, being able to identify commonalities, reframing, and being able to tolerate anxiety in provocative or paradoxical experiences (Taylor & Cranton, 2012). Mezirow (1991) gives the conditions of rational discourse, as follows:

- “have accurate and complete information;
- be free from coercion and distorting self-deception;
- be able to weigh evidence and assess arguments objectively;
- be open to alternative perspectives;
- be able to become critically reflective upon presuppositions and their consequences
- have equal opportunity to participate (including the chance to challenge, question, refute, and reflect and to hear others do the same); and
- be able to accept an informed, objective, and rational consensus as a legitimate test of validity” (pp. 77, 78).

Brown (2006) discusses the various entry points to rational discourse, including controversial readings, structured group activities, and opportunities for learners to have more control of their own experiences, becoming the teachers of their learning journeys, and being able to apply their insights to leadership practices and social awareness and action. It is vital that educators acknowledge and question policies and practices and political, cultural, economic, and educational inequities that are individually and systemically deeply rooted, and welcome thoughts and discussion that provoke insights and motivate reflection and shifts toward individual and social change (Brown, 2006).

Critical discourse focuses on “. . . the process through which knowing, subjectivity, identity, and voice are constructed . . . understanding the power structures underlying them, and the means by which societal narratives and disciplinary knowledge work to construct understandings about the world, its people, and the possible and imagined relationships among humans and their environment” (Segall, 2013, p. 4). Critical discourse looks at how knowledge and knowing are embedded and positioned in assumptions, values, ideologies, worldviews, relationships, the underpinnings of power structures, societal narratives, and the disciplinary knowledge about all people and their environments (Segall, 2013). Such discourses are about sincere and genuine engagement with the purpose and goal to reflectively “deconstruct and reconstruct” traditional thinking and behavior through new critical perspectives.

Ross (2009) discusses how social justice-oriented courses encourage learners to critically analyze and challenge political and social dominance while motivating them to construct more equitable and democratic identities individually and collectively. In such courses, students have opportunities to be introduced to and critically examine historically ruling or dominant powers and political and racist structures and traditions, including the ones connected with their educational institutions, and then learn skills for social change and justice.

Foucault (1969) posits:

“. . . we must rid ourselves of a whole mass of notions, each of which, in its own way, diversifies the theme of continuity. They may not have a very rigorous conceptual structure, but they have a very precise function. Take the notion of tradition: it is intended to give a special temporal status to a group of phenomena that are both successive and identical (or at least similar); it makes it possible to rethink the dispersion of history in the form of the same; it allows a reduction of the difference proper to every beginning, in order to pursue without discontinuity the endless search for the origin; tradition enables us to isolate the new against a background of permanence, and to transfer its merit to originality, to genius, to the decisions proper to individuals . . .” (p. 21).

Foucault (1969) charges learners and educators to challenge historically and universally existing norms, theories, and systems that are so spontaneously and readily accepted and embraced and to, instead, transform and evolve toward discourses that “allow the sovereignty of collective consciousness to emerge as the principle of unity and explanation” (p. 22).

Transformative Learning Educators

While research on teaching in higher education is too vast for the focus of this dissertation, it is important to address the importance of the role of educators in the transformative learning process.

In a critical review of transformative learning theory, Taylor (2007) discusses the role of educators in the teaching process. The empirical research, administered from 1999 to 2005, concluded that it is vital for educators to determine learner-readiness for transformation; one way is by helping learners discover the space between knowing and not knowing, what Berger (2004) refers to as the “edge of knowing,” to be aware of the limitations of knowing and have the ability to stretch the limits into a new place of gaining new insights and understanding. Additionally, it is important for educators to implement specific steps and direction to ensure learners have the needed skills to act on the new understanding, and then to be diligent in staying abreast of learners’ attitudes, preferences, personalities, and signs of change over time, noticing any instability or discomfort and responding accordingly (Taylor, 2007). It is beneficial for the educator to recognize discomfort in self while allowing the learners to live with the discomfort of the edge of knowing and with any part of the transformative process.

Freire (1970) discusses the need for the educator to release the tendency to hold power over the learning process, and to, instead, embrace the “teacher-student with students-teachers”

concept, in which the educator is taught by the learners/students through dialogue, and, in turn, the learners are taught by teaching, with all growing in the process. Freire (1970) explains that in this “problem-posing” interaction, the educator presents the material to the learners, the learners critically co-investigate, the educator re-considers earlier considerations, and educator-learners co-create a “constant unveiling of reality” (p. 81).

Magro (2016) discusses the charge given to educators teaching from a transformative perspective to encourage learners to solve problems in ways that are more collaborative and less polarizing; to use creative approaches that both disrupt old boundaries and integrate disciplines in imaginative new configurations; to create an openness to new experiences and curiosity; to examine problems from multiple vantage points with optimism and an intrinsic motivation to learn; to create a climate of learning that encourages imagination and measured risk taking; to help learners broaden their perspective of the world; to create spaces where learners can take positive action locally, nationally, and globally; to emphasize social justice; and to reimagine and reconstruct the standard way curricula are being taught.

Learners are more susceptible to transformative learning when the learning experiences consist of experiential activities that are value-focused to promote critical reflection. The theoretical orientation of the educator shapes how these perspectives are received, interpreted, and engaged (Mezirow, Taylor, & Associates, 2009). There is a need for social work educators to encourage critical reflection and explore approaches to teaching and learning that incorporate the critiquing of ideologies, which, in turn, encourage the possibilities for individual and social change (Jones, 2009). Transformative learning approaches motivate such potential and coincide with many of the fundamental principles of both social work education and practice “by acting both as a lens through which the experience of social work students may be understood and as a

framework for practice, suggesting ways in which teaching and learning activities can be developed with an explicit, transformative intent” (Jones, 2009, p. 9). Taylor (as cited in Mezirow, 2009) discusses one educator who included a tour of the National Civil Rights Museum as such an activity, to address the struggles of the civil rights of African Americans.

Research by Bolkan & Goodboy (2009) examined the impact of effective transformational leadership in a university setting to study how educators motivate learners, using the constructs of charisma, individualized consideration, and intellectual stimulation as independent variables and examined their effects on learners' favorable course related attitudes. Results indicated that charisma and intellectual stimulation were the two biggest predictors of learners' perceptions of an educator's performance (i.e., respect for an educator, satisfaction with an educator, and trust in an educator) and that individualized considerations (i.e., according to individual needs and capabilities) and intellectual stimulation were the two biggest predictors of learners' involvement. The researchers used this data to suggest that transformational leadership has a positive relationship with important outcome variables in a university classroom context (Bolkan & Goodboy, 2009).

While Fox (2013) does not specifically connect modeling, mentoring, and mirroring with transformative learning, the concepts are important as the educator engages the learners in this process. The *modeling* aspects of the educator include being aware of self in the teaching environment regarding facial expressions, words spoken and not spoken, responses, attunement, creating an atmosphere of enthusiasm, trust, preparation, connectedness, compassion, skills, knowledge, openness, directness, clarity of expectations, and transparency. *Mentoring* (Fox, 2013) consists of a shared relationship, educator/learners, in which the educator transmits skills and knowledge that can help learners with professional development, technical skills, personal

values, and whatever the educator is modeling to enhance the learners' abilities to be successful. Mezirow (1991) mentions the transformative process as a mentoring experience (p. 223). With *mirroring*, the educator acknowledges the learners' accomplishments, who they are and what they do; in so doing, the learners develop self-confidence. By the educator being able to demonstrate vulnerability along with confidence, warmth, and encouragement, the learners can be able to trust the relationship and the experience, learn how to handle mistakes, and engage difficulties with confidence. Fox (2013) posits when the educator mirrors such behavior, it provides the learners with self-structure and builds self-regulation.

When fostering transformative learning (and with any teaching), it is vital that the educator remains attuned to how the classroom experiences are impacting the learners based on their race, gender, age, families, mental and other disabilities, religion, culture and various personal and/or structural experiences, and varied learning styles, as well as their environmental, sociological, cognitive, affective, spiritual, and other influences (Hendricks, Finch, & Franks, 2013). As learners begin and move through some or all of the steps of transformative learning, there will likely be tensions, conflicts, misunderstandings, fear, anger, discomfort, avoidance, and a myriad of emotions and feelings. Mezirow (1991) attests that some learners have demonstrated backsliding, stalling, self-deception, difficulty negotiating, and failure, as they worked through the transformative learning process. Mezirow, Taylor, & Associates (2009) discuss the importance of the educator having self-awareness through the lens of empathy, listening, and allowing the learners to work through conflict by asking pertinent questions for reflection.

Research on Implications of Transformative Learning

Brown (2006) discusses research with forty graduate students, enrolled at a large university in the Southeast, who participated in a number of various affective assignments requiring the examination of beliefs, opinions, assumptions, values, context and experience, and competing worldviews. The study focused on the theoretical perspectives of adult learning, transformative learning, and critical social theory interwoven with critical reflection, rational discourse, and policy praxis, and used both quantitative and qualitative research to assess the effectiveness of transformative learning strategies toward social justice, diversity equity, and this population's ability to connect theory with practice. The results of the study indicated that participation in transformative learning processes and strategies has the potential to increase learners' perceived growth in awareness of self and others, as well as social and global awareness and acknowledgment leading to social justice action (Brown, 2006).

Another study (McCusker, 2013), used transformative learning theory, constructive developmental pedagogy, and related approaches to explore the extent to which social work learners were influenced by transformative learning. The learners engaged in critical reflection seminars, discussed their assumptions about social work practice, and immediately used their observations to meet their learning needs and to help reconstruct the pedagogy, i.e., learners created meaning from their own perspectives by interweaving fresh information with current knowledge to develop new understandings and related approaches (McCusker, 2013).

Looking through the lens of a communication skills module (pre-set curriculum design, established assessment and teaching strategies, and learning and teaching environments), the findings from this study (McCusker, 2013) provide evidence that transformative learning can be effective, as noted by the reported changes to twenty of the twenty-two social work learners' frames of reference regarding their knowledge of and attitudes toward communication skills.

The learners reported that, through the transformative learning experiences, there were positive changes to their understanding of the knowledge, values, or skills required for effective social work practice. These findings support the evidence that the transformative learning process is a “potentially powerful pedagogic concept” for permeating education with social justice aims. In addition, the findings attest to the importance of creating experiential and transformative learning environments in order to promote individual and group critical reflection (McCusker, 2013).

An eight-week study by Tharp (2017) with fifty-eight first-year Midwest college students, used sixty-minute daily transformational lesson plans consisting of six core concepts: oppression, diversity, social justice, social identity, ally, and privilege to examine the impact of knowledge development on educational gains associated with elements of the transformative education process present in the lesson plans; included in this study was the opportunity for learners’ self-reflections and dialogues with others regarding their personal social identities.

This exploratory study generated evidence showing that transformative learning has the potential to help learners make meaning of their experiences, learn multiple concepts, understand diversity concepts, reflect on their own social identities, and make application of what was learned. The research also suggests that greater exposure to and involvement in transformative learning opportunities could help leaders have greater openness to different ways of thinking, greater understanding and acceptance of diverse groups, and greater awareness of social inequities, all or some of which could lead to greater social activism. In addition, the study results could be helpful for diversity educators, student affairs professionals, and faculty as they engage first-year learners regarding diversity and social justice content (Tharp, 2017).

Transformative learning theory, which includes critical reflection and rational discourse, has the potential to transform learners’ thinking and behavior toward new insights and

experiences. This is vital in the study of the impact of racism in the USA and hopeful for the seemingly never-ending quest for social justice and equality, as well as the ever-important ability for social work learners and educators to discuss the topic and be well-equipped to effectively interact with colleagues and their clients of Color.

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III. AESTHETIC EDUCATION

It is important, when focusing on racism, to guide social work students in learning how to develop or heighten awareness and sensitivity regarding the history of racism in the USA and how those realities impact potential clients of Color presently. It is additionally important for students to develop confidence in speaking about these realities, in any possible situation, from a place of deep reflection and illumination.

In *Variations on a Blue Guitar*, Greene (2001) discusses the importance of such illumination in the arts and aesthetic education that goes much deeper than surface responses, verbal information exchange and explanations, and awareness to experiencing, through the senses, the distinguishing qualities and elements of art, i.e., color, tone, texture, contour, rhythm, beat, and depth and richness, on purpose. Greene (2001) posits such awareness enables self to “move out toward” and be more perceptive, feel and sense more, and be more consciously in the world, but only if there is a willingness to move away from what is ordinary and choose to be authentically present in each moment, a willingness to be vulnerable and open without trepidation (Greene, 2001).

This way of attending to the arts is in direct correlation to attending to the study of racism in that the illumination must be present with moving past what has already been perceived and understood to moving toward a willingness to risk going deeper, through prepared and implemented safety measures, into being authentically connected to the realities of hatred, deceit, murder, rape, mutilation, lynchings, and all forms of racist behavior perpetrated on African Americans by Whites throughout US history. Equally important, is the deep exploration of the realities of the impact of such behavior on both races, and the outcomes as they exist presently; recognizing and working through the cognitive and emotional realities within oneself including

blaming, guilt, anger, and fear to “move out toward” the courageous integrity of being in the presence of racism, the relationship between self and other(s), allowing the real and imagined to connect with what was perceived, embodying the realities of racism, and allowing unexpected interpretations stemming from such experiences to occur, as well as embracing an openness to new vantage points.

Dewey (1980) discusses, in depth, the importance of going beyond mere recognition of an art (or any) experience to allowing self to surrender and embrace perception. The difference, according to Dewey (1980), is that with recognition it is a surface-only experience that brings with it a lack of consciousness arousal and a “lazy” satisfaction with labels that identify the object without any stir or commotion within self. Dewey discusses the withdrawal of self from things that are fearful or that can expend energy, or the varied reasons self would stop at recognition and rely on stereotypes or whatever is identified *for* self, usually *by* the dominant culture. Dewey (1980) sees recognition’s “withholding of energy” as opposite of perception, which he describes as the act of “going-out,” much like Greene’s (2001) “move out toward” (p. 10). The object or experience of focus is one with the senses and emotion. Dewey (1980) posits, “If an aroused emotion does not permeate the material that is perceived or thought of, it is either preliminary or pathological” (p. 55).

Dewey (1980) states that the only possible way for self to adequately yield and surrender to an experience is through a controlled, possibly, intense activity that must be on purpose, bold, courageous, energetic, and subjective, creating one’s own experience. In addition, importantly, self must, as closely as possible, re-create with vulnerability, discovery, and openness both from the perspective of the artist and of self. In both situations there exists the emotional gathering of

the particular details of the experienced/experiencing moments, and then noticing and shaping them into “an experienced whole” (p. 56).

Using this process with racism, it would seem important to also notice the details, as closely as possible, of the victims and the perpetrators, as well as the self. Dewey posits, “The one who is too lazy, idle, or indurated in convention to perform this work will not see or hear” (p. 56). With the aesthetics of both art and racism it takes time for inception, development, fulfillment, growth, and incubation of experiences to be ingested and absorbed, and the consideration of how to allow the experience to be within self with the past and present information blending, churning, provoking, accepting, rebuking, and making the choices about how to engage it all.

In higher education, teaching about racism can prove to be challenging, in that the dominant White culture has the tendency to rationalize the trauma perpetrated on African Americans and other people of Color throughout the years and, intentionally or unintentionally, demonstrate thinking and behavior that is avoidant, guilty, fearful and/or that of being in denial. In discussing the philosophy of racism within the academic US, Curry & Curry (2018) explain that the stressful impact is intense on philosophers of Color who are expected to educate their White counterparts about the realities of racial trauma, while at the same time teaching students about the negative impact of White supremacy and anti-Black racism in America. Curry & Curry (2018) posit if there is no recognition or acceptance by White Americans regarding their participation in the history of racism in the USA and as long as Whites absolve themselves by blaming African Americans for their own torture and deaths, it seems highly unlikely for any shifts to occur in perspectives from White teachers and students.

Birsa (2018) refers to the connection between art and the lived learning experience as “experiential learning” and posits as scholars and students engage their own previously and currently lived experiences through the arts, their mental activity is enhanced, and they can better retain what is being taught; the idea is to combine racism curriculum with the arts, aesthetically and with critical thinking, to increase comprehensive learning and academic achievement. Such experiential and transformative learning is developed throughout the 15-week course detailed in this dissertation.

Ku, Lee, & Ellis (2017) explain that exercising critical thinking relies on logic, evidence, argumentation, and scientific reasoning as well as keen observation, vivid imagination, pre-verbal intuition, shared feelings, and resonance with the self. Research by Raikou (2016) indicates such transformation occurs through the “elaboration of artworks” and that integrated learning requires both hemispheres of the brain to be mutually functioning. When this occurs, there is potential, through the arts, logic, emotion, and intuition for holistic understanding of what is being presented, critical self-awareness, and for stimulation of beliefs.

Ku, et al., (2017) discuss how observing and imaging, which are subjective and intuitive-based, are primary thinking tools and posit when engaging these thinking in relationship with the arts, typically evasive pre-logical and pre-verbal thoughts and feelings are often elicited. The importance of acknowledging this critical thinking process, is that it represents the private, primitive, and sensual aspects of the learner’s mind that are vital to influencing the ability for evaluating, judging, and reasoning.

Greene (2001) discusses aesthetics as the term used in philosophy that focuses on how sensation, imagination, and perception relate to understanding, feeling, and knowing about the world and has the potential to alter perspectives in each moment in almost every aspect.

Aesthetic education is intentional and is designed with the purpose and has the potential to elicit cultural and reflective appreciation and abilities and to motivate participatory engagement that enables learners to notice and be open to allowing their lives to be meaningfully impacted by the art. When this occurs willingly, learners can be more open to view realities differently and more available to make life changes in personal and social experiences. Art education is an extension, of sorts, of aesthetic education, in that, the focus in art education is on exploration and learning, as well as on the perceptions made within *specific* visual and performing arts genres (Greene, 2001).

Visual and performing art expressions, e.g., storytelling, visual art (painting, drawing, sculpting, photography, filmmaking, ceramics, architecture, crafts, etc.), performing art (singing, acting, dancing, slam poetry, instrumental, theatre, musical theatre, puppetry, pantomime, circus arts, etc.), writing (prose, poetry, creative, fiction, etc.), various genres of music, and literature are more than narrative and verbal ideas, so responding to them creatively through the body and other senses enables students to more completely access and appreciate their expressive energy and visual communications (McNiff, 2011; Greene, 2001; Dewey, 1980). This offers students the opportunity to allow art to resonate with some aspect of self and, in turn, join empathically in the thoughts and feelings of others and to value and consider “otherness” in their perceptions (Ku, et al., 2017).

McNiff (2011) explains that the parallel between art-based inquiry and principles of social science education, particularly in psychology, is that they both explore experiences creatively, systematically, and in a disciplined manner via inductive methods that are focused on the advancement of humanity, historical significance, and intelligible communication.

Tay, Pawelski & Keith (2018) discuss four modes of engagement and the activities of involvement leading to positive outcomes regarding the arts and humanities. In short, they are:

Immersion- Tay, et al. (2018) describe this as capturing the student's attention via various levels of conscious and unconscious emotional and sensory experiences, with the potential to produce positive in-the-moment physiological and psychological reactions. Engagement with music, film, literature, and dance, specifically, has the potential to elevate positive states and increase or enhance affective or aesthetic experiences (Tay, et al., 2018).

Embeddedness- This mode consists of socio-cognitive processes such as direct encouragement, vicarious experiences, and positive physiological experiences that are directly connected to the development of certain skills, habits, hope, integrative complexity, perspectives, emotional and self-regulation, feelings of independence, competence, and connectedness. When students allow themselves to engage in these processes via the arts, there is the potential for positive, enriching, and sustainable outcomes (Tay, et.al, 2018).

Socialization- This involves students being able to learn multiple new ways of relating within the classroom (or any community) across different cultural environments. According to Tay, et al., (2018) art integration, with its diversity and varied cultural perspectives, has the capacity to develop and increase cultural sensitivity in individuals, which, in turn, has the potential to broaden social roles and serve as psychological resources for buffering stress and enhancing resiliency.

Reflectiveness- Tay et. al., (2018) associate this with the intentionality and insight of an individual to develop, reinforce, change, or discard habits, character, values, or overall philosophy of the world via cognitive-emotional engagements with the arts, and to have the ability to do so expeditiously.

Tay, et al., (2018) posit these modes of engagement and activities of involvement with the arts and humanities naturally promote different levels of reflectiveness, critical thinking, self-evolution, a deeper connection to one's purpose, the ability to engage various perspectives, to judge right from wrong and act accordingly, and to engage and question social practices and social change.

Dewey (1980) advocated for awareness of diversity in classrooms and for those who do not have any previous awareness of art; and for the art, itself, to be freed from the ritualistic and intellectual concept of being deemed objects of high value for the elite. Dewey (1980), instead, advocated for art to be treated as products of accessibility available to any and all persons, with the intention of discovering meaning and purpose in the present and historical self in relationship to the art, and, hopefully, motivating social change.

Aesthetics and Blackness

Aesthetics is concerned with determining what is aesthetically beautiful and excellent and is based on universal laws of taste concerning beauty, normative generalizations of beauty, and/or singular judgements on beauty (Hogan, 1994). It is important to recognize the disparities in aesthetics between those who identify what beauty is and those who have not historically had the dominant voice regarding Western arts and culture.

Hood (1994) posits the Black-skinned/White-skinned comparisons have been global, with Whites idealized as representations of beauty, joy, triumph, purity, and femininity and delicacy for women, while Blacks denigrated as representations of wickedness, horror, gloom, darkness, terror, death, and the female stereotypes of Mammy (dedicated to the White family, especially to the White children more than her own and even nursing the White babies from her Brown breasts), Sapphire (bossy and demanding), and Jezebel (over-sexual, antithesis of the modest and demure White woman depictions). Black male slaves, sometimes referred to as “Mandingo” (although not all natives-to-slaves were captured from that West African tribe) were stereotyped as being sexually animalistic, as depicted in the 1957 novel *Mandingo*, set on a fictional 1830’s slave plantation. The novel (and later the film) dehumanized the Black race as slaves and was filled with cruelty that was considered justified and necessary by Whites.

Hood (1994) discusses other various universal beliefs and views in literature that glorify whiteness. In a collection of Chinese poems, it is written, “So white her skin, so sweet her face, none with her could compare,” and a Chinese folk song that states, “My sweetheart is like a flower, please do not let the sun burn her black” (p. 2). India’s history of disdain for dark skin is traced to the 1500s Before Common Era (BCE); in Indian languages, being fair is the same as being beautiful and dark-skinned women are considered liabilities and less desirable. Arab poets wrote of their disdain for dark skin, “. . . there is no medicine for the blackness of my skin.” Early Roman literature (Cicero, 106-43 Common Era or CE) calls Ethiopians stupid and states, “Let the straight-legged man laugh at the club-footed, the white man at the Ethiopian” (p. 40). Hood (1994) tells of an eleven-century Japanese romance, *The Tale of Genji*, in which it praises the white skin as a symbol of “ultimate beauty” (p. 4).

According to research by Hughes (2003), defamatory messages about Africans and African Americans surfaced in Japanese diaries in mid-19th century referring to Blacks as sub-human with apelike creatures, grotesque, pitifully stupid, physically repulsive, and other derogatory references adopted from Western depictions found in Western art trends. The Japanese, in their effort to maintain an alliance with the US, embraced America's defilement of Blacks and endorsed slavery as status quo; in addition, with racial hierarchy, the Japanese were able to place themselves significantly higher than the African American race, which helped to maintain a more acceptable national identity (Hughes, 2003).

Powell (2018) discusses the Western social constructs, indicative of the tastes and interests of the dominant socio-cultural group, that assign negative symbolism to blackness in the form of stereotypical portrayals of Africans as evil and demonic, dangerous, ugly, lazy, incompetent, despicable, and rapists of White women; all things negative. Art and aesthetics has depicted the Black race as docile, subservient, inferior, helpless, dirty, and grotesque sub-human threats to whiteness and overall society. Powell (2018) traces such racist depictions to 1st century Christian tradition, e.g., Satan referred to as the Black One; to Greek art before the 6th century, e.g., beasts depicted with African features and dark skin; half-man/half-beast figures with Negroid features, large and erect genitals, and extremely sexual, as depicted in Euripides' play *Cyclops*; to the Middle Ages, e.g., drawings of black-skinned people as ugly compared to whiteness; to the colonies and slavery full of negative depictions, as previously mentioned, that were reinforced and perpetuated in American society.

In his 1903 collection of essays, *The Souls of Black Folk*, William Edward Burghardt (W. E. B.) Du Bois discusses the strengths of African Americans as they maneuver through the

Western system with the determination to hold onto and embrace their Black essence and identities:

“It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness, - an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideas in one dark body, whose dogged strength alone keeps him from being torn asunder” (p. 3).

Du Bois (1903) discusses the inherent dilemma the African American artist faced when expressing aesthetics as a Black human living in a White world:

“The innate love of harmony and beauty . . . raised confusion and doubt in the soul of the Black artist; for the beauty revealed to him was the soul-beauty of a race which his larger audience despised, and he could not articulate the message of another people . . . this waste of double aims, this seeking to satisfy two unreconciled ideals, has wrought sad havoc . . . and at times has even seemed about to make them ashamed of themselves. . . .” (p. 4).

Historically, within the African American community, intra-racism existed (and continues) in various ways, most notably with skin shade, often referred to as the “paper bag rule” (darker than a paper bag, considered the most demeaning; the same shade as a paper bag, considered better; and lighter than a paper bag, considered the best) (Carpenter, 2009). This colorism or color-consciousness was born out of White racism and expressed through literature and art as gleaned from verbal testimonials, personal histories and anecdotes, as well as through the work of many anthropologists, sociologists, cultural theorists, and through empirical evidence (Kerr, 2005).

It is important to note that prior to being captured from their native land, from varying tribes, speaking different languages, Africans had their own cultural identities, and had to find a way to work together after captivity; art and religion became that modality since they were allowed to, somewhat, maintain those avenues of creativity and faith (Powell, 2018). Noel (1990) discusses the consciousness of the captured African people, with their emotional and

physical strengths, fortitude, determination, and functional abilities, and recognizes these attributes as an integral part of their ability to withstand and overcome the horrendous racist treatment perpetrated by Whites.

In his essay, *Memory and Hope: Toward a Hermeneutic of African American Consciousness*, Noel (1990) discusses the subjective and objective realities of African American history and culture in America and its “dual role of mediation and transformation (p. 21). Noel describes objective reality as experiences which include the slave ships, Middle Passage, and slavery with all its torture, rape, and murder; subjective reality includes the way African Americans experienced the objective reality by maintaining a sense of wholeness while resisting the crushing, inhumane, and degrading realities of oppression. Noel (1990) points to the continuous subjective efforts of African Americans like Harriet Tubman, Nat Turner, Frederick Douglas (and countless other trailblazers for freedom and transformation) as examples of how the Black race resisted against the objective reality while transforming it. “In becoming actors in their own history, African Americans are thereby opened to the positive, nonthreatening, self-enhancing features of objective reality, which is the product of their own African American culture” (pp. 21, 22).

In that same vein, Powell (2018) posits,

“The very fact that Black-American artists continue to create works of art despite attempts at objectification, fetishism, silencing, and exclusion is an affirmation of their efforts to refashion their materiality for the purpose of exercising self-determination and personal agency both individually and culturally . . . creative power is transformative power” (p. 196).

It is vital that the perception of beauty and excellence is considered and processed through each student’s filter, including the history of what was taught about beauty and excellence, the experiences with the dominant culture idea of beauty and excellence, and the

desire and ability to be empathetic to the beauty and excellence as perceived through the thoughts, feelings, cultures, and realities of others, moving beyond personal and individual perceptions to understand and embrace the beauty and excellence of the African American race. European colonization, Western slavery, and White supremacy have influenced the world in determining the standards for beauty, intelligence, wisdom, integrity, and excellence (Dixon & Telles, 2017); those aesthetics are racist and misrepresented. It is fitting to open the African American floodgates and gain clarity and insight, through transformative learning, about Black aesthetics as they truly are, sans stereotypes, historical racist depictions, and deep-seated racist negative beliefs and untruths.

Research Studies on the Integration of Aesthetic Education in Learning

This dissertation provides a concise literature review on the impact of racism in the USA, the employment of transformative learning theory and critical thinking, with the integration of art and aesthetic education in the development of comprehensive 15 weeks of lesson plans to teach and enable baccalaureate-level social work students via self and other awareness to, both, communicate about racism and engage African Americans and other clients of Color effectively.

While many studies exist espousing the benefits and successes of integrating aesthetic education in the classrooms, most of those studies were conducted with and for elementary school-aged children and some middle school-age students. Research results were not as available on the effects of aesthetic education on student learning in higher education. In fact, research conducted by a program, ARTiT in 2012, was developed to help fill the void of the limited number of existing methods that offer appropriate resources to adult educators interested in designing educational models that integrate the arts, aesthetic education principles, and critical thinking in transformative learning (Raikou, 2016).

Fifteen students of the Pedagogic Department of the University of Patras, Greece participated in the ARTiT, Transformative Learning through Aesthetic Education study. The main objective of the qualitative longitudinal study (4 years; 2008 to 2011) was to examine the transformation of learner's views on critical reflection and reevaluation of learners' assumptions, with the goal to transform the learners' frame of reference (Raikou, 2016). The ARTiT study demonstrated, through a series of workshops, pre-post comparisons of the students' opinions, art, and aesthetic experiences, that transformative learning through aesthetic education has the potential to enhance the learner's critical thinking and to motivate the learner to deepen and stimulate logic and emotional, intuitive, imaginary, and cognitive dimensions and critical reflection (Raikou, 2016).

In a different study, Abowitz (2007) discusses how aesthetic education impacted the learning experience of her ethics education students at Miami University as they studied the Civil Rights era. The genre chosen was visual art and the painting depicted a White male reaching for chewing tobacco (Red Man brand) smiling with other White men who had murdered three student Civil Rights activists in Mississippi in June of 1964 during what was called the Freedom Summer, when the three student activists went South to help African Americans register to vote. These murdered students, James Chaney, Andrew Goodman, and Michael "Mickey" Schwerner, had connections to Miami University, where these current students were enrolled. Using the painting, *Hey, Let's Have Some Red Man/The Arraignment*, in addition to documentaries of the three murdered students, the Civil Rights Movement, the Ku Klux Klan, and events surrounding that summer, the current students were able to engage in noticing aspects of the painting, as well as internal emotional awareness and responses, and participate in small group and large group discussions.

Abowitz (2007), posits the use of aesthetic, as a focal point for this educational experience in her ethics class, developed the moral perception and imagination of each student, illuminated the depth of meaning and awareness, helped them move past the ordinary engagement with the art and the subject matter, and guided the connections between the two.

A study by Crim, Kennedy, & Thornton (2013) discusses the integration of aesthetic representations, differentiation, and multiple intelligences to ask the following two questions:

1. How do students perceive the alignment between their aesthetic representations and their self-identified strongest area(s) of multiple intelligences?
2. How do aesthetic representations allow for differentiation in the university classroom?

This qualitative study was conducted at a large public university with 122 undergraduate students seeking elementary certification. The main thrust of the research was to study how a student's aesthetic representations support differentiation and reflect individual multiple intelligence strengths. Their study discusses various other research that documents how aesthetics and creative projects enhance self-awareness, self-reflection, and understanding in other disciplines like psychology and medicine. Integrating aesthetics into the curriculum, allowed students to develop strength in various areas, including differentiation, which motivated students to be more secure in their choices and embrace their unique learning styles, interests, and readiness levels (Crim, Kennedy, & Thornton, 2013). Three major themes emerge from the study: the importance of critical thinking, meaningful choice, and personal affirmation.

The study by Crim, Kennedy, and Thornton (2013) supports literature that directly connects a student's aesthetic representations with their strongest multiple intelligences, which include visual/spatial, musical, body-kinesthetic, interpersonal, intrapersonal, naturalistic, and existential. According to Crim, et al., (2013), these modalities, including verbal/linguistic and

logical/mathematics, are motivators for students to express themselves and experience learning in ways that connect to their own strengths and validates their differentiation. This is vital in developing an openness and willingness to learning new and perhaps difficult information. It gives the students the ability to ingest and process according to their own strengths and abilities.

A study by Ramdhani & Ramsaroop (2015) used qualitative research to observe how aesthetic methods effect pre-service teachers as students and their perceptions of the integration of aesthetics in teaching. In this case study, the researchers applied visual, auditory, kinaesthetic, and tactile activity-based learning to the Bachelor of Education degree curriculum at the University of Johannesburg. From a total of 300 students, 30% of their writings were selected randomly and analyzed by thematic content to explain their experiences when implementing these teaching strategies. The findings indicated the positive influence of aesthetically enjoyable and engaging teaching strategies on students' understanding of content knowledge taught in lectures (Ramdhani & Ramsaroop, 2015).

Another study by Murphy (2014) discusses how research supports the pedagogical value of aesthetic education in a qualitative study with 23 graduate education students at St. John's University in Queens, New York. The study wanted to assess the effect of aesthetic education on the teaching of English learners (EL) by first studying the effects on the teachers who were already practitioners with ELs and moved from participation in an aesthetic education workshop to reflection and implementation of the practice in their curricula. Data were collected via an interview within five days of the workshop and then one month after that and consisted of predetermined questions with follow-up questions for deeper conversation. According to Murphy (2014), some questions included:

1. How can EL benefit from exposure to aesthetic education?

2. What are your plans to integrate aesthetic education into your lesson planning?
3. How relevant was this project in relation to the instruction in your classroom?

Feedback by the graduate students included:

1. Aesthetic education can and should be used to engage students, including ELs, in high level cognitive activity.
2. An arts curriculum and individual arts education units can and should be adapted to suit the abilities of students with differing levels of English proficiency.
3. An arts curriculum and individual arts education units can and should be adapted to meet the needs of students with diverse learning styles (Murphy, 2014).

A study by van der Veen (2012) asked these questions:

“How can we bring the values of aesthetics and creativity, which are important in the practice of physics, into the teaching and learning of physics at the introductory college level without sacrificing the conceptual rigor that is necessary for proper understanding of the practice of physics? In other words, how can we humanize the teaching and learning of physics so as to make physics accessible in the broadest sense, without losing the qualities of honesty, objectivity, and repeatability, expressed through the language of mathematics, that define physics as a way of knowing and seeing?” (p. 359)

The initial experiment was conducted at the University of California Santa Barbara (UCSB) in an introductory physics curriculum using Greene’s model of aesthetic education to establish the validity of using drawing and visualization in understanding concepts of physics. A total of 44 enrolled undergraduate students participated in activities and class assignments integrating art, music, literature, mathematical derivations and physics demonstrations, guest lecturers, field trips, and student-led collaborative presentations and projects. The outcome suggests art-based curriculum can be meaningful to physics students and develop empathy, which van der Veen (2012) posits is the missing component in traditional physics education.

According to Ryan (2014) the arts hold a powerful space for the examination of self-awareness related to education, actual curriculum, and understanding political or social power and hierarchy. Deep reflection through aesthetic education helps interpret and express feelings and emotions, which simultaneously helps develop identity-building through creative expressions; it deepens the comprehension capacity of personal and global experiences (Ryan, 2014).

Parrish (2009) concurs that aesthetic principles, while compatible with existing theories, deepen and support that compatibility by offering ways to embrace and enhance the learning experiences, making them more appealing. Parrish (2009) posits any transformative learning experience will include significant aesthetic characteristics that can benefit all instructional learning experiences. Therefore, it appears that integrating the arts and aesthetic education with critical thinking throughout the 15-week course, within each session plan, can be beneficial to students as they approach and experience the difficult topic of racism.

In so doing, it is hopeful that students will be able to trust the learning process enough to have honest self-reflection and learn to trust self and the classroom environment to engage each moment of learning with sincere openness, self and other respect, and aesthetic illumination. This, in turn, will hopefully develop and enhance students' abilities to discuss racism with confidence and clarity, as well as relate to clients and colleagues of Color with knowledgeable and genuine engagement.

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IV. THE 15-WEEK COURSE SYLLABUS

Overview

A syllabus serves as a course contract between an educator and the students and contains a great deal of information that reflects the design of the course, the selection of appropriate material, the pedagogical methods and assessment devices that will be used, and some guidance to the students on how to successfully complete the course (Keller, Marcis, & Deck, 2014; Center for Teaching and Learning, n.d.). While the format varies greatly within academia, a syllabus generally includes learning objectives, goals, and outcomes; a course description; criteria for grading; assignments; the schedule; school and course policy; and textbooks (You, Ruiz, & Warchal, 2018; Center for Teaching and Learning, n.d.). Additionally, Jones (2018) discusses the importance of a syllabus supporting students and motivating them to want to attend the class, to learn, and to perform. While it is important to provide a framework for successful achievement in course objectives and outcomes, it is vital that a syllabus sets a warm and inviting tone, builds rapport between the educator and students, encourages students to be engaged, and informs the students of the educator's approachable and welcoming demeanor (Jones, 2018).

Haghighi (2012) reviews several approaches to the design of syllabi, including text-based syllabi, task-based syllabi, and needs-based syllabi. In a text-based syllabus the pedagogy is based on whole texts and is very much influenced by the concept of empowering disadvantaged learners to make progress through mastery of key genres necessary for progress in the workplace and social contexts in which genres are constructed and which learners want to access. A task-based syllabus puts emphasis on meaning, communication, and purposeful activities in which

learners are expected to be able to engage in real-life situations and relationships with the real world and with a task outcome. A needs-based syllabus involves educators and learners exchanging information so that the agendas of both could be more aligned, e.g., educators provide students with detailed information about goals, objectives, and learning activities and students select content and learning activities through a needs analysis or survey. In this way, students increase their appreciation and acceptance of the learning experience with a clearer understanding of the goals and expectations and educators are actually teaching to the students' needs; this process becomes more meaningful for both educators and students (Haghighi, 2012).

The course syllabus for this dissertation combines the task-based and needs-based perspectives as it prepares students to engage African Americans and other clients of Color by understanding their realities of living in racist USA. Additionally, the curricula is one of co-learning and collaboration between the students themselves and between the students and the educator.

When developing a syllabus, it is also important to recognize the impact of visual design elements like font size, bold or italic; ease of reading the text; use of bulleted lists; length of paragraphs; use of tables, graphs, charts, and pictures; calendars; ability to find needed information; and the overall legibility of the document. Jones (2018) posits students know what works and what does not work with syllabus content and design and that course syllabi are often created without the input of students and without significant consideration of the implications of content and design. Human-centered design approach values the expertise of students as users of the syllabus and requires their knowledge and participation throughout the design and creation process. (Jones, 2018).

The content and design of the syllabus for this dissertation's course is created with the dual awareness of student and educator perspectives and with the openness of collaboration that transformative learning theory promotes. Freire (1970) discusses the "teacher-student with students-teachers" concept that urges educators to release the power over the learning process and allow students to critically co-investigate material presented from the educator and then to collaborate by co-creating a new perspective and reality. Magro (2016) discusses the importance of educators teaching from a transformative perspective by being more collaborative, open to new experiences, optimistic, and to create spaces where learners can reconstruct the standard ways of academia and curricula.

With this research in mind it is important for the syllabus in this dissertation's course to be presented to the social work students with the intention of co-creating certain aspects of the plan, while still adhering to the purpose, objectives, outcomes, and goals of the course.

THE 15-WEEK COURSE SYLLABUS

Welcome to Each of You!!!

I look forward to the exciting, challenging, creative, and transformative explorations ahead and

I am happy to be with you on this journey!!!

Course Title: Examining the Historical and Present-Age Impact of Racism in the United States of America Through the Arts, Aesthetic Education, and Transformative Learning Theory: Effectively Providing Best Social Work Practices with African Americans and other people of Color

Course Number: TBA

Semester/Year: TBA

Class Time: TBA

Class Location: TBA

Instructor: TBA

Office Location: TBA

Office Hours: TBA

Phone: TBA

Email: TBA

COURSE DESCRIPTION

This course is designed to help Bachelor of Social Work (BSW) students learn how to work with African Americans and other clients of Color most effectively. The main components of this course are for students to:

1. Explore and strengthen their self-identities, and self and other awareness;
2. Gain knowledge about the historical and present-age impact of racism;
3. Develop deeper understanding of the effects of racism, through arts and aesthetic education; and
4. Establish effective skills and techniques for engaging African Americans and other clients of Color.

This course is designed to assist social work students in understanding the historical and present-age impact of racism and its effect on African Americans in every area of their lives. This course examines the emotional, physical, mental, and spiritual impact of racism from 1619 to the present, with specific focus on the permeation of racism in healthcare, housing, and economy and finance. This course will integrate visual and performing arts, aesthetic education, and the framework of transformative learning theory to assist students in learning effective ways of working with African Americans and other clients of Color.

This course guides and encourages students to engage in honest and critical awareness of their historical and familial identities, values, beliefs, norms, and practices and to process how those realities influence the student's current values, beliefs, assumptions, and attitudes regarding racism, race and ethnicity, oppression, social class, racial prejudices and biases, and other sociocultural conditions. The students are also encouraged to individually and collaboratively deepen their awareness of and knowledge about identities and cultures outside of their own.

Throughout the course, the students will be encouraged to use rational, reflective, and

critical thinking and discourse to theorize and investigate the validity of established knowledge alongside new information; to problem-solve, negotiate, and establish meaning and purpose in that awareness; and to systematically arrive at an understanding for potential transformation. Additionally, the students will be encouraged to consider various interventions and participate in role-plays to prepare for their interactions with African Americans and other clients of Color.

COURSE PURPOSE

- To introduce some of the history of racism in the USA to BSW students and guide the exploration of stereotypes, mis-information, and the beauty and excellence of the African American race and to explore consciousness of self and others about racism.
- To use transformative learning theory to collaboratively explore the most effective ways to promote individual consciousness and enhance self and other awareness about the impact of racism in the USA using the arts and aesthetic education to deepen and enhance self and other awareness.
- To prepare students with appropriate skills to have meaningful and knowledgeable discourse about racism in the USA.
- To give charge for students to integrate course knowledge, affect, and specific Educational Policy and Accreditation Standards (EPAS) competencies and National Association of Social Workers (NASW) principles in planning and providing the most effective service with African Americans and other people of Color.

COURSE GOALS

While the educator will initially prepare goals, once goals are introduced to the students, certain aspects of these goals will be open for mutual modification and collaboration throughout

the course. (Fox, 2018; Freire, 1970). Three distinct categories of goals are cognitive, affective, and skills (Fox, 2018).

Cognitive Goal

- For students to demonstrate knowledge obtained from the assigned readings, presentations, discourse, and self and other awareness and to apply that knowledge throughout the course.

Learning Objectives and Outcomes:

- Students will be able to provide practical understanding, ability, and willingness to have meaningful discourse with the integration of skills to analyze, form, and support ideas and opinions that stem from the assigned readings, presentations, discourse, and consciousness of self and others.
- Students will be able to provide interactive presentations to the class based on acquired knowledge from the reading assignments, presentations, discourse, and consciousness and focused on mutually approved specific topics related to the course.
- Students will be able to lead discourse on racism based on knowledge of the topic.

Affective Goal

- For students to demonstrate ability and willingness to value the material presented and examine the emotion, behavior, mood and affect, and beliefs rising from preconceived self-beliefs and the introduction and processing of new information, with a willingness to explore self and other responses and have knowledgeable, meaningful, and respectful discourse stemming from self and other awareness, the materials, and presentations.

Learning Objectives and Outcomes:

- Students will be able to participate in all class discussions with openness, sincerity, honesty, and willingness; be able to discuss vulnerabilities, fear, anger, sadness, and other emotions; and be able to work through emotions with clarity and respect.
- Students will be able to actively listen and provide support of ideas and feelings from others; to share the space for comments and responses; to be tasteful and sensitive in providing critiques; and fairly assess the needs of the group, present observations to the class, and lead resulting discussions.
- Students will be able to provide written affective accounts of their self-awareness of racism in the USA and how they see self-in-environment(s) throughout the course.

Skills Goal

- For students to demonstrate a clear understanding of the EPAS competencies, especially the two of focus for this course, Competency 2, “Engage Diversity and Difference in Practice” and Competency 3, “Advance Human Rights and Social, Economic, and Environmental Justice,” (with a focus on the social justice aspect), as determined by the 2015 EPAS.
- For students to demonstrate a clear understanding of the NASW’s six ethical principles: service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence.
- For students to demonstrate ability to engage a client of Color based on awareness of self-in-environment and an understanding of the historical and present-age racism in the USA as it has potential to impact the client.

Learning Objectives and Outcomes:

- Students will be able to construct learned and experienced course information, including the EPAS competencies and the NASW's ethical principles focused on in class, into a specific effective (mutually-approved) intervention and service plan to engage client(s) of Color.

COURSE GRADING

Grades for this course are based upon criterion-referenced grading (measuring each student on individual merit and performance, and not against other students' level of performance).

A: Overall performance is exceptional.

A = 4.00 or 96-100%;

A- = 3.67 or 92-95%.

B: Overall performance good.

B+ = 3.33 or 88-91%;

B = 3.0 or 84-87%;

B- = 2.67 or 80-83%.

C: Overall performance is somewhat acceptable.

C+ = 2.33 or 76-79%;

C = 2.0 or 72-75%;

C- = 1.67 or 68-71%. A grade of C- will be considered failing for this course, with the possibility of a mutually agreed upon presentation to raise the grade to passing; the presentation will need to demonstrate a clear understanding of the course materials.

D: Overall performance is poor. Student fails the course and will need to retake for a passing grade.

D+ = 1.33 or 64-67%;

D = 1.0 or 60-63%.

F: Overall performance is unsatisfactory. Student fails the course and will need to retake for a passing grade.

I: At the discretion of the course educator, the grade of incomplete may be assigned to a student who is not able to complete the course due to circumstances beyond the student's control and as outlined in the student handbook.

ACADEMIC ISSUES OF STUDENTS with DISABILITIES

The university, which includes the instructor of this course, is committed to providing equal educational opportunities to all students, including students with disabilities. Reasonable accommodations can be provided to ensure that any student with a known disability or specific needs may participate in appropriate services and request appropriate accommodations as needed. Inform the instructor before or at the start of the course and refer to the university policy on the website (website will be provided here).

ACADEMIC INTEGRITY

The university, which includes the instructor of this course, is committed to academic integrity and honesty, and moral and ethical principles and policies. Students are expected to read and acknowledge all academic and course values and standards of integrity. Refer to the university code of academic integrity (website will be provided here).

ATTENDANCE, PARTICIPATION, and ASSIGNMENTS

It is expected that students will come to class having read the materials scheduled for that class and will be prepared to discuss them. Students are encouraged to explore other sources for a deeper understanding of any concept introduced or discussed in this class, encouraged to read from the Suggested Readings list, and encouraged to share aspects of these readings and materials with the rest of the class.

All written and presentation assignments are due on the date indicated on the course syllabus, with the understanding that through collaboration with educator and students, some shifts may be considered within the time allotted for each session, and within the overall length of the course within the semester. Once those adjustments have been mutually made, during the read-through of the syllabus, all assignments will have mandatory due dates. Assignments submitted after those due dates will result in a failing grade. To receive a passing grade for the course, all assignments, written and presentational, must be completed and submitted/presented.

Written assignments are to be submitted using the secure class link.

Weight of Assignments:

Participation and On-Time Attendance 50%

These are weighted together because they are closely associated and equally important.

Participation includes:

- joining the discourse with respectful self and other awareness;
- knowledgeable observations about the assigned, suggested, and other readings;
- prepared and meaningful presentations, including role-plays; and
- demonstrated willing and reliable collaboration with classmates regarding assignments.

On-time means being on time for each class, *in seats and ready to engage*. Tardiness is not tolerated because the sessions are 75-minutes and the content fills each session. Lateness is disruptive and disrespectful to other class participants, to the educator, and to the material to be presented.

Attendance is an absolute major requirement because classmates rely on each other for emotional support and camaraderie from the first to the last class and it is vital to form and develop trusting relationships based on reliability.

Presentation Assignments

This is weighted with participation and includes all individual and small group presentation assignments, role-plays, and facilitations. All presentations will be graded on:

- Preparation (being ready to start on time and with appropriate materials).
- Clarity (thoughtful, organized, and well-planned subject matter).
- Delivery (vocal strength and projection; eye contact with class; communication with others in the small group, when appropriate; ease with presenting the material; confidence in self and the material being presented).
- Facilitation (demonstrating the ability, knowledge, and fairness to be aware of the class, to listen and respond to questions and comments appropriately, to be aware of time constraints, to gracefully manage discourse, and to prepare meaningful discussion questions).
- Appearance (for presentations assigned prior to the specific session, well-kept clothing is required.) Students should use the presentations as practice for presenting self in

professional settings. There is leniency for the realities of college life and clothing availability; all attire needs to be as clean and neat as possible.

- Dependability (small group participants will be expected to hold self and others accountable for showing up on time as planned, for being prepared as planned, and for sharing appropriately in all efforts from start to completion of the assignment; should there be any concerns in this regard that cannot be resolved among the small group, please notify the instructor).

Written Assignments

50%

Includes:

- final (20%)
- midterm (10%)
- self-awareness electronic journal (10%)
- reflective assignments, as indicated in the syllabus (10%)

All written assignments will be graded on:

- Critical thinking (informed opinion based on thoughtful integration of all course experiences, e.g., reading assignments, presentations, lectures, etc.). It is important that you critically and rationally discuss your perceptions and be honest in your opinion. If you disagree with something, discuss it using course experiences and any other outside sources that defend your perspective. If you agree with something, again, use the course experiences and any outside sources to support your opinion.
- Clarity of writing skills (articulation, spelling, organization of thoughts). It is important to be able to express your thoughts and opinions in a manner that they will be accepted. Please be sure to use spell check and be aware of the clarity in your sentence structure

and overall writing presentation. American Psychological Association (APA) style citations should be used when necessary.

- Integration of class assignments, readings, presentations, lectures, discussions, glossary, and the overall class experience, as well as any other sources you decide to use (please have a solid reason for integrating additional sources).

Assignments Due Per Session (Reading, Written, Presentation)

PRE-SESSION ONE: “Let Me Introduce Myself” (see detailed information below)

Date: (To be submitted one week before the start of session one)

Written Assignment: Bulleted format of name, gender, and 5 facts to share about self (this is a reflective assignment; see grading percentage under Written Assignments section)

SESSION ONE: Introductions; Group Norms and Rules

Date:

Reading Assignment: No assigned readings (note there is a pre-class assignment due for this session).

Presentation Assignment:

Date: (order of presentations chosen by lottery)

- “Let Me Introduce Myself”

SESSION TWO: Syllabus, Glossary, Journal, Midterm, Final Discussion

Date:

Reading Assignment:

- Syllabus (read through the syllabus; detailed discussion in class)
- Glossary (read through the glossary; discuss assignment expectations)

SESSION THREE: The Council on Social Work Education’s (CSWE) Educational Policy and Accreditation Standards (EPAS) and The National Association of Social Work’s (NASW) Code of Ethics’ Ethical Principles; Multiple Intelligences

Date:

Reading Assignments:

- Council on Social Work Education (CSWE). (2015). Standards and policies (<https://www.cswe.org/Accreditation/Standards-and-Policies/2015-EPAS>).
- National Association of Social Workers (NASW). (1999). Code of Ethics (<https://www.socialworkers.org/about/ethics>).
- Howard, S. (2018). The Black perspective in clinical social work. *Clinical Social Work Journal*, 1-8. (<http://dx.doi.org/10.1007/s10615-018-0663-8>).
- Jani, J. S.; Pierce, D.; Ortiz, L.; & Sowbel, L. (2011). Access to intersectionality, content to competence: Deconstructing social work education diversity standards. *Journal of Social Work Education*, 47(2), 283-301.
- Mitchell, J. & Sylvester, R. (2003). Beyond the rhetoric of social and economic justice: Redeeming the social work advocacy role. *Race, Gender, and Class in Social Work*,

10(2), 8-26.

SESSIONS FOUR THROUGH SEVEN: Self and Social Identities

Date:

Reading Assignments:

- Howard, J. A. (2000). Social psychology of identities. *Annual Review of Sociology*, 26, 367-393.
(<https://psycnet.apa.org/record/2000-02783-009>).
- Mercer, V. J., Wilkinson, M., Harris, M. D., & Sojka, N. (2012). Examining identities. *African American Art, Bulletin of the Detroit Institute of Arts*, 86(1), 66-87.
(https://www-jstor-org.proxy.library.upenn.edu/stable/43492326?pq-origsite=summon&seq=1#metadata_info_tab_contents).

Written Assignment:

Due Date: (the date of session four)

- Four to five page paper on self-identities stemming from traditional familial and other influences, habits, and behaviors, as it relates to racism, biases, social injustice, and prejudices (this is a journal *and* reflective assignment; see grading percentage under Written Assignments section).

Presentation Assignment:

Due Date: (specific presentation dates and times, sessions four through seven, chosen by lottery)

- Self and social identities poster presentations on cognitive and affective awareness of their understanding of their familial and other beliefs, traditions, and biases and the impact on their self-identities.

SESSIONS EIGHT AND NINE: Mini-Lecture on Racism from 1619 to 1968

Date:

Reading Assignments and Video:

- Equiano, O. (1789). The interesting narrative of the life of Olaudah Equiano. The interesting narrative and other writings: Revised Edition. Penguin Classics: London, England. Edited and introduction by Vincent Carretta (2003).

Also available online: The Project Gutenberg (March 17, 2005) [EBook #15399]

(<https://www.gutenberg.org/files/15399/15399-h/15399-h.htm>).

- Alexander, M. (2012). The new Jim Crow: Mass incarceration in the age of colorblindness. New York: The New Press. Introduction; Chapter one, The Rebirth of Caste, pp. 1-40.
- Rankin, J., & Rankin, T. (1836). *Letters on American slavery: addressed to Mr. Thomas Rankin, merchant at Middlebrook, Augusta Co., Va.* (2nd ed.). Newburyport [Mass.]: Published by Charles Whipple.
- 4 Little Girls. (July 9, 1977). (<https://www.imdb.com/title/tt0118540/>).
Also available on You Tube at: (<https://www.youtube.com/watch?v=OzA7AifBTpQ>).
- Wright, R. (1937). The ethics of living Jim Crow, as cited in Rothenberg, P. S. (2004). Race, class, and gender in the United States. Worth publishers: New York.
(<https://docs.google.com/viewer?a=v&pid=sites&srcid=c2xjdXNkLm9yZ3xlbmdsaXNoLlRlXWwLWxhbmd1YWdlLWNvbXBvc2l0aW9ufGd4OjIyMzY1NjdlY2Y2OGM1ODI>).

Written Assignment:

Due Date: (the date of session nine, end of day)

- Two to three page reflective paper on what you notice to be already-learned or engrained information as you listen to the lecture; compare and contrast aspects of the lecture material with your existing beliefs (this is a reflective assignment; see grading percentage under Written Assignments section).

Presentation Assignment:

Due Date: (specific presentation order chosen by lottery)

- Affective and cognitive transformational discourse in triads and to entire class.

SESSIONS TEN THROUGH FOURTEEN: Presentational and Interactive Workshop,
Strange Fruit: Examining the Historical Impact of Racism in America

Date:

Reading Assignments:

- Carvalho, J. M., (2013). "Strange Fruit": Music between violence and death. *The Journal of Aesthetics and Art Criticism*, 71(1), 111-119.
(https://www.jstor.org/stable/pdf/23597541.pdf?seq=1#page_scan_tab_contents).
- Wood, A. L. (2018). The spectacle of lynching: Rituals of White supremacy in the Jim Crow South. *The American Journal of Economics and Sociology*, 77(3-4), 757-788.
(https://www.researchgate.net/publication/328588951_The_Spectacle_of_Lynching_Rituals_of_White_Supremacy_in_the_Jim_Crow_South).
- Malott, K. M. & Schaeffle, S. (2015). Addressing clients' experiences of racism: A model for clinical practice. *Journal of Counseling & Development*, 93(3), 361-369.
(<https://www.deepdyve.com/lp/wiley/addressing-clients-experiences-of-racism-a-model-for-clinical-practice-G8E1eWTmje>).

Written Assignment:

Due Date: (due session fourteen, end of day)

- Two to three page paper identifying at least one shift or transformation in your habits, behaviors, and/or thinking as it relates to your awareness of racism and social injustices toward the African American race by the White race (this is a journal *and* reflective assignment; see grading percentage under Written Assignments section).

Presentation Assignment:

Due Date: (order of presentations will be chosen by lottery)

- Fifteen minute small group performance and facilitation as part of the "Strange Fruit . . ." workshop

SESSIONS FIFTEEN AND SIXTEEN: A Raisin in the Sun; Discussion of Play and Housing, Healthcare, and Economy and Finance

Date:

Reading Assignments and Video:

- A Raisin in the Sun with Sidney Poitier (video)
Available, Van Pelt - Featured **DVD** Display - First Floor. DVD 012 121
(https://franklin.library.upenn.edu/catalog?f%5Bformat_f%5D%5B%5D=Book&q=%22A+Raisin+in+the+Sun%22&search_field=keyword).

PS3515.A515 R3

~ A Raisin in the Sun [videorecording] / Columbia Pictures; screenplay, Lorraine Hansberry; producers, David Susskind and Philip Rose; director, Daniel Petrie.

Edition: Widescreen version, side A; full screen version, side B.

Publication: Culver City, CA: Columbia Tristar Home Video, c1999.

Series: Columbia classics

Format/Description: Video, 1 videodisc (ca. 128 min.): sd., b&w.; 4 3/4 in.

or read:

A Raisin in the Sun: The Unfilmed Original **Screenplay** Mass Market Paperback – April 1, 1995. Available, Amazon

- Turner, A. (2016). The Business Case for Racial Equity. *National Civic Review*, 105(1), 21-29.
- Hardaway, C. R., & McLoyd, V. C. (2009). Escaping poverty and securing middle status: How race and socioeconomic status shape mobility prospects for African Americans during the transition to adulthood. *Journal of Youth and Adolescence*, 38(2), 242-56.
- Chung, B., Meldrum, M., Jones, F., Brown, A. & Jones, L. (2014). Perceived sources of stress and resilience in men in an African American community. *Progress in Community Health Partnerships: Research, Education, and Action*, 8(4), 441-451.

SESSION SEVENTEEN THROUGH NINETEEN: Mini-Lectures on Healthcare, Housing, Economy and Finance

Session Seventeen; Healthcare

Date:

Reading Assignments:

- Paradies, Y., Truong, M. & Priest, N. (2013). A systematic review of the extent and measurement of healthcare provider racism. *Journal of General Internal Medicine*, 29(2), 364–87.
- Smedley, B. D., Stith, A. Y., & Nelson, A. R., editors (2003). Unequal treatment: Confronting racial and ethnic disparities in health care. *Institute of Medicine (US) Committee on Understanding and Eliminating Racial and Ethnic Disparities in Health Care*. Washington (DC): National Academies Press (US).
- Unequal Treatment: Confronting Racial and Ethnic Disparities in Health Care; (<https://www.ncbi.nlm.nih.gov/books/NBK220358/>)
- Health Systems Interventions; (<https://www.ncbi.nlm.nih.gov/books/NBK220363/#ddd00149>)
- Interventions: Systemic Strategies; (<https://www.ncbi.nlm.nih.gov/books/NBK220363/>)
- Patient Education and Empowerment; (<https://www.ncbi.nlm.nih.gov/books/NBK220363/#ddd00155>)

Presentation Assignment:

Due Date: (order of presentations will be chosen by lottery)

- Small group reflection on the historical and present-age racism in healthcare. Consider self-identity and examine any biases or prejudices regarding visceral responses to the disparities in healthcare. Process individual and group thoughts and feelings pre-lecture and post-lecture about African Americans and the healthcare system and the sources of

those beliefs and feelings. Consider ways to work directly with clients of Color who are experiencing such disparities. Be prepared to share in the large group.

Session Eighteen; Housing

Date:

Reading Assignments:

- Glantz, A. & Martinez, E. (2018). Kept Out: For people of Color, banks are shutting the door to homeownership. Reveal from the Center for Investigative reporting. (<https://www.revealnews.org/article/for-people-of-color-banks-are-shutting-the-door-to-homeownership/>).
- Wyly, E., Ponder, C. S., Nettling, P., Ho, B., Fung, S. E., Liebowitz, Z., & Hammel, D. (2012). New racial meanings of housing in America. *American Quarterly*, 64(3), 571-604, 680-681,683.
- Stuber, J., Meyer, I., & Link, B. (2008). Stigma, prejudice, discrimination and health. *Social Science & Medicine*, 67(3), 351-357.

Presentation Assignment:

Due Date: (order of presentations will be chosen by lottery)

- In small groups, develop a short scripted role-play between a member of the Younger family and a social worker to engage the client's concerns of:
 - being discriminated against when attempting to purchase a house or move into a racially different neighborhood;
 - difficulty with obtaining a mortgage loan with a reasonable interest rate;
 - the history of racism in housing and how the client is impacted in the present-age (be specific);
 - healthcare concerns from pre-birth to geriatric (including costs, disparities, and access, etc.);
 - creating community involvement for improved healthcare and housing and rental options (consider the history of how the community was helpful in these areas and be creative in developing similar interventions); and
 - additional scenario ideas from students.
- Be prepared to share in the large group.

Session Nineteen; Economy and Finance

Date:

Reading Assignments:

- Penningroth, D. (1997). Slavery, Freedom, and Social Claims to Property among African Americans in Liberty County, Georgia, 1850-1880. *The Journal of American History*, 84(2), 405-435.
- Hunter, M. A. (2018). Seven billion reasons for reparations. *Souls*, 20(4), 420-432.
- Fraser, G. C. (2004). Success runs in our race. New York: Harper Collins Publishers. *Networks at Work*, pp. 284-308.

Presentation Assignment:

Due Date: (order of presentations will be chosen by lottery)

- In small group, discuss individual and small group observations of economic and financial dynamics and racial disparities depicted in Hansberry's *A Raisin in the Sun*. Discuss how to creatively work with this family as it relates to the economy and finances

depicted in the play (inferred related concerns acceptable); consider their strengths, interpersonal relationships, the tensions that develop due to the anticipation and arrival of an insurance check, and the process of working to the conclusion that Hansberry offers. In addition, consider three or more follow-up sessions with this family, anticipating their individual and collective needs as they move into the previously all-White neighborhood and any other anticipated concerns individually and as a family unit.

- Be prepared for class discussion.

SESSION TWENTY THROUGH TWENTY-FOUR: Glossary Review; Theories, Models, and Approaches for Racism Interventions; Student Facilitated Discussion

Date:

Reading Assignments:

- Crawley, B. H. (2001). Effective programs and services for African American families and children: An African-centered perspective. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 112-127). Colorado: Westview Press.
- Foley, V. D. (1975). Family therapy with Black, disadvantaged families: Some observations on roles, communication, and technique. *Journal of Marriage and Family Counseling*, 29-38.
- Freeman, E. M. (2001). Homelessness among African American families. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 67-82). Colorado: Westview Press.
- Logan, S. L. (2001). A strengths perspective on Black families: Then and now. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 8-20). Colorado: Westview Press.
- Logan, S. L. (2001). Strengthening family ties: Working with Black female single-parent families. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 164-180). Colorado: Westview Press.

Written Assignment

Due Date: (session twenty-four end of day)

- Three to four-page reflective paper on self and other identities as it relates to working collaboratively on the assigned presentation, with awareness of power dynamics, dominant and contending discourses, personal or societal norms, challenges and successes in the process, etc., and work with clients of Color (this is a journal and reflective assignment; see grading percentage under Written Assignments section).

Presentation Assignment

Due Date: (order chosen by lottery)

- Thirty-minute small-group presentation based on knowledge of the contents of the article, a specific topic-focused interactive artistic activity, and facilitation of class discourse and feedback.

SESSION TWENTY-FIVE THROUGH TWENTY-EIGHT: Interactive Improvisational Role-Play (Student's Practice with Engaging "Clients" of Color)

Date:

Reading Assignment: There are no reading assignments for these sessions.

Presentation Assignment:

Due Date: (order chosen by lottery)

- Interactive and improvisational role-plays; students are the social workers interacting with actors portraying clients.

SESSION TWENTY-NINE: Reflections on Student Transformations

Date:

There are no reading or other assignments for this session. (This is a reflective and participation assignment; see grading percentage under Written Assignments section.)

SESSION THIRTY: Reflective Termination

Date:

Reading Assignments: There are no reading assignments for this session.

Written Assignment:

Due Date:

- Handmade expressions of well-wishes to each classmate by each student (this is a reflective assignment; see grading percentage under Written Assignments section).

Presentation Assignment:

Due Date: (order chosen by lottery, if necessary)

- Students share “Walk-Away” of culminating expression of class experience through visual and/ or performing art (this is a reflective and participation assignment; see grading percentage under Written Assignments section).

REQUIRED TEXTS

- Logan, S. L. (2001). *The Black family: Strengths, self-help, and positive change*. Colorado: Westview Press.
- Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness*. New York: The New Press.

Suggested Readings

- Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness*. New York: The New Press.
- Turner, M. (Ed.). (1995). *From chattel slaves to wage slaves: the dynamics of labour bargaining in the Americas*. Kingston: Ian Randle Publishers; Bloomington: Indiana University Press.
- Fanon, F. (1967). *Black skin white masks*. New York: Grove Press, Inc.
- Anderson, C. (2016). *White rage: The unspoken truth of racial divide*. New York: Bloomsbury.
- Diangelo, R. (2018). *White fragility: Why it’s so hard to talk to White people about racism*. Boston: Beacon Press.
- Social Work Policy Institute (2011). *Investing in the Social Work Workforce*. Washington, DC: National Association of Social Workers.

(<https://www.socialworkers.org/LinkClick.aspx?fileticket=6OGMVH143Ic%3D&portalid=0>)

PRE-FIRST SESSION ASSIGNMENT; JOURNAL, MIDTERM AND FINAL PAPER

Pre-First Session Assignment

“Let Me Introduce Myself”

Pre-First Class

Date Due:

On the secure class website, students will be expected to upload a very short bulleted bio with name, gender identity, and 5 interesting things about self for the class to know, along with a photo of self (may be taken with phone). Additionally, the student is expected to write in one or two sentences a meaningful reason for wanting to be a social worker. This assignment is meant to informally introduce students to each other and to help students link a few facts with a face and begin the connection that is vital for this course. This assignment is a prerequisite for a class participation activity in the first session.

Example:

PHOTO (may be taken with phone)

- Jacque Tara Washington; female; she, her, hers
- I am a Christian (ask me what that means to me).
- I am a professional actress and vocalist.
- I am a mental health therapist.
- I have a private practice, as well as, work at Cornell CAPS.
- I love serving the college-age population in mental health needs.

“In my heart I have always been a social worker. It is important that I can help people process through difficult situations and that, through their understanding of themselves and their environment, they are able to move forward and upward toward their goals.”

Journal

“Getting to Know More About Myself”

Due Date: (four times during the semester; dates to be determined collaboratively, educator/students)

The entries in this electronic journal are for students to reflect on observations about self and others, noticing self-in-environment and how experiences affect self; to enhance self-awareness as it relates to the impact of discourse, readings, presentations, collaborations, class participation, and the topic of racism, past and present and all that is covered in this course, as well as what is discovered and explored outside of class as it relates to this topic and self.

Some questions the student might want to explore, in addition to trusting their own reflection process, include:

- How do I think about my family history (nationality; voluntarily or involuntarily in the United States of America, or still in native land; did they change or alter their names; what is that story or journey and why is it important to me in my personal and professional life, etc.)?
- What power dynamics, privilege, racism, or oppression exists/existed in my family history and how has that played a role in my way of thinking about myself and others; what part has it played in my behavior within the family, with friends, in society?
- What are some of my biases, phobias, prejudices and how did I learn them; what do I want to do with this information; what are some ways I can address the thinking and

behavior attached to these biases, etc., what changes would I like to make, how do I envision that unfolding daily, and what is the first step toward transformation?

- How did the readings, presentations, and any other class assignments and participation help me today and how will I integrate that learning into my thinking and behavior?
- How is the glossary helping me to understand the terms associated with racist behavior?
- What am I noticing about myself and others as I increase my knowledge about racism in America?
- Can I identify microaggressions, power dynamics, and other forms of racism and, if so, what is my response?
- How do I feel being in this class with others; how am I fitting in (or not) and what am I contributing to the class that is beneficial; what can I do better to further enhance the class and support my classmates?
- As I learn more about racism and all it entails, how do I envision myself working in the social work field with clients of Color?
- What strengths did I have as I began this course, how did they become more enhanced during this course, and what new strengths have I developed?
- How do I describe my personal and professional or academic transformation throughout this course?
- How did I learn differently with the integration of the arts?
- What are some ways this course helped me to know how I can advance the field of social work and social justice?

Midterm Assignment

Glossary

Due Date:

The main focus of this glossary assignment is to assist students in understanding some of the language around racism and to encourage students to have a deeper connection with the words, their meanings, and how to integrate the language into their own vocabulary with ease and purpose; it also has the potential to help the students become somewhat unified with specific terminology.

Students will be expected to

1. Provide thoughtful and researched definitions to the glossary list provided, and
2. Add at least 5 more words to the list that they did not understand during the course experience, up to the due date of the assignment, and provide thoughtful and researched definitions for all words/phrases.

At least half of the glossary will need to be cited APA style; the other half can be definitions found on sites like Wikipedia, Wiktionary, Google Dictionary, Dictionary.com, The Free Dictionary, Merriam-Webster Online, Cambridge Dictionary Online, and Urban Dictionary. **Students are expected to look at several sources to determine the most appropriate and accurate definition and will be graded accordingly.**

The words to be researched will need to have citations. All work will need to be referenced.

3. Students will be expected to use their own discretion to decide which words to research and which to use from the other sources.

Final Assignment

Engaging the Younger Family System

Due Date:

The final assignment will be a culmination of course experiences as students are expected to focus on best practices for the Younger family in *A Raisin in the Sun*. Consider individuals or the family unit to discuss the following:

- Demographics
- Role in the family system
- Presenting concern (include, but not limited to healthcare, housing, and/or economy and finance)
- Client's goal (s)
- Intervention(s) (as discussed in class)

As you consider interventions for this client discuss the following:

- EPAS competencies “Engage Diversity and Difference in Practice” and the social justice aspect of “Advance Human Rights and Social, Economic, and Environmental Justice” as it relates to your focus and intervention;
- Aspects of the NASW's six ethical principles (service, social justice, dignity and worth of a person, importance of human relationships, integrity, and competence).
- Connecting with the client, listening, meeting the client emotionally and in his/her/their reality of racism and oppression;
- Discovering entry points for communication; and
- How you and the client could move forward effectively from the client's realities and abilities;
- Consider yourself and your identity in this relationship and what you are feeling;
- Consider what you need in order to be most effective in connecting and serving the needs of the client;

- Assume the client is guarded or defensive based on their character; discuss your strategies in this regard;
- Consider your self-care; and
- Suggest how you might be able to integrate some aspect of the arts in your engagement with the client and discuss your reason for the choice and how it could be beneficial for the intervention.

Thank you for all your incredibly dedicated efforts and accomplishments in this class. I hope you will continue to embrace transformations and creativity within yourself personally, academically, and professionally as you continue this very important social justice work!

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**V. LESSON PLAN SUMMARIES of SESSIONS, TITLES, CONTENT
DESCRIPTIONS**

Two 75-Minute Sessions Per Week

Thirty Sessions

Sessions One and Two

Introductions; Discussion: Group Norms & Rules, Syllabus, Glossary, Journal, Midterm, Final

- Introductions and “getting to know you” exercise using aesthetic education’s noticing and inquiry (what do you notice about the other students; what would you like to ask the other students based on their bios). (**session 1**)
- Group norms and ground rules, needs, expectations, concerns, ideas for success in class, etc.; discussion. (**session 1**)
- Syllabus discussion (**session 2**)
- Glossary discussion (students and educator add to it electronically throughout course; all additions are open for class discussion...breathing, working document) (**session 2**)
- Electronic journals discussion (thoughts, feelings, noticing, inquiry about what students are experiencing in this course. Student awareness of how the class material is impacting thinking and behavior, etc.) (**session 2**)
- Midterm and Final discussion (**session 2**)

Session Three

Educational Policy and Accreditation Standards; NASW Ethical Principles; Multiple
Intelligences

- Discussion of social work Educational Policy and Accreditation Standards (EPAS) competencies, especially “Engage Diversity and Difference in Practice” and “Advance Human Rights and Social, Economic, and Environmental Justice,” with the focus on social justice.
- Discussion of the National Association of Social Worker’s (NASW’s) six ethical principles (service, social justice, dignity and worth of a person, importance of human relationships, integrity, and competence).
- Multiple Intelligences

Sessions Four through Seven

Self and Social Identities

- Self and Social Identities (large group) (**sessions 4-7**)

Sessions Eight and Nine

Mini-lecture on Racism from 1619 to 1968

- Mini-lecture: History of racism 1619 to 1968; integrate arts with reenactment, documentary, etc. (**sessions 8-9**)

Sessions Ten through Fourteen

Presentational and Interactive Workshop, *Strange Fruit: Examining the Impact of Racism in America*

- Strange Fruit presentational and interactive workshop (**10-14**)
- Write in journal daily about this experience, e.g., the use of the arts, collaborating, self-identity awareness, other-awareness, how the experience is impacting your thinking and behavior moving forward, etc. (**10-14**)

Sessions Fifteen and Sixteen

A Raisin in the Sun Discussion of Play; Introduction of Impact of Racism on the Younger Family in Healthcare, Housing, and Economy and Finance

- Discussion of the play, *A Raisin in the Sun*, and the Younger family from the perspectives of self-identity and family-identity (**session 15**)
- Discussion on racism in healthcare, housing, and/or economy and finance and the impact on the Younger family (“noticing” and “inquiry” for upcoming discussions during mini-lectures) (**session 16**)

MIDTERM DUE (see below, **MIDTERM AND FINAL**) (**session 15**)

Sessions Seventeen through Nineteen

Mini-Lectures for Historical and Present-Age Racism in Healthcare, Housing, and Economy and Finance

- Mini-lecture: The History of Healthcare and Racism (**session 17**)
- Mini-lecture: The History of Housing and Racism (**session 18**)
- Mini-lecture: The History of Economy and Finance and Racism (**session 19**)

Sessions Twenty through Twenty-Four

Glossary Discussion; Engaging and Interacting with Clients of Color; Interventions and Approaches with Clients of Color; Student-Facilitated Discussions; Electronic Journal

Assignment DUE

- Glossary discussion; terminology (**session 20**)
- Discussion and role-play on most effective ways to obtain client demographics (age; race identification; gender identification; abilities/disabilities; marital status; number of

children; occupation; annual income; education level; living status; household dynamics; any others); and client's presenting concern(s). (**session 20**)

- Discussion and role-play on how to engage clients who are demonstrating emotional and/or guarded behavior (**session 20**)
- Discussion and reflections on students' fears, anxieties, confidence, uncertainty, etc. re: engaging clients of Color (**session 20**)
- Questions about upcoming scenarios for interactive improvisational role-play (**session 20**)
- Journal (DUE electronically today for partial completion grade) (**20**)
- Discussion of *Theories, Models, and Approaches for Racism Interventions* handout; discussion of glossary; question about upcoming student-facilitated sessions (**session 21**)
- Student-facilitated sessions based on assigned readings that address strengths, positive change, self-help, empowerment, understanding help-seeking behavior, working with single parents, working with disenfranchised families, homelessness, and effective programs and services for African American clients. (**sessions 22-24**)

Sessions Twenty-Five through Twenty-Eight

Interactive Improvisational Role-Play between Actors and Students

- Interactive and improvisational role plays with actors of Color with specific educational points to cover (continuing to focus on the three areas discussed in the mini-lectures, the students' topics of focus, and using the skills, techniques, and theories discussed in previous sessions); discussions, reflections, use of competencies and principles of social work, etc.; processing. These role-plays will be with the large group, with each student having the opportunity to be in the role of social worker. The entire class will process

each scenario and offer suggestions based on information learned in class to this point.

As students process, the actors will stay in character to offer their feelings and thoughts about the social worker/client interactions. **(sessions 25-28)**

Session Twenty-Nine

Reflection on Student Transformations

- Student-led discussions and observations regarding any topics related to self, others, the class, experiences, etc. as it relates to noticing self and other cognitive and affective transformations.
- Question: What did you learn in this class experience that you will use in your practice?
- Reminder to prepare Walk-Away of Hope for next (last) session.
- Reminder to prepare artistic handmade “gift” for each classmate with the artistic expression of word, symbol, sketch or drawing, or some art form to encourage classmates, for example, consider: confidence, courage, freedom, strength, etc., as noticed during the course to enhance, to motivate for change, or to encourage classmates as they move forward as social workers. **(session 29)**

FINAL DUE (see below, MIDTERM AND FINAL) **(Session 29)**

Session Thirty

Reflective Termination

- Last class sharing/giving/receiving exercise based on observations of classmates to each other (as described above).

- Question: What is your walk-away of hope? How can you express that in your body (human sculpture), in your voice (vocalese), and/or visually expressed (student may create the visual expression outside of the session and bring to class)? (**session 30**)

MIDTERM and FINAL ASSIGNMENTS

Midterm Assignment

Glossary

Due Date:

The main focus of this glossary assignment is to assist students in understanding some of the language around racism and to encourage students to have a deeper connection with the words, their meanings, and how to integrate the language into their own vocabulary with ease and purpose; it also has the potential to help the students become somewhat unified with specific terminology.

Students will be expected to:

- Provide thoughtful and researched definitions to the glossary list provided, and
- Add at least 5 more words to the list that they did not understand during the course experience, up to the due date of the assignment, and provide thoughtful and researched definitions for all words/phrases (at least half of the glossary will need to be cited APA style; the other half can be definitions found on sites like Wikipedia, Wiktionary, Google Dictionary, Dictionary.com, The Free Dictionary, Merriam-Webster Online, Cambridge Dictionary Online, and Urban Dictionary).

Students are expected to look at several sources to determine the most

appropriate and accurate definition and will be graded accordingly. The words to be researched will need to have citations. All work will need to be referenced.

- Use their own discretion to decide which words to research and which to use from the other sources.

Final Assignment

Engaging the Younger Family System

Due Date:

The final assignment will be a culmination of course experiences as students are expected to focus on best practices for the Younger family in *A Raisin in the Sun*. Consider individuals or the family unit to discuss the following:

- Demographics
- Role in the family system
- Presenting concern (include, but not limited to healthcare, housing, and/or economy and finance)
- Client's goal (s)
- Intervention(s) (as discussed in class)

As you consider interventions for this client discuss the following:

- EPAS competencies “Engage Diversity and Difference in Practice” and the human rights and social justice aspects of “Advance Human Rights and Social, Economic, and Environmental Justice” as it relates to your focus and intervention;
- Aspects of the NASW’s six ethical principles (service, social justice, dignity and worth of a person, importance of human relationships, integrity, and competence).

- Connecting with the client, listening, meeting the client emotionally and in his/her/their reality of racism and oppression;
- Discovering entry points for communication;
- How you and the client could move forward effectively from the client's realities and abilities;
- Consider yourself and your identity in this relationship and what you are feeling;
- Consider what you need in order to be most effective in connecting and serving the needs of the client;
- Assume the client is guarded or defensive based on their character; discuss your strategies in this regard;
- Consider your self-care; and
- Suggest how you might be able to integrate some aspect of the arts in your engagement with the client and discuss your reason for the choice and how it could be beneficial for the intervention.

VI. LESSON PLAN SESSIONS DETAILED

A. Sessions One and Two

Introductions; Discussion: Group Norms & Rules, Syllabus, Glossary, Journal, Midterm, Final

Pre-class Assignment: On the secure class website, students will be expected to upload a very short bulleted bio with name, gender identity, and 5 interesting things for the class to know, along with a photo (may be taken by phones). Additionally, the student is expected to write one meaningful reason for wanting to be a social worker.

Topic

- To create a space for students to become acquainted with others in the classroom; have an open discussion about how to achieve optimal success in the class with class expectations; and share in reflective discussion about the syllabus, glossary, journal, midterm, final, and group norms and rules.

Sub-Topics

- Helping students gain insights about the other students in the class by using an interactive, experiential, and non-threatening approach (see activity below).
- Helping students gain insights about individual and class expectations, guidelines, hopes, fears or concerns, and needs regarding the class.
- Helping students to model effective discourse and critical thinking.
- Helping students to reflect on their desired guidelines for behaviors and sound practice from each other and from the educator.

- Helping students gain insight and share input about the syllabus content and flow, assignments, assigned readings, and layout of sessions.
- Helping students to consider self and other awareness to effectively engage each other's similarities through critical reflection.

Purpose

The purpose of this focus is to guide students into recognizing similarities between self and others while becoming acquainted; to model the teacher/learner aspect of transformative learning that opens and balances the relationship between educator/learner; and to use this approach to discuss the syllabus and class expectations, and morph some aspects of the syllabus and other assignments that could be modified from the learner perspective.

Goals

1. The transformative educational learning goal for the activity is for students to demonstrate the ability to recognize the correlation in human development and experiences by intentionally connecting self with others in the classroom via the intentional-learning introduction activity (Mezirow & Associates, 2000), to experience and reflect on self and others in the classroom environment, and ponder and assess the feelings attached to that experience (Mezirow, 1991; Brock, 2010).

Additionally, as the syllabus glossary and other class expectations are discussed and processed, the transformative educational learning goal is for the educator to model the “problem-posing” interaction for the students, in which the educator presents the material to the learners and through critical co-investigation, the educator and the learners co-create through evolution and transformation of ideas (Freire, 1970).

Note: *The glossary list is located at the end of Session Twenty-Four.*

Learning Objective and Outcome (for transformative educational goal)

Students will be expected to recognize and name specific self-identifiers, and how they connect with other students in the class based on these identifiers, while building security, trust, empathy, and solidarity (Taylor, Cranton, & Associates, 2012). This self-awareness and reflection will be evidenced by the content of the self-identifiers and the posting of such, along with an appropriate photograph, on the private class website. The students will be asked to respond to the following self-identifiers:

- Name on college record and preferred name for class;
- Gender; and
- Five interesting things for the class to know, which may include any interests, dislikes, opinions, affiliations, or fun facts. Additionally, students will be expected to identify one meaningful (personal or professional) reason for wanting to be a social worker.

Students will be expected to participate in the introductory activity that helps students get to know each other in the class. This will be evidenced by the students participating effectively in the following activity:

- The printout of each student's bio of self-identifiers will be on the walls of the classroom (student will have posted the bio and photo before the first class; educator will have printed them and attached to walls throughout the

room). Each student will have a list of all the student names on a separate form to be used as a point of reference and for notation (printed from an online form, provided by educator). Moving around the classroom to each bio, students will learn about each other from each bio and photo and consider some questions or observations to present to each student and notate it on the student list form. After all the bios have been observed and notated, the class will share their observations thusly: The students being observed will stand by their bio on the wall (if they are comfortable doing so) as the class shares observations or asks meaningful questions until all students have shared. The entire class will, then, have an overall discussion and reflection, and be expected to respond to the following:

- What was it like to have others observe you and get to know a few facts about you and how does that impact your sense of belonging?
- What was it like for you to observe others and what were some thoughts as you learn about others?
- Any other observations

The bios will be on the secure class website throughout the course to help students continue to identify and learn about each other and to allow students to alter or update their information.

Students will be expected to participate in the “problem-posing” interaction to critically reflect on the syllabus and class norms, to reshape certain aspects of the material presented and possibly the curriculum. This will be evidenced by the students ability to have reflective discourse about:

- The content of the syllabus and the discussion of class expectations; and
 - Meaningful, transformative, and supportive ideas for co-creating with class participants and the educator.
2. The aesthetic educational learning goal is that the students demonstrate the ability to adequately yield and surrender to the purposeful and intentional activity and be able to create their own experience with openness, discovery, and possible vulnerability (Raikou, 2016; Dewey, 1980; & Greene, 2001), while engaging in the experiences of other students in the process.

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize and demonstrate awareness of others in the class through noticing, discovery, and critical reflection with the purpose of eliciting reflective observations and participatory engagement that enables students to be aware of others and be more open with meaningful interactions.

This awareness will be evidenced by students responding effectively to the following:

- Noticing each of the other students in the class and being able to discuss those observations and the impact on self;
- Discussing the observations with the class participants and what it means to be aware of others when engaging in effective and meaningful discourse.

Assigned Readings

No assigned readings for this class because the students will have two assignments to prepare

before this first class: one is described above; the other is described in the lesson on Self and Social Identities.

References

Brock, S. (2010) Measuring the importance of precursor steps to transformative learning. *Adult Education Quarterly*, 60(2), 122-142.

Dewey, J. (1980). Arts as experience. New York: Penguin Group.

Freire, P. (2007). Pedagogy of the Oppressed. New York: Bloomsbury Publishing Inc.

Greene, M. (2001). Variations on a blue guitar. New York: Teachers College Press.

Mezirow, J. (1991). Transformative dimensions of adult learning. San Francisco: Jossey-Bass.

Mezirow, J. & Associates (2000). Learning as transformation: Critical perspectives on a theory in progress. San Francisco: Jossey-Bass.

Raikou, N. (2016) Development of critical thinking through aesthetic experience: The case of students of an educational department. *Journal of Transformative Education*, 14(1), 53-70.

Taylor, E. W. & Cranton, P., & Associates (2012). The handbook of transformative learning: Theory, research, and practice. San Francisco: Jossey-Bass.

B. Session Three

The Council on Social Work Education's Educational Policy and Accreditation Standards; National Association of Social Worker's Code of Ethics' Ethical Principles; Multiple Intelligences

The Council on Social Work Education (CSWE) competencies and the National Association of Social Workers (NASW) values address social justice, human rights and dignity, service and advocacy. The CSWE's Commission on Accreditation (COA) and Commission on Educational Policy (COEP) are responsible for developing the 2015 Educational Policy and Accreditation Standards (EPAS) for BSW and MSW programs (CSWE, 2015). Within those standards are a list of social work competencies:

Competency 1: Demonstrate Ethical and Professional Behavior

Competency 2: Engage Diversity and Difference in Practice

Competency 3: Advance Human Rights and Social, Economic, and Environmental Justice

Competency 4: Engage in Practice-informed Research and Research-informed Practice

Competency 5: Engage in Policy Practice

Competency 6: Engage with Individuals, Families, Groups, Organizations, and Communities

Competency 7: Assess Individuals, Families, Groups, Organizations, and Communities

Competency 8: Intervene with Individuals, Families, Groups, Organizations, and Communities

Competency 9: Evaluate Practice with Individuals, Families, Groups, Organizations, and Communities

(https://www.cswe.org/getattachment/Accreditation/Accreditation-Process/2015-EPAS/2015EPAS_Web_FINAL.pdf.aspx).

The EPAS sets two core competencies related to racism and anti-racism. The first is for social workers to “Engage Diversity and Difference in Practice,” to understand “the forms and mechanisms of oppression and discrimination” and recognize “the extent to which a culture’s structures and values, including social, economic, political, and cultural exclusions, may oppress, marginalize, alienate, or create privilege and power” (CSWE, Educational Policy and Accreditation Standard, 2018; p. 7). The other is to “Advance Human Rights and Social, Economic, and Environmental Justice,” a competency that charges social workers to demonstrate an understanding of “the forms and mechanisms of oppression and discrimination; [to] advocate for human rights and social and economic justice; and engage in practices that advance social and economic justice” (CSWE, Educational Policy and Accreditation Standard, 2018; pgs. 7, 8).

The social work profession abides by a code for professional conduct: The Code of Ethics of the National Association of Social Workers (NASW, 1996; revised 2017). The code contains ethical principles and standards and core values, and provides clarity to the mission of the social work profession, which is "to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty."

The NASW’s six ethical principles are service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence (NASW, 2008; CSWE, 2015) and align with the two above-mentioned EPAS competencies. While not stated outright, antiracism resonates within each of these ethical principles (O’Neill & Miller, 2015).

Topic

- To teach the Social Work EPAS competencies, with specific focus on “Engage Diversity and Difference in Practice” and “Advance Human Rights and Social, Economic, and Environmental Justice.”
- To teach the NASW’s six ethical principles in the Code of Ethics: service, social justice, dignity and worth of a person, importance of human relationships, integrity, and competence and discuss how to integrate these principles with the two EPAS competencies of focus.

Sub-Topics

- Helping students gain knowledge of the nine social work EPAS competencies as developed by the COA and the COEP.
- Helping students gain knowledge of how two of the EPAS competencies are relevant to the topic of examining racism in the USA and working with African Americans and other clients of Color.
- Helping students gain knowledge of the six NASW ethical principles and how they are related to the EPAS competencies of focus, as well as the relevancy of these principles when engaging African Americans and other clients of Color in the USA.
- Helping students gain knowledge of self, regarding multiple intelligences, and how they might use that knowledge to address issues and assignments and to engage others.

Purpose

The purpose of this focus is to educate and guide students into knowledge, self and other awareness, and contemplation regarding the following:

- The relevancy of the nine social work EPAS competencies in the work with African Americans and other clients of Color;
- The relevancy of a more concentrated awareness on two of the nine EPAS competencies: “Engage Diversity and Difference in Practice” and “Advance Human Rights and Social, Economic, and Environmental Justice,” as related to acknowledging the effects of racism in the USA when working with African Americans and other clients of Color; and
- The relevancy of the six NASW ethical principles and the integration with two EPAS competencies when engaging African Americans and other clients of Color.

Goals

1. The transformative educational learning goal is that students develop critical thinking in demonstrating knowledge of the EPAS competencies and the NASW ethical principles for effective micro and macro social work practice with African Americans and other clients of Color. According to Sussman, et al., (2014) field instructors assess BSW students’ readiness for effective micro and macro practice on the students’ abilities to demonstrate critical thinking, including self-awareness, professional interactions, and personal qualities compatible with social work values.

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to self-reflect while learning the nine EPAS competencies, with a focus on two specific competencies, and the six NASW ethical principles and recognize the relevancy of these competencies and principles in their engagement with African Americans and other clients of Color. This awareness will be evidenced by the student’s responses to the following items during class participation:

- Discuss your understanding of the importance of the EPAS competencies and the NASW ethical principles when engaging African Americans and other clients of Color;
 - Discuss your understanding of how the two EPAS competencies, “Engage Diversity and Difference in Practice” and “Advance Human Rights and Social, Economic, and Environmental Justice,” are relevant when working with African Americans and other clients of Color;
 - Discuss your thoughts about the six NASW ethical principles and how each and all of them are relevant for engaging African Americans and other clients of Color;
 - Discuss your thoughts about the integration of the two EPAS competencies with the six NASW ethical principles;
 - Discuss and describe your awareness of self while examining the EPAS competencies and NASW ethical principles.
2. The aesthetic educational goal is that students demonstrate the ability to integrate cognitive abilities, affective awareness, multiple intelligences and writing skills to denote their understanding of the assigned readings.

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to demonstrate their comprehension of the assigned readings for this session through their multiple intelligences, which include visual/spatial (brain skill of detail-oriented problem solving), verbal-linguistic (understand and express both verbal and written language), musical (rhythms,

sounds, singing, instrumentation, etc.), body-kinesthetic (bodily motions and ability to handle objects skillfully), logical-mathematic (logic, reasoning, numbers), interpersonal (sensitivity to the moods and feelings of others), intrapersonal (introspective, self-reflective), naturalistic (nurturing and relating information to natural surroundings), and existential (spirituality). These modalities help students motivate themselves and experience learning in ways that connect to their own strengths and validates their differentiation (Crim, 2014). This insight and exploration will be evidenced by the content of a 4 to 5 page paper in which the student will be expected to respond to the following:

- Read the three assigned readings for this session;
- Identify your strongest intelligence as described in the online article, Gardner's Theory of Multiple Intelligences, (Cherry, K.; 2019): (<https://www.verywellmind.com/gardners-theory-of-multiple-intelligences-2795161>); and
- Discuss, in writing, your understanding of the reading assignments from the perspective of your intelligence.

Assigned Readings

Howard, S. (2018). The Black perspective in clinical social work. *Clinical Social Work*, 1-8.

The author discusses racial and social bias in the clinical setting and how social workers may encounter clients with experiences of oppression resulting in behavioral, physical, and emotional responses during client and social worker interactions. The author provides evidence from field experiences that suggests direct confrontation of racial and social bias in clinical settings has the potential to promote wellbeing and social justice with diverse clients.

Carlson, J.; Nguyen, H.; & Reinardy, J. (2016) Social justice and the capabilities approach: Seeking a global blueprint for the EPAS. *Journal of Social Work Education, 52(3), 269-282.*

The authors discuss an individual's capabilities and rights to live in freedom, to follow their choices, and to expect to attain desired outcomes. The free will, however, can depend on the opportunities allotted the individual within a society and the individual's ability to attain the desired outcomes; the more freedom, the more opportunities. The authors also discuss how social work's focus on social justice is in harmony with advocating for the human rights of individuals, and the authors provide some background on the history and philosophers' understanding of social justice.

Jani, J. S.; Pierce, D.; Ortiz, L.; & Sowbel, L. (2011). Access to intersectionality, content to competence: Deconstructing social work education diversity standards. *Journal of Social Work Education, 47(2), 283-301.*

The authors of this article discuss the history of how social work education has evolved, regarding diversity, due to the population in the US becoming more racially and ethnically diverse. The changes have not occurred speedily or directly, but through a series of changes and critiques; moving away from the universality of social work and gradually morphing to inclusion, not only regarding race, but also gender; moving away from modernism and positivism of the last half century that established logic, order, categories, cause and effect on individuals and the structure of social work with specific universal standards; and the role of the CSWE's EPAS in social work moving toward postmodernism that captures the complexity of the human experience and the importance of social and cultural differences. The authors posit the

tension between modernist and postmodernists still exists and continues to be a challenge in social work education.

Mitchell, J. & Sylvester, R. (2003). Beyond the rhetoric of social and economic justice:

Redeeming the social work advocacy role. *Race, Gender, and Class in Social Work*, 10(2), 8-26.

In this article, Mitchell & Lynch (2003), posit social workers are ill-prepared to address the “social economic justice battle” of the 21st century because they gradually stopped focusing on social justice and challenging oppression, stopped fighting for the rights of the vulnerable and instead are on the sidelines as spectators, leaving people of Color without advocates. The authors call for social workers to abide by the NASW Code of Ethics’ core values to help empower oppressed populations; to become more competent with diverse populations; to rethink the paradigms against which oppression is understood and articulated; and to become unrelenting in rejecting injustice, standing in the way of oppression, and transforming the social work profession by actively working toward social and economic justice for all of humanity.

References

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Crim, C. L.; Kennedy, K. D.; & Thornton, J. S. (2013). Differentiating for multiple intelligences:

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National Association of Social Workers (NASW). (1999). Code of Ethics. Retrieved from (<https://www.socialworkers.org/about/ethics>).

O'Neill, P. & Miller, J. (2015). Hand and glove: How the curriculum promotes an antiracism commitment in a school for social work. *Smith College Studies in Social Work, 85*, 159-175.

Mitchell, J. & Sylvester, R. (2003). Beyond the rhetoric of social and economic justice: Redeeming the social work advocacy role. *Race, Gender, and Class in Social Work, 10*(2), 8-26.

Sussman, T; Bailey, S.; Richardson, K. B., & Granner, F. (2014). How field instructors judge BSW student readiness for entry-level practice. *Journal of Social Work Education, 50*(1), 84-100.

C. Sessions Four through Seven

Self and Social Identities

According to Howard (2019) identity includes the sense of who one is, together with how identity changes over time and in different and surrounding social contexts, i.e., groups, networks, social structures and practices. Identities become embedded in these contexts, which, in turn, provide the underpinnings of identity. Race, along with sexuality, gender, ethnicity, geography, family, class, social media and cyberspace, and politics are among the indicators that contribute to one's identity. Exploring one's identity is vital in advancement of the study of racism in America, (Brown, Johnson, & Miller, 2019; McDermott & Samson, 2005; Schwartz, S. J., et al., 2011). Racial identity focuses on the understanding of self in a racialized world; the alignment of self with attitudes and beliefs about race and society (Goren & Plaut, 2012).

According to research by McDermott & Samson (2005), personal storytelling has positive outcomes in understanding structural inequality; substantially helping students better engage through listening and sharing; developing critical thinking skills; better understanding the concepts of racism and the relevance in their own lives, in that of their peers, and in current realities of injustices in society; forming meaningful connections with each other; and building hope through recognizing the abilities of their peers to overcome obstacles and challenge social injustices.

Topic

- To explore individual identities of students through their self-reflective lens of how they view themselves from their historical family lens, how they believe they are viewed by

others, the characteristics by which they define themselves in society, and how the family history impacts present-age realities.

Sub-Topics

- Helping students to gain understanding of self and others via personal testimonies/ storytelling and shared experiences relating to intersectionality (gender, race, class in-group membership), family history, and society, including self-awareness of racial biases and prejudices.
- Helping students to build cognitive and affective skills regarding recognizing themselves and others in society and the reality of differences and similarities in their experiences as understood from the testimonials.
- Using aspects of visual art (arrangements of symbols and drawings), to help students identify and explore self through family history and other influences, beliefs, and expectations and to recognize the connection between family history and other influences and student's identity and self in society.
- Helping students to consider self and other awareness and knowledge to effectively engage each other's similarities and differences through critical reflection.

Purpose

The purpose of this focus is to educate and guide students into deep reflection and affective awareness of self and others regarding the roots of personal and social opinions, beliefs, prejudices, attitudes, values, norms, and biases; to critically self-reflect on student's understanding of learned family principles and other influences; to explore personal and societal identities and choices that stem from those principles and influences; and to consider

transformations in thinking and behavior toward a shift in self and societal identities and be able to discuss the motivation for the decision toward change.

Goals

1. The transformative learning goal is that students demonstrate the ability to recognize engrained assumptions, beliefs, biases, and prejudices regarding race and racism, power, and human rights through the lens of their self-identity, vulnerability, insights, and the development of critical self and societal reflection (Brookfield, as cited in Mezirow & Associates, 2000).

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to recognize their self-identities stemming from traditional familial and other influences, habits, and behaviors, as it relates to racism, biases, social injustice, and prejudices. This self-awareness will be evidenced by the content of a 4 to 5-page reflective paper, in which the students will be asked to respond to the following:

- Identify and describe familial and other influences in your early development to the present-age. Include the history of your maternal, paternal, and other familial influences, values, prejudices, and social justice strengths and weaknesses and what you believed about yourself through those familial interactions, behaviors, and dialogues.
- Describe your self-identity (including the various intersects of gender, class, race) and identify at least three ways you connect those early developmental influences on your shifting personal and societal identities from then to now.

2. The aesthetic educational goal is that students demonstrate the ability to deepen and expand their affective and cognitive understanding of self and others as it relates to their familial and other influences, to be willing to notice parts of their upbringing where possible prejudices were rooted, to notice and reflect on any emotional discomfort during this process, and to be willing and open to consider changes in personal and social experiences (Greene, 2001).

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize, through the lens of their own identities and the deep exploration of their cognitive and affective awareness, the source of any personal and societal racial prejudices and biases. The student's cognitive and affective awareness of their familial and other influences will be evidenced by their ability to create and present a poster that depicts their understanding of their familial and other beliefs, traditions, and biases and the impact on their self-identities. In a 10-minute presentation, the students will be asked to respond to the following:

- Describe your poster content of learned family principles and the influence of familial beliefs, customs, and biases on your own personal and societal identities;
- Identify the areas of transition or desire for shifts in thinking, affect, and behavior regarding self-identity and social awareness, as depicted on your poster; and
- Effectively address questions and observations from the class about your presentation.

Assigned Readings

Prior to this session, the participants will be expected to read two articles to be prepared for this work and to inform them of some of the content they will be experiencing:

Howard, J. A. (2000). Social psychology of identities. *Annual Review of Sociology*, 26, 367-393 (<https://psycnet.apa.org/record/2000-02783-009>).

Howard (2000) discusses the intersectionality of identities, including race, gender, sexuality, age, ability/disability, ethnicity, with the struggles, inequalities, both personally and societally. Howard (2000) posits “the concept of identity carries the full weight of the need for a sense of who one is, together with an often-overwhelming pace of change in surrounding social contexts . . . groups, and networks in which people and their identities are embedded” p. 368).

Mercer, V. J., Wilkinson, M., Harris, M. D., & Sojka, N. (2012). Examining identities. *African American Art, Bulletin of the Detroit Institute of Arts*, 86(1), 66-87

(https://www-jstor-org.proxy.library.upenn.edu/stable/43492326?pq-origsite=summon&seq=1#metadata_info_tab_contents).

Mercer, Wilkinson, Harris, & Sojka (2012) introduce ten artist of Color and discuss how their life experiences influenced their artistic creativity. The artists and their stories are self-critical, empowering, introspective, intellectual and depict their complex intersectional identities, which include being of Color in this society. The importance of this work is that the artists create representations of self through their own perspectives and not the perspectives of the White race with its stereotypes, degradations, and misrepresentations. However, the African American

artists featured in this article comment on ways of being and thinking that are not limited by race but that embrace basic human existence.

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D. Sessions Eight and Nine

Lecture: 1619 to 1968

Topic

- To teach the history of racism in the USA from (pre-)1619 to late 1960's and ending with the Civil Rights Act of 1968. To integrate applicable video excerpts, enactments, songs, and documentaries within the lecture. The lecture will be supported by applicable Power Point slides.

Sub-Topics

- Helping students gain knowledge of the lives of Africans in their native land before being captured and enslaved in the USA.
- Helping students gain knowledge of the motivation for the slave trade business.
- Helping students gain knowledge of the ideologies about African peoples by Whites in the USA.
- Helping students gain knowledge of the plight and survival of the slaves.
- Helping students gain knowledge of the brutality and torment afflicted on the slaves by Whites.
- Helping students gain knowledge of the determination and victories of African Americans throughout this period.
- Helping students gain knowledge of the political climate during this period.
- Helping students gain knowledge of the laws that were introduced, vetoed, and/or ratified.

- Helping students gain knowledge of the fights for equality, civil and legal rights, and against racism and injustices.
- Helping students gain knowledge of some of the key people involved in the mission for social justice.
- Helping students gain knowledge of how the arts was integrated throughout this period, and its impact.
- Using aspects of visual and performing arts to help students gain a deeper understanding of the impact of racism on individual slaves and freed African Americans.

Purpose

The purpose of this focus is to educate and guide students into knowledge, deep reflection, and affective awareness of:

- The overall reality of racism as it is demonstrated very early in US history against the Black race by the White race;
- The impact on individual people in slavery, freed people, and citizens throughout this period, and their realities of life, purpose, and determination for justice;
- The importance of understanding this history to effectively engage with African Americans and other clients of Color specifically in social work practice.
- The importance of self-reflection and self-awareness regarding this history.

Goals

1. The transformative educational learning goal is that students demonstrate the ability to willingly listen to the history of racism in the USA with an open mind and develop critical self-reflection of any avoidance behaviors, while recognizing engrained

assumptions, beliefs, biases, and prejudices regarding race and racism, power, and human rights, for the purpose of developing transformative thinking and behavior in this regard. According to Mezirow (1991) the focal function of critical reflection is to validate already-learned knowledge, beliefs, feelings, intentions, and social interactions while problem-solving, problem-posing, and transforming perspectives.

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to recognize their engrained racial beliefs, not-knowing, and wrong-knowing and consider “deconstructing and reconstructing” those beliefs through critical perspective (Brown, 2006). This insight and ability to deconstruct/reconstruct will be evidenced by the content of a 2 to 3-page reflective paper in which the student will be asked to respond to the following:

- Identify and describe what you notice to be already-learned or engrained information as you listen to the lecture. Compare and contrast aspects of the lecture material with your existing beliefs. Be specific and identify at least 5 to 6 examples (use bullets instead of narrative but explain your observation).
2. The aesthetic educational goal is that students demonstrate the ability to notice, deepen, and expand their affective awareness of self when experiencing the topic of racism and be able to surrender to possible vulnerabilities, the acceptance or rejection and emotions evoked by the topic (in this regard, the impact of the lecture and the accompanying visual and performing arts), demonstrate the ability to be open to view realities differently (Greene, 2001), and express the learning process effectively.

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize, through deep exploration of their cognitive and affective awareness, aspects of the facts taught in the lecture that impacted them and the emotions evoked from the experience of listening, reflecting, and exploring (whether learning those facts for the first time, hearing those facts before and disagreeing or agreeing with them, or how the facts conflict with engrained beliefs). In triads, the students will be asked to respond to the following:

- Describe your reaction to the lecture overall and discuss your affective and cognitive self-awareness, comparing your engrained beliefs with the lecture contents.
- Listen to and validate the thoughts and feelings of the others in your small group by asking questions for clarity and critical reflection.
- Identify areas of similarities and areas of differences and develop a clear transformational route/graph for effective cognitive and affective discourse.
- Present your process to the larger group and effectively address questions and observations from the class about your presentation.

The Lecture

History of Racism in the USA; (pre-)1619 to 1968

This lecture will include:

- Brief overview of life **pre-1619** for Africans in their native land

Nearly half of Africans came from two regions: Senegambia, the area comprising the Senegal and Gambia Rivers and the land between them, or today's Senegal, Gambia, Guinea-Bissau and Mali; and west-central Africa, including what is now Angola, Congo, the Democratic Republic of Congo and Gabon. The Gambia River, running from the Atlantic into Africa, was a key waterway for the slave trade; at its height, about one out of every six West African slaves came from this area. West Africa had a wide variety of political arrangements including kingdoms, city-states and other organizations, each with their own languages and culture. The empire of Songhai and the kingdoms of Mali, Benin and Kongo were large and powerful with monarchs heading complex political structures governing hundreds of thousands of subjects. In other areas, political systems were smaller and weaker, relying on agreement between people at village level; the balance of power between political states and groups was constantly changing. Art, learning and technology flourished and Africans were especially skilled in subjects like medicine, mathematics and astronomy, and domestic goods; they made fine luxury items in bronze, ivory, gold and terracotta for both local use and trade. West Africans had traded with Europeans through merchants in North Africa for centuries. The first traders to sail down the West African coast were the Portuguese in the 15th century. Later the Dutch, British, French and Scandinavians followed. They were mainly interested in precious items such as gold, ivory and spices,

particularly pepper.

Systems of servitude and slavery were common in parts of Africa, but in many African societies where slavery was prevalent, the enslaved people were not treated as chattel slaves and were given certain rights in a system similar to indentured servitude elsewhere in the world. When the Arab slave trade and Atlantic slave trade began, many of the local slave systems began supplying captives for slave markets outside Africa.

Captive Africans were likely present in the Americas in the 1400s and as early as **1526** in the region that would become the United States. Christopher Columbus transported Blacks, whether free or enslaved in the **1490**'s. Hundreds of thousands of Africans, both free and enslaved, aided the establishment and survival of colonies in the Americas and the New World. They also fought against European oppression and, in some instances, hindered the systematic spread of colonization.

- **Slavery in the USA from 1619 to 1865**

(Interactive exercise to deepen the affective awareness of slave living situation)

Treatment of slaves was brutal and degrading, especially on plantations. Torture, murders, starvations, brandings, being treated worse than animals, rape and whippings were routine; and there were businesses that could be hired to administer the whippings. Also present was widespread and untreated infections and diseases. Families were often split up by the sale of one or more members. There was some divisiveness among the slaves, at times, between the house or domestic slaves, who worked in the homes of their masters and the field slaves who labored in the fields; sometimes the conditions were

better for the house slaves who were usually mixed race with lighter skin tones. The house slaves considered themselves better than the field slaves and even arranged relationships for their children only with other house slaves.

- Transatlantic trade by the (1480)'s and for 366 years

European slavers loaded approximately 12.5-million Africans onto Atlantic slave ships. About 11-million survived the Middle Passage to landfall and life in the Americas. The transatlantic slave trade was an oceanic trade in African men, women, and children which lasted from the mid-sixteenth century until the 1860s. European traders captured African people at dozens of points on the African coast, from Senegambia to Angola and round the Cape to Mozambique; the great majority of Africans were captured from West and Central Africa and from Angola.

- Triangular Trade and Middle Passage by (1480)'s

The first stage of the Triangular Trade involved taking manufactured goods from Europe to Africa, which included cloth, alcohol, tobacco, beads, cowrie shells, metal goods, and guns; these goods were exchanged for African slaves. The guns were used to help expand empires and obtain more slaves (until they were finally used against European colonizers). The second stage of the Triangular Trade (the middle passage) involved shipping the slaves to the Americas. The third, and final, stage of the Triangular Trade involved the return to Europe with the produce from the slave-labor plantations; produce included cotton, sugar, tobacco, molasses, and rum.

- The creation of Jim Crow (1828) through the 1840's, the performance (Video of the performance of Jump Jim Crow)

Jump Jim Crow is a racially-motivated artistic expression of song and dance that was performed in “blackface” by White minstrel performer Thomas Dartmouth (T. D.; “Daddy”) Rice. The song is speculated to have been stolen from a physically disabled African slave named Jim Crow (sometimes called Jim Cuff), who might have resided in St. Louis, Cincinnati, or Pittsburgh. The song became a great 19th-century hit, Rice performed it all over the country as “Daddy Pops Jim Crow,” and from this the laws of racial segregation became known as Jim Crow laws.

- Dred Scott vs. Sandford case of (1857)

Enslaved African American, Scott, sued for his freedom and the freedom for his wife and daughters because they had lived in a territory for four years where slavery was illegal and laws stated that slaveholders relinquish rights to slaves if the slaves stayed for an extended period. The US Supreme Court decided 7-2 against Scott, using the “diversity of citizenship” rule, which states there must be citizenship in two different states between the opposing parties and since no one of African ancestry could claim citizenship in the US, Scott was denied.

- Caste system and Racial caste system

The caste system is generally inherited, if parents are poor, offspring will likely be poor, as well; racial caste system pertains to a “stigmatized racial group locked into an inferior position by law and custom. Jim Crow and slavery were caste systems and so is our current system of mass incarceration” (Alexander, 2012).

- Lynchings (about 1835 to 1964)

(Enactment of letter of slave to foreshadow the Strange Fruit Workshop)

Lynchings were used to enforce White supremacy and intimidate Blacks by racial terrorism. Victims were tortured and killed in a variety of ways, including hanging, being shot repeatedly, burned alive, forced to jump off bridges, dragged behind cars, and tarred and feathered. Sometimes body parts were removed and sold as souvenirs in stores. Lynch mob attacks on Blacks, especially in the South, rose at the end of the 19th century. The perpetrators were rarely or never arrested or convicted. Nearly 3,500 African Americans and 1,300 whites were lynched in the USA mostly from 1882 to 1901. The peak year was 1892. Most lynchings of African American men, women and children were in the South, but also in the midwestern US and the border states, especially during the 20th-century Great Migration of Blacks out of the Southern US.

- American Civil War (1861 to 1865)

Fought in the US between the North (the Union) and the South (the Confederacy), the Civil War began primarily to preserve the Union. However, in 1862, with the first (of two) emancipation proclamation to free the slaves, the Civil War became a battle with the aim to keep slavery legitimate. The war ended with the South surrendering, which was the beginning of the “end” of slavery of more than 4 million now-freed slaves.

- Emancipation Proclamation (1863)

This act to enforce freedom for slaves in the South was issued by President Abraham Lincoln, and it also paved the way for the US Colored Troops, five months

after it was in effect. The Colored Troops included more than 200,000 African American men fighting in the Union army and navy.

- **Reconstruction era (1863 to 1877)**

- **(Video/documentary of the period)**

A progressive time for African Americans, in which they were granted legal rights. As a motivation tactic for the South to become a part of the Union again, President Lincoln offered pardons to any Confederate who swore allegiance to the Union and the Constitution. After Lincoln's assassination, President Andrew Johnson gave Confederate states the freedom to govern the freed slaves and African Americans as they pleased, using Black Code Laws; this "presidential reconstruction" also reversed the Freedman's Bureau action of granting land to the slaves in the South, by returning that land to its pre-war owners.

- **Thirteenth Amendment (1865)**

This amendment to the Constitution, proposed in 1864 and ratified in December 1865, abolished slavery and involuntary servitude, except for those duly convicted of a crime.

- **Black codes (1865 to 1866)**

Also called Black Laws, these oppressive laws were an extension of the Slave Laws only more restrictive and prevalent in the South to maintain control over the freed slaves after the Civil War; also existed in some Northern states until the Civil War and the "end" of slavery. The laws denied African Americans equal political rights, including the right to vote, the right to attend public schools, and the right to equal treatment under the law. With this law in place in the South, Whites could jail Blacks

and use them as cheap or free labor, all under the Andrew Johnson administration, that gave Southern states the right to govern the labor and behavior of former slaves.

- Civil Rights Act of 1866

The first US federal law to define citizenship and protect the civil rights of people of African descent born in or brought to the USA. It stated that those who are not subject to any foreign power are entitled to be citizens, without regard to race, color, or previous condition of slavery or involuntary servitude. Congress overrode the 2nd presidential veto by Andrew Johnson to make this law effective. The downside to this law was there were no means provided to enforce it.

- Buffalo Soldiers (1866)

This African American unit, originally members of the 10th Cavalry Regiment of the US Army, formed on September 21, 1866, at Fort Leavenworth, Kansas. This nickname was given to the Black Cavalry by Native American tribes who fought in the Indian Wars. The term eventually became synonymous with all of the African American regiments formed in 1866: 9th Cavalry Regiment, 10th Cavalry Regiment, 24th Infantry Regiment, and 25th Infantry Regiment. Although several African American regiments were raised during the Civil War as part of the Union Army (including the 54th Massachusetts Volunteer Infantry and the many United States Colored Troops Regiments), the "Buffalo Soldiers" were established by Congress as the first peacetime all-Black regiments in the regular US Army.

- Reconstruction Act of (1867)

The act stated, among other rights, that the freed African Americans must be given more control in politics and a chance to compete in a free-labor

economy. Many emancipated slaves opened successful businesses and schools and there was a rise in literacy rates. By 1870, 15% of all elected Southern officials were Black. The act also required Southern states to ratify the 14th Amendment before being able to rejoin the Union and by **1870** all Confederate states had successfully rejoined the Union. This period was also a time of increased corruption and violence as Whites fought for racial control.

- Fourteenth Amendment (1868)

Proposed in 1866 and ratified in **1868**, this amendment to the Constitution prohibited states from denying citizenship, due process, and equal protection under the law to African Americans and former slaves.

- Fifteenth Amendment (1870)

Under this amendment to the Constitution, African Americans were granted the right to vote as citizens, a right that could not be denied or abridged by any state in the Union (which now included the Confederate states) because of race, color, or previous condition of servitude.

- Enforcement Act of 1871

Also known as the Ku Klux Klan Act, this was passed by the 42nd Congress and signed into law by President Ulysses Grant and ruled it a federal offense for any state to interfere with voting rights.

- Jim Crow Laws (1877 to 1950)

(Enactment of Richard Wright's *The Ethics of Living Jim Crow*)

The Ethics of Living Jim Crow is an autobiographical sketch written by African American author Richard Wright in which he talks about the racism he experienced

first-hand and the lessons he learned from growing up in the totally segregated South.

Jim Crow laws were the racist Whites' response to the Reconstruction period of civil rights for African Americans. Southern Whites resented Black Americans and their ability to prosper. These state and local laws enforced racial segregation in the Southern US and mandated the segregation of public schools, public places, and public transportation, and the segregation of restrooms, restaurants, and drinking fountains for Whites and Black people and in all former Confederate and other states.

- Plessy vs. Ferguson (1896)

US Supreme Court upheld Jim Crow Laws with its "separate but equal" legal doctrine of segregated facilities for African Americans.

- The Springfield Race Riot of (1908)

On August 14th through 16th, a mob of over 5-thousand White Americans and European immigrants in Springfield, Illinois rioted against African Americans resulting in murders, and personal and property damages amounting to more than \$150-thousand (which would be equivalent to approximately \$4-million in 2018), as dozens of Black homes and businesses were destroyed, as well as three White-owned businesses of suspected Black sympathizers. This riot started because two African American men had been arrested as suspects in an alleged rape, attempted rape, and murder. The alleged victims were two young White women and the father of one of them. When a mob seeking to lynch the African American men discovered the sheriff had transferred them out of the city, the White Americans and European immigrants, in a rage, spread out to attack Black neighborhoods, murder Black

citizens on the streets, and destroy Black businesses and homes. The state militia was called out to quash the rioting. As a result of the rioting, numerous African Americans left Springfield, some permanently. In the following months over one hundred riot-related indictments were issued and some pled to minor violations, but only one rioter went to trial and was convicted for lesser offenses. Of the two accused Black men, who were the initial focus of the lynch mob, one was eventually tried, convicted, and hanged; the other was set free. The riot was a catalyst for the formation of the National Negro Committee, which was to become the National Association for the Advancement of Colored People (NAACP), organized to work on civil rights for African Americans.

- National Negro Committee, forerunner to the NAACP (1909)

In the decades around the turn of the century, the rate of lynchings of Blacks, particularly men, was at an all-time high. Civil rights leaders Mary White Ovington, William English Walling, and Henry Moskowitz met in New York City in January 1909 to work on organizing for Black civil rights. They sent out solicitations for support to more than 60 prominent Americans and set a meeting date for February 12, 1909. This was intended to coincide with the 100th anniversary of the birth of President Abraham Lincoln, who emancipated enslaved African Americans. While the first large meeting did not take place until three months later, the February date is often cited as the founding date of the organization. The NAACP was founded on February 12, 1909, by a larger group including African Americans W. E. B. Du Bois, Ida B. Wells, Archibald Grimké, Mary Church Terrell, and the previously named Whites Henry Moskowitz, Mary White Ovington, William English

Walling (the wealthy Socialist son of a former slave-holding family), Florence Kelley; Oswald Garrison Villard, and Charles Edward Russell, (a renowned muckraker and close friend of Walling). Russell helped plan the NAACP and had served as acting chairman of the National Negro Committee (1909). On May 30, 1909, the Niagara Movement conference took place at New York City's Henry Street Settlement House. They created an organization of more than 40 people, identifying as the National Negro Committee. At their second conference on May 30, 1910, members chose the new organization's name to be the National Association for the Advancement of Colored People and elected its first officers.

- **President Woodrow Wilson (1913 to 1921)**

During his 1912 campaign, this 28th president of the USA, also a racist, promised advancement for African Americans, with the support of some Black leaders. However, in his first term beginning March 1913, Wilson passed a law making interracial marriage a felony in Washington, DC and ordered segregation throughout the federal government, based on an April 1913 report by his new postmaster general that he found it intolerable that White and Black employees had to work together and share drinking glasses and washrooms. Other White officials in the federal government also argued in favor of segregation to ensure Black men were not sitting at the same desks as White women.

By the end of 1913, Black employees in several federal departments had been relegated to separate or screened-off work areas and segregated lavatories and lunchrooms. In addition to physical separation from White workers, Black employees were appointed to menial positions or reassigned to divisions slated for

elimination. The government also began requiring photographs on civil service applications to enforce racial screening. Wilson defended racial segregation in his administration as in the best interest of Black workers. Segregation in federal employment was a significant blow to Black Americans' rights and signified Presidential approval of Jim Crow policies in the South.

- **World War One (1914 to 1918)**

When the US declared war on Germany in 1917, the war department knew they needed more men to fight and allowed African Americans into the armed forces. On registration day, July 5, **1917**, more than 700-thousand Black men enrolled. By war's end, nearly 2.3-million had answered the call. In less than two years, more than 4-million draftees swelled the ranks of the US military; these were completely segregated units. Of these, 367-thousand were African Americans who were drafted principally into the US Army. On the battlefield, many infantry units in the all-Black 92nd US Army Division distinguished themselves, even though many Black soldiers were often poorly trained and equipped, and were often put on the frontlines in suicide missions. African Americans were barred from the Marine Corps and the Army Air Corps, and in the US Navy they were assigned only menial jobs. African Americans had to fight to establish a Black officer training program. Two combat units of African-Americans were established: the 92nd and 93rd Infantry Divisions. Including volunteers, 350-thousand African Americans served in the American Expeditionary Force on the western front. One combat unit, the 369th Infantry "Hell Fighters from Harlem" was awarded the "Croix de Guerre" by the French allies for their bravery and competence in combat.

- The Great Migration (1916 to 1970)

Also known as the Great Northward Migration or the Black Migration, some 6-million African Americans relocated from the rural Southern US to the urban Northeast, Midwest, and West during WWI. This migration was mostly caused by the poor economic conditions as well as the prevalent racial segregation and discrimination in the Southern states where Jim Crow laws were upheld.

- World War One end (1918)

Thousands of servicemen returned home from fighting in Europe to find that their jobs in factories, warehouses, and mills had been filled by newly arrived Southern African Americans or immigrants. Due to financial insecurity and racism, racial and ethnic prejudices ran rampant. Meanwhile, African-American veterans who had risked their lives fighting for the causes of freedom and democracy found themselves denied basic rights such as adequate housing and equality under the law, leading them to become increasingly militant.

- “Red Summer” of (1919)

As the result of anti-Black White racists terrorist attacks that occurred in more than three dozen cities and one rural county, hundreds of deaths and a number of casualties occurred across the USA. In most instances, Whites attacked African Americans; in some cases many Black people fought back. In Chicago and Washington, D.C., 38 African Americans and 15 Whites died and many more injured, with extensive property damage in Chicago. The highest number of fatalities

occurred in the rural area around Elaine, Arkansas, where an estimated 100 to 240 Black people, and five White people were killed.

- President Franklin D. Roosevelt (FDR) (1933-1945)

With the urging and support of his wife Eleanor, who was influenced by her friend, African American educator and activist Mary McLeod Bethune, this 32nd president of the USA, FDR, appointed a far greater number of African Americans to positions of responsibility within his government than any of his predecessors; so much so, that this group became known as the Black Cabinet or Black Brain Trust in the press. FDR was also the first president to appoint an African American as a federal judge; to promote a Black man to the rank of Brigadier General in the army; and was the first president to publicly call lynching murder, “a vile form of collective murder.” Overall, FDR’s administration tripled the number of African Americans working for the federal government, including thousands of Black engineers, architects, lawyers, librarians, office managers, and other professionals.

- The New Deal (1933 to 1936)

These series of programs, public work projects, financial reforms, and regulations enacted by President FDR in the US gave many benefits to African Americans but did not end segregation.

- World War II (1939 to 1945)

Although this war was supposedly to make the world safe for democracy, by 1945 most of the limitations imposed upon African Americans by racial segregation remained intact in the USA. While African American men and women served their country, they still struggled for civil rights in US. The draft was segregated and more

often than not African Americans were passed over by the all-White draft boards. Pressure from the NAACP led President FDR to pledge that African Americans would be enlisted according to their percentage in the population. Although this percentage, 10.6%, was never actually attained in the services during the war, African American numbers grew dramatically in the Army, Navy, Army Air Force, Marine Corps, and the Coast Guard.

Although the armed forces remained segregated until 1948, WWII was foundational in the integration efforts. In 1941 fewer than 4-thousand African Americans were serving in the military and only twelve African Americans had become officers. By 1945, more than 1.2-million African Americans would be serving in uniform on the Home Front, in Europe, and the Pacific (including thousands of African American women in the Women's auxiliaries). While most African Americans serving at the beginning of WWII were assigned to non-combat units and relegated to service duties, such as supply, maintenance, and transportation, their work behind front lines was equally vital to the war effort.

- Smith v. Allwright (1944)

The ruling by the US Supreme Court, by an 8 to 1 vote, that outlawed the White primary that had excluded African Americans from participating in the Democratic Party primary in Southern states and had effectively disenfranchised them since the early 1900s.

- Harry S. Truman 1945 to 1953

This 33rd president of the USA established the President's Committee on Civil Rights in October 1947, which provided civil rights advocates and supporters in

Congress with a legislative blueprint for much of the next two decades. Among its recommendations were the creation of the permanent Fair Employment Practice Committee (FEPC) in 1941 in the USA to implement Executive Order 8802 by President FDR, which banned discriminatory employment practices by Federal agencies and all unions and companies engaged in war-related work. The FEPC was also instrumental in the establishment of a permanent Civil Rights Commission, the creation of a civil rights division in the US Department of Justice, and the enforcement of federal anti-lynching laws and desegregation in interstate transportation.

- **Second Reconstruction, 1945 to 1968**

Also known as the start of the civil rights movement, this period following the end of WWII and through the 1960's marked the stringent efforts to correct the lingering civil and human injustices against African Americans throughout history. While African American members of Congress from this era, progressive actions by presidents, and the federal courts all played important roles in advocating for reform, it was largely the efforts of everyday Americans who protested segregation that provoked a reluctant Congress to pass landmark civil rights legislation in the 1960s.

- **Adam Clayton Powell served (1945 to 1971)**

(Video excerpt of Powell speaking in Congress)

Adam Clayton Powell was the first person and African American to be elected from New York to Congress and was nicknamed "Mr. Civil Rights." This US House Representative garnered national headlines during the 1940s and 1950s for his "Powell Amendment," a rider prohibiting federal funds for institutions that promoted

or endorsed segregation. Powell attached his amendment to a variety of legislation, beginning with a school lunch program bill that passed the House on June 4, **1946**.

- Executive Order 9981 (1948)

This order, issued by President Harry S. Truman in July of 1948, abolished discrimination on the basis of race, color, religion or national origin in the US Armed Forces. The executive order eventually led to the end of segregation in the armed forces.

- Dwight “Ike” D. Eisenhower (1953 to 1962)

President Dwight Eisenhower appointed California Governor Earl Warren as Chief Justice of the US Supreme Court in **1953**, preparing the way for a series of landmark civil rights cases decided by the liberal Warren court. Though hesitant to override the states on civil rights matters, President Eisenhower promoted equality in the federal arena, desegregating Washington, DC, overseeing the integration of the military, and promoting minority rights in federal contracts.

- Brown v. Board of Education of Topeka (1954)

This landmark decision of the US Supreme Court ruled unanimously that American state laws establishing racial segregation in public schools unconstitutional and that separate educational facilities were inherently unequal, and therefore violate the Equal Protection Clause of the Fourteenth Amendment of the US Constitution; this ruling overturned Plessy vs. Ferguson doctrine of 1896. However, African Americans were still deprived civil rights as citizens.

- Operation Wetback (1954)

This race-driven project of the US Immigration and Naturalization Service

deported hundreds of thousands of illegal immigrants from the Southwest, in particular Mexican nationals. Mexican citizens residing in the US were called wetbacks, a derogatory term for Mexican or Central American immigrants that referred to their entry into the US by crossing the Rio Grande River, which separates the two countries. The operation began in California and Arizona and coordinated more than 1-thousand border patrol agents along with state and local police in one of the most aggressive crackdowns. Over 50-thousand immigrants were apprehended in the two states and nearly 488-thousand people fled the US to escape arrest. In the following months, 80-thousand were taken into custody in Texas, and almost 700-thousand illegal immigrants had left Texas voluntarily. Those who had been detained were taken deep into Mexico by buses and trains before being set free, in an effort to discourage reentry. Two ships, ironically named the Emancipation and the Mercurio, carried tens of thousands more from Port Isabel, Texas, more than 500 miles south to Vera Cruz, Mexico. In the space of less than a year, Operation Wetback deported nearly 1-million Mexican nationals. The operation was eventually ended when harsh law enforcement methods led to accusation of police-state tactics.

- Montgomery Boycott (1955)

(Video excerpt from “The Long Walk Home”)

The Montgomery Bus Boycott was a civil-rights protest during which African Americans refused to ride city buses in Montgomery, Alabama, to protest segregated seating. The boycott took place from December 5, 1955 to December 20, 1956 and is regarded as the first large-scale US demonstration against segregation. Before Rosa Parks became the hero of the movement, a 15-year old African American girl,

Claudette Colvin, was the pioneer who, nine months before the Parks incident, was arrested for refusing to give her seat to a White woman on a crowded segregated bus in Alabama. The movement decided not to use Colvin as the hero of this movement because of her age and the fact that she became pregnant, raped by a married man, and the NAACP believed this reality would hinder the cause. Colvin eventually became a nurse aide and was one of thirteen plaintiffs in the first federal court case filed by civil rights attorney Fred Gray on February 1, 1956, as *Browder v. Gayle*, to challenge bus segregation in the city. She testified before the three-judge panel that heard the case in a US district court.

- Murder of Emmett Till August (1955)

Emmett Till was a 14-year-old boy from Chicago who was visiting family in Mississippi when he was shot in the head, and his lifeless body was dumped off a bridge, for allegedly whistling at a White woman. His mother decided to allow the national press to photograph her son's remains in the casket to expose the brutality of the act. Thousands of mourners streamed past the open casket. A kangaroo-style trial in September of **1955** acquitted the two White murderers and brought national attention to racism.

- Little Rock Nine (1957)

(Footage of the standoff)

Nine African American students, Melba Pattillo, Ernest Green, Elizabeth Eckford, Minnijean Brown, Terrence Roberts, Carlotta Walls, Jefferson Thomas, Gloria Ray, and Thelma Mothershed, enrolled at the all-White Little Rock Central High School. The Little Rock board of education warned them not to attend

that 1st day of school, so they did not, but the nine students arrived on the second day accompanied by a small interracial group of ministers. Although the students' efforts to enroll was supported by the US Supreme Court's decision in *Brown v. Board of Education* (1954), which had declared segregated schooling to be unconstitutional, the students and their supporters were met with a large White mob in front of the school, who began shouting, throwing stones, and threatening to kill the students. In addition, about 270 soldiers of the Arkansas National Guard, sent by Arkansas Gov. Orval Eugene Faubus, blocked the school's entrance. Faubus had declared his opposition to integration and his intention to defy a federal court order requiring desegregation. The students again tried and failed to attend later that month. The following day President Eisenhower deployed troops from the 101st Airborne to Little Rock to protect the students, who were admitted, but endured a year of physical and verbal abuse. Little Rock then took their final option to avoid integration, and closed its public schools the next year, in **1958**.

- Civil Rights Act of (1957 & 1960)

The US Senate approved this Act by a vote of 60 to 15 and it was signed by President Eisenhower in early September 1957. It was the first major civil rights measure passed since 1875 and it established a two-year US Commission on Civil Rights (CCR) and created a civil rights division in the Justice Department, although its powers to enforce voting laws and punish the disfranchisement of Black voters were feeble. The Civil Rights Act of **1960**—again significantly weakened by Southern opponents—extended the life of the CCR and stipulated that voting and registration records in federal elections must be preserved. Southerners, however,

managed to cut a far-reaching provision to send registrars into Southern states to oversee voter enrollment.

- The Greensboro sit-ins (1960)

(Photographs and documentary excerpts of the sit-in)

These series of nonviolent protests in Greensboro, North Carolina led to the Woolworth department store chain removing its policy of racial segregation in the Southern USA. While not the first sit-in of the Civil Rights Movement, the Greensboro sit-ins were an instrumental action, and also the most well-known sit-ins of the Civil Rights Movement and are considered a catalyst to the subsequent sit-in movement. These sit-ins led to increased national sentiment at a crucial period in US history. The primary event took place at the Greensboro, North Carolina, Woolworth store, which is now the International Civil Rights Center and Museum.

- The Stand in the Schoolhouse Door (1963)

(Footage of the stand-off)

On June 11, 1963, George Wallace, Democratic Governor of Alabama, in a symbolic attempt to keep his inaugural promise of "segregation now, segregation tomorrow, segregation forever" and stop the desegregation of schools, stood at the door of Foster Auditorium at the University of Alabama to try to block the entry of two African American students, Vivian Malone and James Hood. In response, President John F. Kennedy issued Executive Order 11111, which federalized the Alabama National Guard and Guard General Henry V. Graham, and then commanded Wallace to step aside. Although Wallace delayed following this order

and spoke further, he eventually moved, and Malone and Hood completed their registration.

- March on Washington for Jobs and Freedom August (1963)

(Footage of the event)

This march in August 1963 was the largest-ever demonstration for the rights of African Americans, with more than 250-thousand people present to protest the continuing inequality and injustices toward the Black race. The March was about civil rights, voting rights and racial equality, and there was also a call for a massive federal program to train and place Black and White unemployed people for decent, meaningful, and dignified jobs, as well as the need for the federal minimum wage to be raised nearly 75-percent, from \$1.15 an hour to \$2.00 an hour. The march was held in front of the Lincoln Memorial in Washington, DC and organized by the "Big Six" leaders of the civil rights movement: A. Philip Randolph, Whitney M. Young Jr., Martin Luther King Jr., James Farmer, Roy Wilkins, and John Lewis. Bayard Rustin was chief organizer of the march. The Reverend Dr. Martin Luther King, Jr. delivered his famous "I Have a Dream" speech.

- The 16th Street Baptist Church Bombing (1963)

(Excerpts of Spike Lee's documentary)

On Sunday, September 15, 1963, four little African American girls, Addie Mae Collins, 14; Cynthia Wesley, 14; Carole Robertson, 14; and Carol Denise McNair, 11; were murdered in a racist act of terrorism by White racists. The murders occurred at the African American 16th Street Baptist Church in Birmingham, Alabama. Four members of a local Ku Klux Klan chapter planted at least 15 sticks

of dynamite attached to a timing device beneath the steps located on the east side of the church. Described by Martin Luther King Jr. as "one of the most vicious and tragic crimes ever perpetrated against humanity" the explosion at the church killed four girls and injured 22 other people. Although the FBI had concluded in 1965 that the 16th Street Baptist Church bombing had been committed by four known Ku Klux Klansmen and segregationists, no prosecutions were conducted until 1977, when one racist was tried and convicted of the first-degree murder of one of the victims, 11-year old Carol Denise McNair.

- Civil Rights Act of (1964)

The 35th US President John Kennedy proposed and wrote this Act on July 2, 1964 but was assassinated in November 1964, before it was passed. After Kennedy was assassinated, 36th US President Lyndon Johnson signed it into law with the House voting 290 to 130 to approve the Civil Rights Act of 1964 on February 10, 1964. The Act was among the most far-reaching pieces of legislation in US history. It contained sections prohibiting discrimination in public accommodations (Title II); in state and municipal facilities, including schools (Titles III and IV); and incorporating the Powell Amendment in any program receiving federal aid (Title V). The act also prohibited discrimination in hiring and employment, creating the Equal Employment Opportunity Commission (EEOC) to investigate workplace discrimination (Title VII); this act was met with great opposition from Southern racists.

- Reapportionment Cases (1960's)

In the early 1960s, the Supreme Court made decisions that fundamentally changed the voting landscape for African Americans. In no uncertain terms, the court

required that representation in federal and state legislatures be based substantially on population. Some of the cases include: *Baker v. Carr* upheld lawsuits that challenged districts apportioned to enforce voting discrimination against minorities; *Gray v. Sanders* invalidated Georgia's county unit voting system, giving rise to the concept "one man, one vote;" and two decisions in 1964, *Wesberry v. Sanders* and *Reynolds v. Sims*, that proved to be pivotal, when the court nullified Georgia's unequal congressional districts in *Wesberry* while validating the Fourteenth Amendment's provision for equal representation for equal numbers of people in each district. In *Reynolds* the Supreme Court solidified the "one man, one vote" concept in an 8 to 1 decision that expressly linked the Fourteenth Amendment's equal protection clause to the guarantee that each citizen had equal weight in the election of state legislators.

- **Selma to Montgomery marches were three protest marches (1965)**

The marches were held March 7th, 9th, and 21st of 1965 along the 54-mile stretch of highway from Selma, Alabama to the state capital of Montgomery, and were organized by nonviolent activists to protest for the rights of African American citizens to exercise their constitutional right to vote, which was in defiance of segregationist repression. The marches were part of a broader voting rights movement that was underway in Selma and throughout the American South. By highlighting racial injustice, they contributed to passage that year of the Voting Rights Act, a landmark federal achievement of the civil rights movement.

- **Blood Sunday (1965)**

(Footage from the march; Footage from John Lewis describing the experience)

On the first of three planned marches by peaceful protesters aiming for voter's

rights for African Americans, marchers led by future Representative John R. Lewis of Georgia, were savagely beaten at the foot of the Edmund Pettus Bridge in Selma, Alabama on March 7, 1965. Many of the protestors were kneeling in prayer when state troopers clubbed and gassed them on what would later be known as “Bloody Sunday.” Television cameras captured the onslaught and it was seen by millions of Americans as policemen on foot and horseback beat defenseless American citizens. Public reaction was swift and powerful. Lewis stated, “This was a face-off in the most vivid terms between a dignified, composed, completely nonviolent multitude of silent protestors and the truly malevolent force of a heavily armed, hateful battalion of troopers. The sight of them rolling over us like human tanks was something that had never been seen before.”

- Voting Rights Act of (1965)

This Act, signed into law August of 1965 at the height of the Civil Rights Movement, by President Lyndon Johnson, was a landmark piece of federal legislation in the USA that prohibits racial discrimination in voting; Congress later amended the Act five times to expand its protections. Designed to enforce the voting rights guaranteed by the Fourteenth and Fifteenth Amendments to the US Constitution, the Act secured the right to vote for racial minorities throughout the country, especially in the South. According to the US Department of Justice, the Act is considered to be the most effective piece of federal civil rights legislation ever enacted in the country.

- The King assassination riots, also known as the Holy Week Uprising, (1968)
(Footage from the riots)

Following the assassination of the Reverend Dr. Martin Luther King, Jr. on April 4, 1968, a wave of riots swept the nation from April to May of 1968. With over one hundred cases of civil unrest, it was the greatest wave of racial tension the US had experienced since the Civil War. Some of the biggest riots took place in Washington, D.C.; Baltimore; Chicago; and Kansas City, with 39 people reported dead, more than 26-hundred injured, and 21-thousand arrested. The damages were estimated at 65-million dollars (equivalent to 385-million today).

- Civil Rights Act of (1968)

This Act, signed into law by President Lyndon Johnson on April 11, 1968, was the final major piece of civil rights legislation of the decade and was designed to extend the legal protections outlawing racial discrimination beyond the Civil Rights Act of 1964 and the Voting Rights Act of 1965. In 1966 President Johnson called for additional legislation to protect the safety of civil rights workers, end discrimination in jury selection, and eliminate restrictions on the sale or rental of housing. Over the next two years, opposition to this legislation emerged from both parties, leading to a prolonged battle that culminated in the passage of the Civil Rights Act of 1968; this landmark Act was signed into law during the Dr. King assassination riots.

Assigned Readings/Video

Prior to this lecture, the participants will be expected to read and view the following and be prepared to discuss in class:

Equiano, O. (1789). The interesting narrative of the life of Olaudah Equiano.

The interesting narrative and other writings: Revised Edition. Penguin Classics: London, England. Edited and introduction by Vincent Carretta (2003).

Also available online:

The Project Gutenberg (March 17, 2005) [EBook #15399]

(<https://www.gutenberg.org/files/15399/15399-h/15399-h.htm>)

Equiano, in this autobiographical account of some of his experiences as a slave in the 1700's, recounts his kidnapping in Africa at the age of ten, his service as a slave in the British Navy, his ten years of labor on slave ships, and the purchase of his own freedom in 1766. Equiano went on become a respected and dynamic advocate for the antislavery movement in England.

Alexander, M. (2012). The new Jim Crow: Mass incarceration in the age of colorblindness.

New York: The New Press.

Introduction; Chapter one, The Rebirth of Caste, pp. 1-40.

In the introduction (pp. 1-19), Alexander discusses the systemic repetitiveness of racism throughout US history, like slave laws and Jim Crow laws, that prohibited African Americans from voting and experiencing civil rights and citizenship. Alexander introduces us to the focus of her book, which is, in the same way the Jim Crow laws then denied African Americans the rights to vote, fair housing, employment and education, the New Jim Crow, meaning incarceration, denies African American men now (she focuses on men, in her book). The laws are in place to prohibit discrimination, but it is legal to discriminate against criminals when it comes to education, voting, housing, and employment. Alexander posits racial discrimination has been redesigned to justify denying African Americans their rights and uses the legality of incarceration to do so. In Chapter One (pp. 20-40, Alexander discusses racial caste and the

rebirth of oppression and how it unfolds structurally in this society, the “birth” and death” of slavery and Jim Crow, and its impact on African American individuals and families in America.

Rankin, J., & Rankin, T. (1836). *Letters on American slavery: addressed to Mr. Thomas Rankin, merchant at Middlebrook, Augusta Co., Va.* (2nd ed.). Newburyport [Mass.]: Published by Charles Whipple.

John Rankin, in 1822, began writing a series of letters to his brother Thomas, who, like their father, owned slaves; John was trying to convince his brother that owning humans was wrong. A local newspaper began to publish the letters and in 1826 all thirteen letters were collected and published for the first time as a book. Henry Lloyd Garrison printed them in his anti-slavery newspaper, *Liberator*, in 1832. Garrison later said that Rankin’s book inspired him to take up the cause.

4 Little Girls. (July 9, 1977). (<https://www.imdb.com/title/tt0118540/>)

Available on You Tube at: (<https://www.youtube.com/watch?v=OzA7AifBTpQ>)

This documentary, by American film director, producer, writer, and actor Spike Lee, tells the full story of the 1964 bombing of a Black church in Birmingham, Alabama that killed four little African American girls and became one of the defining moments of the Civil Rights Movement (1 hour 42 Minutes).

Wright, R. (1937). *The ethics of living Jim Crow*, as cited in Rothenberg, P. S. (2004). *Race, class, and gender in the United States*. Worth publishers: New York.

(<https://docs.google.com/viewer?a=v&pid=sites&srcid=c2xjdXNkLm9yZ3xlbmdsaXNoLTExLWFwLWxhbmd1YWdlLWNvbXBvc2l0aW9ufGd4OjIyMzY1NjdlY2Y2OGM1ODI>)

This autobiographical sketch, *The Ethics of Living Jim Crow*, is reprinted from Wright's 1937 "Uncle Tom's Children" and describes the experiences of the author as a Black human living in the South during Jim Crow laws.

References

Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness*.

New York: The New Press.

<http://www.ushistory.org/us/35b.asp>

https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1866

https://en.wikipedia.org/wiki/Jim_Crow_laws

[https://en.wikipedia.org/wiki/Black_Codes_\(United_States\)](https://en.wikipedia.org/wiki/Black_Codes_(United_States))

https://en.wikipedia.org/wiki/Slavery_in_the_United_States

<https://www.britannica.com/topic/Fourteenth-Amendment>

https://www.law.cornell.edu/wex/diversity_of_citizenship

<http://slaveryandremembrance.org/articles/article/?id=A0002>

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<https://www.history.com/news/american-slavery-before-jamestown-1619>

<https://www.liverpoolmuseums.org.uk/ism/slavery/africa/index.aspx>

https://en.wikipedia.org/wiki/Slavery_in_Africa

<https://www.history.com/news/what-part-of-africa-did-most-slaves-come-from>

<https://simple.wikipedia.org/wiki/Senegambia>

https://en.wikipedia.org/wiki/Treatment_of_slaves_in_the_United_States

https://en.wikipedia.org/wiki/Brown_v._Board_of_Education

http://www.nbcnews.com/id/24714333/ns/us_news-gut_check/t/s-s-civil-rights-era-vietnam-war/#.XbR7R-hKg2w

[https://en.wikipedia.org/wiki/Great_Migration_\(African_American\)](https://en.wikipedia.org/wiki/Great_Migration_(African_American))

<https://history.house.gov/Exhibitions-and-Publications/BAIC/Historical-Essays/Temporary-Farewell/World-War-I-And-Great-Migration/>

<https://armyhistory.org/fighting-for-respect-african-american-soldiers-in-wwi/>

<https://www.encyclopedia.com/social-sciences-and-law/political-science-and-government/political-parties-and-movements/civil-rights-movement>

<https://history.house.gov/Exhibitions-and-Publications/BAIC/Historical-Essays/Keeping-the-Faith/Civil-Rights-Movement/>

<https://rooseveltinstitute.org/african-americans-and-new-deal-look-back-history/>

<https://en.wikipedia.org/wiki/NAACP>

https://en.wikipedia.org/wiki/Selma_to_Montgomery_marches

https://en.wikipedia.org/wiki/Voting_Rights_Act_of_1965

<https://www.ourdocuments.gov/doc.php?flash=false&doc=100>

https://en.wikipedia.org/wiki/Greensboro_sit-ins

https://en.wikipedia.org/wiki/16th_Street_Baptist_Church_bombing

https://en.wikipedia.org/wiki/Civil_Rights_Act_of_1968

<http://www.librarything.com/work/10066763/reviews/61282094>

https://en.wikipedia.org/wiki/Springfield_race_riot_of_1908

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https://en.wikipedia.org/wiki/Harry_S._Truman

<https://www.theguardian.com/commentisfree/2008/apr/04/thelegacyofthe1968riots>

<https://www.history.com/news/mlk-assassination-riots-occupation>

<https://www.history.com/topics/black-history/montgomery-bus-boycott>

E. Sessions Ten through Fourteen

Presentational and Interactive Workshop, Strange Fruit: Examining the Impact of Racism in America

While slavery in the USA started in 1619, when a Dutch ship brought 20 African slaves ashore in the British colony of Jamestown, Virginia, slavery reached its peak of nearly 59,000 enslaved people in 1840 (https://en.wikipedia.org/wiki/Lynching_in_the_United_States). The Civil War marked a turning point in the history of the US, with the passage of the Thirteenth Amendment, which abolished slavery and raised questions about Whites' racial positioning, which, in turn, caused Whites to demonstrate escalated animosity toward African Americans. Lynchings peaked during the 1880s' and 1890's and then persisted, in varying degrees, for another 50 years (Mears, et al., 2019). More than 73-percent of lynchings in the post-Civil War period occurred in the Southern states; 4,084 African-Americans were lynched between 1877 and 1950 in the South (https://en.wikipedia.org/wiki/Lynching_in_the_United_States).

Topic

- To explore the impact of racism on self and others in the USA from the 1800's to the present. This lesson plan spans five sessions, each a continuation of the other.

Sub-Topics

- Helping students to build cognitive and affective skills to become aware and address racism in the USA through the interactive presentation, *Strange Fruit: Examining the Impact of Racism in America* (detailed below), that uses aspects of the arts to present historical and current facts about racism.

- Using aspects of aesthetic education, the arts, and transformative learning theory to help students explore self and other awareness regarding a deep, affective, and reflective connection to the impact of racism in the USA.
- Helping students to consider self and other awareness and knowledge to effectively engage African Americans and other clients of Color.

Purpose

The purpose of this focus is to educate and guide students into deep reflection and affective awareness of self and others regarding the history of racism in the USA from the 1800's to the present and the importance of implementing that knowledge and awareness to effectively engage African Americans and other clients of Color. This is important because many students are not aware of the history of racism in the USA and therefore do not have a clear understanding of the history of African Americans and other clients of Color nor how to effectively engage them (Davis, 2019).

Goals

1. The aesthetic educational goal is that students demonstrate the ability to deepen and expand their affective and cognitive understanding of self and others, as it relates to racism in the USA; to deepen critical thinking and to stimulate more emotional, affective, and intuitive critical reflection (Raikou, 2016).

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize, through the lens of their own cultural identities and the deep exploration of their cognitive and affective awareness, the impact of racism and injustices perpetrated on the African American race by the

White race. The student's cognitive and affective awareness of the impact of racism will be evidenced by their ability to develop, in small groups, a 15-minute presentation that includes:

- a 3 to 4-minute performing arts scenario (including rhythms, music, sounds, words, movement, a storyline or any creative reflection) based on a photograph of the experience of African Americans being lynched;
- an 11 to 12-minute small-group-facilitated classroom discussion, including the cognitive and affective awareness and impact on self and others, regarding the photograph and the small group's depiction of the photograph;
- a demonstration of the small group's ability to process and discuss emotions and thoughts about their perspectives of injustice and social class; and
- a demonstration of the small group's ability to recognize and respect the feelings and ideas of all others in the large group, during facilitation, as it relates to class participation and their discussions of injustice and social class (for a full description of the presentational process and the workshop see the "Body of the Session" section).

2. The transformative learning goal is that students demonstrate the ability to deconstruct and reconstruct traditional thinking and behavior through a new critical lens (Brown, 2006).

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to recognize their own traditional habits, behaviors, and thinking (from their cultural identities examined in a prior session) as it relates to racism and social injustice toward the African American race by the White race, and be willing and able to discuss and critique meaningful options for shifts in habits, behaviors, and thinking that reflect self and other awareness, and the importance of transformation. This transformational awareness of self and others will be evidenced by the content of a 2 to 3-page reflective paper, in which the students will respond to the following:

- Identify at least one way in which you recognize a shift or transformation (from the pre-class assignment in which you discussed your relationship with racism) in your habits, behaviors, and/or thinking as it relates to your awareness of racism and social injustices toward the African American race by the White race. Be very clear about when you noticed a shift and discuss that affective and cognitive process. Discuss challenges in the process, reflect on successes, and consider what this means for you as you consider working with clients of Color.

Important: *During this intensive workshop, it is possible that students could become traumatized or re-traumatized from an earlier experience. While this will be discussed with each student during office hours prior to enrollment in this class, students may not always be aware of the impact of the visual photography and the realities of the brutality of racism on humans. With this in mind, at least three professional trauma-informed social workers will be present to assist with any mental health concerns of the students throughout this workshop.*

Warm-up

- Students will be asked to consider the assigned readings for this lesson, to choose one reading, and create a visual artistic symbol or depiction of how the student was emotionally impacted by the article. Each student will briefly share their reflection with the class. For additional session warm-ups, a similar exercise will occur to get students involved immediately (Fox, 2013).
- Discussion of the assigned articles
- Reflections on the previous class/journals

Body of the Session

- Lecture: Presentation of *Strange Fruit: Examining the Impact of Racism in America*

Strange Fruit: Examining the Impact of Racism in America is a 3-hour interactive presentational workshop, conceived and presented by Jacque Tara Washington, LCSW-R, that focuses on the past injustices against the African American race in the USA and the current impact individually and societally. Through a 40-minute PowerPoint and performing arts presentation, which includes slides, singing, and historical reenactments, the facilitator/presenter of the workshop guides the participants through traumatic and victorious incidents in history from racist enslavement of Africans through to their accomplishments in the face of racism, as well as reflections on the 21st century murders of Black citizens of the USA. The PowerPoint slides include images of the lynchings of Black children, women, and men; newspaper articles about murdered Black children; facts about Blacks who became doctors, educators, and excelled in every field; quotes and historical facts of freedom fighters; and photographs of many who were murdered in recent years by the police. The performance portion of the presentation

includes the singing of the song *Strange Fruit* while images of the lynching experience on slides depict the lyrics; spoken word of writings by women in the 1800's, as well as snippets of a political sermon about racism written by a 21st century female minister.

The interactive component of the workshop begins after the 40-minute presentation with a short inquiry and reflection exercise within the entire group. Next, specific photographs of the lynchings, that were seen during the presentation, and pre-chosen by the facilitator are distributed to each participant so that 5 sets of different photographs are distributed evenly among the 20 participants. The first action for each participant is a one-on-one noticing exercise with the photograph, with each participant paying close attention to the details in the photograph with intentional scrutiny (Greene, 2001; Dewey, 1980); focusing only on what they see in the photograph, but no feelings noted at this time. The next step in the process is forming groups by having participants holding the same photograph becoming a group of 4, e.g., if there are 20 participants, there would be 5 small groups consisting of 4 participants, each small group having different photographs than the other small groups. In their small groups, the participants share their experience with the one-on-one noticing exercise and discuss some of the things they noticed and then proceed to engage in inquiry, e.g., what do the participants wonder about the images, scenery, facial expressions, placement of the people, etc. in the photograph; exploring, openly questioning whatever comes to one's awareness, while going deeper with closer examination of the photograph (Greene, 2001; Mezirow, 1991). Fox (2013) refers to this as Socratic questioning; on both accounts it is a means of going deeper with analyzing and understanding a topic. It is now that students may discuss feelings and make inferences about the photographs, like what could have occurred before the photograph was taken or, perhaps, giving hypothetical voice to persons in the photograph.

The next step in this process is for each group to create a 3 to 4-minute scenario based on the image their group has processed (Birsa, 2018; Dewey, 1980; Ryan, 2014; Crim, Kennedy, & Thornton). Participants are encouraged to use rhythms, music, sounds, words, movement, storyline, and whatever they decide to incorporate to bring the image to life and respectfully reflect their interpretation of the photograph. Dewey (1980) states that the only possible way for self to adequately yield and surrender to an experience is through a controlled, possibly, intense activity that must be on purpose, bold, courageous, energetic, and subjective, creating one's own experience. In addition, importantly, self must, as closely as possible, re-create with vulnerability, discovery, and openness both from the perspective of the artist and of self. In both situations there exists the emotional gathering of the particular details of the experienced/experiencing moments, and then noticing and shaping them into "an experienced whole" (p. 56).

When groups are ready to share their representations to the entire group, the image they are depicting will be projected on the PowerPoint screen as they present. Immediately after each small group presentation, the small group participants will facilitate a reflective discussion with the large group about the performance choices and content. When all groups have presented their performances and facilitation, the large group, as a whole, will engage in reflective discourse about the process of the entire workshop.

The workshop participants have the opportunity to discuss the impact of racism; to examine awareness of self and society regarding racial disparities, assumptions, challenges, and oppression; to consider making a commitment for shifts in thinking and behavior regarding racism and social injustice; and to identify ways to integrate anti-oppressive behavior into social norms and practices, personally, academically, and professionally.

Application to Practice

Students will engage in discussion regarding the process of the four sessions and creative ways the students may use the information to engage African Americans and other clients of Color, including ideas stemming from the Malott & Schaeffle article.

Assigned Readings

Prior to this session, the participants will be expected to read three articles to be prepared for this work and to inform them of some of the content they will be experiencing:

Carvalho, J. M., (2013). “Strange Fruit”: Music between violence and death. *The Journal of Aesthetics and Art Criticism*, 71(1), 111-119.

(https://www.jstor.org/stable/pdf/23597541.pdf?seq=1#page_scan_tab_contents)

According to Carvalho (2013), the song, *Strange Fruit*, began as *Bitter Fruit*, a poem of protest against the injustices towards Black people in the USA. Written in 1937 by Jewish socialist and communist sympathizer, Abel Meeropol (pseudonym, Lewis Allan) the poem was inspired by the lynchings that took place in 20th century US (including the strangulation of Blacks by tree hangings, being burned to death, dragged to death behind moving vehicles, and being shot and mutilated, etc.). In the poem, Meeropol juxtaposed the horrors of the murders against the backdrop of the beautiful pastel floral blossoms of the South; he composed the music for the poem in 1939. *Strange Fruit* was made popular by jazz singer Billie Holiday and her recording of the song was added to the Library of Congress’ National Recording Registry in 2002, the first year of the registry, deeming it a national treasure.

Wood, A. L. (2018). The spectacle of lynching: Rituals of White supremacy in the Jim Crow South. *The American Journal of Economics and Sociology*, 77(3-4), 757-788.

(https://www.researchgate.net/publication/328588951_The_Spectacle_of_Lynching_Rituals_of_White_Supremacy_in_the_Jim_Crow_South)

Wood (2018) discusses the social and political spectacle of the violence of lynching that occurred from 1890's to 1930's in the USA. Wood posits the lynchings were reinforced by the spectacle of photographs and other modern technologies that fueled the rebellion of the transformations that were occurring in the South by Whites in their motivation to suppress Blacks after the Civil War, to maintain racial hierarchy.

Malott, K. M. & Schaeffle, S. (2015). Addressing clients' experiences of racism: A model for clinical practice. *Journal of Counseling & Development, 93(3), 361-369.*

(<https://www.deepdyve.com/lp/wiley/addressing-clients-experiences-of-racism-a-model-for-clinical-practice-G8E1eWTmje>)

Malott & Schaeffle (2015) discuss a four-stage model for addressing racial discrimination that African Americans and other clients of Color experience. The researchers suggest that it is important for clinicians to broach the topic of racism with African Americans and other clients of Color for various reason, two of which are the concern that the client might not feel comfortable bringing it up and also to indicate to African Americans and other clients of Color that the clinician is comfortable having conversations about race and racism. The model also addresses ways to apply certain frameworks, using skills and morphing interventions, to adhere to the client's racial and ethnic identities.

References

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Wood, A. L. (2018). The spectacle of lynching: Rituals of White supremacy in the Jim Crow South. *The American Journal of Economics and Sociology*, 77 (3, 4), 757-788.

F. Sessions Fifteen and Sixteen

A Raisin in the Sun Discussion of Play; Introduction of the Impact of Racism on the Younger family in Healthcare, Housing, and Economy and Finance

This play, written by Lorraine Hansberry, is the story of a lower-class African American family living on the Southside of Chicago, USA, during the 1950s. The action centers around the Younger family relationships, their financial plight, and the anticipation of a 10-thousand dollar insurance check issued due to the death of the family patriarch. While the adult family members differ about how to spend the money, two members of the family seek to move into a new home, so a portion of the check has been used for a down payment on a house that happens to be in a White middle-class neighborhood. The remainder of the money has been given to the son of the family who believes he can quadruple the amount by investing it in a business, but he is swindled and ends up losing all of it. Although the family has lost the remainder of the money and were told by a White representative of the neighborhood that they would not be welcome in the White neighborhood, the family decides to move forward with their plans to move into their new house.

This work of art was chosen because it depicts an African American family in crisis and offers social work students the opportunity to consider possible interventions for the stated and inferred concerns of individuals within the family system and the family system as a whole. In addition to either viewing the video or reading the screenplay, students will have the opportunity to discuss the work in class and consider how members of this family are impacted by racism and discrimination in housing, healthcare, and/or economy and finance. This discussion will guide students toward the final paper of discussing possible interventions and treatment.

Assignment

Read the play *A Raisin in the Sun* by Lorraine Hansberry. Discuss your observations of economic and financial dynamics and racial disparities depicted in this work. Discuss the roles of each family member within the system, interactions between each family member, and the impact of their financial status on these relationships and on the family unit. Using transformative learning theory, the arts, and aspects of aesthetic education discuss how you would creatively work with this family as you consider their strengths, interpersonal relationships, the tensions that develop due to the anticipation and arrival of an insurance check, and the process of working to the conclusion that Hansberry offers. In addition, consider three or more follow-up sessions with this family, anticipating their individual and collective needs as they move into the previously all-White neighborhood and any other anticipated concerns individually and as a family unit.

Topic

- To explore the impact of racism and discrimination on individuals within an African American family system, as well as the family system as a whole.

Sub-Topics

- Helping students to gain cognitive and affective awareness of aspects of an African American family living in poverty.
- Using aspects of aesthetic education, arts, and transformative learning to process observations, feelings, and emotions regarding racism as it is impacting the Younger family in *A Raisin in the Sun*.

- Helping students to gain cognitive and affective awareness regarding the spectrum of needs of the Younger family and possible interventions.
- Helping students to gain cognitive and affective awareness regarding the integration of services specific to racism in housing, healthcare, and/or economy and finance and the impact on the Younger family.
- Helping students to consider self-awareness while engaging the Younger family.

Purpose

The purpose of this focus is to introduce students to a representation of an African American family living in poverty and to encourage deep reflection about individuals within the family system and the impact that racism in healthcare, housing, and economy and finance has on each member and the family unit. This work of art and this focus is important because it offers students the opportunity to look inside the intricacies of an African American family in crisis to have deeper understanding of their desires, interactions, goals, strengths, and needs, as well as their daily hardships and obstacles that interfere with obtaining their goals and desires. In addition, it gives students the opportunity to consider interventions and to discuss the entire process with other students in the class; this exploration and reflection include recognizing self as it pertains to any biases, discomforts, or prejudices.

Goals

1. The transformative learning goal is that students demonstrate the willingness and ability to experience the Younger family dynamics through the students' own self-identities; to recognize any assumptions, biases, prejudices, and other perspectives; and be willing and able to challenge the root of any dysfunctional thinking (Mezirow,

2003).

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to demonstrate awareness of their own familial history as they consider engaging with the Younger family, with the intention of exploring how their own perspectives impact how they perceive this family. In addition, the students will be expected to critically assess the already-learned knowledge, beliefs, feelings, intentions, and social interactions of themselves with this population, while problem-solving, problem-posing, and transforming those perspectives with the intention of deeper engagement (Mezirow, 1991) with the Younger family. This process will be evidenced by their willingness and ability to engage in critical reflection, reflective and critical discourse, and be able to include the process in the final paper (as describe in the syllabus).

2. The aesthetic educational goal is that students demonstrate the willingness and ability to deepen their affective and cognitive understanding of an African American family in crisis, as it relates to racism in healthcare, housing, and economy and finance; to deepen critical thinking; engage in critical and reflective discourse; and to notice self and others during the process (Raikou, 2016; Green, 2001).

Learning Objective and Outcomes (for aesthetic educational goal)

Students will be expected to recognize the impact of racism on an African American family living in poverty, through the lens of the cultural identities of the family as stated in the work of art. Students will be expected to recognize the impact of racism in healthcare, housing, and economy and finance as it relates to the Younger family. The student's affective and cognitive awareness of how

racism impacts this family will be evidenced by their ability to engage in meaningful and effective discourse about the affective and cognitive observations of self and others when engaging the Younger family and be able to include those observations in the final paper for the course (as described in the syllabus).

Assigned Readings and Video

Session Fifteen

Be prepared to discuss the video and screenplay.

A Raisin in the Sun with Sidney Poitier (video and screenplay)

Available, Van Pelt - Featured **DVD** Display - First Floor. DVD 012 121

(https://franklin.library.upenn.edu/catalog?f%5Bformat_f%5D%5B%5D=Book&q=%22A+Raisin+in+the+Sun%22&search_field=keyword); PS3515.A515 R3

A Raisin in the Sun [videorecording] / Columbia Pictures; screenplay, Lorraine Hansberry; producers, David Susskind and Philip Rose; director, Daniel Petrie.

Edition: Widescreen version, side A; full screen version, side B.

Publication: Culver City, CA: Columbia Tristar Home Video, c1999.

Series: Columbia classics

Format/Description: Video, 1 videodisc (ca. 128 min.): sd., b&w.; 4 3/4 in.

Also available as screenplay through Amazon,

*A Raisin in the Sun: The Unfilmed Original **Screenplay*** Mass Market Paperback – April 1, 1995.

Hansberry, L. (1958). *A Raisin in the Sun*. New York: Vintage Books.

Session Sixteen

Be prepared to discuss the following articles in conjunction with the play.

Turner, A. (2016). The Business Case for Racial Equity. *National Civic Review*, 105(1), 21-29.

In this article, Turner posits racism in the USA has left a legacy of inequities in health, education, housing, employment, income, wealth, and other areas that impact achievement and quality of life. The author discusses how racial equity is a matter of social justice and that the movement toward racial equity has the potential to generate economic returns.

Hardaway, C. R., & McLoyd, V. C. (2009). Escaping poverty and securing middle status: How race and socioeconomic status shape mobility prospects for African Americans during the transition to adulthood. *Journal of Youth and Adolescence*, 38(2), 242-56.

In this article, the authors discuss how racism and discrimination affect access and attainment of economic resources; the vulnerabilities of newly upwardly mobile African Americans and the importance of middle class status; the socioeconomic diversity among African Americans; the impact of economic well-being on extended family members; stigmas associated with lower-class status and social class stereotypes and classism; and other individual, family, community, and structural factors of social mobility for African Americans.

Chung, B., Meldrum, M., Jones, F., Brown, A. & Jones, L. (2014). Perceived sources of stress and resilience in men in an African American community. *Progress in Community Health Partnerships: Research, Education, and Action*, 8(4), 441-451.

The authors discuss a study designed and implemented by a grassroots health advocacy agency to address the high risk of adverse health, mental health outcomes, and lower life expectancy in African American males. The authors report African American males are less

likely to have health insurance or services and are at greater risk of receiving lower quality of care than other racial and White groups. This disparity is attributed to stress in their daily lives including unemployment, poverty, and discrimination. The article mentions strengths without treatment for this population, interventions, and the need for more research to develop effective interventions and treatment.

References

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G. Session Seventeen Mini-Lecture

Sessions Seventeen, Eighteen, and Nineteen have a shared lesson plan, with individual lectures on healthcare, housing, and economy and finance. See page 188 for the start of Session Seventeen Mini-Lecture on Healthcare.

Racism permeates structural, societal, and institutional systems including the healthcare, housing, economic and financial markets, criminal justice, legal, and political policies, values, and practices and creates or continues to condone and perpetrate inequality in access and opportunities for African Americans and other people of Color. It is vital for social workers to strive for effective and viable changes within these systems to improve conditions for African Americans and other people of Color, while engaging clients directly to work with them for individual, family, and community options and solutions regarding the adverse effects of racism in every area of their lives. These three mini-lectures will focus on healthcare, housing, and economy and finance.

Topic

- To teach the historical and present-age impact of racism in healthcare, housing, and economy and finance and to consider self and others in processing options and interventions for change.

Sub-Topics

- Helping students gain knowledge of the racial disparities in healthcare, housing, and economy and finance for African Americans and other people of Color in the USA.
- Helping students gain knowledge of the inter-relatedness of racism across these systems.

- Using aspects of visual and performing arts and transformative learning theory to help students gain a deeper understanding of the impact of racism on African Americans and other people of Color within and across these systems.
- Helping students consider and develop interventions with African Americans and other clients of Color living with disparities in healthcare, housing, and economy and finance.

Purpose

The purpose of this focus is to educate and guide students into knowledge, deep reflection, and affective awareness of:

- The reality of racism in healthcare, housing, and economy and finance as it has been demonstrated historically and presently against African Americans and other people of Color;
- The historical and present-age mental, emotional, physical, and spiritual impact of racial disparities on individuals, families, and African Americans and other communities of Color as they live with these disparities;
- The importance of effective engagement, treatment, and interventions with African Americans and other clients of Color specifically from the social work practice perspective;
- The importance of self-reflection and self and other awareness throughout this process.

Goals

1. The transformative educational learning goal is that students demonstrate a willing ability to recognize previously-learned beliefs, knowledge, feelings, and intentions while transforming perspectives and engaging problem-solving and -posing as they learn about

the historical and present-age racism in the healthcare, housing and economic and financial systems in the USA. Additionally, the transformative educational learning goal is for students to use critical self-reflection for the purpose of transforming prejudged or power-structured thinking and behavior, in this regard, toward the desire to develop effective ways to reduce or eliminate these and other racial disparities.

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to recognize their engrained racial beliefs before the mini-lectures and use critical perspective to deconstruct and reconstruct thinking during and after the mini-lectures; to process through these transformations individually and in small groups; and to consider effective interventions and interactions with African Americans and other clients of Color.

2. The aesthetic educational goal is that students demonstrate the ability to notice, deepen, and expand their affective awareness of self when experiencing the content of the lectures and be able to surrender to possible vulnerabilities and emotions evoked by the realities of racial disparities in healthcare, housing, and economy and finance, and demonstrate the ability to be open to view realities differently.

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize, through deep exploration of their affective awareness, aspects of the facts taught in the lectures that impacted them and the emotions evoked from the experience of listening, reflecting, and exploring; to discuss the learning process candidly; and to use affective learning to consider effective interactions and interventions with African Americans and other clients of Color.

The learning objective and outcome for the transformative educational learning goal and the aesthetic educational goal for the three mini-lectures will be sequential and evidenced by students' abilities to:

- Reflect on, consider, and process self-identity and examine any biases or prejudices regarding any visceral responses to the disparities in healthcare, housing, and economy and finance. Process thoughts and feelings pre-lecture and post-lecture about African Americans and the healthcare, housing, and economic and financial systems, and the history of familial or other influences on self. Be prepared to discuss observations in a small group and consider creative and effective ways to work directly with African Americans and other clients of Color who are experiencing such disparities. Be prepared to share in the large group.
- Reflect on the play, *A Raisin in the Sun*, written by Lorraine Hansberry, (previous reading assignment) and discuss, in small groups, observations of healthcare, housing, and economic and financial dynamics and racial disparities depicted in this work. Discuss ways to creatively work with this family as it relates to these dynamics as depicted in the play and consider their strengths, interpersonal relationships, and tensions, as well as possible continued sessions and interventions. Be prepared to discuss and process in the large group.
- In small groups, integrate specific transformative learning techniques and develop a short scripted role-play between a member of the Younger family and a social worker to engage the client's concerns of:

- feeling and/or being discriminated against when attempting to purchase a house or move into a racially different neighborhood;
 - difficulty with obtaining a mortgage loan with a reasonable interest rate;
 - the history of racism in healthcare, housing, and economy and finance, and how the client is impacted in the present-age (be specific);
 - healthcare concerns from pre-birth to geriatric (including costs, disparities, and access, etc.);
 - the impact of the economy on the realities of low-income individuals and families (consider and address what some of these realities are, whether mentioned in the play or not);
 - creating community involvement for improved healthcare, housing and rental options, and economy and finance (consider the history of how the community was helpful in these areas and be creative in developing similar interventions); and
 - additional scenario ideas from students.
- Present individual and small group role-plays and processes to the larger group and effectively address questions and observations from the class.

Mini-Lecture

Historical and Present-Age Racism in Healthcare

African Americans have borne the brunt of health disparities since the overt acts of racist African enslavement to the present age of alleged equality that manifests the undercurrent of persisting racism. These disparities exist due to a lack of cultural responsiveness in the health care system; differences in availability, accessibility, and/or quality of health care; and disparities in health literacy and/or education (McBride, 2011). Historically, medicine has used Black bodies, without consent, for its own advancement; while, medical theories, technologies, and institutions were used to reinforce systems of oppression (Williams, 2017). In addition, McBride (2011) discusses the history of fear African Americans have of medical care (iatrophobia) due to historical egregious acts by medical professionals, e.g., the Tuskegee syphilis experiment, 1932-1972; Blacks forced to participate in dissections and medical examinations; dead Black bodies continuously robbed from their graves for surgical and anatomical experimentation; the psychiatric diagnosis of drapetomania, or “runaway slave syndrome,” considered a disease and created to diagnose and pathologize African slaves who fled their vicious slave owners (with the so-called treatment often being amputation of extremities); and the purchase of female slaves by a famous gynecologist in the 1800s for the purpose of using these women as guinea pigs for untested surgical experiments and performing genital surgery without anesthesia, with the delusion that African American women do not feel pain (Hatch, 2017).

During the Reconstruction Era, White American doctors argued that former slaves would not thrive in a free society because their minds could not cope psychologically with freedom, and in the Civil Rights era, psychiatrists used the concept of schizophrenia to portray Black activists

as violent, hostile, and paranoid because they threatened the racist status quo (Williams, 2017). This is the tip of the iceberg as it pertains to the realities of trauma in the health system against Blacks. Although the demonstration of racism has changed from the 1800s and even the 1960s to now, it continues to be the cause of great health complications and emotional distress regarding healthcare concerns of African American people (McBride, 2011).

Johnson, et al. (2016) discuss research that has consistently documented that health care providers, with all levels of experience and across a wide range of specialties, have implicit racial bias, with most exhibiting implicit preference for Whites over Blacks; this differs from explicit, self-reported egalitarian attitudes. Implicit bias refers to unconscious attitudes, positive or negative, toward a person, group, or idea that lie below the surface, but may still unintentionally influence behavior, such as perceptions about patients or decisions about patient management. Levels of implicit bias have been linked with racial variation in medical decisions and patient ratings of care. Johnson, et. al (2016) report there is a growing body of evidence demonstrating that certain situations can readily induce implicit bias and it is malleable in response to changes in the immediate environment. Decisions become more difficult as more decisions must be made within certain time constraints and this “decision fatigue” increases the brain's reliance on figuring out solutions or responses based on a service provider’s own devices. Psychological research indicates that experimentally increasing cognitive stress produces increased levels of implicit bias and more stereotyping behavior . . . cognitive stressors can increase implicit bias (Johnson, et al., 2016).

Hansen, Hodgson, & Gitlin (2016) discuss their research on the current plight of acceptable healthcare for African Americans who report that they are less valued by health care providers, that providers consider their illnesses as less deserving of treatment, and that a lower standard of

health care is routinely provided to them. Williams (2017) states there is differential treatment of patients in hospital settings based on race or ethnicity and cites the following:

- Black Americans with mental health diagnoses are less likely to receive certain medicine for their conditions compared to Whites with the same condition;
- Blacks are less likely to be prescribed newer, better-tolerated medicine called atypical antipsychotics, and instead tend to be offered older medicine with worse side effects (Clozapine is a prime example of this disparity with medication. Considered the “Cadillac” of psychiatric medicine because of its superior effectiveness, it is prescribed less in minority patients with serious mental illness when compared to White patients);
- Race and ethnicity influence the decision-making of staff and clinicians from the time a person enters the waiting area of an emergency room or clinic to the time spent with the doctor as well as the doctor’s treatment;
- One study of emergency room records indicates that Black patients are more likely than Whites to receive lower triage scores for the same complaints, meaning that triage personnel rate the complaints as less serious. As a result, less serious complaints in emergency rooms translates into longer wait times;
- Blacks experience long wait time for stroke medications, even in situations of serious medical emergencies, such as in the case of stroke, where time to intervention is critical;
- After long wait times, when minority patients are finally able to even see a physician, several studies have shown that physicians spend less time with Black patients when compared to Whites, and are less likely to perceive the patient as being honest regarding their symptoms;

- Some hospital staff are insistent that certain Black patients are dangerous and require four-point restraints, which means that each of the limbs are strapped to the bed;
- In many cases, when Blacks have the same diseases as their White counterparts, Blacks are much more likely to die sooner;
- African Americans are three times more likely to die of asthma than White Americans;
- African Americans have a 25-percent higher cancer death rate than their White counterparts;
- African American women have a 20-percent higher cancer death rate than White women; and
- African Americans tend to develop chronic disease earlier in life and overall have shorter life expectancies when compared to Whites.

Paradies, Truong, & Priest (2013) discuss their meta-analysis research (published empirical studies, including theses and dissertations, of any design measuring healthcare provider racism in the English language) on disparities in provider diagnosis; treatment recommendations; behavior/communication; and patient satisfaction, adherence or utilization. The participants were healthcare providers and included physicians, nurses and nursing aides, physiotherapists, social workers, support staff, and reception and administration staff, all involved in direct patient care. A total of 37 studies published between January 1995 and June 2012 met the inclusion criteria for this research and 26 of these studies reported statistically significant evidence of racist beliefs, emotions and behaviors or practices among healthcare providers in relation to minority groups. No particular patterns emerged by country, study population, healthcare setting, or measurement approach (Paradies, Truong, & Priest, 2013).

The US Institute of Medicine Committee on Understanding and Eliminating Racial and Ethnic Disparities in Health Care (Smedley, Stith, & Nelson, Eds., 2003), offers some possible transformations in service that could benefit African Americans and other clients of Color systemically, including organizational accommodations that may promote equity in healthcare, practices that enhance patients' knowledge of and roles as active participants in the care process, and policies that reduce administrative and linguistic barriers to care. In order to achieve the most effective outcomes, these efforts need to be simultaneous, systematic, multi-leveled, with well-developed strategic planning that has support and agreement from all actors involved in healthcare, including clients, their families, and the communities in which they live; clinicians; administrative staff; and health systems leadership. Systemic interventions also include changes to healthcare law and policy that promote equality of healthcare delivery. Additionally, when clients learn and implement ways of advocating for self, with education and skills, it is important that healthcare providers receive and respond to clients' increased participation and self-advocacy.

Transformative Learning Inclusion

Assignment: Reflecting on this mini-lecture that focused on the historical and present-age racism in healthcare, consider your self-identity (as processed in an earlier session) and examine if you are experiencing any biases or prejudices regarding your visceral response to the disparities in healthcare. Process your thoughts and feelings pre-lecture and post-lecture about African Americans and the healthcare system; notice the history of your thinking (familial, etc.). Be prepared to discuss in a small group; the small group will also consider ways to work directly with African Americans and other clients of Color who are experiencing such disparities. Be prepared to share in the large group.

Assigned Readings

Paradies, Y., Truong, M. & Priest, N. (2013). A systematic review of the extent and measurement of healthcare provider racism. *Journal of General Internal Medicine*, 29(2), 364–87.

In this article, researchers Paradies, Truong, & Priest (2013) address how racism is prevalent in the healthcare system in interpersonal relationships between service providers and African Americans and other clients of Color and share their research in this regard, which includes comparing existing measurement approaches for best practices.

Smedley, B. D., Stith, A. Y., & Nelson, A. R., editors (2003). *Unequal treatment: Confronting racial and ethnic disparities in health care. Institute of Medicine (US) Committee on Understanding and Eliminating Racial and Ethnic Disparities in Health Care. Washington (DC): National Academies Press (US).*

In this report, a panel of experts documents evidence and explores how African Americans and other clients of Color experience the health care system, the disparities in treatment, and how those disparities impact this population. Patients' and providers' attitudes, expectations, and behavior are analyzed. This report offers recommendations for improvements in medical care financing, allocation of care, availability of language translation, community-based care, and other areas and highlights the potential of cross-cultural education to improve provider-patient communication, while offering a detailed look at how to integrate cross-cultural learning within the health professions. While this entire report comes in book form, it is also offered online at no cost. The links below are used in this curriculum.

Unequal Treatment: Confronting Racial and Ethnic Disparities in Health Care

(<https://www.ncbi.nlm.nih.gov/books/NBK220358/>);

Health Systems Interventions

(<https://www.ncbi.nlm.nih.gov/books/NBK220363/#ddd00149>);

Interventions: Systemic Strategies

(<https://www.ncbi.nlm.nih.gov/books/NBK220363/>);

Patient Education and Empowerment

(<https://www.ncbi.nlm.nih.gov/books/NBK220363/#ddd00155>).

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Awosan, C. I., Sandberg, J. G., & Hall, C. A. (2011). Understanding the Experience of

Black Clients in Marriage and Family Therapy. *Journal of Marital and Family Therapy*, 37(2), 153-168.

Corey, W. J. (2019). Black Americans don't trust our healthcare system - Here's why

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H. Session Eighteen Mini-Lecture

Sessions Seventeen, Eighteen, and Nineteen have a shared lesson plan, with individual lectures on healthcare, housing, and economy and finance.

Historical and Present-Age Racism in Housing

Adequate and fair housing has always been a major concern for people of African descent from the time of their enslavement in the USA to the present day, despite eventual fair housing laws, policies, and regulations. The slaves' housing situation was deplorable as they were placed in tiny, dilapidated, dirty, uncomfortable windowless huts with little to no furnishings and, oftentimes, no beds (Johnson, 2010). Thousands of slaves sought refuge and freedom with Union troops during the Civil War (1861-1865; fought over the longstanding disagreement between the North and South regarding political control, economics, and states' rights regarding slavery). This influx of freedom-seeking slaves were homeless, so Union General Ulysses S. Grant ordered that all runaway slaves be secured in a camp where they could work and live in newly-built shelters. When the Civil War ended it brought immeasurable suffering and homelessness to millions of African Americans. Over four million freed slaves were homeless and many were eventually forced into contracts and made to live in the same deplorable conditions as when they were slaves; others had no homes at all and were considered fugitives (Johnson, 2010).

The very few Black farmers (1910 census report indicates 10% of the Black sample consisted of Black men who owned and occupied farm homes) were racial targets for the Ku Klux Klan and other racist Whites who were determined to keep the status quo (Collins & Margo, 2011). According to McGrew (2018), racial dominance in the USA has been used since the Civil War to structure this country's urban areas, allowing the quality of life for African Americans to decline, deteriorate, and remain inferior to the spaces occupied by White

Americans. After the Emancipation Proclamation, White policymakers were determined to maintain racial dominance and the vicious patterns of housing/residential segregation that still exist today (McGrew, 2018).

In 1933, the Public Works Administration's Emergency Housing Corporation was created as part of the National Recovery Act and authorized the federal government to clear slums and to construct low-income housing; the Housing Authority (HA) or Public Housing Authority (PHA) (used interchangeably) was established by the Housing Act of 1937 to provide funds for that purpose (Public Housing Timeline, 2012). The HA relies on federal funds to operate subsidized (financial aide or support) public housing. According to Kleit & Page (2015), these funds, dictated by an annual funding formula, decreased from 98-per cent to 75-per cent between 1999 and 2006, creating operational stress and long-term reductions in the management, maintenance, and care of the public housing units, which in turn resulted in deterioration, decay, and the loss of 170-thousand public housing units during those years.

In 1965, Congress established the US Department of Housing and Urban Development (HUD) to provide housing and community development financial assistance to state and local agencies for the purpose of fair and equal housing access for all in need. According to HUD, 64-percent of Black public housing residents, nationally, live in majority Black neighborhoods, and 51-percent of Black residents live in neighborhoods with poverty rates over 40-percent, compared to 13-percent of White public housing residents (Kleit & Page, 2015). A 2011 HUD report stated that 7.1-million renter households faced worst-case housing needs, i.e.; no housing assistance despite having an income less than 50-percent of the median in their metropolitan area while paying more than half of that income for housing, at times with no heat or plumbing (Vale & Freemark, 2012).

Johnson, Meier, & Carroll (2018) posit government programs have been known for promoting residential segregation, blatantly denying assistance based on race, and encouraging redlining policies. The term redlining came about because lenders would literally draw a red line around a neighborhood on a map, often targeting areas with a high concentration of people of Color, and then refuse to lend in those areas because they considered the "risk" too high. Examples of redlining can be found in a variety of financial services in addition to mortgages, and include student loans, credit cards, and insurance. Landmark zoning cases include the US Supreme Court maintaining racial segregation in 1926 by using restrictive covenants, which are private contracts forbidding home sales and rentals to Black or Jewish people (McGrew, 2018). Courts have determined that redlining is illegal when lending institutions use race as a basis for excluding neighborhoods from access to loans.

According to McGrew (2018), federal housing policies allowed construction of new homes in the suburbs for Whites who were fleeing from the inner city between 1930 and 1950 from fear that the value of their property would decrease because of African Americans moving into the neighborhoods where the Whites lived. This "White Flight" lured jobs away from the inner city, left poor and minority families to burden increased taxes, and forced African Americans to reside in the economically, socially, politically, and environmentally disenfranchised urban core after being denied the same opportunities as their White counterparts by government-condoned racist policies (McGrew, 2018).

Hughes (2019) discusses the Federal Housing Authority's (FHA) 1938 Underwriting Manual that was used to determine the value of neighborhoods and crucial access to the federal mortgage programs that fueled the housing boom in the mid-twentieth century, and posits the US government has been creating and sustaining a racialized version of the American Dream (the

American Dream being the guiding beliefs and ideals of the US, i.e., democracy, rights, liberty, opportunity and equality, in which freedom includes the opportunity for prosperity and success, as well as an upward social mobility for the family and children, achieved through hard work in a society with few barriers (https://en.wikipedia.org/wiki/American_Dream). The section of the FHA's manual on the "Valuation of Amenity Income Dwelling" reveals the federal government's "critical commitment to a racial separation in 1938 and states:

d. The degree of social and racial compatibility of the inhabitants of the neighborhood.

The presence of socially or racially inharmonious groups in a neighborhood tends to lessen or destroy owner-occupancy appeal" (p. 97) (Hughes, 2019).

In the fifty years since the passage of the 1968 Fair Housing Act that prohibited housing discrimination on the basis of race, color, national origin, family status, sex, disability, and religion, discrimination has continued to persist. Wynn & Friedman (2018) discuss their research on continued discrimination in the housing practices in this country and reference a 2018 report from the National Fair Housing Alliance that documents discrimination by race as the second most reported type of discrimination complaint filed (18.5%) with federal, state, and local fair housing agencies and private fair housing groups. Such discrimination reportedly occurs in each stage of the housing market process, is compounded across these stages, and ranges from the establishments' failure to provide adequate maintenance, to unequal enforcement of rules, to harassment and threats of physical violence creating durable inequality by race/ethnicity in the housing search process. Black women are most likely to face this type of discrimination (Wynn & Friedman, 2018).

Kaufmann (2019) posits about 3-million people experience homelessness every year; 43-million renter households exist in the USA, with almost half spending more than 30 percent of their income on rent; a fulltime worker earning minimum wage cannot afford a two-bedroom apartment in any county in this country; and due, in part, to public and private policies that promote White homeownership and exclude African Americans and other people of Color from White neighborhoods, the wealth of the average Black American is only 10-cents on the dollar compared to the wealth of the average White American (Kaufmann, 2019).

According to Loewentheil & Weller (2005), renters dedicated more than 30% of their disposable income in recent years to meeting their financial obligations, including rent payments, as compared to homeowners that paid only around half of that at 16.1%. This difference reflects the fact that renters typically have lower incomes than homeowners. In 2003, the median family income for homeowners was \$51,061, as compared to renters with a median family income of less than half of that with \$24,313. A full quarter of all renters lived below the poverty line in 2003 compared to 7% of homeowners. The typical income for renter families fell by 8.4% from 1995 to 2003 while inflation-adjusted rents (annual rental income increases with the annual rate of consumer price inflation) have risen to their highest level in 30 years; renters live in worse neighborhoods and lower-quality homes than owners; renters have experienced worsening public education; and many renters, especially African Americans and poor families, have seen higher costs associated with transportation (Loewentheil & Weller, 2005). Inflation-adjusted rents have risen by 64%, while household incomes only increased by 18%; from 2000 to 2010, household incomes fell by 7%, while rents rose by 12%

(<https://www.apartmentlist.com/rentonomics/rent-growth-since-1960/>).

Research from Friedman, Tsao, & Chen (2013) focuses on housing and residential segregation, and indicates that property values tend to be lower in predominantly Black neighborhoods than in predominantly White neighborhoods, and the data taken on homeownership and wealth together, suggest that minority homeowners may be highly segregated from their White counterparts, perhaps more so than among renters. For owners, exchange values are more relevant than for renters. Owners tend to view their housing as an investment and consider its value in relationship to their current and future wealth. Although minorities have had increased access to homeownership, they have experienced significant levels of discrimination in financing the purchase of their homes.

Ghent, Hernandez-Murillo, & Owyang (2014), discuss the influence of race and ethnicity on loan pricing and the existence of settled cases by the US Department of Justice against some of the largest subprime mortgage originators on allegations of unfair lending practices during the period from 2004 through 2009. A subprime loan is a type of loan offered at a rate above prime to individuals who do not qualify for prime-rate loans. The prime interest rate is the lowest interest rate available on bank loans at any given time. Banks and other lenders normally charge their favored customers (e.g., White, excellent credit, etc.) a prime interest rate that's relatively low. Typically, subprime borrowers have poor credit and have been turned down by traditional lenders because of their low credit ratings or other factors that suggest they have a reasonable chance of defaulting on the debt repayment; additionally, even borrowers of Color with good credit or no history of established credit are offered subprime loans based on their race (Ghent, Hernandez-Murillo, & Owyang, 2014). According to one study, subprime lending accounted for 43% of the increase in Black home-ownership during the 1990s and these trends were compounded for African American women, specifically single African American women, who

faced additional barriers to homeownership (Keene, Lynch, & Baker (2014). These loans are characterized by higher interest rates, poor quality collateral, and less favorable terms in order to compensate for higher credit risk (<https://www.investopedia.com/terms/s/subprimeloan.asp>) (https://en.wikipedia.org/wiki/Subprime_lending).

The report by the Department of Justice states that Black and Hispanic retail and wholesale borrowers were charged higher fees and interest rates because of their race or national origin, and not because of the borrowers' creditworthiness or other objective criteria related to borrower risk; the report also alleged that these lenders steered Black and Hispanic borrowers into subprime mortgages when non-Hispanic White borrowers with similar credit profiles received prime loans (Ghent, Hernandez-Murillo, & Owyang, 2014). In 2006, 54 % of Black borrowers received high-priced, subprime loans, as compared to 18 % of White borrowers (Freidman, Tsao, & Chen (2013).

McGrew (2018) posits the affordable housing crisis in present-age USA systematically excludes a new generation of inner-city residents of Color and those with low income from accessible, adequate and affordable housing and job opportunities; this population cannot afford adequate housing. Housing policies have promoted segregation along racial lines and this residential segregation has been linked to lack of homeowner opportunity, homelessness, racial differences in household incomes, concentration of persistent poverty, and lower educational attainment (McGrew, 2018). Lamb, et al. (2016) discuss research that indicates a slow decline in residential segregation since the passage of the 1968 Fair Housing Act, however, in that same research, report that housing discrimination still exists and that between 1980 and 2010, African Americans and Whites remained the most segregated racial groups in the USA, with African Americans often being the most segregated of all racial minorities.

Discrimination against African Americans is estimated at 53-percent in the rental market and 59-percent in the sales market. According to Lamb, et al. (2016), datasets from the Home Mortgage Disclosure Act for 2000, 2005, and 2010, indicate racial minorities in 102 of America's largest metropolitan statistical areas, were less likely to receive conventional mortgages if they resided in more segregated areas. Lamb, et al. (2016) posit lack of access to conventional mortgages effects individual minority households, limits access to job opportunities outside segregated communities, contributes to segregated schools, and impacts concentrations of wealth and poverty as well as other aspects of life.

While discussing racial disparities in housing, it is important to realize the intricate interconnectedness it has with health and wellness, and to mention healthcare in the midst of housing discrimination and other race-led maladies that African Americans face in this regard. Libman, Fields, & Saegert (2012) posit the location of a household in a particular housing community determined by racism, low income, class reproduction, market functioning, poverty, and public policies is the consequence of social structures that distribute assets differently. Such inequities impact the health, finances, and social and human assets of the residents and reproduces health inequalities. Families living in such areas face exposure to hazards, negative social and economic conditions, and lack of opportunities for current and future generations.

Keene, Lynch, & Baker (2014) discuss data from a focus group that determines poor health can be an important risk factor for mortgage strain; that illness and medical debt experiences are common among those facing foreclosure; and that financial strain, i.e., debt and bankruptcy, produces illness. According to Libman, Fields, & Saegert (2012), poor housing, housing debt, and living in deprived areas can contribute to poor health, as well as psychosocial factors associated with the home as a site of security, wellbeing, and perceptions of social status.

Lower income and minority households suffer more from living in poor housing and deprived areas, with the risk of greater exposure to housing-associated health risks like exposure to hazards, as well as lack of opportunities for mental and physical services, and availability for social and cultural capital (Libman, Fields, & Saegert (2012).

Other housing concerns related to health, include the stigma of mortgage strain that can threaten pride, status, financial independence, and home ownership, causing stress and poor mental health. When stigma is incorporated into identities, this process of internalization has the propensity for low self-esteem, emotion dysregulation, interpersonal problems, stress, and fear, all of which can lead to isolation and are risk factors for poor mental health (Keene, Cowan, & Baker, 2015). Additionally, Stuber, Meyer, & Link (2008) discuss stigma as “an attribute that links a person to an undesirable stereotype, leading other people to reduce the bearer from a whole and usual person to a tainted, discounted one” (p. 351). In their research on stigma, prejudice, and discrimination, Stuber, Meyer, & Link (2008), encourage stigma researchers to put greater emphasis on patterns of stratification, dominance and oppression, and struggles of power and privilege, which tend to be sociological as well as structural manifestations of prejudice.

Housing assistance can relieve families’ poverty-related material needs, help stabilize families in crisis, and enhance families’ engagement with therapeutic services. McBeath, Chuang, & Blakeslee (2014), discuss the importance of linking primary caregivers with needed services by understanding how and why the policy makers, managers, and frontline workers respond to and represent those in need of housing services, and refer to “Representative Bureaucracy Theory.” This approach, for advancing organizational effectiveness, proposes that the individual government official in an organizational setting, proportionally mirror the

demographics of the individuals in their client population, with the purpose of bureaucrats with similar characteristics advancing the well-being and preferences of clients in their group more readily than the clients of other bureaucrats. Additionally, agency directors could increase staff diversity to mirror their client populations and, therefore, hopefully improve the performance of housing programs being offered (McBeath, Chuang, & Blakeslee, 2014).

Transformative Learning and Arts Inclusion

Assignment: Integrating specific transformative learning techniques, develop a scripted role-play between a client of Color and a social worker (students will alternate portraying the social worker and the client) to engage the African American client's concerns of:

- feeling and/or being discriminated against when attempting to rent an apartment;
- difficulty with obtaining a mortgage loan with a reasonable interest rate;
- how to move from a lower economic neighborhood to a better one;
- understanding housing loans and how to talk to a banking representative;
- the history of racism in housing and how client is impacted in present-age;
- creating community involvement for improved housing and rental options; and
- additional scenario ideas from students.

Assigned Readings

Glantz, A. & Martinez, E. (2018). Kept Out: For people of Color, banks are shutting the door to homeownership. Reveal from the Center for Investigative reporting.

This online article discusses present age redlining, gives a case study of an educated and employed Black woman in Philadelphia who was discriminated against when applying for

mortgage loans, and how lenders use underhanded techniques to deny loans to African Americans (<https://www.revealnews.org/article/for-people-of-color-banks-are-shutting-the-door-to-homeownership/>).

Wyly, E., Ponder, C. S., Nettling, P., Ho, B., Fung, S. E., Liebowitz, Z., & Hammel, D. (2012). New racial meanings of housing in America. *American Quarterly*, 64(3), 571-604,680-681,683.

This article discusses the critical role of institutional and legal strategies in reshaping the relationships between networks of national and international finance and racial inequalities of mortgage capital in African American communities; inner-city and inner-suburban segregation and financial exploitation that reproduced gerrymandered political marginalization stability; and how White affluent communities are at risk of losing home equity premiums and the American Dream.

Stuber, J., Meyer, I., & Link, B. (2008). Stigma, prejudice, discrimination and health. *Social Science & Medicine*, 67(3), 351-357.

In this article, the authors discuss the link between stigma, prejudice, discrimination and health and the importance of health care providers, who work with African Americans and other clients of Color, to recognize the connections. The researchers discuss the importance of understanding the impact of stigma, prejudice, and discrimination on the health and wellness of African Americans and other clients of Color and offer various studies and research linking stigma to psychological stressors.

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I. Session Nineteen Mini-Lecture

Sessions Seventeen, Eighteen, and Nineteen have a shared lesson plan, with individual lectures on healthcare, housing, and economy and finance.

Historical and Present-Age Racism in Economy and Finance

Within the community of slavery, hierarchy existed regarding occupations and status (Ruef & Fletcher, 2003). Black overseers/drivers were at the top of the pyramid and were chosen for those positions because of their loyalty to the plantation owners, their intimidating physique, their length of time on the plantation, and their ability to manage the slaves and other duties. Those next in slave status were the skilled artisans consisting of carpenters, blacksmiths, mechanics, and masons. These slaves had more independence than other slaves, could be hired out by the plantation owners, and had better living conditions and vocational education than their enslaved counterparts. Domestic servants were next in this order and were chosen based on lighter skin complexions, interpersonal relationships, and personalities. These occupations consisted in various forms within the plantation owners' homes, and included cooks, butlers, coach drivers, barbers, waiters, launderers, porters, gardeners, clothmakers, and oftentimes, sex objects for the plantation owner and his wife (Ruef & Fletcher, 2003; Yarbrough, 2005; Foster, 2011). The lowest rung on this slave hierarchical ladder was the field laborer who received the worst treatment with the least benefits, having nothing to offer except the ability to fulfill the stringent field labor expectations.

Although the custom of slaves receiving payments for their labor was not common, it did exist and was widespread in the Americas, especially as it related to skilled and industrial labor and urban life. These slave-wage "payments" came in the form of slave-hiring, overtime, or

bonuses. According to Turner (1995), slave hiring could occur either from the slave-owners who could hire their owned slaves out to other plantations, giving the slaves a percentage of the payment or slaves could hire themselves out as specialist in their craft and pay their owners a percentage, even bargaining for wage rates. This quasi-freedom for the slaves granted them a right to remuneration and occurred mostly among skilled or industrial workers. The payments from overtime work occurred when, again, the slave was especially skilled in a craft and labored in it beyond the customary hours. Bonuses were rewards for good conduct, loyalty, and for informing on other slaves and given as incentives, also considered remuneration. These bonuses were given at the discretion of the slave owner for various reasons and were situational.

While slave owners could renege at any time on all three of these slave-wage situations by withholding opportunities or remuneration, they were legally bound to comply with the 1836 Supreme Court ruling that stated slaves were entitled to any Sunday labor wages. The slaves' self-directed economic activities, also known by historians as "the slaves' economy," appeared to be a picture of an independent life, however, most slave owners had no intention of freeing the slaves and sometimes kept records of any breaches, factual or false, and subtracted them from the slaves' credit sheets (Turner, 1995).

According to Penningroth (1997) slaves who lived in the Low Country (parts of North and South Carolina, Florida and Georgia) worked by the "task" system as opposed to the "time" system, so they could find ways to get their tasks completed and still have time left over. By working on their own time to raise more than they needed to eat, slaves accumulated property and created traditions of property ownership and trade, as well as investments in poultry, hogs, cattle, and horses, which they marketed to other slaves, as well as Whites. Husbands, wives, and their children shared the "after-task" work to help the family accumulate wealth and learn the

importance of owning property (Penningroth, 1997). One widespread practice in South Carolina consisted of one slave contracting eight or more other slaves to erect houses and other buildings, charging half the price of White contractors and keeping their own profit. Another industrious slave, Anthony Weston, became wealthy by servicing rice mills for various slave owners while he was still legally a slave. Some other slaves established businesses as butchers, shopkeepers, barbers, shoemakers, tailors, blacksmiths, and plasterers (Schweninger, 1989).

Slaves who had accumulated land and other property (sometimes no more than tools, cookware, minimal furniture, or a few barnyard animals) developed their own system of inheritance, i.e., passing property on to the next generation. These inheritance practices became deeply entrenched as slaves elaborated their “internal economies,” and these generational exchanges had deep psychological and emotional meaning (Hinson, 2018).

In January 1865, near the end of the Civil War, Union General William T. Sherman issued Special Order #15, entitled “40 Acres and A Mule.” The order provided former slaves the rights to their land that had been confiscated by soldiers in the Civil war, as well as land that was confiscated by the government from Southern Whites who were not able to pay their delinquent taxes (Kerr-Ritchie, 2003). The order was also tied to an expected commitment from African American men to become soldiers in the Union army. Before the order was reversed in June of 1865 by then-president Andrew Johnson (1865-1869, became president after the assassination of Abraham Lincoln in 1865), the freed men and their families had worked the land and began growing crops, so many refused to leave the land and fought to defend their land against angry White Southerners who wanted their land back. This reversal, by Johnson, also impacted the mobilization of Black soldiers in the Union army. In the Fall of 1865, the War Department disbanded all Black regiments raised in the North; one year later, only 13-thousand Black troops

were left in the South, down from a total mobilization of nearly 85-thousand, or one-third of the entire occupation army (Kerr-Ritchie, 2003).

The freed slaves now faced economic uncertainty and destruction as they tried to find employment in a society that refused to recognize their freedom and continued to see them as objects and property. According to Ruef & Fletcher (2003), the government encouraged slaves to return to their former jobs they had as slaves to gain economic relief, but by that time sharecroppers and farmers were on the verge of poverty. Freed people were hired by rich Whites with the mindset of the former slaves being good only for “Black jobs” of agricultural labor, domestic work, or semiskilled industrial labor, all of which reinforced the former slaves’ dependency on the Whites hiring them. In an attempt to help the freed slaves transition into their new lives, the federal government, under President Lincoln’s leadership, established the Freedmen’s Bureau at the end of the Civil War to provide social and economic aid in the areas of education, medical/healthcare, and work contracts with plantation owners to avert any resemblance of slavery. The bureau was staffed heavily by Union army officials and federal occupation forces for support and protection and lasted only four years due to protests from racist Southern Whites and funding limitations from Congress (May, 1973).

According to Hinson (2018) Africans lived in agricultural settings prior to enslavement and their cultural attachment to the land in their homelands proved to be beneficial after emancipation. Freed people accumulated land at a rate beyond that of Whites in the first few decades of freedom; despite seemingly insurmountable obstacles, Black land ownership peaked in the early 1900s. In his research, Kerr-Ritchie (2003) points to the persistence of the older generation of freed people, land being more available and cheaper, the prolonged agricultural

depression from 1873 through 1896, and cash remittances from younger to older generations as some ways the freed people were able to obtain land at this time in history.

In Virginia, the amount of land owned by people of African descent increased from 100-thousand acres in the early 1870s to more than 1-million acres by 1900, a tenfold increase; 15-percent of Black households in Mississippi owned land in 1910 (Kerr-Ritchie, 2003). However, according to Hitchner, Schelhas, and Gaither (2017), rural land holdings by African Americans sharply declined more than any other racial or ethnic group from the start of 1901 to the end of 2000. The decline was due to lack of access to capital and credit, foreclosures, and other factors including outmigration voluntary sales, illegal confiscation, purposeful trickery, actual or threatened violence, withholding of legal information, and various forms of racism and discrimination by individuals, organizations, and government agencies. One main source of emotional and economic sustenance for many African Americans was the Black community with skilled craft workers, preachers, teachers and other professionals, as well as varied support (Ruef & Fletcher, 2003).

When the people of African descent were captured from their native lands and enslaved in the US, they brought with them financial practices known as “esusu, susu, partner, box-hand, san, or tontine, found in West African and African diasporan communities” and similar to rotating savings and credit associations (Josiah, 2004). In the US as in Africa, these voluntary financial organizations, operated, directed, and supported by Black people, were built on trust and functioned on mutuality and cooperation. Members placed an agreed upon amount of money into a common fund and each member could withdraw a total amount at a specific time, by turn. These withdrawals were used to purchase relatives or themselves from slavery and were also used post-slavery for economic advancement.

According to Josiah (2004), the earliest North American record of this mutually trusting financial society, also based on West and Central African traditions was in 1780; each establishment carried the words “African” or “Africa” in the name and was established in Rhode Island, Massachusetts, and Pennsylvania under the names of *The African Benevolent Society* and *The Free African Union Society* with the aim to improve their own financial conditions; to conduct their own business within the Black communities; to help with education and burials; to make loans to available members; to encourage women in leadership roles; to maintain birth, marriage, and death records; to help young people earn apprenticeships; to provide emotional, physical, as well as financial support; and to care for the children of deceased members. A contribution by a member of one shilling monthly enabled the contributor to receive three shillings and nine pence a week. These societies offered hands-on experience in conducting financial and business activities and opportunities to collectively purchase property and buildings for religious and educational advancement within the African American communities (Josiah, 2004).

In *Seven Billion Reasons for Reparations*, researcher Hunter (2019) discusses the economic disaster perpetrated against hard-working African Americans by the federal government regarding their finances and their naïve trust in the federal government. On March 3, 1865, President Lincoln signed legislation for “The Freedmen’s Bank Act,” authorizing the organization of the bank (Lincoln was murdered on April 15, 1865). Due to forceful, yet convincing recruiting efforts by White Northerner John W. Alvord, who became the bank’s president, the bank’s list of Black depositors grew rapidly, and thirty-four branches were quickly established across the country. No loans could be made at first because two-thirds of all deposits were to be invested in US securities with the remaining one-third held as available funds.

However, in 1870, Congress amended the bank's charter, allowing the banks to provide mortgages and business loans, both of which were given to Whites. These loans were granted haphazardly and soon the banks were operating with large deficits (Hunter, 2019). So, to be clear, White officials of the Freedmen's bank were using the hard-earned money from trusting African American depositors, money they had earned during and post slavery and from serving in the war, to prosper Whites who actually had their own mainstream banks from which they could borrow, banks that would not do business with African Americans.

Hunter (2019) explains that things began to unravel in the Freedmen's banking system, and Black depositors arrived at branches across the country seeking the return of their savings in full. It was during this time the Whites exited their positions and were replaced by African Americans who were inexperienced in the banking business, including popular social reformer and abolitionist Frederick Douglass who was appointed as head of the system in 1874, in an effort to win back the trust of African Americans. Douglass publicly criticized the US government for the financial devastation and urged Congress, to no avail, to recover and guarantee the savings of the thousands of Black depositors facing huge losses. Many Black depositors lost their savings, receiving little to no money back from the bank or from the US government. African Americans developed overall distrust of banks across the country; the deprivation, blatant disregard, and psychological damage that occurred with the bank's collapse had been compared to adding ten more years of slavery to their lives. Throughout history, this distrust has resulted in a consistent Black avoidance of risky assets specifically (i.e., stocks and bonds) and banks more generally (Hunter, 2019).

As African Americans eventually engaged the banking system for various financial needs, banks have continuously and consistently either denied African Americans credit or overcharged them relative to their White counterparts. For example, Reskin (2012) reports, Black-owned small businesses pay a higher average interest rate than Whites applying for those loans; African Americans are charged a higher annual percentage rate (APR) interest on car purchases than Whites; and certain lending stores that usually charge astronomical APRs of up to 400-percent are located in mostly Black and disadvantaged neighborhoods. While close to 12-percent of the US population is African American, according to Harris, Edmunds, & Chen's 2011 research, African Americans own a mere 5-percent of business firms in the US with only 10-percent of those owned firms having paid employees; Nassar (2012) reports a higher number with 22-percent. Either way, both percentages are below the national average of 25-percent.

In addition to being subjected to these unfair and racist dealings, African Americans have historically been economically effected in practically every area of their lives with the impact of economy and finance on education, healthcare, housing, alcohol and drug treatment, college, jobs and wages, relationships, and status, and this population continues to distrust these systems that remain racist. While racial disparities exist in all these domains and others, it is important to realize the intricate interweaving and interconnectedness of these areas, i.e., it is quite difficult to discuss disparities in one without recognizing the racial impact on another.

Financial hardship or distress is one of the most important underlying factors for depression and depressive symptoms (Starkey, et. al., 2013; Hughes, Kiecolt, & Keith, 2014). Ethnic/race minorities and those with limited financial means receive limited healthcare services, i.e., kidney transplantation is withheld from patients with limited finances or insurance due to concerns of inability to pay for additional costs like organ rejection services and medication; the

higher the income, the more likely patients will receive transplants (Ganji, et. al., 2014). African Americans and other ethnic minorities are more likely to experience higher levels of obesity and other chronic conditions due to socioeconomic disparities, lack of access to healthy foods and exercise facilities, and minimal engagement with healthcare services (de Oliveira, et. al., 2016). Despite the fact that 47-percent of African Americans age 18 years and older believe college is the most important factor to success, 76-percent identify the lack of financial resources as the barrier to attending college; additionally, psychologically, African American students who are poor have lower expectations for themselves and opt out of taking qualifying college exams to enroll in college, believing college is for those who have money (Elliott & Nam, 2012).

Discrimination in the labor market (employment/unemployment, wages, job assignments, authority, working conditions, and benefits), presents racial disparities in income and employment and contributes to the unemployment of African Americans (Nassar, 2012). African Americans are unemployed at twice the rate of Whites; occupational segregation was as high in 2009 as in 2000 (Reskin, 2012). During 1996 to 2010, African Americans' unemployment rates, 7.6 to 16.0-percent, exceeded the 3.5 to 8.7-percent unemployment rates of Whites (Chenga, Lob, & Weber, 2017). In 2008, the median hourly wage for Black male full-time workers was close to 15-dollars, while the median for White male counterparts was close to 21-dollars (Darity & Hamilton, 2012). This wage disparity is not primarily due to differences in educational attainment and exists even with workers within the same educational categories. Research from Reskin (2012) shows discrimination or racial hostility attributes from one-quarter to one-third of the widening wage gap between Black workers and White workers; and since 1980, participation in the workforce by younger African Americans has fallen as compared to Whites in the same age group.

College-educated African American women earn 97-percent of their White counterparts and college-educated African American men earn only 76-percent of their White counterparts (Nassar, 2012); the smaller discrepancy among women can be attributed to unequal wages for women. Among workers with a high school degree or a bachelor's degree, research from Darity & Hamilton (2012) indicates Black males earned only 74-percent of what White males earned, and among high school dropouts, Black males earned only 61-percent of their White male counterparts. Nearly 90-percent of occupations in the US can be classified as racially segregated and are distributed in such a way that Black males are more likely to be crowded into occupations with wages 74-percent lower than the higher earning occupations from which they are largely excluded (Darity & Hamilton, 2012). Other research from Darity & Hamilton (2012) shows dramatic statistics regarding the employment gap and racial wealth gap that have remained "exorbitant and stubbornly persistent" (P. 80):

- White unemployment rate in September 2011 was 8-percent, while the Black unemployment rate was twice as high at 16-percent;
- Over the past 40 years, there was only one year in which the Black unemployment rate has been below 8-percent, while there has been fewer than five years in which the White rate has been at or superseded 8-percent;
- African Americans and other ethnic populations are in a perpetual state of employment crisis that deepens astronomically during national economic downturns;
- Before the Great Recession (December 2007- June 2009), the typical Black family had a little less than 10-cents for every dollar in wealth of the typical White family; the gap nearly doubled post-recession, with the typical Black family having about 5-cents for

every dollar in wealth held by the typical White family, with absolute racial wealth gap exceeding 100-thousand dollars;

- Regardless of age, education, occupation or income, or household structure, Black households typically have less than a quarter of the wealth of otherwise comparable White households;
- The median wealth of Black families whose head graduated from college is less than the median wealth of White families whose head dropped out of high school;
- Eighty-five-percent of Black households have a net worth below the median White household; and
- The median Black household would have to save 100-percent of their income for close to three consecutive years to close the wealth gap (Darity & Hamilton, 2012).

These labor and finance disparities are reminiscent of how the slaves were shut out of jobs and opportunities immediately after the Civil War and forced into demeaning situations that restricted them from opportunities and forced them into limited and negative lifestyle and economic options or only one option: submission to power. Research by Hudson, Young, Hudson, & Davis (2017) however, discuss how financial socialization has the potential to help African Americans improve financial literacy, financial behaviors, and net worth. This process of acquiring and developing standards, norms, attitudes, values, knowledge, and behaviors necessary for financial maintenance and recovery and individual well-being begins in childhood and involves life experiences, interactions with friends and family members, and formal education which develop financial skills, attitudes, and knowledge. Parents and family background, religious practices or expectations, financial education in school, and life experiences are key indicators for possible success in African American financial socialization.

Parental influence has a major role in financial attitudes and behaviors (Hudson, Young, Hudson, & Davis, 2017).

African American and other ethnic populations could benefit from strategies for better employment opportunities leading, hopefully, to higher wages. It is important for Black populations to be aware of the jobs that will not be outsourced and ones that offer more advancement and security. Despite the statistics that show wage disparities as mentioned previously, it is still important for African Americans to attain college degrees so they can be competitive in the labor market. Nassar (2012) posits it is important for African Americans to be knowledgeable of the dual labor market and its two separate distinct markets. The primary sector is characterized by higher wages, greater returns to human capital, stable employment and desirable working conditions and offers well-paid occupations that offer upward mobility, such as doctors, lawyers, professors, and computer programmers. The secondary sector is characterized by low wages, bad working conditions, and unstable employment, such as fast-food and retail work, with little or no opportunity for advancement (Nassar, 2012; Dickens & Lang, 1985; & Meyer & Mukerjee, 2007). Primary sector jobs are rationed, and African Americans and other ethnic minorities, as well as women, find it difficult to obtain primary employment (Dickens & Lang, 1985).

Gagala (1973) posits a person will likely be interested in an occupation because of a recommendation from a friend or family member who might be working in that field or who is familiar with it. African Americans are seldom encouraged by friends, family or even school counselors to enter primary sector jobs, and many believe they cannot participate in those opportunities because of their race and past defeats in that regard. Recruitment for primary sector jobs can be hampered by racism, with some employers choosing to keep the status quo of

Whiteness to maintain what they believe is a certain class level that they think will please their employees and their customers (Gagala, 1973).

It would seem important to address these concerns of African Americans as early in life as possible, by encouraging African American children to have a purpose for their lives and to help plan the steps to that success. African American clients who might not believe in the possible opportunities for their children or others in their families or for themselves, might need to be encouraged to look beyond their understanding and knowledge; they might be assisted by introducing them to community programs or opportunities that promote education and advancement. As social workers, it is important to teach and guide African Americans and other clients of Color about how to advocate for themselves in the educational system for their children, in job interviews for themselves, while in the job force for promotions and fair treatment, and in every aspect of their lives. It might also be useful to help African American clients understand the connection between the economy and finance, wages, and education as it relates to housing, healthcare, relationships, and a myriad of life experiences, and to help clients understand important policies and encourage them to participate and vote in all local and national elections. Additionally, it could be helpful to encourage African Americans to learn from their ancestors who developed *The African Benevolent Society* and *The Free African Union Society* (Josiah, 2004) and to urge current community members to join together with the aim of empowering their own communities regarding the economy and finances and other varied needs.

Transformative Learning and Arts Inclusion

Assignment: After having read the play, *A Raisin in the Sun* by Lorraine Hansberry, discuss in small groups (chosen by lottery) your observations of economic and financial dynamics and

racial disparities depicted in this work. Discuss how you would creatively work with this family as it relates to the economy and finances depicted in the play (you may also infer possible related concerns) as you consider their strengths, interpersonal relationships, the tensions that develop due to the anticipation and arrival of an insurance check, and the process of working to the conclusion that Hansberry offers. In addition, consider three or more follow-up sessions with this family, anticipating their individual and collective needs as they move into the previously all-White neighborhood and any other anticipated concerns individually and as a family unit. Class discussion to process.

Assigned Readings and Video

Penningroth, D. (1997). Slavery, freedom, and social claims to property among African Americans in Liberty County, Georgia, 1850-1880. *The Journal of American History*, 84(2), 405-435.

This author invites the reader into the experiences of a slave who discusses his experiences with the Union army that confiscated his land during the Civil War, his fight to have it returned to him post-war, and his relationships with his African American friends and family through his experiences. The author is encouraging the readers to recognize that slaves and former slaves were not always connecting only in oppression, but also in social relationships that garnered support socially and economically; they mutually influenced one another through their ongoing negotiations over property and labor.

Hunter, M. A. (2018). Seven billion reasons for reparations. *Souls*, 20(4), 420-432.

In this article, the author discusses the government's promise to the freed slaves of 40 acres and a mule that were never realized and the way in which the government swindled the

trusting emancipated African American people out of their hard-earned money. The author discusses this history to encourage the readers to discontinue the plight of the past and to consider ways of emotional and economic healing.

Fraser, G. C. 2004. Success runs in our race. New York: Harper Collins Publishers.

***Networks at Work*, pp. 284-308.**

In this chapter, the author discusses the importance of Black community members joining to network with each other within and outside their communities for economic empowerment. The author shares examples of how various people networked for change to help community members with savings and investments and other financial education; with developing grassroots programs to motivate and empower young people toward educational advancement; with collective cooperative economics to invest in property for the community, either to purchase or renovate; entrepreneurialism; and generally working toward the economic success for all community members.

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J. Sessions Twenty through Twenty-Four

Glossary Review; Theories, Models, and Approaches for Racism Interventions; Student Facilitated Discussion

In three of these five sessions, the students will have the opportunity to lead the classroom discussions as is indicative of transformative learning theory. Freire (1970) discusses the need for the educator to release the tendency to hold power over the learning process, and to, instead, embrace the “teacher-student with students-teachers” concept, in which the educator is taught by the learners/students through dialogue, and, in turn, the learners are taught by teaching, with all growing in the process. Freire (1970) explains that in this “problem-posing” interaction, the educator presents the material to the learners, the learners critically co-investigate, the educator re-considers earlier considerations, and educator-learners co-create a “constant unveiling of reality” (p. 81).

A study by Brown (2006) indicates that participation in transformative learning processes and strategies has the potential to increase learners’ perceived growth in awareness of self and others, as well as social and global awareness and acknowledgment leading to social justice action. Transformation involves examining meaning: how learning is “construed, validated, and reformulated;” how learners actually make sense of their experiences; the meaning that determines or influences how they understand and interpret those experiences; the dynamics involved to reconstruct meaning in that regard; and the process of altering meaning perceived as dysfunctional (Mezirow, 1991).

Mezirow (1991) discusses transformative learning theory and describes how adult learners understand and explain their own cognitive interpretation of meaning and experiences with the potential to motivate a shift in their actions, emotional well-being, hopes, and

contentment. Transformative learning theory seeks to make sense of the universality of human development, experiences, and levels of understanding by looking through the lens of each individual learner's past experiences and frames of reference as the entry point for change or transformation. It is from those individual, familial, cultural meanings that a learner has the potential to reflect on assumptions and beliefs regarding what does or does not feel true or valid; how to hypothesize and test the validity of established knowledge alongside new information; how to problem-solve, negotiate, and establish meaning and purpose; and how to systematically arrive at an understanding for potential change through rational/reflective/critical discourse and reflective or critical thinking and through the transformation that is possible with this type of learning (Mezirow, 1991).

It is with this understanding that the students in this session will work together to facilitate rational, reflective, and critical discourse based on the assigned readings for these sessions.

Topic

- To explore possible interventions and approaches for most effectively engaging African Americans and other clients of Color. To explore student's self-identities while engaging and recognizing the identities of African Americans and other clients of Color.

Sub-Topics

- Helping students to build cognitive and affective awareness and skills most effectively engage African Americans and other clients of Color during initial and subsequent meetings and interventions.

- Helping students to consider self and other awareness when engaging African Americans and other clients of Color and to suggest possible language, behaviors, and attitudes to increase effective engagement.
- Helping students to deepen their understanding of the impact of racism on African Americans and other clients of Color and developing ways to most effectively present that knowledge to others.

Purpose

The purpose of this focus is to educate and guide students into exhibiting meaningful interventions to African Americans and other clients of Color, while students remain aware of their self-identities, biases, or prejudices and the identities of the client. This is important because, according to Johnson, et al., (2016) levels of implicit bias have been linked with racial variations; implicit bias refers to unconscious attitudes, positive or negative, toward a person, group, or idea that lie below the surface, but may still unintentionally influence behavior, such as perceptions about clients and decisions about their care.

In addition, the purpose of this lesson plan is to guide students in recognizing effective collaboration while processing and presenting research on African American individual and family needs, strengths, and interventions and making meaning of these discoveries and experiences (Mezirow, 1991).

Goals

- The transformative learning goal is that students recognize the differences in their already-developed abilities, understandings, attitudes and exposure as they work together with other students to process research and presentations, while deepening critical

thinking and reflection and their abilities to collaborate effectively through those differences (Illeris, 2014). Additionally, the transformational learning goal is that students demonstrate their ability to analyze power dynamics, dominant and contending discourses, and any assumptions that might prove to challenge valued protocols that shape the norms of individual and societal beliefs (Brookfield, as cited in Mezirow & Associates, 2000).

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to recognize the differences in their own cultural identities and the identities of the others in their small group as it relates to addressing and processing racism perpetrated on the African American race, and the needs and strengths of that population. The transformational awareness will be evidenced by:

- The content of a 3 to 4-page reflective paper on self and other identities as it relates to working collaboratively on the presentation. Discuss power dynamics, dominant and contending discourses, the integration of any personal or societal norms, challenges and successes in the process, details of how any obstacles were overcome to enable collaboration, and how your understanding of yourself in this process can help you in your work with African Americans and other clients of Color.
2. The aesthetic educational goal is that students demonstrate their ability to recognize and deepen their affective understanding of their own experience as it relates to the experiences of racism that African Americans and other clients of Color face daily. The aesthetic educational goal is also to deepen critical thinking and stimulate more affective

and intuitive critical reflection leading to deeper empathic thoughts and feelings of others and to value and consider otherness in their perceptions (Ku, et al, 2017). This is important because when students develop the ability to connect to their own strengths and to validate their own differentiation, they have the potential to be more open and willing to absorb new and difficult information (Crim, Kennedy, and Thornton, 2013). Deep reflection through the arts deepens the comprehension capacity of personal and global experiences (Ryan, 2014).

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize their affective innate and expressive reactions to deep exploration of critical issues that African Americans experience daily, as the students process and reflect collaboratively. This self and other awareness will be evidenced by the following:

- 30-minute art-influenced small-group presentation based on their understanding of the article (chosen by lottery) and their integration of the arts to inform and engage the class. The presentation will include knowledge on the contents of the article, a specific topic-focused interactive artistic activity, and facilitation of class discourse and feedback.

In-Class Assignments

The students will have read the complete list of assigned readings and the *Theories, Models, and Approaches for Racism Interventions* handout before these sessions.

Session Twenty and Twenty-One

- Discussion of glossary.

- Discussion of *Theories, Models, and Approaches for Racism Interventions* handout; questions about upcoming student-facilitated sessions.
- Discussion and role-play on most effective ways to obtain client demographics (age; race identification; gender identification; abilities/disabilities; marital status; number of children; occupation; annual income; education level; living status; household dynamics; any others); and client's presenting concern(s);
- Discussion and role-play on how to engage clients who are demonstrating emotional and/or guarded behavior;
- Discussion and reflections on students' fears, anxieties, confidence, uncertainty, etc. re: engaging African Americans and other clients of Color

Session Twenty-Two through Twenty-Four

- The students will have been divided into small groups, based on the number of students in the classroom. Each group will choose one of the readings from the assigned reading list (chosen by lottery). There will be two 30-minute presentations per each 75-minute session (presentations must include: focus on the article contents, classroom discourse, and some form of integration of the arts as related to the topic). Ten-minutes may be allotted for large-group feedback at the end of each 75-minute session.

Assigned Readings

Crawley, B. H (2001). Effective programs and services for African American families and children: An African-centered perspective. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 112-127). Colorado: Westview Press.

In this chapter, Crawley (2001) discusses the history of ineffective service to African American clients in social services due to the field using universality in considering interactions with this population; the author suggests that social programs and services must value the individual client group. Crawley discusses an African-centered approach to social programs and services design, interventions and practice modalities, and education and training programs for social workers and other human services workers, to allow African American clients to connect to these programs through the sphere of their African American identity.

Foley, V. D. (1975). Family therapy with Black, disadvantaged families: Some observations on roles, communication, and technique. *Journal of Marriage and Family Counseling*, 29-38.

The author discusses Black families within the context of 15 years of experience of working with what he terms “disadvantaged” families within the clinical arena. Foley (1975) shares observations of roles and patterns of communication with this population, as well as insight on what might work best for this population to be most effective in meeting their needs.

Freeman, E. M. (2001). Homelessness among African American families. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 67-82). Colorado: Westview Press.

Freeman (2001) uses specific client experiences with homelessness to discuss the losses and strengths of African Americans who transition into homelessness or who are already experiencing the reality. This author analyzes and offers a multilevel prevention, intervention, and treatment approach that highlights a culturally sensitive, strengths-oriented perspective to address the varied concerns regarding homelessness within the African American population.

Logan, S. L. (2001). A strengths perspective on Black families: Then and now. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 8-20). Colorado: Westview Press.

In this chapter, Logan discusses the importance of understanding the history of the African American family from four perspectives: the historical period, the traditionalist period, the revisionist period, and the contemporary period. The author posits African American clients don't need to be saved, rather need to be strengthened, empowered, and utilized as resources.

Logan, S. L. (2001). Strengthening family ties: Working with Black female single-parent families. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 164-180). Colorado: Westview Press.

In this chapter, Logan examines the concerns facing single mothers and discusses the importance of recognizing the three major life tasks for this population: self-concept and identity concerns, managing multiple roles, and establish satisfactory social relationships. Logan offers strategies for providing individual support and reminds the service worker to recognize the strengths and supports already in place.

Logan, S. L. (2001). Epilogue: Understanding help-seeking behavior and empowerment issues for Black families. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 193-206). Colorado: Westview Press.

Logan, in this chapter, points to the empowerment of African American families as one of the most effective ways of providing service with this population and discusses the importance of service providers shifting from what they see as "wrong" with family to what they see as "right" and to consider the various roles within that of a service worker to mutually collaborate

goals and interventions with African American clients. The author also address the importance of diverse service providers, more accessible services, and more overall ethnically sensitive services.

Smith, H. Y. (2001). Building on the strengths of Black families: Self-help and empowerment. In S. L. M. Logan (Ed.), *The Black family: Strengths, self-help, and positive change* (pp. 21-38). Colorado: Westview Press.

Smith discusses the importance of social workers and other helping professions to be authentically connected to, attached to, and loyal to the African American communities if the service providers hope to gain the trust of that population and develop more meaningful relationships and abilities to effectively work with African American clients. The author posits it is important to address all aspects of the African American family without assumptions of their needs; to understand that African Americans have been caring for and providing for themselves throughout history, mostly due to the racism that existed in the service delivery systems. In addition, Smith mentions the importance of social work students being primed to effectively engage this population.

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Glossary

An Evergreen or Dynamic Document

Aesthetic Education:

Arts:

Best practices in social work:

Bias:

Blackness:

Critical discourse:

Critical reflection:

Cultural Identity:

Culture:

Discrimination:

Disparity:

Divestment:

Equality:

Family system:

Hegemony:

Inequality:

Injustice:

Macro-level practice: involves leading large-scale social change through administrative work and policy changes.

Mental health:

Mezzo-level practice: involves working in a group setting such as mental health center or group

home, rather than 1-on-1 with clients.

Micro-aggressions:

Micro-insults:

Micro-invalidations:

Micro-level practice: involves working with individual clients to help them navigate situations.

Multicultural:

Prejudice:

Race:

Racism:

Rational discourse:

Reflective discourse:

Openness: To be determined by the class

Safety: To be determined by the class

Self-Awareness:

Stereotypes:

Transformative Learning Theory:

Trauma:

Trust: To be determined by the class

Vulnerability: To be determined by the class

Whiteness (used in this course, as oppose to White privilege):

White privilege:

Theories, Models and Approaches for Racism Interventions

Cultural Competence

Individuals, couples, and families seeking help from social workers and other professionals bring unique cultural norms, beliefs, values, behaviors, and identities into the process and it is vital that service providers become oriented to the client's identities, in this regard, in order to provide best care practices (Janzen & Harris, 1997). Cultural gaps among service systems, service providers, and clients contribute to misunderstandings and impasses that prevent effective social work. Seeking cultural competence is a response to that dilemma and demands that providers practice with culturally-informed skills, attitudes, and values that will result in the most effective service provision to clients who originate from a variety of cultural backgrounds (Williams, 2006).

According to Betancourt, et al., (2013) engaging cultural competence as service providers entails understanding the importance of social and cultural influences on the client's health, beliefs, and behaviors; considering how these factors interact at multiple levels of the health care delivery system; and assuring quality delivery and care by working with the client to integrate cultural realities when devising appropriate and effective interventions. Interventions must also include organizational (e.g., diversity recruitment and representation of client population; cultural training), and structural (e.g., interpreter services and culturally and linguistically appropriate health education materials) actions. The overarching goal of these educational and training interventions is to equip health care providers with knowledge, tools, and skills to better understand and manage sociocultural issues in the clinical encounter (Betancourt, et al., 2013).

Brown (2009) discusses cultural competence as the capacity for service providers to “be self-aware in regard to their own identities and cultural norms, sensitive to the realities of human difference, and possessed of an epistemology of difference that allows for creative responses to the ways in which the strengths and resiliencies inherent in identities inform, transform, and are also distorted by distress and dysfunction” (pp. 341, 342). A culturally competent lens informs the service provider that the DSM diagnosis of major depressive disorder, for example, could be the universal version of expressing this subjective experience and, therefore, miss the cultural perspective of the client’s identities being at the center of the conceptualization. Brown (2009) posits it is not about automatically centering on a diagnosis, rather about engaging the client through a sensitive understanding of identity, being collaboratively inquisitive about distress and how to heal and evoke strengths from the perspective of the client’s intersections and then integrating therapeutic approaches and models from that perspective.

Cultural competency includes understanding that:

- there is no set of instructions for how to best connect with a specific population;
- service providers need to be aware of their own biases and engage them, as opposed to thinking such biases can be pushed aside objectively;
- each person is more than the most obvious component of her/his identity;
- the facets of people’s identities are important to them, both those that transcend the distress for which they seek treatment and those that inform that distress (etiology, its expression, and its treatment); and
- varied identities inform distress, as well as survival (Brown, 2009).

To assess various and specific constructs therapists could consider administering the corresponding self-report measures, which include: the Multidimensional Inventory of Black Identity, the Multigroup Ethnic Identity Measure (MEIM), the Schedule of Racist Events (SRE), and the Brief Religious Coping (Brief-RCOPE) scale. Reviewing the results of such measures might be a good way of starting a discussion about experiences surrounding race, culture, and possibly religion to better understand values and the role of faith and culture in the client's development (Williams, et al., 2014).

Psychodynamic Concepts

While traditional approaches to counseling have been criticized for a general lack of awareness of race and racism despite the importance of these factors to the mental health of people of Color (Grier-Reed & Ajayi, 2019), there are some useful aspects of traditional approaches that could benefit African American clients. Ego Psychology, Object Relations Theory, Self-Psychology, and Attachment Theory focus on how behavior and feelings as adults are rooted in childhood experiences and how behavior and feelings are powerfully affected by the meaning of events to the unconscious mind (Berzoff, 2016). These theories, therefore, emphasize the need for the service provider who is working with clients of Color to:

- listen for how the clients have coped in the past and how they cope now;
- conceptualize the client's strengths;
- assume that relationships come to settle inside the self;

- try to understand whether the client has felt loved, was recognized, and valued by the family, community, and society and what mediating factors (e.g., resilience, relationships, resources in the community) account for the client's strengths;
- know the client's capacity for self-love and for loving others;
- understand the degree to which the client feels whole or prone to fragmentation;
- be aware of the many feelings evoked in us as we work with a client, which give us hints of what the client may feel but cannot say; be self-aware, so that we do not reenact difficult and traumatic parts of the client's experiences;
- listen for the kind and quality of attachments; and
- assess the intrusions on the individual and family that affect the client's sense of well-being (Berzoff, 2011).

Critical Race Theory

Critical Race Theory (CRT) is specific to addressing the impact of race and racism on African Americans and other clients of Color and offers historical information, as well as current realities of racism, to provide information for discussion. Closson (2010) discusses how American society is structured with systemic racism and how deeply it has permeated social structures in every facet of society including policy and legal rulings. "When racism is accepted as endemic, it is accepted that everyone is infected with the disease to greater or lesser degrees. Whites suffer from White privilege; Blacks suffer from internalized racism, and to claim to be color-blind allows the disease to spread unchecked." CRT is a framework that attempts to illuminate why racism has persisted, to cast light on aspects of the dialogue on race that have

been left out of earlier discussions and to help those dealing with aspects of racism to connect to discussions of CRT in society (Closson, 2010).

Berzoff (2011) discusses the tenets of CRT as it relates to understanding race and racism. This is important knowledge for service providers who are working with clients of Color. Tenets include:

- racism is a fundamental part of American society and not an aberration that can easily be remedied by law;
- racism always advances the interests of White elites and the powerful to maintain the status quo, with, therefore, little motivation to eliminate racism;
- racism is everywhere, and African Americans and other clients of Color have been and will continue to be victims of microaggressions;
- race is not biological, rather it is socially constructed and created through power interactions between people;
- dominant society racializes different minority groups at different times in response to shifting needs such as the labor market;
- challenges all essentialism (i.e., all woman are nurturant, all people of Color are poor, all gay men are *x*, *y*, or *z*) and to practice in ways that appreciate the multiple kinds of oppressions that clients experience;
- address people's multiple, simultaneous, intersecting identities (i.e., race, gender, religion, etc.); groups are not monolithic entities; and
- people of Color communicate different histories and oppressive experiences through narratives and storytelling that might challenge dominant narratives.

Four Stage Model to Guide and Enhance Counselor Practice

Malott & Schaeffle (2015) offer their meta-analysis research on interventions for working with African Americans and other clients of Color that guides and enhances the service provided to this population. Their four stages begin with the necessary foundational skills and competencies in addressing clients' experiences of racism, followed by the counselors' abilities to access their own knowledge of frameworks that are most conducive to addressing the racism experienced by clients. Additionally, Malott & Schaeffle (2015) discuss the importance of counselors initiating discussions about race and racism throughout their time with African Americans and other clients of Color to indicate comfort with and willingness to discuss these topics, and then for therapists to explore potential interventions.

Stage One: Counselor Multicultural and Racial Competencies include:

- counselor awareness of personal biases, knowledge of clients' worldviews, and the knowledge and skills to deliver culturally aligned interventions;
- counselor understanding of the developmental processes and complex interactions of sociocultural identities, i.e., race, ethnicity, economic status, ability, religion, spirituality, gender, and sexual orientation and the ways those interactions can affect the counseling process;
- knowledge of historical and current sociocultural experiences of African Americans and other clients of Color with a recognition of the unique traits and experiences within each diverse group;
- awareness of the significance of race and racial privileges, knowledge and awareness of White norms and personal and systemic racism;

- understand each client's racial identity status and the varied reactions to discussing race and racism determined by their racial identity development; and
- the counselors' awareness of self and their own racial identity status and development that helps to determine comfort level in, and ability to, recognize and discuss the presence and impact of racism with clients who may need to develop their own racial identity.

Stage Two: Counseling Frameworks include:

- Trauma-Informed therapy (<https://www.mentalhealth.org/get-help/trauma>)
- Relational-Cultural therapy
(https://www.researchgate.net/publication/256374893_Relational-Cultural_Therapy_Theory_Research_and_Application_to_Counseling_Competencies)

Stage Three: Skills in Initiating the Conversation include:

- counselor refraining from assumption that every African American or other client of Color wishes to discuss racism or that all presenting problems stem from racism;
- counselor awareness that clients may not always be able to openly articulate, or even be cognizant of, the negative effects of racism;
- counselor awareness that clients may deliberately avoid discussing race and racism because of fear of negative counselor responses; and
- counselor awareness to initiate discussions about race and racism throughout their time with African Americans and other clients of Color to indicate comfort with and willingness to discuss such topics; to elicit a verbal invitation to clients to explore race and racism-related issues; to actively and consistently acknowledge race, ethnicity, and culture as important factors in lives and experiences (past and present) of African Americans and other clients of Color; to integrate the impact of race and racism

throughout sessions and regularly invite clients to elaborate on these topics from their experiences.

Stage Four: Interventions include:

- either a preventive approach and/or addressing racist incidents or effects;
- cultural and social client identity development largely achieved in the client's home and community, and additionally in the counseling setting as preventative work focused on resiliency, e.g., exploring and creating a positive meaning of identities, embracing pride in one's identity, processing emotional reactions to discrimination, and encouraging client engagement with family and society in ways that enact positive support and identities;
- helping clients of Color recognize when they are impacted by racism and how to reject harmful external definitions by creating more positive internal ones; counselors can model shifting definitions as they are noticed during counseling sessions;
- enhancing clients' identities through same-race or same-ethnic group interventions using psychoeducational and creative activities to facilitate racial or ethnic pride, coping skills and responses;
- promoting the exploration of coping responses to racism to increase pride and coping skills for clients who participated in the groups;
- eliciting and exploring experiences of racism and planning coping strategies from client's perspective based on the type of stressor;
- recognizing and promoting three major categories of coping responses: avoidance (avoid thinking about the stressor with self-isolating activities, such as watching television and sleeping or through the use of substances, the latter is a coping response that is used, but

not recommended); emotion-focused (reduce negative emotions produced by the stressor, such as seeking social support or engaging in religious or spiritual practices); and problem-focused (actively engaging in problem resolution, weighing options or creating a plan of action, or making a conscious choice not to act);

- awareness that there is no one-size-fits-all approach and the coping strategies must be collaborative with client and counselor;
- religion; connecting to the spirit within as it connects to African culture, (e.g., Pattin' JUBA ceremony, a spirit-cleansing <https://www.youtube.com/watch?v=aYOhW-eArvE>); determine the spiritual purpose for a racist experience and an action to connect client with a spiritual community or ritualized practice; and
- externalizing racism by considering the context and intent motivating the racist behavior, rather than internalizing and becoming a target; this strategy could help the client address the perpetrator's motives with more clarity; recognizing racism as trauma and help clients develop safety, choice, collaboratively identifying strengths, trust, empowerment, and symptom reduction (Malott and Schaeffle, 2015).

Storytelling/Storying

Qualitative researchers have used stories as a means of advancing knowledge regarding the array of human responses to health and illness. Qualitative health research has provided critical insights about factors that influence health behaviors and decision making. According to Banks-Wallace (2002), "Stories are a means whereby we gift others and ourselves with words that can be used to enhance life. Story creation and storytelling provide opportunities to reexamine difficult periods in our lives, gleaning wisdom and empowerment" (p. 417). African

American oral traditions emphasize storytelling as a tool for providing instruction, building community, nurturing the spirit, and sustaining a unique culture, which includes the language used to express ideas; this tradition can be very useful in therapeutic settings as African Americans and other clients of Color discuss racist experiences. Grier-Reed & Ajayi (2019) discuss how telling stories can make new meanings of the ways that African Americans and other clients of Color resist oppression, and posit empathic-relational, socially-constructed meaning-making is the core of humanism and psychotherapy. “Re-storying” is valued in the healing process as it relates to racism and racial trauma, which includes negative experiences of harassment, assault, humiliation, and stress (Grier-Reed & Ajayi, 2019).

Addressing/Shifting Systemic and Structural Power

While this course is designed for direct practice with African Americans and other clients of Color, and therefore focuses on interventions appropriate for individuals and families, it is important to mention the need for systemic interventions, as well as how the two work hand-in-hand for best practices with clients needing services in the healthcare, housing, economy and finance, and other systems, such as education, politics, law, business, etc.

According to Griffith, et al., (2007) interventions to reduce inequities in power relations and that address the root causes of social and healthcare problems include a dismantling of racism in order to:

- increase the accountability of individuals and systems;
- create a system for monitoring the elimination of healthcare disparities;
- reorganize power by strengthening interpersonal relationships within the organization;
- develop a common language and analytic framework for understanding the problem; and

- create opportunities for individual growth and professional development.

Dismantling racism consists of sociopolitical development designed to increase individual knowledge, analytical skills, emotional faculties, and capacity to address institutional racism, social injustices and racial inequities within the organization and community. According to Griffith, et al., (2007) individual-level change is characterized by three vital phases that help individual clients examine how their thoughts, values, and needs have been formed in the context of a sociopolitical system:

1. development of a more potent sense of self in relation to the world;
2. construction of more critical comprehension of the social and political forces which comprise one's daily life and world; and
3. cultivation of functional strategies and resources for attainment of personal or collective sociopolitical roles.

As an outcome, sociopolitical development represents an individual-level change that is characterized by people developing a better understanding of themselves and the power in organizational and institutional settings; the importance of bringing people together who are affected by the problem to increase their collective power so they can resolve the problem, making them more powerful participants in their lives rather than passive objects of decisions made by others; and the ability to hold those in power accountable to principles of justice and equity (Griffith, et al., 2007).

Assigned Readings

Boyd-Franklin, N. (2010). Incorporating spirituality and religion into the treatment of African American clients. *The Counseling Psychologist*, 38(7), 976–1000.

In this article, Boyd-Franklin (2010) discusses the process of incorporating spirituality and religion into the treatment of African American clients and offers case studies. Boyd-Franklin highlights some of the most important topics related to spirituality and religion in the treatment of African American clients by exploring the role and function of the Black churches; the differences between spirituality and religion; spirituality and religion as coping mechanisms in times of loss and trauma, particularly in relation to death and dying; the religious diversity in the African American community, including the concept of church families; the response to therapy as “antispiritual” by some members of the African American community; the need for clinicians to reach out to Black churches to obtain support and services for their clients; and suggestions for training.

Banks-Wallace, J. (2002). Talk that talk: Storytelling and analysis rooted in African American oral tradition. *Qualitative Health Research*, 12(3), 410-426.

In this article, Banks-Wallace discusses the conversations about the value and meaning of storying and the impact on African American clients as they use this African American oral tradition to work through the trauma of racism and to empower themselves and their communities. The author also discusses the benefits to researchers and clinicians by suggesting ways to maximize data collection and engage the therapeutic functions of storytelling.

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Grier-Reed, T. & Ajayi, A. A. (2019). Incorporating humanistic values and techniques in a culturally responsive therapeutic intervention for African American college students. *The Journal of Humanistic Counseling*, 58(1), 17-33

Janzen, C. & Harris, O. (1997). *Family treatment in social work practice*. 3rd edition. F. E. Peacock Publishers, Inc: Illinois.

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Mattei, L. & Rasmussen, B. (2016). Coloring development: Race and culture in psychodynamic theories. In *Inside out and outside in*, 4th edition (pp. 286-307). Rowman & Littlefield: Maryland.

Williams, C. C. (2006). The epistemology of cultural competence. *Families in Society*, 87(2), 209-220.

Williams, M. T., et al. (2014). Cultural adaptations of prolonged exposure therapy for treatment and prevention of posttraumatic stress disorder in African Americans. *Behavioral Science*, 4(2), 102-124.

K. Sessions Twenty-Five through Twenty-Eight

Interactive Improvisational Role-Play between Actors and Students

Prior to this class, students will have had the opportunity to discuss and have peer-to-peer role-plays using the interventions on the handout, *Theories, Models, and Approaches for Racism Interventions*, the glossary, discussion and facilitation by students on topics of individual and family concerns of African Americans, and working through personal or professional questions or concerns regarding work with this population. In this session, students will have the opportunity to practice using what has been learned in this course about the history of racism in the USA; self and other identities; the impact of integrating critical and reflective thinking, the integration of the arts; respectful shared experiences and human exchange; and the knowledge of the articles and classroom presentations, as they interact with African Americans and other actors of Color portraying clients presenting with various concerns. Each actor will represent a self-demographic and within the presenting problem, include a concern with either healthcare, housing, or economy and finance, or a combination of any or all of those concerns (these scenarios will be presented to the actors ahead of time and discussed with educator for questions and clarity of purpose).

This role-play will offer each student the practice of a one-on-one client/social worker experience, with an actor-as-client, while the class takes notes for feedback based on the classroom experiences, as mentioned previously. The actor-as-client will be instructed to stay in character as the client until the educator indicates an ending to each scene; the actor-as-client will respond to feedback with the class after the one-on-one portion is completed.

This experience will give students the opportunity to recognize self and other strengths and accomplishments, as well as any fears, anxieties, or resurfaced trauma or other concerns that could be present and to work through many of them in the safe environment of the classroom with established peer relationships and the professional educator. In some instances, the student might recognize the need for personal therapy to address any issues that are causing distress, related or unrelated, regarding interacting with African Americans and other clients of Color or with engaging any clients and the presenting concerns.

Carello & Butler, (2015) report that 66 to 94-percent of college students have been exposed to one or more traumatic events, with 9 to 12-percent of freshmen meeting the criteria for posttraumatic stress disorder; many others suffer with symptoms sans a diagnosis. This number includes students enrolled in clinical training programs, like the field of social work, and are additionally exposed to traumatic material in coursework and field placements, which potentially can re-traumatize or re-activate trauma-related symptoms.

The National Survey of Student Engagement (NSSE) project researchers discuss the value of student engagement and participation in activities that represent effective educational practice. Smith, Sheppard, Johnson, & Johnson (2005) posit by students having the opportunity to participate in projects that require integrating ideas or information from various sources . . . ask questions in class or contribute to class discussions, receive prompt feedback from faculty on their performance, participate in community-based projects, or share educational materials with other students learn more inside and outside the classroom regarding diversity, collaboration, internships, community service, and technology; are able to apply their knowledge in many situations; serve as role models or mentors; and are overall more motivated toward social interaction (Smith, Sheppard, Johnson, & Johnson, 2005).

Topic

- To explore the experience of students' direct practice with "clients" of Color. To explore students' self-identities, strengths, fears, struggles, or any thoughts and feelings while engaging and recognizing the identities and presenting concerns of the "clients" of Color.

Sub-Topics

- Guiding and supporting students as they use cognitive and affective awareness and skills to most effectively engage "clients" of Color during role-play scenarios of initial and/or subsequent sessions and interventions (some scenarios may be the initial or only visit, while others may be a returning visit scenario).
- Guiding and supporting students as they consider possible language, behaviors, and attitudes to increase effective engagement with "clients" of Color.
- Guiding and supporting students to implement various aspects of classroom experiences into their thinking and interactions to develop ways to most effectively introduce interventions and collaborate with "clients" of Color.

Purpose

The purpose of this focus is to implement actors of Color portraying clients in role-plays with students as social workers to continue to educate and guide students into exhibiting meaningful interventions to clients of Color, while students remain aware of their self-identities. This interactive experience is designed to guide students as they engage, first-hand, with the "client" and to help students recognize and process the impact on themselves by doing so.

Goals

1. The transformative learning goal is that students recognize their abilities, knowledge, attitudes, thoughts, and feelings as they engage the “client” while integrating classroom experiences (articles, discussions, presentations, etc.). Additionally, the transformative learning goal is that students demonstrate their ability to analyze power dynamics, and societal or racial assumptions (Brookfield, as cited in Mezirow & Associates, 2000) that might prove to challenge or interfere in the relationship between the “client” and social work student.

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to recognize the differences in their own cultural identities and the identity of the “client” as it relates to addressing and processing racism perpetrated on the African American race and other people of Color, and the needs and strengths of these populations. The transformational awareness will be evidenced by:

- The students’ abilities, during the role-play and in subsequent class discussions, to address and/or discuss power dynamics, social norms, awareness of racism and the possible impact on the “client.”
- The students’ abilities to have knowledgeable feedback on performances by self and others of strengths in interactions with the “client,” noticeable obstacles to engagement, ways any obstacles were overcome or could have been decreased or avoided, collaboration with treatment interventions, and understanding of self in the interaction and the impact on the exchange.

2. The aesthetic educational goal is that students demonstrate their ability to recognize and deepen their affective understanding of their own experience while interacting with the “client” in the role-play experience; to deepen critical thinking and stimulate more affective and intuitive critical reflection leading to deeper empathic thoughts and feelings of the “client” and to value and consider the perceptions of the “client” (Ku, et al, 2017); to be more open and willing to absorb new and possibly difficult information and “client” responses (Crim, Kennedy, and Thornton, 2013); and to consider art-influenced interventions to deepen the experience with the “client.” (Ryan, 2014).

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to recognize their affective innate and expressive reactions to engaging in exploration of daily critical issues that the “client” may present. This self and other awareness will be evidenced by the following:

- The students’ abilities, during the role-play and in subsequent class discussions, to address and/or discuss affect, and critical and intuitive reflection while engaging the “client.”
- The students’ abilities to have knowledgeable feedback on the emotional component of interacting with the “client;” what was felt by the student in the role-play and what was noticed by class observations; noticeable obstacles to affective engagement, ways that obstacles were overcome or could have been decreased or avoided, affective and art-influenced collaboration with treatment interventions, and understanding of self in the interaction and the impact on the exchange.

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L. Session Twenty-Nine

Reflections on Students' Transformations

Topic

To reflect on and explore individual and group transformations since the pre-class assignment and throughout the course.

Sub-Topics

- Examining self and other awareness of affective and cognitive outcomes of the course materials and experiences;
- Examining the students' relationship with what was introduced, learned, ingested, rejected;
- Examining the experiences that evoked emotions of any kind;
- Examining realities of the impact of the experiences on self and what was noticed in others; and
- Examining willingness and willfulness of self and others regarding the materials and experiences.

Purpose

The purpose of this focus is to allow students to help guide one another into deep cognitive and affective critical reflection and discourse regarding the impact and outcomes of course materials and experiences, personally and academically or professionally; opinions, beliefs, prejudices, motivations, deterrents, biases, and any and all transformations in thinking, feelings, and behavior noticed about self and recognized in others in the class, including the educator.

Goals

1. The transformative learning goal is that students demonstrate the ability to identify and understand their cognitive interpretation of meaning and experiences, with a motivation to shift thinking and behavior toward an understanding outside of their own experiences and be able to identify openness to various levels of human development and realities; to identify the shift from prior interpretation to a revised interpretation with the purpose of helping to guide future actions and reactions, behaviors, beliefs, habits, and interactions with African Americans and other clients of Color.

Learning Objective and Outcome (for transformative learning goal)

Students will be expected to reflect on materials and experiences throughout the course to recognize and discuss cognitive transformations in self-identities, the aspects and levels of change, thoughts about previous familial and other early influences after the course experiences and materials and the ability to process that awareness, the process of the willingness or willfulness associated with transformation, and intentions and direction for continued cognitive shifts. This self-awareness will be evident by class discussion and participation.

2. The aesthetic educational goal is that students demonstrate the ability to deepen and expand their affective understanding of self and others as it relates to their transformations from pre-class to the present, with each student's ability and willingness to notice and discuss the affective strengths, as well as areas of growth needed, for self and other students to be most effective when engaging African Americans and other clients of Color in initial sessions and possible on-going social worker/client relationships

Learning Objective and Outcome (for aesthetic educational goal)

Students will be expected to reflect on class experiences of self and others with the intentional purpose of emotional awareness and growth, to ingest and absorb self and other development, and to process the experiential learning individually and as a class. This self and other processing will be evident by class discussion and participation.

M. Session Thirty

Reflective Termination

Topic

- Termination through the arts; final reflections of overall course experience.

Sub-Topics

- Each student using aspects of visual art to create a handmade expression of acknowledgment, connections, growth, motivation, inspiration, and encouragement to each student in the class; and
- Each student using aspects of visual and /or performing arts to share a personal final reflection with the entire class, i.e., the Walk-Away. This final reflection will be from each student's creativity to express the prevalent thought, belief, feeling, or idea that the student believes represents the overall class experience.

Purpose

The purpose of these culminating activities and foci is to allow students to give valuable meaning to an experience by engaging art to resonate with some aspect of self and by joining in the thoughts and feelings of others' expressions regarding the course experience.

1. The transformative learning goal is that students demonstrate the ability to give meaning, through critical assessment, to the experiences of the entire course.

Learning Objective and Outcomes (for transformative learning goal)

Students will be expected to recognize and express their self-identities through the lens of critical reflection and the willingness of transparency; this will be evidenced by the content of the artistic final Walk-Away reflection presentation.

2. The aesthetic educational goal is that students demonstrate the parallel between art and self-expression as it relates to reflection, socialization, and differentiation or personal choice.

Learning Objective and Outcomes (for aesthetic educational goal)

Students will be expected to reflect on the overall course by demonstrating openness and willingness to engage the senses, qualities, and elements of art as they understand it and as it has been introduced throughout the course to:

- create a handmade expression of well-wishes for each classmate; and
- create and present a visual and/or performing arts expression of a final Walk-Away reflection.

VII. COURSE AND DISSERTATION CONCLUSIONS

Racism impacts every aspect of American culture. The trauma of racism spans throughout generations of the African American experience and impacts personal health and wellness including mental, physical, emotional, and spiritual health. It also impacts every facet of societal and systemic practices as reflected in disparities in education, healthcare, housing, and economy and finance, and countless other areas. It is vital that social workers have clarity regarding the historical and present-age impact of racism, especially on African Americans and other people of Color, in order to deepen providers' understanding of the racist obstacles these populations face daily and as they seek various services. While clarity of racism is important, it is equally as critical for social workers to have the language to effectively discuss racism and to have the skills to serve these populations and advocate with them for best practices.

As the study of racism is integrated into the educational system to teach those who plan to become social workers, a necessary place to begin is with self-reflection and awareness of engrained biases or prejudices that could hinder providing effective services. Many of those preconceptions originate from family systems, friends, or society in the formative years of life. The research in this dissertation indicates that transformative learning has the potential, through the arts and aesthetic education, to shift and change learned racist thinking, affect, and behaviors. Empirical studies indicate that using creative and non-traditional engagement to address racism potentially results in students developing a deeper, more enriched perception of race and racial issues. By engaging both affective and cognitive processes, students have the potential to unlearn racial biases through critical reflection, rational discourse, being open to other points of view, making personal connections to the social issues of race, and by actively engaging in interactive non-traditional classroom activities (Mezirow, 1998; Lee, 2013; Fierros, 2009). The

unlearning, then, paves the way for acceptance of new and different concepts and beliefs that, in turn, initiates possibilities for self and other awareness that is foundational in effective social work engagement with others.

The 15-week course in this dissertation is developed for students studying social work in an accredited institution of higher learning and therefore includes focus on specific EPAS competencies and NASW ethical principles and values. The research in this dissertation dictates the importance of integrating the arts, aesthetic education, and transformative learning theory to help social work students prepare for their work with African American clients specifically, and with the learning experiences applicable to other people of Color, adjusting services to adhere to each culture's identities. This is important because as social workers subscribe to engaging African American clients with worth and dignity, integrity, and competence as charged in the NASW values; and as social workers commit to uphold the EPAS competencies that seek to engage diversity, which includes understanding the forms and mechanisms of discrimination and oppression; and as social workers seek to advance human rights and social justice as described in the EPAS competencies, they desire to be taught in a way that goes deeper than the traditional surface-skimming teaching on this topic. The course in this dissertation examines the historical and painful truth of racism in the USA, gives students the opportunities to share teaching and learning experiences through the transformative learning framework, and integrates the effectiveness of the arts and aesthetic education. While this learning is beneficial for personal growth, it also impacts human interactions with colleagues, clients, and others and prepares social work students to influence racial and ethnic disparate outcomes and inequities in healthcare, housing, economy and finance, and a plethora of racist experiences African American

clients and other ethnic groups face daily. After all, isn't this the commitment of social workers to the profession and to those it serves?

As in any research, there is always opportunity for further exploration. One such area for this dissertation would be to expand this course over an entire academic year, as opposed to one semester. Doing so would offer options to include lesson plans on specific areas like politics, education, law, the criminal justice system, business, sports, hair and beauty, product placement, the armed forces, religion, social services, homelessness, voting and redlining, the arts, social and news media, and any student suggestions.

Additionally, a two-semester curriculum has the benefits of offering deeper and more intense discoveries of self and others; of sharing experiences and receiving feedback from internship opportunities; and of engaging in continued rational discourse and reflective thinking with other students over a longer period of time, which affords more knowledgeable and personalized feedback and more meaningful observations. Because racism appears to be an unending and brutally permanent fixture in the USA, adding an additional semester to the course could broaden the awareness of additional racist experiences and add to the lengthy and traumatic list of historical accounts of racism in this country, which, in turn, could give more time to process and prepare for interventions, as well as allow more time and experience for developing new and innovative interventions for the African American population and other people of Color.

In addition, while this dissertation and this course focus on racism in the USA, further course development might address the impact of global racism and some connections to the USA since slavery, e.g., the global capitalist system that included slave, cotton, tobacco, and sugar trading central to building the wealth of the USA and leading European countries

(<https://inequality.org/research/national-global-inequalities-intertwined/>). The world has historically taken racism cues from the Western nations; the same means of communication that has been instrumental in the development of globalization contributes to the ongoing reproduction of racism on a world scale (Van der Valk, 2003). An expanded course might also aim to develop specific strategies in world-wide human rights and social services arenas to address the historical and present-age global racial endemic.

Another area of interest, as it relates to this dissertation and the 15-week course, is to develop a subsequent course specifically to train educators who might want to teach the course. It is vital for anyone teaching this course to engage in the transformative learning, aesthetic education, and the arts experience that this course offers, with the cognitive and affective openness and willingness for self-discovery and exploration; self and other awareness of any racial biases, prejudices, assumptions, values, and worldviews; and the ability and determination to process toward transformation.

While an educator would not necessarily need to be gifted in the arts to teach this course, it would be important to have a strong understanding of the arts; a course in art appreciation or the like, could prepare the novice for this journey. In addition, it is important for the prospective educator to either be trained in trauma therapy or to have trained trauma therapists assist during specific sessions, especially during the *Strange Fruit: Examining the Impact of Racism in America* presentational workshop, when specific photographic images will be shown and processed.

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