

STRUGGLING FOR CONGRUENCY:
PRINCIPLES AND PRACTICES OF
ANTI-OPPRESSIVE SOCIAL WORK PEDAGOGY

CENTRE FOR NEWFOUNDLAND STUDIES

**TOTAL OF 10 PAGES ONLY
MAY BE XEROXED**

(Without Author's Permission)

CAROLYN CAMPBELL





National Library
of Canada

Bibliothèque nationale
du Canada

Acquisitions and
Bibliographic Services

Acquisitions et
services bibliographiques

395 Wellington Street
Ottawa ON K1A 0N4
Canada

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file *Votre référence*

ISBN: 0-612-93078-5

Our file *Notre référence*

ISBN: 0-612-93078-5

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

In compliance with the Canadian Privacy Act some supporting forms may have been removed from this dissertation.

Conformément à la loi canadienne sur la protection de la vie privée, quelques formulaires secondaires ont été enlevés de ce manuscrit.

While these forms may be included in the document page count, their removal does not represent any loss of content from the dissertation.

Bien que ces formulaires aient inclus dans la pagination, il n'y aura aucun contenu manquant.

Canada

**STRUGGLING FOR CONGRUENCY: PRINCIPLES AND PRACTICES OF
ANTI-OPPRESSIVE SOCIAL WORK PEDAGOGY**

By

Carolyn Campbell

A thesis submitted to the
School of Graduate Studies
in partial fulfilment of the
requirements to the degree of
Doctorate of Philosophy
School of Social Work
Memorial University of Newfoundland

SUBMITTED

June 2003

St John's

Newfoundland

ABSTRACT

The author begins by describing and problematizing the term "anti-oppressive theory and practice", the current nomenclature for a social work approach committed to social justice. After reviewing the professional, theoretical, political, and practice contexts of this practice approach she summarizes the essential content areas of anti-oppressive curricula and demonstrates the importance of the research question *How do instructors strive for congruency between the content and process of education for anti-oppressive social work practice?* A literature review reveals four key themes related to pedagogical congruency: modeling, deconstructing foundational knowledge claims, attending to affective and subjective learning in the exploration of identity and difference, and negotiating power and authority. The author then presents the research process used to investigate the above question, addressing the paradigmatic foundation of the research, describing the collective case study methodology, and justifying the use of the 'ideal type' as an interpretative technique.

The findings of the research are presented in two stages. In the first, a composite picture of the six case studies, using an ideal type construct, represents the consensus evident within the data. Pedagogical principles and practices are described, and issues such as identity and difference, modeling,

the uniqueness of professional education, the classroom power practices of students and instructors, and barriers to anti-oppressive pedagogy are explored. In the second stage, detailed quotes from research participants are used to illustrate the divergence found within the data, especially relating to issues of modeling, the context of anti-oppressive practice, the role of social work educators, and working with identity and difference.

Analysis of the findings illuminates the enigmatic and evolving nature of anti-oppressive theory and practice. New pedagogical themes that extend our understanding of pedagogical congruency are presented and existing themes are critiqued. Identified directions for future enquiry include the further development of unique pedagogical practices, the exploration of student learning, transference of learning from the classroom to practice, and greater attention to the structural and institutional supports needed to promote anti-oppressive pedagogy.

ACKNOWLEDGMENTS

A wonderful web of family, friends, and colleagues offered me support and reassurance during this project. My heartfelt appreciation is extended to them all, with special thanks to

...my supervisor, Dr. Leslie Bella, whose unique and timely combination of critique and encouragement consistently moved me forward

...my committee members, Dr. Gillian Walker and Dr. David Este, for their support, wisdom, patience, and advice

...the six research participants who shared their pedagogical practices and struggles

...the administration of the Maritime School of Social Work who provided support for my doctoral studies

...Judy, for her experiential understanding of the rigors of the PhD process

...the women of Monday night, for their unconditional acceptance of my sometimes demented state and their unfailing sense of perspective

...my family, for their patience with my preoccupation and emotional absences and

...William, for his personal nourishment and technical guidance

Table of Contents

	Page
ABSTRACT	ii
ACKNOWLEDGMENTS	iv
<u>CHAPTER 1:</u> <u>THE CONTEXT AND THE QUESTION</u>	1
1.1 Introduction	1
1.2 The Professional Context	4
1.3 The Theoretical Context	11
1.4 The Political Context	18
1.5 The Curricular Context	24
1. Oppression and domination	27
2. A structural understanding of human behaviour	28
3. Difference and identity	29
4. Knowledge as perspectival and multiple	30
5. Power	31
6. Critical analysis of values	32
7. Action directed towards change	33
1.6 My Personal Context	34
1.7 The Importance Of Educational Congruency	40
1.8 The Context Of This Research Project	49
1.9 Summary	52
<u>CHAPTER 2:</u> <u>LITERATURE REVIEW</u>	53
2.1 Introduction	53
2.2 Critical Themes	55
1. Modeling anti-oppressive practice	55
2. Deconstructing knowledge claims	61
3. Identity and difference	70
4. Negotiating power and authority	78
2.3 Summary	84

<u>CHAPTER 3</u>	<u>THE RESEARCH PROCESS</u>	89
3.1	Introduction	89
3.2	A Qualitative Approach	90
3.3	The Research Process	91
	1. Phase 1. The researcher	91
	2. Phase 2. Interpretative paradigm	94
	3. Phase 3. Strategy of inquiry	98
	Collective case study	98
	Sampling	100
	4. Phase 4. Methods of collecting and analyzing	
	empirical materials	103
	Data collection	103
	Data analysis	108
	5. Phase 5. The art of interpretation	113
3.4	Ethical Issues	118
	1. Procedures to ensure informed consent	118
	2. Anonymity, privacy, and confidentiality	119
3.5	Transferability and Trustworthiness	121
3.6	Limitations	125
3.7	Summary	129
<u>CHAPTER 4</u>	<u>ANALYSIS AND DISCUSSION: CONVERGENCE AND CONSENSUS: AS REPRESENTED BY DR. TERRI SWICE</u>	131
4.1	Advertisement	132
4.2	Correspondence	133
4.3	Internal Memo	134
4.4	List Serve Messages	135
4.5	Internal Memo	136
4.6	Statement Of Pedagogical Principles And Practices	137
4.7	Excerpt From Informal Dialogue	149
4.8	Paper Presentation: Modeling Anti-oppressive Practice	152
4.9	Excerpt From Question And Answer Session (Community)	160
4.10	Excerpt From Question And Answer Session (Faculty)	166
4.11	Excerpt From Interview (Faculty Dean)	172
4.12	Excerpt From Question And Answer Session (Students)	174
4.13	Handout Prepared For Students	181
4.14	Excerpt From Interview (Search Committee)	185
4.15	Correspondence	191

<u>CHAPTER 5</u>	<u>ANALYSIS AND DISCUSSION: DEPTH AND DIVERGENCE</u>	192
5.1	Introduction	192
5.2	Areas of Divergence	193
	1. Modeling	193
	2. The context of anti-oppressive practice	193
	3. Are we social workers or educators? Are they clients or students?	196
	4. Working with identity and difference	200
5.3	Critical Incidents	211
5.4	Summary	221
<u>CHAPTER 6</u>	<u>THE JOURNEY CONTINUES: IMPLICATIONS AND FUTURE DIRECTIONS</u>	223
6.1	Introduction	223
6.2	Extending Our Understanding Of The Context Of Anti-oppressive Theory and Practice	224
	1. What was learned?	224
	2. Moving forward	228
6.3	Extending Our Understanding Of Pedagogical Congruency	231
	1. Confirmation of existing themes and illumination of new themes	231
	2. Experience, modeling, practice, and education: Complicated interconnections?	237
	3. Moving forward	251
6.4	Extending Beyond The Parameters Of This Research	254
	1. What about the students?	254
	2. What about non-supportive environments?	257
	3. What about distance/on line education?	260
6.5	Extending My Personal Practice	260
6.6	Conclusion	262
	BIBLIOGRAPHY	265

APPENDICES

A	Initial E-mail to Potential Participants	283
B	Follow-up E-mail to Potential Participants	284
C	Social Identity Information Sheet	285
D	First Interview Guide	286
E	Second Interview Guide	288
F	Critical Incident Review Form	291
G	Class Observation and Reflection Guide	293
H	Initial Twenty-four Themes	294
I	Final Twenty-one Themes	297
J	Executive Summary	300
K	Information for Research Participants	310
L	Summary of Data Collection Methods	317
M	Participant Face Sheet	319
N	Overall Consent for Participation Form	320
O	Cover Letter Accompanying Transcripts	322
P	Information for Students	323
Q	Initial Ethics Submission	325
R	Revised Ethics Submission	343
S	Revisions to Ethics Proposal	351

CHAPTER 1

THE CONTEXT AND THE QUESTION

1.1 Introduction

This dissertation presents the rationale, process, and results of a research study designed to explore the question: How do instructors strive for congruency between the content and process of education for anti-oppressive social work practice? The impetus for this question arose from my desire to effectively use my position as a social work educator to contribute to the advancement of anti-oppressive social work practice within Canada. In reflecting upon my educational experiences, both as a student and an instructor, it was my perception that social work educators were in danger of replicating the concern expressed by Lusted (1986) when he stated "Critical theory often carries a contradiction in its address, calling for change in its content while reproducing the existing relations in its form" (p. 10). By exploring congruency between what is taught(content) and how it is taught (process) I sought to evaluate the parameters and ramifications of this potential contradiction. By conducting a collective case study of several Canadian social work educators teaching anti-oppressive curricular content I hoped to assist both myself and others in our efforts to advance the cause of anti-oppressive pedagogy and practice within Canadian social work.

No research process is undertaken in a vacuum. All knowledge production is contextual in that it is situated in a particular time, location, and perspective. This introductory chapter investigates the multiple contexts relevant to this research. I begin with an investigation of the professional context of the research, reviewing the evolution and tenets of anti-oppressive practice within the social work profession. I provide a summary of the central elements of anti-oppressive practice and locate such practice within a paradigm that understands social work as a means of promoting emancipatory struggles toward social justice.

I then consider the theoretical context that informed this research. Exploring the challenges posed by post-modern thought I demonstrate that, while currently the primary expression of social justice practice within social work, anti-oppressive practice is a fluid concept, open to internal and external critique and development. Moving to the political context of the research I situate anti-oppressive practice within the realities of Canadian social work at the beginning of the 21st century, which entails an examination of the impact of globalization processes.

Since the research focused on social work education I next consider the curricular context of education directed towards preparing students for anti-oppressive practice. In so doing I highlight the status of anti-oppressive

education within Canada and present a summary of the essential elements of anti-oppressive curricula.

I then present the personal context for this research, recounting some aspects of my personal journey leading to my interest in congruency within education for anti-oppressive practice. The inclusion of this material is based on a central contention of anti-oppressive theory and practice, i.e. that knowledge is socially constructed and varies depending upon the social location of the knower or, in this case, the researcher. As Brown (1994) stated “one is always a perspectival knower; one always knows from a particular location, which is only masked when knowledge production does not identify the location of the knower though an assumption of neutral objectivity” (p.34).

The importance of educational congruency, i.e. attending to teaching processes as well as curricular content, is a well established educational concept. In the final section of this introductory chapter I review the importance of this concept and expand upon my concern that social work pedagogues have given insufficient attention to the concept of pedagogical congruency. In articulating the reasons why social work educators should attend to congruency I assert the importance of the research question and present the parameters of this research endeavour.

1.2 The Professional Context

Howe (1987) used the concept of paradigm to facilitate an understanding of social work theory. Drawing upon the work of Burrell and Morgan (1979) Howe suggested that social work theory and practice could be classified into four distinct paradigms: The Fixers, The Seekers After Meaning, The Raisers of Consciousness, and The Revolutionaries¹. He likened the Raisers of Consciousness paradigm to the sociological perspective of radical humanism. He located radical practice, feminist practice, and the work of Paulo Freire within this paradigm. Since the time of Howe's initial writing other social work theories appropriate to this paradigm have also emerged. These include approaches variously called political economy, anti-racist, anti-oppressive, critical, social constructionist, and some post-modern perspectives.

The paradigmatic status of Howe's classification is open to debate (for example Payne (1997) referred to Howe's distinctions as 'minor paradigms'). However the approaches identified by Howe, and those which have since arisen, have common "assumptions, theories, beliefs, values and methods that make up

1

Howe suggested that social work theory could be classified on the basis of two continua, resulting in four paradigms. One continuum is order versus conflict views of society, the second is subjective versus objective views of knowledge. The Fixers represent an order, objective paradigm, the Seekers After Meaning an order, subjective paradigm, the Raisers of Consciousness a conflict, subjective paradigm, and the Revolutionaries a conflict, objective paradigm.

a particular and preferred view of the world ...” (Howe, 1987, p. 22). I have chosen to call this a social justice paradigm of social work as I believe this term is broader in focus and allows for the continued evolution of theory and practice.

While there are variations, theorists and practitioners who ascribe to a social justice paradigm share the values of equity, inclusion, empowerment, and community. All understand “the nature of society and the state of an individual’s consciousness [to be] critically related” (Howe, 1987, p. 121) and therefore link the thoughts, feelings, and behaviours of individuals to political conditions. Power and resources are seen to be unequally distributed, leading to personal and institutional relationships of oppression and domination. Encouraging, supporting, and ‘centering’ the knowledges and perspectives of those who have been marginalized is essential. All conceive of social work as a social institution with the potential to either contribute to, or to transform, the oppressive social relations which govern the lives of many people. Those who work within a social justice paradigm seek to support the transformative potential of social work through work with diverse individuals, groups, and communities.

Between 1900 and 1970 social workers involved in the Settlement House Movement, the Progressive Era, the Rank and File Movement, the New Deal initiatives, the Social Gospel Movement, and the Canadian League for Social Reconstruction demonstrated some allegiance to a social justice paradigm

(Andrews and Reisch, 1997; Carleton La-Ney, 1994; Fisher, 1980; Hartman, 1986; Hick, 2002; Irving, 1992). However, during the last three decades workers have witnessed the unprecedented development of this paradigm as an alternative to traditional social work models of personal rehabilitation and individual self fulfillment. The articulation and growing sophistication of this paradigm was, and continues to be, significantly influenced by feminist, civil rights, gay and lesbian, disability, and other social movements.

In the mid 1970s people began to speak and write about radical social work (Bailey and Brake, 1975; Corrigan and Leonard, 1978; Galper, 1975, 1980; Pritchard and Taylor, 1978). Rooted in the materialism of Marxism, radical social work introduced a class analysis of the role of the welfare state and the provision of social work services. Workers were encouraged to critically analyze the role of social welfare agencies and recognize the often conflicting interests between agencies and clients. Radical theorists identified the 'individualization' of client problems as a political ideology that could be challenged and replaced with an ideology that located problems within the capitalist social structure. Finally, they engaged in a critique of professional power and control (Bailey and Brake, 1975). "The radical social work movement widened the scope of modern social work. It challenged the narrow preoccupation of traditional social work with the individual, introduced a wider set of issues and put politics on the agenda"

(Langan and Lee, 1989, p.2).

While not rejecting the insights of radical theory, structural theorists, concerned that radical social work focused on class analysis at the expense of other structural factors, developed what has become known as the structural approach to social work practice (Carniol, 2000; LeComte, 1990; Moreau, 1993; Mullaly, 1997; Rose, 1990). Human relationships were seen to be significantly influenced by inequities in power and privilege based on race, class, gender, sexual orientation, ability, or age embedded in capitalist societies. Since society had systematically ignored the perspectives of these marginalized groups structural theorists called for the inclusion of these voices in the theory and practice of social work. Heavily influenced by the work of Marx and Freire, structural social work was a key development in the articulation of the social justice paradigm.

In the 1970s and early 1980s feminist social workers began critiquing the structural approach, claiming that the theoretical analysis and resultant practices had not adequately integrated issues of gender (Diangson, Kravetz, and Lipton, 1975; Dominelli and McLeod, 1989; Levine, 1989; Schwartz, 1973; Van Den Bergh, 1995; Wilson, 1977). Believing that the lived experiences of women's lives raised unique challenges, these scholars and practitioners developed a feminist analysis of practice which has significantly influenced the shape of

social work.

Concomitant with critical activity in the feminist movement in general, structural and feminist social work theory were critiqued for lack of attention to the impact of racism, both at institutional and interpersonal levels. Anti-racist and cross-cultural scholars proposed approaches that placed a race analysis at the center, challenging the Euro-centric bias of much social work (Dominelli, 1988; Schiele, 1997).

Within the last few decades an empowerment based social work practice has also evolved and been critiqued (Hasenfeld, 1987; Parker et al. 1999). Lee (1994) articulated the central concepts of empowerment practice as:

1) the development of a more positive and potent sense of self; 2) the construction of knowledge and capacity for more critical comprehension of the web of social and political realities of one's environment; and 3) the cultivation of resources and strategies, or more fundamental competence, for attainment of personal and collective goals. (p. 13)

Proponents of an empowerment based practice have proposed that social workers can "assist people who are oppressed in empowering themselves personally, interpersonally, and politically to work toward liberation" (Lee, 1994, p.12). As such, empowerment based practice also fits within a social justice paradigm of social work practice.

Within Canadian social work the term "anti-oppressive practice" is gaining currency as an umbrella term to encompass all of the above practice approaches

that collectively seek to challenge and change all expressions of oppression and domination and to maximize the potential of social work to promote social justice.

Dominelli (1998) defined such practice as:

a form of social work practice which addresses social divisions and structural inequalities in the work that is done with 'clients' (users) or workers. Anti-oppressive practice aims to provide more appropriate and sensitive services by responding to people's needs regardless of their social status. Anti-oppressive practice embodies a person-centered philosophy, an egalitarian value system concerned with reducing the deleterious effects of structural inequalities upon people's lives; a methodology focusing on both process and outcome; and a way of structuring relationships between individuals that aims to empower users by reducing the negative effects of hierarchy in their immediate interaction and the work they do together. (p.24)

Carniol (2000) also articulated a key element of anti-oppressive practice, the linking of personal matters and public issues:

For social workers who engage in anti-oppression practice, there is a strong connection between, on the one hand, providing individual assistance to people belonging to disempowered groups, and, on the other hand, working with social movements connected to these disempowered groups. By linking these two ways of working, social service providers are challenging social services from the ground up. We are reframing 'private' problems as public issues. (p. 115)

Concern has been expressed that, by adopting such an 'umbrella' approach, the unique and specific expressions of each oppressive construct will be lost, or at least given insufficient attention. This concern prompted some theorists and educators to insist on maintaining a feminist or anti-racist approach (W. Thomas - Bernard, personal communication, September, 2000; G. Walker,

personal communication, September, 2000). Payne (1997), in discussing the attempts to develop such a theoretical umbrella, stated "...this is a current area of theoretical development and it is unclear whether the generic anti-discriminatory/oppressive approaches will prevail..." (p. 247).

While recognizing these concerns, for the purposes of this research I accepted the term 'anti-oppressive' as the current expression of social justice work within social work. Anti-oppressive theory and practice encompass the previously identified values and traditions, are based on a structural understanding of human behaviour, seek to exploit the transformative potential of social work, struggle to eliminate oppression and discrimination, link personal troubles and public issues, seek to center marginalized voices, promote critical thinking, and have a vision of an egalitarian future. Anti-oppressive theory and practice also articulate the multiple and intersecting bases of oppression and domination while not denying the unique impact of various oppressive constructs. This broad understanding of anti-oppressive theory and practice guided this research.

While social justice work within social work has a well established and defined history it would be naive to assume that it has been the only, or even the most prominent, paradigm (Howe, 1987). Even a cursory survey of the history of social work indicates the fallacy of such an assumption. For more than one

hundred years a dynamic tension has existed between those who understand the mission of social work to be one of cure and control and those who see the mission as one of transformation and resistance. Whether this tension is expressed as the debate between individual treatment versus social reform, as case versus cause, as accommodation versus social change, or as private versus public issues, it has profoundly influenced the evolution of social work theory and practice. Those theories and practices that support social work as a project of curing, controlling, and treating individuals have attracted the most support (Abramovitz, 1998; Franklin, 1986; Haynes, 1998; Howe, 1987; Rothman, 1985). Therefore, while the preceding historical review described the evolution of anti-oppressive theory and practice, and while this research was located within a social justice paradigm, the supremacy of non-social justice theories and practices can not be overlooked.

1.3 The Theoretical Context

Theorists, practitioners, and educators who are attempting to work within an anti-oppressive framework face considerable challenges. Theoretically, the most pressing 'problem' facing anti-oppressive practice is posed by post-modern epistemology and practice (Brotman and Pollack, 1997; Brown, 1994; Chambon, 1994; Epstein, 1994; Irving, 1994; John, 1994; Solas, 1994).

Rosenau (1992) presented two approaches to post-modernism and

asserted "Whether one reads post-modernism as skeptical and cynical or affirmative and optimistic, or as something else entirely, depends in part on which authors and traditions inspire one's understanding of it" (p.14). Rosenau described the affirmative approach as oriented to process, struggle and resistance, and as non-dogmatic, tentative, and non-ideological. Rosenau's contention that the affirmative approach is non-ideological is debatable but the traditions of this approach are the most compatible with social justice efforts. Since it is this approach that is simultaneously challenging and extending the potential of social justice practice any future references to post-modernism in this document assume an affirmative approach.

In contemplating and deconstructing the fundamental tenets of modernity, post-modernism postulates a world in which one is concerned with locating meaning, not discovering it, which is complex and not amenable to specificity, where knowledge can only be interpreted, not discovered, where difference and diversity, not unity and synthesis, are the guides, where emotion as well as reason is accorded epistemological validity, and where humans are seen as diverse individuals who do not share an essential subjectivity (Rosenau, 1992). Theories and paradigms are described as 'master- narratives' that are not valid explanations but rather "power conversations or privileged discourses, [which] are the manifestations of inequitable social relations" (Tice, 1990, p. 135).

Essentialism, i.e. the “tendency to treat historical and social constructions as fixed, natural and absolute” (Tice, 1990, p. 135), is also resisted.

Deconstruction, defined as “analysis that takes apart socially constructed categories as a way of seeing how a particular world is constructed” (Ristock and Pennell, 1996, p. 114), is a primary methodology of post-modern scholars.

In terms of social work for social justice, four challenges arise from post-modern thought. Initially:

Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. We envision a society in which individuals are both self determining (able to develop their full capacities), and interdependent (capable of interacting democratically with others). Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others and the society as a whole. (Adams, Bell and Griffin, 1997, p. 3)

Social work theorists and practitioners who promote social justice generally share a vision similar to that described in the above quote. Although the vision may be expressed in differing terms, such as a non-sexist society, an anti-oppressive society, or an anti-racist society, social justice advocates, while firmly committed to process, also have particular goals. Post-modernism challenges the idea of having a fixed vision of what the future should look like. While committed to resistance, post-modernism does not establish a pre-defined future. Establishing how things “should or should not be” is seen as ideological

and denying the process of becoming, which is essential to the post-modern project (Rosenau, 1992). While social justice advocates believe it is essential to strive for particular behaviour (e.g. non-racist or non-sexist behaviour), post-modernists respond that such visions are denying the free will of individuals by imposing an ideological position. This poses a dilemma for social justice social workers: how can one work for social justice if one does not know what one is working toward?

Secondly, the social justice paradigm assumes a commitment to equity. Central to this commitment is the belief that marginalized groups can, and should, develop a collective sense of subjectivity which leads to emancipatory struggle. As this collective subjectivity is rooted in common identity and experience it is essential that individuals and groups be assisted in finding their 'voice' in order to express their experience and, hence, their reality. Social work practice is seen as a means of promoting these expressions and struggles. Post-modernism presents a significant challenge to this concept of subject, postulating that there is no such thing as a stable and centered subject. Therefore identity, experience, and voice are seen as essentialist concepts to be deconstructed and decentered. This deconstruction challenges the foundations of emancipatory politics: how can there be social justice movements based on group identification if there are only individual subjects (Davis, 1994; Harstock,

1990; Pennell and Ristock, 1999)?

Thirdly, there is the question of theory. Howe (1994), in reflecting on his own work, recognized the very act of classifying social work theory and knowledge to be a very 'modern' endeavor. For post-modernists such a process re-enforces meta-narratives based on current power arrangements. Theory is unsystematic, ever changing, local, and not a representation of truth. Knowledge is at best partial and socially constructed, and as such, needs to be deconstructed. But social justice movements are grounded in particular theories of human behaviour, of oppression and domination, and of change: how can one facilitate a change movement without a theory of change?

Finally, post-modernism is challenging the very ontological and epistemological foundations of the social justice paradigm and of anti-oppressive theory. The roots of social justice work, critical theory, and anti-oppressive theory are in a modernist, realist ontology. The social reform movements of the early to mid 1900s were aligned with the naturalistic empiricism of philosophers like John Dewey who, while advocating an interpretative stance, maintained a realist ontology and a faith in the scientific method as a means of discovering and predicting reality. Marx and other critical and feminist theorists maintained this realist position, understanding reality to be fixed within historic, economic, and social structures. These structures prevented some individuals and groups

from developing a true picture of reality, hence living within a false consciousness of the nature of the world. Therefore the goal of social work intervention was, in part, to 'raise the consciousness' of clients to enable them to accurately perceive this existent reality. This modernist and realist historical legacy is evident in today's anti-oppressive theory and practice (Howe, 1994; Leonard, 1995; Westhues et al., 1999).

Epistemologically, natural empiricism privileged the role of experience as the source of knowledge about reality. Given the above mentioned historical connections it is not surprising that anti-oppressive theorists also privilege 'experience'. However the nature of that privileging has changed. Influenced by critical and standpoint theory, which postulates that what one 'knows' varies depending upon the life experience and material conditions of the knower, anti-oppressive theory evolved to recognize the value and power laden nature of knowledge and to embrace the concepts of multiple ways of knowing (Belenky et al., 1986; Fuss, 1989; Gilligan, 1982; Harstock, 1983).

Post-modernists, in contrast, adopt a constructivist or relativist ontological position, rejecting the idea of a fixed reality and understanding 'realities' as "multiple, intangible mental constructions, socially and experientially based, local and specific in nature ..., and dependent for their form and content on the individual persons or groups holding the constructions" (Guba and Lincoln,

1994, p. 110). Epistemologically, post-modernists embrace the concept of multiple ways of knowing based on subjective experience but extend this concept by maintaining that knowledge is only created through the interaction of people, language, and text (Rosenau, 1992).

Whether calling themselves structural, feminist, anti-racist, critical, or empowerment based, social work theorists are struggling to develop a conceptual understanding of anti-oppressive practice that simultaneously embraces a vision of a just society without pre-determining the evolution of that society. They privilege the voice and experience of marginalized groups without essentializing that voice and experience. They also maintain some commitment to fundamental knowledge and values without re-enforcing meta-narratives or denying the relative and power laden nature of all knowledge (Campbell and Ungar, in press; Fook, 2002; Howe, 1994; Ife, 1997; Leonard, 1995, 1997, 2001; Ristock and Pennell, 1996; Rossiter, 1995). As will be evident in subsequent sections of this chapter, these theoretical challenges have significantly influenced the content of anti-oppressive social work curricula.

1.4 The Political Context

Ife (1997) identified six characteristics² of the common heritage of social work and maintained that the concept of social work that flows from these characteristics “is becoming increasingly out of step with the reality of the contemporary practice context” (p.12). Many theorists have claimed that the central etiology of this dissonance is the globalization process (Dominelli, 1996, 1998; Khan and Dominelli,2000; Drover and MacDougall, 2001; Fook, 2002; Mullaly, 2002). While only a brief review of globalization is possible within the parameters of this research, its relevance for anti-oppressive social work practice and education within Canada cannot be overstated.

Barlow (u.d.) described globalization as the “dominant development model of our time” and defined it as an economic system “fuelled by the belief that a single global economy with universal rules set by global corporations and financial markets is inevitable”. Fook (2002) defines globalization as the “compressing of the world through economic and technological means” (p. 19). Khan and Dominelli (2000) “suggest that globalization should be seen as a complex set of multiple processes rather than either a singular process of an end

2

These characteristics are “...social work is seen as providing *services*, it is located primarily within the context of the *welfare state*, it is seen as a *profession*, it is a *generalist* occupation, it is a *secular* occupation, and it involves the integration of *knowledge, skills and values*” (p. 4).

state. These processes operate very unevenly across both time and space, and above all are politically mediated” (p. 100).

Drover and MacDougall (2001) defined the three essential elements of globalization as information technology, neo-liberalism, and free trade agreements. Information technology “represents the operational foundation” (Drover and MacDougall, 2001, p.11) of globalization that has transformed the nature of communication and economic transactions. Within social work practice technological change has supported the implementation of information management systems designed to improve “...accountability, reporting, improving quality of data, program monitoring, and clinical effectiveness” (Drover and MacDougall, 2000, p. 12). However questions about the effectiveness of these systems, and their potential to increase the surveillance and supervision of clients cannot be ignored (Drover and MacDougall, 2000). Within social work education electronic communication and related web based technology have dramatically increased distance education initiatives. Similarly, there is greater reliance on line journals, data bases, and other electronic communication. This technology is multi-faceted in that it has the potential to contribute to a de-humanization of social work, to a re-definition of social work education, or to serve the expansion of civil society and the growth of activism (Campbell, 1999b; Hick and McNutt, 2002; Menzies, 1996; Moll, 1997).

Neo-liberalism is a political ideology that "builds on the notion that the market is the optimal mechanism for the allocation of goods and service in society" (Drover and MacDougall, 2001, p. 5). Ife (1997) explained how the shift to neoliberal economics has changed the idea of 'service' from doing what another person desires to "something that can be traded, measured, provided, and frequently quantified and priced" (p. 4). This changes the meaning, significance, and power relationships embedded in the concept of service and hence affects the day to day work of social workers. Agencies are also expected to prove their effectiveness in market terms, a demand that may prove to be in conflict with professional standards and ethics (Drover and MacDougall, 2001).

Another aspect of neo-liberalism is the doctrine that "social protection guaranteed by the welfare state and its redistribution policies hinder economic growth" (Khan and Dominelli, 2000, p.101). This doctrine has led to a dramatic decrease in social services offered by Western governments, an increase in the privatization of such services, and a concomitant decrease in collective responsibility (Fisher and Krager, 1997; McQuaig, 1987, 1991, 1993; Walker, 1990). Since social work practice has been linked with the growth and expansion of the welfare state and the very future of such a state is in question "...the location of social work within the welfare state is no longer straightforward, but has become increasingly problematic" (Ife, 1997, p.7).

The values of individuality, competitiveness, and progress that are central to the ideology of neo-liberalism are in direct opposition to the values of a social work practice committed to social justice (Bishop, 2002; Clark, 1995; Ife, 1997). This clash in values poses contradictions and tensions for social workers who attempt to practice on the basis of their professional values.

Free trade agreements are the third element of globalization as defined by Drover and MacDougall (2001). While debate exists about the interpretation of international free trade agreements, critics maintain that public services are not sufficiently protected under the agreements and that this lack of protection will result in governments gradually phasing out the delivery of public social services (Barlow, 2000). In summarizing this critique, Dover and MacDougall (2001) stated:

... critics of the new initiatives [trade deals] point out that even if public services remain an option, national governments will be increasingly restrained to develop and maintain them. In addition, they claim that the current agreements make it unlikely that national governments will develop new public services in areas like pharmacare or home care because they are required to compensate commercial providers of services which are already in the market. (p. 8)

The implications of free trade agreements are often not apparent to the front line social worker. However, as one aspect of globalization, these agreements illustrate "...the levels of association between globalization and the changing context in which social work operates" (Khan and Dominelli, 2000, p.

102). A current illustration of this association is the debate about competency based practice within social work and other professions.

International agreements such as GATS (General Agreement on Trade in Services) and NAFTA (North American Free Trade Agreement), and national agreements such as the Canadian AIT (Agreement on Internal Trade), stipulate that "licensing and certification requirements of member countries cannot be used as barriers to trade" (Drover and MacDougall, 2001, p. 9). These agreements propose that competence and the ability to provide a service be used as criteria for licencing and certification. The bodies overseeing regulation of social work practice within Canada are being pressured by government to develop competency profiles that ensure the free movement of labour from one province to another. Efforts to do this, in combination with other national initiatives such as a National Sector Study of Social Work in Canada (Stephenson et al., 2001), have resulted in much writing, discussion, and debate (Beals, 2000, 2002; Campbell, 2002; Rogers, Rossiter, Bourgon, and McDonald, 2002; Rossiter, 2002; Westhues, 2001; Westhues, Raymond, Saulis, and Shera, 2002).

The movement toward competency based practice is not unique to Canada and has been evident in other countries for a number of years (Dominelli, 1996; Ife, 1997). Critics claim that competency based practice

reduces social work to an objective, skill based practice as opposed to a normative practice that encompasses critical analysis and social justice initiatives. They argue that competency based practice shifts the locus of control of social work education and curricula from social work educators and professionals to those representing capital and employers. Consequently, they suggest that we should resist such initiatives (Campbell, 2002; Dominelli, 1996, 2000; Rossiter, 2002). Others propose that, since we are bound to comply with the trade agreements, social work educators should 'be at the table' when competency profiles are being developed in order to ensure that any documents permit workers to meet client need (Beals, 2000; Westhues, 2001). They suggest that it is possible to combine employers' desire for competency based practice with critical analysis and the autonomy of social work curricula (Armitage, Callahan, and Lewis, 2001). However one understands this issue, it clearly demonstrates the links between the context of day to day social work practice and the political context of globalization.

Globalization processes also intensify the flow of people across national boundaries. As Li (2003) stated "globalization encourages international movements of people by integrating national and regional economies on the one hand, and by penetrating into traditional economies and displacing individuals and families associated with them on the other" (p. 2). Within Canada,

immigration policies and practices have been modified since the Second World War with a resultant “relative decline of immigration from Europe and the corresponding rise of immigration from Asia, Africa, and other non-European source countries” (Li, 2003, p. 37). Consequently, the populations we serve as clients and students are increasingly from marginalized groups and we, as educators, are challenged by their presence to take up their issues, concerns and critiques.

I began this section with the assertion that globalization processes are dramatically impacting the political context of social work practice and education. Such processes have the potential to de-humanize and de-contextualize social work practice through a greater reliance on technology and technical approaches to practice, to challenge the very existence of public social welfare services, to replace the concept of service with the criteria of economic effectiveness and to dramatically change the demographics of our client and student populations.

1.5 The Curricular Context

The Canadian Association of Schools of Social Work (CASSW) has indicated a commitment to equity and social justice. The Mission Statement of CASSW says, in part, “CASSW stands with populations which experience poverty, exploitation and domination, and which engage with us to promote change and achieve equity and social justice through social work education,

scholarship and collective action" (CASSW, 2000). A discourse analysis of the Mission Statement and Educational Policy Document for BSW education within Canada reveals concepts of equity and social justice as central themes (Campbell, 1997). The Educational Policy Document and subsequent Accreditation Standards direct social work schools to provide professional education encompassing issues of oppression and social justice. For example, the Educational Policy Document states that social work schools should provide education "enabling professional action to remove obstacles to human and social development and to challenge oppression" (CASSW, 2000, section 1.2) and requires students to develop a "transferable analysis of the multiple and intersecting bases of oppression" (CASSW, 2000, section 1.5). These documents offer schools of social work suggestions and directions to ensure mission statements, governance, faculty composition, program design and evaluation, resources, curricular content, and student practicum that support a social justice perspective. The various caucuses, committees, projects, and reports of CASSW also reflect an anti-oppressive approach (See, for example, the 1991 Crossroads Report, the mandate of the Ethnic, Cultural and Racial Advisory Committee established in 1992, the national survey of 1995, and the anti-racist project of 1997-98.)

However one should not conclude from these mission statements,

directives, and reports that the inclusion or promotion of anti-oppressive curricula and practice within Canadian social work education is uncontested terrain. While there is general acceptance of the aims expressed in the CASSW mission statement there is a lack of consensus on how best to achieve these aims. Schools including anti-oppressive curricular content are sometimes perceived as giving insufficient attention to traditional and essential social work skills. On the other hand more traditional schools are critiqued for an apparent lack of anti-oppressive curricular content. Consequently, those educators who are exploring the content and process of anti-oppressive curricula and pedagogy are doing so in a environment that is simultaneously challenging, exciting, tenuous, and potentially conflictual. Any researcher who seeks to explore social justice pedagogy within social work must remain cognizant of this environment.

In the midst of this contested terrain, ten of twenty-five English language social work schools in Canada described their undergraduate programs either as; structural social work, having an anti-oppression approach, preparing students for anti-discriminatory practice, or having an analysis of race, class, gender, ability, and sexual orientation as central to the curriculum (CASSW, 2001). While a cursory examination of the curricula of the remaining fifteen schools clearly demonstrated that individual faculty are also heavily involved in anti-oppressive topics and practices, only ten schools described their overall

programs in such a fashion.

An understanding of the basic content of anti-oppressive curricula was essential to this research. I could not explore congruency between content and process in social work education without first having a clear conception of curricular content. Based on the literature of anti-oppressive curricula, both within social work and other disciplines, the professional, theoretical, and political contexts previously discussed, and my professional experiences as an educator teaching such curricula, I articulated seven essential elements of anti-oppressive curricula. While it is understood that individual social work courses may not contain all seven elements discussed below a comprehensive curriculum would address all elements throughout the course of a student's educational program. These elements were contestable - I understood that other scholars might insist on the inclusion of concepts I neglected, or reject some of the concepts I included. However, the articulation of these seven provided the working definition of anti-oppressive curricula that served as a foundational base for the subsequent inquiry.

1. Oppression and domination

While most students come to a social work program with some understanding of injustice, the depth of this understanding varies depending upon the social identity of the student and their previous life experiences. Anti-

oppressive curricula seek to develop students' awareness of the pervasiveness of oppression and domination and to facilitate an understanding of differential and interlocking experiences of such injustice. These curricula ask students to reflect upon their own contribution to relationships of oppression and domination (Barsky, 1995; Dalrymple and Burke, 1995; Harlow and Hearn, 1996). Students are also encouraged to move beyond awareness to an analysis of various mechanisms of oppression and domination and to develop the knowledge and skills necessary to change such mechanisms.

2. A structural understanding of human behaviour

Many students come to social work education with a background in psychology and other social sciences. The curriculum of many such programs, coupled with the focus on individuality inherent in Western culture, engenders an individualistic understanding of human behaviour. Therefore anti-oppressive curricula must introduce students to an alternative conception of human development and behaviour. According to Dalrymple and Burke (1995) "If work with people who have limited power or who are marginalized is to be effective, then it should link the personal realities of people's lives to the structural context in which they exist" (p. 9). Such linkages do not deny individual agency or the potential of personal change but they do encourage students to become cognizant of the immense impact of oppressive political and social structures in

the shaping of an individual's thoughts, feelings, and behaviours.

3. Difference and identity

Stainton and Swift (1996) explained the central role of the concept of difference in anti-oppressive curricula:

A belief that 'mainstream' social workers need to be educated about groups different from themselves has emerged over the last three decades. This belief has become to be reflected in social work education through a proliferation of courses dealing with the experience of being 'different' from the mainstream population and discourse. Beginning with the idea of 'class' difference in the 1960s and expanding into areas of gender, race, culture, age and physical and intellectual ability, the number and variety of such courses have grown rapidly in the 1990s. (p. 75)

Initial attempts to teach people about difference entailed an exploration of the lived experiences of people within various categorizations of social identities; black, disabled, lesbian, etc. People in different groups were encouraged to find their voice and the authority of experience was paramount. However the post-modern critique is questioning this reliance on identity and experience, prompting a reworking of the concept of difference. In problematizing identity politics Harlow and Hearn (1996) stated "Hence there is a question about the uniformity of experience of any category of people based on their identity" (p. 10). Postulating that the concept of voice is rooted in essentialist concepts of subjectivity, Orner (1992) stated "We must refuse the tendency to attribute 'authenticity' to peoples' voices when they speak from their own experience of

difference” (p. 86). However concepts of experience, difference, and identity are theorized, there is an agreement that the exploration of these concepts is an essential component of anti-oppressive curricula. In accordance with the Western conception of individualism, students often believe that the best way to achieve equality is to ‘treat everyone the same’, thereby ignoring difference. Dominelli (1988) referred to this as the ‘color blind approach’ and clearly articulated the oppressive implications of such an approach. The implications included a denial of the personal implications of difference, practice approaches that are culturally inappropriate, and a denial of the impact of oppression and domination. Anti-oppressive education must help students develop a more sophisticated understanding of the importance of identity and difference in social work theory and practice.

4. Knowledge as perspectival and multiple

Curricula for anti-oppressive practice is rooted in an epistemology that invites the expression of multiple and varying truths about society and social relationships and gives rise to the concept of “different ways of knowing” (Belenky et al., 1986; Bruyere, 1998; Cairns et al., 1998; Chan and Dilworth, 1995; Collins, 1991; Ellsworth, 1989; Giroux, 1992). “No one group or individual possesses the theory or methodology that allows it to discover the absolute truth about other people’s experiences. What is required is an organizing framework

that allows different perspectives on the *truth* to be held” (Dalrymple and Burke, 1995, p. 11). In rejecting the possibility of unitary or ‘master’ truths such an epistemology is in potential conflict with some traditional professional practices such as diagnosis and assessment processes, which encourage practitioners to discover the ‘one best professional truth’. Furthermore, such an epistemology frequently conflicts with students’ desire to learn the ‘right’ answer and the ‘right’ way to practice. Anti-oppressive curricula must therefore encompass the ideas of contradiction, uncertainty, and multiple understandings of reality. Anti-oppressive curricula also teach students that ‘reality’ can vary as a result of differences in social and material conditions and help students learn the skills needed to recognize and support variations in clients’ ‘ways of knowing’.

5. Power

The concept of power is an essential element of anti-oppressive curricula. Students often demonstrate a simplistic understanding of power, believing that merely recognizing the power laden nature of the worker client relationship will ‘empower’ clients. This belief is generally grounded in a sincere commitment to client autonomy and structural equity but denies the complexity of the dynamics of the expression and experience of power (Campbell, 1999a). Within anti-oppressive curricula power is seen as “integral to social problems and solutions” (Fisher, 1995, p. 199). The need for anti-oppressive curricula to teach the

dynamics of power is central in almost all writings on the subject.

6. Critical analysis of values

Social work is a normative profession, (Banks, 1995; CASW, 1994; Ife, 1997; Reamer, 1994) driven by values. Clark (1995) pointed out that values are both culturally determined and emerge from deeper beliefs. "Our values are not the ultimate source of our behaviour; rather, they derive from a far less conscious and less articulate sense of 'how the world is'" (p. 63). She then articulated the assumptions and values underlying an Euro-centric world view: (a) beliefs about the dark side of human nature, about scarcity, about the cumulative nature of progress, (b) values of competition and personal freedom, and (c) the supremacy of scientific and technical knowledge. Although not writing specifically for social work, Clark clearly articulated the shift in beliefs and values that is necessary for social work to truly engage in a transformative process. To build a social work practice that embraces and celebrates, rather than just tolerates, difference and diversity, social work educators must assimilate and promote alternative assumptions more consistent with diverse world views. These assumptions might include: (a) believing in the "bright side" of human nature, (b) honoring the 'sacred meaning' of life, which includes affective as well as cognitive ways of knowing, (c) embracing the concept of abundance, and (d) understanding that progress means adaptation (Clark,

1995). More directly relevant to understanding the normative base of anti-oppressive social work practice is Bishop's (2002) exploration of the myths (scarcity, objective information, stereotyping, blaming the victim, might is right, separation, competition, and hierarchy) and processes (tokenism, private ownership of information and the means to communicate information, and violence or the threat of violence) that maintain oppression and domination.

7. Action directed towards change

Awareness and analysis are necessary but not sufficient, change is also needed. Therefore anti-oppressive curricula must provide content that prepares students for change oriented practice. Whether referred to as practice guidelines, objectives, or strategies, suggestions for action must be consistent with social justice theory.

Coates (1993) described five practice guidelines: (a) maximize supports from the client's environment, (b) help people reflect on their personal/political situation and develop their own plan of action, (c) maintain accountability to the client, (d) help modify existing structures and/or build support systems/counter systems, and (e) promote the development of personal skills that increase peoples' ability to deal with their environment.

Moreau (1993) delineated five practice objectives: (a) materialization, (b) collectivization, (c) defense, (d) increasing the client's power in the worker client

relationship, and (e) increasing the client's power via personal change.

Carniol (2000) identified five strategies: (a) reconstructed social work counseling, (b) alternative social services, (c) social action groups, (d) working with unions, and (e) coalition and social change movements.

Although expressing themselves differently, all of these authors direct social workers to take action to promote both personal and structural change to improve the lives of clients. Without knowledge of such interventions students will not be able to practice in a manner consistent with anti-oppressive theory. Students also need to understand that their actions may be limited by the political and social context of services referred to earlier and be able to develop strategies for taking effective action within such contexts.

1.6 My Personal Context

I was born into a white, lower-middle class family in rural Nova Scotia. Our family moved a number of times during my childhood and until I went to university in Halifax at age 17 I had never lived in a community with more than six to nine hundred people. These communities were very homogenous and, to say the least, my exposure to people different than myself was very limited. The ideas and values of Canadian Euro-centric culture were implicitly and explicitly evident, and numerous subtle rewards and sanctions were in place to support or punish specific ideas and behaviours which were or were not in accord with

these values. I absorbed, by osmosis, the sense of unspoken supremacy and entitlement that is integral to privilege, especially race and class privilege. Of course, my current understanding is influenced by my subsequent experiences and perceptions. At the time, my life just 'was', although there were moments of recognizing unfairness. Apparently I expressed these recognitions in typical adolescent fashion. My mother often tells me of her extreme embarrassment when, during educational sessions for my confirmation in the United Church, I aggressively challenged the Minister to justify the missionary work of the Church. Although I would not have had the words, I think even then I had a sense of the imperialist and paternalistic nature of much missionary work. This rural life also nurtured a spirituality rooted in an appreciation of the natural world and the importance of all living species in that world.

Although my move to university was a significant change in terms of the shift from rural to urban life my undergraduate experience rarely challenged any of my Euro-centric perceptions and values. After graduation I did some brief overseas traveling and then began working within day care services. Enrolling in a Bachelor of Education program in 1973 was the beginning of my formal interest in education. A range of educational endeavours and professional experiences followed, including learning about critical, liberatory, and feminist educational perspectives. My commitment to education has been expressed via

workshops, staff training, university teaching, community college instruction, and other community public education activities.

In 1977 I attended a public meeting, sponsored by the Nova Scotia Women's Action Coalition (NSWAC), to discuss *Herself/Elle Meme*, the report of the Nova Scotia Task Force on the Status of Women (Nova Scotia, 1976). This report had been released a year earlier and NSWAC was monitoring the progress of the implementation of the recommendations. I am not sure what attracted me to that meeting as I had not been involved in the organized women's movement in any way prior to this meeting and I went alone, an unusual 'stepping out' for me. Little did I realize how significant and long lasting this stepping out would be! This was the beginning of my connection to feminism, a connection which has become a bedrock of my existence. It is expressed in my community work, my hobbies and interests, my intellectual and professional activities, my relationships with family and friends, my life style, my financial affairs, and my spirituality. Feminism also engendered a spirit of social activism and offered a least some beginning challenges to my inherent Euro-centricity.

My involvement in social work began in 1979 when I started work with a local child welfare agency. Other social work activities have included the development of community based initiatives and services, direct counseling

activities, group facilitation and training, teaching, and program development and evaluation. My perspective on practice has evolved over the years. My BSW and MSW social work education introduced me to structural social work practice, a practice perspective which is consistent with a feminist analysis and is grounded in concepts of social justice. This study also expanded my understanding of liberatory and critical education and provided me with a long lasting theoretical base for my practice activity. Since then I have been challenged, as has social work in general, to broaden my praxis to more effectively encompass issues of race, sexual orientation, religion, class, and ability, as well as gender.

In 1994 I was hired as a full time faculty member at a school of social work. The university has become my social work practice site and, as I have done in other practice locations, I am attempting to apply the principles of structural/feminist practice in my day to day work. This work is gratifying, challenging, and disturbing. I am fortunate to be working in a school which is committed to the critical enhancement of anti-oppressive curricula. This commitment supports my struggle to practice in an anti-oppressive fashion within my teaching, research, and administrative roles. However, various aspects of this struggle have illuminated, sometimes with frightening and startling clarity, just how difficult it is for me to surface and change my Euro-centric 'ways of

knowing' and work in a fashion that embraces diversity and advances social justice. For example, my culture is grounded in concepts of organization, planning, and task completion and I have incorporated these characteristics into my personality and behaviour. While these traits have served me well I also realize that they have sometimes overshadowed my commitment to people and process. I wonder if this overshadowing inhibits my effectiveness in some pedagogical contexts, or limits my ability to be effective with students and colleagues who work in different ways, in spite of my genuine and heartfelt commitment to relationship and connection. I have come to call this my 'planning/process contradiction'.

I also question the degree to which my gender influences the effectiveness of my practice as a social work educator. Both my experience and study lead me to believe that students respond differently to female instructors than they do to male instructors. Other feminist scholars have clearly demonstrated the difficulties faced by women in academia (Bella, 1992; Caplan, 1994; Culley and Portuges, 1985). More is expected of us, we are expected to work harder, to be better at resolving conflict, to be nurturing, to be always empathic, to be 'easier' evaluators, and to pay excessive attention to details. The penalties and judgements for not meeting these expectations are greater for women. Sorting out the impact of these various aspects of my social identity is a

constant challenge.

Working within the school has also increased my appreciation of the immense difficulties that students and practitioners encounter as they seek to understand and practice within a social justice paradigm. Students frequently express despair at the oppressive nature of some human service organizations and do not know how to apply the analysis and skills learned within the classroom in contexts that are so antithetical to social justice practice. It is the above mentioned self awareness and questioning, coupled with a passion for teaching and a desire to help students advance anti-oppressive practice, that has been the personal and professional impetus for my advanced academic activities.

I began PhD study in the spring of 1997. During the course of this study I reviewed the literature of critical, feminist, and experiential education to explore the relevance of these traditions for social work education. I have formally reflected upon my attempts to introduce the principles of these traditions within both classroom and on line forms of social work education (Campbell, 1999a, 1999b). These reflections enhanced my ability to apply the principles of anti-oppressive pedagogy in my own teaching. It also prompted speculation on the potential of classroom practice to offer social work students a specific model of anti-oppressive practice thereby providing them with guidance and ideas for the

development of their own practice. I wondered what teaching methods and processes would enhance my own practice, students' practice, and contribute to the advancement of anti-oppressive social work.

Anecdotal experiences did not validate my growing interest in teaching processes. For example, school curricular reviews dealt only with course content, my PhD course on social work education gave minimal attention to teaching processes, and a lengthy interview as part of the CASSW anti-racism project included no questions about teaching processes. I therefore chose to explore the literature in a more systematic fashion and discovered that insufficient attention was being given to teaching processes within social work education (Campbell, 2002). Since both my own teaching experiences and my scholarly study convinced me of the importance attending to educational processes I developed this research project to both improve my professional practice and to contribute to the advancement of education for anti-oppressive social work practice within Canada.

1.7 The Importance Of Educational Congruency

The Concise Oxford Dictionary defines 'congruency' as "agreement, consistency; state of being congruent". 'Congruent' is defined as "coinciding exactly when superimposed" (Sykes, 1982, p.198). In advocating for educational congruency Lusted (1986) called for consistency among the three components

of pedagogy, that is, among 'what we teach', 'how we teach', and 'what students learn'. "How one teaches is therefore of central interest but, through the prism of pedagogy, it becomes inseparable from what is being taught and, crucially, how one learns" (Lusted, 1986, p. 3).

In the introduction I stated that congruency is a well established educational concept. John Dewey, in *Experience and Education* (1938), devoted considerable discussion to pedagogical processes and exhorted educators to ensure that both their curricular and teaching processes were consistently rooted in a theory of experience. The work of Latin American educator Paulo Freire (1970, 1973) established the absolute necessity of tailoring pedagogical methods to the content being taught and to the needs and circumstances of particular learners.

Critical pedagogues have expanded the work of Freire, stressing the need for educational congruency (Freire and Shor, 1987; Giroux, 1988, 1992; Giroux and Freire, 1987; Giroux and McLaren, 1992; Mackie, 1981; McLaren, 1995; McLaren and Leonard, 1993). Since a goal of critical education is to help learners "understand their world and transcend the constraints it places on them in order to liberate themselves and fellow learners" (Boud, 1989, p. 42), critical educators have sought to develop pedagogical processes consistent with this goal. These processes include, but are not limited to, dialogue among students

and teachers, recognizing subjective knowledge, and beginning with the personal experience of students.

Pedagogy, for feminist educators, is seen as a contribution to social transformation. Practitioners define themselves as feminists and implement that self definition through pedagogical practices that challenge economic, socio-political, cultural, and psychological imperatives based on gender (Culley and Portuges, 1985). A variety of pedagogical perspectives have been developed. For example Elliot (1995) proposed a pedagogy of the unconscious, Lather (1991) an empowering pedagogy, Ellsworth (1989) a pedagogy of the unknowable, Bonder(1985) a pedagogy rooted in consciousness raising, Maher and Tetreault (1994) a positional pedagogy, and hooks (1989, 1994, 1995) an engaged pedagogy. Although conceptual and theoretical differences exist, these authors presented concepts of pedagogy that call for consistency or congruency between 'what is taught' and 'how it is taught'. All these perspectives seek to develop classroom strategies that are "directed toward politicizing not only what we take up in the class as course content, but also the classroom dynamics that are generated by our topic and subsequent discussion" (Lewis, 1993, p. 179).

Both critical and feminist educators contend that without such congruency students will not be able to connect their classroom learning to their lives. "We have to recognize that what we teach is precisely relevant not only to the

students' experience of life in general, but their experience of our teaching, and that our own way of teaching is an ideology equally affected by our experience of teaching them" (Williamson, 1982, p.87). Without making such connections students will not be able to transfer their learning to personal or professional contexts outside of the classroom and will therefore not be able to contribute to social change, which is the ultimate goal of social justice education. As Freire and Shor (1987) stated when discussing praxis "Liberating education can change our understanding of reality. But it is not the same thing as changing reality itself. No. Only political action in society can make social transformation, not critical study in the classroom" (p. 175).

Social work educators have also alluded to the need for congruency although not as specifically as critical and feminist pedagogues. For Jane Addams experience was essential knowledge and, therefore, social work educational processes should be experiential in nature (Lasch, 1965). Jessie Taft (1928) spoke of the need for social workers to understand their own 'inner self' before attempting to work with clients and advocated educational processes which nurtured self knowledge. Reynolds (1942) developed an educational methodology which sought to replicate essential practice skills within both field and classroom contexts.

As stated in previous sections of this chapter, my varied experiences led

me to believe that insufficient attention was being given to educational processes, especially to the concept of educational congruency. This perception was supported by an initial examination of the literature. DeMaria (1992) asserted that the radical social work movement has neglected its own teaching mission, noting that the focus of radical social work has "been on radical practice after graduation, not radical education before graduation" (p. 234). Coulshed (1993) demonstrated this lack of attention in a more empirical fashion. Her review of the Diploma in Social Work Education within Britain revealed "a pre-occupation with *what* to teach, to the neglect of teaching process in higher education" (p. 2). In a more extensive literature review (Campbell, 2002) of 297 articles published, in English, between 1993 and 1999 in the Journal of Social Work Education (published by the American Council on Social Work Education) and the Canadian Social Work Review (published by the Canadian Association of Schools of Social Work)) I found that 91 of the 297 articles (31%) presented content consistent with anti-oppressive curricula. However, in only 23 of these 91 articles was a discussion of teaching processes, or 'how we teach', the primary focus. This was surprising, especially when authors demonstrated a clear commitment to anti-oppressive practice. The following three articles exemplified this minimal attention to teaching processes.

Fisher (1995) described a "model political social work curriculum" (p.

194). He discussed the context in which the program developed, defined political social work, addressed key curriculum elements, described course content, and examined field placements. He articulated the factors that contributed to the success of the program and the obstacles which had to be addressed. He frequently referred to what students were to learn but not to how they were to be taught. Concurrent changes in pedagogical processes were never mentioned.

Van Soest (1995, 1996) has written extensively about social work education for anti-oppressive practice. In one article (Van Soest, 1995) she discussed the role of social work education in preparing students for culturally competent practice. Articulating the ideological differences in multi-cultural education she located social work education within these debates. She concluded that, although written policies place social work within a social justice ideology, there is much within social work education that is more supportive of a conservative ideology. Tellingly though, she makes no reference to pedagogical practices as a possible conservative factor.

Stainton and Swift (1996) considered the "theoretical implications of 'difference' and reported on a survey of how these issues are addressed in Canadian schools of social work" (p. 76) concluding that "difference remains largely a marginal concept in social work curriculum" (p. 82). They proposed a curriculum with 'difference' as the organizing principle and offered detailed

descriptions of potential course content. While they mentioned pedagogical practices in a closing paragraph they offered the reader no specific suggestions as to teaching or learning processes that are appropriate for 'difference' content. This is unfortunate for, as can be seen from the following quotation, they raised some very challenging questions about anti-oppressive pedagogy:

Serious questions need to be asked about the extent to which our current teaching methods and formats reinforce and model oppressive rather than emancipatory practices. Pedagogical issues requiring consideration will include determining optimal class size, ensuring safety of both students and instructors, dealing with sensitive and often personal matters, development of suitable evaluation procedures, and determining the mix of reading, writing, discussion and experience needed to facilitate an emancipatory learning experience. Considerable attention will also need to be paid to the development of appropriate teaching methods within the confines of university structures and rules and in a social context of continually decreasing resources. (p. 86)

Canadian social work educators are mandated to strive for educational congruency. The Educational Policy Document of CASSW states "The process and experience of social work education shall be consistent with the curriculum content" (CASSW, 2000, section 3.2). This directive mandates congruency between content and processes in social work education, including education directed toward social justice.

However the importance of congruency between content and process in education for anti-oppressive practice goes beyond educational directives. First, if we expect practitioners to have a radical practice after graduation, we need to

model a radical practice before graduation. Unless they learn relevant practice strategies, students will not have the confidence to practice in an anti-oppressive manner (DeMaria, 1992). Second, the history of our profession shows that progressive reforms in practice are not sustainable unless supported by concomitant reforms in educational practice. Anti-oppressive practice will not flourish unless schools of social work meet the pedagogical challenge of developing educational content and processes which support such practice (Andrews and Reisch, 1997; Rothman, 1985). Third, as previously discussed, post-modern epistemology, coupled with the socio-political context of Western societies, is challenging the possibility of collective action based on group affiliation (Lather, 1991; Ristock and Pennell, 1996; Rosenau, 1992). While these challenges have the potential to enrich anti-oppressive pedagogy, educators must respond to these challenges in a way that re-enforces the emancipatory potential of anti-oppressive practice (Brown, 1994; Solas, 1994). Fourth, without such exploration and documentation, the admirable efforts of Canadian educators to improve the quality of social work education will continue to go unrecognized and unrewarded.

Finally, while commitment to social justice practice is increasing within our profession (witness the number of presentations addressing anti-oppressive themes at the CASSW conference in May of 2002), we still work in a social

context with clients who are experiencing increasing disparity in income and wealth, growing social problems (hunger, homelessness, illness, violence), reductions in public services, and ongoing expressions of racism, sexism, homophobia, and other oppressions. These are not abstract concepts divorced from the day to day existence of individuals and communities. On the contrary, these structural realities influence the thoughts, feelings, and behaviours of everyone, including social workers and their clients. These structural realities are related to globalization and, together, pose challenges to anti-oppressive educators and practitioners. The resultant social and political policies give rise to services that are often exclusionary and punitive, putting workers in a position of having to practice in a fashion contrary to the aims and practices of social justice and anti-oppressive practice. Workers begin to question the validity and usefulness of anti-oppressive theory and practice and frequently turn to more individualistic models of practice for guidance. Those who are able to maintain a commitment to social justice are left frustrated and disillusioned as they find themselves forced to work in contexts that mitigate against the very principles and practices they would prefer to implement. Educators must critically examine 'how they teach' and offer students effective ways to maintain and implement the values and practices of anti-oppressive social work upon graduation or our struggles to ensure that social work contributes to social justice may be in vain.

1.8 The Context Of This Research Project

The broad understanding of anti-oppressive practice previously established reflects the assumptions of a modernist project, albeit a project challenged by post-modern thought and by current political and social conditions. Therefore it is important for readers to recognize that my use of the term “anti-oppressive” reflected conformance with current parlance as a starting point for the research but did not imply an a-historical or a-political understanding of the approach, nor an uncritical or unnegotiable acceptance of the theory. While such an approach can successfully prepare practitioners for social work practice in an inequitable, multi-cultural world, it can also be dogmatic, detached from daily practice, and inadvertently contribute to the perpetuation of the very structures it seeks to dismantle (Payne, 1997). In exploring educators’ struggles to congruently teach anti-oppressive content, a myriad of such strengths and weaknesses were uncovered.

Having said that, I wish to reiterate that this research was clearly located within a social justice paradigm. While I recognized that the struggle for social justice can be enriched by embracing current challenges, and remained open to re-conceptualizations of anti-oppressive theory and practice, I held the values of equity, inclusion, empowerment, and community as sacrosanct.

The preceding material located this research project in specific

professional, theoretical, curricular, and personal contexts. It also established the importance of a central concept of the research, educational congruency, and justified the significance of investigating this concept by asking "How do instructors strive for congruency between the content and process of education for anti-oppressive social work practice?" As in any research endeavour a number of inter-related choices preceded the finalization of the question, choices that subsequently defined the particular parameters of the research project. These choices were made on the basis of interest, context, and time and do not negate the merit of other potential avenues of research related to the concept of congruency.

On several occasions I have referred to Lusted's (1986) three fold conception of pedagogy, a concept that encompasses content (what we teach), process (how we teach), and learning (what and how students learn). In exploring congruency between the content of anti-oppressive curricula and the process by which that content is taught I chose to focus on the first two components of this concept. This did not deny the importance of investigating how students learn anti-oppressive practice and, as discussed in the concluding chapter of this research, indicates possible future directions for addressing student learning.

This choice led naturally to a second choice, that of focusing on the

experiences of social work educators as opposed to the experiences of students. Similarly, since I was interested in speaking with educators who teach anti-oppressive curricular content, I chose to draw these educators from academic environments that indicated support of such curricular content. The process of selecting these educators is detailed in Chapter Three and the implications of this choice are discussed in the final chapter.

I also chose to consider classroom social work education. I use 'classroom' as an adjective to clarify that this research did not consider issues of field education or of electronic based instruction but focused on the activities of instructors relevant to classroom based instruction. Again, these are other areas for fruitful research.

Finally I chose to be guided by the context of Canadian society and Canadian social work education. An examination of the relevance and expression of anti-oppressive practice in non-capitalist societies was deemed to be beyond the parameters of this research. In light of this focus the literature review examined literature that has had the most significant impact on the evolution of Canadian social work practice and education. Similarly, all the research participants taught in Canadian Schools and Canadian documents, policies, and standards were utilized when needed.

1.9 Summary

This introductory chapter has familiarized the reader with the professional, theoretical, political, and personal contexts relevant to this research question. I began by reviewing the evolution and tenets of anti-oppressive practice and locating anti-oppressive social work practice as the current expression of social work within a social justice paradigm. I then examined the challenges facing anti-oppressive practice as a result of post-modern thought and the forces of globalization. After exploring the status and essential elements of anti-oppressive curricular content within Canada I discussed my personal interest in the research. I then established the importance of the concept of pedagogical congruency and considered the significance of this concept within social work education. In so doing I provided the rationale, justification, and context for the research question “How do instructors strive for congruency between the content and process of education for anti-oppressive social work practice?”

The next chapter provides a review of literature relevant to ‘how we teach’ anti-oppressive content. Both descriptive and critical in form, this review is integrated with the previously presented material to explicate and support the theoretical and methodological foundations of the research to be described in Chapter Three.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The introductory chapter discussed 'what we teach' within education for anti-oppressive social work practice by reviewing the historical development of such practice, exploring current contexts, and defining the elements of anti-oppressive curricula. The need to engage with those who are attending to 'how we teach' was highlighted, and justification was provided for exploring congruency between 'what we teach' and 'how we teach'.

This chapter presents a review of literature relevant to 'how we teach' anti-oppressive social work content. This review was undertaken in light of the following parameters. First, social work educators have written about pedagogical practices in relation to other curricula and, in so doing, have suggested methods and approaches that may be of benefit to anti-oppressive educators as well (for example see Barsky, 1995; Hutton, 1989; Kramer and Wren, 1994). However, only authors who wrote about anti-oppressive social work curricula were included in the review. Second, many educators maintained that other pedagogical traditions (such as experiential, feminist, and critical) could assist social workers in their attempts to effectively teach anti-oppressive content. As I discussed in Chapter One, these traditions clearly recognize the

importance of educational congruency and, while I agree they have much to offer social work education, this review did not explore these traditions unless the authors directly linked them to social work education. Many authors did make such linkages and were therefore included in the review. (For example, educators drew upon critical pedagogy [Coates, 1993; Coates and McKay, 1995; Graveline, 1998; Rossiter, 1993, 1995], experiential education [Campbell, 1999 a; Barsky, 1995; Weaver, 1998], feminist pedagogy [Campbell, 2000; Chan and Dilworth, 1995; Cramer, 1995, 1997; Dore, 1994; Freeman and Valentine, 1998], and social constructionist educational theory [Davis, 1994; Holland and Kilpatrick, 1993; Laird, 1994; Solas, 1994; Weick, 1994]). Third, as was also mentioned in Chapter One, the review considered literature that was deemed to have the most relevance to anti-oppressive social work within Canada.

In reviewing the literature I sought answers to the question 'how are social work educators teaching anti-oppressive content within classroom based courses?' The answers fell into four thematic areas. In the literature social work educators spoke of teaching anti-oppressive content by (1) modeling anti-oppressive practice, (2) deconstructing traditional knowledge claims, (3) attending to subjective knowledge and affective learning in the exploration of identity and difference, and (4) negotiating power and authority. Descriptively and analytically structured around these four thematic areas the review of the

literature suggested that educators are, to some degree, attending to the need for congruency between the content and process of education for anti-oppressive social work practice. However it also showed that numerous aspects of congruency have received insufficient attention in the literature. Combined with the justification for the research presented in Chapter One this critical analysis of the literature explicates and supports the theoretical and methodological foundations of the research to be described in more detail in Chapter Three. Subsequent chapters illustrate that, while the research participants generally echoed the themes found in the literature, they also identified new themes relevant to teaching anti-oppressive content.

2.2 Critical Themes

1. Modeling anti-oppressive practice

The first theme evident in the literature on anti-oppressive pedagogy was the potential of the classroom as a site to model anti-oppressive practice. This potential was expressed in varying ways. Some instructors saw the classroom as a place where students could be provided with opportunity to practice progressive skills. Other saw the classroom as a place where instructors, via their own pedagogical practice, could model anti-oppressive practice.

Gil (1988) established the essential need to see the content and process of education as a unified whole. Reviewing the conservative tendencies in social

work practice and education, and addressing the connection between the substance and style of social change oriented teaching he said "...these are but two related dimensions of a unified process. For style is also substance: it either complements and reflects social change-oriented substance, or it contradicts it" (p. 23). Rossiter (1993) agreed that attention to pedagogical process was especially important in the teaching of a critical curriculum. She claimed " that the development of a critical curriculum in social work requires not only insertion of content on race, class and gender into the curriculum but an examination of our practice of teaching as well" (p. 77).

Many educators were concerned about the effects of lack of educational congruency. Echoing the concern that inconsistency between content and process limits the effectiveness of social work education Tice (1990) noted that the value base of social work practice may be undermined by ineffective teaching practices. Rossiter (1995) commented that social work's uncritical acceptance of technical educational approaches "keeps the profession in the position of reproducing the very patterns of injustice and domination it seeks to oppose - by using methods based in control and predictability" (p. 14). One of these patterns of injustice is the creation of "a culture of experts who cannot make their expertise congruent with the progressive goals of social work" (p. 14). Rossiter maintained that the creation of such an 'expert culture' is the result of

basing students' education on the acquisition of competencies, skills, and objectives.

Bruyere's (1998) personal experience as a social work student illustrated the dangers of incongruence as articulated by Rossiter. In reflecting upon his experience in a social work program he concluded that incongruence between so called 'liberating' content and traditional teaching practices led to unconscious acts of racism. "The implication of these acts...is that a potentially liberating experience, education, simply continues to be indoctrination into and perpetuation of a colonial relationship between indigenous people and newcomers" (p. 175). DeMaria (1992) also pointed out the unconscious nature of much pedagogical practice, lamenting that educators frequently, albeit unwittingly, encourage dominant values of individualism, competition, authoritarianism, self responsibility, and work.

It was through exploring the authors' struggles to achieve congruency between process and content that the first critical theme emerged. Almost all writers maintained the potential of the classroom as a site to model anti-oppressive practice. For some, this meant using classroom processes to assist students in developing the consciousness integral to radical practice. DeMaria (1992) argued for helping students achieve some radical transformation by accepting 'the dialectic character of the education process" (p. 238) and

suggested methods to transmit radical consciousness to students. For DeMaria, two methodological principles center the radical teaching programme: "first, a classroom process of cognitive and experiential reorientation, cutting through ideological mystification and misrepresentations, to first causes; second, the alignment between that re-orientation(or discovery) and action" (p. 239). For others modeling meant structuring the classroom so that students were provided with opportunities to practice progressive skills (Barsky, 1995; Wood and Middleman, 1994).

However the most common conception of modeling was one of seeing the classroom as a place where instructors can, via their own pedagogical practices, model anti-oppressive practice and thereby promote student learning.

Discussing the necessity of first hand experience with liberation, Gil (1988) promoted the creation of "liberated spaces, i.e. counter-realities to domination and control, in which students can experience in the here and now of a classroom, prefigurations of self-directions and freedom"(p. 24). Dore (1994) echoed this call for liberated spaces. She advocated using feminist pedagogical principles as a framework for structuring the "liberatory social work classroom" where students "experience first hand the concepts and principles they are expected to apply in their work with clients" (p. 102).

Coates (1993) introduced the idea that the principles of anti-oppressive

practice should apply to educators as well as to students. Noting the personal and transformational nature of learning anti-oppressive practice he contended that anti-oppressive pedagogy "requires that we offer students a process not too dissimilar from what we want them to do in practice. The principles outlined regarding practice can be applied to our teaching and to ourselves as educators" (p. 27).

Extending this concept of modeling even further, Coates and McKay (1995) stated that:

the educational program needs to mirror, as much as possible, the practice and ideology which is espoused. Thus the challenge is to develop an approach to teaching and learning where classroom procedures and activities are consistent in content and process with progressive ideologies and practice. (p. 30)

They quoted from the feminist scholar Schniedwinde who stated "the more the classroom interaction reflects feminist principles and the greater the congruence between process and content, the more consistent and powerful the student's learning can be" (p. 30). They maintained that:

Teaching and learning, helping and healing, are parallel processes. The processes experienced by the learner and the person being helped are similar, as are the processes experienced by the educator and the person helping. As a result, learning and change experienced by social work students can reflect values, skills, and processes which will be applied in their work. The activity of professors parallels the responses and attitudes of social workers toward the people being helped. (p. 38)

As previously mentioned Rossiter (1995) believed that an important part

of modeling was rejecting the concept of expert knowledge. Drawing on the themes of critical pedagogy and adult education, particularly the theory of communicative ethics as postulated by Habermas, she described and analyzed her experience of teaching social work skills in a fashion that sought to reject the "technological, scientific, and expertised consciousness, which fundamentally contradicts a critical social work" (p. 25). Her method of teaching specific communication skills modeled an alternative approach to listening and talking, both between students and instructor and among students.

In summary, educators stressed the potential of classroom processes to model anti-oppressive practice. Authors articulated the necessity of examining our own teaching processes and pedagogical styles, of not replicating the very values and methods anti-oppressive content is challenging, and of using the here and now of classroom interaction to model anti-oppressive practice. Through such practices instructors could provide examples of actual actions consistent with anti-oppressive theory.

None, however, spoke to the question of transparency in modeling. Should instructors overtly inform students of their hopes that students will learn from the instructors' actions? If not, are students expected to discern the modeling process on their own? I question if students, generally used to a more banking model of education, would intuitively connect the behaviour of their

instructor in the classroom to their own behaviour in practice. If modeling is made overt, that is if the instructor specifically calls attention to their teaching processes and invites comparison to the principles of anti-oppressive practice, what are the implications? What is the impact of having one's teaching practice open to such on-going scrutiny? What classroom activities are necessary to ensure that students understand and benefit from this overt modeling? What are the time and curricular considerations if an instructor regularly calls attention to their pedagogical practices? Questions such as these need to be addressed if the potential of the classroom as a site to model anti-oppressive practice is to be fully realized.

2. Deconstructing knowledge claims

In Chapter One I pointed out that understanding knowledge as perspectival and multiple is an essential element of anti-oppressive curricula. This epistemological framework was prevalent within the literature. Authors both critiqued foundational social work knowledge and suggested pedagogical methods which would assist students in understanding and integrating such an epistemology.

Many authors believed that locating professional schools of social work within a university context has significantly influenced our educational theories and practices. According to Weick (1994), the social work profession paid a

price for access to university based education in the adoption of a positivist epistemology of practice. This epistemology contradicts an understanding of knowledge as multiple and perspectival. Bruyere (1998) explored the conflict between these epistemological frameworks when he discussed the lack of fit between Aboriginal ways of knowing and those inherent in the context of Western university based education:

It did seem to me that there are different ways of knowing, and that there could be a distinctly Aboriginal way of knowing. I was determined that if any part of the process [thesis writing] were to fall outside that way of knowing, then it would be the act of writing. I could call it research or enquiry if I wanted, but I knew that I was simply writing about my understanding of a way of life at a particular time in my life. That understanding would change, but what I had written would not, and this was what troubled me the most. (p. 171)

Feminist educators also articulated the contrast and conflict that exists between 'women's ways of knowing' and those promoted and rewarded in a university context (Chan and Dilworth, 1995; Cramer, 1995; Davis, 1994; Dore, 1994; Tice, 1990).

Claiming that competitiveness, individualism, and alienation are inherent in university structures many authors postulated that university practices and traditions generate multiple barriers to educational congruency (Bruyere, 1998; Campbell, 1999a; Coates, 1993; Coates and McKay, 1995; Gil, 1988; Graveline, 1998; Lecomte, 1990; Rossiter, 1993, 1995; Tice, 1990; VanSoest, 1996; Zapf,

1997).

For others university affiliation has partnered with Eurocentric supremacy and resulted in a cultural racism that has excluded other 'ways of knowing'. Cairns, Fulcher, Kereopa, Pare, and Tait-Rolleston (1998) explored this at length, pointing out how the theory that informs most social work practice has been shaped by Euro-centric, Judeo-Christian concepts that deny other ways of knowing. They asserted that traditional sources of knowledge must be acknowledged and embraced if we are to avoid cultural racism that "results when the values, taken for granted assumptions, patterns of learning or economic exchange, and lifestyles of the dominant group are regarded as superior or favoured in one way or another above those of other groups" (p. 157). Their description of the five types of pedagogical partnerships which they have found effective in the development of a more culturally responsive education program for social workers in New Zealand is relevant to this discussion and reflects some commonly identified pedagogical strategies. These partnerships included (a) the meaningful appointment of indigenous faculty:

It is not simply a matter of appointing brown-faced men and women to university teaching positions.... To remain effective indigenous staff must play an active role in tribal affairs, including social work practice with their own people. Indigenous staff are also expected to participate in university committees where they help give a 'culturally responsive face' to monocultural institutions". (p. 162)

(b) nurturing connections with traditional elders that links teachers to the sources

of traditional knowledge and helps to protect indigenous faculty from the “risks of cultural penetration of accommodation at every turn”(p. 162), (c) involving the family members of students by inviting them to classes and educational programs, an initiative that increased the number of indigenous students enrolled in their programs, (d) partnerships between indigenous tribes and tertiary institutions to provide tribally based teaching and learning opportunities, especially for students who live some distance from the school, and (e) building new working relationships between ‘come from away’ educators and particular tribes to facilitate the sharing of knowledge about university procedures and essential elements of cultural responsiveness in the designing of university programs.

Aboriginal educators have also eloquently articulated the Euro-centric bias in much social work education. Regnier (1994) dealt with the uniqueness of Aboriginal thought and suggested an Aboriginal pedagogy founded on the process symbolized in the Sacred Circle. Such a pedagogy critiques Western metaphysics, which “abstracts, categorizes and isolates individuals”, and instead reflects “the dynamic, interdependent and cyclical character of reality”(p. 130). Central to this pedagogy is the concept of a teacher as healer, as one who is infused with a spiritual understanding of wholeness. Regnier (1994) offered the reader illustrations of how this pedagogical way of knowing would give rise to

specific educational practices such as collective smudging circles, sweetgrass ceremonies, healing circles, talking circles, and using the sacred circle as a forum for critical learning.

Specifically linking Aboriginal perspectives and social work education Graveline (1998) wrote about her work to “unveil and challenge the Eurocentric philosophies and pedagogies that currently define and confine my practice as an Aboriginal educator” (p. 34). Describing herself as an ‘outsider within’ Graveline illuminated the differences between ‘The Indian Way’ and ‘The White Way’, differences grounded in varying epistemological world views. Using the Medicine Wheel of the Plains people as her organizing framework she presented a pedagogical model in which power, experience, voice, and resistance were theorized as central themes.

Longres and Seltzer (1994) gave a pragmatic illustration of how practices within Western Euro-centric university contexts may impact students from non-European cultures. In discussing the recruitment and retention of minority students in social work education programs they showed how conflict among cultural world views, or ways of knowing, can impede educational advancement. In illustrating their point, they drew on the work of Savard, who contrasted the understandings of Navajos and Anglos:

...both believe in the ethic of hard work but the meaning of hard work differs significantly in both groups, especially as applied

within an educational setting. For Anglos, educational hard work means 'turning out a number of papers while carrying on regular class work, meeting deadlines, and not appearing harried'...Anglos also have a set of explanations to support these behaviors and these are associated with the Protestant ethic 'which associates hard work with salvation and assuagement of guilt'. The Navajo, on the other hand, although they value industriousness, place a great emphasis on harmony and moderation and abhor excesses that provoke imbalance. To get ahead, that is, to work hard in order to accumulate a great amount of material goods or achieve high status, is fraught with danger and fear of group reprisal. (p. 67)

Deconstruction, a primary methodology of post-modernism, was frequently employed by educators as a tool to help students challenge traditional knowledge claims or 'master narratives' and to embrace 'different ways of knowing'. Solas (1994) provided a comprehensive "...(de)construction of classroom teaching and learning in social work education" (p. 1) that questioned the possibility of any foundational knowledge in social work. Stating that "...there is no foundation for educational practice in social work and one is unlikely ever to be developed" (p. 6), he used Derridean deconstruction to demonstrate that social work education is rooted in structural assumptions that imply a set of shared realities or characteristics that have not been derived from the actual actions of educators and students. He reviewed a variety of educational approaches, including the historical work of Towles and Reynolds, and more contemporary approaches such as adult learning, reflective education, experiential education, and radical pedagogy. He dismissed all these

approaches as reducing the complexities of human interaction to instrumental tasks. He concluded that what is needed is a pedagogy that is “provisional, contingent, incomplete and ambiguous” (p. 86).

The influence of deconstruction as a methodological tool was also evident in Rossiter’s (1993) description and analysis of the revision of a course on theories of human behaviour. She presented each developmental theory as a ‘story’ which could be compared and critiqued against other ‘stories’ and the students’ own experiences. She stressed the importance of presenting social work knowledge, not as canons of truth, but as stories that can be critiqued and reconstructed. “Empowerment for me came from finding a space where I could shed the position of teacher as the source of certainty, as the representative of the master stories of the curriculum. It meant rejecting a role as conduit to pieces of knowledge ‘which count’” (p. 88).

Similarly, Pennell and Ristock (1999) described a classroom exercise that addressed the epistemological role of experience and attempted to bridge the divide between the authority of experience and the need to understand the social construction of experience. In an exercise called ‘Our Home Communities’ students were asked to describe and share their understanding of the place they considered to be their home community. In contrasting differing experiences of students with established social work knowledge the exercise “encouraged the

students to draw the understandings developed from their own experiences, [but], it did not establish their experiences as the final word on community” (p. 474).

In summary, authors identified the significance and influence of working within a Western, Euro-centric university context. They suggested pedagogical methods for incorporating and promoting multiple ways of knowing. Finally, the deconstruction of foundational, expert knowledge assumed a high priority with many educators. This is consistent with the content of anti-oppressive curricula that emphasizes an understanding of difference and analyzes how power and knowledge are intricately linked. It was in the discussion of epistemology, and how to present it to students, that writers drew most heavily on other pedagogical traditions such as feminist, critical, and experiential education.

While I concur that there is much in these traditions that is of potential value to social work education I would caution against an un-critical acceptance and transference of these pedagogical practices. It is my speculation that there is something unique about educational preparation for professional practice and that this uniqueness gives rise to particular contradictions which need to be considered when borrowing from other traditions.

Initially, students, instructors, accrediting bodies, future employers, and the public all expect that students will graduate with a particular knowledge and

skill base. To what degree do mandated curricula guidelines and professional standards influence the implementation of the practices suggested in the literature? Can one simultaneously reject any conception of foundational knowledge and teach a mandated curricula?

Secondly, social work is a normative profession, grounded in foundational values and ethics (Banks, 1995; CASW, 1994; Reamer, 1994). The profession ascribes to particular conceptions of 'good' and 'bad' practice, and these practices are codified and standardized by professional regulatory bodies. These codes and standards presuppose a professional imperative which entails assuming particular moral or ethical positions. For example, the CASW (1994) Code of Ethics states "A social worker in the practice of social work shall not discriminate against any person on the basis of..."(p. 10) and " A social worker shall promote social justice" (p. 24).

Do instructors of anti-oppressive content share this understanding of social work as a moral activity and, if so, how are they simultaneously deconstructing foundational knowledge and holding to the moral and ethical positions required of professional practice? Is it possible that, in the name of deconstruction, we will reject this moral imperative and privilege no position? The literature reviewed for this thesis was silent on this contradiction.

3. Identity and difference: Attending to subjective knowledge and affective learning

Difference and identity were identified as key content elements of anti-oppressive curricula, and the 'how' of teaching such concepts was a prominent theme in the literature. Although all writers were cognizant of the dangers of ignoring the social construction of experience as explicated in Chapter One they were unanimous in the need to begin discussions of identity and difference in the subjective experience of students. They also emphasized the emotional impact of such discussions and stressed the need to support students in the affective aspects of their learning.

Many authors stressed the importance of students developing both cultural self awareness and an awareness of the culture of others (Graveline, 1998; Holland and Kilpatrick, 1993; Moffatt and Miehls, 1999; Nakanishi and Rittner, 1992; Stainton and Swift, 1996; VanSoest, 1996; Vodde and Gallant, 1995; Zapf, 1997). Through such awareness students will come to understand themselves as potentially creative subjects in the world (Gil, 1988) and develop an understanding of the experiences and potential of others. Nakanishi and Rittner (1992) believed that, to practice effectively across cultures, it was important for students to move from an 'emic' approach to culture (focusing on a particular minority group or groups) to a 'etic' approach to culture (a broader and

more global view of culture). They developed the "inclusionary cultural model" to facilitate such growth. Central to this model was "allowing students to learn about culture from the familiar - that is, from one's own cultural experience"(p. 33). Throughout the description of this model the authors stressed the importance of ensuring that cultural identities are defined by the student and that students are given freedom to join groups with which they most identify.

Van Soest (1996) agreed that an exploration of one's own life was essential but expanded the focus on subjective experience to include a discussion of social identity. She stipulated that the exploration of the meaning of one's own position as privileged or disadvantaged was an essential element of anti-oppressive education. Coates and Mackay (1995) reinforced this focus on personal social identity, postulating that a comprehensive understanding of oppression begins with an analysis of one's own life and how that compares to the life of others.

Various writers suggested methods of developing cultural awareness and an understanding of the implications of one's social identity. Stainton and Swift (1996) explored the use of the small group. Holland and Kilpatrick (1993) evaluated and reflected upon the use of stories in the classroom when teaching for multi-cultural practice and concluded that exposure to culturally diverse stories could help students "enlarge their own capacity to understand and

appreciate the diverse ways people develop meaning and express values in their lives” (p. 308). Vodde and Gallant (1995) described the adaptation of post-modern clinical questioning for use in the classroom. They stressed the importance of teaching clinical skills in a manner that “regards and respects the lived experience of students and does not suppress or mutilate the hard won experience that leads people to the practice of social work” (p. 135). All these methods used the subjective experiences of students as a key building block.

As mentioned, several authors highlighted the emotional component of learning about oppression and domination and exploring one’s own contradictory and shifting position of privilege and/or oppression. Coates and McKay (1995) identified the lack of affective support for personal transformation as a problem within most educational programs, which stress cognitive and skill development. They postulated that there are many emotions involved when internalizing a transformative world view and without support for the emotional components of such transformation students’ practice is more likely to reflect a personal deficiency or ecological orientation. They stressed the importance of developing ‘connectedness’ within the group context of the classroom. Connectedness, defined as a sense of shared reality, was seen as the “...basis of working together, of doing with, rather than doing for or doing to others” (p. 32).

Also noting the need for emotional support Van Soest (1996) suggested

that a combination of didactic and experiential pedagogical methods would provide opportunities for both cognitive and affective learning. In her study of 222 Master's students she demonstrated the importance of a ungraded journal assignment which gave students means of coping "with the emotional and psychological challenges inherent in analyzing how self image and social status are related to prejudice and injustice"(p. 162).

Similarly, Harlow and Hearn (1996) characterized group discussion as an opportunity for both intellectual and emotional growth but also highlighted the fear and anxiety which may surround group discussion. Suggesting that personal change is frequently a source of fear, and hence resistance, they argued for the need to attend to group dynamics when dealing with oppression. They contended that the skillful facilitation of group processes decreases the resistance and anxiety that arises when students begin to consider themselves as an oppressor or oppressed and address their possible contribution to oppressive practices.

Garcia and Melendez (1997) provided the most comprehensive discussion of the need to attend to the affective component of learning when teaching about oppression:

A typical reaction of students in these courses is to feel disillusioned, overwhelmed and disempowered. The sheer pervasiveness and complexity of the dynamics of oppression invite many students to think that they are powerless to intervene or to

change the existing situation. (Garcia and Melendez, 1997, p. 28)

Contending that "...the strong affect generated on this topic requires thoughtful structuring and modeling from the very first meeting" (p. 23) they proposed both didactic and experiential methodologies to "...engage students in the intellectual and affective processes that are necessary to learn about oppression and diversity" (p. 24). They suggested a number of strategies for preparing faculty to use these teaching methodologies. These strategies captured many of the key issues related to teaching about difference, identity, oppression, and domination.

First, Garcia and Melendez spoke of the need for a thorough understanding of social power and how it could be expressed in the classroom when dealing with anti-oppressive content. Since identification with the dominant values regarding difference is significantly influenced by a person's access to social power students are differentially prepared to address such issues. It is important for faculty to understand stages of identity development and to overtly frame experiential learning about oppression in the context of differences in individual development. Further to this, eliciting and validating subjective experiences with respect to multiple expressions of domination and oppressions are essential. Students need to know that all will be at different levels of awareness with the material and that the emotions elicited by the

material will vary from student to student.

Second, they advocated for the development of skills in:

...managing group dynamics, exercising good timing by being tuned into a variety of passage points during the course of the semester, and time management. Faculty development and strengthening of group skills are integral to this process. It requires the faculty's ability to tolerate, and mediate strong affect, theirs as well as the student's (p. 29).

Third, they addressed self disclosure. "Our sense is that faculty self-disclosure is an important element of the presumed collaborative process we are attempting to engender"(p. 29). Garcia and Melendez (1997) conceived of two aspects of self disclosure, that is providing information about yourself and clarifying your expectations as a professor. The first is a potentially charged activity for faculty for, no matter what social identity the instructor, they are always open to challenges about their 'credentials' to teach oppression content. The authors advocated setting clear personal guidelines about what would be shared but suggest that some aspects of the faculty's own social identity be shared with students. In addition to contributing to positive classroom dynamics "modeling self-disclosure is an opportunity to practice boundary setting that is going to occur in every helping relationship" (p. 30).

Garcia and Melendez (1997) also called for clear discussions with students regarding grading criteria, class participation, fears that they will be graded on their opinions which may not be 'radical' enough, the place of

disagreement in a course, and the role of feedback and critical analysis.

Fourth, the authors explored the dynamics of conducting experiential exercises within the classroom, exercises that they saw as essential to such content. The establishment of class rules, a discussion of the concept of classroom safety, progressing from low to high risk exercises during the evolution of the course, faculty comfort with such exercises, using the 'here and now' of classroom interaction, and the use of rituals were all identified as important factors in successful implementation of experiential methodologies.

To summarize the third critical theme, writers established the centrality of issues of culture and diversity within anti-oppressive practice. They asserted that understanding these issues should begin with an exploration of the student's own culture and social identity. Finally, they accentuated the need to attend to both cognitive and affective components of learning when teaching about difference.

While the majority of writers addressed the crucial role of identity and difference in educational preparation for anti-oppressive practice, few of them comprehensively explored the implications of identity and difference when considering nuances of classroom interactions. With only a few exceptions (Campbell, 1999a; Garcia and VanSoest, 1999; Moffatt and Miehl, 1999) authors spoke of 'students' or 'classes' as homogenous groups. Such a

homogenous concept of 'students' negated the diversity of the student body and inhibited an exploration of potential differential impacts of pedagogical practices. Precisely because of their differing identities students have had differing subjective experiences with oppression and domination and their emotional reactions to course content and classroom exercises vary accordingly. Unless classroom practices recognize and differentially support these varying subjective realities and affective responses, instructors risk marginalizing and isolating particular groups of students. Is it possible to develop pedagogical practices that can address the differing needs of a diverse student group within the same classroom? If yes, what are these practices? If not, how should classes/courses be structured?

Correspondingly, while a greater number of authors contemplated the significance of their personal identity as instructors, insufficient recognition was given to the complexity of the possible intersection of the instructor's identity and the multiple identities of students. The race, gender, ability, and sexual orientation of an instructor, for example, will be perceived differently by students, depending upon their own social identity. What are the implications of this for effective pedagogical practices when teaching oppression and domination content?

4. Negotiating power and authority

An understanding of power is essential to anti-oppressive practice and, since social work education generally takes place in an academic setting bounded by hierarchical rules and guidelines that reinforce the power of the instructor, educators have begun to grapple with the use of power and authority in the classroom.

For some this meant assuming a role of collaborator or 'midwife' as opposed to one of all knowing instructor. Gil (1988) suggested that, in social change oriented education, teachers should serve as advisors, facilitators, resources, and non-authoritarian assistants to self directed students. "This does not mean abandoning responsibility, initiative and leadership by teachers. It does mean, however, clarity concerning the limits of responsibilities of student and teachers, and fulfillment of one's part of a shared understanding" (p. 23).

Freeman and Valentine (1998) drew on feminist pedagogy to conceive of the teacher as a midwife who "helps students give birth to their own knowledge"(p. 17). Utilizing Belenky, Clinchy, Glodberger, and Tarule's (1986) concept of connected knowing, the authors call for the nurturing of a connected classroom where students and instructor share responsibility for learning. They referenced cooperative learning strategies as supportive of such a classroom.

Many writers gave examples of particular 'power practices', that is formal

or informal instances where power can be exercised. Kurland (1991) considered setting the structure of the class, establishing course content, and relationships with students as specific ways that power and authority may be expressed.

Similarly, Cramer (1995) reviewed the literature of feminist pedagogy as it related to social work education and identified several specific power practices.

These included the use of textbooks and other course readings, attendance, instructor's use of self, as well as grading and evaluation of students.

Identification of these practices led the writers to a discussion of the responsible use of power in the classroom, a topic that was addressed by others as well.

According to Kurland (1991) instructors have a responsibility to model the effective use of power. Earlier in this review it was noted that writers valued the potential of modeling. Kurland (1991) shared this perspective, maintaining that:

Effective teachers are those who are comfortable with their role of authority and who carry it well. In social work education, the teacher's role of authority is especially crucial. Not only does it contribute to success in teaching, but it serves for students as an example of how to be in a role of authority. Just as teachers are in positions of authority in relation to their students, so too are social workers in positions of authority with their clients. And social work students, during their professional education, struggle to learn how to carry successfully a role of authority. Observation of their own teachers is central to their learning in this area.... How teachers carry out their own authority - what they actually do - may make an even more important impact upon students than what they teach about authority. (p. 81 and 84)

Dore (1994) was also convinced that power could be used constructively within

the classroom:

...the key to building students' own leadership capacity is their observation of the use of authority as a source of empowerment. By observing the instructor using authority to promote and validate the learning of all members, students acquire an alternative model for learning based on connectedness and empowerment, rather than distance and power over others. (104)

In a similar vein, for Rossiter (1993), a responsible use of power meant

...searching for a way to use my own authority in a relationship that facilitated the growth of the students' own authority. I am using authority as a positive and necessary aspect of teaching. Authority comes from years of study, practice, reflection and change. To deny the authority built from such experience is to deny one's role in the student/teacher relationship. (p. 88)

For Moffatt and Miehl (1999) a responsible use of power involved

consciously challenging the neutral and objective stance of traditional social work intervention and supporting students on a path of subjectivity. In so doing they problematized "the notion of neutrality and objectivity while considering power relations in the classroom" (p. 67). Using a variety of classroom vignettes they illustrated the struggles of white professors and students as they seek to move to a "subjectively constructed sense of self that allows reflection in the face of micro relations of knowledge construction and power" (p. 67).

Instructor self disclosure was frequently suggested as a means of effectively negotiating power and authority between students and instructor.

Cramer (1995) reported that the feminist pedagogical literature supported the

use of student and instructor self disclosure in the classroom. Self disclosure is congruent with the feminist principle of the 'personal is political' and leads to positive effects such as humanization of the classroom, promotion of openness, and creating a unified and more meaningful class.

Cain (1996) also discussed story telling and instructor self disclosure as ways to address appropriate uses of power within the classroom. Reporting on the results of disclosing his identity as a gay man Cain stated "Some students reported that the disclosure and our discussions led to a more critical awareness of social work processes, particularly with regard to issues of self-disclosure and the use of self in minimizing power imbalances in helping relationships" (p. 73). Cramer (1997) also explored the risks and benefits of self disclosure of the sexual identity of an instructor. In the previously discussed "inclusionary cultural model" of Nakanishi and Rittner (1992) instructor self disclosure was used to model the beginning discussions of individual cultural definition.

Although he used the term 'voice' as opposed to self disclosure, Zapf (1997) used similar methods when he mused "surely there must be more involved than just letting go of conventional power and authority in order to participate in this new collaborative process"(p. 89). He explored the concept of 'voice', wondering if the authentic use of instructor voice can contribute to more collaborative learning. His account of how he used his, and students', "stories"

was one illustration of an attempt to reduce the power differentials in the classroom and “model a collaborative partnership” that he hoped would “extend to their subsequent work with clients” (p. 95).

To summarize, the authors’ concern with power in the classroom reflected the central position of power as a concept within anti-oppressive theory and practice. Some proposed that instructors assume the role of facilitator or midwife. Others considered particular power practices and methods of negotiating power and authority in the classroom. Instructor self disclosure was frequently discussed as one such method.

“Foucault’s useful conception of power in contemporary social relations is that power is exercised ‘everywhere in a continuous way’”(Moffatt and Miehl, 1999, p. 69). This understanding of power influenced many of the writers, particularly those that drew on critical or social constructionist theory to support their pedagogical practice. Power was understood not as a resource that one possesses, but as embedded in practices that construct the relationships between instructors and students and among students. While the literature concerned with negotiating power and authority was extensive two areas were given inadequate attention, resulting in an incomplete understanding of power dynamics within the classroom.

Initially, when power was discussed most authors focused on the power

and authority invested in the actions or practices of instructors in their relationships with students. A few discussed power relations among students. However very few writers explored the power and authority invested in the actions or practices of students in their relationships with an instructor. I am open to the challenge that my experiences as an untenured instructor are influencing my perceptions in this area but I believe an analysis of the 'power practices' of students is also essential to a comprehensive understanding of anti-oppressive pedagogy.

Secondly, while the literature described a range of pedagogical practices appropriate to an understanding of power as embedded in social relationships, (for example, role plays, group discussions, specific skill teaching methods, effective facilitation of discussions, and instructor self disclosure) there was a startling lack of attention to grading and evaluation practices. While some writers made suggestions regarding types of assignments only Cramer (1995) and Zapf (1997) discussed the intricacies of grading subjective or personal growth assignments. Given the overwhelming importance accorded to grades in university educational systems and the hegemonic role of instructors as evaluators, this gap was surprising. How can the necessity of grading be reconciled with the centrality of affective, subjective, and transformational learning? Do instructors see this as a contradiction and, if so, how do they

negotiate this contradiction?

2.3 Summary

In concluding this chapter I would like to make reference to one final article which captured the tone and perspective of much of the literature in this area and identified significant areas for future research and study. Garcia and Van Soest (1999) presented the results of a study which incorporated many of the themes previously discussed but gave special attention to the question of classroom dynamics. They used critical incident debriefing methodology to “discern classroom issues and effective responses” (p. 153) in the teaching of oppression content. Sixteen faculty completed a survey which asked them to describe specific classroom events, explaining the context and actions relevant to the event, what they learned from the event and other demographic information. Analysis of the data “revealed four themes related to strained classroom interactions and vigorous student affect” (p. 154): (a) the use of teachable moments, (b) process oriented teaching, (c) use of self in teaching, and (d) use of life experiences to promote learning. Garcia and VanSoest provided details and summarized the learnings in relation to each of these themes. The data was rich in both description and analysis and clearly supported the authors’ eight recommendations, recommendations which are worth quoting at length:

1. The curriculum needs to reflect a framework that legitimizes learning about emotions, such as guilt, frustration, and critical thinking in order to prepare students for some of the struggles they will encounter as practitioners dealing with diversity issues. Through faculty acknowledgment of their own emotional response as well as their own willingness to work their way through it, faculty can greatly enhance their facilitation of class instruction and learning. This requires faculty awareness of their own collusion with injustice and Euro-American male privilege.

2. Difficult events can happen without warning at any moment, with powerful intensity and confrontational interaction. Faculty need to be prepared for the unexpected exchange that can become a 'teaching moment' by learning more about oppression and conflict themselves as well as how to intervene effectively and enhance learning at these moments in classroom discussions.

3. It is very important faculty find and use collegial support around diversity issues. Initial implications of critical incident methodology as used by the authors suggest that faculty should: consider recording impressions immediately after a class session, engage in journaling that utilizes focused questions as a basis for reflective writing, and utilize peer support for purposes of processing and dealing with difficult classroom interaction.

4. Social work departments/programs need to play a role in helping faculty to examine their own responses in diversity interactions in the classroom and to increase sensitivity to ethnic diversity and cultural issues within the student body. For instance, required diversity and oppression courses are often met by student anger and resentment. Also, faculty who teach this course may need active support. For example, faculty may want to meet to discuss how they managed difficult situations. Critical events are more effectively, or at least less painfully, dealt with when professors feel supported and thus empowered by the program in teaching diversity.

5. The vulnerability of tenure track faculty in relation to addressing volatile diversity issues in the classroom needs to be addressed in social work programs.... Faculty in positions where tenure

decisions are influenced in part by course evaluation are particularly vulnerable to the risks involved when they try to deal with potentially explosive incidents related to diversity issues. It is important that deans and directors recognize the issues involved in preparing students to become culturally competent practitioners and that they try to create conditions in which all faculty can risk, make mistakes, and develop skills without fear of negative consequences for their efforts.

6. Social work programs need to pay attention to background and motivation of potential newcomers to the field in their admissions processes, paying particular attention to possible influence of applicants' experience and background on learning about diversity.

7. It is important to realize that, when a program spends considerable time on diversity, students may feel a freedom to raise difficult issues and speak out. While this is seen as a positive indicator of a program's success in this area, it is important that faculty be prepared to address the corresponding challenges. Social work programs need to be consistent in their emphasis on empowerment, cultural diversity, and social justice both in the classroom and in program policies and practices. For example, when a student body or faculty is not very diverse, a program seems dishonest from the perspective of students in a diversity course.

8. Social work programs need to provide sufficient program resources to meet the diversity curriculum challenges, including faculty development opportunities to improve teaching effectiveness, diversity videotapes and films, funding for outside speakers, and group support for faculty around diversity issues that emerge in the classroom. (p. 163)

In Chapter One I emphasized the importance of congruency between the content and process of education for anti-oppressive social work practice. This review demonstrated that educators are, to some degree, attending to the need for such congruency. Educators highlighted the potential of the classroom as a

site to model anti-oppressive practice, articulated the importance of advocating different ways of knowing, revealed the importance of valuing subjective experience and affective components of learning, discussed the negotiating of power and authority in the classroom, and explored the complexities of classroom dynamics. In my critique of this literature I have suggested that it is important to expand upon questions of modeling, the uniqueness of professional education, identity, and power. I have highlighted issues that I believe merit further exploration, issues such as transparency in modeling, attending to mandated curricula and professional imperatives, the affective and cognitive components of multiple and intersecting identities within the classroom, the realities of student 'power practices', and evaluation procedures.

Methodologically, the majority of writers offered the reader either a theoretical discussion of pedagogical issues or a reflective analysis of personal teaching/educational experiences. Only seven of more than one hundred reviewed articles reported on the results of specific data collection and analysis (Cramer, 1995; Freeman and Valentine, 1998; Garcia and VanSoest, 1999; Holland and Kilpatrick, 1993; Stainton and Swift, 1996; VanSoest, 1996; and Vodde and Gallant, 1995). Furthermore, while the composition of the student body was often unclear, it appeared that the majority of writers were reflecting on their experiences with graduate students. These two observations re-enforced

the importance of this research that sought to collect data regarding pedagogical practices within BSW programs.

The majority of educators spoke of the difficulty of “doing” anti-oppressive pedagogy. They articulated a variety of barriers and factors that inhibit them in their struggle for congruency. They expressed the desire to expand and improve their educational practices and to further explore issues of educational congruency. The next chapter describes the methodology used in promoting such exploration within the context of this dissertation. Using the work of Denzin and Lincoln (1994) as a guide I used a research process that contributed to our knowledge of anti-oppressive pedagogy.

CHAPTER 3

THE RESEARCH PROCESS

3.1 Introduction

Ristock and Pennell (1996) defined research as “the search for answers to questions in a way that is made open to the appraisal of others” (p. 116). I undertook this dissertation to find at least partial answers to the question “How do instructors strive for congruency between the content and process of education for anti-oppressive social work practice?” In this chapter I describe the research process I used to explore this question thereby beginning the process of opening my search to the appraisal of others.

The research was undertaken within the qualitative tradition and grounded in a paradigm of re-conceptualized critical theory. I conducted a collective case study of educational congruency as understood by a variety of social work educators within four BSW programs in different English speaking Canadian Schools of Social Work. After selecting the faculty or ‘cases’ on the basis on pre-defined criteria I undertook a series of interviews, solicited documentary evidence, and facilitated two telephone conference calls, using a total of six methods to gather data relevant to my question. The data were thematically coded and analyzed and the results are presented in Chapters Four and Five.

I begin this chapter by drawing upon the work of Creswell (1998) to support my choice of a qualitative tradition. I then describe the research process in detail, structuring this description in accordance with the five phases of a qualitative research process as presented by Denzin and Lincoln (1994). These phases are (1) The Researcher (2) Interpretive Paradigms (3) Strategies of Inquiry (4) Methods of Collecting and Analyzing Empirical Materials and (5) The Art of Interpretation. The chapter closes with a discussion of four methodological issues: ethical issues, transferability, trustworthiness, and the limitations of the study.

3.2 A Qualitative Approach

The historical and political development of qualitative research as a distinctive field of inquiry has been well documented by many writers (Christians, 2000; Denzin and Lincoln, 1994, 2000; Greenwood and Levin, 2000; Vidich and Lyman, 2000). While “qualitative research is not a unified tradition” (Riessman, 1994, p. xii) there is general agreement that:

...one undertakes qualitative research in a natural setting where the researcher is an instrument of data collection who gathers words or pictures, analyzes them inductively, focuses on the meaning of participants, and describes a process that is expressive and persuasive in language. (Creswell, 1998, p14)

Qualitative inquiry is appropriate when; the research question starts with a how or why question, the topic needs to be fully explored and variables cannot

be easily identified, the topic needs to be presented in a detailed fashion, the research is best conducted in a contextualized, natural setting, the researcher is interested in bringing herself into the study and writing in a literary style, one has sufficient time and resources to spend in the field, the researcher is assuming a role as an active learner with the research participants, and when audiences are receptive to a qualitative approach (Creswell, 1998). This research endeavour met all these conditions and was therefore best addressed via a qualitative approach. I now move on to describe the research, using the five phases of a qualitative research process as defined by Denzin and Lincoln (1994).

3.3 The Research Process

Phase 1. The researcher

Denzin and Lincoln (1994) referred to “a socially situated researcher” (p. 12) and maintained that the first step in the research process was locating that researcher as a multicultural subject. Details of my social location and my attempts to understand the implications of this location in my personal and professional activities were described in Chapter One. In the context of this research process, while all research participants were aware that the research was being conducted under the auspices of Memorial University as an aspect of my PhD. studies, I believe most related to my identity as a faculty member from Dalhousie University. Within Canadian social work education the Maritime

School of Social Work is known to be committed to education for anti-oppressive social work practice. It was this aspect of my professional identity that seemed most relevant to the research participants.

My dual identity of student researcher and professional educator provided both benefits and challenges during the research process. It was helpful in that I quickly understood the work context of the research participants, knew some of the issues facing them, and was familiar with people and organizations referred to during the interviews. However my location as a student and an educator at times posed a dilemma for me. As stated in my personal research journal:

I am feeling quite disconnected from the research process. It is interesting, in that one is cautioned against treating research participants as objects, and I am very committed to not doing this - I want to establish collaborative and dialogical relationships. However, having completed three interviews so far, I am feeling "objectified". It seems that I could be replaced with anyone - that I am not bringing any uniqueness or subjectivity to this process.

In a desire to learn as much as possible from each participant I have assumed a fairly non-intrusive questioning and listening role, with the participant doing at least 90% of the talking. But this has left me feeling (1) this is hardly 'dialogical' and (2) is this really fair or collaborative, me doing all the taking and no giving, and (3) more selfishly, I have knowledge about these issues - I can contribute something here - where will my knowledge, experience, or 'voice' be heard in this process. I think this dilemma arises from my dual roles of student/researcher and university educator. I am not sure where to go with this as yet. (Campbell, 2001, October 25)

As the research progressed I addressed this dilemma in a variety of ways.

First, while I still maintained a "non-intrusive questioning and listening role"

within most interviews, during the second interviews with some research participants I gave myself permission to facilitate more two way discussion. However I also accepted that the pragmatics of timing, travel, and participant availability mediated against the development of true dialogical and reciprocal encounters with research participants (Lather, 1991).

Second, I asked each participant what they hoped to gain from their participation in the research and attempted to respond to this whenever possible. For example, one participant requested a number of articles and exercises from one of my Dalhousie courses, another hoped that transcripts of her interviews would be helpful with her own PhD. research, while a third requested I write a letter describing her participation in the research that she could add to her academic dossier.

Third, exploring the notion of reflexivity (Fine et al., 2000; Lather, 1991; Olesen, 2000) assisted me in consciously surrendering a need to have my voice heard and in ensuring that the voices of research participants were privileged. Reflexivity demands that researchers consistently reflect upon, and critique, their own perceptions and interpretations to guard against the imposition of their own pre-determined biases or perceptions. Finally, I recognized that overall design of this research process allowed multiple opportunities for the integration of my experience and knowledge.

In Chapter One I discussed the current context of anti-oppressive education with Canadian Schools of Social Work and referred to difficulties and barriers faced by educators working within an anti-oppressive framework. As a result of this context I wondered if educators might be feeling isolated, vulnerable, and open to criticism from a variety of sources. I speculated that research participants might be apprehensive about sharing their teaching processes and practices with others, fearful that such sharing could lead to unwarranted critique and disapproval. This was not my experience, although I recognize that educators who had such apprehensions would not likely self select to participate. I was pleased that all research participants were open and candid about their successes, their struggles, their hopes, their fears, and their overall educational practice. I believe that my desire to develop collegial relationships between myself and the research participants was realized and that the research participants understood mutual exploration, critique, and improvement, not judgement or disapproval, to be the goals of this research. I am appreciative of the generosity, time, and energy research participants gave to me and to my research endeavour.

Phase 2. Interpretative paradigm

Guba and Lincoln (1994) defined paradigm as “the basic belief system or worldview that guides the investigator, not only in choices of method but in

ontologically and epistemologically fundamental ways” (p. 105). They analyzed “four paradigms that currently are competing, or have until recently competed, for acceptance as the paradigm of choice in informing and guiding inquiry, especially qualitative inquiry: positivism, post-positivism, critical theory and related ideological positions, and constructivism” (p. 105).³ Because positivist and post-positivist paradigms claim to be value free (values are actually described as a “confounding variable” [Guba and Lincoln, 1994, p. 114]), and the ideological, value laden nature of anti-oppressive theory has been previously established, these two paradigms were excluded as possible guides for this research endeavour. This left critical theory and constructivism as possible choices of paradigms to guide this research.

3

Other classification schemes are also available to the researcher. For example Denzin and Lincoln (1994) identified positivist/post-positivist, constructivism, feminism(s), ethnic models, Marxist models and cultural studies models as the major interpretative paradigms relevant to qualitative research. Morgan (1983) distinguished between positivist, phenomenological, and critical/praxis-oriented research paradigms. Westhues et al. (1999) considered positivist, naturalist, transformational, and heuristic research paradigms. Creswell (1998), in a similar vein but using different language, identified ontological, epistemological, axiological, rhetorical, and methodological as five philosophical assumptions that could guide a qualitative research process. Lather (1991) proposed four paradigms which varied depending upon their “approach to generating and legitimating knowledge”(p. 7). She asked if the paradigms and associated methods sought to predict, understand, emancipate, or deconstruct. The use of Guba and Lincoln’s system was a choice based on personal preference, consistency with anti-oppressive theory, and the recognized expertise of the authors.

Critical theorists assume a realist ontological position asserting the existence of “an apprehendable reality consisting of historically situated structures that are, in the absence of insight, as limiting and confining as if they were real” (Guba and Lincoln, 1994, p. 111). They also adopt a subjectivist, value laden epistemological position that understands knowledge as “value mediated and hence value dependent” (Guba and Lincoln, 1994, p. 111).

Constructivist theorists, on the other hand, assume a relativist ontological position postulating “multiple, apprehendable, and sometimes conflicting social realities that are the products of human intellects, but that may change as their constructors become more informed and sophisticated” (Guba and Lincoln, 1994, p. 111). Epistemologically, constructivists embrace subjectivity but also understand knowledge as created in interactions among individuals.

In Chapter One it was shown that the roots of anti-oppressive theory are found in a modernist, realist ontology rooted in natural empiricism. Anti-oppressive theorists generally accept a value laden, perspectival epistemological position, grounded in materialism. These ontological and epistemological positions of anti-oppressive theory led me to conclude that critical theory was a more congruent paradigm of inquiry for this research.

However the discussion in Chapter One also demonstrated that anti-oppressive theorists are being challenged by social constructivist and post-

modern perspectives. Therefore anti-oppressive theory is currently in a transitional period, attempting to integrate these recent theoretical challenges. This state of flux is not unlike that being experienced within critical theory. In their attempt to “...tender a description of a reconceptualized, end of century critical theory that has been critiqued and overhauled by the ‘post discourses’ of the last quarter of the 20th century” (p. 281), Kincheloe and McLaren (2000) reviewed the evolution of critical theory and demonstrated how it has been influenced by social constructionist and post-modernist ideas. The congruency between this reconceptualized critical theory and the current state of anti-oppressive theory is clear.

Furthermore, reconceptualized critical theory (Kincheloe and McLaren, 2000) focuses on uncovering “the winners and losers in particular social arrangements” (p. 281) and on exposing “the forces that prevent individuals and groups from shaping the decisions that crucially effect their lives” (p. 282). Such a focus is consistent with the fundamental values and traditions of anti-oppressive practice and theory. Reconceptualized critical theory emphasizes digging “more deeply into the complexity of the construction of the human psyche” (p. 282), which is consistent with a theoretical commitment to a structural understanding of human behaviour, of difference, and of oppression and domination, all key elements of anti-oppressive curricula. Central to

reconceptualized critical theory is an analysis of the complexity of power (hegemonic, ideological, and linguistic) and such an analysis is also central to anti-oppressive social work. Finally:

A critical social theory is concerned in particular with issues of power and justice and the ways that the economy, matters of race, class and gender, ideologies, discourses, education, religion and other social institutions, and cultural dynamics interact to construct a social system. (Kincheloe and McLaren, 2000, p. 281)

Given the above mentioned theoretical and contextual congruencies among reconceptualized critical theory, anti-oppressive theory and practice, and my personal values, critical theory served as the paradigmatic foundation for this research. This implied that, as the researcher, I sought to recognize the complexity of human interactions, attempted to gain a comprehensive picture of the phenomena I was studying, credited the significance of material, historical, and political societal structures, invited and embraced multiple interpretations of reality, and accepted the provisional and situated nature of any findings.

Phase 3: Strategy of inquiry

Collective case study

There are a variety of strategies of inquiry available to the qualitative researcher. "The aim of attending carefully to the details, complexity, and situated meanings of the everyday life world can be achieved through a variety of methods" (Schwandt, 1994). I chose to address my research question through

a collective case study of pedagogical congruency as understood by a variety of social work educators.⁴ Yin (1989) defined a case study as “an empirical inquiry that investigates a contemporary phenomenon within its real life context when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used” (p. 23). He further stated that one should choose the case study method as a strategy of inquiry when “a ‘how’ or ‘why’ question is being asked about a contemporary set of events, over which the investigator has little or no control” (p. 20).

I believe that the case study was an appropriate strategy of inquiry for a number of reasons. Consistent with Yin’s reasons for choosing a case study I was asking a ‘how’ question about a current issue and I had little control of the activities of the chosen social work educators. Furthermore, case study research permitted a comprehensive exploration of congruency within particular geographical, social, and historical contexts. In addition, the case study method provided an opportunity for in depth relationships with people, which reinforced the importance of interaction. Intensive involvement with a small number of

4

Other choices were considered. For example I initially sought to undertake a case study of one Canadian school of social work, wherein I would immerse myself in the day to day operation of the school, interview faculty and students, participate in classes, and attend meetings. However, after approaching three different schools who were unable or unwilling to participate in such research, I decided to conduct a multiple case study of individual educators.

educators increased the potential for the information gathered to be of use to the research participants. Finally, as Creswell (1998) pointed out, case study research is consistent with critical theory, in that it promotes social theorizing and comprehension of the underlying orders of social life. This research was a collective⁵ case study in that the experiences and perceptions of six social work educators were examined to provide insight into the issues of educational congruency. In conducting a collective case study the researcher does run the risk of diluting the overall analysis (Stake, 2000). However a collective case study also enhances construct, face, and catalytic validity, as discussed later in this chapter.

Sampling

This collective case study was bounded by two key criteria. Initially, the research was exploring issues of congruency within BSW curricula, so participating educators had taught within the BSW program of their school within the two years preceding the research. Secondly, as mentioned in Chapter One, because the research was concerned with congruency between the content and

5

Stake (2000) identified three types of case studies: intrinsic, instrumental, and collective. Intrinsic case studies are undertaken because "one wants a better understanding of this particular case" (p. 437). In instrumental case studies "a particular case study is examined to provide insight into an issue or to redraw a generalization" (p. 437). A collective case study is an "instrumental study extended to several cases" (p. 437).

process of education for anti-oppressive social work practice, only educators from academic environments that indicated support of anti-oppressive curricular content were considered as potential research participants. The seven schools considered for the study described their undergraduate programs either as: structural social work, having an anti-oppression approach, preparing students for anti-discriminatory practice, or having an analysis of race, class, gender, ability and sexual orientation as central to the curriculum (CASSW 2001).

These two criteria served as the boundaries of the case and provided the rationale for the various sampling techniques (Creswell, 1998). A combination of two different sampling strategies were used in choosing the educators for this case study. Snowball sampling techniques enabled me to draw upon my own knowledge and that of committee members and colleagues to identify educators who were "information rich" (Creswell, 1998, p. 119). These educators had demonstrated an interest and enthusiasm for the research topic either through conversations, publications, presentations, or project work. A strategy of maximum variation was also used in that I sought to select a diverse collection of educators, especially in terms of social identity, in order to highlight multiple perspectives on the issues of education congruency.

Using the above two strategies I initially identified twelve educators in the seven schools as possible research participants. I sent these twelve educators

an e-mail (see Appendix A), with an accompanying URL⁶, to introduce them to the research and request their participation. A thirteenth potential participant was identified a few weeks later and she received a similar invitation. If I did not receive a response within two weeks I sent another e-mail (see Appendix B). If no response was forthcoming I attempted to contact the potential participant by telephone. The recruitment process was spread over a four week period and resulted in the recruitment of six research participants drawn from four different social work schools within Canada. (Ethical issues and procedures to ensure informed consent are discussed in Section 3.4 of this chapter.)

During the course of the research participants completed a form entitled “Social Identity Information” where they were asked to self identify relevant aspects their identity (see Appendix C). Responses indicated a diverse group of research participants. All were women, (one identified as “both male and female and not male or female”), their sexual orientation included heterosexual, bisexual, and transgendered, some identified as able bodied while others identified as people with a disability, the age range was from 31 to 64 and, their designation of ethnic origins included British Isles, French European, and First

⁶ This information can be accessed at <http://www3.ns.sympatico.ca/c.campbell>

Nation.⁷

Phase 4: Methods of collecting and analyzing empirical materials

Data collection

Multiplicity of data collection methods is a hallmark of case study research. Researchers such as Creswell (1998), Marshall and Rossman (1995), and Stake (2000) highlighted the necessity of multiple sources of data within case study methodology. Yin (1989) identified six sources of evidence for data collection in case studies: documentation, archival records, interviews, direct observation, participant observation, and physical artifacts. Hamel (1993) noted that case studies are based on a wealth of empirical materials such as: news reports, official documents, remarks in context, personal writings, and literary works.

Data for this research were collected in two phases using a total of six data collection methods.

1. Documents

Documents reviewed included BSW program descriptions from the relevant schools, accreditation reports, course outlines, publications, writings

7

Some research participants indicated more than one ethnic origin. Although the First Nations participant clearly identified the Nation to which she belonged, to honour confidentiality I have not identified the Nation. See appendix C for the source of some of the categories used in the attribution of social identity.

and presentations by research participants, teaching dossiers, and curricula vitae.

2. Face to face personal interviews

I conducted two interviews with each participant. The first interview (see Appendix D) surveyed general experiences and perceptions of research participants regarding the process of teaching anti-oppressive content. As can be seen from the interview guide, research participants were prompted to speak about their reasons for teaching anti-oppressive content, general pedagogical principles, the joys and struggles of their pedagogical practice, and their perception of the place of such pedagogy in social work education in Canada. These interviews ranged from 50-75 minutes in duration, were tape recorded, and took place in the homes or offices of the research participants.

I reviewed the tapes of the first interviews and used the content to augment and individualize the interview guide for the second interviews. Broadly speaking, the second interviews focused on research participants' thoughts about the themes identified by the literature review (see Appendix E). The second interviews ranged from 60-80 minutes in duration, were tape recorded, and took place in the homes or offices of the research participants.

The interviews were transcribed and each participant had an opportunity to review the transcripts of their interviews to suggest additions, deletions, or

comments.

3. Critical incident report forms

Drawing from a methodology employed by Garcia and VanSoest (1999) I invited each participant to submit at least one critical incident report form (see Appendix F). They were asked to write about a difficult event, situation, or interaction that arose in their class when anti-oppressive content was being discussed. Three reports were received. In addition, many critical incidents were recounted during the face to face interviews.

4. Classroom observation and reflective analyses

I sat in on a class taught by four of the six research participants (one participant was only teaching on line during the duration of this research and another was unable to obtain permission from her students for me to attend). In all instances I assumed the role of a participant observer, sometimes contributing to class discussions and or exercises and sometimes taking observational notes. These observations provided information concerning classroom pedagogical practices and interactions and, as they took place between the first and second interview, served as reference points during the second interviews.

I was concerned that my presence in the classroom would influence classroom processes and dynamics however this did not seem to be the case. In

every instance I reflected on the classroom process with the relevant instructor either directly following the class or at the beginning of the second interview (see Appendix G).

5. Tele-conference Calls

Throughout the course of the research I frequently communicated with the research participants via e-mail. A few months after the completion of the interviews each research participant received the initial draft of Chapters Four, Five, and Six. As the second phase of data collection I then moderated two tele-conference calls with three research participants taking part in each call. I asked them to give me their general reactions to the initial analysis of the findings, to speak to some specific issues, and to comment on the value of the research to them. The purpose of these discussions was to give research participants a chance to respond to my initial interpretation of the data and to expand upon some of the previously collected data. These calls were tape recorded and the information gathered was used in the revision of Chapters Four, Five, and Six. While this particular data collection method raised unique ethical issues (see Section 3.4) it was consistent with the overall goals of the research process in that it promoted dialogical relationships among the participants and gave participants a voice in the analysis of the data.

6. Personal journal

I kept a personal journal during all aspects of the data collection. This journal served as a record of my ongoing reflections and analyses of the research process.

Each of these methods can be further understood through an examination of the protocols and guides contained in the appendices. Collectively these methods ensured congruency with the previously defined reasons for choosing a qualitative approach in that they assisted me in developing a detailed presentation of material, ensured that the research was conducted in a natural setting, and facilitated active learning and insertion of 'self' into the study. Furthermore these data collection methods were congruent with an ontological and epistemological foundation of critical theory in that they enhanced my ability to recognize the complexity of human interactions, to gain a comprehensive picture of the phenomena I was studying, to credit the significance of material, historical and political societal structures, to invite and embrace multiple interpretations of reality, and to accept the provisional and situated nature of any findings.

The face to face interviews were the richest source of data but the information gleaned from class observation, documents, and critical incidents significantly augmented the interview material. Classroom observations provided

specific illustrations of pedagogical practices that were integrated into the description of findings. School accreditation reports provided contextual information that helped situate and differentiate the work of individual research participants. Excerpts from teaching dossiers were particularly helpful in delineating pedagogical principles and course outlines demonstrated the practice implementation of these principles. Several participants submitted relevant scholarly work (publications, presentations) that enriched my understanding of their educational practice.

The effectiveness of the critical incident methodology was limited by two factors. First, I only received three critical incident reports and one of them did not address strained classroom interactions. Second, research participants urged me to be very circumspect in reporting the incidents. They wanted to be sure that no one could be recognized in the descriptions. The final description of each incident was approved by the relevant research participant. I believe that the need for such caution in reporting the nuances of each incident diluted the effectiveness of this methodology. I would suggest that this methodology would be more effective if used as a single data collection tool as a greater number of reports would have permitted more analysis and generalization.

Data analysis

In completing the literature review I identified a variety of themes

regarding congruency between the content and process of education for anti-oppressive practice. These included the potential of the classroom as a site to model anti-oppressive practice, the importance of advocating different ways of knowing, the importance of valuing subjective experience and affective components of learning, the negotiation of power and authority in the classroom, and the complexities of classroom dynamics. I further suggested that these, and other issues such as transparency in modeling, attending to mandated curricula and professional imperatives, affective and cognitive components of multiple and intersecting identities within the classroom, student 'power practices', and evaluation procedures also merited further exploration. These themes and issues significantly informed the structure and content of the interview guides and, hence, the data collected. Similarly, the data analysis process rested principally on the utilization of these *a-prior* themes.

This raises the methodological issue of the role of theory in research, a role which varies among the strategies of inquiry (Creswell, 1998). The use of *a-prior* theory in data analysis is consistent with the normative, theoretical, and paradigmatic assumptions of this research. As Lather (1991) pointed out, "Given the centrality of a priori theory in praxis oriented research, it is evident that emancipatory theory building is different from grounded theory building" (p. 55). Similarly, as Yin (1989) stated, case study research design "requires the

development of a theoretical framework for the case study that is to be conducted” (Yin, 1989, p. 40). For Yin “the use of theory, in doing case studies, is not only an immense aid in defining the appropriate research design and data collection, but also becomes the main vehicle for generalizing the results of the case study research” (p. 40).

The data analysis process began with a detailed examination of the interview transcripts. Keeping the previously mentioned themes in mind, while also being open to the emergence of new themes, I used the NUD*IST Vivo qualitative data analysis software (Qualitative Solutions and Research, 1999) as an organizational tool to assist me in grouping the content of the transcripts into twenty-four key themes, each with several sub themes (see Appendix N). These re-organized transcripts were then printed, resulting in twenty-four separate manuscripts recording what each of the research participants had said about each theme. Further analysis of these manuscripts prompted a consolidation and re-organization of some of the *a-priori* themes. For example, the joys and risks of anti-oppressive pedagogy were combined into one key theme while several key and sub themes were re-organized under one key theme entitled Pedagogical Principles. This analysis also resulted in the identification of some themes indigenous to the data, i.e. not *a-priori* themes. This final re-organization resulted in twenty-one key themes, each with numerous sub themes (see

Appendices H and I).

I then analyzed all other data (classroom observation notes, critical incident review forms, course outlines, teaching dossiers, submitted publications and presentations, accreditation reports, and personal journal notations) on the basis of the twenty-one key themes, adding any relevant data to the printed thematic manuscripts. The first drafts of Chapters Four, Five, and Six reflected my interpretation and understanding of all the analyzed data. These drafts were distributed to all research participants and, as was previously mentioned, all participants took part in a tele-conference call in which they offered their general reactions to the initial analysis of the findings, spoke to specific issues, and commented on the value of the research to them. These calls were tape recorded and transcripts were prepared. The tele-conference calls constituted the second phase of data collection and the information gathered was used in the final revisions of Chapters Four, Five, and Six.

Methodologically there are dangers in using a *priori* theory construction in that data that does not readily support the pre-defined theory may be misinterpreted or disregarded to fit the theory, or new theoretical constructs may be overlooked. In cautioning against such dangers Stake (1994) discussed the difference between arriving with closed minds and arriving with an idea of what to look for. He quoted Malinowski, who stated:

Good training in theory, and acquaintance with its latest results, is not identical with being burdened with preconceived ideas. If a man [sic] sets out on an expedition, determined to prove certain hypothesis, if he is incapable of changing his views constantly and casting them off ungrudgingly under the pressure of evidence, needless to say his work will be worthless. But the more problems he brings with him into the field, the more he is in the habit of moulding his theories according to facts, and of seeing the facts in their bearing upon theory, the better he is equipped for the work. Preconceived ideas are pernicious in any scientific work, but foreshadowed problems are the main endowment of a scientific thinker, and these problems are first revealed to the observer by his theoretical studies. (quoted in Stake, 1994, p. 245)

Vaughan (1992) also grappled with this issue when she asked "Does approaching a case with a possible explanatory scheme in mind block discovery of the fresh and new?" (p. 196). While she recognized that theoretical notions affect how we interpret information, she concluded that new discoveries are not blocked, explaining that theories, models and concepts serve "as sensitizing devices, rather than translating them into formalized propositions that are tested" (p. 196).

In this research I did identify specific themes regarding congruency between the content and process of education for anti-oppressive practice and these themes guided the development of interview protocols and influenced data analysis and interpretation. However by using a multiplicity of data collection methods, engaging in dialogue with research participants, actively involving research participants in the interpretation of data, consistently reflecting on the

data collection process, and understanding the transitional nature of anti-oppressive theory, I demonstrated a foreshadowing of problems as opposed to holding preconceived answers to the research question. Throughout the data collection, analysis, and interpretation, I was consciously and reflectively seeking to avoid the dangers of *a-priori* theory construction. The interpretation of the data reflects this vigilance, as evidenced by the emergence of some indigenous themes identified in subsequent chapters.

Phase 5: The art of interpretation

Riessman (1993) captured the challenge of representation when she observed:

We are interpreting and creating texts at every juncture, letting symbols 'stand for' or take the place of the primary experience, to which we have no direct access. Meaning is ambiguous because it arises out of a process of interaction between people, self, teller, listener and recorder, analyst, reader. While the goal may be to tell the truth, our narratives about others' narratives are our worldly creations. (p. 297)

Responding to this representational question was one of the more significant challenges of the research process. I wanted to present the findings in a way that captured the depth, richness, complexity, and uniqueness of research participants' experiences and contexts, while respecting their confidentiality. I wanted my representation to be both trustworthy and valid. I wanted to explore the theoretical constructs used in the research and to advance

knowledge of anti-oppressive pedagogy while still presenting the findings as contextual and provisional. Finally, I wanted to present the findings in a way that was both accessible and interesting to the reader.

Ethical concerns significantly influenced my representational choice. My journal is replete with entries that discuss how I could present/re-present the experience and context of research participants while respecting their anonymity. While all research participants agreed to be known to each other and had colleagues or supervisors who were aware of their participation in the research I felt obliged to maintain anonymity when reporting the findings. The community of social work educators in Canada is very small and describing the individual context and social identity of each participant, even without names, would make identification probable. Therefore I needed to find a way to represent the data that would respect the anonymity of research participants.

Yin (1989) discussed the drawbacks of making an entire case study anonymous, stating that doing so potentially eliminates important background information and makes the mechanics of composing the case more difficult. However he conceded the necessity of sometimes doing so and suggested that anonymity was more easily accomplished in a multiple or collective case study. "In a multiple-case study, the individual case studies need not always be presented in the final manuscript. The individual cases, in a sense, serve only as

the evidentiary base for the study...(p. 136). He further stated " ...the purpose of the case study may be to portray an 'ideal type' and there may be no reason for disclosing the true identities in such a case" (p. 143). I chose to use the 'ideal type' as a technique for presenting a composite analysis of the data, i.e. to use the data to develop an abstract construct called the 'ideal congruent educator'.

The technique of the 'ideal type' was developed by Max Weber (1949) and is defined as:

A construct that serves as a heuristic device developed for methodological purposes in the analysis of social phenomena. An ideal type is constructed from elements and characteristics of the phenomena under investigation but it is not intended to correspond to all of the characteristics of any one case. An ideal type is a sort of composite picture that all the cases of a particular phenomenon will be compared with. (Iverson Software)

This technique is consistent with a qualitative or interpretative research approach, is compatible with a critical theory research paradigm in that it is epistemologically grounded in the experience of research participants, and accounts for the use of a-priori theory in the research process:

The ideal type...is constituted by the subjective meaning bestowal of two different categories of actors. First, the meaning bestowal of the social actors create the raw material out of which the ideal type is constructed, and, second, the subjective meaning(interest) of the social scientist defines the parameters of the ideal type....(Hekman, 1990. p. 97)

It is important to stress that the ideal type does not refer to normative or moral ideals nor is it meant to describe an existing reality. Rather it serves as a

abstraction which assists the researcher in understanding and representing particular phenomena, in this case educational congruency:

An ideal type is formed by the one-sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discrete, more or less present and occasionally absent concrete individual phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified analytical construct. (Weber, 1949, p. 90)

Based on this analytical technique Chapter Four introduces Dr. Terri Swice, a social work educator who is applying for a position at a social work school working within an anti-oppressive framework. By following Dr. Swice through all aspects of this application process the reader is introduced to the main findings of the research in an engaging and informative fashion. The creation of the composite Dr. Swice allowed me to protect the anonymity of the research participants while still capturing the depth, richness, and complexity of the consensus evident within the data emerging from the numerous data collection methods. It also facilitated a comprehensive description of the principles and practices of anti-oppressive pedagogy, which was a major goal of this research endeavour.

A risk of this technique is the potential reification of the experiences of research participants, i.e. presenting the data in a fashion that leads the reader to believe that there is only one reality or one correct way to be a congruent educator. As one of the research participants remarked following a classroom

observation, what I saw was a snapshot of a whole course, within a whole program, and my limited observations should therefore not be presented as "truth" about her pedagogical practice. I do not use the ideal type as a means of presenting the perfect congruent educator that all should ascribe to, but as a technique for illuminating the noteworthy degree of consensus among research participants.

Another risk of such a technique is the potential loss of the uniqueness of each participant's experience and context. Chapter Five, entitled Depth and Diversity, mitigates against this risk. In Chapter 5 I expand upon several areas of the data where consensus was not as evident, using quotes and descriptions of critical incidents to demonstrate the depth and variation in the information shared by research participants.

Research participants had mixed reactions to this methodological choice, which were discussed during the tele-conference calls. Most expressed interest in the construct of the ideal type and believed it had captured the data in a comprehensive and creative fashion. One participant commented that Dr. Swice was "a bit too perfect, with all the right answers" and another, while respecting the ethical motivations behind the choice, believed that the "collapsing of multiple voices into a single voice was a high price to pay".

3.4 Ethical Issues

As was mentioned in the footnote on page 98 I initially sought to undertake a case study of one social work school. The Interdisciplinary Committee on Ethics in Human Research at Memorial University granted ethical approval for this initial undertaking in October of 2000 (see Appendix Q). When the research was changed to a collective case study of several educators, a revised proposal was submitted to the Interdisciplinary Committee. This revised proposal was granted ethical approval in June of 2001 (see Appendix R).

1. Procedures to ensure informed consent

Participation in the research was entirely voluntary. The URL for the research website was included with the initial and follow up e-mail requests for participation. This website provided extensive information about the research including an Executive Summary of the dissertation proposal (see Appendix J), information about me as the researcher, and copies of many of the forms to be used in the research. As soon as an educator agreed to participate in the research they were sent a copy of the Information for Research Participants (Appendix K). This explained the voluntary nature of their participation and the procedures in place for withdrawal of consent. It also articulated the perceived risks and benefits of participation. They were also sent a summary sheet outlining the data collection methods (see Appendix L).

To assist me in my interactions with research participants I developed a Participant Face Sheet (see Appendix M) to use as a guide, beginning with the first face to face interview. This face sheet prompted me to review the purpose of the research, invite questions, and ensure informed consent at the beginning of each interview. Prior to the first interview participants were also asked to give written consent for their overall participation in the research by signing the consent form (Appendix N). They also signed relevant sections of this form to indicate their consent for subsequent data collection activities. The only exception to this was that their submission of documents and critical incident reports was assumed to constitute their consent to their use as data in this research.

Each participant also received printed copies of the transcribed interviews and were asked to review the transcripts. The cover letter attached with the transcripts (Appendix O) indicated the process for making changes to the transcripts and giving consent for the transcripts to be used in the reporting of the results.

2. Anonymity, privacy, and confidentiality

Although I had been prepared to use pseudonyms for participants during the course of the research, this proved unnecessary. All participants gave verbal consent to be known to the other research participants and were also

comfortable with colleagues in their own school knowing of their participation in this research. Similarly, they all gave verbal permission for participation in the tele-conference calls.⁸ The Information for Research Participants (see Appendix K) assured participants that, while their identity would be known to other participants, to some of their colleagues, and perhaps to some students, their identity would not be revealed to anyone by myself or by members of my dissertation committee.

Participants were informed that all data would be kept in a secure location and destroyed within two years of collection and that only I and a paid transcriber would have access to the raw data. They were told that non-identifiable quotes would be used in the preparation of the final report but that no names would appear in the final document. As was mentioned in Section 3.3, the creation of Dr. Swice served, in large part, as a means of protecting the anonymity of research participants as much as possible.

Each participant decided how they wished to introduce me to students for the purpose of classroom observation and were given the Information for Students sheet (Appendix P) to distribute as they deemed appropriate. Some

⁸

I initially planned to facilitate an electronic discussion but participants expressed their preference for telephone conference calls and gave consent for these calls to be recorded. This change was also approved by the Interdisciplinary Committee on Ethics in Human Research at Memorial University (see Appendix S).

participants chose to introduce me as a visiting researcher and just inform the class that I would be attending. Others sought permission from their students prior to my arrival at the university. In one case this permission was not given. I used the Classroom Observation Form (Appendix G) as a rough guide for observation but, since I actively participated in some classes, I frequently made my notes immediately following the class.

The Critical Incident Review Forms were on the web site and could be accessed and submitted from the web site. I also distributed hard copies of the forms (Appendix F) at the end of the second face to face interview. Participants understood that, in returning completed reports to me, they were giving consent for non-identifying information, including quotes, to be included in the final report.

Participants submitted teaching dossiers, course outlines, and other written material, again understanding that submission of these documents implied consent for their use. During the interviews we discussed what documents would be helpful to the overall research. The accreditation reports of all Schools of Social Work are in the public domain and I reviewed them at the national office of the Canadian Association of Schools of Social Work.

3.5 Transferability And Trustworthiness

Generalisability refers to "That quality of a research finding that justifies

the inference that it represents something more than the specific observations on which it was based" (Rubin and Babbie, 1997, p. G-3). This concept is rooted in a positivist conception of knowledge and inquiry and, within the qualitative tradition, has been replaced by the concept of transferability (Denzin and Lincoln, 1994; Sherman and Reid, 1994; Tutty, Rothery and Grinnell, 1996). Transferability rests on similarity between contexts, i.e. if two contexts are relatively similar then findings from the first context may be applicable to the second context. The potential for such transferability increases in proportion to the thickness of the original description. Thick data captures "meanings and experiences...in a rich, dense, detailed manner" (Sherman and Reid, 1994, p. 496).

The multiplicity of data collection methods used in the course of this research resulted in a comprehensive body of data. The content of Chapters Four and Five provide a thick description so that others in similar contexts can judge the transferability of the findings to their particular contexts. Given the contextual similarities among social work educators within Canada, the findings have a considerable degree of transferability.

Questions of validity are relevant to this phase of the research process. In positivist research validity refers to "a measure that accurately reflects the concept that it is intended to measure" (Rubin and Babbie, 1997, G-9). Within

qualitative or critical research validity is understood somewhat differently.

Ristock and Pennell (1996) defined validity as “the integrity, accountability, and value of a research project, achieved through accountability both to the participants and to those who will be affected by the outcome” (p. 116).

Kincheloe and McLaren (1994) suggested that trustworthiness is a more appropriate word than validity in the context of critical research. The question is not ‘how valid is this research?’ but ‘can the interpretation and presentation of the experiences of the research participants be trusted?’ Lather (1991) offered several suggestions for ensuring the trustworthiness of data in critical research committed to a just social order.

First, Lather reinforced the importance of triangulation in qualitative research. Very simply put triangulation is “the use of multiple research methods and sources of data to study the same problem and enhance validity” (Sherman and Reid, 1994, p. 497). Lather extended this concept, asserting that the “researcher must consciously utilize designs which seek credible counter patterns as well as convergence if the data are to be reliable” (p. 67).

Second, Lather stressed the importance of construct validity which is concerned with the accurate identification and development of theoretical constructs. Lather challenged researchers to exercise systematized self-reflexivity to reveal “how a-priori theory has been changed by the logic of the

data” (p. 67). The open sharing of such a reflective process is essential to guard against theoretical imposition and ensure that the theoretical constructs “are actually occurring, rather than mere inventions of the researcher’s perspective” (p. 67).

Closely related to construct validity is face validity, i.e. does your work make sense to others (Ristock and Pennell, 1996). Lather stressed the importance of ‘member checks’, i.e. “ the recycling [of] description, emerging analysis and conclusions back though at least a sub-sample of respondents” (p.67) to ensure face validity.

Fourth, Lather introduced the concept of catalytic validity, i.e. a representation of the “degree to which the research process re-orient, focuses and energizes participants toward knowing reality in order to transform it, a process Freire terms conscientization” (p. 68). The concept of catalytic validity arises both from the recognition that the research process is itself potentially ‘reality altering’ and from the desire to use the research to foster self determination of the research participants.

The multiple data collection methods employed in this research facilitated triangulation of data. Using both *a-priori* theoretical constructs as a guide to thematic coding and the ideal type as a technique of analysis represented two alternative methods of engaging with the data and assisted in surfacing any

counter patterns within the data. Construct validity was reinforced via my personal journal where I sought counter patterns and engaged in self-reflection in relation to theoretical constructions. The emergence of several theoretical concepts that were not previously identified also supports the construct validity of the work. Furthermore, all thoughts and actions attributed to Dr. Swice were meticulously drawn from the data provided from research participants and not from other sources such as the literature or my personal practice. Giving the research participants the opportunity to respond to the initial findings and incorporating their responses into the final document strengthened face validity. All research participants stated that their participation in the research was helpful to them, primarily in providing a structured process and time to reflect on and discuss their pedagogical practice.

3.6 Limitations

A journal entry I made while recruiting research participants highlights one of the limitations of this research:

I am concerned about the lack of racial diversity among the six case study participants. In my proposal I stated "A strategy of maximum variation will also be used, in that I will select a diverse collection of educators in order to highlight multiple perspectives on the issues of education congruency. Given the theoretical orientation of anti-oppressive pedagogy, variation in the social location of the educators will be particularly important". Although I have not yet met all six participants, to the best of my knowledge five are white, one is First Nations; some are able bodied, some have a disability; some are heterosexual, others are lesbian; all are

female. Four schools are involved in the study, two participants from University One, two from University Two and one each from University Three and Four. (Campbell, 2001)

When the sample was finalized the above assumption about the social identities of research participants proved to be correct, with the exception that two people identified as people with disabilities and one as transgendered. This final sample did not reflect the racial diversity that I was hoping to achieve and the data obtained may therefore reflect a covert Euro-centric bias.

I sent invitations to participate to a racially diverse group of thirteen educators: two black women (I received no response from one, and a response from the other after I had visited the site where she worked and it was therefore too late to include her), two First Nations women (one declined, citing the pressure of her own PhD work), two South Asian women (both declined, citing the pressure of their own PhD work), one Jewish male (he declined citing workload pressures), and six white women (one declined given that she was only teaching distance based courses). I was particularly concerned that the First Nations woman would see her participation in the research as tokenism⁹.

I have speculated at length as to why a disproportionate number of white women accepted my invitation while an equally disproportionate number of 'non-

9

This concern was discussed with the participant prior to the interviews. She chose to continue to participate in the research and I am grateful for her participation and her analysis of this issue.

white' women were unable or unwilling to participate. I have also discussed this situation with committee members, colleagues, and some research participants. Luther, Whitmore and Moreau (2001) identified the importance of "critical mass, which means having sufficient numbers of a group reflected in an institution, both as a means to equity and an end in itself" (p. 21) in the promotion of equity and diversity. Canadian social work education, as a institution, has not yet achieved a critical mass of 'non-white' educators so my sample may be a reflection of this lack of critical mass. Bernard (2001) identified the invisible workload that 'non-white' educators are expected to carry and explored the multiple demands on the scarce number of these educators. Luther, Whitmore and Moreau (2001) identified such expectations as emanating from:

students of colour who desire mentors and role models; the broader student body who want to tap our particular knowledge and expertise; colleagues and other faculty who need speakers to address the "diversity" component of their courses; departmental and university administrators who need guidance in their own equity pursuits; broader community expectations for development work and mentoring programs, such as women and youth. (p.90)

Perhaps, as 'representatives' of particular social identities, those who declined participation were also subject to such excessive demands.

In addition, one research participant pointed out that the work of non-white educators is frequently subject to excessive scrutiny and perhaps they would avoid participation in such research, anticipating further scrutiny and

judgement. Finally, it is significant that four of the five white women who agreed to participate were known to me personally and may have agreed to participate, at least partially, to support my educational progress. In contrast, although I had been introduced to two of them, I did not know any of the non-white women and they did not know me.

As I had only approached one male educator as a potential participant the final sample was also one-sided in terms of gender. There was considerable diversity in the sample in relation to sexual orientation, ability, age, and teaching experience. The final sample, while not providing the racial diversity I had hoped for, was reflective of the pool of Canadian social work educators.

The second identified limitation of the research derives from more pragmatic constraints. Given the distance I had to travel to interview most of the research participants I was forced to conduct the first and second interviews with only 48-72 hours between them. I would have preferred to conduct the six first interviews with each participant, have a three to four week gap, and then conduct the second interviews with each participant. Such a gap would have allowed for a more sophisticated analysis of the data before the second interviews. This analysis could have been fed back to the research participants for their reflection and commentary which would have enriched the overall analysis. The research participants did have the opportunity to reflect and

comment on the interpretation provided in Chapters Four and Five during the conference calls. Unfortunately however, given the constraints imposed by distance and finances, I was unable to foster the desired degree of dialogical interaction.

3.7 Summary

In accordance with the five steps of a research process as defined by Denzin and Lincoln (1994) I have described the research process used to investigate the question “How do instructors strive for congruency between the content and process of education for anti-oppressive social work practice?”. In the course of this description I have supported the decision to use a qualitative approach, accounted for the impact of my personal location as a researcher, demonstrated the appropriateness of reconceptualized critical theory as a paradigmatic base for the research, established case study methodology as an effective strategy of inquiry, explained the choice of data collection and analysis methods, and advocated the use of the ideal type as a interpretative technique. I have also described the ethical components of the research, demonstrated the transferability and trustworthiness of the findings, and identified the limitations of the research methodology. Consistent with my interest in congruency the material presented in this chapter has confirmed that this research was guided by the assertion that:

...research can only be undertaken effectively when there is a logical fit between the researcher's theoretical approach to practice, which shapes the relevant questions of interest, and his or her theoretical approach or research paradigm, with its implications for the defined purpose of the research and the methods to be used in data collection and analysis. (Westhues et al., 1999)

I now proceed to Chapter Four, one of two chapters which present the findings of the research, and introduce Dr. Terri Swice (that is, The Social Work Ideal Congruent Educator).

CHAPTER 4

ANALYSIS AND DISCUSSION: CONVERGENCE AND CONSENSUS

AS REPRESENTED BY DR. TERRI SWICE

As was stated in Chapter Three the ideal type, portrayed here as Dr. Terri Swice, is a composite picture of the six case studies of pedagogical congruency. Dr. Swice has been drawn directly from the data obtained from interviews, documents (program descriptions, accreditation reports, course outlines, publications, writings and presentations by research participants, teaching dossiers, and curricula vitae), classroom observations, and critical incident report forms. All words attributed to Dr. Swice represent a paraphrasing of the data obtained from the research participants. In the rare instances where lengthy quotes or very unique phrases are used, this is indicated *via italic type*. While research participants will likely recognize elements of themselves in Dr. Swice, the content of this chapter is an amalgam and represents the consensus evident within the data. Readers are reminded that Dr. Swice is not used as a means of presenting the perfect congruent educator that all should ascribe to, but as an analytical technique for illuminating the noteworthy degree of consensus among participants and for protecting anonymity.

PSSW

Provincial School of Social Work

Applications are invited for two full time probationary track positions at the Assistant Professor level, commencing August 1, 2002. The successful candidates will be expected to teach in the BSW and MSW programs.

Both the BSW and MSW programs: incorporate an analysis of systemic inequalities pertaining to social factors such as class, gender, sexual orientation, race and disability; root social policy and social work practice in a knowledge of political economy; and seek to develop practitioners who are effective in personal and community change.

Applicants should normally have a PhD or equivalent in social work or a related field, as well as demonstrated achievement in scholarly work. Candidates should also submit evidence of effectiveness in teaching, social work practice or social policy appropriate to their experience.

**The closing date for application is
February 15, 2002.**

Applications should be sent to Dr. Search,
Chair of the Search Committee, The
Provincial School of Social Work.

Dr. Search
Chair, Search Committee
The Provincial Social Work School
January 25, 2002

Dear Dr. Search,

This letter and package serves as my application for an Assistant Professor position with The Provincial School of Social Work. Attached please find the following information to support this application: Curriculum vitae, excerpts from my teaching dossier, other handouts, and references.

You will see that I have been working in an academic context for just over 10 years, teaching a wide range of social work courses and contributing to the administrative operation of my school. I have an established research agenda, with publications, and have done numerous presentations.

While I have had several productive and satisfying years in my current position, I am interested in making a move to further my academic career. I am impressed by the efforts your school is making to develop an integrated anti-oppressive approach to social work practice and am excited by the possibility of being part of such efforts. As life style concerns are also very important to me, I am eager to find a position closer to my community of origin.

Please do not hesitate to contact me if you require any further information. I look forward to hearing from you at your earliest convenience.

Sincerely,

Dr. Terri Swice
Assistant Professor

PSSW INTERNAL MEMO

TO: All Faculty and Staff of The Provincial School of Social Work

FROM: Dr. Search, Search Committee Chairperson, Provincial School of Social Work

RE: Visit of Dr. Terri Swice

Date: February 15, 2002

Dr. Terri Swice has been short-listed as a candidate for one of our faculty positions. She has submitted an application which includes a number of supporting documents and her complete file is available in the administrator's office. She has a wide range of teaching experience and extensive scholarly work including publications, presentations, and a SSHRC research grant. I invite you to look at her file prior to her visit on campus March 5th and 6th. Below is a schedule of her activities and I encourage you to attend which ever sessions are appropriate for you. Information about her presentation on March 5 will be sent to students and community members, but please pass the word along to any who you think might be interested and announce it in your classes. Also let me know if you are interested in going to lunch with Dr. Swice on the 5th.

March 5, 2002

8:30 am	Breakfast with Chair of the Search Committee
10:30	Presentation to faculty, staff, and members of the social work community Title: The social work classroom as a site to model anti-oppressive practice
12:00	Lunch
2:00	Meeting with school faculty
4:00	Interview with the Dean

March 6, 2002

9:30 am	Breakfast and meeting with students
11:00	Interview with Search Committee
1:00	Lunch



To: PSSW Faculty List Serve
Selected postings from faculty

February 17
Are any of you familiar with Dr. Swice who is coming for an interview next month? I have reviewed her file and it looks interesting, but wonder if others have had more first hand experience with her?

February 19
Hi folks,
I attended a presentation Terri did at a Teaching Showcase, it was stimulating and really relevant to some of the issues we discuss. She was grappling with how to teach students from 'marginalized communities' in a way that is empowering for them, and not contribute to further marginalization. There was certainly information there that would be helpful to us in terms of reaching out to our 'designated' communities. It was theoretically very sound and the presentation also provided a lot of room for dialogue. I enjoyed it.

February 21
I don't know her personally, but I have read one of the papers referred to in her vitae - the one called "Are we social workers or educators? Are they students or clients?" She developed an interesting and timely argument.

February 23
One of our students did her undergraduate degree at the school Terri now teaches in - the student says Dr. Swice took her teaching very seriously and was always available for students.

February 25
If I remember correctly she was also involved in CASSW with one of the national projects.

PSSW INTERNAL MEMO

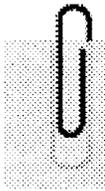
TO: All Faculty and Staff of The Provincial School of Social Work

FROM: Dr. Search, Search Committee Chairperson, Provincial School of Social Work

RE: Visit of Dr Terri Swice

Date: February 28, 2002

Just a quick reminder about Dr. Swice's visit on March 5th. For those of you who have not seen the file I have attached a copy of an excerpt from her teaching dossier entitled *Pedagogical Principles and Practices*. It will provide you with an idea of her approach to teaching and could be the starting point for some dialogue when we meet with her.



Statement of Pedagogical Principles and Practices
excerpted from the teaching dossier of **Dr. Terri Swice**

My overall responsibility as an educator is to facilitate a process that establishes an environment to promote learning. Within the context of teaching anti-oppressive social work content there are a variety of interconnected principles and practices that inform my educational endeavours, including...

1. A comprehensive conception of the role and responsibility of educators

I strongly believe that teaching should be grounded in solid pedagogical theory that accounts for elements of both teaching and learning. I have been significantly influenced by educators such as M. Knowles, P. Freire, b. hooks, and P. Lather, learning that the nurturing of a collaborative, enabling, and mutually illuminating process of teaching and learning is essential. I see the content and process of teaching and learning as inexorably linked, in that the process is frequently the content, and the content is the process.

As an educator in a university I have accepted the privileges and responsibilities that come with the position. I attend to issues of authority in the classroom, acknowledging my privileged position in the presence of students. It is my responsibility to be adequately prepared for classes, to present course

material in a clear and organized fashion, to be clear and forthcoming about my expectations, to be accessible to students, to accommodate unique learning needs, to use multiple methods of instruction, to present different perspectives, bodies of knowledge, and concepts, to foster critical thinking and self awareness, to foster integration of the course content and process, and to facilitate a learning process that is both creative and fun.

To reflect this principle in my practice I take note of who speaks in the classroom and monitor my use of institutional and professional authority. I develop very detailed course outlines and clearly describe participation requirements and assignments and the criteria which will be used for evaluation. My office door is generally open and I sometimes give out my home phone number. I encourage students, both verbally and in writing, to inform me if they have accommodation needs in relation to (dis) ability. I use a variety of educational methods such as experiential exercises, co-operative learning activities, presentations by community resource people, critical questioning, directed study groups, debates, large and small group discussions, case analyses, skill practice, and talking or healing circles. It has been my experience that most social work students learn inductively, that is they build theory from practice, and I structure my teaching processes accordingly. I also use a number of creative techniques such as role playing, collages, and puppetry.

2. Promoting critical analysis

The promotion of critical analysis is central to anti-oppressive pedagogy. Critical analysis implies the deconstruction of knowledge, concepts, and professional practices by asking questions: What does the information mean? Why might one say what they said? Where do beliefs and practices come from? What might other people think about this topic? How would this idea impact social work practice? What contradictions are evident? What are the implications for people on the margins? How does the language that is used influence how we think about the issue? Does your thinking shift as you consider this topic? Integral to the promotion of critical analysis is an overt rejection of my position as an “expert-all-knowing” instructor who can provide the answers to all questions and concerns.

There is not a list of specific practices that reflect this principle in my practice. Rather this principle would be evident in course description and design, in my choice of assigned reading (many first voice readings), in the way I use critical questioning during classroom activities and interactions, in the validation of students' opinions and the use of multiple sources of knowledge (such as students' experiences, guest speakers, audio visual material), in encouraging students to resist the desire to find recipes for practice, in the use of multiple teaching methods, and in analysis of the impact of constructs such as race,

class, gender, ability, age, and sexual orientation.

3. Supporting student engagement in learning

Learning theory has clearly shown us that people learn better if they are actively engaged in their learning. I attempt to facilitate student engagement in a number of ways, especially by asking them to engage in a participatory learning process that may be very different from processes they have experienced before. Many come to us having experienced what Freire calls the “banking” method of education, where they have been fairly passive recipients of instructors’ information and knowledge. In contrast, I ask students to actively engage in defining their own learning needs and interests, to contribute to the development of a classroom community which fosters mutual learning, and to understand why such pedagogical processes are important to social work education and practice.

I do this by overtly explaining my pedagogical philosophy and by collaboratively determining course design, timing, content, processes, and evaluation schemes. The multiple methods of instruction referred to above engage a broad range of students. I seek out both formative and summative feedback from students and use this to modify course content and process. I also rely on a variety of techniques to encourage participation of all students. For example focused rounds and talking circles give everyone, even those

unwilling or unable to speak in a large group context, an opportunity to express themselves. I make concerted efforts to validate any participation by students and class participation is frequently an aspect of the evaluation process that contributes to the students' final grades.

I also acknowledge that students have lives outside of school and each student will have a different constellation of supports and barriers to their learning. While I am clear about not engaging in a counseling role with students, *I do try to remain empathic and sensitive to the joys and fears which accompany learning, and to help them reduce the material, social, and psychological barriers that thwart learning.* Similarly, I recognize that previous educational experiences may differentially influence students' responses to classroom pedagogical processes. Finally, trusting in students' capacity to engage in the learning process and actively explore the questions and answers of interest to them, I encourage inquisitiveness, engagement, self direction, collaboration, responsibility, and active participation in all aspects of the course.

4. Nurturing relationships and establishing community

Relationships are central to effective teaching and learning. Two categories of relationships are important, relationships between myself and students, and relationships among students. I work to establish respectful and dialogical relationships with students by being accessible, listening to their

concerns, mentoring when appropriate, and engaging in joint projects such as writing or presentations.

While I assume primary responsibility for classroom processes, I use the participatory learning process to encourage students to invest in the classroom as a learning community and to make their own individual and collective contributions to the creation of a respectful, trustful, and honourable learning environment. In such an environment people are able to take risks, to make mistakes, to compassionately challenge themselves and each other, and to explore deeper parts of themselves. I try to help students understand that, if we are to develop our understanding of oppression and domination, some personal risks will be necessary and a trusting community will enable such risk taking. Developing such a community takes hard work, compassion, consideration of students as complex individuals, and extensive attention to classroom processes, including the provision of ongoing and supportive feedback. Practices which contribute to the development of such a learning environment include specifically articulating its importance in course outlines and other documents, collaboratively developing classroom guidelines, check-ins or writing stems (an exercise to focus students on the task at hand) at the beginning of each class to help students identify what they are bringing to class and then leave it behind. Community times which give students time to talk about 'non-

academic' community concerns also support the development of a respectful learning environment, as does encouraging and modeling respectful listening, critique, and challenge.,

Related to the establishment of a respectful learning community is the concept of classroom safety. For some 'safety' means never feeling uncomfortable, never being challenged or disagreed with, or never being asked to examine and change behaviour. In my experience, allegations of not feeling 'safe' arise when dominance or privilege is being challenged. 'Safety' is a nebulous concept - the world is not safe for a lot of people and, depending upon our social location, we experience safety quite differently. While I vehemently support the notion of a respectful classroom community or environment I do not find the construct of classroom safety to be a useful one.

5. Using experience as a pedagogical base

Students have a rich experiential base that can contribute to their own, and others, development as a social worker. Courses are structured to build on this experience and to help students bring it to the process of working with others. I frequently rely on student participants to help me construct a worthwhile pedagogical experience. When inviting students to have an active role in class design, content, and process I encourage them to speak from their subjective experiences and to learn from the experiences of classmates. Often, at the

beginning of a course, I will do a circle round in which students identify their social work experience. From this I prepare a list of collective experience, demonstrating the rich experiential base of the classroom community. Similarly, I try to teach analyses and skills that are relevant to their lives.

However experience is not taken as an unexamined given. Self-reflective and reflexive thinking are essential within anti-oppressive practice, and we need opportunities to explore the various ways we have learned to make meaning of the world. Such self awareness and self-reflection about personal values, beliefs, social location, and experience is necessary for students to decide the sort of social worker they want to be.

I facilitate such reflection in a variety of ways. Students are encouraged to verbalize their thoughts and feelings about how the course content relates to them. First voice readings, critical questioning concerning the application of theory to their experiences, small group discussions, role plays, and a wide range of assignments are all used to promote self awareness and personal reflection.

Just as I ask students to bring their own experiences and reflections to their learnings, I ask the same of myself. I understand that my pedagogical principles and practices are an outgrowth of my political and personal beliefs and values and my vision of life and education. I make it clear to students that I

am speaking my truth, which arises from my experience and my teachings, as a woman with a particular background and social location. When it will contribute to learning, or to the development of the classroom community, I share this background and identity. I also draw upon instances from my practice background to illustrate particular points and to model the analyses and deconstruction of experience. I strive for congruency between my beliefs and my actions, and reflect on this struggle, alone and with colleagues or friends.

As part of this self reflection I monitor and question my thoughts, feelings, and behaviours in relation to students: Do I hear some students more than others? How do I respond to feedback? How am I using my power in student - instructor relationships? Have I contributed to inequity based on race, class, gender, ability, age, or sexual orientation?

6. Facilitating classroom and practice connections

We are educating future practitioners and, upon graduation, students will need to be able to 'do something' with the knowledge and skills they have gained. I assist students in learning a range of skills, including analysis, that they will need in professional practice and in their day to day lives. I hope I am encouraging students to grow, to understand that learning is life-long, and to know that they must continue their learning upon graduation. I hope I am also teaching them in a way that enhances their ability to transfer their learnings to

practice settings, be that during practicum or upon graduation. Moving their educational experience beyond the bounds of the classroom by inviting community and professional 'voices' into the classroom and establishing links with the practice community is central to these aims. These voices are especially crucial when I am teaching content that diverges from my own social identity and/or experience. In addition, most assignments have a community action piece that encourages students to do systematic inquiry within the community.

7. Working with affect in the classroom

Critical analysis, active engagement in the learning process, and self reflection and transformation, coupled with the content of anti-oppressive curricula, present considerable challenges for students. We are not only asking students to learn new values, knowledge and skills, we are also asking them to critique, and perhaps transform, long standing patterns of thinking, feeling, and behaving. This involves being self reflective, engaging in critique, being open to challenge from others, considering the classroom as a community, and moving their learning into family, community, and professional contexts. Such learning and unlearning can be both painful and exciting, and the ramifications extend far beyond the walls of the classroom. Personal and professional relationships are often affected, and this creates distress and turmoil for students. The educational process is an *affair of the heart and soul as well as the hand and the*

head and instructors need to be cognizant of the potential toll on students and to support and encourage them in their affective struggles and growth.

Numerous classroom processes can assist: exercises such as check ins, check outs, writing stems, and unstructured circle rounds all give students an opportunity to focus themselves on the task at hand. It is helpful to alert students in advance, via both written and verbal communications, to the fact that they might experience emotional reactions to course content and process. This is particularly true when we know, through experience, that specific topics may serve as triggers for some students. They can then be given permission to participate at a level that is appropriate to them and to identify when it may be too difficult to engage with specific content. Debriefings which include a discussion of feelings is extremely important.

It is not surprising that resistance, conflict and distress, as well as excitement and joy, become evident. Working with these feelings in an educational context demands inordinate attention to classroom content and process and effective group facilitation skills. In an effort to minimize the potential of difficult situations which inhibit learning I scrutinize the course content to ensure it does not marginalize particular categories of students. Within the classroom I pay close attention to who is speaking and who is not and look for patterns of participation. I note unspoken issues and conflicts and raise

them when I consider that it might be helpful to the learning process. I try to be cognizant of the ways in which social relations of inequality are reproduced within the classroom and to intervene in ways that mitigate such relations. I return to the classroom guidelines at regular intervals, and especially when difficult interpersonal situations arise. If necessary I ask for third party assistance in mediating conflicts, usually from other colleagues. Finally, I consistently strive to improve my skills at responding to and negotiating critical incidents within the classroom.



**Excerpt from an Informal Dialogue
between Dr. Search and Dr. Terri Swice
March 5, 2002**

Dr. Search: You have explained why you are interested in coming to The Provincial School. I am curious as to what motivates you to do anti-oppressive work? I sometimes wonder what draws each of us to this kind of social work theory and practice.

Dr. Swice: There are multiple answers to that question, I am sure. But, given my analysis of the state of the world and social relationships, I really don't understand how one could teach anything else. Schools that don't stress a critical analysis of social constructs are missing such a huge piece of reality and a realistic picture of what people are up against, at least as I see it. 'Mainstream' social work reproduces so many oppressive power relationships. If we are to truly meet our profession's mandate for social justice, we need to be teaching progressive, radical, structural, critical, or anti-oppressive work, or whatever you want to call it. It is the only way we will change the face of social work and improve conditions for our clients.

Dr. Search: I think most of us share that theoretical or political analysis. Do you think there are personal aspects to the work as well?

Dr. Swice: Of course. For me, my commitment is grounded in humanitarian values which support treating people as equal, while still perhaps different. I have had a number of personal, educational, and practice experiences which generated a real desire to find different ways of doing things, or other ways to be in the world. I enjoy the notion that we are always learning and find challenge in self critique and self transformation. I want to give something back to my community and believe that I need to take on my share of responsibility for change. *Anti-oppressive practice is a commitment of the self.*

Dr. Search: I appreciate you being so open with me about your own interest and motivation for the work.

Dr. Swice: I am comfortable with such issues, in fact I think they are really relevant. People have a right to know at least the broad outlines of why we do the work we do, and say the things we do.

Thank you for breakfast. Could you take explain the process for the upcoming presentation?

Dr. Search: An invitation has been sent to all faculty, staff, and students of the School. In addition, notices have been sent to the professional association and to a variety of community groups and field instructors but it is difficult to predict how many will be at the school for you presentation. I suggest you limit your presentation to about 30 minutes, then 30 minutes for questions and

discussion. Since you have a another meeting scheduled with both faculty and students later on I will try and entertain questions from the professional or community members immediately following your presentation.

Dr. Swice: That sounds fine.



**Using the Social Work Classroom as a
Site to Model Anti-Oppressive Practice**

Paper presented at The Provincial School of Social Work
by **Dr. Terri Swice** - March 5, 2002

I would like to thank you for the opportunity to speak to you about this topic and to discuss my pedagogy with you. It is heartening to see faculty, staff, students, and community members present today and I thank you all for coming. I understand that we have about an hour together so I will limit my formal presentation to 30 minutes to allow ample time for questions and discussion.

I am aware that my curriculum vitae has been circulated among you, so you will know that I am interested in anti-oppressive pedagogy. Today I will present the preliminary findings of a collective case study of six Canadian social work educators. This study explored the principles and practices that they use when teaching anti-oppressive social work content. I would like to share one aspect of that study, that is the pedagogical principle of using the classroom as a place to model anti-oppressive theory and practice.

Modeling was a common theme in the literature on anti-oppressive pedagogy. A review of this literature revealed that some educators see the classroom as a place where students can be provided with opportunities to practice progressive skills. These educators described a wide range of

classroom activities appropriate to skill development: role plays, small groups, case analyses, community based assignments, and social action activities. They also invited students to bring in personal or practice dilemmas to the classroom for analyses and intervention practice. Finally, these educators maintained that the classroom can be a place to directly learn the skills of working through difficult group dynamics.

More common though, are educators who see the classroom as a place where, via their own pedagogical practice, they can model anti-oppressive practice. These educators have articulated the necessity of examining our own teaching processes and pedagogical styles, of not replicating the very values and methods that anti-oppressive content is challenging, and of using the here and now of classroom interaction to model anti-oppressive practice. Through such practices educators hope to provide students with examples of actual actions consistent with anti-oppressive theory.

However the literature is silent on a number of issues related to modeling, especially in relation to the second aspect of modeling, that is using the classroom as a site to model anti-oppressive practice. Questions that the research sought to answer included (1) Is modeling a useful construct or practice? (2) What practices are modeled and how is it done? (3) Should instructors overtly inform students of their hopes that students will learn from the

instructors' actions? If not, are students expected to discern the modeling process on their own? (4) Can students, perhaps used to a more banking model of education, intuitively connect the behaviour of their instructor in the classroom to their own behaviour in future practice? (5) Are there any risks associated with modeling?

(1) Is modeling a useful construct or practice?

The six educators were divided in their opinions about modeling in the classroom. Two strongly reinforced the importance of using the classroom as a site to model anti-oppressive practice. One of these educators described it as the way she works and the other saw modeling as a conscious and intentional process on her part. Another said that 'modeling' was not the language she would use. While she had seen instances of students repeating some of her specific practices in class, she did not enter the classroom with any intention of modeling anti-oppressive practice. Another said that stimulating thinking among students was more important than modeling, although she did offer multiple examples of modeling behaviour.

Still another saw the potential of modeling and did try to model anti-oppressive practice but at the same time wondered if we knew enough about the modeling process to judge it as a helpful pedagogical strategy, especially the nature of the relationship between the modeling process and the actual person

modeling. She speculated that students identified with a given instructor, not so much on the basis of pedagogical practices, but rather on aspects of personality, social location, and values.

(2) What practices are modeled and how is it done?

Educators modeled critical analysis and self reflection in a number of ways. They shared their own stories of learning about oppression, domination, and the implications of their varied social locations. They openly reflected upon and analyzed these stories, hoping students would learn to do the same with their life histories and locations. Similarly, educators used illustrations from their practice to demonstrate processes of deconstruction and reflection, again hoping that students would apply the same processes to their practice.

The educators also modeled accessibility and flexibility by inviting students to call them by their first names, providing home phone numbers, being receptive to extending deadlines for assignments, modifying classroom process to accommodate current needs of the group, ensuring students have time to express their thoughts, being open to multiple opinions and perspectives, asking students to inform them of any accommodation needs and responding to those needs, being accessible outside of scheduled class time, meeting with students in off campus locations, and engaging in social activities with students. They expressed hope that students would, in turn, display the same characteristics

with clients.

Collaboration was modeled through the joint creation of course outlines, student input into class scheduling, cooperative assignments, and collaborative writing and research projects. All of these practices model ways that workers and clients can work cooperatively to ensure clients' needs are met.

Effective group facilitation was modeled through attention to classroom process, by being willing to temporarily abandon course content to attend to classroom dynamics and issues, and by openly processing conflict that arises within the classroom. Students saw illustrations of advocacy when educators highlighted current situations or events on campus or in the community and engaged students in developing potential strategies to influence the situation.

Nurturing of self and others was evident in the use of spiritual exercises, physical exercises, various forms of artistic expression, boundary checks, and the development of wellness plans. Educators attempted to model humility by clearly stating that they don't have all the answers and sometimes make mistakes, by calling on students to share their knowledge and experience, by using guest speakers in the classroom, and by working co-operatively with colleagues, especially in the handling of conflictual situations.

(3) Should instructors overtly inform students of their hopes that students will learn from the instructors' actions? If not, are students expected to discern

the modeling process on their own? (4) Can students, perhaps used to a more banking model of education, intuitively connect the behaviour of their instructor in the classroom to their own behaviour in future practice.

A few educators made overt parallels between their classroom practice and what they hoped students were learning about their potential practice upon graduation. For example, one described a situation where she facilitated a collaborative process of course design, writing the course outline with students. Several weeks later, when discussing practices which involved clients in decision making, the instructor encouraged students to reflect on, and learn from, their experience of creating the course outline.

Most of the educators did not overtly label their modeling practices, believing that students would make the connections without the instructor specifically pointing out the similarities between their pedagogical practice and students' future practice. Even those who did, on occasion, draw overt parallels, stressed the importance of timing and allowing students to come to their own realizations as the classroom process evolved. This was seen as preferable to the instructor specifically pointing out the connections. Some said that they might, part way through the course, prompt students to look back and reflect if there is anything they have learned from the course process, but they would not formally identify how various pedagogical practices were modeling anti-

oppressive practice. Most were concerned that calling such direct attention to modeling practices would leave students with the impression that the instructor was demonstrating the 'right' way to practice. Furthermore, they worried that making modeling too structured or intentional runs the risk of students feeling manipulated and concerned that there might be a hidden agenda behind the instructor's actions.

(5) Are there any risks associated with modeling?

A few risks were identified by the educators when discussing the modeling process. Several spoke about the potential vulnerability involved in sharing their own personal stories and struggles, citing situations where such information has been used in less than positive ways. As well, modeling effective group facilitation takes a lot of time and energy and there are both personal and institutional barriers to engaging in such processing. Furthermore, resolving difficult classroom dynamics sometimes involves confronting students' behaviours, and such confrontation, no matter how skillfully done, may be met with anger and resistance, which is challenging and potentially risky.

Many of the participants suggested that we need to do more research about this concept of modeling, especially research that involves our student graduates, learning how they move anti-oppressive teachings into the context of their practice and communities and what is the impact, if any, of modeling as a

pedagogical practice .

This concludes the formal aspect of my presentation. Thank you for your attention and interest. I am eager to take questions and engage in a dialogue about this study or any other topics you consider relevant. I understand from Dr. Search that faculty and students will have other opportunities to meet with me, so perhaps we could begin with questions or comments from those working within the community or professional practice.



Excerpt from Question and Answer Session
at The Provincial School of Social Work
with **Dr. Terri Swice** and **Members of the School Community**
on March 5, 2002

Question from the audience: As a social worker and an activist member of the local Black community I have a vested interest in seeing more non-white social workers within professional practice? Could you comment on how you work with the question of identity in your educational practice.

Dr. Swice: Of course. The whole question of social identity politics is a contested one and one that gets us in trouble sometimes. I think we have to be really cautious about making assumptions about people from the so-called marginalized communities. We try and establish neat and clear boundaries, but students or professors don't always fit those boxes and such classification negates the reality that we all have multiple identities. We also need to respect peoples' self definition of their social location while recognizing that this may change as they become exposed to more theory and analysis.

Having said all that, I fully embrace the importance of having a diverse faculty and in surfacing and analyzing issues of power and privilege. Identity clearly makes a difference in student-instructor relationships and one cannot overstate the impact of, for example, a Black student having a Black instructor

for perhaps the first time in their educational career. Because of the lack of a critical mass of faculty from marginalized communities (the language is still a challenge for us) this identification results in excessive workload for those faculty.

Question from the audience: Do you feel your identity affects how you teach, and do you disclose your identity to students?

Dr. Swice: Certainly it affects who I am, and therefore how I teach. As a lesbian woman, I probably give more attention to lesbian, gay, bisexual, and two spirited issues than a non-lesbian woman might. I might 'come out' to students, but generally I will just talk about my experiences and some people read into them and some don't. I firmly believe that disclosure is only useful if it promotes learning as opposed to meeting any of my needs. When my sexual orientation is known to students, it really makes a difference - they come in and speak about their sexuality, asking if I have something they can read or other supports to offer. Disclosure may leave those who do not share my identity feeling isolated from me - but I hope it models the importance of claiming an identity and working in that context.

Similarly as a white, able bodied woman, I clearly label my privilege and explain to students why I am interested in anti-oppressive work. For example, if I am teaching about race it is important for me to articulate the experiences that

have left me committed to doing anti-racist work. *If I don't, people could easily accuse me of arrogance - who is this white woman who presumes to talk about anti-racist work, especially to Aboriginal or African Canadian students.* Again though, I think we have to be careful about placing too much emphasis on connections based on social identity- it may set up students for disappointment.

While my political perspective, practice experiences, and social identity can't be conflated, they are quite connected. This means that I am more likely to engage with issues like critical consciousness and consciousness raising than in issues of professionalism, for example.

Question from the audience: Could you explain that a bit more, what do you mean by setting up students for disappointment?

Dr. Swice: For example, there was a lesbian student in one of my classes, but her understanding of lesbian identity did not match mine. She found this very difficult and it felt like a betrayal to her. She wanted to avoid writing her self-location paper for me, and I think the resistance was because she would have been more comfortable writing for a straight person because she could evoke the dynamic of insider/outsider. The political or value orientation of a given instructor, as opposed to their social identity, may be more significant.

Question from the audience: How do you encourage students to engage with issues of social identity?

Dr. Swice: For one, I demonstrate that I don't know everything about every culture by bringing in guest speakers, using other resources, and working in partnerships with other faculty, especially faculty who represent differing social identities from my own. I ask students to look at the elements of their identity that give them power.

I also try and be skillful in handling classroom dynamics. A lot of critical and difficult incidents arise around issues of identity, especially when people are asked to look at privilege. This is when working with other faculty is especially helpful. Sometimes it is easier to engage students in self examination of their identity if we share some similar characteristics, but there is no surety in this.

I select my readings with care and rely on a lot of first voice writing to sensitize students to experiences different from their own. I use journals and other reflective assignments such as the self location paper I referred to before. One assignment encourages students to take on an aspect of identity different than their own and look at things like the media and their day to day experiences from that identity lens. It is a bit of a constructed experience but a sensitizing experience none-the-less.

Question from the audience: I am a social work practitioner and a member of the Provincial Association of Social Workers. As such, I am invested in ensuring that students are ready to be competent practitioners upon graduation.

What do you see as the unique features of an education that prepares students for professional practice?

Dr. Swice: I think there are many unique features, but would highlight two. Initially, social work is a normative, value based profession and this sometimes poses challenges for social work education. Not everything goes, we make judgements about what are appropriate and inappropriate values and opinions for practice, maintaining that there are some value systems that are fundamentally incompatible with social work. The fact that we are educating students for a professional practice demands that we consider responsibility as an essential construct.

However there is always a struggle with being too rigid or ideological and inadvertently shutting down other voices. While I don't subscribe to a moral relativism, we need to be sure we do not shut out dissent. We need to be more vigilant about ensuring that we subject our positions (for example anti-oppressive theory and practice) to ongoing critical analysis as well.

Second, while some educators and writers have commented that the existence of a mandated curricula (as established by the Educational Policy Document and Accreditation Standards of CASSW) is an impediment to critical analysis and the deconstruction of foundational knowledge, I have not found this to be the case. I think mandated curricula provides us a framework from which

we can engage in critical analysis, asking how our foundational knowledge has impacted people on the margins, and what we need to do to shift, to make that impact better. There is still room to teach in one's own way and to deal with classroom processes while covering the required content.

Of more concern to me is the debate between education and training, education being seen as more critical analysis and training as more skill based. While this is an oversimplification, there is a tension. Students want to be taught what to do and are sometimes looking for recipes for practice that are transferable from one practice situation to another. The tension is also evident in the profession's move toward defining practice in terms of competencies, which some educators see as making practice more technical and less critical. The market model of education and practice is becoming more influential. But educators also understand that we have to link education to the real world of work and ensure what students learn can be applied in human service agencies. All of this sometime generates conflict between school and community.

Dr. Search: I think it is about time we broke for lunch and would like to thank everyone for coming and Dr. Swice for the presentation. I remind faculty of this afternoon's meeting and students of the breakfast meeting tomorrow.



Excerpt from Question and Answer Session
at The Provincial School of Social Work
with **Dr. Terri Swice** and **School Faculty**
on March 5, 2002

Faculty Member: You said in your statement of principles that the process is frequently the content and the content is the process. Could you explain that please?

Dr. Swice: Well, for example, respect is a central concept in social work practice. Therefore a discussion of respect, how to recognize it, and how to express it is core content of a social work curriculum. There are multiple ways to teach this content. One way is to reflect upon and analyze the 'here and now' classroom processes and interactions for evidence of respect. In this way the process of the class has then become an aspect of the course content. Sometimes I initiate such reflection but frequently students suggest that we use the class as a base of analysis.

You will notice that my statement of pedagogical principles and practices contains multiple references to the importance of process. I encourage students to practice in an anti-oppressive manner and I believe I need to try and demonstrate a congruency with these beliefs. I don't want a classroom environment where I am oppressing them, or they are oppressing each other.

Attending to classroom process is one of the more effective ways I have found to minimize oppressive actions.

Faculty Member: Do you think placing so much emphasis on process may have drawbacks?

Dr. Swice: I am not sure I would say drawbacks but certainly implications. It means you have to be flexible, use a variety of social work skills, and respond to where students are at. Sometimes it means being willing to discard your planned content agenda in order to explore the processes taking place. You will never meet everyone's needs and some students fear that they are not getting enough information, that they won't learn the 'right' way to do social work without more emphasis on formal content. That is why it is so important that students understand your pedagogical philosophy.

Don't get me wrong, I am not saying that we should throw away the curricular content, but that we need to struggle to attain a helpful balance between content and process.

Faculty Member: You also stated in that document that it is not uncommon to see resistance expressed in the classroom. What types of resistance have you experienced?

Dr. Swice: There is resistance to the participatory learning process, especially from students who have not been taught this way. If they are used to

sitting quietly and just absorbing information and I expect them to be active participants they may be uncomfortable and resist that engagement. Fostering a dialogical process is difficult, it is not a formula and it is hard to capture in the classroom, hence some students may feel nothing is happening - they are not getting anywhere. Similarly, if they have been socialized to believe the teacher should be the expert, they resist a focus on deconstruction and critical analysis - they are waiting for me to tell them the truth - to give them the answers - to tell them how to be a good social worker.

There is also a resistance to engaging with certain ideas or perspectives. They may reject a critical perspective on social work. They may resist a structural analysis and avoid grappling with understanding what shapes social and individual power. This resistance is especially evident when we are asking them to be self reflective and engage in a personal analysis of the implications of their social location. Sometimes it is really hard for them to hear the stories or the 'truth' of individuals who enjoy social locations different from their own.

Faculty Member: What have you found helpful in working with such resistance?

Dr. Swice: That is a difficult question and certainly one of the struggles of anti-oppressive pedagogy. Many of the things I find helpful I have already mentioned - clearly explaining the rationale for my pedagogical processes,

attending to the development of community within the classroom, especially a climate that allows for mistakes to be made. Caring for and connecting with students as individuals is helpful and overtly recognizing diversity and affirming that students will experience the content and process in very different ways seems to ease some tensions. Giving respectful feedback and letting people move at their own pace is important. But it is never easy.

Faculty Member: All of these preventive measures are well and good, but no matter what we try and set up difficult interpersonal situations always arise in the classroom. Can you give us some illustrations of difficult situations you have encountered and how you dealt with them?

Dr. Swice: I remember two situations that actually share some common features in that the tensions that arose were related to gender. In one situation the only male student in the class expressed outrage at "all the feminist content", claiming that all the case studies we worked with were about women and generally placed men in a very negative light. In another situation we were opening the class with a female centered piece of writing and the two male students declined to participate, later expressing their anger at being excluded, stating they were not women and the writing had no meaning for them. In both situations some of the women in the class supported these few men, tried to find out what their needs were, what would make them feel included, and, in the

second situation, apologized for choosing that particular piece of writing. Some of the other women were quite angry and implied that perhaps it would be good for the men to understand exclusion. In both of these situations patterns of social power, systematic oppression, and exclusion were being overlooked in favour of a focus on individual hurts and feelings of members of a privileged group.

In relation to the case studies I pointed out that all the cases I used had been drawn from my practice experience, that the majority of social work clients and workers were women, and that women were subjected to a variety of oppressive and abusive situations. In the other situation I also tried to link it to my personal struggle to examine my own complicity in domination, and gave an illustration of racist behaviour on my part. I wanted to help them understand that yes, we have emotional reactions, but we need to explore the systematic roots of these feelings.

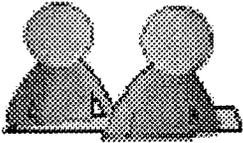
Although I tried to connect the personal emotions and feelings to the larger issues I am not sure how well that was heard or understood. In hindsight, perhaps I could have validated the initial expression of emotion to a greater extent, but I must admit to having a difficult time turning such situations into effective teachable moments. There is no question that my state of body, mind and soul, as well as my frustration with such notions, sometimes get in the way.

Faculty Member: How do you understand and emotionally respond to

such incidents when they arise?

Dr. Swice: Given the nature of the content, and the structural conditions in which we work and live, such incidents are inevitable. Personality becomes an issue when trying to build community and conflicts may arise. In addition, sometimes we create some of the conflicts. If we tell students we want them to have a voice, to own their educational process, to deconstruct power relationships, and to engage in critical analysis, then we have to accept it when they try out these new attitudes and skills. Unfortunately, sometimes their efforts may not be well crafted and that leads to challenging situations, to say the least.

Sometimes I feel that I just do not have the energy to engage in processing another interaction! I also feel discouraged and angry at times. Sometimes I avoid situations because I am uncomfortable and just don't know what to do. I also feel very sad when the skills we have taught them are used in destructive or oppressive ways.



Excerpt from Interview
at The Provincial School of Social Work
with **Dr. Terri Swice** and **The Faculty Dean**
March 5, 2002

Dean: Our discussion of your scholarly and teaching work has been informative. I am interested in hearing your thoughts about administrative structures or process that are necessary for you to effectively continue your work.

Dr. Swice: There are, of course, multiple issues in relation to administration. One of the more crucial for me is to ensure that faculty have sufficient time to come together in a relatively relaxed fashion to discuss the development and implementation of an anti-oppressive curricula. In my experience faculty have a lot of good ideas, are perceptive and receptive, but, due to the multiple demands of teaching, administration, scholarly work, and community involvement, seem to be in a crisis management mode most of the time. This precludes a comprehensive and collective discussion about what works, what doesn't work, what is the nature of our over-riding framework, etc. There are so many other obligations that when we do get together there are distractions that impede a concentrated focus on the issues.

I would also like to see more meaningful participation from students, both

during their degree experience and after graduation. This could include involvement in school committees, in joint research, or in collective social action projects. Most schools are struggling with ways to support student involvement, even parity, in governance processes, but the barriers are considerable. Engaging graduates in a critique of their educational experiences would also give us valuable information for curricular and pedagogical modifications.

Dean: What do you see as the current status and potential future of anti-oppressive social work education?

Dr. Swice: I think it is nebulous. Certainly our national standards mandate that we address such curricular issues. There are always relevant presentations at national conferences, numerous national projects and research endeavours, and individual faculty are forging both national and international connections. However it is still contested terrain. There is discussion of anti-oppressive practice being considered a 'specialization', and corporate or global pressures sometimes mitigate against a critical analysis. Similarly, the growing acceptance of a market perspective and the push toward professional competency training present challenges. All of this potentially distracts from, or changes, pedagogy. We need more interactions among the schools doing this work to develop effective response to these issues.



Excerpt from Question and Answer Session
at The Provincial School of Social Work
with **Dr. Terri Swice** and
Students of the Provincial School - March 6, 2002

Student: Within an anti-oppressive curriculum we are taught to think of power as a process and to examine how power is expressed in different contexts. How do you think power is expressed in the classroom?

Dr. Swice: That is a huge question. Power is expressed in the classroom in multiple ways - power of the institution, of the instructor, of students. Some of the manifestations of power are very elusive. I find Starhawk's (1987) notion of power very helpful - she distinguishes between 'power over', 'power to', and 'power with'. Working within these distinctions helps people understand that power can be used constructively, resistantly, or destructively.

Institutional power is evident in the very notion that the professor is expected to come in and provide the knowledge and teachings and the students are to listen. There is the power of the dominant thinking expressed within a classroom. For example, the majority of students are white, so there is a majority 'racial' knowledge that makes sense in the classroom. That is an expression of power.

Instructors carry both institutional and positional power and authority.

They have the power to politicize the curriculum and to determine what students read. They have the power to directly ask students questions or to tell students to be quiet, which is what usually happens when the instructor speaks. Then of course, they have the power to grade.

Students can exercise power as well. If students collectively agree to go after something they can be pretty powerful, and an anti-oppressive curriculum teaches them collective methods. This can be really positive in that students can influence what is going on in the class and the program. They can become involved in joint projects with faculty. However this collective power can be used in oppressive ways - they have the ability to hurt each other, they can manipulate group dynamics, they can engage in exclusionary practices with someone who has a different perspective or identity, and they can form cliques. Students can use identity or victim politics to move ahead. Within the classroom, students get bored, they tune out, they rustle papers, they talk, they get up and go outside, or they read other papers. They also have the opportunity to grade instructors, as the end of term evaluations influence how an instructor grows in an institution. One angry student can really pull down instructor averages.

Student: Could you explain what you mean by politicizing the curriculum?

Dr. Swice: Perhaps an example would help. Sometimes students don't do the readings. What, for example, does it mean if the majority of students do not

complete the readings on anti-racist social work? As a white instructor I cannot collude with this and let them leave the class without talking about racism. I either need to give a lecture about it or ensure the material is covered some how. In this way I am putting the curriculum in a political context. Insisting that students discuss anti-racism is an absolute assertion of my power.

Student: How do you, as an instructor, work with power in the classroom?

Dr. Swice: In a number of ways. I try to facilitate the development of a community and a climate that attends to process, is challenging and caring, allows for mistakes, meets diverse needs, and allows people to participate at their own level. I hope this lowers the power parameters. I share pieces of myself; if I ask students to share with me, to explore personal connections, and I don't disclose my struggles in these areas, then it tips the power balance. I call attention to the dominant knowledge that exists and try to counteract that dominance. I try to avoid the expert role. Most importantly I think, I try to reflect on how I use power - to step back and step forward in my use of power - to be attentive to myself and my pedagogical practice.

Student: Can we talk about grading and evaluation for awhile?

Dr. Swice: Of course. There is no question that the whole grading and evaluation process really effects the nature of the relationship between students and instructors. I sometimes think students are relating to me in a particular way

because they are afraid that I might not like them or that they might fail. I definitely experience a shift in relationships after the first grades are distributed. No matter how much we try and practice from an inclusive, non-hierarchical place, the reality of grades is always going to overshadow interactions. I do experience significant contradictions - I want to encourage students to do whatever it is they need in order to learn, and to take some risks, but at the same time I know they are trying to do what I want them to do in order to get a good grade.

I would like to do away with grades, but the bottom line is that grading is my responsibility and it would take a major institutional re-organization to be able to change that. I always acknowledge the power that lies behind grading and the privilege I have as a teacher in the position of grading students' work and thoughts. I try to be fair and to use my position as a stepping stone to be creative in grading. Grades and transcripts are important for students and we need to continue to struggle with ways to do it well.

Student: How do you structure and mark assignments?

Dr. Swice: Assignments should maximize students' learning, get them to think, and to learn something they did not know before the assignment. I rarely use exams as I don't believe they help people learn. I try to provide a range of assignment options, sometimes using alternate methods such as non-graded

videos, oral presentations, collages, and video presentations.

I have experimented with different ways of grading: co-negotiating the criteria for an excellent, good or fair assignment, getting students to assign their own grade, with a rationale, and comparing that with the grade I have assigned, doing pass/fail in some courses.

I try to be really clear in my expectations for assignments, and in the criteria I will use to evaluate them. I am willing to spend a lot of time discussing and answering questions about assignments, either in the class or individually with students. I have re-developed assignments if they have not been clear to students. The criteria I use in evaluating assignments are always clearly spelled out, and include critical thinking (does the assignment move beyond description), use of the readings, presentation of a cogent argument, self critique, and implications for practice.

If one sees the purpose of assignments as maximizing learning then giving detailed feedback is really important. I am very specific in comments, in summarizing feedback, in pointing out positives and areas students need to strengthen. Sometimes I use a multiple stage process where I return assignments with my feedback but no grade, ask the student(s) to respond to the feedback and suggest a grade, and then I look at their responses and decide on a final grade. I do this because when students see a grade they sometimes use

the grade as the lens for interpretation of any of the feedback and they don't really absorb or get the benefit of the feedback.

Student: Do you think it is fair for instructors to grade us on our own thoughts and feelings? They ask us to express ourselves and disclose who we are, then that is evaluated. Sometimes it feels like our worth as a person is being graded.

Dr. Swice: The establishment of clear criteria is especially important in self reflective or personal awareness assignments. While I have some discomfort putting a grade to personal self disclosure or opinions, I stress that it is not the feelings or opinions I am grading, but how they have pulled it together, how they reflect upon themselves and their thoughts, how in depth they go with that reflection, as well as the other criteria I mentioned. Sometimes I don't grade subjective or reflective assignments or I give full marks for just completing the assignment. This encourages a more unguarded reflection and self critique.

Student: Are you willing to discuss grades with students?

Dr. Swice: I try to be accessible to students in relation to grades. I want to be fair and am willing to talk over the specifics of my feedback and the grades. I encourage them to come and see me about grades - even if I appear upset, I ask them to try and get beyond me looking upset because I may just be busy. While I am open to talking I do expect students to clearly point out what they think I have

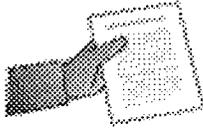
missed or how I have not been fair. I am not very sympathetic to unsupported complaints or to the argument that they need a higher grade to get into grad school. I also consult with colleagues.

Student: Do you permit re-writes?

Dr. Swice: The question of pre-submitting drafts and rewrites is a difficult one. Depending upon the number of students I have in a term, time is a factor - there just is not enough time. I wonder about the fairness of looking at written drafts - does that give some students an advantage over others? I tend to discuss assignments with students and try and give them some verbal direction, as opposed to written commentary. Sometime students expect an 'A' after they have submitted a draft, so that is awkward.

I have tried different things with rewrites and permit them most often in pass/fail courses. Sometimes I will accept re-writes with the caveat that the grade will only be raised to a particular level. I have tried different things in different classes, but have not really found a satisfactory solution.

I have to move on to the interview with the search committee now. I have prepared a handout for you that introduces the concept of a learning community and gives you some idea of the type of assignments I have used. Please do not hesitate to contact me if you have further questions. Dr. Search has all my contact information.



Learning Community and Sample Assignments
HANDOUT PREPARED FOR THE STUDENTS
of The Provincial School of Social Work
By **Dr. Terri Swice** - March 6, 2002

Learning Community

This is an excerpt for a course outline which explains the concept of a learning community, which is central to my pedagogical approach.

This course relies heavily on relationships created within the classroom. As much of the dialogue and exchange is based on your relationships with one another, your attendance and participation within the classroom is essential. Because each and everyone of us creates and recreates culture, (including the people we work with/for), it is incumbent upon us to engage in self-examination and self inventory in order to understand how each of us comes to know what we know. As such, it is imperative to be attentive to how we speak and listen (both personally and politically) to each other. Listening and speaking respectfully does not imply agreement with each other; rather it facilitates an ability for people to come together in dialogue and exchange where there is disagreement in ideas, philosophies, approaches, values, and principles. To this end, it is an engaged willingness to be curious, to pursue knowledges and to be willing to hold one's ideas and knowledges as tentative. Additionally, and perhaps most importantly, we hope you will work to create within your hearts a desire to stretch beyond your own skin in order to learn and practice social work.

Sample Assignments

1. *Learning journals: An on going journal of at least one entry per week. Each entry is to discuss your reaction to a least two of the required readings. The purpose of this is to help in your preparation for active engagement in class*

discussions and exercises, to have you express in your own words concepts, ideas, emotions, critiques and possibilities of assigned reading, and to discuss the impacts of readings.

2. Commentary on Readings: Students are expected to write a one to two page commentary on weekly readings that they will use as a basis of class presentation and discussion.

3. Socio-political analysis: Choose a book, policy, article, or any literature that is relevant and used in the field of social work to identify and critique the social and political ideology that it reflects. Use the existing literature of socio-political theories to analyze and critique the position that this work takes.

4. Literature review: Identify a topic you are interested in. Using at least eight different sources construct a discussion paper about this topic. This assignment will familiarize you with the library and help develop a critical eye towards social work theory.

5. Research and class facilitation: As an individual or in a small group, choose a topic, prepare a short handout summarizing the issue, with points to ponder and a reference list. Then lead the class in a discussion of this handout, structuring the discussion to deepen our understanding, to help us make connections, to draw out practice implications etc.

6. Learning Log: Jot down your learnings from the course, especially those that

you think will help you in practice. Learnings can be a result of course content or process.

7. Poster Presentation: Prepare a poster for presentation in class on a practice topic and explore at least two aspects of this topic - one which you are very competent in, the other which you need to improve.

8. Essay: Compare and contrast at least three theories for social work practice.

9. Articulating and integrating theoretical positions: Identify a theoretical position that you connect with. Present it comprehensively, including a discussion of the implications of your socio-political position and the implications for practice.

Explore how this theory helps you understand your own experiences.

10. Personal credo or manifesto for practice. Outline your personal vision of social work, identifying the attitudes, values, principles, and theoretical framework that comprises your vision. What would your vision look like in practice? Develop a contract with yourself to monitor the implementation of this vision.

11. Education for change project: Design a project directed toward a specific group (eg. students on your campus) and present it to that group.

12. Community action assignment: Identify a community issue that reflects dynamics of oppression or domination and take some social action towards promoting awareness and change in relation to this issue.

13. *Self in relation: Write a paper discussing how you have come to know yourself in the world, identifying the structural factors that have contributed to who you are.*

14. *Re-connecting with one's own narrative as a counselor: Students are to interview and video tape each other using the assigned format. Review the tape of your interview and reflect, in writing, on the process of being interviewed about your own narrative. Also complete and analyze the themes evident in a personal genogram and ecogram.*

15. *Telling our own stories. Identify a personal consciousness raising experience and creatively draw out the theoretical and conceptual elements of that experience. Reflect on the process. What does it mean to develop a critical consciousness about our personal lives in relation to larger social arrangements? What does consciousness raising or conscientization look like?*

16. *Participation: The following are considered when assigning a participation grade: *attendance *not disrupting the learning of others *attending to and facilitating the growth of others by asking them questions and seeking to understand their experience * stretching the boundaries of your own perspectives * maintaining an attitude of intellectual inquiry and compassion * participating in discussions * leading short discussions, * submitting, in writing, a suggestion and justification for your participation grade.*



Excerpt from Interview
at The Provincial School of Social Work
with **Dr. Terri Swice** and
The School Search Committee - March 6, 2002

Search Committee Member: You have spoken at length about your commitment to anti-oppressive pedagogy and the principles and practices which support that commitment. Have you encountered barriers to doing this work and, if so, what shape and form have those barriers assumed?

Dr. Swice: Most certainly, but it is difficult to organize an answer to that question. The barriers are so varied and wide ranging. But I have found it helpful to think of external and internal barriers; external being those that are outside of social work programs or curricula and internal those barriers that we generate ourselves. Externally, there is the institution of academia itself - many conventions and practices of the university mitigate against pedagogical congruency: for example the notion of grades and the investment that students must have in their grades, the expert role we are expected to assume, course evaluation processes, tenure and promotion criteria, and the multiple demands on faculty.

Search Committee Member: How do you see the course evaluations as a barrier?

Dr. Swice: Well, they are valuable in that they give students an officially recognized voice in promotion decisions and I certainly support that. However, learning is an cumulative process, and students may not integrate their learnings till long after the course is over. Course evaluations are not able to reflect this learning process. Also, anti-oppressive pedagogy often involves confrontation and challenging of students, which can be uncomfortable, no matter how hard one works to create a supportive environment. Student resistance to this discomfort can be expressed in instructor evaluations.

Search Committee Member: And the tenure and promotion criteria?

Dr. Swice: Faculty hired in designated positions assume that the special requirements that come with such designation will be considered. However, the criteria for tenure and promotion are "one size fits all" and there is no reflection of unique needs or demands in the criteria. As well, anti-oppressive work lends itself to collaboration and cooperative work - writing, publishing, working with students etc. - and the extra time that such work takes is also not recognized in the criteria.

Search Committee Member: Are there other external barriers?

Dr. Swice: In my more despairing moments *I sometimes wonder if we are just training foot soldiers for the state or handmaidens for the patriarchy.* We are often seen as, and see ourselves as, training grounds for employment, and the

influence of corporate and market ideologies is increasing daily. How do our students wrestle with the theory we give them in sometimes very oppressive work places?

Search Committee Member: You also mentioned internal barriers, could you expand upon that please?

Dr. Swice: First, I am not sure we have really refined our curricula to ensure that we are giving students the foundational concepts of anti-oppressive theory in a way that facilitates a deep and complex understanding of them. Do they really understand concepts like oppression, domination, power, language, or difference? Or are they just leaving with very superficial notions of these concepts that will translate into ineffective practice?

Second, there is a lack of theoretical clarity within the body of knowledge that is broadly defined as anti-oppressive. We use the term loosely, thinking we are all talking about the same thing, but there are meaningful differences among structural, radical, critical, post-structural, and post-modern theory - all which seemed to get thrown in the same basket. What are the assumptions of each of these perspectives, how are they similar, different? We sometimes don't apply the same measure of critical analysis and deconstruction to anti-oppressive theory that we do with other theories. Students pick up on this discrepancy. I think this lack of clarity and critique is one of the reasons why students may

leave with only a surface understanding of some of the concepts. We need to clarify our framework.

Member of the Search Committee: Can you give us a specific illustration of this lack of theoretical clarity?

Dr. Swice: One of my frustrations with anti-oppressive theory is what I see to be the inordinate attention given to oppressed groups - why does the focus not shift more to dominant groups, or away from groups completely? The problem with a structural analysis focusing solely on politically or socially identified groups is that it assumes that everyone from the same group will have the same consciousness and the same location and relations. Perhaps we should be paying more attention to language or discourse. I think these debates are rooted in a theoretical uncertainty. Perhaps we are in the midst of a move from structural theory to something else, but it is all quite cloudy at the moment.

We are also not building our own knowledge sufficiently, especially in regards to practice - how do our graduates do out there? How does the classroom relate to practice? I think we really have to address these deficiencies or contradictions if we are going to advance the project of anti-oppressive social work.

Member of the Search Committee: Many of us have spoken about the personal risks and challenges of doing this work, by times feeling tired,

vulnerable etc. I wonder if you have experienced these reactions or feelings?

Dr. Swice: Most definitely. There is the despair I referred to above and I sometimes have felt real isolation and fear that I am not going to be supported in my work, or in difficult interpersonal situations, especially conflicts with students. Sometimes I don't have the strength to face the conflicts or processes that need attention, I lose my confidence and courage. There is also a personal vulnerability that comes with self disclosure: if we believe in modeling by sharing our social location that may leave us vulnerable and sometimes, to put it bluntly, taken advantage of. Students often see us as invulnerable, not recognizing that we can be hurt too. This is particularly difficult for faculty 'from the margins' as they are judged more harshly, and students criticize in a nasty way that is not as likely to happen with 'mainstream' professors. Such criticism often, implicitly or explicitly, is criticism of one's life, family, community, and heritage. It is very painful.

Member of the Search Committee: In the midst of these barriers and risks what keeps you at this work? What joys or satisfactions do you find?

Dr. Swice: Oh, there are many and, in spite of all we have spoken of, the work is worth it. It is an absolute thrill to create places of movement with students, to watch them grow and develop, to see their thinking shift, to watch them struggle with integrating all they have learned, to see them connect theory

with their own experiences and say “Oh, that makes sense now”. All of this is very rewarding. I find it a positive challenge to use the skills I have developed over the years to try and create a learning environment for us all. When the process is working well there is an amazing mutuality about it, which is incredibly satisfying.

For me the classroom is a space where I feel a great sense of independence and where subversion can take place. Most of us committed to this work have a vision of a healthy society and our work within the classroom is planting the seeds of that vision. In a similar vein, if we want our profession to change, then working within an educational context can also contribute to that change.

More personally, I feel a real need to pursue a *sense of what could be and to enter into a sense of possibility*. I am never doing the same thing twice, I'm not stagnant but always on the edge of my learning curve. I enjoy bringing in another lens to look at practice and to share my truth with students and colleagues. I like meeting new people, learning from others, and doing collaborative work with students and colleagues, both in my own school and nationally or internationally. Ultimately, I believe it will change social work practice and thereby improve the lives of the individuals, families, and communities with whom we work.

PSSW

April 2, 2002

Dear Dr. Terri Swice

It is with pleasure that I write to offer you a full time, tenure track faculty position with the Provincial School of Social Work. Faculty, students, and community members spoke highly of your presentations and discussions with us last month and unanimously agreed with the decision to offer you a position.

I look forward to hearing from you regarding this offer. The position would begin in August of 2002.

Sincerely,

Dr. Search
Chairperson, Search Committee.
Provincial School of Social Work

CHAPTER 5
ANALYSIS AND DISCUSSION
DEPTH AND DIVERGENCE

5.1 Introduction

Utilizing the construct of Dr. Swice to portray the consensus among research participants permitted me to represent the data in a fashion that respected confidentiality while giving the reader a composite understanding of the results. Chapter Four demonstrated the striking degree of agreement among research participants in relation to a wide range of topics: a commitment to the vision of anti-oppressive work, the importance of family and community, the necessity of centering marginalized voices and perspectives, a perception of social work as a normative profession, comfort with mandated curricula, a wide range of pedagogical principles and practices, a commitment to classroom processes, an understanding of resistance, a willingness to grapple with various power practices, and an articulation of the barriers, joys, and risks inherent in anti-oppressive pedagogy.

However, as was mentioned in Chapter Three, using the ideal type potentially reified anti-oppressive pedagogical practice by oversimplifying the work of the research participants and by camouflaging diversity among them. To counteract this possibility this chapter expands upon four areas (modeling, the

context of anti-oppressive pedagogy, perceptions of self as educator or social worker, and working with identity and difference) to demonstrate the variation and depth of the information provided by research participants. Numerous direct quotes and a discussion of critical incidents are used and, as in Chapter Four, the findings are presented in a descriptive fashion, leaving a more critical analysis to the final chapter.

5.2 Areas of Divergence

1. Modeling

As previously mentioned, Chapter Four addressed areas of convergence among the research participants. The only exception to this is found in Dr. Swice's presentation entitled *The Social Work Classroom as a Site to Model Anti-Oppressive Practice*. An analysis of the data indicated significant differences among research participants when they discussed the concept and practice of modeling. The reader should take note of this divergence, which will be further analyzed in Chapter Six.

2. The context of anti-oppressive pedagogical practice

As a result of the sampling strategy all research participants were working within a social work school that espoused allegiance to an anti-oppressive or structural approach to social work theory and practice. However there were differing experiences as to the universality of this allegiance within the schools:

...some of the history is incredibly messy and some people are hiding and scurrying away. They see the movement of the curriculum [towards anti-oppressive theory and practice] as a threat to their location and institutional legitimacy.

I think that within our immediate institution, meaning at the school level, there's a recognition and appreciation for that perspective. That doesn't mean that all faculty would engage in that perspective or adhere to it. It does mean that there is an overall recognition in the school level - which I think is important - so that you're not working in isolation. In some ways I'm really encouraged and excited about the work that's happening in our school because in many ways I think we're laying a lot of ground work and we are moving forward...

I think we are pretty well committed to experiential and AOP practice within our classroom. I think [each of] us probably slant our work in slightly different ways: ethnicity, race, and concepts like that are very, very important to me, and gender too... well I think yes, everyone in the school would be espousing that. I haven't sensed any resistance...

Similarly, perceptions of acceptance and support for anti-oppressive pedagogical processes varied, even within the same school. Contrast these two quotes from research participants who worked in the same school and were responding to a question about how their teaching methods were perceived within the school: "...as something that stands outside of people. By some, the perception is that my teaching practice and how I teach is something unique to my freakiness..." as compared to "I find that I get a lot of support from the school. I find that they're really supportive in what either one of us have to say and how we say it. They are really supportive. We have meetings as a school, faculty and

staff, so everyone is aware of what is going on.”

One participant had witnessed a situation in which a colleague was not supported through a difficult classroom situation and questioned how solid the backing was in her school, despite its espoused values of co-operation and support: “...despite all the talk about the [internal school] community... yes it is a supportive group - but I don't know if something horrendous happened would you be out on a limb on your own or would there be [support]?” Fear of lack of support, and previous experiences where she had been left to handle a crisis on her own, led her to make choices about what classroom situations to engage in or to process. She perceived such fear as a barrier to pedagogical congruency. “So I think we have a long way to go on those issues.”

Research participants also deviated in their perceptions of the place of anti-oppressive theory, practice, and pedagogy within the nation. Some were encouraged by presentations they had done that were well received and by the ongoing inclusion of relevant issues in the accreditation standards of CASSW. Others were discouraged by certain trends, such as an alleged instance where a national school was planning on designating anti-oppressive practice as a specialization, the push to competency based practice, and the impact of globalization and corporate influence. Others felt we have not made sufficient efforts to reflect on our experiences as educators and needed to take advantage

of national forums and other scholarly opportunities to further explore

pedagogical issues:

Well, you have some one claiming AOP as a specialization, right. It is the 'other'... So I think there is a sense that AOP is attached to 'the other', even in social work - to the social activists, the radicals, the freaks...

I go back to the contact that we have had nationally and internationally, I think it is [AOP theory and practice] recognized. I know that when we did our presentation at ... there were a lot of folks that came up and said 'you're allowed to say that at your school, and you teach this way and do they support you?' So to me that says a lot about the approach that we're taking. My sense of the questions that were asked of us is that there is some hesitancy ... for folks to talk about AOP ...in the sense of personal experience and knowledge and truth I think it is good, and I'm impressed with a lot of the AOP that I see across Canada.

The market driven perspective on the profession, I think is very present right now. When you have that focus it distracts from the focus on pedagogy. I also think it changes what pedagogy looks like. I don't think there is as much talk and influence about how we teach as there is about what end product we want out of our graduates. What is it that we want to produce that's going to be viable in this ever changing market place, so that our graduates get jobs, so that our university enrollment continues to be up?

I know people ... are really trying [to stimulate national discussions of anti-oppressive pedagogy], to grapple with different things - but has anybody really had a chance to amalgamate all of the knowledges and experiences of faculty and really reflect on them? I don't think so.

3. Are we social workers or educators? Are they clients or students?

All research participants had social work qualifications and would therefore be considered social workers. However when discussing their role as

educators research participants expressed different understandings of the inter-relationship between the position of social worker and teacher and, therefore, between client and student.

One participant offered a theoretical analysis of the context of social work and education stating " ...the taste of social work in one's mouth is to have an historical relationship to an imperialist past. To be a teacher is to also have an historical relationship to that past". She also contended that both positions entail parallel constructions of clients or students - as workers we have jobs "...because the clients are defined as problematic", and as teachers we maintain positions in educational institutions by producing "... places of known and unknown...". In addition, both contexts sometimes accept the myth that they do not reproduce the same inequities that exist within the larger society.

She saw students as having considerable privilege, resulting in a greater sense of entitlement on the part of students than is evident among clients. Students generally have basic food and shelter requirements met, which permits a "time to think" that is frequently not available to clients. On the other hand, "I have access to resources that students want, I have access to resources that clients want, so that is a similarity [between client and student]". As well, both clients and students assess their relationship with workers or teachers in a particular fashion. While the needs of each group may be different, both ask "...

what story, what framing, do I have to construct of myself in order to get my needs met?"

This same participant alluded to discomfort, and sometimes despair, with both social work and education processes. Both were, at times, experienced as "difficult spaces" that contributed to the status quo, had unethical components, and reproduced traditional notions of authority. However she also recognized the potential for change and saw these places as locations where she could say and do as she thinks.

Another participant also expressed discomfort with the "role" of teacher:

I have kind of a problem with the whole role of a teacher, because on some level it is assumed that you know, or that you know more, than students or other people know. Even the word facilitator doesn't fit any more. I used that word in my teaching philosophy but even that's not very adequate... So I don't know what word I would use. I think we have a responsibility to actually present material, to present different perspectives, to present different bodies of knowledge, to present different concepts, to encourage people to think or to foster critical thinking or critical analysis, to encourage people to think about themselves and how they fit in all of this and examine their own values and where they fit. So I guess I see that as my role, but I don't necessarily think that it is my job to tell people, in terms of that professor/ teacher [role]- to tell people how things are or what knowledge is all about.

She believed the ethics of working with clients and students are similar, in maintaining appropriate boundaries for example, but expressed some uncertainty: "...I was thinking about that [similarities between clients and students] the other day, there are some similarities but...do we interact with

students the same way as we do with clients? I don't know. I'll have to think about that one". She went on to say that we do make "more of a conscious effort with students to encourage critical thinking - that wouldn't be there with a client ...we do push students to think. We reward them if they do, and we don't reward them if they don't."

A third participant made clear distinctions between education and social work practice:

I think as a social work educator I have always considered myself primarily to be an educator. I've entered into discussions with people about social work education just [being] social work practice. And there is a body of opinion, as you well know, that sees it, or conceptualizes it, very much as a part of social work practice. I don't. I see my students - they are not my clients nor are they the community I am working with, they are not the people that I have responsibility for in the hierarchy...so there is a difference, and that difference, fundamentally, is about facilitating student learning rather than anything else.

Within this clear distinction she did see similarities - aspects of the value base that we would bring to each job would be similar, as would some of the concepts like respect and anti-oppression. As well, each position may impose certain expectations, for example meeting the agency mandate or covering a required curriculum. However, ..."fundamentally, at the end of the day, it [social work education], is student learning - preparing students for a beginning level of practice".

One other participant saw many more parallels between the two positions:

I define myself as a social worker, probably first. But I see what I do in the context of teaching anti-oppressive social work as being practice. It links back to all of the things I started this interview with in talking about the fact that you have to be empathetic, you have to be encouraging, you have to know how to challenge, you have to be able to use self disclosure very appropriately. All those pieces of feminist counselling are in my delivery of my teaching...In many ways I see it [the role of a teacher] as almost being like community developers - community action. Those are the future social workers out there working with clients. If you want the nature of the work [social work practice] to change it has to change at the school level.

However she also, when discussing the respective roles of clients and students, echoed some of the distinctions made by other research participants:

But I don't [see students as clients] in that they [students] are not contracting with me - although I do [see them as similar] with regards to a learning process but not with regards to other pieces of work...

When you deal with a client you're dealing with personal problems and I don't see my role [as an educator] in that way, [in any] shape or form... but if a student came to me and presented a personal situation I would certainly listen to them be very empathetic and offer resources that would help them...We are not there in the role of therapist so it is a balancing act.

4. Working with identity and difference

I chose to designate Dr. Swice as a white, able-bodied, lesbian woman, thereby illustrating locations of both privilege and marginalization. She briefly spoke about working with identity and difference, and her personal relation to those issues, in the question and answer period following her presentation.

However the data dealing with identity and difference was rich, complex, and

compelling and demands more detailed consideration than was offered by Dr. Swice.

Research participants identified an understanding of, and ability to work with, the implications of difference as a crucial challenge within anti-oppressive pedagogy. Their comments and analyses also reflected an engagement with the post-modern discourse on identity and difference, as was discussed in Chapter One. This analysis reflected a desire to simultaneously affirm and problematize these concepts and to engage students in a critical analysis of difference, both within the classroom and in practice. However, not surprisingly, the perspectives, struggles, and practices of individual research participants varied in accordance with their socio-political identity and their understanding of the ramifications of this identity. As described in Chapter Three, compilation of the responses on the social identity form resulted in the following profile of research participants: all were women, (one identified as “both male and female and not male or female”), their sexual orientation included heterosexual, bisexual, and transgendered, some identified as able bodied while others identified as people with a disability, the age range was from 31 to 64, and their designation of ethnic origins included British Isles, French European, and First Nation.

While all research participants expressed a desire to problematize identity the degree of such problematizing varied. Some were concerned with

the degree to which specific content spoke to students of differing identities and sought to address this via readings, lectures, discussion, and an openness to critique from students. For others, not making assumptions about students on the basis of perceived identity was stressed. Some research participants were heavily invested in a significant deconstruction of identity, challenging assumptions about the commonality of people within similar identity groupings. Others sought to affirm commonly accepted identity constructs of race, class, gender, ability, age, and sexual orientation. Still others sought creative ways to combine identity deconstruction and affirmation:

Last year I had a Chinese and Caribbean student, both of whom were vocal and quite ready to say this [content on counselling skills] isn't going to work in my culture. This is very North American what you're teaching. Which I really felt was great, I learned a lot and I hope the other students did. Well you know, this stuff isn't universal.

...I think you have to be really respectful, as a teacher dealing with anti-oppressive practice...for how people define their social location and...appreciate...how that might change as their knowledge about anti oppressive practice changes. So they [students] may come into your class seeing themselves in one particular lens and then come out seeing themselves in a different social location.

...I may be queer, you may be lesbian, transgendered, whatever - it does not necessarily then [follow that] you will have particular qualities that I would be attracted to - are you politically invested, are you politically interested, are you engaged in critique, do you know beyond yourself - all of those particular places -.... Because one is brown [it] does not necessarily mean that they are understanding of dynamics of racism - I don't buy the line that

because I am queer I know what homophobia and heterosexism is - they may experience [racism or homophobia], and in that experience is a sense of knowing, but there has to be more substance than that space.

Catherine Taylor¹⁰ ... talks about the identity affirming approaches and the identity transforming approaches, and I combine both of those... she's talking about the deconstruction of concepts like lesbian, gay, bisexuality...and she's asking questions like - how ethical is it to deconstruct someone's identity when they fought for however many years to get it? [But] I still think you can look at the larger picture and how identities are constructed without necessarily undermining people.

Student responses to issues of identity and difference vary and research participants differentially focused on these reactions. Some saw working with the affective components of student reaction to be very important, especially if the process of deconstructing identity was threatening to students. Others stressed the necessity of providing students with concrete examples of using 'identity' in practice. One participant pointed out that the challenges students face go well beyond the walls of the classroom, while others wondered if students really left with an understanding of the complexity of concepts like identity and difference:

10

Taylor (1998) wrote of two approaches to identity politics - an identity affirming approach which seeks to affirm "an entitlement to voice and place that may have been otherwise actively denied marginalized people throughout their education" (p. 17) and an identity transforming approach where "students work out the terms of their own empowerment by struggling to negotiate and renegotiate the power dynamics of our gendered, raced, classed and otherwise oppressive culture" (p. 19). She examined the ethical and pedagogical implications of each approach and the feasibility of integrating the two within the classroom.

...students get churned emotionally. When you're asked to look at the "isms" and to look at quotes like "racism is a white problem" - that automatically challenges all the stereotypes and assumptions that people have been brought up to believe. If you're a black student sitting in a classroom and that comment is made and the reaction from white students happens then how do you not take that as personally challenging you or attacking you in some way?

...we got into the strategies [of working with people who are bisexual] ...a gay man felt that bringing bisexual issues into the movement strategically diluted gay and lesbian issues. [In deconstructing this position it] finally came down to a more personal level - he said I've worked hard to come to grips with being a gay man and the oppression I faced - I don't want to have to deal with that issue of bisexual people - it just opens up a whole area of questioning identity.

...students are so diverse, and come with their own levels of identity and multiple layers of oppression and dominance - I think we really need to work with them if we are trying to have them learn and unlearn processes - that we need to be open with them [about] doing that ourselves. ... that is where my social identity comes in to it and also where [using my own] practice comes into it. As an example, I just had a situation this week where I was at a university committee meeting and the issue was [related to] disability - being the only one in the room with a disability, and hearing the voices and judgements of everyone else around the concept of disability, I was able to speak up and challenge that in a way that could be heard - I could take that as an example [of my practice] - take it back into the classroom and say 'this is one place where I found myself, and how might you [students] relate if you are in such a situation'.

Prejudices are often generationally bound in families, so ... students [ask], and even I can reflect on this - How do I live and respect my parents and my grandparents knowing that some of those views [prejudicial or oppressive views] have come from them while I'm learning something very differently?

The piece that I struggle with is I get a litany of lists [in assignments that ask students to explore their self identity] - 'I am a heterosexual, white, middle class woman' - and I [think] who cares?... the important piece is how does your whiteness inform what you [do], how does your heterosexism inform what you do - so don't give me a litany. ... the litany is not productive, it may be a starting point -[but] I need you to go to the meaning - to what does this mean to you - what does it mean to be a woman in historical space, in class?

Some research participants appeared to privilege one particular aspect of their identity while others embraced multiple and intersecting conceptions of their social location. As these identities or locations varied among research participants it was in discussing the impact of their own socio-political identity that the most divergence was evident:

I'm a [First Nations identification] woman, these are my experiences, these are my thoughts... I talk about my learning and my socialization, so at the very beginning I will say born and raised in... territory, this is my socialization, these were my teachings. People come in with the assumption that because I'm a First Nations woman that I grew up culturally and traditionally and it's not the case. I make that known. Both my parents attended residential school, I got their learning from residential school, I have to unlearn that, with a lot of trauma and pain and hurt. It's about talking about where I come from in that sense and about my healing....I also acknowledge...about my parents and residential school, I acknowledge the healing part of it and the teachings that I got from my granny, the values and beliefs that were passed on - that's what got my parents through, and that is what is getting me through.

Another way [to promote self awareness and self reflection among students] ... is being willing to give them examples from my own life. I may be a woman with a disability, but I am a white woman who has grown up in a middle class scenario, and continue to maintain a middle class scenario. So being able to show them

some of my own pieces - I think makes that happen.

I'm probably the person who would give the most attention to gender, feminism and I would probably give more attention to lesbian, gay, bisexual, transgendered, two spirited issues. I would probably give more attention to both of those things (a research participant who identified as bisexual).

Research participants also differed on the importance of overtly disclosing their identity to students, and differences were evident between those who saw themselves as visibly different as opposed to those whose 'difference' was not as apparent. Those who were visibly different poignantly spoke of the vulnerability which accompanies this difference:

To some students, sometimes it's unread. Different faculty people know, anyone who wants to ask I'll tell them, if the context is right then I will definitely tell them. I don't necessarily come out and say ... I am a bi-sexual. But I will talk about my experiences, some people read them and some people don't... Students read it, some students read it. With some students I am quite open.

I think if we are teaching from a particular social location and we share that location with our students, and in the sense of modeling that probably happens a lot, ... as anybody with a social location that's diverse from the mainstream norm (whatever that is), that leaves you open, vulnerable. Sometimes that's taken advantage of, to be very blunt. Its like somebody knows your weak point, whether its conscious or unconscious....

I remember doing a talk about teaching as a woman with a (dis)ability and the vulnerability that creates - that's part of what I'm speaking about now. I think its more accented by the fact you're trying to minimize the power [in the classroom], you're open to process and you're giving the students a voice... So that's going to heighten your vulnerability. You have to allow yourself permission to process that as much as you would allow a student permission to process it. It is sharing with students at the level you are

expecting them to share with you. At the same time, it is almost like a practice decision, almost like self disclosure within the context of practice, it has to be balanced - you are doing it [disclosure] to promote learning, not to meet your own need. That analogy to self disclosure in practice is the closest I can come with it...

I get judged as a First Nations woman in this institute... my experience has been that students don't hesitate to send me a nasty e-mail or come and say I think that the comments you made on the paper don't have anything to do with what I'm learning and don't count, or these assignments have nothing to do with social work. ... its easy for students to do that to me all the time - that is challenging and that is hurtful. ... I often question - do the non-native women get these same e-mails and comments, and is it as hurtful? So those are challenges, I subject myself a lot more, I bring in my own experiences so when I'm criticized on it, that is hurtful because its my experience, its my family and my heritage that gets criticized.

Research participants spoke of the complicated web of interactions that existed among themselves and students depending upon perceived and/or actual social locations. One participant mused that discussion of her (dis)ability might bring some students closer to her but might also alienate those who do not share the identity. Another spoke of the misconceptions and complications that can result from assumptions about identity. Another spoke of the need to recognize her racial privilege and the motivation for her anti-racist work:

Sometimes I think one of the things that it [disclosure] does do is that it brings students closer to you if students have had some similar connection, either through family members or their own lives, where they struggled with something similar... [If students don't have a similar identity or location?] I am not sure, I often wonder about them. I wonder if it has the reverse effect sometimes. I would like to think that it links back to the modeling piece, that it is

OK to claim a social location and be able to work within the context. ...But I do know that it does present problems at times for myself, and it may present problems for people that don't have a similar identity (participant with a (dis)ability).

Then there is stuff around who they think I am based on social political identity. So who am I as a queer - how do straight students play with that, [how do] queerly defined students play in that - I know I had one student last year, a queer student, who came to my class hoping for a queer Utopia, and actually sent me for quite a ride... A horrible experiencewhat happened was, this particular student came into my classroom and ... didn't quite understand that no matter where we are located [we are] not beyond reproach. And so, that reproachment felt like a betrayal for her, and was resisted. ... she did not want to write the self location paper - because one of the pieces is, -... if I am queer and I am writing a self location paper I may be much more comfortable writing for a straight person, especially if I can evoke [a dynamic of] you are outside and I am inside so what right to you have to actually reproach me -

Well, yes, of course [pedagogical practices are differentially received by students of colour, because I am white]. That is something that I will say at the beginning of any class - I will locate myself in that regard, particularly for the Aboriginal students, the African students - I'll say maybe it looks presumptuous for me to be standing here talking - [so I say] why I am doing it - [tell them] some of the experiences I had that have encouraged me to do this kind of work. [Otherwise] ...people could easily accuse me of arrogance, saying - 'who is this woman with an ... accent who presumes to come and talk about anti-oppressive practice in Canada, and me an Aboriginal student'. Having said all that, there is a question about modeling that we discussed earlier on - [there are] very clearly things that other people can do for Native students that I would not be arrogant enough to think that I could ever do.

The research participants expressed varying opinions as to the wisdom of grouping students on the basis of socio-political identity, seeing it as an

extremely complex issue¹¹. Recognizing that students often informally group themselves on the basis of social identity, they wondered about the assumptions and implications of institutional sanctioning of such grouping. They felt it was important to resist the essentialism inherent in some identity politics and wondered if such groupings would deny the complex intersectionality and multiplicity of identity. In turn they highlighted the importance of a critical mass of students and faculty that represented diversity, and cautioned that racist, or otherwise oppressive, comments and actions could result from sanctioning identity grouping. They underscored that if such grouping were to be done it would need to be very well thought out, with a clear pedagogical rationale and process: "It would really depend on what you were doing and why":

Unfortunately it is as complex as everyone says and this is not

11

Jones (1999) reviewed critical and feminist pedagogy's call for cross cultural dialogue in the classroom and questioned the feasibility and effectiveness of such dialogue. She described a "radical plan... in the interests of participatory and critical pedagogy, the ninety, nearly all women students would be divided on the basis of ethnicity for three quarters of the classes" (p. 310). The analysis of this plan relied heavily on student feedback and revealed that Maori and Pacific Islands students were very pleased with the division, while the Pakeha (a Maori word used to refer to white settlers in Aotearoa New Zealand) students were passive and resentful about the division. She concluded that 'dialogue' in liberatory classrooms does more to advance the absolution of students from dominant groups than promote the voice of marginalized groups. "I have suggested that calls for dialogue demand of dominant groups 'ears that hear'. In the face of politically informed subaltern desires for separation, those 'ears' must be developed at least partially in educational practices that do not require the embodied presence of the other". (p. 314)

easily solved - numbers are important I think - if you had half of the class of one group and half of another - of course those groups intersect - you have Black lesbians, Native Women, so dividing them neatly into little groups doesn't work either...

When I first read it [the suggestion about grouping students] I resisted it - I didn't like the idea - I wondered - I guess it would depend upon how you structure your course - I can see that [if you are dealing sexual orientation issues, for example]...so called heterosexual students have an opportunity to discuss some concept or notion as it applies to them and gay students in another group, or lesbians in another group - but - you are making all kinds of assumptions about those groups - that you base on social identity - I don't know whether you can make those assumptions - I don't know if I would make those assumptions.

And how those different groups work together - I know we were debating one year - how do we do this [mediate between groups] - have an opportunity for indigenous students to work with an indigenous instructor, queer students to work with a queer instructor- [some one] who is South Asian, disabled, and a lesbian, said - where would I go, and how do I mediate the conservative space within my South Asian community as a lesbian, and how do I mediate the racism from the white lesbians, and so on and so forth - it gets quite complicated.

The piece that I find really interesting is that, if you go to a public lecture, or in the classroom, queer students, indigenous students, students of colour will already be clumped together whether we give them permission or not - so it is interesting that once it becomes an institutional permission there is all this reaction. Which is like it is OK if... and then on another hand the reaction also gives permission for people to start speaking racist crap around 'all those Chinese people hang together - all those South Asians living ten in a home' . So, when people are given permission, I just find those two places really interesting - some of the talk back is just continued racist talk and the moment that it is given permission for this to be OK, otherwise in the classroom white students are quite happy to have the three indigenous students sit way at the back of the classroom.

5.3 Critical Incidents

As was mentioned in Chapter Three, research participants were invited to submit at least one critical incident report form. They were asked to write about a difficult event, situation, or interaction that arose in their class when anti-oppressive content was being discussed. While I only received three such reports, many other critical incidents were described in the face to face interviews. Discussion with the research participants revealed that they are responding to such incidents in a variety of ways such as using collegial and community partners, making use of the 'teachable moment', and drawing on the resources of the department. Issues of identity or difference played a central role in seven of the nine incidents described in the interviews or the critical incident reports. Five of these seven addressed issues of race, the other two gender. An examination of these incidents illuminates how such dynamics of difference become evident within the classroom. [Please note that two of the incidents actually occurred within graduate level courses, which were technically outside the terms of reference for the research but were included here as exemplars to enrich the discussion.]

Many of the incidents dealing with race demonstrated the complexity of relationships among students who may or may not have a comprehensive understanding of the dynamics of oppression and domination. Consider the

following two situations.

1. Students in an undergraduate course were divided into groups to do projects. There were four students in one particular group - one who was English speaking and three for whom English was a second language and who were not from Canada. During a 'rounds' with the whole class, the English speaking student commented that, because she was the only one in the group who had proficiency in English, more of the work was falling to her. According to the instructor "I don't think she meant it in a derogatory way, but [was] stating a fact that she was going to do most of the writing or editing ..." . After the class a Black student (who was not a member of the small group) accused the English speaking student of being racist and the situation "reverberated terribly...the woman was terribly hurt, actually her group worked very well together, they became very close and did quite a nice piece of work. But she was very deeply hurt by that and [it] mentally poisoned the atmosphere".

The instructor did not deal with this situation in the context of the class. With hindsight she wondered if it would have been advantageous to initiate a discussion about it, trying to sort out the various positions. As an instructor she did not feel the accusation of racism had substance but felt that "I, as a white teacher, - to tell that black student - I can't do that. Black staff could probably handle that in a different way."

2. Another participant described a very complex and long standing conflict between two women of differing social-political identities, a conflict which grew to involve many of the faculty and students in the program. Both students were very strong personalities and, although the feelings arose from differing locations and experiences, both were expressing anger and frustration. In spite of a series of interventions by faculty the situation escalated to a point where one of the students was actively mobilizing classmates against the other student. The research participant's reflection on this situation highlights the difficult emotional nature of such situations:

I'm sad...that eight people have signed up to have these private discussions and write this letter asking for a student to be expelled. I am sad that a third of the class, at least, is prepared to be party to this at this stage in their education. I'm sad that some of the things about collectivization that we have taught them [are being used in this way] -... that bothers me. The fact that we haven't touched the student that is organizing it saddens me, but maybe not that much, because there will be students that one doesn't reach. But her ability to be phoning people and be mobilizing people and influencing people, her ability to actually take a group of people [the class] at a very vulnerable time [mid term exhaustion, numerous health problems with class members, many family relationship problems]... this sounds hard, like an manipulation thing - to actually take the vulnerability of people and to use it to settle an old score. ... it saddens me that somebody is able to exert that kind of influence on the rest of the group.

Similarly, some of the situations involved racial conflicts between students and instructors.

3. The First Nations participant uses teaching methods that are grounded

in her culture and her traditions, for example a talking circle in which a stone is passed from student to student. She described a course in which, around week six or seven, she sensed that students were uncomfortable with the topics and with her teaching style. There was considerable disrespect evident - a lot of gestures or passing notes back and forth during the circle. Students requested that she change her teaching style to more of a lecture format. They criticized her ability to teach, knowing that it was her first year, but the criticism was not offered in a respectful way. She dealt with this by talking with the students about subtle racism - racism that is "hidden away by gestures, facial expressions and body language". She gave "her first talk on anti-racism" and "shared with them the story of where I got my stone and said - this is my style and I'm not going to change, I'm not going to conform to [another] way of teaching - this is who you have". She reported "After that I found I was more comfortable in talking about uncomfortable issues, but prior to that my hands were just shaking". Co-workers had offered to attend the class with her but she declined their offer, feeling that would escalate the situation and believing that "I need to do this on my own. It's a lot of work."

4. Another participant described a situation where an international student tended to make speeches and go on and on in a stream of consciousness style - not something thought out - speaking for 15-20 minutes at a time. Other

students in the class began to “glare at me to do something” so, believing it was her responsibility to fairly facilitate the class, she cut him off. The student complained to the research participant’s colleague, a black woman, that it was obvious that this instructor did not like him. With hindsight she stated “it might have been better for me to have spoken with him individually, gently pointing out that he can’t take up 20 minutes - others need space”.

Three of the incidents, two that were briefly addressed by Dr. Swice, described situations in which students in more privileged social locations expressed hurt and anger at classroom processes and content. The last two of these incidents, both involving gender dynamics, are discussed in some detail to honour the work the research participants did in describing them to me in the context of the critical incident report form.

5. In a class dedicated to First Nations issues a white student was offended by what was being discussed and steered the conversation to a discussion of her discomfort. The research participant expressed her frustration that, even in a class dedicated to First Nations issues where many students were comfortable in finally seeing themselves represented, the discussion again became about whiteness - about the white woman’s discomfort. The research participant mused about the right approach for such situations, wondering if she should be more like a colleague who, when faced with such an issue, very

bluntly says 'this is not about you or your whiteness, ' and continues to address the First Nations issues with the class. While she has never been that blunt, she does wonder if it might be the right approach.

6. The incident described here took place in the first class of the second term of a full year course. The course dealt with theoretical foundations of social work and "has a solid foundation in radical theories of social work". Each class followed a similar format - a lecture/discussion on theoretical principles and small group case analysis work, applying the theory to practice situations. This particular class marked the beginning of a section entitled "Oppression and Empowerment". Prior to the lecture/discussion there had been discussion about the second term assignments. Due to a variety of curriculum changes a few students were displeased with one of the assignments, stating they would not learn much because they had done a similar assignment in a different course. There was an aggressive tone to the discussion, which the instructor chose not to confront, but rather invited students to approach her about alternative suggestions for assignments.

The class consisted of 28 students, 27 female and one male ("who outwardly identifies with the social identity of being gay"). As the case studies were being discussed the instructor moved from group to group to see how the discussion was progressing. When she arrived at the group with the one male

student:

they (one female student who had previously objected to feminist content aligned herself with the male student) immediately 'jumped' on my selection of case examples. The male student commented that all the cases were about women, that he was not a feminist and was never going to be a feminist, so why did he have to take all this feminist stuff! He then went on to say, in a loud, aggressive tone, that whenever there was a male in the case situations, he was always the 'bad' guy. 'Are there no males in social work?' 'Why do you always paint us as being at fault?' I can't remember the entire wording, but it was aggressive, anti -feminist and ...attacking. I got emotionally upset, made a comment, like 'I'm certainly getting it today' and left the classroom because I was dissolving into tears (uncontrolled tears). A couple of students came out to see if I was okay, which was kind of them, but this almost ignited another incident. They began to 'blame' the male student, while another woman began to 'defend' him. I had to quickly shift the direction of the conversation to my own reaction and where that was coming from.

The context of this incident was also linked to the professional context and social identity of the instructor. She was facing some major academic/career challenges and suffering from the flu, all in the context of severe and chronic (dis)abilities. While she should probably not have been in the classroom that day:

...when you have a chronic health condition, you learn to push yourself beyond 'normal' limits, for if you stayed home everyday you didn't feel okay, you'd not be working. Finding a balance with that is a constant struggle. This ties into my social location as a person with a (dis)Ability and the vulnerability that my health sometimes places me in... when you openly discuss your identity, students know more about you and that exposes you in a way that other professors might not be exposed. At the same time, you are cognizant of reducing the power imbalances between professor

and students as much as possible (in keeping with anti-oppressive social work) and, in so doing, are giving more room for students' voices. This is a good thing, but all voices need to be communicated 'respectfully' and in this incident I clearly believe that the students involved did not exercise the 'respectful' component of their communication.

The instructor returned to the classroom and tried to address the concerns raised, accepting responsibility for trying to present more Diversity in cases in the future, but at the same time not apologizing for the cases presented. She tried to speak to the societal facts of the position of women, to the importance of understanding women's issues within social work and the necessity of critically analyzing women's realities in a patriarchal world. She commented that she tried not to be defensive, but recognized that:

If I had not been physically ill, I think my reactions would have been much different. I think I would have been able to dialogue with the class in a more open manner, encouraging expression from all points of view, but still using it as a teaching moment, where the points around women clients would still be made, but I would be open to learning too - learning to consider diverse case examples as an important component of anti-oppressive education.

For health reasons the instructor was unable to return to the classroom for the next few weeks, a timing which she considers very unfortunate. She would have liked to have undertaken a more extensive debrief of the situation, going into the experience from everyone's point of view and asking them to consider:

Was it oppressive for the male student to raise the issue in the manner that he did? What about feminist content was so offensive to the female student and why? The other female students who objected to the course assignment, how were they feeling about the situation? Students that watched, what were their reactions? Everyone would have been affected, to what degree and how... I would have also spoken about my experience, my vulnerability and what contributed to that. I would have also identified my experience as feeling oppressed by the student(s), and encouraged a dialogue around respectful confrontation, not aggressive.

The male student later spoke about not being able to locate himself within the school, that male and gay representation was not available, and that he was struggling with his own sense of self in the program. The instructor was not aware of this prior to the incident. She also learned to be more critical in her choice of case studies and:

...learned something that I'm not sure is a good learning -- and that is to be less open/willing to disclose myself to the students. I tend to write and teach from my social location, using my experience of (dis)Ability as a teaching opportunity, but that also opens me up to being vulnerable. I will have to judge when and where I am able to handle that vulnerability -- consider my own rights and respectability more. Maybe that's not such a bad learning.

7. This incident took place in a course which met full days, two days a week, for six weeks. One morning the instructor and a student co-facilitator led the class in a reading that spoke of women's experiences. After the reading the student who had been co-facilitating remarked that the male students, who were a small minority of students, seemed to be left out (the instructor had also noted that they were not participating). The student asked the men how they felt and

they expressed that they were feeling excluded and that they could not participate in the reading because they were men. This progressed to a denunciation of feminism, the male students saying that feminism blamed men for sexual abuse of children, for racism, for patriarchy, that women had more power than men, and that feminism wanted reverse discrimination.

The reaction among the students was varied - some women "tried to rescue the men - what could they [the women students] do to fix it? What did the men want or need? Did they want an apology?" The co-facilitator apologized for choosing the particular reading. In a discussion that lasted over an hour some women alleged that their sons were being discriminated against because of employment equity, others expressed the opinion that all should be able to take part in such activities, while still other women said that perhaps those who felt excluded could learn something from that feeling that would be helpful to them in their practice.

The instructor tried to address the notion of social power, to bring attention to what happens when marginalized voices assume a center position, to encourage thought about inclusion and exclusion, and to distinguish between men feeling excluded and the right of oppressed groups to speak. However she wondered if students understood these points, or were open to hearing about them. The following week the issue was raised again and, although a good many

students did not wish to return to the discussion, the instructor wished to acknowledge that she could have better validated the feelings of the men, in that they had been honest about their emotions. However she also encouraged all students to examine their parts in systems of oppression, giving examples of some past racist behaviour on her part. The instructor learned that she needs to discuss these situations with others and to become more skilled in handling such situations and to become more adept at making use of the “moment”.

These critical incidents illustrated the emotional intensity that sometimes arises in courses and programs, demonstrated the complex interaction of multiple social identities, illuminated the power practices of instructors and students, and highlighted the need for instructors to be skilled in working with ‘teachable moments’.

5.4 Summary

In this chapter I expanded upon four areas to illustrate the depth and divergence evident among the six research participants. The differences evident in relation to modeling were explored by Dr. Swice in the previous chapter. It was seen that research participants differentially experienced the context of anti-oppressive pedagogy, sometimes even within the same school. While all were professionally trained social workers there were varying opinions as to the role of a social worker within a university classroom and, correspondingly, of the role

of students within that classroom. Finally, the findings, especially a discussion of critical incidents, illustrated contrasting levels of engagement with concepts of identity and difference and the complexity of relationships which cross multiple identities and social locations.

Both Chapters Four and Five have been descriptive in nature, in that I chose to organize and present the findings in a thematic fashion, making the massive amount of data accessible to the reader. In Chapter Six I move beyond a discursive description of the findings to consider the questions posed in the literature review, to articulate any new findings, and to critically explore the implications of these findings.

CHAPTER 6
THE JOURNEY CONTINUES:
IMPLICATIONS AND FUTURE DIRECTIONS

It is good to have an end to a journey, but it is the journey that matters, in the end.

Ursula LeGuin

6.1 Introduction

The goals of any research process include the extension and expansion of our understanding of the topic or issue of concern and the identification of potential areas for further research. I therefore begin this final chapter with an exploration of how this research has advanced our understanding of the professional, theoretical, and political contexts of anti-oppressive theory and practice as identified in Chapter One. I draw upon the research findings, literature, and professional events to both reflect upon the enigmatic nature of anti-oppressive theory and practice and to develop some recommendations for future growth.

In the next section of this chapter I specifically address the research question, drawing upon the findings to both reinforce and extend the themes related to pedagogical congruency illustrated in Chapter Two. As the findings in relation to modeling differed from what could be expected from the literature I

then move to an exploration of this difference. Drawing on the concept of experience and the differential understandings of the role of a social work educator I speculate as to the etiology of this finding. I close this section by identifying areas of pedagogical practice that could benefit from future inquiry.

I then reconsider the original parameters of this research, demonstrating that while they provided an effective framework for this research, they have also pointed to additional avenues for subsequent study. I close this chapter by briefly considering the implications of this research for my own pedagogy and scholarly work.

6.2 Extending Our Understanding Of The Context Of Anti-oppressive Theory And Practice

1. What was learned?

I began Chapter One by tracing the contested history of anti-oppressive practice and establishing 'anti-oppressive' as a umbrella term to describe the current expression of social justice work within social work. I articulated the broad understanding of anti-oppressive theory and practice that informed this research and discussed the theoretical and political contexts of the work. I then delineated seven essential elements of anti-oppressive curricula. The research findings, together with some recent professional experiences, have confirmed my perceptions of anti-oppressive theory and practice as evolving, contestable,

and fraught with multiple understandings and interpretations.

While most research participants expressed comfort with the umbrella term 'anti-oppressive theory and practice' they also pointed out the imperfect and evolving nature of language and labels. Only one of the schools represented in the research clearly used the term anti-oppressive in their program descriptions. Two others used the term structural and the fourth spoke of an analysis of race, class, gender, sexual orientation, and ability as central to the program. During one conference call a participant lamented the lack of a more positive term that articulated "what we stand for and envision" as opposed to what we were against. This resonated with other research participants as well.

Research participants articulated an understanding of the transitory nature of all practice conceptions but were troubled by the multiple understandings of the term anti-oppressive theory and practice. Commenting on the similarities and differences among structural analysis, anti-racist practice, feminist practice, or a focus on language and discourse, they wondered how these different emphases got played out in practice. They saw anti-oppressive theory as an attempt to avoid the "my oppression is worse than your's game" by dealing with the complex intersectionality of oppression and domination. Collectively, the work of the research participants showed significant engagement with the nebulous concepts of power, difference, and identity, and

the “post” challenges to these concepts. They simultaneously called for greater clarity in the foundational concepts of anti-oppressive practice, for increased self critique to challenge the potentially dogmatic and closed nature of anti-oppressive theory, and for a greater attention to knowledge building. They also lamented a lack of classroom/practice connection, expressed misgivings about the growing competency movement, and called for greater attention to the transferability of anti-oppressive content, a lament which is echoed in the literature and current practice initiatives.

For example, a recent volume of the on line journal *Critical Social Work* is illustrative of the on going discourse in relation to these issues and questions. Although using the nomenclature of critical social work as opposed to anti-oppressive social work, authors in this volume re-affirmed a commitment to “critical social work projects which orient human service workers to values of social justice and progressive social change” (Healy, 2001, p. 7). At the same time they demonstrated that proponents of critical social work have not yet come to terms with the challenges offered by post-modernism, have not opened their theoretical positions to critique from practice, have contributed to a separation of theory, practice, and research, have not significantly accounted for the drastic changes in the context of human service practice, and have thereby not understood the potential for radical action within public services and public

policy practice locations (Featherstone, 2001; Fook, 2001; Healy, 2001; Leonard, 2001).

Another experience which increased my awareness of the multiple understandings of anti-oppressive theory and practice was my participation in the October 2001 Montreal Forum. During 2000/2001 the Canadian Association of Schools of Social Work, The Canadian Committee of Deans and Directors of Schools of Social Work, The Canadian Association of Social Workers, and Regroupement des Unites de Formation Universitaires en Travail Social collaborated with Human Resources Development Canada to undertake a social work sector study. The study provided an overview of the social work sector, within seven sections: environment and demand, statistical profiles, changes in delivery, employment projections, provincial highlights, perspectives from the field, and education and training. This study resulted in a report entitled *In Critical Demand: Social Work in Canada* (Stephenson, 2001) commonly referred to as the Sector Study. The Montreal Forum, as a follow up to the Sector Study, brought together participants from three components of the profession (practice, education, and regulation) to further identify issues and action plans common to all three professional components.

Both the Sector Study and the subsequent Montreal Forum reflected the dynamic tensions I referred to in Chapter One. Both of these projects expressed

concern with issues such as professional training, competency based practice, regulation, and Diversity. While there was progress towards mutual understanding among the three components of the profession, differences and disagreements were clearly evident. For example, when discussing issues of Diversity the prominent approach was what Tice (1990) referred to the 'add women and stir approach', wherein the issues related to women or other marginalized groups are 'added on' without effecting fundamental changes to the epistemological base of traditional foundational curricula or practice. Such an approach is not consistent with anti-oppressive theory.

2. Moving forward

The findings of this research and the current context of social work theory and practice, justify concern that many 'anti-oppressive' projects are of the "add woman and stir" variety. The naive assumption that all understandings of anti-oppressive theory and practice are grounded in an epistemology and value base that will advance a radical transformation of society and relationships should be resisted¹². Theorists and practitioners dedicated to such transformation can take

12

I earlier referred to a content analysis I conducted of two leading social work education journals (Campbell, 2002). Fifty five percent of the articles were assessed as promoting anti-oppressive content addressed practice with marginalized populations, such as people with disabilities, gay or lesbian people, and people of color. While valuable information as to effective practice was presented in these articles, only a few discussed practice with people from these groups in the context of the overall values and concepts of anti-oppressive

heart from an ever expanding dialogue. However, they must remain vigilant and rigorous in their efforts to more clearly define the parameters of what is meant by an anti-oppressive approach to social work. Extrapolating from the research findings I would suggest that this defining work include a clearer articulation of the foundational concepts of an anti-oppressive or critical view of social work, while still entailing a deconstruction of such concepts. I would also suggest that a greater emphasis be placed on the dynamics of privilege and domination so that anti-oppressive curricula are not reduced to learning about the characteristics and needs of "other groups" but rather incorporate a more comprehensive understanding of the essential components of anti-oppressive theory. This work can take place in the context of nationally mandated curricula as engaging with the ongoing development and revision of such curricula is part of the process. As one research participant said "...we are able to affect the foundational knowledge in the accreditation and policy documents, it comes from us, not just from above".

Such defining work cannot be done solely within the walls of academia. It

social work, such as historic oppression or domination, a structural understanding of human behaviour, difference and identity, or power and privilege. Merely working effectively with clients from a marginalized group does not ensure anti-oppressive practice or contribute to social transformation.

must be undertaken in consort with professional practitioners and client based groups and organizations, in spite of the tensions and disagreements that have haunted, and will continue to haunt, such interactions. This means that practitioners must become more open to, and less dismissive of, 'theoretical' knowledge. Academics must willingly enter into constructive dialogue about current practice issues, the debate about competency based practice being a case in point. Both academics and practitioners must work to minimize the barriers that inhibit client involvement in such defining processes. There are, of course, multiple illustrations of such dialogue and interaction occurring across the country. More are needed, however, if the profession of social work, no matter what label we give our approach, has even the remote potential to contribute to social transformation. We need to engage with the "dirty places". Reflecting Rossiter's (2001) lament of the lack of an innocent place, Asdal, Brenna, Gulbrandsen, Moser, and Refseth (1997) drew on the work of Donna Haraway to illustrate the necessity of struggling where one is, of problematizing borders between 'us' and 'them', and of building alliances and common languages:

"For part of our work - not the whole work - is to try to come to grips within our location in the dirty places, in the contaminated places within which we are structurally located whether we like it or not" (Haraway, 1992). These are positions we are structured into, as subjects in the world, and which we must take responsibility for...We must dare to dirty our hands, and take responsibility for

what we are and what we do. (p. 270)

6.3 Extending Our Understanding Of Pedagogical Congruency

1. Confirmation of existing themes and illumination of new themes

Four key themes related to teaching of anti-oppressive content within BSW classroom based courses were identified in Chapter Two: modeling anti-oppressive practice, deconstructing knowledge claims, identity and difference, and negotiating power and authority. The data obtained from the research participants supported the literature and identified three new themes. This chapter provides a brief but specific delineation of the data to help focus the findings, the details of which are embedded in Chapters Four and Five

Research participants adamantly supported the key assumption of the research concerning the importance of congruency between process and content within anti-oppressive pedagogy. This agreement did not lead to an unequivocal acceptance of the overt use of the here and now of classroom activities and interactions to model anti-oppressive practice. Most research participants expressed the hope and belief that students would learn elements of anti-oppressive theory and practice by observing instructor behaviour. They rarely engaged in overt or transparent reflection on their own pedagogical practice, or of classroom dynamics, as a way to illustrate anti-oppressive practice. Therefore I was unable to find even tentative answers to some of the

questions I posed about modeling, such as the implications of transparency in modeling, the impact of ongoing scrutiny of one's pedagogical practice, or the timing and curricular considerations of overt modeling.

In regards to the second theme, the deconstruction of foundational or traditional knowledge claims, research participants again supported the main contention in the literature that such epistemological deconstruction is essential to anti-oppressive pedagogy. They also drew upon other pedagogical traditions such as adult, feminist, and critical pedagogy. None of the research participants expressed difficulties with promoting such deconstruction within the context of nationally mandated curricula, simultaneously believing that some foundational concepts are essential while still engaging students in a critical analysis of such concepts. While they clearly recognized the socially constructed nature of the reification of mandated curricula and the power dynamics inherent in such a construction, they saw themselves as active agents in this process.

Similarly, they embraced the normative aspect of social work, asserting that there are "bottom lines" or "non-contestable foundations" and believing that some value bases or ideologies are incompatible with good social work practice. Most expressed difficulty with the pragmatic implementation of this normative stance and struggled to ensure that such a stance did not silence legitimate dissent and dialogue. If any constraints on such deconstruction were felt, they

were ascribed to the practice realities students would be facing upon graduation, to the overall context of social work practice, and to the demands of professional associations and employers (for example, the push towards competency based practice).

In regards to the third theme all research participants saw the concepts of identity and difference as essential content of anti-oppressive curricula and were actively engaged in struggles to incorporate a sophisticated understanding of these concepts within their pedagogical practice. In Chapter Five I reported the various understandings of Diversity that informed their work. In Chapters Four and Five I described their concerns about essentialism, identity politics, classroom safety, vulnerability, self disclosure, and their personal feelings about working with issues of identity and difference. As suggested by the writers cited in the literature review, the research participants proposed an exploration of students' culture, social identity, and experience as the starting point for such an understanding. Numerous examples of the incorporation of the subjective experiential knowledge of students are evident in the findings described in the previous two chapters. Not surprisingly, research participants also identified, encouraged, and supported both affective and cognitive learning.

In Chapter Two I asked: Is it possible to develop pedagogical practices which can address the differing needs of a diverse student group within the

same classroom? If yes, what are these practices and how should classes/courses be structured? Correspondingly, what are the implications of differences in social identity between instructors and students? Again, the data provided no clear answer to these questions. Research participants were open to considering the pros and cons of grouping students on the basis of social identity but saw it as an immensely complex issue. Recognizing that students often informally group themselves, they wondered about the assumptions and processes which underlay the institutional sanctioning of such groupings. In opposition to grouping students, all research participants were attempting to meet the differing needs of diverse students by facilitating a respectful learning environment, by ensuring diverse curricular content, by working collaboratively with instructors of varied social identities, and by advocating for increased numbers of students and faculty from a range of socio-political groups.

The fourth and final theme identified in the literature review was the negotiation of power and authority. Research participants perceived power as embedded in the practices that construct relationships among students and between students and instructors. They were all dedicated to the development of responsible power practices as described in the previous chapters. Research participants agreed that students had access to many power practices in relation to instructors and Dr. Swice discussed some of these in her question and answer

session with students. For many this posed a challenging contradiction - they wanted to engage with students as adult learners, to minimize their own use of power practices, and to engage in respectful and collaborative learning. However, many of the power practices exercised by students were covert and disrespectful (passing notes, talking during presentations, dismissive body language, not picking up garbage at the end of a class, etc.). This left instructors feeling that they should intervene to modify student behaviour but such intervention immediately placed them in an authoritarian, parental role that impeded the development of more collaborative egalitarian relationships. Most research participants also felt that students had minimal awareness of the power practices they exercised, especially in relation to the end of course evaluations of instructors, which were generally perceived as an intimidating process, especially for non-tenured instructors.

All research participants identified grading and evaluation as a significant power practice of instructors and wished there were ways to diminish the relational impact of evaluation processes. At the same time they accepted grading as a responsibility inherent to their position and developed a myriad of evaluation schemes, consistently seeking better assignments and feedback processes, many of which have been previously described. Most were comfortable with the grading of subjective assignments and, so long as clear

criteria were established, did not see a contradiction between the necessity of grading and the centrality of affective and subjective learning.

While the research participants generally concurred with the themes raised in the literature they also articulated others such as the use of self, the importance of relationship, and connections between the classroom and practice.

The following quote applies more to teachers of young children but it does highlight the emphasis on the use of self that research participants articulated as central to anti-oppressive pedagogy:

The first thing we meet each and every moment to moment is ourselves. As we enter the classroom we stand before the children as more than a facilitator or director or instructor. We stand before the children as examples of human potential, human decency and human striving. Our example will impact the children more deeply and more permanently than any of the skills, information and experience we provide. So it is here we begin, and here we hope to end, standing honestly with ourselves. (Enki Education, 1996)

Self in relationship, self-disclosure, self reflection, self identity, and the use of personal experience were all crucial aspects of research participants' pedagogy. This is presented in Dr. Swice's statement of pedagogical principles and practices and in her discussions about social identity, power practices, and resistance within the classroom. It is also apparent in the dedication expressed by all research participants to their position as educators and in their handling of critical classroom incidents.

Similarly, research participants also identified the concept of relationship as central to anti-oppressive pedagogy. Relationships between students and instructor, among students, among colleagues, and to the learning process, were understood to significantly influence the educational experience. This was reflected in the emphasis they placed on being accessible to students, on the development of a learning community, on cooperative work with colleagues, and on attending to affective needs and processes.

Finally, research participants consistently expressed hope that their pedagogical practice would contribute to students' ability to draw connections between classroom learning and social work practice, both during placements and upon graduation. Given the likelihood that many graduates would be working in practice settings that would challenge the commitment and analysis of even the most seasoned practitioner, research participants wondered how well graduates would be able to integrate and enhance a radical analysis in the midst of practice demands and constraints.

2. Experience, modeling, practice, and education: Complicated interconnections?

As indicated by Dr. Swice's fifth pedagogical principle of using experience as a pedagogical base, all research participants supported the use of experience as an essential aspect of preparing students for anti-oppressive

practice. Two related, but varying notions of experience were evident within the data. In the first notion, both students and instructors were encouraged to bring experiences from their personal and professional lives outside of the classroom into the classroom. This notion of experience was used in two ways. First, personal experience was treated as valid knowledge to inform course content. For example, one participant spoke of surveying the students as to their previous work experiences and then ensuring that those experiences were incorporated into class content and discussion. Similarly, many instructors spoke of drawing case examples from their own social work practice and using these examples for case analysis.

Personal experiences from outside the classroom were also used as a starting point for critical analysis and in teaching a structural understanding of human behaviour by illustrating personal/political interconnections. For example, one instructor developed an assignment to illustrate the consciousness raising process. She asked students to share a poem, a phrase, or an experience from their lives and to use that experience to consider "What does it mean to develop a critical consciousness about our personal lives in relation to social arrangements?" In the same way, all research participants spoke of using stories from their personal growth and development to illustrate personal/political interconnections. This was especially evident when speaking of social identity

and learning how they unintentionally may have collaborated in mechanisms of oppression or domination.

In Chapter One I pointed out that anti-oppressive theorists have moved from an uncritical acceptance of the authority of personal experience to engaging in a critical analysis of the social construction of experience. In working with this first notion of experience (i.e. bringing outside experience into the classroom) research participants demonstrated such analysis. While they clearly sought to center marginalized voices they did not do so in a way that exempted such voices from analysis and critique. They attended to the caution offered by Simon (1987) when he stated:

But although experience may provide messages about the world we live in, it contains no guarantees that it will generate the insights necessary to make 'truth' transparent. Indeed, there can be a dangerous conservatism in experience given its possible complicity in the production of a socially and culturally reproductive conformism predicated on the acceptance of "the way things are" as given and natural. To break with such a conformism, we must begin with the notion that the value of experience, as a way of naming and hence thinking the world, very much depends upon how it is produced, regulated and legitimated. (p. 156)

Although only some of the research participants specifically referenced the 'experiential learning cycle', an implicit use of this cycle was evident in their approach to this first notion of experience. The experiential learning cycle is a four stage process in which learners: (a) have an experience, (b) discuss what happened in relation to that experience, frequently focusing on a discussion of

feelings, (c) ask what that experience means to oneself and one's life, and (d) attempt to apply what one has learned from the analysis of the experience (Kolb, 1984; Luckman, 1996; Proudman, 1992). The personal journaling assignment used by most research participants was a good example of such experiential learning. Students were asked to: (a) describe an experience related to their social identity, (b) discuss their feelings about the experience, (c) identify what they learned from the experience, and (d) discuss how their learning might influence their social work practice. Or, in another instance, a research participant: (a) described a series of childhood experiences which engendered some racist attitudes on her part, (b) described her feelings of guilt and distress as she became aware of these attitudes, (c) talked about how she was moved to learn about racism and anti-racism, and (d) reported that she now tries to implement anti-racist pedagogy.

Implicit in all of these pedagogical practices was the belief that overt and critical analysis of personal experience is a valuable learning process that will promote students' ability to become competent anti-oppressive practitioners.

The second notion of experience evident within the data entailed the facilitation of specific classroom experiences as identified in Chapters Four and Five. Research participants deliberately structured and/or facilitated classroom processes to give students experiences of collaboration, community, responsible

usages of power, respectful dialogue and critique, relationship building, accessibility, flexibility, group facilitation, and nurturing. Implicit in all of these pedagogical practices was the belief that students will, by observing and being part of these instructor constructed/facilitated experiences, learn about anti-oppressive theory and practice. This supported the call for educational congruency evident within the literature, echoing Gil's (1988) call for liberated spaces and his assertion that pedagogical style is curricular substance or, in the words of one participant, "content is process and process is content".

As was demonstrated in previous discussions about modeling, and in contrast to their overt analysis of experiences from outside the classroom, research participants rarely engaged in a overt or experiential analysis of in-classroom experiences. Given the attention to modeling evident within the literature this lack of overt analysis of both structured and spontaneous classroom processes and interactions puzzled me. I wonder what would happen if the process of overt analysis grounded in the experiential learning cycle and used in regards to the first notion of experience (experiences of instructors and students from outside the classroom) was also used in regards to the second notion of experience (experiences of instructors and students inside the classroom). Could such an analysis open the pedagogical practices of instructors, the power practices of students, and other classroom interactions to

the critical lens of the experiential learning cycle? If so, what would be the benefits and drawbacks of such an analysis? I return to a few illustrations from the data to further explore this possibility, beginning with fairly simple examples and then moving to ones with more complex dynamics.

All research participants reported that they encouraged students to call them by their first names. They saw this practice as a way to reduce power differentials between students and instructors and to model accessibility. Subjecting this practice to analysis based on the four stage experiential learning would involve: (a) the instructor overtly identifying the practice of asking students to call her by her first name, (b) students and the instructor expressing how they feel about this experience - there may be feelings of discomfort, of pleasure, of freedom, (c) students articulating what they have learned from the experience of calling the instructor by her first name - perhaps they have learned something about power or about their comfort or discomfort with authority, and (d) considering what this learning means for their social work practice - would they encourage clients to call them by their first name - why or why not - what are the practice factors that might influence this decision?

Many research participants also negotiated the content and value of assignments, often via learning contracts, with students. Again, the process of surfacing and analyzing this practice would entail: (a) asking students to recall

the experience of negotiation involved in developing the learning contracts, (b) describing the feelings evoked by the negotiation - perhaps the instructor felt a little uneasy about giving up control of the assignment, or perhaps she felt exhilarated from seeing students take control - perhaps some students felt a sense of liberation in controlling their own evaluation, or others may have felt lost and adrift, (c) articulating what was learned from the negotiation process - maybe some students discovered they work better within an imposed order while others discovered they work well when defining their own goals - perhaps they learned that power can be negotiated, but not abolished - possibly they reached some conclusion about the value of contractual negotiation among people with differing levels of authority, and (d) exploring the pros and cons of using negotiated contracts in their own social work practice.

Student disrespect, indicated by the passing of notes, side-talking, and leaving the room when there were guest presenters in a class, was identified as a power practice of students. Could subjecting such a power practice to overt, critical analysis contribute to students learning about anti-oppressive theory and practice? What if: (a) the instructor identified the behaviour she observed and labeled it as an experience, (b) she expressed her range of feelings - perhaps frustration and disappointment at the way the guests were received, or resentment at being placed in the authoritarian position of 'policewoman' - and

then asked students to express their feelings - maybe boredom, lack of attention, unawareness, or defiance, (c) learnings about oneself, and respectful behaviour, were then articulated - the instructor might comment that she still did not know how to deal effectively with such situations, how to achieve a balance between respecting the students as adult learners while still ensuring a respectful classroom environment - students might reflect upon their behaviour when they are in a position of resenting what is taking place but not being able to control the situation, and (d) the instructor articulated what she feels she needs to do to improve her practice in this area and students were encouraged to draw parallels between their behaviour and the potential behaviour of clients and to explore how they might respond if they were in the position invested with more authority. This example is more complex than the preceding two in that it is quite conceivable that the students would feel threatened and intimidated as soon as the 'experience' was called to their attention and might refrain from engaging in the rest of the analysis. However, this silence, in and of itself, then becomes an 'experience' to be analyzed - why are people being quiet - could the process be changed to invite anonymous written comments - if that took place what would be learned about power practices in the classroom and how would that learning transfer to practice?

As a final and even more complex situation, consider one of the critical

incidents described in Chapter Five. Recall that two men in a class expressed outrage, hurt, and anger at being asked to engage in an opening exercise that dealt with the experience of women. In this situation the instructor did facilitate movement through some aspects of the experiential learning cycle. She: (a) provided a structured experience - the opening exercise and (b) facilitated a discussion about the feelings generated by the experience. This constituted the first two aspects of the cycle. From there, in the actual incident, the discussion moved to the status of women in society, to the need for everyone to understand the implications of their social location in contributing to oppression and domination, and the centering of marginalized voices. It would be interesting to speculate on what learning would have occurred if the instructor had chosen to stay with the 'here and now' of the classroom experience by: (c) asking students, and herself, to comment on what they had learned about themselves by participating in this experience and discussion - had they learned anything about their social identity relative to others - how they as men respond in situations where they feel excluded, that is with anger and lashing out - how as women they tend to 'rescue' men in such situations - about the price that women pay if they do not rescue men - how the gender relationships evident in the classroom do or do not mirror what happens in the rest of their lives, and (4) taking these learnings and applying them to practice - exploring if the learnings about the

classroom experience would help in understanding the dynamics of violence against women, for example - or provide insight into who we might be as a practitioner - women potentially 'rescuing' male clients or men potentially finding it hard to listen to women's stories?

So why was this overt analysis of the second notion of experience (experiences of instructors and students within the classroom) not reported by research participants? A cynical interpretation of this situation could be that instructors do not wish to open their pedagogical practice to such scrutiny. However, such an analysis would be an inaccurate representation of the research participants in this study who were all dedicated and committed to engaging in any activities which would improve their pedagogy and thereby enhance student learning. After discussing this finding, which is somewhat different from what the literature suggests, with participants during the conference calls I hypothesized that the following factors might be relevant.

First, there are differing perceptions as to the relative appropriateness of the use of the here and now of a social work classroom to promote personal or interpersonal change among students. While there were differences in how the research participants conceived of their educational work few saw themselves as counselors or therapists. Personal or interpersonal change is generally seen to be in the purview of counselors or therapists, not educators, and the focusing on

here and now analysis may be seen as moving into a counseling role. Even those who do not make such a distinction may be reluctant to call attention to the attitudes or behaviours of students, not wanting to isolate or pin point individual students.

Second, in Chapter Five I pointed out that some research participants conceived of their educational work as social work practice, while others did not. Some clearly defined themselves as educators, others clearly as practitioners, while others expressed ambivalence about both labels. In attempting to understand the findings in relation to overt modeling of classroom experiences I came to wonder if there is a connection between these two apparently distinct findings. Are instructors who self-define primarily as practitioners more or less likely to engage in overt processing of classroom experiences than those instructors who self-define primarily as educators? Since all believed in the value of overtly and critically analyzing their practice (as in the first notion of experience described above) are those who see their activities in the classroom as practice more likely to invite such processing? Certainly my sample is too small to draw any significant conclusion about these questions but there did seem to be some possible relationship. The participant who most clearly defined herself as a practitioner was also more likely to engage in a transparent discussion of her classroom practices, for example encouraging students to

relate the experience of co-creating a course outline to the parallel experience of contracting with clients. The participant who most clearly defined herself as an educator, while engaging in many practices that modeled anti-oppressive theory and practice, was the one who expressed concern about the potential artificial nature of structured experiences. It may well be that research participants' perceptions of the role of 'social worker' and 'educator' contribute to these differences in pedagogical practice.

Third, there may be a connection between the theoretical perspective or analysis adopted by instructors and the manner in which they choose to engage with classroom dynamics. An educator who adopts a post-structural analysis, for example, may interact in a very different way from one who adopts a radical perspective. Given the previously identified theoretical confusion apparent within anti-oppressive theory and practice it is possible that we have not yet clarified the potential of classroom interactions as a resource for teaching anti-oppressive theory and practice.

Fourth, one learning method is unlikely to meet the needs of all students. The overt and directive learning process described above may well be rooted in an Eurocentric approach to learning that does not transfer across cultures. Learning processes grounded in observation or more covert modeling may be more appropriate for some cultural groups. It is important to remember that no

one educational process will be effective for everyone.

Fifth, students may not understand the importance of attending to classroom dynamics and may see such processing as diverting attention from the 'real' work of learning how to do social work. Therefore it may be important to help students understand the importance of personal growth in relation to issues of oppression and domination and the role of here and now processing in contributing to that growth.

Sixth, it would be naive to ignore the potential risks that may come with such overt analysis of classroom experiences. In the last incident described above the research participant commented that the tension in the room was very high and that she thought that most students, especially the men, would have actively resisted a 'here and now' analysis. She feared that trying to do so could have led to a major incident which would have moved beyond the classroom walls. When this occurs, processing and analyzing moves beyond the influence or authority of the individual instructor. Some research participants had previous experiences of being unsupported and chastised when such incidents moved outside the classroom and, in the absence of an institutional environment that embraces the importance of interpersonal learning and processing, avoidance of such situations is understandable. This is especially true for untenured instructors, or those who's social-political identity leaves them vulnerable to

excessive critique and scrutiny. Programmatic and institutional support is therefore necessary to support instructors in any efforts to effectively use classroom interactions to promote learning.

Whatever the factors inhibiting or supporting such analysis, I would suggest that opening classroom experiences (the pedagogical practices of instructors, the power practices of students, and other classroom interactions) to the critical lens of the experiential learning cycle might enhance student learning by augmenting a number of the pedagogical principles identified by the research participants. Group facilitators and therapists have long recognized the powerful impact of such 'here and now' processing (Reid, 1991). In my experience the work of Yalom (1985), while not located within social work, effectively captures the potential of such work.

The first tier [in the use of the here and now] is an 'experiencing' one:...the immediate events in the meeting take precedence over events both in the current outside life and in the distant past of the members. ...But the here and now focus rapidly reaches the limits of its usefulness without the second tier, which is the illumination of process. If the powerful therapeutic factor of interpersonal learning is to be set into motion, the group must recognize, examine, and understand process. It must examine itself; it must study its own transactions; it must transcend pure experience and apply itself to the integration of that experience. (Yalom, 1985, p. 135 & 136)

Whether it was through the creation of a respectful learning community or through the promotion of student engagement in learning, all research participants sought to promote self awareness and personal growth among

students, believing such awareness and growth to be an essential element of anti-oppressive theory and practice. Focusing on 'here and now' interactions could prove to be a powerful aid for learning about one's self in relation to others and an effective way to help students develop a more nuanced understanding of the complexity of human relationships, especially concerning questions of identity and difference. Such a focus could contribute to the development of meaningful interpersonal relationships among students and between students and instructors. Given the importance the research participants placed upon the pedagogical principle of 'relationship', such a focus would seem highly appropriate.

Facilitating classroom and practice connections was another pedagogical principle identified by the research participants. Using the experiential learning cycle to process the here and now of classroom experience, as illustrated above, may also be an excellent means of promoting such connections. Students could be actively and consistently encouraged to think about the practice implications of their actions and learnings. Similarly, it could encourage them to bring experiences from their practice back to the classroom to benefit from similar analysis.

3. Moving forward

As we collaborate with practitioners and clients to more clearly define the

parameters of an anti-oppressive view of social work we must also continue to examine our pedagogical practices. This research focused on congruency between what we teach and how we teach and clearly indicated the need for further experimentation and research into pedagogical practices which promote anti-oppressive social work. For example, what would be the impact of grouping students on the basis of different social identities throughout a course? After taking a few classes to explore the central issues underlying Diversity and difference an instructor could invite students to enter into an exploration of a new pedagogical methodology. For one class students might be grouped on the basis of racial identity, in the next on the basis of sexual orientation, the next by ability etc. If a collaborative teaching model was developed the social identity of instructors could also vary from week to week. The ethical implications would be significant in that confidentiality and informed choice would need to be assured, but these are not insurmountable problems. Student learning could be assessed and compared to learning in more traditional class structures. Workshops to explore issues of privilege could be developed outside of regular class time. A white instructor could facilitate a workshop on white privilege for white students only, or a male instructor could facilitate a workshop on male privilege for male students only. Such workshops could promote essential learning for those in privileged locations without the “embodied presence ” (Jones, 1999, p. 314) of

the other, thus potentially averting some pain, anger, and hurt. Methods for assessing the impact of such classes or workshops could be devised.

In the limitations section of Chapter Three I expressed concern about the lack of racial Diversity evident among research participants. It is possible that greater racial Diversity among participants might have stimulated a more extensive exploration of the potentially Euro-centric nature of many pedagogical principles and led to suggestions for more inclusive pedagogy. Again, this is a question worth exploring.

Other research exploring the use of overt, experiential analysis of classroom practices and interactions is also warranted. Would expanding our concept of modeling to include using the here and now of classroom experience provide a more congruent experience for students? We are teaching content focusing on self awareness, the unlearning of oppressive interrelations, and the development of new, non-oppressive interactions. While we are claiming that personal transformation and consciousness raising are processes of the heart as well as the head and articulate the importance of attending to affective learning, are we neglecting one of the more powerful pedagogical processes available to us for the promotion of such transformation and learning, that is the here and now analysis of classroom dynamics and practices? Is this neglect evident to students and, if so, what impact does it have upon their learning and

their willingness to engage in processes of self analysis and personal change essential to anti-oppressive practice? What structural supports, such as co-teaching and interpersonal support for students, are necessary to help us explore the potential of such pedagogy? Is such pedagogy transferable across cultures or is it rooted in a western, Euro-centric conception of knowledge and learning? These questions offer a potentially fruitful avenue for further research.

6.4 Extending Beyond The Parameters Of This Research

1. What about the students?

In the closing section of Chapter One I delineated the choices that formed the parameters of this research endeavour. I chose to focus on congruency between what is taught and how it is taught. In making this choice I narrowed the scope of this investigation to the experiences and perceptions of social work educators. However Lusted's (1986) concept of pedagogy, which was central to this research, stressed student learning as an essential component of pedagogical practice. Exploring how students learn effective anti-oppressive social work would be a natural and rewarding offshoot from this research.

The Educational Policy Document of the Canadian Associations of Schools of Social Work (CASSW) directs schools to ensure that students receive educational preparation in "transferable analysis of the multiple and intersecting bases of oppression and domination, and related practice skills"

(CASSW, 2000, Section 4.5.2). This research explored the range of pedagogical practices used by selected educators as they seek to fulfill this mandate.

However, it also indicated that educators are concerned about the concept of 'transferable' embedded in the above directive. There is a dearth of information to help us understand how students take the analyses and skills they learn in educational settings and, as graduates, transfer them to practice settings. This lack of attention to transferability of learning from education to practice was also evident at the Montreal Forum. One key note speaker identified the multiple challenges facing social work education but made no mention of the relationship between the pedagogical practice of educators and the future practice of graduates (Rondeau, 2001).

A call for a greater understanding of the complexity of the relationship between what we teach and social work practice itself was also evident in Rossiter's (2001) search for a place of innocent helping in social work so she could teach students how to practice from a place of innocence. She has come to believe that, due to our history and the power relations implicit in the relationships between helper and helped, such a place does not exist. Instead, she asked "...what is a social work that even while it hopes and works for a society that acknowledges the connection between individual well-being and social justice, understands that it's work is also the site of everyday trespasses

that are deeply historical" (p. 3). This conflict between the teaching of alleged anti-oppressive curricular content and the reality of social work practice was echoed by the research participants, who called for more opportunities to research, critique, and develop our pedagogical practices and their relationship to anti-oppressive social work practice. Again, as Rossiter stated "...I'm afraid that what I am offering is teaching students to do social work by not being a social worker - and I wonder if this is at the heart of the dilemmas in teaching critical social work" (p. 5).

Anecdotal evidence from students, graduates, employers, clients and educators, and the results of this research, demonstrate the importance of further exploring and understanding "transferability". We need to be undertaking research to determine what factors enhance the ability of social work graduates to transfer anti-oppressive analysis and skills from educational settings to practice settings. Again, such research should be a co-operative undertaking among graduates, practitioners, professional associations, client groups, and educational institutions.

The ultimate goal of anti-oppressive pedagogy is to prepare students to practice social work which is grounded in values of equity, inclusion, empowerment, and community, is based on a structural understanding of human behaviour, seeks to exploit the transformative potential of social work, struggles

to eliminate oppression and discrimination, links personal troubles and public issues, seeks to center marginalized voices, and has a vision of an egalitarian future. The initiatives described above would move us toward this goal and would extend our research endeavours to explore Lusted's (1986) third component of pedagogy - what and how students learn.

2. What about non-supportive environments?

I chose to recruit participants who worked in educational contexts that were at least nominally supportive of an anti-oppressive perspective. There is no doubt that the organizational context in which the research participants worked had an impact on their specific practices. Dr. Swice spoke of these impacts when she discussed the need for support, the intrinsic barriers within academia, and the fears of experimenting with new practices. However, given that the research participants were all chosen from schools that profess similar mission statements, there was a degree of uniformity in relation to the impact of the organizational context. This meant that I did not explore the impact of differential environments on the pedagogical practice of instructors. How might work be different for educators committed to anti-oppressive curricular content but working in a school that professes other paradigmatic orientations? Would the barriers and supports be different and would their pedagogical practices vary accordingly? These questions are worth exploring.

Support for such research must be provided. Educators can not and will not risk this experimentation and research unless the organizations and programs who seek to prepare graduates for critical or anti-oppressive social work practice cultivate structural factors and conditions which support such risk taking. I closed Chapter Two by referencing, in detail, an article by Garcia and VanSoest (1999). The relevance and importance of several of the program recommendations in that article were confirmed by this research. These included the importance of collegial support, recognition of the vulnerability of faculty, especially minority and non-tenured faculty, the legitimization of learning about emotions, faculty education to enable them to turn critical incidents into teachable moments, congruency between curricular and program policies and practices, ensuring sufficient program resources to address Diversity issues, and attending to applicants' experiences with Diversity. This last suggestion of Garcia and VanSoest could potentially assist research participants and other educators in their struggle to maintain the 'bottom lines' of social work values and attitudes while not silencing dissent.

Research participants frequently spoke of the need for more dialogue. Programs could cultivate structural supports by ensuring that discussions of pedagogical practices accompany any discussions of course content. Curriculum committees could assume responsibility for promoting attention to pedagogy

through review processes, symposiums, research projects and lobbying to change institutional procedures which impede anti-oppressive pedagogical practices. Questions about pedagogy could be standard in any review of programs or courses and should be an integral component of assessing program innovations, such as distance education.

Regulatory bodies such as CASSW could also assist with the development of a climate supportive of pedagogical innovation by developing specific pedagogical standards and ensuring that these standards are considered during accreditation processes. Professional bodies could host conferences and gatherings with pedagogical themes. Journal editors could encourage authors to attend to pedagogical concerns, institute regular columns or features in every issue, or publish special issues on anti-oppressive pedagogy. Educators could share their ideas and experiences via conferences, workshops, publications, visits to each other's classrooms, and team or group teaching. In addition, as most social work academics have undertaken PhD study, graduate programs could include courses which teach instructors about educational principles and practices. The assumption that good social workers are also good teachers needs to be critically examined. All of these initiatives would increase the opportunity for dialogue about pedagogy.

3. What about distance/on line education?

In Chapter One I discussed information technology as one of the key factors of globalization and identified the growth of on line education as an expression of this technology within social work. However I also chose, for the purposes of this research, to focus on classroom based practice. While it was beyond the scope of this work to explore the pedagogical implications of distance education in social work, the importance research participants accorded to the use of self, and the role of relationships in their pedagogy, raises challenging questions. Is it possible to exploit the learning potential of these two key pedagogical principles in on line or other distance delivery formats? On line education also dissolves national borders in that students enrolled in such programs reside in all areas of the world. We need to consider the international relevance of our pedagogical practices and to both learn from, and contribute to, the knowledge base of other countries.

6.5 Extending My Personal Practice

As my dissertation journey approaches its end a brief personal reflection on the nature and scope of the journey, which has been both stimulating and laborious, seems appropriate. Many months have passed since I developed/researched the ideas and questions contained in Chapters One and Two and I have not been static during those months. I experienced another year

of teaching and interacting with students, I was exposed to new literature and new ideas, I engaged in extensive dialogue with colleagues and supervisors, I attended the Montreal Forum responding to the National Sector Study, I developed a position paper related to competency based practice (Campbell, 2002), I received a SSHRC development grant to develop a research proposal related to transferability of anti-oppressive skills, and, most significantly, I was deeply influenced by the words and actions of the six dedicated educators who participated in my research. These experiences influenced my perceptions and ideas and, ironically, I feel less certain of my perceptions and ideas than I did when I crafted the research question. This research was a process of personal disruption. As much as I cognitively understood that I would find no definitive answer to my question, my heart still sought some level of surety. A journal entry illustrated this tension: "...as a piece of self reflection - am I doing the same thing students do - looking for recipes and cookie cutter approaches to pedagogy - am I trying to reify a process which is contextual and relational? - I need to think about this" (Campbell, 2001). My 'planning/process contradiction' referred to in Chapter One did not evaporate during the research!

The insights I gained during this research will influence my ever evolving teaching, scholarly, and professional activities. I suspect I will abandon my search for a definitive model of anti-oppressive pedagogy and will try to become

more comfortable with the fluid and contradictory nature of the work. I plan to expand my involvement with professional and client based groups, engaging more actively in attempts to bridge the differences among these groups and to reconcile at least some of the competing interests. My faculty position will afford me ample opportunity to continue pedagogical research, exploring some of the issues identified above. Finally, I wish to do all of the above work in collaboration with others, particularly those with socio-political identities which differ from my own.

6.6 Conclusion

The ultimate aim of this research was to improve the quality of social work by exploring how to better educate students for anti-oppressive practice. Beginning with the premise that congruency between what we teach and how we teach is essential I explored, through a collective case study, how instructors strive for congruency between the content and process of education for anti-oppressive social work practice. I discovered that those engaged in a struggle for pedagogical congruency work at multiple levels, face contradictions and confusions, encounter significant barriers, draw on theoretical and experiential ways of knowing to inform their pedagogical practice, and demonstrate a admirable commitment to their work and to the potential of social work education.

The pedagogical implications of this study are extensive and have been discussed within this final chapter. In summary, the findings suggest that anti-oppressive pedagogy in Canada could benefit from collaborative efforts to further define what is meant by an anti-oppressive view of social work, from research into pedagogical practices such as modeling and grouping students on the basis of social identity, and from greater attention to the structural and institutional supports needed to promote anti-oppressive pedagogy.

In addition, the findings suggest that the promotion of anti-oppressive social work practice entails the implementation of several pedagogical principles such as modeling, deconstruction of knowledge claims, attending to identity and difference, negotiating power and authority, effective use of self, nurturing relationships, and connecting classroom learning to future practice. Finally, several directions for further inquiry were identified, including the exploration of student learning, the teaching of anti-oppressive curricular content in non-supportive environments, and the efficacy of on-line social work education.

In Chapter One I presented several justifications for this research concluding that "Unless educators offer students effective ways to maintain and implement the values and practices of anti-oppressive social work upon graduation, our struggles to ensure social work contributes to social justice may be in vain" (p.47). This research provides a comprehensive description and

analysis of anti-oppressive pedagogical principles and practices. It is my hope that it will assist educators in their efforts to support students and graduates and will thereby contribute to the advancement of social justice and ultimately improve the lives of citizens.

BIBLIOGRAPHY

- Abramovitz, M. (1998). Social work and social reform: An arena of struggle. *Social Work, 43* (6), 512 - 526.
- Adams, M., Bell, L. & Griffin, P. (Eds.). (1997). *Teaching for Diversity and social justice: a sourcebook*. London: Routledge.
- Andrews, J. & Reisch, M. (1997). Social work and anti-communism: A historical analysis of the McCarthy era. *Journal of Progressive Human Services, 8*(2), 29-49.
- Armitage, A., Callahan, M., & Lewis, C. (2001). Social work education and child protection: The BC experience. *Canadian Social Work Review, 18*(1), 9-24.
- Asdal, K., Brenna, B., Gulbrandsen, E., Moser, I., and Refseth, N. (1997). A cyborg of change: A presentation of Donna Haraway's perspective on knowledge practices. In B. Berner (Ed.), *Gendered practices*. Stockholm: Department of Technology and Social Change.
- Bailey, R. and Brake, M. (1975). *Radical social work*. New York: Pantheon Books.
- Banks, S. (1995). *Ethics and values in social work*. London: MacMillan Press.
- Barlow, M. (2000). *The free trade area of the Americas and the threat to social programs, environmental sustainability and social justice in Canada and the Americas*. Ottawa: Council of Canadians.
- Barlow, M. (Un-dated). *Who's In Charge of the Global Economy?* Retrieved January 1, 2003, from http://www.canadians.org/display_document.htm?COC_token=4@@@3e76ee795061ff0bf6af7b0389258d40&iid=27&isdoc=1
- Barsky, A. (1995). A student centered approach to culturally diverse role play exercises. *Canadian Social Work Review, 12*(2), 175-189.
- Beals, H. (2000). *Social work practice. The need to measure competence*. Paper presented at the Joint Conference of the International Federation of

Social Workers and the International Association of Schools of Social Work, Montreal, July 2000.

Beals, H. (2002). *The search for a method to assess competency in social work: A review of competency based assessment*. Unpublished paper.

Belenky, M.F., Clinchy, M.B., Glodberger, N.R. & Tarule, J.M. (Eds.). (1986). *Women's ways of knowing: The development of self, voice and mind*. New York: Basic Books.

Bell, M. (1993). What constitutes experience: Rethinking theoretical assumptions. *Journal of Experiential Education*, 16(1), 19-24.

Bella, L. (1992). Gender and occupational closure in social work. In P. Taylor and C. Daley (Eds.). *Gender dilemmas in social work* (pp.107-124). Toronto: Canadian Scholars' Press.

Bernard, W.T. (2001). Claiming voice: An account of struggle, resistance and hope in the academy. In R. Luther, E. Whitmore, B. Moreau, (Eds). (2001). *Seen but not heard: Aboriginal women and women of colour in the academy* (p. 61-72). Ottawa: Canadian Research Institute for the Advancement of Women.

Bishop, A. (2002). *Becoming an ally: Breaking the cycle of oppression in people* (2nd ed.). Halifax: Fernwood Press.

Bonder, G. (1985). The education process of women students in Argentina: Reflections on theory and technique. In M. Culley & C. Portuges (Eds.), *Gendered subjects: the dynamics of feminist teaching* (pp. 64-77). Boston: Routledge & Kegan Paul.

Boud, D. (1989). Some competing traditions in experiential learning. In Susan Warner Weil and Ian McGill (Eds.). *Making sense of experiential learning: Diversity in theory and practice* (pp.38-49). Milton Keynes: Open University Press.

Brah, A. and Hoy, J. (1989). Experiential learning: A new orthodoxy? In S. Warner Weil & I. McGill (Eds.). *Making sense of experiential learning: Diversity in theory and practice* (pp.70-77). Milton Keynes: Open University Press.

- Brotman, S. and Pollack, S. (1997). The problem of merging post modernism with feminist social work. *Canadian Social Work Review*, 14(1), 9-22.
- Brown, C. (1994). Feminism, post-modernism, and the challenges of Diversity. In A. Chambon and A. Irving (Eds.), *Essays on post-modernism and social work* (pp. 33-44). Toronto: Canadian Scholars Press.
- Bruyere, G. (1998). Living in another man's house: Supporting aboriginal learners in social work education. *Canadian Social Work Review*, 15(2), 169 - 176.
- Burrell, G. and Morgan, G. (1979). *Sociological paradigms and organisational analysis*. London: Heinemann.
- Cain, R. (1996). Heterosexism and self-disclosure in the social work classroom. *Journal of Social Work Education*, 32(1), 65-76.
- Cairns, T., Fulcher, L., Kereopa, H., Pare, N. N., & Tait-Rolleston, W. (1998). NGA PARI KARANGARANGA O PUAO-TE-ATA-TU. Towards a culturally responsive education and training for social workers in New Zealand. *Canadian Social Work Review*, 15(2), 145-167.
- Campbell, C. (1997). *Social development and social work education: A case analysis*. Unpublished manuscript.
- Campbell, C. (1999a). Empowering pedagogy: Experiential education in the social work classroom. *Canadian Social Work Review*, 16(1), p. 35-48.
- Campbell, C. (1999b). *Learning to teach within Web CT: Reflections on my first experience*. Unpublished Manuscript.
- Campbell, C. (2001). Personal research journal. Unpublished raw data.
- Campbell, C. (2002). *Competency profiles: A discussion paper*. Unpublished paper prepared on behalf of the Faculty of the Maritime School of Social Work.
- Campbell, C. (2002). The Search for congruency: Developing strategies for anti-oppressive social work pedagogy. *Canadian Social Work Review*, 19(1), 35-48.

- Campbell, C. and Ungar, M. (in press). Deconstructing knowledge claims: Epistemological challenges in social work education. *Journal of Progressive Human Services*.
- Canadian Association of Schools of Social Work. (1991). *Social work education at the crossroads: The challenge of Diversity*. (Report of the Task Force on Multicultural and Multiracial Issues in Social Work Education). Ottawa: Author.
- Canadian Association of Schools of Social Work. (2000). *Accreditation Manual*. Ottawa: Author.
- Canadian Association of Schools of Social Work. (2001). *Directory*. Ottawa: Author.
- Canadian Association of Social Workers.(1994). *Code of Ethics*. Ottawa: Author.
- Caplan, P. (1994). *Lifting a ton of feathers: A woman's guide to surviving in the academic world*. Toronto: Council of Ontario Universities.
- Carleton La-Ney, I.(1994). The career of Birdye Henrietta Haynes, a pioneer Settlement House worker. *Social Service Review*, June, 254-271.
- Carniol, B. (2000). *Case critical: Challenging social services in Canada* (4th ed.). Toronto: Between the Lines Press.
- Chambon, A. (1994). Post-modernity and social work discourse(s): Notes on the changing language of a profession. A. Chambon and A. Irving (Eds.), *Essays on post-modernism and social work* (pp. 63-75). Toronto: Canadian Scholars Press.
- Chan, K. L. & Dilworth, K.C. (1995). Student reflections on the future of social work education. In D. Taylor & C. Daly (Eds.). *Gender dilemmas in social work* (pp. 125 - 140). Toronto: Canadian Scholars Press.
- Christians, C. (2000). Ethics and politics in qualitative research. In N. Denzin and Y. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed.) (pp. 133-155). Thousand Oaks: Sage Publications.
- Clark, M. (1995). Changes in Euro-American values needed for sustainability. *Journal of Social Issues*, 51(40), 63-82.

- Coates, J. (1993). Ideology and education for social work practice. *Journal of Progressive Human Services*, 3(2), 15-29.
- Coates, J. and McKay M. (1995). Toward a new pedagogy for social transformation. *Journal of Progressive Human Services*, 6(1), 27-43.
- Collins, P. H. (1991). *Black feminist thought : Knowledge, consciousness, and the politics of empowerment*. New York : Routledge.
- Corrigan, P. & Leonard, P. (1978). *Social work practice under capitalism: A Marxist approach*. London: The MacMillan Press Ltd.
- Coulshed, V. (1993). Adult learning: Implications for teaching in social work education. *British Journal of Social Work*, 23(1), 1-13.
- Cramer, E. (1995). Feminist pedagogy and teaching social work practice with groups: A case study. *Journal of Teaching in Social Work*, 11(½) , 193-215.
- Cramer, E. (1997). Effects of an educational unit about lesbian identity development and disclosure in a social work methods course. *Journal of Social Work Education*, 33(3), 461-472.
- Creswell, J. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks: Sage Publications.
- Culley, M. & Portuges, C. (Eds.). (1985). *Gendered subjects: the dynamics of feminist teaching*. Boston: Routledge & Kegan Paul.
- Dalrymple, J. & Burke, B. (1995). Some essential elements of anti-oppressive theory. In J Dalrymple & B. Burke. *Anti-oppressive practice: Social care and the law* (pp.7-21). Buckingham: Open University Press.
- Davis, L. (1994). Feminism and constructivism: Teaching social work practice with women. In J. Laird (Ed.), *Revisioning social work education: a social constructionist approach* (pp. 147-163). New York: Haworth Press.
- De Maria, W. (1992). On the trail of a radical pedagogy for social work education. *British Journal of Social Work*, 22(3), 231-252.
- Denzin, N. & Lincoln, Y. (1994). Introduction: Entering the field of qualitative research. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative*

- research (1-18). Thousand Oaks: Sage Publications.
- Denzin, N. & Lincoln, Y. (Eds.). (2000). *Handbook of qualitative research*. (2nd ed.). Thousand Oaks: Sage Publications.
- Dewey, J. (1938). *Experience and Education*. New York: Collvil Books.
- Diangson, P., Kravetz, D., & Lipton, J. (1975). Sex role stereotyping and social work education. *Journal of Education for Social Work*, 3.
- Dominelli, L. (1988). *Anti-racist social work*. London: The MacMillan Press.
- Dominelli, L. (1996) Deprofessionalizing social work: Anti-oppressive practice, competencies, and post-modernism. *British Journal of Social Work*, 26, 153-175.
- Dominelli, L. (1998). Anti-oppressive practice in context. In R. Adams, L. Dominelli & M. Payne (Eds), *Social work: Themes, issues and critical debates* (3-22). Houndmills: MacMillan Press Ltd.
- Dominelli, L. & McLeod, E. (1989). *Feminist social work*. London: The MacMillan Press.
- Dore, M. (1994). Feminist pedagogy and the teaching of social work practice. *Journal of Social Work Education*, 30(1), 97-106.
- Drover, G. & MacDougall, G. (2001). *Globalization and social work practice*. Manuscript submitted for publication.
- Elliot, P. (1995). Denial and disclosure: An analysis of selective reality as resistance to feminist curriculum. *Resources for Feminist Research*, 24(1&2), 3-13.
- Ellsworth, E. (1989). Why doesn't this feel empowering? Working through the myths of critical pedagogy. *Harvard Educational Review*, 59(3), 297-324.
- Enki Education.(1996). *Enki education: An artistic approach: Teacher training program*. Colorado, New England, Nova Scotia: Author.
- Epstein, L. (1994). The therapeutic in contemporary society. A. Chambon and A. Irving (Eds.), *Essays on post-modernism and social work* (pp. 5-20). Toronto: Canadian Scholars Press.

- Featherstone, B. (2001). Where to for feminist social work?. *Critical Social Work*, 2,(1). Retrieved February 8, 2002, from <http://www.criticalsocialwork.com>.
- Fine, M., Weis L., Weseen, S., and Wong, L. (2000). For whom? Qualitative research, representations, and social responsibilities. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed.) (pp. 107-132). Thousand Oaks: Sage Publications.
- Fisher, J. (1980). *Social Work Today, 1934-42*, and the dissenting left for which it spoke. *Catalyst*, 5, 3-23.
- Fisher, R. (1995). Political social work. *Journal of Social Work Education*, 31(1), 204-218.
- Fisher, R. & Karger, H. J. (1997). Social work in a private world. In R. Fisher & H.J. Karger. *Social work and community in a private world: Getting out in public* (pp. 3 -22). New York: Longman.
- Fook, J. (2001). Linking theory, practice and research. *Critical Social Work*, 2, (1). Retrieved February 8, 2002, from <http://www.criticalsocialwork.com>.
- Fook, J. (2002). *Social work: Critical theory and practice*. London: Sage Publications.
- Franklin, D. (1986). Mary Richmond and Jane Addams: From moral certainty to rational inquiry in social work practice. *Social Service Review*, 60 (4), 504 -525.
- Freeman, M. & Valentine, D. (1998).The connected classroom: Modelling the evaluation of practice by evaluating the classroom group. *Journal of Teaching in Social Work*, 17(½), 15-29.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Seabury Press.
- Freire, P. (1973). *Education for critical consciousness*. New York: Seabury.
- Freire, P. & Shor, I. (1987). *A pedagogy for liberation: dialogue on transforming education*. London: MacMillan.
- Fuss, D. (1989). *Essentially speaking: Feminism, nature and difference*. New York: Routledge.

- Galper, J. (1975). *The politics of social services*. Englewood Cliffs: Prentice Hall.
- Galper, J. (1980). *Social work practice: A radical perspective*. Englewood Cliffs: Prentice Hall.
- Garcia, B. & Melendez, Mi. P. (1997). Concepts and methods in teaching oppression courses. *Journal of Progressive Human Services*, 8(1). 23-40.
- Garcia, B. & VanSoest, D. (1999). Teaching about Diversity and oppression: learning from the analysis of critical classroom events. *Journal of Teaching in Social Work*, 18(½), 149-167.
- Gil, D. (1988). Implications of conservative tendencies for practice and education in social welfare. *Journal of Sociology and Social Welfare*, 17(2), 5-27.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge: Harvard University Press.
- Giroux, H. (1988). *Teachers as intellectuals: Towards a critical pedagogy of learning*. South Hadley, MA: Bergin & Garvey.
- Giroux, H. (1992). *Border crossings: Cultural workers and the politics of education*. New York: Routledge.
- Giroux, H. & Freire, P. (1987). Series Introduction. In D. Livingstone. *Critical pedagogy and cultural power* (pp. xi -xvi). Toronto: Garamond Press.
- Giroux, H. & McLaren, P. (1992). Writing from the margins: Geographies of identity, pedagogy and power. *Journal of Education*, 174 (1), 7-30.
- Graveline, Frye J. (1998). *Circle Works*. Halifax: Fernwood Press.
- Greenwood, D. & Levin, M. (2000). Reconstructing relationships between universities and society through action research. In N. Denzin & Y. Lincoln (2nd ed.) (Eds.), *Handbook of qualitative research* (pp 85-106). Thousand Oaks: Sage Publications.
- Guba, E. & Lincoln, Y. (1994). Competing paradigms in qualitative research. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Thousand Oaks: Sage Publications.

- Hamel, J. (1993). *Case study methods*. Newbury Park: Sage Publications.
- Harlow, E. & Hearn, J. (1996). Educating for anti-oppressive and anti-discriminatory social work practice. *Social Work Education*, 15(1), 5-17.
- Harstock, N. (1983). The feminist standpoint: Developing the ground for a specifically feminist historical materialism. In S. Harding and M. Hintikka (Eds), *Discovering reality* (pp. 282-310). Holland: D. Reidel Publishing Company.
- Harstock, N. (1990). Foucault on power: a theory for women?. In L.J. Nicholson (Ed.), *Feminism/Post-modernism* (157-175). New York: Routledge, Chapman, & Hall.
- Hartman, A. (1986). The life and work of Bertha Reynolds: Implications for education and practice today. *Smith College Studies in Social Work*, 56(2), 79-94.
- Hasenfeld, Y.(1987). Power in social work practice. *Social Service Review*, 61(3), 469-483.
- Haynes, K. (1998). The one hundred- year debate: Social reform versus individual treatment. *Social Work*, 43(6), 501 - 509.
- Healy, K. (2001). Reinventing critical social work: Challenges from practice, context and post-modernism. *Critical Social Work*, 2, (1). Retrieved February 8, 2002, from <http://www.criticalsocialwork.com/>
- Hekman, S. (1990). *Gender and knowledge: Elements of a post modern feminism*. Boston: Northeastern Press.
- Hick, S. (2002). *Social work in Canada: An introduction*. Toronto: Thompson Educational Publishing.
- Hick, S. & McNutt, J. (2002). *Advocacy, activism and the Internet*. Chicago: Lyceum Books.
- Holland, T. & Kilpatrick, A. (1993). Using narrative techniques to enhance multicultural practice. *Journal of Social Work Education*, 29(3), 302-308.
- hooks, b. (1989) Toward a revolutionary feminist pedagogy. In bell hooks. *Talking back: thinking feminist, thinking black* (pp.49-54). Toronto:

Between the Lines.

- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- hooks, b. (1995). Power, passion and pedagogy. *Shambhala Sun*, January, 27-34.
- Howe, D. (1987). *An introduction to social work theory*. Ashgate: Ashgate Publishing.
- Howe, D. (1994). Modernity, post-modernity and social work. *British Journal of Social Work*, 24, 513-532.
- Hutton, M. (1989). Learning from action: A conceptual framework. In S.W. Weil & I. McGill (Eds.), *Making sense of experiential learning: Diversity in theory and practice* (pp. 50-59). Buckingham: Open University Press.
- Ife, J. (1997). *Rethinking social work*. South Melbourne: Longman.
- Irving, A. (1992). The scientific imperative in Canadian social work: Social work and social welfare research in Canada, 1897-1945. *Canadian Social Work Review*, 9 (1), 9-27.
- Irving, A. (1994). From image to simulacra: The modern/post-modern divide and social work. A. Chambon and A. Irving (Eds.), *Essays on post-modernism and social work* (pp 21-34). Toronto: Canadian Scholars Press.
- Iverson Software. (un-dated). *Glossary / Dictionary of Terms & Terminology of Sociology*. Retrieved January 9, 2002, from http://www.iversonsoftware.com/sociology/ideal_type.htm
- John, L. (1994). Borrowed knowledge in social work: An introduction to post-structuralism and post-modernity. A. Chambon and A. Irving (Eds.), *Essays on post-modernism and social work* (pp. 49-62). Toronto: Canadian Scholars Press.
- Jones, A. (1999). The limits of cross - cultural dialogue: Pedagogy, desire, and absolutism in the classroom. *Educational Theory*, 49(3), 299-316.
- Khan, P. & Dominelli, L. (2000). The impact of globalization on social work in the UK. *European Journal of Social Work*, 3(2), 95-108.

- Kincheloe, J. and McLaren, P. (1994) Rethinking critical theory and qualitative research. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 138-157). Thousand Oaks: Sage Publications.
- Kincheloe, J. and McLaren, P. (2000) Rethinking critical theory and qualitative research. In N. Denzin and Y. Lincoln (Eds.) *Handbook of qualitative research* (2nd ed.) (pp. 279-314). Thousand Oaks: Sage Publications.
- Kolb, D. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs: Prentice Hall.
- Kramer, B. & Wren, R. (1994). The blending of andragogical and pedagogical teaching methods in advanced social work practice courses. *Journal of Teaching in Social Work*, 10(1/2), 43-64.
- Kurland, R. (1991). The classroom teacher and the role of authority. *Journal of Teaching in Social Work*, 15(2), 81-94.
- Laird, J. (1994). Family centered practice: Cultural and constructionist reflections. In J. Laird (Ed.). *Revisioning social work education: a social constructionist approach* (pp. 77-109). New York: Haworth Press.
- Langan, M. and Lee, P. (1989). *Radical social work today*. London: Unwin Hyman.
- Lasch, C. (1965). *The social thought of Jane Addams*. Indianapolis: Bobbs Merrill Company Inc.
- Lather, P. (1991). *Getting smart: Feminist research and pedagogy with/in the post modern*. London: Routledge.
- Lecomte, R. (1990). Connecting private troubles and public issues in social work education. In B. Wharf (Ed.), *Social work and social change in Canada* (p. 31-51). Toronto: McClelland and Stewart Inc.
- Lee, J. (1994). *The empowerment approach to social work practice*. New York: Columbia University Press.
- Leonard, P. (1995). Post-modernism, socialism and social welfare. *Journal of Progressive Human Services*, 6(2), 3-19.
- Leonard, P. (1997). *Post-modern welfare: Reconstructing an emancipatory*

project. Thousand Oaks, CA: Sage.

Leonard, P. (2001). The future of critical social work in uncertain conditions. *Critical Social Work*, 2, (1). Retrieved February 8, 2002, from <http://www.criticalsocialwork.com>.

Lewis, M. (1993). *Without a word: Teaching beyond women's silences*. New York: Routledge.

Li, P. (2003). *Destination Canada: Immigration debates and issues*. Don Mills: Oxford University Press.

Longres, J. & Seltzer, G. (1994). Racism: Its implications for the education of minority social work students. *Journal of Multi-Cultural Social Work*, 3(1), 59 - 75.

Luckman, C. (1996). Defining experiential education. *Journal of Experiential Education*, 19(1), 6-7.

Lusted, D. (1986). Why pedagogy? *Screen*, 27 (5), 2-14.

Luther, R., Whitmore, El., Moreau, B. (Eds.). (2001). *Seen but not heard: Aboriginal women and women of colour in the academy*. Ottawa: Canadian Research Institute for the Advancement of Women.

Mackie, R. (1981). *Literacy and revolution: The pedagogy of Paulo Freire*. New York: Continuum.

Maher, F.A. & Tetreault, M.K. (1994). *The feminist classroom*. New York: Routledge.

Marshall, C. & Rossman, G. (1995). *Designing qualitative research* (2nd ed.). Thousand Oaks: Sage Publications.

McLaren, P. (1995). *Critical pedagogy and predatory culture*. London: Routledge.

McLaren, Peter & Leonard, Peter. (1993). *Paulo Freire: A critical encounter*. London: Routledge.

McQuaig, L. (1987). *Behind closed doors*. Middlesex: Penguin Books.

- McQuaig, L. (1991). *The quick and the dead*. Toronto: Penguin Books.
- McQuaig, L. (1993). *The wealthy banker's wife*. Toronto: Penguin Books.
- Menzies, H. (1996). *Whose brave new world? The information highway and the new economy*. Toronto: Between the Lines.
- Moffat, K. & Miehl, D. (1999). Development of student identity: Evolution from neutrality to subjectivity. *Journal of Teaching in Social Work*, 19(1/2), 65-76.
- Moll, M. (Ed.). (1997). *Globalization and the future of Canadian education*. Halifax: Fernwood Publishing and Ottawa: Canadian Centre for Policy Alternatives.
- Moreau, M. (1993). *Empowerment II: Snapshots of the structural approach in action*. Ottawa: Carleton University Press.
- Morgan, G. (1983). *Strategies for social research*. Beverly Hills: Sage Publications.
- Mullaly, B. (1997). *Structural social work: Ideology, theory and practice (2nd ed.)*. Toronto: MacMillan & Stewart.
- Mullaly, B. (2002). *Challenging oppression: A critical social work approach*. Don Mills: Oxford University Press.
- Nakanishi, M. & Rittner, B. (1992). The inclusionary cultural model. *Journal of Social Work Education*, 28(1), 27-35.
- Nova Scotia: Task Force on the Status of Women. (1976). *Herself: Elle Meme: Report of the Nova Scotia Task Force on the Status of Women*. Halifax: The Task Force.
- Olesen, V. (2000). Feminisms and qualitative research at and into the millennium. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research (2nd ed.)* (pp. 215-256). Thousand Oaks: Sage Publications.
- Orner, M. (1992). Interrupting the call for student voice in liberatory education: A feminist post structuralist perspective. In C. Luke & J. Gore, Jennifer (Eds.), *Feminisms and critical pedagogy* (pp. 74-89). New York: Routledge.

- Parker, S., Fook, J. & Pease, B. (1999). Empowerment: The modernist social work concept par excellence. In Bob Pease & Jan Fook. *Transforming social work practice: Post-modern critical perspectives* (pp.150-157). London: Routledge.
- Payne, M. (1997). *Modern social work theory* (2nd ed.). Chicago: Lyceum Books.
- Pennell, J. & Ristock, J. (1999). Feminist links, post-modern interruptions: Critical pedagogy and social work. *Affilia*, 14(4), 460-481.
- Pritchard, C. & Taylor, R.. (1978). *Social work: Reform or revolution?* London: Routledge and Kegan Paul.
- Proudman, B. (1992). Experiential education as emotionally engaged learning. *Journal of Experiential Education*, 15(2), 19-23.
- Qualitative Solutions and Research. (1999). QSR NUD*IST Vivo, version 1.1. Bundoora, Australia.
- Reamer, F. (1994). Social work values and ethics. In F. Reamer. *The foundations of social work knowledge* (pp. 195- 203). New York: Columbia University Press.
- Regnier, R. (1994). The sacred circle: a process pedagogy of healing. *Interchange*, 25(2), 129-144.
- Reid, K. (1991). *Social work practice with groups: A clinical perspective*. Pacific Grove: Brooks/Cole Publishing.
- Riessman, C. (1993). Teaching research: Beyond the storybook image of positivist science. *Journal of Teaching in Social Work*, 8 (½), 218-303.
- Riessman, C. (Ed.). (1994). *Qualitative studies in social work research*. Thousand Oaks: Sage Publications.
- Reynolds, B. (1942). *Learning and teaching in the practice of social work*. New York: Russell and Russell.
- Ristock, J. & Pennell, J. (1996). *Community research as empowerment: Feminist links, post-modern interruptions*. Toronto: Oxford University Press.
- Roberts, N. (1996). NAALA in experiential education: Beyond participation.

Journal of Experiential Education, 19(3), 117-118.

Rondeau, G. (October, 2001). *Challenges that confront social work education in Canada*. Paper presented at The Montreal Social Work Forum, Montreal, Canada.

Rogers, G., Rossiter, A., Bourgon, M., and McDonald, G. (2002, May). *Beyond competencies: The appeal, the dangers and the future*. Presentation at the Annual Conference of the Canadian Association of Schools of Social Work, Toronto, Canada.

Rose, S. (1990). Advocacy/empowerment: An approach to clinical practice for social work. *Journal of Sociology and Social Welfare*, 17(2), 41-51.

Rosenau, P. M. (1992). *Post modernism and the social sciences: Insights, inroads and intrusions*. Princetown: Princetown: University Press.

Rossiter, A. (1993). Teaching from a critical perspective: Towards empowerment in social work education. *Canadian Social Work Review*, 10(1), 76-90.

Rossiter, A. (1995). Teaching social work skills from a critical perspective. *Canadian Social Work Review*, 12(1), 9- 27.

Rossiter, A.. (2001). Innocence lost and suspicion found: Do we educate for or against social work? *Critical Social Work*, 2, (1). Retrieved February 8, 2002, from <http://www.criticalsocialwork.com>.

Rossiter, A. (2002). *A response to Anne Westhues's reflection on the Sector Study*. Unpublished paper.

Rothman, G. (1985). *Philanthropists, therapists and activists: A century of ideological conflict in social work*. Cambridge, Mass. Schenkman Publishing Company.

Rubin, A. & Babbie, El. (1997). *Research methods for social work* (3rd. ed.). Pacific Grove: Brooks Cole Publishing.

Schiele, J. (1997). The contour and meaning of Afrocentric social work. *Journal of Black Studies*, 27(6), 800-819.

- Schwandt, T. (1994). Constructivist, interpretivist approaches to human inquiry. In N. Denzin & Y. Lincoln (Eds.) *Handbook of qualitative research* (pp. 118-137). Thousand Oaks: Sage Publications.
- Schwartz, M. (1973). Sexism in the social work curriculum. *Journal of Education for Social Work*, Fall.
- Sherman, E. and Reid, W. (Eds.). (1994). *Qualitative research in social work*. New York: Columbia University Press.
- Simon, R. (1987). Work experience. In D. Livingstone (Ed), *Critical pedagogy and cultural power* (pp.155-178). Toronto: Garamond Press.
- Solas, J. (1994). *The (de)construction of educational practice in social work*. Aldershot: Avebury.
- Stainton, T. & Swift, K. (1996). "Difference" and social work curriculum. *Canadian Social Work Review*, 13(1), 75-87.
- Stake, R. (1994). Case studies. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 236-247). Thousand Oaks: Sage Publications.
- Stake, R. (2000). Case Studies. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed.) (pp. 435- 454). Thousand Oaks: Sage Publications.
- Starhawk. (1987). *Truth or dare: Encounters with power, authority, and mystery*. San Francisco, C.A.: Harper and Row.
- Stephenson, M., Rondeau, G., Michaud, J.C. & Fiddler, S. (2001). *In critical demand: Social work in Canada*. Toronto: Grant Thornton.
- Sykes, J.B. (Ed.). (1982). *The concise Oxford dictionary* (7th ed.). Oxford: Clarendon Press.
- Taylor, C. (1998). Teaching for a freer future in troubled times. In J. Ristock & C. Taylor (Eds.), *Inside the academy and out: Lesbian/gay/queer studies and social action* (p. 15-30). Toronto: University of Toronto Press.
- Taft, J. (1928). *The spirit of social work*. Paper presented at the Philadelphia

Conference of Social Work. March, 1928.

Tice, K. (1990). Gender and social work education: Directions of the 1990s. *Journal of Social Work Education, 26* (2), 134-144.

Tutty, L., Rothery, Mi. & Grinnell, R. (1996). *Qualitative research for social workers*. Boston: Allyn and Bacon.

Van Den Bergh, N. (1995). *Feminist practice in the 21st century*. Washington: NASW Press.

Van Soest, D. (1995). Multiculturalism and social work education: The non-debate about competing perspectives. *Journal of Social Work Education, 31*(1), 55-66.

Van Soest, D. (1996). Impact of social work education on student attitudes and behaviour concerning oppression. *Journal of Social Work Education, 32*(2), 191- 127.

Vaughan, D. (1992). Theory elaboration: the heuristics of case analysis. In C. Ragin & H. Becker (Eds.), *What is a case? Exploring the foundations of social inquiry* (p. 173-202). Cambridge: Cambridge University Press.

Vidich, A. & Lyman, S. (2000). Qualitative methods: Their history in sociology and anthropology. In N. Denzin and Y. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed.) (pp. 37-84). Thousand Oaks: Sage Publications.

Vodde, R. & Gallant, P. (1995). Skill training as a facet of self exploration: A qualitative study of teaching social work methods from a post modern perspective. *Journal of Teaching in Social Work, 11*(½), 119-137.

Walker, G. (1990). Reproducing community: The historical development of local and extra-local relations. In R. Ng, G. Walker & J. Muller (Eds.), *Community organizing and the Canadian state* (pp. 31-46). Toronto: Garamond Press

Weaver, H. (1998). Teaching cultural competence: Application of experiential learning techniques. *Journal of Teaching in Social Work, 17*(½), 65- 79.

- Weber, M. (1949). *The methodology of the social sciences*. New York: The Free Press.
- Weick, A. (1994). Reconstructing social work education. In J. Laird (Ed.), *Revisioning social work education: A social constructionist approach* (pp. 11-30). New York: Haworth Press.
- Westhues, A., Cadell, S., Karabanow, J., Maxwell, L., and Sanchez, M. (1999). The creation of knowledge: Linking research paradigms to practice. *Canadian Social Work Review*, 16(2), 129-154.
- Westhues, A. (2001, October). *Reflections on the Sector Study: Process and issues of concern*. Paper prepared for the Montreal Social Work Forum, Montreal, Canada.
- Westhues, A., Panet-Raymond, J., Saulis, M. & Shera, W. (2002, May). *Sector Study Roundtables: Where to next?* Presentation at the Annual Conference of the Canadian Association of Schools of Social Work, Toronto, Canada.
- Williamson, J. (1982). How does girl number twenty understand ideology. *Screen Education*, 40, 80-87.
- Wilson, E. (1977). *Women and the welfare state*. London: Tavistock.
- Wood, G. & Middlemann, R. (1994). So much for the bell curve. In J. Laird (Ed.), *Revisioning social work education: a social constructionist approach* (pp. 129-143). New York: Haworth Press.
- Yalom, I. (1985). *The theory and practice of group psychotherapy* (3rd ed.). New York: Basic Books.
- Yin, R. (1989). *Case study research: Design and methods*. Newbury Park: Sage Publications.
- Zapf, M. (1997). Voice in social work education. *Canadian Social Work Review*, 14(1), 83-98.

Appendix A

Initial E-mail To Potential Participants (Sample)

Subject: An Invitation
Date: Fri, 03 Aug 2001 11:46:58 -0300
From: Carolyn Campbell <c.campbell@ns.sympatico.ca>
To: ...

Dear Professor ...

I am writing in relation to my PhD dissertation research, which explores congruency between the content and process of education for social work practice. The research is a collective case study of six Canadian social work educators, and I would be honored if you would agree to be one of these educators. Research participants need to be currently teaching, or have taught within the last two years, within the BSW program of their school. In brief, I am asking research participants to accept a visit from me sometime this fall, take part in two interviews, complete at least one critical incident report form, submit some documentary data, have me observe a class, and take part in a time limited, on line discussion with other research participants. Details of these data collection methods, as well as more information about the research process, are available at <http://www3.ns.sympatico.ca/c.campbell>. The section entitled "Information for Research Participants" is probably the most relevant to you at this point in your deliberations. This e-mail serves as an initial exploration of your ability and/or willingness to participate. I shall give you a call at the school in the next couple of weeks to discuss the matter further, or if you prefer we can communicate via e-mail . If you are considering participation, I can send you hard copies of all the material.

I hope you are having an enjoyable summer.

Sincerely

Carolyn Campbell, M.S.W, R.S.W., PhD. candidate

Appendix B

Follow Up E-mail to Potential Participants(Sample)

Subject: Research Participation
Date: Wed, 12 Sep 2001 09:02:40 -0300
From: Carolyn Campbell <c.campbell@ns.sympatico.ca>
To:

Hello Professor ...

I am writing in reference to my e-mail of August 14, which invited you to participate in my research project on anti- oppressive pedagogy. I am wondering if you have had an opportunity to consider this invitation and if there is any other information I can give you to assist with your decision. Please to not hesitate to contact me at this e-mail address or at 902-542-7112 if you wish to discuss this further. Details of the research can be found at <http://www3.ns.sympatico.ca/c.campbell/>

I look forward to hearing from you at your convenience.

Sincerely

Carolyn Campbell

Appendix C

Social Identity Information Sheet

Since questions of social identity are relevant to the teaching of anti-oppressive content, I am asking if you are willing to indicate (by circling the corresponding numbers) which of the following you would use to describe your identity. You may circle all the numbers you believe are applicable. I remind you that I will be the only person to see these responses.

- | | |
|--|---|
| 1. Male | 21. French origins |
| 2. Female | 22. European origins |
| 3. Heterosexual | 23. Arab origins |
| 4. Bisexual | 24. South Asian origins |
| 5. Gay | 25. West Asian origins |
| 6. Lesbian | 26. East and south east Asian origins |
| 7. Transgendered | 27. African origins |
| 8. Able -bodied | 28. Pacific Islands origins |
| 9. Person with a disability | 29. Latin, Central and South American origins |
| 10. Age under 20 | 30. Caribbean origins |
| 11. Age 21-30 | 31. North American Indian |
| 12. Age 31-40 | 32. Métis |
| 13. Age 41-50 | 33. Inuit |
| 14. Age 51-60 | 34. Other (please explain) |
| 15. Age over 60 | |
| 16. Family of origin income under \$20, 000 | |
| 17. Family of origin income between \$21,000- \$40,000 | |
| 18. Family of origin income between \$41,000- \$60,000 | |
| 19. Family of origin income over \$60,000 | |
| 20. British Isles origins | |

Source for classifications 19-34: 1996 Census from stats Canada

<http://www.statcan.ca/english/Pgdb/People/Population/demo28a.htm>

Appendix D
First Interview Guide

Information

Participant:

Date:

Time:

Place:

Introduction

- * Thank you
- * Establish time line
- * Complete face sheet
- * Open ended interview
- * Confirm audio recording and set up
- * Introduce research
- * Purpose of this interview is to generate preliminary discussion about your pedagogical processes

Possible questions to guide the open ended interview

- * What are your reasons for teaching course content related to
- * Do you think what you are teaching (course content) influences how you are teaching (pedagogical processes)? If so, how? If not, please explain.
- * How do you conceive of your teaching practice - are you a social worker? a teacher? a healer? a counselor? What is the interconnection?
- * What is your conception of "student"? Is it similar to "client"?
- * What are the pedagogical principles which guide your practice?
- * Tell me about some of the pedagogical joys when teaching this course content.
- * Tell me about some of the pedagogical struggles when teaching this course content.

- * What are the barriers to educational congruency?
- * What are your perceptions of how teaching methods like yours are perceived within your school?
- * What are your perceptions of how teaching methods like yours are perceived within social work education in Canada?
- * Do you have any other comments or thoughts about what we have been discussing?
- * What do you hope to gain from your participation in this research?

Appendix E
Second Interview Guide

Information

Participant:

Date:

Time:

Place:

Introduction

- * Thank you
- * Establish time line
- * Open ended interview
- * Confirm audio recording and set up
- * Purpose of this interview is to explore pedagogical processes in greater detail

Possible questions to guide the open ended interview

- * Looking at the literature and data I have gathered to date, I found.....What are your thoughts about these findings?
- * If not addressed in the discussion in response to the above question, the following topics/questions will serve as a guide for ongoing discussion.

1. Modeling

- * Do you try to model anti-oppressive principles and practices in your teaching of this course?
- * If so, do you openly tell the students that you are attempting to model specific practices?
- * If so, what have been the implications of this disclosure?
- * What do you hope your students will learn from the way you teach that might help them in their current or future practice?

- * How do we avoid presenting ourselves as the expert?
- * How can multiple ways of knowing be concretely integrated into a curriculum or classroom?
- * How do you promote various conceptions of 'meaning making'?
- * How do we avoid individualism, competition, authority?
- * How do students have an opportunity to practice progressive skills?
- * How can the classroom be a place where students experience empowerment?
- * How can one avoid reifying educational practices?

2. Profession Education

- * What do you see as the uniqueness of educational practice preparing professional social workers that would distinguish it from educational practices in English or women's studies for example?
- * What are the implications of rejecting foundational knowledge?
- * Is there good and bad social work practice - if so, how does this judgement fit with a deconstruction of knowledge?
- * Is social work a moral activity? If so, what are the pedagogical implications of this?
- * How can one attend fully to process and still cover mandated curricula?

3. Identity

- * How does your identity influence your teaching practices?
- * How does the identity of your students influence your teaching practices?
- * How are different pedagogical practices received, depending upon varying social identities? What does this mean for your practice?

4. Power

- * Tell me how you conceive of power in the classroom?
- * How is power expressed with the classroom?
- * Do you think students share your conception? Explain.

- * How are your evaluation methods consistent with your conception of power in the classroom?
- * How do you address instructor self disclosure in the classroom?
- * What are your thoughts about the concept of classroom safety?
- * What are the specific power practices you employ or deconstruct?
- * Is there a difference between power and authority

5. Affective/Subjective knowledge

- * How do you promote self analysis?
- * How can you use the subjective experience of inexperienced students?
- * How do you evaluate subjective/reflective learning without re-enforcing expert position?
- * How can affective support be developed and integrated?
- * Can attending to affective and subjective concerns hijack learning/curriculum content?

Appendix F
Critical Incident Review Form¹³

In the teaching of anti-oppression content, “faculty often find themselves struggling with how to transform strained classroom interaction into a ‘teachable moment’ that uses the interaction as a focus of cognitive and emotional learning” (Garcia and VanSoest, 1999, p. 150). I am asking you to assist me in my research about teaching processes by writing about such interactions. (Please write about as many events as you like, but I hope to receive at least one from each participating faculty.) I would prefer it to be an event that has occurred within your course this term, but earlier incidents are acceptable as well. The following headings are offered as a guide for your description.

1. Describe the interaction or event. Who was involved? (Non-identifying information only please). What took place? When did it occur? Where did it occur? Where you in the beginning, the middle or the end of the course? Where you in the beginning, the middle or the end of the class?
2. What were your thoughts during the event? Your hopes? Your fears?
3. What precipitated the event? What contextual issues were relevant (for example: class size, previous classroom dynamics, time of day, school context)?
4. What did you do during the event? Do you believe your behaviour contributed to a ‘successful’ resolution of the event?
5. How did the behaviour of students, either collectively or individually, contribute to the resolution of the event?

13

This methodology has been adapted from the work of Garcia, Betty and VanSoest, Dorothy. (1999). Teaching about Diversity and oppression: learning from the analysis of critical classroom events. *Journal of Teaching in Social Work*, 18(½), 149-167.

6. What did you learn from this event?
7. If you could 'replay' the event, would you do anything differently? Please explain.
8. Any other comments?

Thank you for your assistance. By returning this report to me, you are giving consent for non-identifying information, including quotes, to be included in the final report.

Appendix G
Class Observation and Reflection Guide

Date:
Time:
Place:
Class:
Instructor:

Time	Behaviour or Actions of Instructor	Behaviour or Actions of Students	Reflective Notes

1. How did the process and dynamics of this class compare with other classes in this course?
2. Do you think my presence as an observer influenced your teaching processes? If so, how?
3. Do you think my presence as an observer influenced the behaviour and participation of the students? If so, how?
4. Do you have any overall comments about your pedagogical processes during this class?

Appendix H

Initial Twenty- Four Themes and Sub Themes

1. Administrative Concerns
 - * responsibilities
 - * committee work
 - * workload
2. Affective Learning
 - * place in pedagogy of affective learning
 - * promoting and supporting affective learning
3. Context
 - * place of AO pedagogy within the school and the nation
4. Disclosure
 - * self disclosure by faculty
 - * vulnerability, feelings
 - * self reflection
5. Grading
 - * assignments
 - * styles
 - * marking
6. Identity
 - * of faculty, students
 - * impact of interactions
 - * working with identity issues
7. Incidents
 - * handling difficult situations
 - * management
 - * norms and classroom expectations
8. Joys
 - * satisfactions of AO pedagogy

9. Methods

- * general teaching approaches
- * hopes
- * process/content balance

10. Modeling

- * is it used
- * purpose
- * overt or covert

11. Other

- * physical arrangements
- * connection to practice

12. Power

- * practices of instructors

13. Practices

- * specific descriptions of pedagogical practices

14. Principles

- * principle that guide pedagogy

15. Professional

- * uniqueness of professional education
- * demands of mandated curricula
- * normative base of social work

16. Safety

- * general classroom environment
- * conception of safety

17. Scholarly

- * various activities

18. Student Role

- * instructors' conceptions of the role of students

19. Student power
 - * power practices among students
20. Struggles
 - * barriers to teaching as you wish
21. Subjective
 - * promoting and integrating subjective knowledge
 - * interface with mandated curriculum
22. Teachers role
 - * instructors' conceptions of their role as teacher
23. Unique
 - * uniqueness of AO pedagogy
 - * is it different from teaching other content
24. Why
 - *motivation for teaching AO content

Appendix I

Final Twenty- One Themes and Sub Themes

1. Pedagogical Principles

- * role and responsibility
- * critical analysis
- * student engagement
- * relationships and community
- * self awareness
- * speaking own experience
- * classroom/ practice connections
- * uniqueness of AOP
 - + participatory pedagogical process
 - + affective learning
 - + classroom dynamics

2. Pedagogical Practices

- *description of practices that are congruent with each principle
- *include illustrative assignments
- * integrate with 1 and 3

3. Modeling

- *classroom as a place to model aop skills
- *mixed opinions about modeling
- * they modeled critical analysis, accessibility, flexibility, collaboration, group facilitation, nurturing of self and others- some specific practices were identified
- * drew minimal overt parallels to practice
- * risks: vulnerability, time, energy, courage, confrontation
- * need to know more about modeling process

4. Identity

- *identity politics
- *your location and disclosure
- *engage students in discussion of SI

5. Professional Education
 - *normative
 - *mandated curricula
 - *education vs training
6. Grading & Evaluation
 - *problems
 - *structure and marking assignments
 - *grading subjective assignments
 - *discussing grades and rewrites
7. Power
 - *how expressed in classroom
 - *how do you work with power
8. Suitability
 - *values systems incompatible with social work?
9. Administrative Issues
 - *student parity and participation in governance
 - *lack of time as a faculty for collective reflection and planning
10. Student /client parallels
 - *do you see students as clients - similarities and differences
11. Social worker/educator
 - *are they the same - what is your definition'
12. Context
 - *perception of pedagogy in school
 - *perception of pedagogy in nation
13. Critical incidents
 - *classroom dynamics which give rise to difficult incidents
 - *feelings/management /description
14. Joys & Risks of AOP
 - *personal development
 - *educational processes
 - *watching student development

- *vulnerability
- *judgement
- *despair

15. Why AOP

- *theoretical
- *personal/experiential

16. Resistance

- *student resistance
- *to participatory process
- *to change and personal engagement
- *to structural notions

17. Process/ Content

- *using classroom processes to teach content

18. Barriers to AOP

- *external
 - +institutional practices/ time
- * internal
 - +lack of theoretical clarity

19. Assignments

- *description of learning community
- *list of assignments

20. Scholarly Work

21. Demographics

- *who is she
- *work history

Appendix J

Executive Summary Of Research Proposal

The purpose of this dissertation is to explore how instructors strive for congruency between the content and process of education for anti-oppressive social work practice.

The Concise Oxford Dictionary defines 'congruency' as "agreement, consistency; state of being congruent". 'Congruent' is defined as "coinciding exactly when superimposed" (Sykes, 1982, p, 1982). Within education, congruency refers to consistency among the three components of pedagogy, that is, among 'what we teach', 'how we teach', and 'what students learn' (Lusted, 1986). By asking the question "How do instructors strive for congruency between the content and process of education for anti oppressive social work practice", this research focuses on congruency between 'what we teach' and 'how we teach' within anti-oppressive social work pedagogy.

Anti-oppressive Theory and Practice

Anti-oppressive practice is understood as being the current expression of social justice work within social work. While there are variations, theorists who ascribe to a social justice paradigm share the values of equity, inclusion, empowerment, and community. All understand "the nature of society and the state of an individual's consciousness [to be] critically related" (Howe, 1987, p. 121) and therefore link the thoughts, feelings, and behavior of individuals to political conditions. Power and resources are seen to be unequally distributed, leading to personal and institutional relationships of oppression and domination. Encouraging, supporting and 'centering' the knowledge and perspective of those who have been marginalized is essential. All conceive of social work as a social institution with the potential to either contribute to, or to transform, the

oppressive social relations which govern the lives of many people.

In addition to embracing the above mentioned values, anti-oppression practitioners and theorists promote a structural understanding of human behavior, seek to exploit the transformative potential of social work, struggle to eliminate oppression and discrimination, link personal troubles and public issues, seek to center marginalized voices, and have a vision of a egalitarian future (Bailey and Brake, 1974; Carniol, 2000; Dominelli and McLeod, 1989; Galper, 1980; Mullaly, 1993; Van Den Bergh, 1995; Wilson, 1977).

However this conception of anti-oppressive theory and practice is a modern project which is being challenged by post modern epistemology (Brotman and Pollack, 1997; Chambon and Irving, 1994; Ristock and Pennell, 1996; Solas, 1994). These challenges have contributed to the current transitory state of anti-oppressive theory and practice. Therefore, while this research is unequivocally located within a social justice paradigm, my use of the term "anti-oppressive" reflects conformance with current parlance as a starting point for the research but does not imply an ahistorical or apolitical understanding of the approach, nor an uncritical or unnegotiable acceptance of the theory.

'What we Teach' or The Curricular Content

An understanding of the basic content of anti-oppressive curricula is essential to this research. One cannot explore the congruency between content and process in social work education without having a clear conception of curricular content. Based on the literature of anti-oppressive curricula, both within social work and other disciplines, the current postmodern challenges, and my professional experiences as an educator, I have defined seven essential elements of anti-oppressive curricula. These elements are: (a) oppression and domination, (b) a structural understanding of human behavior, (c) difference, (d) knowledge as perspectival and multiple, (e) power, (f) critical analysis of

values, and (g) action. While it is understood that individual social work courses may not contain all seven elements, a comprehensive curriculum would address all elements throughout the course of a student's educational program.

'How we Teach' or The Importance of Congruency

The importance of attending to teaching processes as well as to curricular content is a well established educational concept. Although conceptual and theoretical differences exist, experiential, critical and feminist educators all call for consistency or congruency between 'what is taught' and 'how it is taught' (Culley and Portuges, 1985; Dewey, 1938; Freire, 1973; Giroux and McLaren, 1992; hooks, 1994). These educators contend that without such congruency, students will not be able to connect their classroom learnings to their lives. "We have to recognize that what we teach is precisely relevant not only to the students' experience of life in general, but their experience of our teaching, and that our own way of teaching is an ideology equally affected by our experience of teaching them" (Williamson, 1982, p.87). Without making such connections, students will not be able to transfer their learnings to personal or professional contexts outside of the classroom and will therefore not be able to contribute to social change, which is the ultimate goal of social justice education.

Within social work, there are multiple reasons to attend to educational congruency. Initially, our national accreditation policies mandate such congruency: "The process and experience of social work education shall be consistent with the curriculum content" (CASSW, 1996, section 3.2). Secondly, if we expect practitioners to have a radical practice after graduation, we need to model a radical practice before graduation. (DeMaria, 1992). Thirdly, the history of our profession shows that progressive reforms in practice are not sustainable unless supported by concomitant reforms in educational practice. Anti-oppressive practice will not flourish unless schools of social work meet the pedagogical

challenge of developing educational content and process which support such practice (Andrews and Reisch, 1997; Rothman, 1985). Fourthly, postmodern conceptions of subjectivity are challenging the possibility of collective action based on group affiliation (Lather, 1991; Ristock & Pennell, 1996; Rosenau, 1992). While these challenges have the potential of enriching anti-oppressive pedagogy, educators must respond to these challenges in a way that re-enforces the emancipatory potential of anti-oppressive practice (Brown, 1996; Solas, 1994). Fifthly, the growth of technologically mediated social work instruction raises numerous questions about the process of social work education. Is it possible to retain the essential elements of anti-oppressive education via computer mediated and other distance instruction? While there is no necessity for 'on line' education to blindly mirror classroom practice, we must ensure that the teaching processes used on line are congruent with anti-oppressive practice content (Campbell, 1999).

It is heartening to see that some Canadian social work educators are striving for congruency within educational preparation for anti-oppressive practice. However, these educators face difficulties and barriers in their struggles for educational congruency and often feel isolated, vulnerable and open to criticism from a variety of sources. This research is not meant to add to those feelings by "assessing" or "evaluating" anyone's educational practice. Rather, by engaging with a specific group of Canadian educators, I wish to contribute to the collaborative exploration of the ongoing struggle for educational congruency.

The Literature

The critical and thematic literature review conducted for this research revealed four themes in relation to 'how' we teach anti-oppressive theory and practice: (a) using the classroom as a site to model anti-oppressive practice, (b)

the deconstruction of knowledge claims, (c) identity and difference, and (d) negotiating power and authority. Authors writing about each of these themes supported the need for educational congruency. However, I also discovered some gaps in the literature of anti-oppressive pedagogy, and am asserting that, as educators, we have given insufficient attention to (a) the process and implications of modeling anti-oppressive practice in the classroom, (b) articulating the uniqueness of professional social work education that both contributes to and hinders the search for congruency, (c) developing a more sophisticated understanding of the implications of multiple and intersecting social identities among students and instructors within the classroom, and (d) formulating a more complex understanding of power practices evident within the classroom, especially those related to grading and evaluation. These assertions expanded and enhanced the dissertation question.

The Research Process

This research is situated within the interpretative paradigm of critical theory, with the concept of critical realism serving as the ontological and epistemological base. It also adopts a critical orientation, seeking to exploit the socially transformative potential of the research results. The notions of reflectiveness (Stake, 2000) and reflexivity (Fine et al., 2000; Lather, 1991; Olesen, 2000) are guiding concepts for the research. As such, the design of the research project seeks maximize dialogic encounters with participants and ensure reciprocity, that is, a "give and take, a mutual negotiation of meaning and power" (Lather, 1991, p.57) between researcher and participants.

This research will be an collective case study, in which the experiences and perceptions of several social work educators will be examined to provide insight into the issues of educational congruency. As the research is exploring

issues of congruency within BSW curricula, participating educators will have taught within the BSW program of their school within the two years preceding the research. Because the research is concerned with congruency between the content and process of education for anti-oppressive social work practice, the participating educators will be teaching within undergraduate programs described either as; structural social work, having an anti-oppression approach, preparing students for anti-discriminatory practice, or having an analysis of race, class, gender, ability and sexual orientation as central to the curriculum.

I will use a combination of three different sampling strategies in choosing the educators for this case study. Snowball sampling techniques will be used, in that I will draw upon my own knowledge and that of committee members and colleagues to identify educators who are "information rich" (Creswell, 1998, p. 119). These educators will have demonstrated an interest and enthusiasm for the research topic either through conversations, publications, presentations, or project work. A strategy of maximum variation will also be used, in that I will select a diverse collection of educators in order to highlight multiple perspectives on the issues of education congruency. Given the theoretical orientation of anti-oppressive pedagogy, variation in the social location of the educators will be particularly important. Finally, although I hope to limit such considerations, convenience sampling may also be utilized, in accordance with available time and financial resources.

I will employ seven data collection methods to gather data relevant to the themes arising from the literature and any emerging themes. Including interviews, critical incident report forms, classroom observation, and a discussion group these methods will yield both audio and written text. This data will be thematically analyzed and presented in the form of a case study report which will clarify and expand our understanding of educational congruency, and

thereby advance the project of education for anti-oppressive social work practice.

Chronology of Research Activities

January 2001- August 2001

- * final approval of proposal by supervisory committee and ethics committee
- * preparation of all data collection tools
- * recruitment of participants/explanation of research/initial consents for

participation obtained

- * collection of documentary evidence

September 2001 - December 2001

- * collection of documentary evidence (con't)
- * completion of interviews
- * submission of critical incident review forms
- * preliminary analysis of data

January 2002 - February 2002

- * data analysis
- * discussion group

February 2002- June 2002

- * management, reading, memoing, and interpretation of all collected data
- * written comments received from all participants
- * final preparation of dissertation manuscript

REFERENCES

- Andrews, Janice and Reisch, Michael. (1997). Social work and anti-communism: A historical analysis of the McCarthy era. *Journal of Progressive Human Services*, 8(2), 29-49.
- Bailey, Roy and Brake, Mike. (1975). *Radical social work*. New York: Pantheon

Books.

- Brotman, Shari and Pollack, Shoshana.(1997). The problem of merging post modernism with feminist social work. *Canadian Social Work Review*, 14(1), 9-22.
- Brown, Catrina. (1994). Feminism, postmodernism, and the challenges of Diversity. In Adrienne Chambon and Allan Irving (Eds.). *Essays on postmodernism and social work* (pp. 33-44). Toronto: Canadian Scholars Press.
- Campbell, Carolyn. (1999). Learning to teach within Web CT: Reflections on my first experience. Unpublished Manuscript.
- Campbell, Carolyn. (2000). Do as we say, not as we do? Congruency in social work education. Manuscript submitted for publication.
- Carniol, Ben. (2000). *Case critical: Challenging social services in Canada* (4th ed.). Toronto: Between the Lines Press.
- Canadian Association of Schools of Social Work. (1996). *Educational Policy Document*. Ottawa: Author.
- Chambon, Adrienne and Irving, Allan (Eds). (1994). *Essays on postmodernism and social work* (pp. 63-75). Toronto: Canadian Scholars Press.
- Culley, Margo and Portuges, Catherine (Eds.). (1985). *Gendered subjects: the dynamics of feminist teaching*. Boston: Routledge & Kegan Paul.
- De Maria, William. (1992). On the trail of a radical pedagogy for social work education. *British Journal of Social Work*, 22(3), 231-252.
- Dewey, John. (1938). *Experience and Education*. New York: Collvil Books.
- Dominelli, Lena and McLeod, Elaine. (1989). *Feminist social work*. London: The MacMillan Press.
- Freire, Paulo. (1973). *Education for critical consciousness*. New York: Seabury.
- Galper, Jeffry. (1980). *Social work practice: A radical perspective*. Englewood

Cliffs: Prentice Hall.

- Giroux, Henri and McLaren, Peter. (1992). Writing from the margins: Geographies of identity, pedagogy and power. *Journal of Education*, 174 (1), 7-30.
- hooks, bell. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- Howe, David. (1987). *An introduction to social work theory*. Ashgate: Ashgate Publishing.
- Kincheloe, Joe and McLaren, Peter. (2000) Rethinking critical theory and qualitative research. In N. Denzin and Y. Lincoln (Eds.). *Handbook of qualitative research* (2nd ed.) (pp. 279-314). Thousand Oaks: Sage Publications.
- Lather, Patti. (1991). *Getting smart: Feminist research and pedagogy with/in the post modern*. London: Routledge.
- Lusted, David. (1986). Why pedagogy? *Screen*, 27 (5), 2-14.
- Mullaly, Robert. (1993). *Structural social work: Ideology, theory and practice*. Toronto: MacMillan & Stewart.
- Ristock, Janice and Pennell, Joan. (1996). *Community research as empowerment: Feminist links, postmodern interruptions*. Toronto: Oxford University Press. Princetown: Princetown: University Press.
- Rothman, Ger Rosenau, Pauline Marie. (1992). *Post modernism and the social sciences: Insights, inroads and intrusions*. ald. (1985). *Philanthropists, therapists and activists: A century of ideological conflict in social work*. Cambridge, Mass. Schenkman Publishing Company.
- Solas, John. (1994). *The (de)construction of educational practice in social work*. Aldershot: Avebury.
- Sykes, J.B. (Ed.). (1982). *The concise Oxford dictionary* (7th ed.). Oxford:

Clarendon Press.

Van Den Bergh, Nan. (1995). *Feminist practice in the 21st century*. Washington: NASW Press.

Van Den Bergh, Nan. (1995). *Feminist practice in the 21st century*. Washington: NASW Press.

Williamson, Judith. (1982). How does girl number twenty understand ideology. *Screen Education*, 40, 80-87.

Appendix K
Information For Research Participants

Title of Research

Congruency in Anti-oppressive Pedagogy

Principal Researcher

Carolyn Campbell,

2205 Black River Road, R.R. # 1, Wolfville, Nova Scotia, B0P 1X0

Phone: 902-542-7112 E-mail - c.campbell@ns.sympatico.ca

Research Supervisor

Dr. Leslie Bella, School of Social Work, Memorial University of

Newfoundland

Phone 709-737 -4512

E- mail - lbella@morgan.ucs.mun.ca

Purpose of the Research

The purpose of this research is to explore the teaching of anti-oppressive content within BSW classrooms. I am especially interested in understanding the teaching processes used by educators as they strive for congruency with the themes of anti-oppressive practice (themes such as oppression and domination, difference and Diversity, power, radical action, and critical analysis). I will use the data gathered in the research to develop a case study report which I hope will contribute to improving BSW level education for anti-oppressive social work practice.

Research Design

The research consists of a collective case study of pedagogical congruency, as understood by a variety of social work educators within BSW

programs in different English speaking Canadian Schools of Social Work. I will employ seven data collection methods to gather data relevant to the themes arising from the literature and any emerging themes. Including interviews, critical incident report forms, classroom observation, and a discussion group , the data obtained from these methods will be analyzed according to themes and the results of this analysis will be presented in a case study report.

Research Participants

You have been invited to participate in this research because: (1) the program in which you teach is described either as structural social work, as having an anti-oppression approach, as preparing students for anti-discriminatory practice or, as having an analysis of race, class, gender, ability and sexual orientation as central to the curriculum (2) you are currently, or have within the last two years, taught within the BSW program of your school and (3) you have demonstrated an interest in educational congruency via conversations, publications, presentations or project work.

What you will be asked to do

This research is a collective case study, in that the experiences and perceptions of educators will be examined to provide insight into the issues of educational congruency. As one of these educators, you are being asked to participate in some or all of the following ways.

1. Documents

You will be invited to submit any documents which you believe to be relevant to your pedagogical processes. These could include, but not be limited to, BSW program descriptions, course outlines, blank course evaluation forms, accreditation reports, publications, writings and presentations, teaching dossiers, curricula vitae, historical material concerning the development of your School, organizational material outlining the School's place in the larger

University, demographic information, and information about the surrounding community. Such documents will help me establish a detailed and contextual description of your situation.

2. Open-ended, unstructured interviews

I would like to conduct two interviews with you. The first will be open-ended and relatively unstructured and will explore your experiences and perceptions regarding the process of teaching of anti-oppressive content. The second interview will be slightly more structured, focusing on the themes identified by the literature but also those emerging from the first interview. I expect that each interview will be ninety to one hundred twenty minutes in duration. If you agree, I will tape record the interviews, if not, I will take extensive notes during and immediately following the interviews.

3. Critical incident report forms

I am asking you to write about a difficult event, situation, or interaction that arose in your class when anti-oppressive content was being discussed. Further details of such reports will be provided, and you will be asked to complete these reports between the September and December of 2001, preferably in relation to a class you are teaching during the term.

4. Classroom observation and reflective analyses

If both you and your institution are agreeable, I would like to observe one of your classes. While I will assume the role of an unobtrusive observer I recognize that my very presence will influence classroom processes and dynamics. Therefore, in an attempt to understand and account for the effect of my presence in the classroom, I am also asking that, immediately following the class, we reflect on the class process.

5. Discussion Group:

I would like to be able to provide an opportunity for dialogue among the

educators who have agreed to participate in the research. If possible, this dialogue will be in the form of a face to face group meeting. However, if such a meeting is not possible, the discussion will take place in a time limited, e- mail format.

6. Written Comments:

You will have an opportunity to review the transcripts of their interviews and will be invited to add further comments to these transcripts. Furthermore, you will have the right to withdraw any aspect of the transcript which causes you discomfort. You will also be given the opportunity to submit a written reflection on the usefulness of the research process and findings. These comments reports will be incorporated into the final case study report.

How the data will be collected and handled.

a) Data will be collected between September of 2001 and February of 2002.

b) Interviews will be audio- taped and later transcribed by the researcher or a person hired to do transcription.

c) All audio-tapes, transcriptions, critical incident report forms and any other data will be stored in a locked filing cabinet in my office and destroyed within two years of completion. Only I and/or a hired transcriber will have direct access to the data. Transcribers will be requested to complete appropriate confidentiality agreements.

d) The collected data will be compiled into a case study report to meet the partial requirements of a PhD program and for potential publication.

e) No material incentives, remuneration or other compensation will be provided to you.

Anonymity, Privacy and Confidentiality

Due to the nature and scope of social work education within Canada, the

contextual nature of a case study report, the small number of research participants, the methods of sample selection, and the nature of data collection, I cannot offer you complete anonymity as a research participant. Obviously, I will know who you are and it is possible that members of my dissertation committee, your colleagues and school administrators (given my presence at your schools for interviews) and students (if you agree to classroom observation) will know your identity. Finally, if you agree to participate in a discussion group, your identity will also be known other participants.

However, your identity will not be revealed to anyone by myself or by members of my dissertation committee. Only I, and possibly a hired transcriber will have access to the raw data contained in the audio tapes, critical incident reports forms, and other written text. All raw data will be stored in a locked filing cabinet in my office and will be destroyed within two years of collection. Identifiable and non-identifiable information will be kept in separate locations. Non-identifiable quotes from the data will be used in the final report or subsequent publications but no names (either of the educators or of your school) will appear in the final document.

I will have an in depth discussion with you regarding these issues of confidentiality prior to beginning any data collection. You will be invited to use a pseudonym for the duration of the research, if you so choose. Furthermore, you will have the opportunity to review the transcripts of your interviews and will have the right to withdraw any aspect of the transcript which causes you discomfort.

Voluntary Participation

Participation in the research is entirely voluntary and you will be informed of the procedures in place for withdrawal of consent to participate. You are encouraged to ask questions for further clarification about the research at any

time.

Participation or non- participation in the research will not effect your employment status in any way. School administration will have no access to data collected.

Procedures to be Followed to Obtain Informed Consent

This information sheet provides a summary of the research and full information regarding the purpose and procedures of the research. A copy of the Executive Summary of the proposal is also inclosed. You will be asked to sign consent forms appropriate to your participation in the research.

Risks and Benefits

In addition to contributing to the overall improvement of education for anti-oppressive social work practice in Canada, the following risks and benefits are relevant.

There are no physical or material risks in relation to your participation. Opening one's teaching to scrutiny and feedback from others may involve some emotional or psychological risk, however the purpose of the research is to encourage a collaborative dialogue, not to adjudicate your pedagogical practices. Hopefully you will benefit from the opportunity to discuss your teaching practices with the researcher and other participants and from the personal reflection prompted by the research activities. These opportunities will contribute to your professional development and enrich your classroom teaching practice.

Questions or Concerns

If you have any questions or concerns about this research, please contact either myself as principal researcher or the research supervisor. The research supervisor is Dr. Leslie Bella, School of Social Work, Memorial University of Newfoundland (Phone 709-737 -4512; E- mail - lbella@morgan.ucs.mun.ca).

While she will communicate concerns about the research process to me, this communication will be in confidence, that is I, as principal researcher, will receive no identifying information in relation to any expressed concerns. The research has been approved by the principal researcher's dissertation committee and by the Ethics Review Board of Memorial University".

THANK YOU FOR YOUR WILLINGNESS TO CONSIDER TAKING PART IN
THIS RESEARCH

Appendix L
Summary Of Data Collection Methods

1. Documents

You will be invited to submit any documents which you believe to be relevant to your pedagogical processes. These could include, but not be limited to, BSW program descriptions, course outlines, blank course evaluation forms, accreditation reports, publications, writings and presentations, teaching dossiers, curricula vitae, historical material concerning the development of your School, organizational material outlining the School's place in the larger University, demographic information, and information about the surrounding community. Such documents will help me establish a detailed and contextual description of your situation.

2. Open -ended, unstructured interviews

I would like to conduct two interviews with you. The first will be open-ended and relatively unstructured and will explore your experiences and perceptions regarding the process of teaching of anti-oppressive content. The second interview will be slightly more structured, focusing on the themes identified by the literature but also those emerging from the first interview. I expect that each interview will be ninety to one hundred twenty minutes in duration. If you agree, I will tape record the interviews, if not, I will take extensive notes during and immediately following the interviews.

3. Critical incident report forms

I am asking you to write about a difficult event, situation, or interaction that arose in your class when anti-oppressive content was being discussed. Further details of such reports will be provided, and you will be asked to

complete these reports between the September and December of 2001, preferably in relation to a class you are teaching during the term.

4. Classroom observation and reflective analyses

If both you and your institution are agreeable, I would like to observe one of your classes. While I will assume the role of an unobtrusive observer I recognize that my very presence will influence classroom processes and dynamics. Therefore, in an attempt to understand and account for the effect of my presence in the classroom, I am also asking that, immediately following the class, we reflect on the class process.

5. Discussion Group:

I would like to be able to provide an opportunity for dialogue among the educators who have agreed to participate in the research. If possible, this dialogue will be in the form of a face to face group meeting. However, if such a meeting is not possible, the discussion will take place in a time limited, e-mail format.

6. Written Comments:

You will have an opportunity to review the transcripts of their interviews and will be invited to add further comments to these transcripts. Furthermore, you will have the right to withdraw any aspect of the transcript which causes you discomfort. You will also be given the opportunity to submit a written reflection on the usefulness of the research process and findings. These comments reports will be incorporated into the final case study report.

Appendix M
Participant Face Sheet

Participant:

Confidentiality/anonymity information

- | | | |
|---|-----|----|
| * OK for departmental colleagues to be aware of participation | yes | no |
| * OK for other research participants to be aware of participation | yes | no |
| * use pseudonym during research | yes | no |
| * use pseudonym during discussion group | yes | no |
| * desired name and password for discussion group | | |

Consent Information

- * agreement to participate
- * offered all information documentation
- * consent form signed
- * agree to tape recording of interviews

Data Collection Checklist

- * first interview
- * second interview
- * classroom observation
- * CIRF (if known)
- * discussion group
- * written comments
- * document submission

Notes

Appendix N
Overall Consent For Participation

I _____ voluntarily give consent to participate, as one of a number of social work educators, in the research project entitled Congruency in Anti-oppressive Pedagogy conducted by Carolyn Campbell and carried out under the auspices of Memorial University in Newfoundland. I have read the Information for Research Participants and understand the nature and purpose of the various data collection methods. I also understand that I will be given a further opportunity to consent to each of the individual data collection methods. I understand the procedures that are in place to ensure confidentiality and informed consent and I further understand that I may withdraw this consent at any time during the interview or during the data collection phase of the research (September 2001- February 2002). I also understand that non-identifying quotes may be used in the presentation of the research report. Furthermore, I understand that I will have an opportunity to review the transcripts of my interviews and will have the right to withdraw any aspect of the transcript which causes me discomfort. I have been given ample opportunity to ask questions about the research and am aware of the procedure for voicing any concerns.

Signature _____

Date _____

SUBSEQUENT CONSENT FOR INDIVIDUAL DATA COLLECTION METHODS

Method	Signature	Date
Submission of Documents	[submission implies consent]	
First Audio Taped Interview	_____	_____
Second Audio- taped Interview	_____	_____
Permission to use Reviewed Transcripts	_____	_____
Critical Incident Report Forms	[submission implies consent]	
Classroom Observation	_____	_____
Discussion Group	_____	_____
Participant Written Documents	[submission implies consent]	

Appendix O
Cover Letter Accompanying Transcripts

December 20, 2002

Re: Interview transcripts

Congruency in anti-oppressive pedagogy

Hello all,

Enclosed please find a copy of the transcription which was done from the taped interviews we completed this fall. As was mentioned in the Consent for Participation form you "have an opportunity to review the transcripts of my interviews and will have the right to withdraw any aspect of the transcript which causes you discomfort."

I have enclosed a copy of the consent form and would request that, after you have reviewed the transcripts, you sign the form, giving me permission to use the transcripts, and return it to me. If you wish to withdraw any of the content of the transcripts, please indicate which section on the back of the consent form, or in whatever way is convenient for you.

As I suspect most of you will not receive these transcripts until you return to school in January, I am suggesting that January 31, 2002 be the deadline for return of the consent form. Please let me know if this poses any difficulties for you.

The next phase in the research is the distribution of the initial analysis and the on line discussion group in response to this analysis. I shall keep in touch with you all in regards to the progress of the work.

I hope you all had a joyful holiday season, and wish you well in the upcoming term.

Carolyn

Appendix P
Information For Students

The instructor of your course has kindly agreed to be a participant in my PhD research project. The purpose of the research is to explore how instructors strive for congruency between the content and process of education for anti-oppressive social work practice. As a social work educator teaching anti-oppressive content, I am interested in talking with other educators who are trying to develop appropriate ways to teach such content. As a participant in the research, your instructor will be taking part in a number of conversations with me, will be submitting some documents such as course outlines, and will be engaging in conversations with other participants.

I have also requested an opportunity to observe your instructor as she teaches a class. This observation is not an evaluation of your instructor. Rather it is a chance for me to learn more about her teaching methods and to then discuss these methods with her.

I have worked at the Maritime School of Social Work in Halifax since 1994. Prior to that I worked in psychiatric services, private counseling and consulting, child welfare, and a variety of community based initiatives. I live about 75 minutes away from Halifax, in the Annapolis Valley. Although the commute is by times tiring, it is worth it to me. I am a 'country person' at heart, and live in a modest house on a lake. This gives me ready opportunity to swim, canoe, walk, and garden, activities which are essential to my well being. I have a solid community of friends in the area and value the support and companionship I receive from these friendships. My immediate family, including my mother, brother, sister, and three nephews (ages 16, 14, 12) and one niece (age 10), all live about 45 minutes away and assume a central role in my life. While it has been necessary to decrease involvement during my PhD study, in the past I

have been active in a variety of community initiatives, especially in relation to women and mental health consumers. I am a member of a number of social action/activist groups and am committed to feminism and social justice. I am passionate about teaching and cherish my yearly contact with students. Working and studying full time for the last four years has been a challenge, and I look forward to this year's sabbatical which will enable me to concentrate on this PhD research.

Thank you for taking time to learn about me and my research and for considering my attendance at one of your classes. If you would like more details about the research, you can find these at <http://www3.ns.sympatico.ca/c.campbell/>

Sincerely

Carolyn Campbell, M.S.W.

September, 2001

Appendix Q

Initial Ethics Submission - October 2000

1. Cover letter of October 19, 2000
2. Application form
3. Brief statement to accompany application
4. Approval letter of November 1, 2000 requesting minor revisions
5. Letter of November 24, 2000 outlining required revisions
6. Approval letter of December 5, 2000

