

Dr. Nathan Currie, LCSW
Wednesday, October 27, 2021

Outline of speaker presentations and supporting documents

Keynote: *Critical Race Theory and Social Work: Engaging and Addressing Vulnerable Populations*

Proposed Title Revision: *Antiracism social work: Empowerment practice with vulnerable populations*

Time: 60 minutes

Speaker/Presenter: Dr. Nathaniel Currie, DSW, MSW, LCSW

Assistance Professor, Clark Atlanta University, Whitney M. Young Jr. School of Social Work

Adjunct Professor, Simmons University School of Social Work, Doctor of Social Work Program

Clinical Supervisor/Grant Manager, National AIDS Education and Services for Minorities (NAESM)

Antiracism social work: Empowerment practice with vulnerable populations

- I. Introduction
 - a. Who am I?
 - b. Intersectionality
 - c. Intersectionality and identity
 - d. How my identity shows up in practice
 - i. Your authentic self
 - ii. Safe & Brave spaces
- II. Body
 - a. Anti-racist practice → What you should know about CRT, DEIPAR, and antiracist work
 - b. Anti-racist practice in the helping professions
 - c. Social justice work embedded into clinical/healing work
 - d. How our authentic self is the beginning of antiracist [clinical] practice
 - e. Empowerment practice → the application processes the merges the frames works and lens to practice.
 - i. Brief case example from practice
 - f. How you can begin this work
 - i. Education
 - ii. Challenge status quo
 - iii. Dialogue race, equity, and oppression
 1. Practice → clients
 2. Supervision and management
 3. Leadership → challenge, engage, hold accountable systems
 4. Confront single narratives
 5. Prepare for change
- III. Conclusion

- a. Closing comments (speaker) and wrap up
 - b. Debrief, Questions, Comments
-
- a. Closing message
 - b. Questions, Comments, guidance

Attachment 1.0: DEIPAR Framework

DEIPAR: Framework and Definitions

(diversity, equity, inclusion, intersectionality, power analysis, anti-racist)

DEIPAR is an evergreen, or living, framework that is grounded in principles of social justice, and is used to organize the way we include these principles. It is not designed to be static in definition, but to evolve with the changing social definitions of each of its facets. It is designed to be stable in its role as a framework that helps those engaged with it to develop baseline understandings of these principles of social justice. This framework infuses the particular foci and emphases of those who use it to help them develop their own DEIPAR informed perspectives on issues central to them (Dyer, 2020).

Diversity

- “Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another. It is all-inclusive and recognizes everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity, and gender—the groups that most often come to mind when the term "diversity" is used—but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance.” Racial Equity Tools

Equity

- “Equity is the condition of fair and just inclusion into a society. Equity will exist when those who have been most marginalized have equal access to opportunities, power, participation and resources and all have avenues to safe, healthy, productive, and fulfilling lives. It requires restructuring deeply entrenched systems of privilege and oppression that have led to the uneven distribution of benefits and burdens over multiple generations. Society will be stronger when the promise in all of us is actualized.” (City of Boston)

Inclusion

- “Inclusion is the active, intentional, and ongoing engagement with diversity—in people, in curriculum, in the co-curriculum, and in communities (intellectual, social cultural, geographical). This engagement with diversity has the potential to increase one's awareness, content knowledge, cognitive sophistication, and empathetic understanding of the complex ways individuals interact within systems and institutions.” (New England Resource Center for Higher Education)

Intersectionality

- Conceptions of discrimination and disparities must account for the interaction of marginalized identities for those who are “multiply burdened...[b]ecause the intersectional experience is greater than the sum of” any single -ism experienced (Crenshaw, 1989, p140). The use of “greater than the sum” highlights that at the intersection of multiple marginalized identities the experience of social injustice is also multiplied, rather than added, because there are now “crosscurrents” that can generate an intensified experience of injustice (Dyer, 2020). Intersectionality operates as both the observance and analysis of power imbalances, and the tool by which those power imbalances could be eliminated altogether. And the observance of power imbalances, as is so frequently true, is far less controversial than the tool that could eliminate them (Coaston, 2019).

Power

- Grass Roots Policy Project: The 4 Faces of Power [\(PDF\)](#)
- The word power is derived from the Latin word *potere*, which means “to be able”. This basic definition focuses on power as the potential to shape our lives and the world around us. While there are many definitions of this word, power as “capacity” to do things to “achieve a purpose” is a good starting point. **Structural** power comes from the relationships that social groups have with each other, and because of their structural position in society. **[C]lass** is a structural relationship and the kinds of power that owners and workers have is shaped by and through this relationship. Race also is a key variable in structuring power relationships in our society in ways that create and maintain racial hierarchies and race-based disparities which have accumulated over the past five centuries. Similarly, power relations correspond with the ways in which gender roles are constructed. Power relations based on gender permeate our institutions to the extent that, even when individuals try to behave differently, the social structures tend to perpetuate inequality.
- **Ideology and worldview—shaping meaning: The third face [of power]** is about the power to shape people’s conscious and unconscious understandings of the world, of what is politically possible, and of their own place in the world. This kind of power operates in the arena of worldview, where myths, stereotypes and values from our cultures and histories converge, and sometimes diverge. Those who control meaning-making institutions have this kind of power: religious institutions, educational institutions, the media, television, mass consumer culture, popular ideas about government, major political parties, and so on. The ability to shape how people understand and think about race and identity, about family and gender, about the economy and the market, and about the government—is a dimension of power that conservatives have harnessed much better than we have.
 - **Marginalization:** Marginalization is both a condition and a process that prevents individuals and groups from full participation in social, economic, and political life enjoyed by the wider society. (Defining Marginalization: An Assessment Tool, p2, 2015, Alakhunova, Diallo, et al.)

Anti-Racist

- Anti-racism is an active way of seeing and being in the world, in order to transform it. Because racism occurs at all levels and spheres of society (and can function to produce and maintain exclusionary “levels” and “spheres”), anti-racism education/activism is necessary in all aspects of society. In other words, it does not happen exclusively in the workplace, in the classroom, or in selected aspects of our lives. A person who practices anti-racism is someone who works to become aware of:
 - How racism affects the lived experience of people of color and Indigenous people;
 - How racism is systemic, and has been part of many foundational aspects of society throughout history, and can be manifested in both individual attitudes and behaviors, as well as formal (and “unspoken”) policies and practices within institutions;
 - How white people participate, often unknowingly, in racism.

References:

- Arao, B., & Clemens, K. (2013). From safe spaces to brave spaces. *The Art of Effective Facilitation: Reflections from Social Justice Educators*, 135-150.
- Constance-Huggins, M. (2012). Critical race theory in social work education: A framework for racial disparities. *Critical Social Work*, 13(2), pp. 2-16.
- Chun Wetterau, S. (2015). Using critical race theory to improve practice. Children, adolescents, and young adults section, national association of social workers blog.
- Crenshaw, K. (Host). (2021, April 16). The Story of Us (No. 35) [Audio podcast episode]. In *Intersectionality Matters*. Apple Podcasts.
<https://podcasts.apple.com/us/podcast/intersectionality-matters/id1441348908>
- Delgado, R. & Stefancic, J. (2001). Introduction. In R. Delgado & J. Stefancic (Eds.), *Critical race theory: An introduction*. (2nd ed.) (pp. 1-17). New York: NYU Press.
- Heilig, J. V., Brown, K. D., & Brown, A. L. (2012). The illusion of inclusion: A Critical Race Theory textual analysis of race and standards. *Harvard Educational Review*, 82(3), 403-424, 437-439.
- Lee, J. A. (2001). Chapter 2: The empowerment approach: A conceptual framework. In *The empowerment approach to social work practice* (pp. 30-55). New York, NY: Columbia University Press.
- Miller, J., & Garran, A. M. (2017). What is Racism? Racism in the United States: Implications for the helping professions (Chapter 2, pp. 25-33). New York: Springer Publishing Co.
- Nesmith, A., & Smyth, N. (2015). Environmental justice and social work education: Social workers profession perspectives. *Social Work Education*, 34(5), 484-501.

- Schiele, J.H. (1996). Afrocentricity: An emerging paradigm in SW practice. *Social Work*, 41 (3), 284-294.
- Shires, D. A., & Jaffee, K. (2015). Factors associated with health care discrimination among a national sample of female-to-male transgender individuals. *Health & Social Work*. 40(2) 134-141.
- Sloan, L.M., Joyner, M.C., Stakeman, C.J., & Shcmitz, C.L. (2018). *Critical multiculturalism and intersectionality in a complex world*. Oxford: New York.
- Suárez, Z., Newman, P., & Glover Reed, B. (2008). Critical consciousness and cross-cultural/intersectional social work practice: A case analysis. *Families in Society: The Journal of Contemporary Social Services*, 89(3), 407-417.
- Young I. (1990). *Five faces of oppression. Justice and the Politics of Difference*. Princeton, NJ. Princeton University Press.
- Wise, T. (2008). Membership has its privileges: Thoughts on acknowledging and challenging whiteness. In P. S. Rothenberg (Ed.), *White privilege: Essential readings on the other side of racism* (3rd ed.) (pp. 133-136). New York: Worth Publishers.

About the Presenter:

Dr. Nathaniel Currie, DSW, MSW, LCSW, is a clinical social worker and educator with over fifteen years of social work experience in behavioral health, HIV, LGBTQ issues, and social justice/liberation work. His Social Work practice and leadership experience includes Johns Hopkins Medicine in Baltimore, Maryland, SMYAL in Washington, D.C., and multiple community-based agencies in Boston, District of Columbia, and Los Angeles. He is an Assistant Professor of Social Work at Clark Atlanta University, and Adjunct Professor in the Doctor of Social Work program in the School of Social Work at Simmons University, Boston, MA. He tours, lectures, trains, and writes regularly on the intersection of Critical Race Theory and social work practice. He received his doctorate in Social Work from the University of Pennsylvania, Philadelphia, and his Master of Social Work degree from Simmons University, Boston. Dr. Currie is a licensed psychotherapist and maintains a small private practice and a community practice in Atlanta, Georgia.