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Teaching and Learning

in Adult and Higher Education:

The Example of

Anti-Racism and Anti-Oppression Training for

Social Work Field Instructors

By

Tracey Lavoie

A Thesis
Submitted to the Faculty of Graduate Studies
In Partial Fulfilment of the Requirements
for the Degree of
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Teaching and Learning in Adult and Higher Education: The Example of Anti-Racism and

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My family and friends have been an incredible source of inspiration throughout the duration of my MSW course work and this thesis project! I am extremely thankful for their love, their endless encouragement and their interest in my academic pursuits.

ABSTRACT

The purpose of this study was to explore which content and teaching methods best facilitate field instructors' learning about anti-racism and anti-oppression issues and assist them in teaching students the skills to incorporate these issues in their work. Coupled with examining issues related to the content, format, impact and organizational context of training, determining future training needs of field instructors was another focus of this study.

Based on the purpose of the research and my own learning goals, a qualitative research approach was utilized in this study. In-person and telephone interviews were conducted with field instructors affiliated with the two Canadian universities.

The findings indicate that social work field instructors prefer a participatory approach in their learning at anti-racism and anti-oppression training events, as well as in their own field teaching. Training provides field instructors with opportunities to build new knowledge about the issues, affirms their current knowledge and efforts in this area and offers them creative strategies to take action regarding anti-racism and anti-oppression. The agency climate was found to impact the nature and degree of anti-racist and anti-oppressive field education. Field instructors also provided numerous insights for future training events.

Recommendations for future training events include mandatory anti-oppression and anti-racism training for new and veteran field instructors; opportunities for on-going networking and dialogue between stakeholders; the development and dissemination of written resources; the enhancement of social work curricula to include greater emphasis on the issues; and the promotion of additional research in this area of social work education.

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Chapter 1

INTRODUCTION

1.1   Background to the Research

Although the reality of our pluralistic and ethnically diverse society has existed much longer than the social work profession itself, only recently have we seen this reality yield greater emphasis on anti-oppression and anti-racist educational strategies in schools of social work.   In their 1979 article, Seebaran and McNiven questioned whether social work education programs were effectively training social work students for practice in Canada's multicultural society.   As recently as the late '80's and early '90's Canadian social work education was criticized for "not adequately preparing students to work with all members of the Canadian population" (Christensen, 1991, p. 168). Schools of social work in this country were also said to be in a "state of crisis" because of "failing to attend adequately to multicultural and multiracial issues" (Christensen, 1988, p. 2).   For a profession committed to "enhancing, restoring or modifying the psycho-social functioning of people, individually, in families, in groups or in communities to enable them to reach their full potential in harmony with their environment and the wider society" (Christensen, 1999, p. 293), failure to actively address issues of diversity, anti-oppression and anti-racism in classroom and field settings seems contrary to both the multicultural policies of our country, as well as to the inherent mission of the social work profession itself.

In the last decade, Canadian schools of social work have made great strides in recognizing the importance of integrating issues of diversity, race and oppression in both

classroom and in field settings. As Razack (1999a) points out in the late '90's, "social work education is transforming to respond to the needs of a diverse society" (p. 311). At long last, accreditation standards and school-based strategies have become increasingly reflective of the need to educate social work students to effectively work with culturally diverse populations.

Increased awareness of the issues and their importance in social work education, coupled with the modifications to accreditation standards, the gradual transformation of curricula and the increased implementation of institutional strategies in classroom and field settings, leaves one to wonder what impact this has had on students, educators and the communities we serve. Although there is a need to understand the effectiveness of training strategies and educational approaches that seek to address the issues of diversity, oppression and racism, very little research exists in this area.

As the field component of social work education has been identified as a "vital part of social work education" (Jenkins & Sheaford, 1982 p. 3), additional research in the area of diversity, anti-oppression and anti-racism training for field instructors appears critical. Because graduating social work students are expected to work with a diverse population in an effective and empowering manner and because field instructors are expected to train students to do such work in the field, a focus on the issues as they relate to the field component of social work education is necessary. Accordingly, I decided to undertake research that would address the issue of anti-racism anti-oppression training in the field component of social work education. The content, format and impact of one model of anti-

racism and anti-oppression training for field instructors were examined to gain a greater understanding of what methods and approaches facilitate field instructors' learning, as well as increase their ability to assist students in integrating and applying anti-racism and anti-oppression strategies in their field work. Adult and higher education teaching and adult learning theories are also presented to further highlight the implications of undertaking such training events.

1.2   Historical Context

The Canadian Association of Schools of Social Work (CASSW) is this country's national accrediting body for all schools of social work. Coupled with setting educational policy, the CASSW ensures that the national standards are being maintained by all schools of social work by undertaking accreditation reviews every seven years. While CASSW was in the process of reviewing accreditation standards in the late '80's, social work educator Carole Pilger Christensen echoed the concerns expressed by many other social work educators about the need for attention to multicultural and multiracial issues in the curricula when she wrote:

> "It is time for social work decision-makers and educators to put our lofty ideals and professional values into practice by our determined commitment to ensure that the ability to serve a multicultural and multiracial population becomes a true measure of professional competence" (Christensen, 1988, p. 25).

Just as the Council on Social Work Education (CSWE) undertook the task of increasing the ethnic diversity in American schools of social work in the late 60's, a similar

effort was witnessed in Canada in the late 80's. The formation of the CASSW Task Force on

Multicultural and Multiracial Issues in Social Work Education in 1989 marked the formalized

institutional response to ensuring that the issues of ethnicity, culture and race were being

effectively addressed in Canadian schools of social work. The primary mandate of the

CASSW task force was to conduct an extensive study of issues of race and ethnicity in

schools of social work across the country (CASSW, 1998b, Appendix A, p. 1). The research

of the task force, which included the areas of curricula, students, faculty, field education and

community resources, resulted in a document entitled, Social Work Education at the

Crossroads: The Challenge for Diversity. The 1991 "Crossroads" report was adopted by the

Canadian Association of Schools of Social Work at the 1992 Annual General Meeting and

national accreditation standards for schools of Social Work were modified to include

multicultural and multiracial issues.

> "This addition to the standards represented a significant step forward for the
> association in its efforts to upgrade school curricula and to develop
> programmes which train practitioners who were truly sensitive to issues of
> race and ethnicity, and who can implement anti-racist practice in the field"
> (CASSW, 1998a, p. 1).

The Canadian Association of Schools of Social Work further established the Advisory

Committee on Racial, Ethnic and Cultural Issues to provide advice to the CASSW Board of

Directors, to support schools as they adopted the new accreditation standards and to "ensure

that momentum" of the Crossroad's recommendations was "maintained" (CASSW, 1998a,

p. 1). In 1993 the Advisory committee reported the results of a national survey of schools

of social work and "found that schools needed teaching methods responsive to cultural

learning differences, training in cross-cultural social work practices methods, training on what every social work practitioner, educator, researcher and administrator should know about racism" (CASSW, 1998a, p.1). With funding provided by Heritage Canada under the Race Relations and Cross Cultural Understanding program, the CASSW Anti-Racist Training and Materials Project began in the Fall of 1997. The primary purpose of the project was to assist schools in developing national, regional and school-based anti-racist training initiatives (CASSW, 1998a, p. 1).

Phase I (1997-1998) of the national Anti-Racist Training and Material Project saw the development of operational models across the regions the five identified regions, British Columbia, the Prairies, Ontario, Quebec and the Atlantic region. Phase II (1998-1999) witnessed the development and implementation of various regional and school based anti-racist training initiatives and resources. CASSW support of the Anti-Racist Training and Materials Project serves as an example of the recent institutional commitment of Canadian schools of social work to ensure that curricula reflect the diversity in our country and that graduates receive the appropriate education for work in our pluralistic society.

In keeping with the national mandate of the CASSW Anti-Racist Training and Materials Project and recognizing the need for anti-oppression and diversity training in field education, a regional initiative was undertaken in the Prairie Region. The Prairie Region Team members set forth on the task of developing a training workshop for field instructors in the Fall of 1998. Coupled with the development of their regional initiative, the Prairie

region team also undertook the task of setting forth recommendations to Board of CASSW. In total, there were seven recommendations and specific actions requested of the CASSW Board that the five regional team members developed and presented to the general membership at the Annual General Meeting of the CASSW in June 1999. Reflecting the focus in their region, the Prairie region team developed the following two recommendations related to field instruction in social work education:

"Recommendation #5- 'that CASSW and Schools take the initiative in developing more opportunities for students to engage in field work in settings that reflect the CASSW's commitment to Anti-Racist and Anti-Oppressive social work practice',

Recommendation #6- that CASSW and Schools through ongoing training, prepare field instructors and practicum supervisors to integrate issues of Anti-Racism and Anti-Oppression into field education" (Zamparo & Wells, 2000, pp. 146-147).

The two aforementioned recommendations highlight the nature and degree of the increased collective recognition given to the importance of implementing anti-racist and anti-oppressive strategies in the field curriculum, as well as relevant training for field instructors. As such, the recommendations have helped to guide me in this research study in that they not only illuminate the importance of anti-racism and anti-oppression content in social work field education, the importance of determining and implementing effective training for field instructors is also seen as critical.

As a part of the CASSW Anti-Racist Training and Materials Project initiatives which were underway across the country, the Prairie region undertook a needs assessment to

determine the specific needs of field instructors in the area of anti-racism and anti-oppression training. The results of the needs assessment indicated that the vast majority of field instructors wanted more training about cross-cultural issues and dealing with racism. Consequently, a pilot workshop, which focused on anti-racist training for Social Work field instructors, was developed and hosted by the University of Manitoba, Fort Garry Campus, in the Fall of 1999. With the goal of refining the workshops for implementation throughout the region and country, an evaluative questionnaire was distributed to workshop participants for their feedback. Questions were asked about the workshop format (physical location, time, organization of elements, etc.) and the workshop content (including utility of teaching tools, transferability of content to work with students in the field and general practice, etc. (Blum, et al., 1999b). The follow-up questionnaire also included an invitation for participants to take part in further follow-up research scheduled for a few months after the workshop. Participants were advised that they would have the opportunity to discuss their post-workshop experiences in providing anti-racist field instruction to their field students.

A similar workshop, focussing on anti-oppression, was hosted in Halifax, N.S. for field instructors affiliated with the Maritime School of Social Work. This workshop was based on the format of the University of Manitoba's pilot workshop. Workshop participants in Nova Scotia were also offered an invitation to participate in further follow-up research.

As the Research Assistant for the Prairie region team of the CASSW Anti-Racist Training and Materials Project, I was intimately involved with the field instructor workshop

and the initial evaluation through the University of Manitoba. Following-up field instructors' post workshop experiences in implementing the training is the focus of this thesis research. The research question that I have explored is: what content and teaching methods best facilitate field instructors' learning about anti-racism and anti-oppression and assists them in teaching students the skills to incorporate anti-racist and anti-oppressive strategies in their work?

1.3   Learning Goals

The context outlined above related to integrating diversity, anti-oppression and anti-racism in social work curricula provides the backdrop for this research proposal. In recognizing the key role that field education plays in social work education, my personal learning goals were three-fold:

1.   to explore the impact of anti-racism and anti-oppression training for social work field instructors. As graduating social work students are expected to possess a solid knowledge base in the areas of diversity, oppression and anti-racism and because field instructors play such a key role in students' education and professional socialization, exploring the issues related to effective anti-racism training for field instructors is critical. Unfortunately, the existing research and literature in the area of diversity, anti-oppression and anti-racist training for field instructors is scant. I also undertook this research to add to the body of knowledge in this area, as greater emphasis must be placed on such issues in social work education.

2.   My own professional goals and interest in this area of social work education also led me to undertake the study. Academically and professionally, I sought to increase my awareness of the issues related to anti-racism and anti-oppression instruction in social work field education. This also afforded me the opportunity to expand knowledge of teaching and learning theories, as well as their practical application, in adult and higher education.

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3.   to gain practical experience performing social research using qualitative methodology. The intention was to collect qualitative data from social work field instructors who attended anti-racist and anti-oppression training events. Undertaking this study would enable me to hone my research skills in this area.

1.4   Research Purpose and Questions

The major objectives of this research were to:

1.   to explore participants' perceptions of what *content* should be included in anti-racism and anti-oppression training for field instructors,

2.   to ascertain field instructor's thoughts on what teaching *format* works best in addressing anti-racism and anti-oppression issues with field instructors,

3.   to illuminate the micro and macro level *impact* of anti-racism and anti-oppression training for social work field instructors,

4.   to explore the *organizational context* of training, specifically what, if any, supports or systemic barriers exist in the organizational culture of agencies with regards to anti-

racism and anti-oppression field education,

5.   to gather participants' *insights for* future anti-racism and anti-oppression training events in field education.

My hope is that this research will contribute to and enhance the body of literature that currently exists in field education, as well as illuminate the need for ongoing research in the area of anti-racism and anti-oppression in social work education. This research was not — intended to be an evaluation of the field instructor training workshops hosted at the University of Manitoba in November 1999 and the Maritime School of Social Work in February 2000. Rather, the workshops were used as a reference point to facilitate the discussion about racism and oppression in social work field education. As I sought to understand issues related to teaching and learning in adult and higher education in relation to anti-racism and anti-oppression training for social work field instructors, it was important to know that the participants in the study had exposure to such training from which their experience could be drawn.

Chapter 2

LITERATURE REVIEW

Much has been written in recent years about the importance of moving away from monocultural teaching, research and practice approaches in social work education towards theoretical and practice approaches that are inclusive and diversity focused. Terms such as ethnically sensitive (Blum, 1987), multicultural and multiracial (Beckett & Dungee- Anderson, 1996; Le-Doux, & Montalvo, 1999; Christensen, 1988,1999; O'Neill, 1991), cross-cultural (Ing & Gabor, 1999; Montalvo, 1983), anti-oppressive (Razack, 2000, 1999b,1999a,) and anti-racist (Dominelli, 1988; Fox, 1983) have emerged in the social work classroom, and academic research and writing. Walters, Strom-Gottfried and Sullivan (1998) claim that their recent literature review in the area of diversity and social work practice "confirms that social workers must be well prepared to work with an array of individuals from a variety of cultural perspectives" (p. 2). This literature suggests that when generalist intervention and assessment strategies fail to address the realities of our ethnically diverse society, their efficacy in social work education is questionable.

Questions such as "do graduates leave social work educational institutions having fully understood pluralism as a general condition of our society, and come fully prepared to work competently and effectively with clients from a multiplicity of ethnic, cultural and racial backgrounds" (Christensen, 1988, p. 4) have not only helped to increase awareness among educators, but have also helped spawn the transformation of national accreditation standards and social work curricula in this country. What can be gleaned from these recommendations

and critiques of traditional educational approaches is the need to ensure that social work education is reflective of the demographic reality of our country, that graduates possess the skills to effectively work with a diverse population and that all clients have access to culturally appropriate services.

2.1   Field Instruction and Social Work Education

As with other professional programs, social work education involves both classroom and field education. The goal of the field placement is to provide the social work student with the opportunity to learn about social work by "doing" and to integrate theory and practice. According to Hawkins and Pennell (1983), the field component of social work education is central to the curricula in North American schools of social work. The field component of social work education, according to Bogo and Vayda (1998) takes place within the context of two organizations, the university-based school and the community-based agency. With the field component holding such a key position with its relationship to community, social worker practitioners, the university and the student, the role of effective field education is crucial to many stakeholders.

Jenkins and Sheafor (1982) describe field instruction as the experiential form of both teaching and learning whereby the student is helped to "consciously bring selected knowledge to practice situations; develop competence in performing practice skills; learn to practice within a framework of social work values and ethics; develop a professional commitment to social work practice; evolve a practical style consistent with personal strengths and capacities

and develop the ability to work effectively within a social agency" (p. 3). The authors (ibid) further describe the purpose of field education as an opportunity for students to engage in knowledge- and value- guided practice while enhancing their social work skills.

2.2   The Role of the Field Instructor

As Bogo and Vayda describe (1998), "field instructors are those persons who are selected or who volunteer to guide students through the practicum (field placement) requirement of the social work curriculum" (p. ix). Siporin (1982) explains that field instructors usually volunteer their time to the school or have their time donated by the employing agency. As many in the social work education community agree, field instructors have a profound impact on the student's professional development as students prepare for independent practice (Rogers & McDonald, 1992). In describing the field instructor/student relationship, Gladstein and Mailick (1986) contend that it is an important vehicle for helping the student develop the knowledge, attitudes and skills necessary for beginning competence as a professional.

Although a seemingly daunting task, field instructors are charged with the responsibility of ensuring that social work students possess the necessary practice skills to embark on independent and competent practice upon graduation. Rogers and McDonald (1992) describe field education as the interaction between experienced social workers and students whereby experienced social workers "provide supervised practice opportunities for students to acquire the requisite knowledge skills and identity for professional social work

practice" (p. 166).

> "Our primary purpose is to teach the next generation of social work practitioners to comprehend and assist a more complex and problematic world than we would have ever imagined a generation ago when most of us were field students. When done well, field education transcends the art-science, theory-practice, and school-community dichotomies; and not only obtains an open, stimulating and supportive learning environment for students, but also comprises the matrix from which true progress can emerge" (Schneck, Grossman & Glassman, 1991, in Rogers, 1995, p. 13).

The aforementioned quote not only captures the importance that field education holds in social work education, but it also illuminates the vital role that field instructors play in student's learning and professional socialization.

2.3   The Importance Anti-Oppression and Anti-Racism Training for Field Instructors

Many would agree with Hawkins & Pennell's (1983) claim that appropriate training for field instructors is a crucial element in preparing themselves for their important role with students. In the early 80's the authors claimed that, even though most social workers possess many years of practice experience which they bring to their role in working with students, most lack the necessary formal training for the teaching component in field instruction (ibid). Without possessing specialized training or foundational course work in field instruction, Rogers and McDonald (1992) contend that it is unrealistic to expect that social workers will utilize teaching strategies that are effective for supervising and evaluating students.

In discussing the issue of general training for field instructors, although stressing its importance, Rogers and McDonald (1992) state that there is minimal literature concerning

this subject. Another interesting observation made is that, aside from what should be included in training, there is minimal research on evaluating such training programs for field instructors to measure their effectiveness (ibid). In their 1995 article, Cohen and Ruff point out that attention to the training of social work field instructors, including the discussions of format and methodology, has steadily increased over the last decade in the United States. Given the key role that field instructors play in the lives of students, one would expect a vast body of literature in the area of field instructor training from a Canadian perspective, as well as research into the evaluation of such training programs which highlight the realities in our country. Such, however, is not the case.

Because the literature related to general training for field instructors is so limited, it is not surprising that the body of literature specifically on anti-racist and anti-oppression training for field instructors is virtually non-existent. However, there is some literature that addresses the importance of anti-racism and anti-oppression but focuses more broadly. For example, there is literature about ethnically-sensitive field instruction (Blum, 1987), agency-based multicultural training and supervision issues (Beckett, & Dungee-Anderson, 1996), cultural diversity and field work (Razack, 2000; Razack, Teram & Sahas, 1995), relationship building between Canadian First Nations and field agencies (Summers & Yellow Bird, 1995) marginal populations and field education (Trainer, 1995), cross-cultural field supervision (Solomon, 1983) and ethnic diversity and field work (Gladstein & Mailick, 1986). There is also some literature that addresses the needs of ethnic minority students in the field and the issues of ethnicity and power as they are related to the instructor/student relationship (Blum,

1987; Gladstein & Mailick,1986; Solomon, 1983).   In short, there is some writing that stresses the importance of focusing on diversity content in field education and the need to ensure that field instructors are well-equipped to address the issues with their students.

There is also some literature from the United Kingdom that focuses on practical strategies for addressing anti-racism and anti-oppression in social work field education. Doel, et al. (1996) suggest a number of exercises and activities for field instructors to address the anti-oppression and anti-racism with their students. Arnold (1998) provides an overview the work undertaken by the Central Council For Education and Training in Social Work (CCETSW) to ensure anti-discriminatory and anti-racist practice in the U.K. Coupled with outlining the implication that anti-discriminatory laws have for social work field education, she (ibid) also highlights several issues related to anti-racist field education.

In recommending changes to the curriculum in Canadian schools of social work in the late 80's Christensen (1988) suggested changes that reflect appropriate social work values and ethics must be directly infused in the field practicum (placement). Razack (2000) points out that attention to ensuring the inclusion of oppression in the field curriculum is "sorely lacking" (p. 1). Christensen (1988) stresses that field instructors must possess the relevant knowledge and skills that they are required to transmit to students. O'Neill & Yelaja (1991) cite Phillips' (1983) claim that field instructors require specialized training to integrate minority issues into the field curriculum.

Hawkins and Pennell (1983) contend that, in their teaching capacity, field instructors play a critical role in the development of students' practice competencies by fostering the conditions which facilitate their learning. The authors (ibid) state that the "Integration Model for Field Instruction", a training program they designed and implemented for field instructors in the early '80's, grew out of the need for field instructor training and the development of teaching skills. The goals of this training program are to enhance field instructor teaching competence as well as student learning in the field. Hawkins and Pennell (ibid) further explain that the specific goals of the model are: to utilize a framework in which the structural and functional components of field instruction are identified and related; to promote the application of adult learning principles to field practice; and to foster the development of field instructor skills. An adult learning approach, which incorporates the principles of collaboration and individualization, is a key element of the Integration Model (ibid). In discussing outcomes of the training model, the authors state that field instructors benefit from training that includes adult learning principles and field instruction skills. In concluding their discussion of the training model, the authors point out that additional research in field instruction preparation and practice is needed, as well as the comparison of results from different training models so that the social work profession will be better able to assess what is effective.

In discussing their training model that was designed to enhance a critically reflective approach to field instruction, Rogers and McDonald (1992) state that the goal was to develop and promote the ability of the participants to be critically reflective about their practice as

social workers and field instructors so they could illustrate this process to their students. Throughout their ten week course, critical thinking strategies were introduced to field instructors in relation to adult education concepts, models, and techniques used in field instruction (ibid). Although they state that developing field instructors' ability to think critically is an key component in field instructor training and that participants in this course did increase their ability to think critically, what remained unknown to the authors was the degree to which participants went on to operationalize critical thinking skills in the context of their role as field instructors with their students.

In her article "Anti-Oppressive Social Work: A Model for Field Education", Razack (1999a) discusses the use of various strategies designed to increase awareness and action related to anti-oppression and anti-racism in field education. One of the opportunities available to field instructors to increase their knowledge of issues related to oppression is their participation in seminars that are hosted by the school. The field instructors, faculty, community workers and students who present at the seminars, are asked to include an analysis of racism and oppression in their presentation. Razack (ibid) explains that the seminars also include information about the field department's expectations and philosophy. She also points out that the seminars are useful in increasing dialogue between stakeholders that create further opportunities for inclusive practice. She stresses that dialogue between and within all the constituents involved with field education (students, faculty, field instructor administration, agency and community), coupled with practical application, is critical for increased understanding and action around issues of oppression.

The work of Hawkins & Pennell (1983), Rogers & McDonald (1992), and Razack 1999a) is presented to illustrate the strategies that have been undertaken to enhance field instructor training in some Canadian schools of social work. Their work, as well as the literature cited in the previous sections, supports the claim that training for field instructors is crucial in preparing them for their teaching role with students. Although approaches to field instructor training vary, it is clear that the common goals of such strategies are to increase field instructor competence and student learning in the field.

2.4 Adult and Higher Education Education Teaching and Learning Theories-Implications for Field Instructors

As the preceding section illustrates, social work practitioners who take on the role of field instructor require specialized training in order to shift their focus from practitioners to competent educators. As Rogers and McDonald (1992) suggest, it is imperative that practitioners are equipped with effective methods of field instruction and possess a working knowledge of the concepts and approaches to educating adults. In considering the aforementioned suggestions, along with the recognition that field instructors need to possess the knowledge and skills necessary to integrate and apply anti-racist and anti-oppressive strategies in field instruction, it is important to understand teaching and learning theories as they relate to these goals. This section is meant to provide a backdrop for some of the questions related to teaching and learning that guide me in my research.

> "What does it mean 'to teach'? Ask a dozen people and you will hear a range of answers that describe guiding, facilitating, telling, showing, planning, helping, and so forth. Some might say teaching is the effective or efficient transmission of information from one person to another. Others might answer

that teaching is the socialization of people in a community...Still others might say that teaching is an arrangement of conditions that facilitate someone's learning" (Pratt, 1998, p. xii).

Although there are many theories about adult education and adult learning styles (Merriam & Caffarella, 1999; Pratt, et al, 1998; Brookfield, 1990; Cross, 1981), a review of the philosophical and theoretical bases of these theories is far beyond the present scope. The purpose of this section is to provide an overview of various teaching perspectives that relate to the context and purpose of this research and provide some of the foundation for this study.

In researching concepts related to teaching and learning in adult education, the work of Malcolm Knowles is frequently cited. Pratt (1998) points out that Knowles' model for teaching adult learners called *andragogy*, the "art and science of teaching adults", is the most widely known and most commonly used approach in teaching adults (pp.12-13). The two central defining attributes that andragogy is built upon are that learners are self directed and autonomous, and a teacher's role in this process is to facilitate learning (ibid). Knowles' (1968, in Merriam & Caffarella, 1999) five andragogical assumptions are that:

1.   As a person matures, his or her self-concept moves from that of a dependant personality toward one of a self-directing human being,

2.   An adult accumulates a growing reservoir of experience, which is a rich resource for learning,

3.   The readiness of an adult to learn is closely related to the developmental tasks of his or her social role,

4.   There is a change in time perspective as people mature- from future application of knowledge to immediacy of application. Thus, an adult is more problem-centered than subject-centered in learning, and

5.   Adults are motivated to learn by internal factors, rather than external ones.

Although they do not elaborate on the content or format of the model, Rogers and McDonald (1992) point out that in the early 80's Bogo utilized an andragogical model for teaching first time field instructors, as it was recognized that "the shift from practitioner to field instructor necessitates new learning and skills" (p. 166). Hawkins and Pennell's (1983) Integration Model of field instructor training also incorporates tenets of an adult learning approach and was found to be an effective model for such training.

In highlighting that andragogy is accepted by many educators as the best and only way to teach adults, Pratt (1998) argues that there is no basis for assuming a single, universal perspective on teaching adults. The author (ibid) contends that, while an andragogical approach to teaching is the most commonly embraced by educators, it has been challenged and rejected by many educators for a variety reasons. For some educators, the role of facilitator may be contrary to their cultural traditions for teaching, while others feel that the role of andragogical facilitator "reproduces existing forms of power which privilege some people over others" (ibid, p. 3).

Pratt (1998) contends that the diversity that exists within teachers, learners, content,

context, ideals and purposes requires a plurality of perspectives on teaching adults that recognizes such diversity. Teaching perspectives, according to Pratt (ibid), "govern what we do as teachers and why we think such actions are worthy or justified" (p. 10). In an effort to understand what teaching means to adult educators, Pratt (ibid) interviewed 253 adult educators in 5 different countries (Canada, China, Hong Kong, Singapore and the United States). The research revealed five perspectives on teaching:

1. the transmission perspective: effective teaching depends, first and foremost, on the content and expertise of the teacher;

2. the apprenticeship perspective: learning must be located within authentic social situations related to the application of knowledge;

3. the developmental perspective: knowledge and ways of thinking are the essential determinants of what people will subsequently learn;

4. the nurturing perspective: learning is most affected by a learner's self-concept and self-efficacy (said to be the most prevalent view of teaching adults in North America, as in the work of Malcolm Knowles); and

5. the social reform perspective which includes "the presence of an explicitly stated ideal or set of principles which are linked to a vision of a better society" (ibid, pp. 48-50).

In considering teaching approaches and adult learning styles as they relate to field instructor training and teaching strategies, Pratt's (1998) research illuminates some important implications for undertaking field instructor training, as well as provides a tool for

conceptualizing the connection between teaching approaches and adult learning styles. The five perspectives on teaching in adult and higher education are useful in reflecting on the field instructor training workshop and considering which perspective/approaches were utilized, which perspectives were helpful and which perspectives/approaches field instructors utilize in their work with students. It is also useful to consider how perspectives on teaching may be influencing what is being taught and how it is being applied to practice situations. Although it seems that some of the perspectives and approaches would be more conducive than others for teaching adults about such things as diversity, anti-oppression and anti-racism, it is impossible to know exactly what was useful without interviewing participants about their experiences.

Just as in other disciplines in higher education, there are a variety of approaches to teaching in social work education. According to Millstein (1997), a major objective in social work education is to impart knowledge that helps students engage in critical self-reflection about power and inequality, or what Freire calls conscientization. Millstein (ibid) believes that it is the instructor's role and responsibility to create an atmosphere for students to become more reflective about their lives and accept responsibility for their "own social and structural position and the unearned privileges that may accompany it" (p. 91). In discussing her "taping project", Millstein (ibid) contends that students need as many opportunities as possible to listen to themselves, evaluate what they hear, and place the evaluation in context of what they learn. The conscientization, or informed consciousness, that occurs is important in creating an impetus for change and for building confidence in one's own power to bring

about that change (ibid, p. 2).

Burstow (1991) illustrates the fit between Freirian (1985; 1973 & 1970) conscientization and social work education in outlining a training program for social work students. She explains that Freirian education is education based on praxis and it is rooted in communal knowing or dialogue. Burstow adds that Freire's emphasis was on critical co-learning, rather than teaching, and that the ongoing learning process involves conscientization. Freire's approach to education involved the encouragement of reflection so that a critical understanding of a situation would be gained. This reflection and new knowledge would lead to empowerment, the individual and collective empowerment would then lead the group to speaking and acting together to facilitate change. The training program for social work students that Burstow refers to involves the construction and use of "politicizing pictures", known to Freire as "codifications". She describes this program as a method of "popular education" and contends that the codifications facilitate reflection and abstraction which sensitize students to the experience of oppressed groups. Burstow Adds that this sensitization leads to mutual investigation and dialogue, as well as "'action-reflection action' and to giving, receiving and incorporating feedback" (1991, p. 10).

Van Voorhis (1998) suggests that "practice pedagogy must prepare social work students to understand the experience of oppression for those on the margin and privilege for those in the center" (p. 2). She contends that educators need to implement teaching strategies that raise student's awareness of issues such as oppression and racism to ensure that they do

not become "colour-blind social workers" (1998, p. 11). Van Voorhis' framework for teaching the psycho-social dynamics of oppression is also consistent with tenets of consciousness-raising and conscientization. I am curious to know if the process of consciousness-raising as a teaching strategy is useful in field instructors' learning and/or their own approach to field instruction.

Another approach to teaching adults about oppression and to understanding the cycle of learning that occurs, which also includes aspects of consciousness-raising, is outlined by Ann Bishop (1994). One of the interesting attributes of the "Spiral Model of Learning" that Bishop refers to is that it acknowledges that teaching and learning do not have to occur in a linear fashion. The model, also known as the Action-Reflection Model or the Conscientization Model, is a form of what Bishop calls "popular education" (p.107). According to Bishop, "the aim of popular education is to overcome the internalized oppression that marginalized people carry around in our thinking, and help us to move toward liberation" (1994, p. 107). She goes on to explain that popular education includes reflection and action and is often illustrated as a spiral that moves from experience to reflection to analysis, to strategy, to action, and then begins again with experience gained from the action.

One of the attributes of Bishop's (1994) model that I find useful is that it is a way to conceptualize both teaching and learning as being transformational. It will be interesting to explore whether the workshop participants in the two provinces experienced the learning process that Bishop explains, specifically whether the workshop provided a forum for their

personal reflection and analysis of the issues that lead to action with regards to anti-racism and anti-oppression. It will be equally interesting to explore whether the participnats implemented similar teaching methods with their students and why they feel such an approach may be effective in the context of addressing anti-racism and anti-oppression in field education.

Dore (1994) contends that there are parallels between feminist theory and the teaching of social work practice, and suggests that principles of feminist pedagogy can be used to enhance learning and teaching in social work education. She draws on the seminal research of Belenky et al. (1986) to highlight how women have developed alternative ways of learning and knowing and suggests that teaching strategies should be more reflective of values and qualities of women as learners. Dore (1994) suggests that the three primary goals of feminist pedagogy, drawn from a feminist worldview, are congruent with feminist social work principles. The goals include: the empowerment of all participants in the learning process; the development of a sense of community in which all share equally in the learning tasks; and the realization of the capacity for leadership as an outgrowth of taking responsibility for one's own learning and the learning of others (Shrewbury, 1987, in Dore, 1994, p. 4). Dore adds that these goals provide a useful framework for implementing strategies and techniques for educating social work practitioners and that they are consistent with feminist social work principles of individual uniqueness, and personal power and responsibility (1994, p. 6).

The work of Knowles (1968), Pratt (1998), Millstein (1997), Burstow (1991), Van

Voorhis (1998), Bishop (1994) and Dore (1994) highlights some similarities and differences between the many approaches to teaching in adult and higher education. Knowledge of the range of perspectives, the various approaches to teaching, and the action and beliefs that inform them will assist in guiding my research as I seek to understand what content and teaching methods best facilitate field instructors' learning about anti-racism and anti-oppression and assist them in teaching students the skills to incorporate anti-racist strategies in their work. ... .

Just as there are different perspectives on teaching adults, there are many different theories about how adults learn. In outlining various learning cycles, Mackeracher (1996) includes the commonly used cycle proposed by Kolb in 1984. Kolb's experiential learning cycle is grounded in the work of Kurt Lewin (1951) who experimented with learning based on the experience of participating in small training groups (Mackeracher, 1996). Kolb's learning cycle includes the following four dimensions to describe experiential learning:

1. the cycle begins when the learner is involved in a specific experience (Concrete Experience or CE);

2. the learner reflects on this experience from different points of view to give it meaning (Reflective Observation or RO);

3. the learner integrates the meanings from this experience with those from other personal experiences to develop personal explanations, concepts or theories, or with concepts and theories proposed by others, to draw conclusions (Abstract Conceptualization or AC);

4. these conclusions are used to guide decision-making and planning of related actions which

are then implemented (Active Experimentation or AE) leading to new concrete experiences (Mackeracher, 1996, pp 182-183).

Mackeracher adds that Kolb describes the learning cycle as moving in one direction, pointing out that learning is a sequence of activities that create a cyclical process:

> "Under normal circumstances, the activities proceed in one direction; to defy this order may reduce the productivity of learning" (Mackeracher, 1996, p. 187).

Kolb's "Learning Style Inventory" is said to be one of the top five most widely used learning style instruments (Mackeracher, 1996). Kolb's Inventory is a self-report instrument based on four learning styes: diverger, assimilator, converger and accommodator. Makeracher explains that adult learners prefer to start their learning with activities which reflect their personal learning style. She explains that divergent learners like to begin their learning by sharing thoughts and ideas with others in the group, assimilative learners prefer to first research the topic in order to understand where they might go next in the group learning process, convergent learners prefer clearly defining the learning task and developing learning goals; and accommodative learners favour doing something rather than being presented with lecture material. Mackeracher points out that adult educators often incorporate teaching approaches that reflect their own preferred learning style. She adds that "the activity chosen as a starting point will have a profound effect on the remainder of the process" (1996, pp. 211-212).

Bogo and Vayda (1998) contend that it is important for field instructors to be aware

of their own learning styles, as well as that of their students and that the similarities and differences are acknowledged. They claim that Kolb's Learning Style Inventory (1984) is a useful tool for field instructors who wish to assess their style of learning. A knowledge of learning styles can assist the field instructor and student in constructing the best possible educational environment (Bogo and Vayda, 1998). Just as it is important for field instructors to be aware of their students' learning styles, it seems equally important for facilitators of training workshops to be aware of the myriad of learning styles that exist. As Mackeracher (1996) points out, each adult has personally preferred strategies for processing information and for learning, as well as personal traits and levels of abilities. The fact that groups of adult learners will be heterogeneous in terms of their learning, cognitive styles and abilities, suggests that the facilitator's awareness of this heterogeneity is an important consideration when planning a workshop. One of the goals of this research was to collect data from field instructors about what workshop format and content best suits their individual learning styles.

In their research of field instructor-student relationships, Gladstein and Mailick (1986) claim that a comprehensive educational assessment should be undertaken to identify such things as the student's prior experience, educational strengths and learning style. The authors recommend that field instructors consider the ethnicity of the student when completing an educational assessment to determine such things as their learning style. The relevance of the authors' claim in relation to this research is two-fold: first, the issue of field instructors' ethnicity may be a factor in their own learning style; secondly, it may be found that

participants' field teaching strategies have been influenced by their ethnicity. This connection, however, is not one that was examined in this research study and is recommended for future studies in the area of field education.

Dore (1994) outlines three barriers to adult learning which are useful to consider in understanding the conditions that foster or impede the learning process in relation to group learning about anti-racism and anti-oppression issues. The three barriers include:

1. the intuitive/affective barrier: which is described by Dore as the belief of inferiority in the classroom;

2. the ethical barrier: which occurs when students' beliefs are challenged in the classroom (the traditional hierarchical classroom is disempowering to some students and they become withdrawn); and

3. the critical/logical barrier: which is aroused when new learning does not fit into the existing thought structure, students are uncomfortable asking questions in the traditional classroom, resulting in cognitive dissonance that remains unresolved (p. 3).

Dore questions whether traditional approaches to teaching social work practice empower students, or if these inhibit students' learning. She suggests that the use of "liberatory" classrooms in social work education will aid in the empowerment of students, thereby increasing their capacity for knowledge acquisition, and their ability to apply their learning in practice situations (1994, pp. 6-7). Liberatory classroom environments are meant to encourage "a participatory, democratic process that enables all voices, no matter how

tremulous or tentative, to be heard" (Dore, 1994, p. 4). The parallels that Dore draws between the learning environment, knowledge acquisition and individual and group empowerment have been considered in terms of field instructor training.

Various questions arise when considering Dore's (1994) suggestions in the context of field instructor training. Do field instructors prefer a traditional lecture style approach to training, or do they prefer a more interactive approach? Do learning styles impact participants' receptivity to certain types of teaching approaches? Does a training focus on anti-racism and anti-oppression influence participants' willingness to take part in small group discussions? What qualities increase participants' feelings of safety in the leaning environment? What type of training best facilitates participants' empowerment in the learning environment? What do the participants feel is most empowering in a training workshop: presentation of context, cooperative group learning approaches, and/or an experiential component? Do participants feel that personal or group empowerment is an indicator of an effective training event? What do participants define as the most important element in a learning environment? A goal in talking to the field instructors about their anti-racism and anti-oppression training (both workshop and post-workshop experiences) was to help to illuminate some of the above noted questions related to teaching styles and learning preferences.

The purpose of presenting examples of adult learning theories is to highlight the implications that teaching perspectives and approaches may have on various learning styles.

As Mackeracher (1996) points out in presenting Kolb's experiential learning cycle, knowledge acquisition occurs at different levels and the process differs between learners. Her acknowledgement of the fact that adult learners are heterogeneous in terms of their learning, cognitive styles and abilities seems congruent with Dore's (1994) and Belenky's (1986) claim that there are alternate ways of knowing. It was hoped that through exploring aspects of the format and teaching methods in workshops with the field instructors, a greater understanding of what approaches work best for adult learners, who are also educators, will be gained.

Based on my interest and involvement in the area of anti-oppression and anti-racism in social work education and field education, coupled with consultations with my Thesis committee and the literature review, a conceptual framework was developed. The connections between the main themes and the sub-themes led me to my research question and to the development of the areas that I sought to explore. The main themes illustrated in the conceptual framework include the following:

1.   The history of diversity, anti-oppression and anti-racism in Canadian Schools of Social Work,

2.   Curriculum issues in Social Work education,

3.   Adult and higher education teaching and learning theories.

Each of the sub-themes are listed under the main themes that they are most related to. The arrows extending from the sub-themes under the first and third themes to the sub-theme

entitled "Importance of Anti-Racism and Anti-Oppression Training for Social Work Field Instructors" were drawn to it highlight its importance to the research question, as well as to illustrate the connection between the various sub-themes. Each of the themes and sub-themes informs my research question as well as the five areas of exploration that are listed below it.

2.5   Conceptual Framework

The conceptual framework for this research includes the following main themes and sub-themes that have informed my research question. The arrows and + sign indicate the connection between the main and sub-themes, all of which lead to my research question:

The History of Diversity,   +   Curriculum Issues in   +   Adult and
Oppression &   Social Work Education   Higher
Anti-Racism in   ↓   Education
Canadian Schools of   ↓   Teaching and
Social Work   ↓   Learning
          ↓   ↓   Theories
          ↓   Field Instruction and   ↓
          ↓   Social Work Education   ↓
Role of the CASSW   +   Implications for
          +   Role of the Field Instructor   Field Instructors
CASSW Task Force   +
and Mandates ————————→ Importance of Anti-Racism and
          +   Anti-Oppression
CASSW National Project ————→ Training for Field Instructors
          +
CASSW Accreditation
Standards and
Recommendations
          +
Goals and Focus of the
Prairie Region Initiative
          +
"Anti-Racist/Anti-Oppressive Instruction in the Field
using Critical Thinking" Workshops

RESEARCH QUESTION

What content & teaching methods best facilitate field instructors' learning about
anti-racism and anti-oppression and assists them in teaching students the skills to incorporate
anti-racist and anti-oppression (ar/ao) strategies in their work?

CONTENT	FORMAT	IMPACT	ORGANIZATIONAL CONTEXT	INSIGHTS- Training
What should be included in ar/ao training?	What teaching methods work best in addressing ar/ao issues with field Instructors?	What impact has the training had on field instructors?	What, if any, supports or systemic barriers exist in organizational culture of agencies with regards to ar/ao field education?	What insights do field instructors have for future workshops/ similar training?

2.6   Summary of Literature Review

A literature review of the key areas in my research study included a presentation of the following topics:

- field instruction and social work education,

- the role of the field instructor,

- the importance of anti-racism and anti-oppression training for field instructors,

- adult and higher education teaching and learning theories: implications for field instructors.

The conceptual framework highlights the connection of three themes and the related sub-themes to each other, as well as to my research question and the five areas of exploration. What follows in the Methodology chapter is a discussion of my research question and goals of the research, the use of qualitative research, the process of data collection and data analysis, and the ethical considerations of this study.

Chapter 3

METHODOLOGY

3.1   Research Question and Goals

As graduating social work students are expected to possess a solid knowledge base in the areas of diversity, anti-racism and anti-oppression strategies, and because social work field instructors play such a key role in students' education and professional socialization, exploring the issues related to anti-racism and anti-oppression training for field instructors is crucial. The primary goal of this research was to determine what content, teaching format and methods best facilitate field instructors' learning about anti-racism and anti-oppression and assist them in teaching students the skills to incorporate anti-racist/anti-oppressive strategies in their work. The process of constructing my research question included a review of the relevant literature, conversations with members of my committee as well as informal discussions with colleagues.

Taking into consideration the historical context of anti-racism and anti-oppression education in this country and various adult and higher education teaching and learning theories, I explored the following five areas: content, format, impact, organizational context and insights for future training. I have outlined each of the areas to include the goals of data collection as well as the implications (purpose) for social work education:

1.   *CONTENT* - In this area I sought to gather information on the specific content that should be included in anti-racism and anti-oppression training for field instructors.

The question: What content should be included in anti-racism and anti-oppression training for social work field instructors?

The goal was to:

- gather field instructors' thoughts on what they found useful in training,

- examine the practical utility of the material and the teaching tools (critical thinking strategies, role plays, small group discussions, brainstorming ideas, etc.), and

- explore issues as they relate to teaching strategies and learning theories,

The purpose was to increase knowledge about the content necessary for future anti-racism training workshops for field instructors.

2.   *FORMAT-* I was curious to learn which teaching format field instructors prefer at anti-racism and anti-oppression training events.

The question: Which teaching format works best in addressing anti-racism and anti-oppression issues with social work field instructors?

The goal was to:

- gather field instructors' thoughts on the methods of workshop delivery,

- discuss how they integrated the issues to assist students in applying the concepts in their field work, and

- explore issues as they relate to teaching strategies and learning theories/styles.

The purpose was to contribute to knowledge about which teaching methods work best for field instructors in relation to various adult learning styles.

3.   _IMPACT_- Understanding the outcome of training for social work field instructors was my intent in this area.

The question: What *impact* has training had on field instructors?

The goal was to:

- explore the nature and degree to which the participating field instructors' perceptions of the issues were altered post-workshop,

- identify whether workshop training events have an impact on the field instructors' teaching approaches,

- explore whether workplace culture has been influenced to any degree, and

- identify the level of transferability of the issues (explore the relationship between field instructors' own learning and their approaches to teaching about anti-racism and anti-oppression).

The purpose was to increase knowledge about the impact such training has for field instructors, related to their own personal and professional integration of the issues and the inclusion of the issues and approaches in their field instruction.

4.   _ORGANIZATIONAL CONTEXT_- I sought to collect information about the potential impact that the organizational context of agencies has on field education.

The question- What, if any, supportive features or systemic barriers exist in the organizational culture of agencies with regards to implementing anti-racism and anti-oppression field education?

The Goal was to:

- identify the organizational supports or barriers that impede or enhance anti-racism and anti-oppression field instruction,

- explore whether workshop training is helpful in addressing these issues, and

- identify whether any relationship appears to exist between the organizational culture and approaches to anti-racism and anti-oppression in field instruction.

The purpose in gathering information about the organizational context was two-fold. First, to increase knowledge about the relationship between the organizational culture of agencies and implementing anti-racist and anti-oppressive strategies in field education. Secondly, to inform future workshop planners about what content and format may be helpful in addressing the systemic barriers and supports that exist in agencies with regards to anti-racist and anti-oppressive field education.

5.   *INSIGHTS for future training*- Field instructors' thoughts on the content and format of future anti-racism and anti-oppression training was another area that I explored with the participants.

The question- What insights/ideas do field instructors have for future training events in anti-racist and anti-oppressive training in field education?

The goal was to:

- identify field instructors' thoughts on what was helpful about workshops and training,

- ascertain what they would like to see done differently, and

- determine other suggestions related to anti-racist ad anti-oppressive teaching and learning.

The purpose was to increase knowledge about what may be useful for future field instructor training in the area of anti-racism and anti-oppression field education.

The conceptual framework that is outlined in the preceding chapter illustrates the main ideas that inform my research question. It was hoped that this research would both enhance the existing body of knowledge in the area of social work field education and provide practical strategies for educators who wish to host similar training in the future.

3.2   Qualitative Research

The methodological framework for this study is qualitative research. My decision to use a qualitative approach was based on the practical realities of this study as well my own personal preference. Qualitative research seemed the most appropriate method to gather information from field instructors about the content and teaching methods that best facilitate their learning about anti-racism and anti-oppression and assists them in teaching students the skills to incorporate the strategies in their work. The methods fit well with my quest to gain a comprehensive understanding about my research participants experiences, including aspects of their experiences that may be unique to them (Padgett, 1998; Tutty, Rothery and Grinnell, 1996). The intent of this research study was to explore the meanings of the themes that emerge from the data.

Strauss and Corbin (1990) contend that qualitative methods are useful in illustrating the intricate details of a phenomenon that are difficult to convey with a quantitative approach.

Qualitative methods have been said to be very useful in uncovering and understanding what lies behind any phenomenon about which little is yet known (Padgett, 1998; Strauss & Corbin, 1990). As there is very limited research and related literature that exists in the area of anti-racism and anti-oppression training in social work literature, a qualitative approach lends itself well to my research area. As my goal was to acquire as much in-depth information from participating field instructors as possible, qualitative research seemed the best option in this regard. The volume and richness of data that I acquired certainly attest to the fact that this approach met my goal of gathering in-depth information, albeit in overwhelming quantities!

Coupled with acknowledging the apparent fit between a qualitative approach and the nature of my research study, it is also important to mention my personal preference for qualitative research methods. Having gained an understanding of the strengths and limitations of the quantitative mode of inquiry in undergraduate and graduate course work as well as various research projects that I have been a part of, I discovered that the methods inherent to qualitative research are more congruent to both my approach as a social work practitioner and interests in research. This research project allowed me the opportunity to gain first-hand experience undertaking qualitative research.

Strauss and Corbin (1990) stress that the requisite skills necessary for doing qualitative research include: "theoretical and social sensitivity, the ability to maintain analytical distance while at the same time drawing upon past experience and theoretical knowledge to

interpret what is seen, astute powers of observation and good interactional skills" (p. 18). As

the research assistant for the Prairie region team of the CASSW Anti-Racist Training and

Materials Project I felt the experience gained from my intimate involvement in the National

and Regional initiatives, as well my personal interest in issues related to diversity issues, anti-

oppression and anti-racism in higher education were well suited for qualitative research in this

area.

Yegidis et al. (1996) point out that there are many similarities between interviewing

in qualitative research studies and social work practice interviewing with clients and

consumers of our service. They add that the requisite skills for undertaking this kind of

research, such as interviewing and communication skills, rapport building, the ability to build

and maintain relationships, verbal and nonverbal data gathering, are also said to be congruent

with those inherent to social work practitioners . I felt confident that I possessed the skills

and qualities necessary to undertake this type of research.

Some concepts from grounded theory, such as constant comparison and open coding,

were incorporated into this research study. Grounded theory is based primarily on the

theories of symbolic interactionism, which hold that people construct their own meanings for

events and experiences based largely on their interaction with others (Yegidis, et al. 1996). In

grounded theory methodology, there exists a continuous interplay between analysis and data

collection. As another of my goals was to explore the methods and techniques of thematic

analysis, the systematic coding procedures of grounded theory helped inform this process.

Through the process of thematic analysis inherent in the coding process of constant comparison, the meaning behind key themes that emerged from the data were explored.

3.3. Data Collection

Data collection consisted of conducting in-depth interviews using open-ended questions and probes. It is said that one-on-one interviews are more common in qualitative research (Yegidis et al., 1996). Although interviews are used in both qualitative and quantitative research studies, there are many differences between the two approaches:

> "The primary purpose of all research interviewing is to collect accurate data about some human phenomenon, usually the behaviour, attitudes, perceptions, or beliefs of people. In qualitative research, the researcher hopes to find out how people experience some phenomenon or experience, to learn its meaning or essence, for them. In contrast, quantitative research uses the interview to accurately measure some phenomenon" (Yegidis, et al. 1996, p. 129).

Another data source were the notes in my research journal. After the first interview was conducted, the journal entries began. I referred to the information in my journal prior to each of the interviews to note areas that I wished to further explore in the upcoming interview. After an interview, I recorded thoughts, feelings and themes that emerged, as well as the areas that I wished to explore in subsequent interviews. My journal was also a useful tool to recall the point at which various data emerged and how themes began to take shape. With the constant comparison method of data gathering and analysis and the volume of data that comes with in-depth interviewing, I found that my research journal was an indispensable tool!

Reference back to literature on qualitative research methods and procedures continued throughout the data collection and analysis as I sought to ensure that the process was unfolding as it should. Informal and ongoing conversations with some of my committee members were also valuable through the data collection and analysis process. My thesis advisor guided me through the many stages of the analysis and provided useful feedback about coding strategies.

3.3.1. Data Sources- The Sample

The sample for this research project consists of field instructors who participated in an anti-racism training workshop held in Winnipeg, Mb. in Nov. 1999 and field instructors who participated in an anti-oppression (with a focus on anti-racism) workshop Halifax, N.S. in February 2000. As I purposely chose a particular sample, the of type of non-probability sampling used in this research project is known as "purposive" (Grinnell & Williams, 1990, p. 126). Purposive samples are developed when researchers use their knowledge about a specific group to select subjects who represent this population (Berg, 1995). Berg explains that, oftentimes, these samples are selected in an effort to ensure that certain people with certain attributes and qualities are included in the study.

In Manitoba, field instructors, mentors and staff affiliated with the Faculty of Social Work at the University of Manitoba were invited to participate in an "Anti-Racist Instruction in the Field using Critical Thinking" workshop that was hosted in Winnipeg. The vast majority of workshop participants were field instructors who were currently working with at

least one student. Workshop participants (n=28) were asked to complete the workshop evaluation questionnaire and the response rate for the questionnaire was 98%. The questionnaire was an effective "first step" in gathering basic feedback about several aspects of the content and format of the workshop. Participants were also invited to take part in a follow-up interview. This invitation was announced at the workshop, and it was also included in the evaluation questionnaire. Approximately 1/3 of the questionnaire respondents (n=10) agreed to take part in the follow-up research.

After my research proposal was approved by my Thesis committee and the Faculty of Social Work's (University of Manitoba) Research Ethics Committee in June, 2000, field instructors who had expressed an interest in the follow-up research were contacted by mail and then by telephone over the summer months to ascertain if they were still interested in taking part in the research study. Mutually agreeable interview times were then scheduled with the group of participants in Winnipeg (n=5) in the Fall of 2000.

A similar workshop for field instructors was hosted in February, 2000 in Halifax, Nova Scotia by the Team leader of the CASSW Anti-Racist Project from the Atlantic Region who also co-facilitated the workshop in Winnipeg. This anti-oppression workshop, which focused on anti-racism, was attended by field instructors affiliated with the Maritime School of Social Work at Dalhousie University. These field Instructors (n=30) were also asked to complete the workshop evaluation questionnaire and were invited to participate in follow-up research for this study. Approximately 1/5 of these field instructors (n=6) agreed to take part.

As with the field instructors who attended the workshop in Winnipeg, Mb., the field instructors in Nova Scotia who agreed to participate were sent a letter to ascertain if were are still interested in participating. Details of the research project, the Consent Form and the research questions were mailed out to them. Appointments for telephone interviews were then scheduled in the Fall of 2000 with those (n=5) who affirmed their interest in participating by signing and returning the Consent form.

All of the field instructors who agreed to participate in the research were sent details of the research and an overview of the interview questions well in advance of their interview date so they could gain further information about the purpose of the research, as well as have an opportunity to recall information that was presented at their workshop.

3.3.2. The Interviews

The metaphor coined by Glesne and Peshkin (1992) to describe the process of developing understanding from interviewing is "making words fly"(p. 63). They liken the research interviewer to a baseball pitcher whose goal in asking questions, or throwing the baseball, to the interviewee, a.k.a. the batter, is to "stimulate verbal flights from the important others who know what you do not" (Glesne and Peshkin, 1992, p. 63). With their metaphoric conceptualization of the ascending baseball after it is thrown from the pitcher and connects with the batter, the authors add, "from these flights come the information you transmute into data- the stuff of dissertations, articles, and books" (Glesne and Peshkin, 1992, p. 63).

Having recently emerged from my own research ball park, so to speak, I certainly do recognize and affirm Glesne and Peshkin's conceptualization of the interview process. To echo their words and briefly expand on their metaphor, I wish to add that, although I initially anticipated a daunting task with the commencement of my interviews, the data collection process and on-going analysis, once I entered the ball park, with my interview schedule and audio-recording equipment in tow, and threw my first pitch, eager to see which direction the ball would fly, I was ever so relieved with the realization that I had just embarked on an exciting process of discovery! My research courses, my work as a research assistant, my reading and observations about the research process, my conversations with colleagues and my committee members about research were like training camp for my role as pitcher... now this, my own research, was the real thing!

I must stress that the interview process was the most enjoyable part of my research! The interviews began in mid-October, 2000 and ended in mid-December, 2000. Each was approximately 1-1.5 hours in length, with the longest being just under 2 hours. Interviews with the 5 field instructors from Nova Scotia took place over the telephone and all of the interviewees consented to the use of phone audio-recording methods. Like their colleagues in the East, the 5 field instructors from Manitoba also consented to their interviews being tape-recorded. All but one of the field instructors from Manitoba were able to meet in-person for the interviews. Two of the in-person interviews took place at the field instructors' work place, one was in a restaurant and the other was in the field instructor's home. An audio-tape recorded telephone interview took place with the one Manitoba participant who lives in a

rural community as we were unable to meet for an in-person interview (please refer to Data Collection and Ethical Consideration sections for more information on audio-taping the interviews).

Prior to commencing the interviews and as a tool to refine my research question and enhance my probes, I met with a veteran field instructor who had attended a recent anti-racism/anti-oppression event and I did a test interview with her. This process proved to be very successful in that she provided me with very helpful feedback about the research question and the related probes, it afforded me the opportunity to prepare for the actual interviews and it alleviated some of my fears and uncertainties about the impending commencement of my interviews. Equally important to assisting me with the content and process, the feedback and encouragement I received from this enthusiastic and knowledgeable, seasoned field instructor was very affirming! Although I had prior experience in conducting qualitative interviews, I had never before undertaken an independent research project such as this... *my own question, my own research!* Yes, I did feel somewhat nervous and intimidated with the thought of the first interview, but this preparatory interview also aided in dispelling my feelings of uncertainty about the process and the content. As such, I recommend this preparatory phase to all students and beginning researchers as, for me, it assisted in refining the question and probes and it is was very validating!

As previously mentioned, four of the interviews took place in-person and six were over the telephone. Acknowledging the differences between conducting in-person and

telephone interviews is important. There are two points that I would like to mention in this regard. Firstly, it was my experience that engagement and rapport-building was much easier in-person. Rapport and trust-building, as well as ensuring the interviewees' comfort, were the three components I focussed on in the engagement phase. Although a high degree of relationship building took place over the telephone, I believe that the meeting with interviewees face-to-face enhanced this process. I did acknowledge to the telephone interviewees that my preference would have been to meet with them in-person, but due to the geographic realties, this was not possible. With the telephone interviewees I also made a point of reminding them about the use of audio-taping equipment, when I was turning the tape on at the beginning of the interview and when I turned it off at the conclusion so as to keep them abreast of the recording process. The second point relates to the nature and degree of data that I was able to collect. As noting and referring back to the non-verbal nuances were integral to my data analysis, it was clear that it was easier to gather such data with in-person interviews. Although some non-verbal nuances could be detected over the phone (such as nervous laughter and long pauses), several others could not. For instance, it is virtually impossible to determine such things as nodding or smiling over the telephone. In many cases with the in-person interviews, I would follow-up on physical non-verbal nuances such as nods or looks of confusion. Detecting non-verbal cues from telephone interviews was based solely on auditory information rather than visual.

Another related point is that it was only recently that I realized the potential impact

that my lack of self-disclosure about such things as my own age, race, ethnic background, and experiences with oppression might have had on the interview process. With the in-person interviews, the participants had somewhat of an advantage in that they could see who they were speaking to, and, perhaps, could make some assumptions about my age, race and ethnicity and experiences with the issues of racism and oppression, even though I did not offer any such information. As my telephone interviewees could not see me, they had even less information about me. Participants who did not know me, did not even know if I had experience as a field instructor. These are issues that I continue to reflect on and have referred to the literature to gain additional insights.

Padgett (1998) contends that, while there is debate about the nature and degree of researcher self-disclosure, personal disclosure by the interviewer is virtually unavoidable in qualitative research studies. Some literature suggests that researchers should provide basic information about themselves (Weiss, 1994), "while others argue that sharing personal information encourages fuller disclosure by respondents and promotes an egalitarian partnership between the researcher and the respondent" (Padgett, 1998, p. 49). Padgett suggests that the degree of self-disclosure depends on the wishes and sensitivities of the respondents, as well as the researcher's own comfort level. She stresses that whatever choice researchers make about disclosing personal information, the focus should always be on the lives and experiences of the respondents. Although the participants in this study were invited to ask any questions of me, there were no questions that I recall that dealt with the issue of

my experiences with racism or oppression or my personal background. Perhaps if I had offered such information at the outset of the interview, the participants may have felt more comfortable asking questions about my background and experiences that they may have been interested in or curious about. Although my intent was certainly not to create or perpetuate a power differential, failure to self-disclose information could have potentially impeded rapport-building.

However, it is important to highlight that the participants in this study were very open about their thoughts and candid about their experiences related to anti-oppression and anti-racism. To varying degrees and contexts, I did know some of the participants prior to the interviews. However, my first contact with the majority of the participants was arranging for and conducting the interviews. Although my research question was specific to social work field education, many of the participants shared their personal experiences with racism and oppression. This personal sharing both illuminated their standpoint and worldview about the issues and set a context for my understanding of their perspectives.

As Strauss and Corbin (1990) point out, there are three major components of qualitative research: the data collection, the analytic or interpretive procedures, and the written and verbal reports. In the first component of my research process, I used an in-depth interviewing strategy as the intent of gathering data with such interviews is to compare information between and among people while at the same time understanding each person's experience (Rogers & Bouey, 1996). A series of open-ended questions and probes were used

in each of the interviews.

The key elements of carrying out qualitative research interviews were used as a guide in conducting this research: engaging, contracting, implementing/conducting, and terminating (Rogers & Bouey, 1996). Each of the interviews began with a review of the research, some of the ethical considerations (assurance of confidentiality), the interviewees' rights as research participants (freedom to not answer any questions), and the gathering of demographic data. The interview questions were asked in an open-ended manner at a time that seemed to fit with the participants' account of their experience (Rogers & Bouey, 1996). Questions and probes that were used to guide the interview originated from a variety of sources. Some stem from the analysis of the workshop evaluation questionnaires undertaken in Manitoba, some from ideas in the literature and others from discussions with my thesis committee members (Appendix A).

As in grounded theory, the open-ended questions were modified, adapted or expanded upon throughout the course of the research as new themes emerged from the data collection process. For example, the first interview yielded an array of information about the organizational context and agency climate. In preparation for the second interview, I wanted to gather additional information about specific aspects of the agency climate and whether these features foster or impede an anti-racist or anti-oppressive approach to field teaching. As such, specific probing questions were expanded upon in the second interview. What I discovered in the first interview was augmented by the data I gathered in the second. This

process of checking out the themes that began to emerge with each successive interview continued. There were many instances throughout the course of the research that questions were modified and expanded upon or new probing questions were utilized.

3.4   Ethical Considerations

This research was designed, in part, as a follow-up study of the "Anti-Racist Instruction in the Field using Critical Thinking" workshop. This study was included with the Prairie Region Team's submission to the University of Manitoba's Faculty of Social Work's Research Ethics Committee and was approved in November 1999. My thesis proposal, outlining that this research would be utilized in fulfilment of the thesis requirements of the MSW degree and would also include interviewing field instructors from Nova Scotia who are affiliated with the Maritime School of Social Work at Dalhousie University, was submitted to the Faculty's Research Ethic's Committee in June 2000 and was subsequently approved.

3.4.1. Informed Consent

Each of the participants completed a signed Consent Form which includes information about the research project and a list of their rights as research participants (Appendix C). A brief summary of the research procedures and the rights of research participants was also discussed by the researcher at the outset of the interviews.

3.4.2. Confidentiality

All participants consented to having the interviews audio-taped. Each was informed

that the audio tape would then be transcribed. They were told that a third party might be hired to transcribe the data and that the transcriber would be advised that the issues of confidentiality must be adhered to. They were further notified that all identifying information would be taken out of the transcriptions, replaced with a pseudonym or assigned a number in the typed transcription and in the report, to ensure confidentiality. They were assured that their responses would be confidential and would not identify them when the data was analyzed or the report or publications were written.

The participants were advised that the research sample size was small, so there might be a chance that they would be identified by their specific comments, but every measure would be taken to ensure they were not identified in the report, other written work or presentations. They were advised that my Thesis Committee members might have access to the data when identifying information had been removed. They were assured that the tapes and other data (written information and computer disks) would be kept in a locked cabinet in my office at the Faculty of Social Work (University of Manitoba) and would be destroyed at the completion of the project.

3.4.3. Review of Participant's Rights

The Consent Form included an outline of participants rights. This information outlined that participation in this research study was completely voluntary, that they would be sent a copy of the interview questions in advance of the interview date, that they could choose to withdraw from the research at any time without penalty, that there are no known

risks and/or discomforts associated with this study, but that the questions were of a personal nature, and might involve some disclosure regarding beliefs and feelings and that they were free to not answer any questions that they chose. They were advised that could request a summary of the research findings be mailed to their home, workplace, another address that they identify, or the summary could be picked up by the participant at the University of Manitoba's Faculty of Social Work General Office.

3.4.4. My Position at the University

Participants were advised that I hold the position of Admissions/Advising Officer in the Faculty of Social Work at the University of Manitoba, but my position would in no way influence their present or future involvement at their university. As well, that their choice to participate in this research would in no way impact upon their position as field instructor or student.

Prior to proceeding to the next section, it is important to mention how my position at the university affected my role as researcher in this study. I feel that my position gave me additional insights into the key role that field education has in social work education. Coupled with having lived the field experience as an undergraduate student, my position at the university provided further knowledge of the process. In my role as student advisor, several students have spoken to me about their experiences in field. I have also had contact with many graduate students who are field instructors, or are planning on becoming one, who enroll in the field instructor course. I also know several of the field instructors in the

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community because of my work in the community and role at the university. As well, I know

many field coordinators because of my position at the university, my role as research assistant

on a national project and my participation at national conferences. I do not believe that this

experience in any way affected my ability to be unbiased in the research. On the contrary, I

feel that this additional information allowed me to have a greater understanding of some of

the issues, struggles and successes that participants spoke of in the context of their role as

field instructor, agency worker, and/or student.

3.5   Data Analysis

> "An ongoing dialogue between data collection, identification of significant
> themes, and subsequent coding and analysis is the hallmark of qualitative
> research. Ideally, these processes occur in a pulsating fashion- over the
> course of research" (Snyder, in Gilgun, et al., 1992, p. 51).

As the quote suggests and as I experienced, the processes involved in qualitative

research are certainly not linear. They often occur in a circular fashion and are very much

interconnected. Although distinct but not at all separate from the data collection phase, the

analysis phase contains many important features that I will comment upon in the context of

my own recent research experiences.

3.5.1. The Approach

According to Coleman and Unrau (1996), the main purpose of analysis in qualitative

studies is to "sift, sort and organize the masses of information acquired during data collection

in such a way that the themes and interpretations that emerge from the process address the

original research problems that have been identified" (p. 90). Data analysis in qualitative

research includes developing a thorough understanding of the phenomenon being studied, and

usually entails distinct phases which include: the process of ongoing discovery that occurs

throughout the time the data is being collected, and coding and sorting categories that emerge

from the researcher's in-depth review of verbatim transcripts of the interviews (Bogdan &

Taylor, 1984, p. 161).

After each of the interviews, notes were made in my research log about the feelings

and themes that emerged, as well as areas that I wished to explore in subsequent interviews.

As mentioned previously, I often returned to qualitative research literature and consulted

informally with colleagues and some of my committee members to ensure that the process of

analysis was unfolding as it should. What I discovered in my reading and consultations was

that there are a myriad of processes one could follow in data analysis and that the best advice

was to decide on a method that works well at managing the data (i.e. keeping detailed notes

on thoughts, ideas and feelings; recording themes as they emerge for further exploration;

noting additional questions and probes for subsequent interviews) and to stay consistent in

the approach so as to enhance credibility in the research.

The following steps of data analysis, as explained by Coleman and Unrau (1996, p.

100), were incorporated into this research project (although they did not always proceed in

a linear fashion) and will be explained in the following sections:

1.   Preparing data in transcript form,

2.   Establishing a plan for data analysis,

3.   First-level coding,

4.   Second-level coding,

5.   Interpreting data and the development of themes,

6.   Assessing trustworthiness, or credibility, of the results.

Coleman and Unrau (1996) explain that many qualitative researchers conclude their studies by utilizing the themes and their interpretations to create hypotheses or theory. Rather than theory building, this research has yielded a presentation of the description of the major themes that emerge from the data. This research also yielded some preliminary conclusions to be made about teaching and learning about anti-racism and anti-oppression in field education. Some recommendations have also emerged from the research. The emergence of the themes is explained below.

3.5.2. Transcribing and Coding

The audio-tapes were transcribed after each interview so the concurrent data collection and analysis process could begin. All but one of the ten audio-taped interviews were transcribed by a 3rd party who I contracted with for this purpose. I did undertake the task of transcribing one of the audio-tapes, but decided that this was best left to the skills of my transcriber. These transcripts, along with my research log, became the primary source of my data.

The plan that I established for data analysis first included the task of reviewing and modifying the typed transcript on the computer prior to printing it in document form. Modifications prior to printing included assigning pseudonyms to the interviewees and any other people they named in the interview; changing and/or deleting any identifying information such as agency names and Provinces; making any corrections to content, grammar and spelling and adding the non-verbal nuances. For example, in parentheses I typed in such things as "laughter" or "nervous laughter" if there was any sort of laughter, "short – pause" or "long pause" if there was any sort of pause in the interviewees' response, and any other such non-verbal indicators. I also found that after I coded my first interview on a document that was single-spaced with narrow margins that there simply was not adequate space to complete my line-by-line coding in a legible fashion. As such, I double-spaced only the text that contained the interviewees' words. This allowed for ample space to complete the coding and make any additional notes in the margins. Although this process is not discussed in the literature I have read, I call it my preliminary coding phase. Not only did it offer me assurance that the transcript was free from identifying information, grammatical, spelling and content errors, that the non-verbal nuances were recorded and there was proper line spacing for coding, but it also provided me with the opportunity to recall the interview prior to embarking on the task of first-level coding.

After the preliminary coding and printing of each transcript, the first-level coding commenced. Coleman and Unrau (1996) explain that first-level coding results in a foundation from which to further refine data analysis (p. 107). They add that this process will involve

identifying meaning units; assigning category names to groups of similar meaning units; assigning codes to categories; refining and organizing codes; and deciding when to stop (1996, pp.100-106). The process that I followed in first-level coding was the assignment of numbered codes to each transcript on a line-by-line basis which resulted in approximately 200+ to 300 codes per transcript. In the majority of cases, a few words from a sentence or one sentence that the interviewee spoke was coded. There were instances where two or three sentences were assigned a code. Whatever the case, the number of codes per transcript was very high indeed!

As it was important for me to maintain a high level of organization in my first-level coding in anticipation of the second-level and because I am a visual learner, I sought to enhance the handwritten method of coding my transcripts by experimenting with a computerized system that I developed with the use of a chart. I found that this method was ineffective and inefficient (too repetitive of the handwritten coding that had already been completed and extremely time-consuming), so I discontinued the process. Instead, the process of handwriting the codes in the spaces between each line of the text continued.

My goal was to complete the first-level coding on each transcript prior to the next interview. There were a couple of instances where I did not have time to complete a thorough coding of the entire transcript before the next interview. In those cases, the transcripts were either read over in detail prior to the next interview or some preliminary codes were assigned to ascertain the essence of the interview in preparation for the one to

follow. Although this contingency plan worked well in the few cases that I had to implement it, completing the first-level coding prior to commencing the next interview was important as it ensured an accurate understanding of the data and assisted in determining the nature of the probes for the subsequent interviews.

Once all of the first-level coding was completed in all of the transcripts, I began the second-level coding of my data. In the data analysis stage of second-level coding, the focus of the analysis shifts from the "context of the interviewee to the context of the categories" (Coleman & Unrau, 1996, p. 107). Coleman and Unrau describe the data interpretation process as a very rewarding step in qualitative data analysis (1996, p. 107). Yes, I agree that it is rewarding, but it was also very complex and required a high degree of organization.

In the second level of coding, the two tasks include retrieving codes or placing meaning units into categories and comparing categories. Although I had considered the use of a computerized software program to assist me in sorting and arranging my data at the stage of second-level coding, I opted out of this and proceeded with my own method of computer assisted data organization.

The process that proved successful in my second-level coding stage was a focussed computer-assisted "copy and paste" method. As my research question contained some pre-determined areas of exploration, it seemed logical to use that as a starting point in sorting the vast amounts of data. As such, documents were created for each of the five areas/categories:

"Content", "Format", "Impact", "Organization Context", and "Insights for Future Training".

Chunks of codes associated in one or more ways to these subject areas were "copied" from

the text of the transcript and "pasted" into one or more of the relevant documents. Additional

documents entitled "Knowledge of Anti-Racism/Anti-Oppression Issues", "Beliefs about

Anti-Racism/Anti-Oppression", "Motivation to Attend Workshop", "Approach with Students

(other influences)", "Past Training" and "Self-Identification: Anti-Racism/Anti-Oppression"

were created as it was determined, by a thorough examination and colored highlighter-

assisted method, that the remaining data fit into these categories. Padgett (1998) explains

that a colour coding system is useful for keeping track of data and identifying categories and

themes. I soon determined that, due to the vast amount of information yielded from the

transcripts, I needed to concentrate only on the data that was relevant to my research

question. As such, the colored-highlighter method of identifying categories and emerging

themes continued with the data found in all of the aforementioned documents. Documents and

charts were also created for the demographic data. Demographic and related data serve as

contextual information in this research project.

3.5.3. Areas of Exploration and Emerging Themes

> "Themes arc across wide swaths of data and capture patterns of human experience. They may jump out at you early on or they may emerge subtly over time" (Padgett, 1998, p. 83).

With the second-level coding documents I created and with the continued use of

coloured highlighters, evidence of the emerging themes and sub-themes began to further

unfold. Initially, I incorporated the use of a chart to sort themes and sub-themes according to the five "Areas of Explorations". A conversation with my Thesis advisor and my own reflection about this method of presentation motivated me to reorganize the themes and discard the use of the "Areas of Exploration" to present them. At this point, I was able to more clearly see additional connections between the themes and they were collapsed, refined and re-named even further. For example, "Enhancing Field Instructor Course", "Workshops", and "Ongoing Training" were initially identified as three separate themes. They were then collapsed into one theme called "Ongoing Training" because of the common links between them and also because the need for ongoing training was revealed numerous times in the findings. The sub-themes, "Beyond One Workshop" and "Resource Material" became the two sub-themes of "Ongoing Training" because of the apparent fit with this theme and the link to numerous other sub-themes that had initially been created.

Although stymied at various points due to the seeming complexities and intricacies inherent in qualitative research, the excitement that I experienced early on in the research with the commencement of data collection soon returned in the analysis phase when categories were constructed from the codes and the themes and sub-themes emerged.

3.5.4. Issues of Credibility

"In qualitative research, the key issue is trustworthiness. A trustworthy study is one that is carried out fairly and ethically and whose findings represent as closely as possible the experiences of the respondents. Trustworthiness is not a matter of blind faith, but must be earned by rigorous scholarship" (Padgett, 1998, p. 92).

Credibility and trustworthiness in my research was upheld by carefully documenting my findings (process and content) and the decisions that were made throughout the course of the project. For example, notes were kept in my research journal after each interview. I recorded such things as new lines of questioning that I wanted to explore, possible probes that I could incorporate, themes that were appearing to emerge and various thoughts and feelings about the interview. Oftentimes, themes that began to emerge were checked out in subsequent interviews by incorporating various probing questions. Documentation on the both the process and content was an ongoing part of the research.

Credibility was also maintained by ensuring consistency with my data collection and method of analysis. For example, the method of gathering data, preparing the data in transcript form, first and second-level coding , and recording content and process notes in my journal remained consistent throughout the course of the research.

It is important to note that there were no apparent disparities in the nature or context of the feedback received from the participants from the two provinces. If there had been, a provincial classification would have been included in the findings to note the disparities. As well, the method of analysis would have brought out the differences had there been anything notable. The similarities in the responses between the two groups suggests validity in the findings from this small sample. Also worthy of mention is that, although this sample of ten participants is relatively small, this study provides rich data on field instructors' experiences teaching and learning about anti-racism and anti-oppression.

3.6 Summary of the Methodology

Based on the purpose of the research and my own learning goals, a qualitative research approach was utilized in this study. A qualitative approach was selected because of the practical realities of this study as well my own personal preference. Qualitative research methods seemed the most appropriate method to gather information from field instructors about the content an teaching methods that best facilitate their learning about anti-racism and anti-oppression and assists them in teaching students the skills to incorporate the strategies in their work. Methods of data collection and analysis incorporated some aspects borrowed from the grounded theory approach. In-person and telephone interviews were conducted with field instructors affiliated with the University of Manitoba and the Maritime School of Social Work at Dalhousie University. Ethical considerations included the issue of informed consent, a review of the participants' rights, confidentiality and the nature and effects of my position at the University. A discussion of the data analysis included the approach, coding, the emergence of themes and sub-themes and the issues of credibility. What follows in the Findings Chapter is presentation of demographic data, as well as the four themes and their related sub-themes.

Chapter 4

PRESENTATION OF FINDINGS

4.1   Demographic Data

At the outset of the interviews, I gathered demographic data from all ten of the participants. I found that this process was useful not only in getting a better picture of the sample, but also in building rapport with each of the participants. The demographic data is presented in aggregate form rather than a case-by-case illustration to ensure greater confidentiality.

As can be seen in the demographic data chart that is presented on the following page, 70% of the sample is female, ½ of the total sample is from Manitoba and ½ from the province of Nova Scotia. The majority of the participants are in the 40-49 age category. A Bachelor of Social Work degree is the highest level of education for six of the ten participants. As far as self-identification in the racial/ethnic/cultural heritage category, there was a myriad of responses with the sample clearly being heterogeneous in this regard. The majority of participants said that their agencies were in an urban area with 40% in Health Care, 20% in Child Welfare, and 10% each in Mental Health, Long Term Care, Homeless Shelter, and Youth Addiction settings. The number of years as a Field Instructor ranged from 1 ½ years to 16 years, 40% of the participants had worked with 10 or more field students. When asked about any other self-identification that they felt was relevant to this research, participants openly shared a range of responses as seen in the Demographic Data chart.

Demographic Data

ITEM	DATA
Gender	Female- 7　　　　Male- 3
Province	Manitoba- 5　　　　Nova Scotia- 5
Age	20 - 29 yrs.　　2 30 - 39 yrs.　　1 40 - 49 yrs.　　5 50 - 59 yrs.　　2
Highest Level of Education	BSW- 6　　　　MSW- 3　　　　unknown- 1
Racial/ Ethnic/ Cultural Heritage self-identification	Latin American; Caucasian & French Canadian; First Nation; Caucasian, Italian Canadian, French Canadian & Celtic; Acadian; Black Nova Scotian; Irish European; Anglo-Saxon; Jewish; Canadian & West Indian
Urban or Rural agency	Urban- 8　　　　Rural- 2
Number of years as a Field Instructor	1 - 2 years　　3 (lowest- 1 ½ years) 3 - 5 years　　3 6 -9 years　　1 10+ years　　3 (highest- 16 years)
Total number of students worked with in role as Field Instructor	1 - 2　　2 3 - 5　　2 6 - 9　　2 10+　　4
Type of agency	Child Welfare-　　2 Health Care-　　4 Mental Health-　　1 Long Term Care- 1 Homeless Shelter- 1 Youth Addiction- 1

"Other" Self-Identification in context of research (8 responses)	Lesbian 2 "same sex partner" 1 Immigrant 1 ½ French Canadian- grew up in two cultures 1 Member of an anti-racism group 1 Member of Black Association of Social Workers 1 Work with diverse populations, teaching experience and anti-racism experience 1

4.1.1. Knowledge of Anti-Racism and Anti-Oppression Issues

In an effort to gain as much demographic and contextual data about the participating

Filed Instructors, I explored with them where they acquired their knowledge of anti-racism

and anti-oppression issues. The majority gained knowledge of these issues through their own

life experiences and reading. The following chart outlines the responses (some respondents

chose more than one area):

Knowledge Gained Through:	Number of Responses
Life experience	8
Reading	6
Formal education/ School	3
Work with students & clients	3
Formal training in the BSW program/ School of Social Work	2
Attending workshops	2
Work experience	2
Personal interest/own research	2
Television/ the media	1
Talking with friends about their experiences	1

Developing workshops	1
Clinical experience	1
Field Placement	1
Dealing with issues of gender and oppression	1
Joining anti-racism group	1

4.1.2 Past Training

Field Instructors also shared information about their past training in the area of anti-oppression and anti-racism, as well as the formal and informal settings in which they have been exposed to or have integrated these issues. Responses included (more than one response per person allowed):

Past Training	Number of Responses
Presenting training workshops in agency and community	4
Field Instructor course	4
BSW Education/Participating in a student forum	3
Attending agency-based workshops/training	3
Teaching/Guest lecturer in the BSW program	2
Attending workshops offered through social work program	1
Attending a national conference	1

Note on Demographic Data and the Findings

Please note that, although the sample is from two provinces, the findings are presented without distinguishing them because there were no apparent disparities in the nature and/or context of the data between the two groups. If there had been any notable degree of

difference in the feedback received from the two groups, a provincial classification would have been included. As well, there is also greater assurance of confidentiality with the presentation method chosen.

4.2.   Areas of Exploration and the Emergence of Themes and Sub-Themes

As I interviewed field instructors about the five areas related to my research question, various themes and sub-themes emerged. Each of the themes and the related sub-themes are listed on the chart below, and discussion of each of them will follow. The number at the end of the comments indicates the number assigned to the participants and the order in which they were interviewed. Some of the field instructors' comments have been edited to ensure greater confidentiality. The name of the facilitator at the Anti-Racism and Anti-Oppression Field Instructor Training events held in Winnipeg and Halifax has been deleted from the transcripts and in the findings, as are the names of other instructors that were mentioned by the research participants in the interviews. As well, home provinces and agency names have also been deleted from the transcriptions.

Interviews with field instructors from Winnipeg took place between 11 to 12 months after the training. The interviews with the field instructors from Halifax took place 9 to 10 months after their participation in the training. The rationale for interviewing the participants after this amount of time had passed from the training, was so that they could have time to integrate the training into their work with students.

Thematic Illustration of Findings

Main Themes	Sub-Themes

1. Participatory Approach	1.1. Experiential Learning and Teaching
	   - role plays/ case scenarios/
	    critical incidents
	   - popular education
	   - personal sharing
	
	1.2. Safety in the Learning Environment

2. Awareness, Affirmation and Action	2.1. Challenging Self and Student 2.2. Motivation and Empowerment
3. Agency Climate	3.1. Impact on Teaching 3.2. Fostering Dialogue
4. Ongoing Training	4.1. Beyond One Workshop... 4.2. Resource Material

4.3   Discussion of Themes

Main Theme 1

<u>Participatory Approach</u>

A prevailing theme in this research is that field instructors prefer a participatory teaching approach at anti-racism and anti-oppression training events. As well, the findings indicate that field instructors incorporate this approach in their own field teaching. In their roles as learners and teachers, field instructors shared a variety of examples of the effectiveness of a participatory approach as it relates to learning and teaching about anti-racism and anti-oppression.

In the context of this research study, the term participatory refers to a teaching approach in which the learners are actively engaged in the learning environment. Field instructors referred to this type of teaching as being more democratic in nature, as opposed to a lecture style of teaching where the teacher or trainer is the most active, or the only active participant, in the learning environment. The participatory approach to teaching was described by the participants as one in which the active participation of the learner is welcomed and fostered by the facilitator and other participants.

In discussing their preference for a participatory approach in field instructor training, as opposed to an exclusively lecture-style approach, participants commented that they find this especially useful in learning about and integrating anti-racism and anti-oppression issues. An interactive learning environment that fosters open dialogue, promotes individual and

collective sharing, brainstorming and problem-solving within the group was said to be useful.

In the context of her experiences as a learner at anti-racism and anti-oppression training, one

field instructor explained that she prefers a learning environment that fosters feedback and is

interactive in nature:

> "I think if the speaker is trying to elicit a response and feedback from the
> participants as opposed to being lectured to, or going through points one to
> seven on the overhead. Personally, I find it useful if it is interactive, if we're
> asked 'is this what you're wanting, is this making sense, are there issues that
> people wanted to bring up?' And having some time, if it is more of a
> structured presentation, at the end to problem-solve, to share those pieces, to
> ask those kinds of questions". 4

Many of the research participants also shared that, while they recognize the need for the

presentation of the theoretical underpinnings of the issues, a teaching format that is

participatory and interactive is more effective than just learning about the theories.

> " I think that it's really important that while theory is very important, it's also
> far more effective to hear about real life scenarios and to discuss that".7

In sharing what she thought was helpful about the participatory approach used at a

recent training event that she attended in relation to her learning style, one of the participants

stated she found "the format very helpful because I tend to be an experiential learner"(5).

This field instructor added that she found that this approach was "thought-provoking" and

that it "made you take a much more conscious look at your own biases" (5). The limitations

of only incorporating a lecture style approach to teaching was also highlighted in the findings.

As one field instructor said, "I think people don't listen too much more than 20 minutes or

so to a lecture" (10).

The participatory approach was identified as being useful in field instructors' own work as teachers and training facilitators with adult learners. In speaking about their own use of the participatory approach, many compared their experiences as learners in anti-racism and anti-oppression training events to their roles as facilitators or field teachers. One field instructor shared feedback that she has received from students regarding her use of a participatory teaching approach:

> "Many times, the feedback I'll get is 'that piece was really useful... I felt as though the issue that I brought with me was addressed', or 'I got some feedback on how I might approach a situation differently' ". 4

Elements of the participatory approach that were seen as helpful include checking-in with the learners to gauge their level of understanding about the issues and learning goals, the incorporation of some theoretical material to share and clarify terminology, eliciting feedback about the content of the material and brainstorming ideas in large and small groups. Participants commented on the effectiveness of these elements in the context of their own learning, as well as in their roles as training facilitators and teachers, as seen in the following quote:

> "The mix that was presented that day, where she talked about the definitions... I think that certainly, that's important because not all of us are interpreting these terms the same way. So I think that's often useful. I find that even when I'm giving a presentation, sometimes I assume that people know the definitions, and then you check-in with them or ask for their feedback and not necessarily. So, I've tried to always incorporate a section with definitions and just clarify some of the terminology that I'm using. In terms of the brainstorming, certainly I think that's very useful...being able to share ideas and go back and forth, even in a large group setting". 4

Reference was made to the usefulness of the participatory approach in engaging all of the learners in the dialogue, regardless of their level of awareness or their degree of experience with anti-racism and anti-oppression issues. The process of sharing ideas and reciprocal learning was described as being another critical element in the participatory approach:

"... you want to try to engage as many people in dialogue as possible, no matter where they're at. So everybody reads the same script but then we have this process of opening it up to what do people think about that and everybody starts wherever they're at, sharing that within the group, learning from one another, given the different experiences and so there's greater opportunity for participation and to bring people along from wherever they're at". 9

Examples of strategies used to foster participation of learners and encouraging dialogue in learning environments were provided. One suggestion was that participants bring a case scenario that could be shared with others in both small and large groups at the training event:

"... and then have general small groups, so everybody gets a chance to participate in a meaningful way. Small group discussion around individual scenarios and then have people bring that back to a larger group setting to share with other people. I think that's really helpful...". 9

The acknowledgment was made that learners attend training events with a range of experiences. Personal sharing was identified as being useful in gauging learners' awareness of the issues, as well their learning goals.

"there's a range of experiences usually in the room from people who absolutely have no clue about what you're talking about, don't know what's going on, and then other people who had all these different types of experiences, some of them in that group who have decided that I know all

there is to know, and the other people who are very much still in the process of being open to learning and trying to understand and kind of go farther in their current analysis of where they're at, the status of where they are at in their analysis, what's going on around them...". 9

Sub-Theme 1.1.

Experiential Learning and Teaching

All of the participants in this research study commented on their appreciation of experiential learning opportunities at training events, as well as their own use of experiential teaching techniques with their field students. The term "experiential" in relation to learning and teaching refers to an interactive process that includes a personal or lived component. Coupled with sharing examples of experiential exercises which they found helpful in raising their own awareness of anti-racism and anti-oppression issues, field instructors also spoke about the exercises they incorporate in their field teaching. As one field instructor commented about a recent anti-racism training event that she attended, "...it was very helpful, I mean it helped me, the discussion part and the experiential kind of format was what helped the most..."5.

What follows in this section is a presentation of the following components of experiential teaching techniques that were identified by the participants as being helpful in their own learning about anti-racism and anti-oppression and in their own teaching about the issues:

• Role plays/ case scenarios/ critical incidents,

- Popular Education, and

- Personal Sharing.

Role plays/ case scenarios/ critical incidents

Role plays, case scenarios and critical incidents were identified as being useful in learning and teaching about anti-racism and oppression. One participant captured the essence of incorporating experiential exercises such as role plays and critical incidents into anti-racism and anti-oppression work when he commented that they "enhance people's capacity to confront their own presumptions and assumptions around racism" (10), and he added:

> "...concentrating the exercises that challenge people to look differently about the way they think about the issue... trying to get closer to a practical application as opposed to an academic one of what the issues are for you and the way you can look a little differently at it". 10

Including case studies and critical incidents that field instructors have experienced in their practice and their teaching was seen being a valuable exercise in training. Some participants felt that incorporating these case studies and critical incidents into role play exercises was useful in finding creative strategies to deal with a myriad of scenarios. Many acknowledged that they are faced with many difficult issues in their roles as social work practitioners and field teachers. They shared that having a forum to re-enact the issues and to engage in collective problem-solving has proven to be useful in their learning. As one participant said, "the role playing was good... that's real stuff... we're all faced with this stuff... and how do we manage those scenarios?" 3.

Opportunities to share critical incidents and work through the issues in training events

was also valued by participants in this study. Many spoke of the practice and teaching issues

that they had been grappling with prior to their attendance at training. Using their experiences

in role play exercises was also referred to as being beneficial in therapeutic ways:

> "... I think oftentimes people come to the workshops with scenarios that they haven't quite known how to resolve. So asking for the specific cases, as was done that day. Yeah, that certainly was helpful, and probably therapeutic in a way, as well, for the participants". 4

Echoing much of what was said above, another field instructor offered that he finds role plays

to be a helpful experiential learning tool for exploring difficult practice issues:

> "I think role plays can be a very powerful tool for learning about, in a very experiential way, about what are some of these concerns and how are some of the areas that you can get stuck, when you're working through what would be pieces of real life situations". 9

The aspects of role playing that field instructors identified as important in their own

learning include such things as watching others act out a situation, viewing real-life scenarios

from a different perspective and being engaged on an affective level. Gaining a new

perspective and/or an enhanced awareness about general practice or teaching issues, or about

specific issues such as racism, oppression and diversity such was described as being a positive

outcome of role play exercises. As the following quote illuminates, the impact of role plays

can be vast:

> "Well, as much as I've already grown from when we do role plays, I think that role plays are actually quite helpful in kind of re-enacting an issue and, even though you know you never get it exactly the way it happened in-vivo, it's still very useful. It's only because different players may bring slightly different

slants to things, it forces you to look at something a little differently and it forces you into a meta-position if you're not actually in the role play but observing somebody else role-playing an issue. Role playing something which you're struggling with. It's that meta-position of being sort of an audience to the situation and having a bit more perspective on it... I think role play also engages me on an affective level. It's not totally cerebral, it can never be totally cerebral, so it's helpful in that way... much closer to what work is like". 5

Just as they are helpful in their own learning, field instructors also view role plays as useful in their own teaching. Many of the field instructors commented that they incorporate the use of role plays in their work with their field students because they aid in preparing students for their role as helpers:

"I do like role plays... most often I try and do it with students when we're trying to work through a problem, 'what do you want to be?' 'Client or the worker'"? 6

"I've used role play quite a bit, although I tend to use live supervision because we have facilities to observe sessions...kind of alternate ways to approach the issue that came up in a session". 5

The utility of role plays in addressing specific practice issues and students' feelings about the counselling process was also identified. One field instructor described the effectiveness of role-plays in his field teaching by saying that they are a helpful tool in decreasing the beginning students' anxiety about their impending work with clients:

"...So I then role play before they are ready for counselling. What I do is sit with them one-to-one and say, 'let's assume for a moment that I am the client and you are the person who is providing counselling for me... how will you do it?... there's nobody in the room, don't worry, but do it.... interview me.' So we start from there, so they start asking questions and I answer the questions, I pretend that I am depressed, feeling suicidal. So I create a situation. Then at the end I say, 'give me a summary of what you understood from me'. Then

I produce feedback and then we reverse roles. 'Now I am the social worker and you are the client. I will interview you'. So at the beginning we use that a lot to get information. Right after we finish role playing or in-vivo, as I call it, I ask them 'how do you feel', or, 'what is the confusing part, what is not the confusing part, what's the most useful part?'". 2

Using experiential teaching techniques like case studies and role plays to integrate theory and

practice with their students was also revealed in my findings:

"Strategies, again, techniques for teaching students how to bridge the gap between the theory and the practice and actually getting them to integrate that, and the case scenarios often times are things that I would have used." 4

The utility of role plays specifically in addressing the issues of diversity with their field

students was also highlighted by some of the participants:

..some of the things that we're going to be doing to look at some of these things is to do some role playing for sure, throwing in some cross-cultural pieces, certainly looking at diversity". 3

Popular Education

The popular education approach to teaching was described by some participants as

being an effective teaching strategy in one's own learning at field instructor training events,

as well in their work with field students. The term popular education refers to a teaching

strategy that promotes the use of collective dialogue, reflection and action. The popular

education approach was identified as being a useful teaching tool at anti-racism and anti-

oppression training events as it fosters critical thinking and promotes reflection about the

issues. The following quote illustrates the utility of incorporating the popular education

approach:

"...so any of those popular education types of styles of doing workshops

where people get into small groups and they have exercises to do that forces them to think a little bit about their own perceptions and as honestly as possible, kind of, and then have a discussion around them, because you can talk until you're blue in the face around the politically correct way of viewing the world and until you get into the meat of the matter and sort of challenge in an honest way the way you think, really you're not going very far with it."10

Paulo Freire and the concept of integration figure prominently in the popular education movement (1973 & 1973). The fit between the popular education approach and working with adult learners was identified by participants. One emphasized that the seminal work of Freire and the popular education approach to teaching has been a useful reference in his work with field students, as illustrated below:

"Absolutely, we're adults, not children, so that is very important. I don't know if you're familiar with Paulo Freire, this is about popular education... it's wonderful really...so, if we're dealing with field instruction in a student learning process, we have to discuss the specific of those issues and integrated the pieces are...how integrated they are in terms of racism, discrimination, oppression and economics and whatever clinical skills you need. So Paulo Freire is very important for me in all that." 2

A recommendation for the increased use of this approach in social work education was also made. As one participant observed, although the popular education approach to teaching adults is useful, it is has not been prevalent in social work education:

"Well I mentioned to you, Paulo Freire's approach called popular education. I think that it has to be massified in terms of teaching adults, and that includes our students too. I know that a lot of material has been written about it, but I don't see that a lot has been put in practice in our school, at least, in the social work school". 2

Opportunities for critical thinking and reflective learning at training events were seen as being valuable at training events. Many reported that reflecting about the issues motivates them to

take action concerning the issues of anti-racism and anti-oppression.

Personal Sharing

Along with role plays, critical incidents, case scenarios and popular education, many field instructors felt that personal sharing is a valuable teaching tool . Both in their own learning and in their field teaching, the use personal sharing was seen as effective in addressing anti-oppression and anti-racism issues. Linking theory and practice by relating it to one's experiences was seen by some as one of the important elements of personal sharing:

> "Stories, sharing of other people's experiences. You have to connect that. I think whenever we can connect our own experience to the theory as it relates to practice, the better. The more modalities involved, the better. Just reading about it, in and of itself, is not an appropriate education". 3

The learning opportunities that arise from personal sharing with colleagues at training events was shared by many of the participants. Hearing how others handle practice situations and field teaching issues was identified by the participants as being helpful in their own professional development:

> "... but I also liked sharing with other faculty supervisors about their stories and how they approach things and some of the, like their sharing of their dealings with students and stuff". 8

> "I mean, It's very enlightening to hear from people that actually live in the situation in a daily basis, how they perceive that, how they believe that they can help the student overcome that". 2

The utility of personal sharing in helping others find other ways to address issues such as racism was also identified:

"What's helpful... certainly hearing if there is any different approaches to dealing with racism, cross-cultural issues, that's helpful. I mean it's helpful to know that...". 4

The most empowering aspect of training events for some of the participants is:

"the whole piece where you have a chance to tell your story... so that sort of narrative piece that you get to talk about and then listening to, listening to the experiences of other people, and having an opportunity to talk about those experiences, process that a little bit in a broader way, so being actually being able to tell your own story" 9.

Dialogue between and amongst the participants should be fostered by the facilitator as several tools can be garnered from such an interactive and open process, as one field instructor explained:

"...it's really important for whoever facilitates the process to really, to look towards you know, the things, glean the things that people learned from that experience that were helpful and effective in being able to deal with whatever the issue is, that people are sharing with, so that people end up walking away with essentially some more tools under their belt... because of your sharing in a small group setting, you're learning what other people have utilized in the past, what's worked for them so that there's a chance that as a situation developed that you can have more tools based on real life experiences of other people and they can use pieces of that or all of that. That to me is a really, really important piece".9

Personal sharing was said to offer participants the opportunity to engage in dialogue about "what should work and what shouldn't by asking people for what they have tried that they found effective, and gleaning that and drawing out on that..." 9.

Learning opportunities that arose from the self-disclosure and personal sharing of training facilitators about anti-racism and anti-oppression were appreciated by several of the field instructors in this research. A facilitators' willingness to share his or her personal and/or

professional experiences with racism and/or oppression was said to enhance the integration of the issues:

> "That's right, and I'd say the same thing was meaningful about the training we did... having someone who's been in those positions talk about her experiences". 1

Just as they felt it was important to hear that colleagues may have experienced situations similar to their own, hearing the personal perspectives of facilitators was also viewed as being integral to their learning and their feelings of empowerment. Feelings of relatedness arose for some of the participants as a result of facilitators' willingness to participate in the personal sharing:

> " I really enjoyed her approach as the way she did her workshop. And like if you, if you're, like I'm not sure if you're familiar with living within like a black community, like for me, like when (the facilitator) was talking, I could relate to a lot of what she was saying and she could relate to me because you know, if you live in a black community or in a Native community, or even like an Asian community, you have that connection to your roots or whatever, and you have similar stories and you have similar ideas and stuff like that. And that's what I really liked...". 8

Along with their appreciation of engaging in personal sharing at anti-oppression and anti-racism training events, many shared that they also incorporate this teaching strategy in field instruction. In discussing the issue of personal sharing as an approach with her field student, one field instructor commented that she does this "right off the hop", and added, "that's part of my feminist background"3. Personal sharing with field students was also identified as being useful for the purpose of relationship and rapport-building purposes:

> "I like to meet them first, you know get to know them, and just see where things are". 8

Like the earlier participant (3) who said that personal sharing with students is part of her

feminist background, this participant (8) expanded on her initial comments about the

usefulness of personal sharing with students by tying this process in with her own cultural

tradition:

> "Like for me as a (First Nation), I think the first things that connects us to
> individuals is tracing our family history. Who is your father? Who is your
> mother? ...making that connection as to who they are, but if you're non-
> Native, I'd still want to learn, do you have kids, how do you get along with
> your parents? You know, a lot of that is very personal to me and I think as
> a (First Nation) population that's the way we are, very open to, and inviting,
> and want to know more about you and to share stuff. ...if you're non-Native
> or if you're black or white or whatever, I always try to find that trace of
> familiarity.... for me that's very important in having a field student with me.
> I want to have that rapport, that openness with them and to share things... The
> idea of sharing thoughts and... for me, that's part of my building a
> relationship with the student... that's me in my whole personal life...me as a
> supervisor or as a worker. The way I am as a person is a lot of the ways I am
> as an instructor... that's just a common thing that I do". 8

Many other field instructors explained that they also use personal sharing as a teaching tool,

to foster reciprocity and for relationship-building with their field students:

> "...the personal sharing of information that I have done with students as a
> learning tool, and I've used it specifically in that way....I share that with
> students, part of it is because there's some reciprocity in relationship building,
> and that sort of thing, that happens". 1

Experiential exercises were described as being another way to engage students in

sharing about their own culture and to open up dialogue about anti-racism and anti-

oppression issues. Actual experiential exercises that foster sharing were provided by some of

the participants. One field instructor shared that an experiential exercise that was utilized in

a recent training workshop is one that she incorporates in her own teaching with adult

learners:

> "The "Power Flower" that we had used in the workshop, (Professor) had actually taught that as part of her field instructor's class, so I've used that with students. I've done the beginning exercise, 'tell me about your culture, elements of it', and all of those things... just to start getting people in-tune with what the concept means". 4

Sub-Theme 1.2.

Safety in the Learning Environment

The findings indicate that safety in the learning environment is an important element in anti-racism and anti-oppression training. Both their own feelings of safety in the learning environment and the promotion of safety by facilitators were highlighted as being critical to the learning experience. Participants referred to a safe learning environment as one that is non-threatening, inclusive and promotes open and collective dialogue about the issues.

Having a forum to openly express one's thoughts about and experiences with anti-oppression and anti-racism was identified as being a vital aspect of training events. Many commented that safety in the learning environment sets the stage for sharing and integrating the issues. One field instructor identified safety in the learning environment as being one of the most valuable aspects of anti-oppression training:

> "...but I guess for me the biggest thing is that if we can be in a situation, a learning experience, where it's safe to talk about where you're really coming from, how you really think about things and give, have some material which represents different types of situations, extreme as well as maybe more subtle forms of anti-oppression, that I think in a small group setting, that I really think those are really great opportunities for learning". 9

Small group sharing prior to discussions in the large group was said to be useful in fostering feelings of safety:

> "...the (small) group where it's a little safer to do some sharing about experiences and then bring it back, so other people could sort of get normalized and validated around some of those things". 3

The issue of safety was also linked to the skills and attributes of the facilitators and their efforts in ensuring this element in the learning environment. Participants commented on the facilitator qualities that enhance one's awareness of the issues as well as promote feelings of safety and comfort. These include the willingness of facilitators to share their personal and professional experiences with the issues.

> "But one of the quintessential elements I think, when you have a facilitator who sets the theme, who sets the tone through sharing appropriately, it, I think, helps to facilitate people's guards coming down. Safety is critical". 3

Safety in the learning environment is an important element in ones' willingness to engage in dialogue about sensitive issues. Again, facilitation skills were identified as critical in fostering safety and comfort. In reference to her experience with a facilitator at a recent training event, one field instructor explained that a facilitator that fosters safety and comfort is integral to open discussions in the learning environment:

> "I think it's really important too to have a great facilitator, and (the facilitator) is amazing! She really knows how to put people at ease and I think that's really important in that kind of, if you're in a large group, you're discussing very sensitive subjects, and to have a facilitator who can create a very safe environment, comfortable environment, it's really important". 7

Another field instructor shared that, for her, the most important and empowering aspect of

training is safety. A facilitator who creates safety, shares her experiences with the issues, but does not use her own sharing to minimize the experience of others, and who helps to find the links that connect the experiences of all was especially valued:

> "Safety is important. Facilitators that can create safety is most important. No self-righteousness. That don't wash. I've been to certain formats where the presenters come across as 'holier than thou', and, or 'nobody could ever experience this kind of oppression. I'm the queen of oppression'. That sucks! But where we can find the themes that connect us to each other, the humanity that connects us to each other, the ability to see and hear and comprehend that each of us has experienced oppression uniquely, and there are a range of tools to deal with it, but it all starts from within..." 3

Summary of Theme 1- Participatory Approach

Field instructors' preference for a participatory teaching approach in anti-racism anti-oppression training events was highlighted in the findings, as was the use of this approach in their work with field students. The experiential learning tools that were identified by field instructors as being useful in their learning and teaching about anti-racism and anti-oppression included role plays, case scenarios and critical incidents. Many commented that it was helpful to re-enact case scenarios and critical incidents that have emerged in their roles as social work practitioners and field instructors. The opportunity to collectively problem-solve the issues with the facilitators and their colleagues was identified as being important in their learning. The utility of role plays in their work with field students was also identified by the participants in this study. Tenets of popular education, such as promoting the use of collective dialogue, reflection and action, were also seen as being useful in their own learning and teaching about anti-racism and anti-oppression. Reciprocal sharing was identified as an important tool in fostering dialogue about the issues and linking theory to practice. Both the

promotion of safety by facilitators and the participants' feelings of safety in the learning environment were seen as being integral to the participatory approach.

Theme 2

<u>**Awareness, Affirmation and Action**</u>

Another main theme which emerged in the findings is awareness, affirmation and action. Awareness, affirmation and action are presented together because of the inherent connectedness between them in the context of this research. At varying levels and contexts in their roles as social work practitioners and field educators, research participants shared that anti-racism and anti-oppression training events have provided them with opportunities to build new or increased knowledge about these issues in practice and in field education, and/or affirmed their current knowledge and efforts in this area, and/or offered them creative strategies to take action regarding anti-racism and anti-oppression.

The importance of providing a forum to raise field instructors' and students' awareness of anti-racism and anti-oppression issues was highlighted in the findings:

> "I believe that any workshop really that could raise the awareness of racism and how that affects peoples' lives is really important". 2

Many commented that there needs to be more opportunities for students, practitioners and field educators to be exposed to these issues. Increasing social workers' exposure to the issues was seen as a further step toward collective action to address anti-racism and anti-oppression. Similar to the field instructor who made the following comments about the impact

that such training has had on him, some of the other of the research participants shared that training events serve as reminders of the relevance anti-racism and anti-oppression in one's own practice, the importance of making the connections between theory and practice and the professional responsibility for action that emerges from this awareness:

> "I think what stands out the most is sometimes we kind of forget how easy it is to incorporate anti-racism into anything and everything that we do and you kind of say, oh god, anti-racism, there's something else I've got to add on to my pile of things that I've got to... Well, you really don't, you just incorporate it in things you do in the community anyway.... It's important. ... So it's just making, intentionally making anti-racism work part of your daily work without creating too much new work for yourself I think and we forget that. That's sort of what I get reminded every now and then because you do get bogged down when your own passions and the kinds of things that are important to you when they're primarily social justice orientated, but making the connections". 10

The importance of making the link between awareness and action, making the connections between theory and practice, and recognizing the connection between the various forms of oppression, or the "isms", eg: racism, sexism, etc. was also highlighted in the research.. The need for increased awareness of all forms of oppression was acknowledged:

> " the sad commentary is the work that you're looking at in your thesis is critical, there isn't enough of it. I don't know if that's just a local thing, or if it's a national thing.... Canadians... we don't talk about it enough. There aren't enough connections made between the "isms"....It's education... and helping people understand the tools of all oppression and linking those things together, because where there is racism there is sexism, where there is sexism, there is heterosexism, where there is heterosexism there is ableism... and so forth." 3

Several field instructors shared that their participation in anti-racism and anti-oppression training events has affirmed the importance of addressing anti-oppression and anti-

racism with field students:

> "I think overall, though, what it reinforced for me, again, is that this is an area, specific area, that does need to be addressed with students". 4

A field instructor, who wasn't currently working with a field student, concurred. She commented on the awareness that arose for her after a recent training event and her commitment to addressing these issues in field education in the future:

> "If I do get to a place where I have a student again, I definitely think that it would be important to find a way to integrate into the work with students. That session we had highlighted the importance of that... I think it was a really good experience because it brought to light the importance of that issue in field education". 1

Many spoke about the feelings of personal affirmation they experienced as a result of their participation at anti-racism and anti-oppression training events. Hearing that others are concerned about and committed to the issues was said to be affirming. Having the opportunity to engage in dialogue about what has been helpful and effective, and what may not have been helpful and effective, with regards to addressing the issues was also identified as being affirming, as illustrated below:

> "... people can walk away feeling like, you know, it's been tough out there for me, but you know, I have been out there fighting and fighting the good fight, and some of the things you know, we haven't won all the battles, but these are some of the battles that we did win, and wow, that was a really great experience for me! So you're feeling, you're walking away feeling a little bit more clear about some of the things that were helpful, and that were effective and feeling like that there's other people around you that are struggling as well... there are things that they're doing out there, that they're finding effective... I felt just kind of reaffirmed". 9

The findings also revealed that anti-racism and anti-oppression training events have provided field instructors with the opportunity to increase their awareness of the issues and address other issues that are a concern to them . Feedback that prevailed was related to acquiring and improving knowledge and skills, and taking action with regards to anti-racism and anti-oppression:

> "When I think of anti-racism and oppression, to me it goes back to wanting to see how do I move from knowledge to the doing, and to improving the doing... So how could I do that, going to a workshop where I'm going to learn some more knowledge, but I'm also going to be able to address some issues..." 6

Although reference was made to the increased awareness they experienced as a result of anti-racism and anti-oppression training, some participants cited obstacles to proceeding with action. Impediments to action included such things as under-funding and lack of time. The field instructor quoted below explained such an experience. Although she garnered an increased sense of awareness and felt motivated to take action with regards to addressing the issues and implementing anti-racism and anti-oppression strategies in her agency, she acknowledged that systemic barriers have prevented her from proceeding with these endeavours:

> "But having been juiced by the experience of the course, I got immediately sucked back into the realities of the health care system here in this province which is like in most other provinces, really badly under-resourced and ... so I didn't do anything with it. I didn't, you know, I propose that it was something that we could do within our team, to look at attitudes and you know, how we interact with clients who are not of the same race or cultural groups, but it never got off the ground". 5

The knowledge amassed from anti-racism and anti-oppression training events was said to

enhance one's capacity to promote the issues with their field students. Again, the issues of awareness and action are highlighted in the following quote:

> "As soon as everybody finished the workshop, because they have new information and they're going to be confronting the student, they are going to be better promoters of that particular philosophy. The philosophy of change that we shouldn't have oppression, we shouldn't have discrimination...". 2

Sub-Theme 2.1

Challenging Self and Student

A sub-theme of awareness, affirmation and action is field instructors' recognition of the need to challenge themselves and their students regarding anti-racism and anti-oppression issues. Many commented that on-going anti-racism and anti-oppression training is necessary as it helps to challenge them about their awareness of the issues and to reflect on the individual and collective action that they take concerning the issues. As the following quote highlights, training does help to challenge one's thinking about, and action related to, anti-racism and anti-oppression issues:

> "I think it's a huge issue for social work... I think that kind of training needs to be constantly put out there and to challenge ourselves to constantly think about it because I think you can easily slip...". 7

Some field instructors commented that the reason they choose to participate in anti-racism and anti-oppression training events is because of their need to challenge themselves about their awareness of the issues and the action they engage in with regards to the issues. For many, anti-racism and anti-oppression training events provide them with opportunities

to challenge their existing awareness of the issues and to be more effective in the anti-racist

and anti-oppressive strategies:

> "I go to learn and to challenge myself to be more effective and more
> expedient in the way I do what I do". 10

Along with citing the need to challenge one's self as a motivator for attending such

training, many spoke of the new insights they garnered as a result of their participation.

Personal and professional growth were referred to by the participants. Coupled with being

a forum to challenge one's self, to network with colleagues, to find creative ways to address

the issues in their practice and field teaching, and to enhance their professional development

skills, many cited that anti-racism and anti-oppression training evokes a sense of responsibility

regarding the issues. Many referred to the experience of being personally and professionally

challenged about their current awareness of and action related to the issues. As one field

instructor explained, he routinely challenges his thinking about anti-racism and anti-

oppression issues and participating in training events have provided him with a forum to

engage in such activity:

> "I'm always consistently trying to challenge myself about my thinking. So,
> for me, this whole process of insight and the different kinds of workshops and
> personal development kind of articles and education that you immerse yourself
> into all help you to shape and be able to mold and to change. As the new
> situations arise and as you begin to get more insight, you begin to understand
> more, so I'm always open for that discussion. I find that students and other
> instructors really lends itself really well to kind of opening up the dialogue
> again and kind of challenging myself about biases and things like that, that I
> still have, that I don't realize that I have". 9

The idea of challenging one's self about anti-racism and anti-oppression issues was

extended by many of the participants into incorporating the use of challenging in their work with field students. Field instructors shared examples of how they challenge students to reflect on their thinking and their intervention both specifically as they relate to anti-racist and anti-oppressive practice, as well as in general terms. One of the field instructors commented on the importance of fostering reflection in field education with regards to anti-racism, anti-oppression and diversity issues:

> "I think that's where it needs to start for students... is them being able to reflect and think how they as a practitioner, student practitioner, think in terms of diversity"4.

Examples of how they challenge students to reflect on their practice by thinking systemically about the issues were offered. Encouraging students to take a macro view of the issues within a societal context was a teaching strategy shared by another participant:

> "... I think one of the things that I always attempt to do with students is to kind of invite them to think systemically even if they're doing sort of clinical work one on one with a client, to situate the work, to situate their work sort of in the larger system...". 5

The reference that field instructors made to challenging their students' thinking was very much related to the process of instilling critical and reflective thinking. Many spoke about how they encourage their field students to think critically about their choice of assessments and intervention plans:

> "I think it's also talking with them about how they came to that thought, or why are they coming to that particular...You know, what are the tools of doing an assessment, what are all the tasks involved in that? And so once you're beyond that, or with that, how do you pay attention to the people that you're working with? And so it'll be, could it be, asking them a question, like challenging their thought about that, and anything that can be used to see how they came to some conclusion about something. Like why they're coming up

with a plan about something, how much involvement did a client have in
that?" 6

Field instructors commented on the importance of making the connections between theory

and practice and how they challenge students to think critically and reflect on that process:

> "... because one of the rules here is always making the link between practice
> and theory, that's always a question. I ask that question in a very obvious
> way all the time for students. Why are they doing what they do? Where does
> it say they should? And if they're making that selection, why are they, you
> know, everything to ask them to think about it. Why couldn't it be the same
> way?" 6

One of the participants explained that his approach with students involves the popular

education method of teaching. As the following quote illuminates, this approach also entails

the use of challenging, critical thinking and reflection:

> "...anything that challenges people to think differently about a topic, people's
> personal experiences, they play a reference where they come from, what their
> experiences are, what they've learned from those experiences and what a
> different way of looking at those experiences might be, figuring out how to
> do things differently, and doing them". 10

In highlighting the relevance of praxis to her own learning and teaching, a field instructor

described the process that she engages in with regards to challenging herself with regards to

anti-racist and anti-oppressive practice, both in her role as practitioner and as field instructor.

She describes the process of "walking the talk", emphasizing the importance of role-modelling

anti-racist and anti-oppressive behaviour with field students. Coupled with the theme of

challenging one's self, the process of critical thinking and reflection are also highlighted:

"Praxis, yeah. I don't know to what degree it's being taught these days out there, but I know my education certainly involved radical social work practice and that's sort of my bent....but it's critical and for us to know where we're headed, we have to know where we've been. And we have to reflect upon our experiences always, so that we're not getting complacent... Praxis will never lose its import. The challenge for us as practitioners and instructors is how do we 'walk the talk'. I know I struggle with that all the bloody time. Do I teach this to my student and gloss over the praxis piece? How do I build in reflection time? Reflection is critical. Tying the dots, the personal is the political, the feminist piece, is key". 3

She continued by describing her use of praxis in field education to illustrate it's relevance in anti-racist and anti-oppressive field education. The importance of challenging students to make the connections between the issues was described. This field instructor also emphasized that challenging students should be undertaken, albeit in a gentle fashion:

"Yeah, and it's a challenge, and I get frustrated and sometimes, you know,... But I have made deliberate choices to try and tie some things into the work that we're doing... And to throw those curve balls out there and make that student log, and then I have to be very gentle in feedback, you know, always being careful of that power imbalance between student and field instructor... so always trying to be gentle, always trying to think of creating safety, always trying to connect the dots, and yet do the important gentle challenging that has to be part of praxis." 3

Some field instructors acknowledged that, although it is necessary, it's often difficult to challenge students. A participant commented that one must find a "non-confrontational and respectful way" (9) to engage in the process of challenging. Another field instructor explained that he challenges students to move from awareness of the issues to action by providing opportunities for them to engage in the anti-racism and anti-oppression community efforts that he is involved with:

"...they're the kinds of things that I try to have students learn from by being

actively involved in efforts that include an anti-racist strategic approach and strategy, like 'so you want to be anti-racist, so how do you do it'". 10

Creating a safe environment for students to engage in their own process of challenging was also revealed in the findings. A safe and comfortable environment is seen as a pre-requisite to field students' use of challenging in their field setting:

> "I think it's important to challenge and to make sure the students can challenge what's going on in a workplace, because lots of time they'll have fresh ideas".7

A final point in this section, that field students also help to positively challenge field instructors thinking and actions, is illustrated in the following quote:

> "When a student comes here in the beginning they're a different student when they leave... I really love it because they challenge us all the time!" 6.

Sub-Theme 2.2

Motivation and Empowerment

The final sub-theme of awareness, affirmation and action is that of field instructors' motivation to attend anti-racism and anti-oppression training and their feelings of personal empowerment that arose from it. The presentation of this sub-theme will be divided into two sections. Issues related to field instructors' motivation will be presented first, and issues related to empowerment will follow in the second half. Connections between the two areas will also be noted.

Field instructors who spoke about their motivation to attend anti-racism and anti-oppression training shared their desire to increase and/or enhance their awareness of the

issues, as well as gain practical strategies to address the issues in their roles as field instructor and social work practitioner. Many said that they had only participated in one such event, while others said that they had attended many workshops and training sessions related to the topic of anti-racism and anti-oppression. As well, a few of the field instructors reported that they have facilitated similar training sessions, and/or taught courses related to this topic, and/or have conducted guest lectures on the topic(s) of anti-racism, anti-oppression and diversity in social work classes.

As mentioned in the previous sub-theme, "Challenging Self and Student", many were motivated to attend training because of their on-going pursuit of professional development and desire to challenge their existing awareness and action related to anti-racism and anti-oppression. Some reported that they had participated in previous anti-racism and anti-oppression training and/or had experience facilitating a similar event or teaching in this area. For those who said they had only attended one such event, the common theme in their feedback was related to their recent exposure to the issue in their role as field instructor. Four specific examples of field instructors' motivation to attend training are cited below.

One veteran field instructor shared that her motivation to attend the training session preceding this research was related to a negative situation she was involved with in field and her subsequent desire to enhance her repertoire of skills. She explained that a critical incident with a field student inspired her to seek out additional information related to anti-racist and anti-oppressive field education:

"Well, the only formal training that I've had in this area was the training that I did in February...in this particular course it was a fairly small group of field instructors and it was fairly experiential... the reason that I actually took the course was that... I was having a negative experience with the student and I was kind of projecting into the future, what would have happened had there also been a race issue or a cultural issue, on top of sort of a competence issue. So, that was that was what motivated me to take the course. 5

Another participant commented that her interest became piqued when her field student brought up the issue of anti-oppression with her. She explained that her interest in anti-oppression and desire to increase her theoretical understanding of it, coupled with the work she was doing with her field student, was what motivated her to attend a training event:

"... I wanted to know more about it. I wanted to learn more about the anti-oppressive behaviour... even though you know about it, you hear about it... I wasn't aware of the theory... how I learned more about it is when my field student brought it to my attention last year. That was the first time. ... when I first started doing my placements with the school. This is my only second year. So I'm still learning about a lot of this stuff that the school is offering to field instructors now. Before I don't feel that the school was doing enough to educate their field instructors around theory and all that sort of stuff... and how that kind of correlated to what my learning and her learning (the student) and where we were in our communities. So you know that's how that connection was made." 8

A veteran field instructor said that his motivation is related to his ongoing quest for professional development and his desire to enhance his awareness of the issues. He also shared that his desire to increase his effectiveness in his roles as practitioner and field educator is another motivator:

"I'm one of these people that... as long as they're living can learn new, different aspects of new things. I believe that as the situation and the context changes, you have to be aware of what that is and then you respond to it, and not try to keep rigid sort of theories or models in your head about how I've

done it in the past, it's been reasonably effective in the past, so why bother continuing to review this and making any changes, let's just leave it the way it is. I'm the kind of person who need to first try to develop a relationship with the people I'm working with, and then try to understand the context in which they walk up to things, and when I'm making comments, and making observations or being critical, I have at least some idea of how to be relevant to the situation...". 9

In discussing his motivation to attend anti-oppression and anti-racism training events, another veteran field instructor echoed much of what was said in the preceding comment about the goal of increasing his effectiveness as a practitioner and field educator. Like several others, he shared that he enjoys the personal challenge that comes with participating in such events:

"Self-interest (laughter)! It makes me better at what I do, you know. But I enjoy the challenges... I think that's what motivates me to participate in these things. It enhances my capacity to be more effective in my work. That's why I participate in learning opportunities". 10

Some of the field instructors explained that they participate in training, workshops, classes and other events related to the issues of anti-racism and anti-oppression because they are affirming and validating. This results for many in increased feelings of personal empowerment. As previously mentioned, field instructors appreciated the opportunity to engage in dialogue with others who are concerned about and committed to the issues. For example, one field instructor said that collectively addressing the issues, with the goals of action and change, is the most empowering aspect of anti-racism and anti-oppression training events for him:

"One of the very important tools for me is to see other people concerned about the issue and are willing to learn and to promote change. That's very empowering for me... a collective group. To know that everybody is also thinking the same thing and that it's not only me... we're dealing with a structural situation, so we need a collective approach". 2

Another field instructor spoke of the sense of validation and empowerment that arose for her as a result of her participation in a recent anti-racism and anti-oppression training event. She explained that the process of sharing ideas and concerns with colleagues, as they relate to the issues, is very affirming. Again, the themes of networking, collective dialogue, problem-solving, commitment and action are illuminated in her comments:

"...one thing I do remember, is feeling a sense of validation that this is a significant issue for practitioners and that was really nice because of the fact.... I mean, for me, within the department, if there is cross-cultural training to be done I would be the one providing it. So, to hear other practitioners in the field also grappling with those issues was helpful. So, I think the workshop itself did give you a sense of empowerment and that it is appropriate to be addressing these issues, whether it's individual or institutional racism, however it comes out in your place of work, the importance of recognizing that and trying to do... I think that on an organizational level here, probably nothing changed large-scale. Individually for me, that sense of validation, and that as these cases go, one-by-one, or as issues arise, that we don't turn a blind eye to them". 4

In sharing what is most empowering for her at anti-racism and anti-oppression courses and events, a field instructor explained that the increased awareness she experienced caused her to feel "almost euphoric" (7). She continued by saying that "you walk away feeling like somebody turned a light on... it can be someone who just says something and it just hits you in a certain way" (7). She shared a specific example of how she reacted to the exposure to a teaching tool that addressed the issues was of anti-racism and anti-oppression by saying, "

I started going, 'ahhh, I get it!'" (7).   The essence of what field instructors find most

empowering about anti-racism and anti-oppression events is highlighted in this concluding

quote:

>"We get ideas from one another and we share them around and that's empowerment in itself". 9

Summary of Theme 2- Awareness, Affirmation and Action

This research study revealed that field instructors' participation in anti-racism and ~

anti-oppression training events evokes new or increased awareness of the issues, feelings of

affirmation, as well as commitment to take action regarding the issues. Many made reference

to challenging their own thinking and that of their field students in relation to anti-racist and

anti-oppressive practice. Participants' motivation to attend training ranged from the quest

to gather basic theoretical information and garner practical strategies to address the issues in

practice settings and with field students, to the pursuit of refining existing knowledge and

amassing additional skills in this area. In addition, engaging in dialogue with colleagues who

are concerned about and committed to the issues of anti-racism and anti-oppression is

empowering for many of the participants in this study.

Theme 3

Agency Climate

Agency climate is another main theme which arose in the findings of this study. Many

of the field instructors spent a substantial amount of time during the interviews discussing the

supportive features and the systemic barriers that exist in the organizational culture of their

agencies, both in general terms as well as specifically as they relate to their field teaching. The majority of the respondents described their agency as supportive, others described their agency as having growing support, and one field instructor described her organization as closed with regards to discussing and addressing issues related to anti-racism and anti-oppression. Nevertheless, all ten participants referred to their agencies as being open and/or supportive around anti-racism and anti-oppression field education.

A myriad of features were used to describe agencies termed supportive. These supportive features include such things as the diversity of the staff and management, the nature of anti-racist and anti-oppressive policies, the promotion of anti-racism and anti-oppression activities and events and the level of participation in them, the inclusion of material in the physical environment that reflects equity and diversity, and the openness and receptivity of colleagues to discussing and advancing the issues. An atmosphere that is safe and inviting for consumers, students and staff and one that promotes and fosters open dialogue was also considered a key element of a supportive environment.

Reference was made to the composition of the agency personnel (both management and staff) when discussing their agency climate. The majority of field instructors who described their agency as being supportive of issues related to anti-racism and anti-oppression reported that diversity is reflected in the agency personnel. When describing her agency, one field instructors said that "it's a great place, really good... there's such a diverse group"(1), and she added other positive qualities and supportive features of her agency:

> "...they pride themselves on their diversity and their appreciation of diversity because they're all different and they get along well. There's an atmosphere of respect and appreciation of others, even though people have different views, there's a bottom line... I am very fortunate. I've been in some questionable agencies and I'm staying there because I feel it's the kind of atmosphere that really fosters the values that are important to me...". 1

Many others who described their agency as being supportive commented that they appreciate the diversity that is reflected and promoted. Evidently, being at an agency that fosters diversity and respect is valued.

Reference was also made to some of the barriers that exist in their agencies with regards to the ethnic composition of front-line staff and those who hold management positions. Although she described her agency as being supportive and one which reflects diversity, one participant explained that the diversity is over-represented in front-line staff:

> "...and I thought that was fascinating because I started thinking, as an institution, we certainly are over-represented in probably the front-line workers, in terms of their diversity background. When we look at the management stream, no, we're not" 4.

A field instructor who described his agency as having growing support also shared that senior administration does not reflect diversity. Another participant reported that the issues are advanced in his agency by those who are outside the dominant culture, and added that the non-dominant staff do not give priority to the issues.

> "...the systemic barriers are that most workplaces are dominant culture people, they're the majority and they're in the decision-making role so they don't have to address racism because it doesn't impact them.... Most people who are on the receiving end of the services are not from a dominant culture. So there's some barriers that you need to find ways to overcome, and giving priority to addressing those issues". 10

Another field instructor explained that he works in a very large organization with over 100

staff people from several different disciplines. He offered that many of the consumers are new

immigrants and that they come from a myriad of backgrounds, but approximately 80% of the

staff are Anglo-Saxon (2). Another field instructor spoke about the homogeneity and the

apparent lack of diversity in the consumers at her organization:

> "... people of mixed backgrounds are not necessarily referring themselves or
> being referred to our services, or if they are being referred they're not
> necessarily coming. I've been in this particular system about four years and
> I can count on sort of two hands the number of non-white clients that I've
> had, and on less than 1 hand the number of non-English speaking clients. So
> it's a very self-selected group that we're working with. Some of that has to
> do with the small numbers of non-white and non-Anglo-Saxon population, but
> there are people out there who need the service that aren't getting it because
> it doesn't somehow meet their needs". 5

Parallels were drawn by one field instructor who described her agency climate as

becoming increasingly supportive between the growing support and the change in

management and the subsequent adoption of policy changes. Oppressive policies and/or the

lack of appropriate policies that serve to promote diversity, equity and inclusivity were cited

as other systemic barriers. The presence of inclusive policies was said to create a more

supportive environment for staff, students and consumers of service.

Other systemic barriers identified were demanding case loads and limited collateral

resources. Many attributed the lack of attention paid to addressing and/or promoting issues

of anti-racism and anti-oppression in the agency to lack of time and workplace demands.

Many explained that, although the issues are important to staff and management, workplace

demands have stifled both agency-wide efforts as well as basic dialogue about the issues. One field instructor explained that the issues of anti-racism and anti-oppression are rarely discussed at his agency because of other organizational demands. He added that, although the issues may arise in the context of discussing individual cases, they are not normally given priority otherwise:

> "Usually it comes up in say a case conference. It could come up then, but normally I would say it's not something that's regularly talked about. It's a matter of time... I think that people are just feeling overwhelmed with all the work they have to do, so that really gets pushed back. If you ask people if it's important to be aware of and to support and do what you can in terms of anti-oppressive work, everybody would say 'yeah', they would do whatever they could. But for the most part, I think people are just overwhelmed". 9

Related to the limited time to address the issues, the lack of professional development opportunities and the lack of funding were also identified as systemic barriers. Although there was a range of feedback associated with limited professional development opportunities and fiscal restraints, the commonality identified is that these realities impede advancement of the issues. One field instructor explained that, although there are many supportive features of her agency, professional development opportunities in the areas of anti-racism and anti-oppression have been limited:

> "... within the organization since I've been here, there hasn't been a workshop or on-going education related to cross-cultural practice in a large, formal style... which is something I've recommended should happen". 4

Many felt that providing staff with these opportunities would enhance awareness and action related to the issues. Another explained that although his participation in professional development opportunities that have been hosted outside of his agency have been supported

thus far, the financial aspect could pose an impediment to his continued participation in such

events, as revealed in the following quote:

> "... we can pretty much attend workshops that come up, so that hasn't been
> an issue... I think if it started to cost us money, then we would have a
> problem. So far it has worked out that it hasn't really cost anybody money
> other than my time away from this place". 9

The level of receptiveness of one's colleagues and managers was discussed by the

participants. The field instructor who referred to her agency as being closed identified that a

major barrier in her workplace is that anti-racism and anti-oppression are never discussed

between colleagues or promoted on an agency-wide basis. Many others commented that

agency administrators should be placing greater emphasis on initiating dialogue and agency-

wide action. Lack of administrative attention to the issues was identified as a barrier.

Although some cited examples of how they have successfully advocated for the promotion

of anti-racist and anti-racist activities and events within their agencies, others commented on

their colleagues' and managers' lack of receptivity, and various other related systemic

barriers, have stifled their efforts with their organizations.

The aforementioned examples of the agency climate were presented to highlight the

range of supportive features and systemic barriers that field instructors identified. The nature

and degree of feedback that field instructors provided about their agency climate in relation

to the issues of anti-racism and anti-oppression illuminates three key points. Firstly, an

agency environment that reflects and fosters diversity, anti-racism and anti-oppression, as well

as encourages open dialogue about the issues, is appreciated by the field instructors in this

study. Secondly, participants identified the lack of diversity in staff, consumers and the physical environment; the lack of inclusive policies; the lack of dialogue about the issues; and the lack of individual and collective action as being some of the systemic barriers that exist in their agencies. Finally, feedback related to the nature of the agency climate in relation to anti-racist and anti-oppressive field education emerged. Accordingly, a discussion of the sub-theme, "Impact on Teaching", will follow in the next section.

Sub-Theme 3.1

Impact on Teaching

Although feedback related to the agency climate was presented more in the context of their role as agency workers or managers, some shared their thoughts on the implications of organizational culture on their role as field educator. Participants commented on the nature of their field teaching activities in relation to supportive features and systemic barriers that exist in their agency climate. The essence of the feedback that emerged with regard to the impact on teaching centred on the agency climate as a learning environment, systemic barriers and work with field students, and promoting the issues of anti-racism and anti-oppression through field teaching activities.

In discussing their agencies as a learning environment for field students, all ten of the field instructors referred to their agencies as being open to and supportive of anti-racism and anti-oppression field education. Several acknowledged that the receptivity of their agency helps in fostering a positive learning environment for students. Both the attitudes of agency

personnel and the existence of policies that reflect inclusivity and diversity were said to be qualities that enhance students' field experience. In discussing the agency climate in relation to the experience of working with field students, a field instructor shared that her department is "very open" (4) and the staff have "asked for feedback related to the issues of racism"4. She added that her organization as a whole and her department specifically have policies which "do reflect a respect for the individual". 4. She explained the range of efforts that are undertaken to ensure the promotion of diversity and culturally appropriate service:

> "We have an administrative manual which holds the central-wide Mission Statement policies and within the department we also have our Mission Statement which is basically the Social Work Code of Ethics... certainly the diversity piece is reflected in that. It's reflected in our assessment frameworks, the intervention tools we use.... even the clinical tools I would use... would be done in a culturally appropriate way recognizing that person's language, where they're from, their educational level, all those things". 4

The receptivity of the agency environment was said to impact students' willingness to engage in anti-racist and oppressive activities:

> "...if it's an open atmosphere to that concept, I think it's much more likely for all those techniques to be useful". 1

Coupled with the impact it has on their own field teaching, receptivity of anti-racism and anti-oppression within the agency climate was also said to impact students' approach to practice. Some field instructors shared specific examples of how the organizational culture influences students' willingness to undertake such efforts. One field instructor offered that the climate at her agency is such that one of her field students felt comfortable dealing with a critical incident that arose with a staff person in the field setting, specifically challenging racist

comments made by a staff person:

> "That acceptance is very important because students need to feel that what they're going to do with these residents is accepted. I had a student a couple of years ago that had a very difficult situation where there was some openly racist remarks and attitudes being made about a resident and, even at her stage in learning, she was really able to use her skills in negotiation of cross-cultural knowledge to work with the staff around this issue and to point out that they weren't being appropriate, ...She was able to do that. I mean, as an instructor, you're guiding that along, but she was still very skilful in being able to negotiate for her client and it's staff recognizing that more sensitivity was required". 4

Some who described their agency as being supportive and receptive to anti-racism and anti-oppression explained that there are situations when barriers do surface, as seen in the following quote:

> "...it doesn't mean that we don't run into more individual barriers, people who aren't willing to reflect on their own value system or incorporate some of the ideology". 4

Efforts to ensure that the learning environment is a positive one for their field students was also revealed in the findings. Examining the organizational context was seen as being a critical piece in addressing the systemic barriers. In commenting on the importance of examining the agency context for supportive features and systemic barriers in relation to anti-racist and anti-oppressive field education, a participant stated, "that's an important piece to understand before you can make an impact with the student" 1. Another field instructor explained the responsibility field instructors have in addressing the systemic barriers that may exist in the learning environment:

> "...university is not in a vacuum, university is part of the society, and we are supposed to reflect what society is all about, so that's a very important piece, to start from there... to avoid racism and to avoid inequality, we have to

remove the barriers that impede people to grow and to function in a proper way...So I believe that in the same context, in terms of field practice and field education, we have to remove those barriers in our facilities". 2

Field instructors shared some of the work they do with their field students to promote anti-racism and anti-oppression and the agency's support and involvement in such activities. One example was of a project that a field instructor undertook with his student to increase diversity in his agency. He said that, although such efforts were supported within the culture of the agency, management at his agency did not take an active role in initiating the efforts:

> "... I personally made an effort to go out and encouraged the student from last year to go out and collect the posters and different things like that, pictures that would reflect the diversity in (Province*), and they were put up in and throughout the building and we had support to do that. But it's something that you went out and you did it yourself or you identified it. So, it wasn't like something that management said, 'okay, we'll take care of that'. It's like, okay go ahead and do it. So you found the time and you went and did it. It didn't feel like it was like something that any particular person was assigned to do. You just noticed it and you took the initiative and you went out, or you worked it out with the student to go do it. Last year a lot of that stuff got done here. Posters put up on racism, people been seen and various positive lights and sports, and different areas, career areas and so a lot of that work was done last year... we've always been kind of picking away at it, trying to bring some life to our waiting room, and trying to reflect diversity throughout the building, not just one section... we've done in the last little while, is gotten together as a group to look at trying to provide awareness workshops in various black communities around and nearby to try and let people know about the resources that are available to them". 9

Coupled with offering students the opportunity to put theories of anti-racism and anti-oppression into practice, such projects and activities also serve to promote the issues within the agency and the larger community. Some participants acknowledged that the anti-racist and

anti-oppressive activities they promote and engage in with their field students often aid in increasing awareness amongst managers, colleagues and the community at large.

Sub-Theme 3.2

Fostering Dialogue

As mentioned in the "Agency Climate" section, field instructors who described their agency as being supportive of anti-racism and anti-oppression reported that their agencies promote on-going dialogue about the issues. Lack of dialogue was identified as a systemic barrier participants sought to overcome in their agencies. One issue that will be discussed in this section is field instructors' commitment to increasing dialogue in their agency. The impact that anti-racism and anti-oppression training has had in helping field instructors find ways to increase dialogue will also be addressed.

To increase awareness amongst the staff with regards to meeting the needs of the diverse group of consumers of service at his agency, one field instructor suggests that it is important to "constantly promote cultural sensitivity in your agency". (2). Talking to colleagues, management and students about anti-racism and anti-oppression was seen as one way of promoting the issues. Another field instructor who holds a management position in her agency describes efforts towards increasing dialogue, awareness and action at her agency:

> "Yeah, oh yeah, I mean it's easier all around because we feel very strongly that we're on the right track... I'm management, that we try to create an environment where everybody sort of talks and we can discuss something and hash it out and even, like within the agency, we want to hash it out and figure out, what are we doing here, what does it mean, where are we going?" 7

Organizational supports have increased through individual action and dialogue about the

issues. Like many of the participants, the one quoted below shared a specific example of her

commitment through action and dialogue:

> "We've changed over the years, I'm not exactly sure how it happened. In the
> old days I think we were perceived by community as being white, middle-
> class, period. Around some of the different kinds of advocacy issues, maybe
> we weren't doing a lot, maybe people didn't use us enough because maybe
> they didn't feel welcome. Maybe our environment didn't have enough
> welcoming to it to make it accessible, which is always an issue for non-profit
> agencies. How do you make yourself accessible to the range of diversity out
> there? I used to slap anti-racism stickers all over (laughter)... and see what
> would happen, they stayed up! I used to make comments about certain
> posters... do they have persons of color? ... How do you expect to make this
> safe for other people if you can't so it for your employees?..." 2

In the context of fostering dialogue about anti-racism and anti-oppression issues, field

instructors valued educating themselves and promoting the issues with students and

colleagues. Sharing thoughts and ideas about anti-racism and anti-oppression was seen as one

way increasing awareness about the impact of systemic barriers. The following quote

highlights the impact that collective dialogue has on building increased collective awareness:

> "....making yourself aware of it and educating yourself more on what that
> really means... how you as a person can influence negatively or positively
> upon your field student. Educating or bringing it to the attention of your own
> office and talking about it. Talking about it within your own community, like
> with your own clients, cause that is where we all are. Talking about it on an
> overall level as field instructors, discussing it more with ourselves... and
> discussing how do we get through these barriers or gap these barriers...". 8

Aspects of anti-racism and anti-oppression training have awakened or re-kindled one's

commitment to addressing the issues. Many acknowledged the importance of discussing the

supportive features and systemic barriers in field instructor training. The "workplace audit" exercise that helps to identify supports and barriers and discuss ways to address the impediments to anti-racism and anti-oppression was highlighted as being helpful. Some of the field instructors undertook something similar with colleagues at their agency, to find creative ways to foster dialogue and incorporate anti-racism and anti-oppression strategies. Like several others, one participant shared the dialogue that she initiated at her agency after her attendance at a recent training event:

> "After the workshop, I did have the opportunity to sit down with some colleagues and talk about what had come out of it at that time. And pretty well what came of it was an acknowledgment was that, yeah, there are these gaps. In terms of how to address them, that's another issue. In terms of people's willingness to address that, again that would be something else". 4

Although fostering dialogue was viewed as a positive step towards increasing awareness and action, obstacles to undertaking this endeavor were shared. The various impediments that were cited included such things as a lack of time and a lack of receptivity within agencies. One field instructor explained that she attempted to facilitate dialogue about the issues within her agency after her attendance at a recent training event, however, her individual efforts spawned the resistance of her colleagues, as seen in the following quote:

> "What I faced going back to my agency with some of the anti-oppressive ideas was this, 'oh there's the school doctrine again, they're totally out of touch with reality, the reality of the workplace'". 5

This same field instructor commented that sharing supportive features and systemic barriers at workshops, although a helpful exercise, was not sufficient. Exploring creative solutions to dealing with organizational resistance would have been helpful:

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"They were helpful ideas, but it was sort of beyond the scope of that one day workshop. I think it would have been helpful to get some actual kind of practical ideas about how to deal with resistance to this way of thinking. ...So what I faced going back to my agency with some of the anti-oppressive ideas was this 'oh, there's the school doctrine again, they're totally out of touch with reality, the reality of the workplace'".5

Although she finds discussing supportive features and systemic barriers a helpful exercise at training events, another participants highlighted that she was cautious about sharing details publicly because of the implications it might have:

"I think it is important for us to help one another, but that I think is very difficult to do because you have a certain amount, you don't want to look bad in the community, right (laughter)? So how do you have these discussions and then not look (bad), you have to be I guess, careful and then I don't know how to get around that?" 7

Summary of Theme 3- Agency Climate

Several issues were presented in this theme and its two sub-themes. Participants commented on many aspects of their agency climate, both the supportive features and the systemic barriers, as they related to their roles as worker, manager, and/or field educator. The majority of the respondents described their agency as supportive with regards to discussing and addressing issues related to anti-racism and anti-oppression. An agency environment that is safe and inviting for consumers, students and staff; reflects and promotes diversity, anti-racism and anti-oppression; and encourages open dialogue about the issues was identified as being supportive by field instructors. The lack of diversity in agency personnel, consumers and the agency climate; the lack of inclusive policies; the lack of dialogue about the issues; and the lack of individual and collective action toward the issues were identified

as being systemic barriers. All of the participants reported that their agency is open and/or supportive around anti-racism and anti-oppression field education.

The impact of the agency climate on field teaching was also discussed in terms of the agency as a learning environment, the systemic barriers in work with field students, and promoting the issues of anti-racism and anti-oppression through field teaching activities.

Fostering dialogue about anti-racism and anti-oppression was identified as a supportive feature of the agency climate. A discussion of field instructors' commitment to increasing dialogue in their agency ensued along with the impact that anti-racism and anti-oppression training has had in helping field instructors find ways to promote such dialogue.

Theme 4

Ongoing Training

The final main theme in the findings addresses both the need for and the nature of future training and professional development opportunities for field instructors. All of the participants acknowledged the importance of learning about anti-racism and anti-oppression in their roles as social work practitioners and field educators. As one participant said, "I'm happy that the (school) is going in the direction where people are being trained to be more sensitive about a whole range of anti-oppressive issues". 9 The availability of training and professional development opportunities was identified as one way for field instructor to amass the knowledge and develop skills needed to be effective in their roles as practitioner and field

educator. Coupled with acknowledging the importance of training, insights related to the content and format of future training and/or professional development opportunities and the need for reference material were provided.

What follows in this section is, firstly, an elaboration of field instructors' acknowledgment of the importance of training. The content and format of future training and professional development opportunities is discussed under the heading, "Beyond One Workshop". The sub-theme entitled, "Resource Material" includes the participants' recommendations for written resource material that provides practical teaching tools and strategies to address the issues of anti-racism and anti-oppression in field education.

Anti-racism and anti-oppression training in field education was viewed as a worthwhile undertaking. Many commented that it is imperative for field instructors to have a comprehensive knowledge of issues related to anti-racism and anti-oppression so as to integrate the issues in their work with students. Garnering a theoretical knowledge of and practical skills related to anti-racism and anti-oppression was identified as both a personal professional responsibility and a commitment of the profession. As one field instructor said, "if that is important to social workers, then why shouldn't we have to learn it and demonstrate knowledge and practice in that area" 1.

A participant commented that it is important to "walk the talk" (3) as field instructors often serve as role models for practice. Recognition of the integral role they have in the

professional socialization of students was affirmed in much of their feedback. Some of this recognition was framed with specific examples of the ways in which they attempt to embody anti-racist and anti-oppressive practice in their roles both as social work practitioner and field educator. Some drew on their own experiences as students to highlight their awareness of the critical function that the field component plays in social work education. They shared personal examples of the positive and negative experiences they faced in relation to racism and oppression in their own social work education and as field students exposed to the issues in their practice settings. These participants, as well as others, expressed their commitment to making their field students' exposure to the issues a positive one. Training was identified as one way to build, or enhance, knowledge and skills in the area of anti-oppression and anti-racism and, ultimately, effectiveness as field educators.

The availability of relevant training and professional development opportunities was identified as being critical to increasing awareness of anti-racism and anti-oppression and acquiring practical strategies to address the issues. When discussing the importance of offering anti-racism and anti-oppression training, one participant commented that these events should be made available to field instructors and the content should reflect their needs:

> "... the common theme is just that it's worth going after. It's worth doing. How you do it could be a wide range of things, depending on the needs of the field instructors.... But the fact that you do it in some way is important, or make the opportunities available." 1

Another field instructor echoed much of what was said above. She also felt that the availability of frequent anti-racism and anti-oppression training sessions would help foster the

integration of the issues on an individual worker level as well as on an agency-wide basis:

> "I think it's important to do that kind of training, have sessions frequently, but also make it an everyday part of, to encourage agencies and people to make it an everyday part of their work...". 7

On-going training events were seen as a way for field instructors to network with colleagues and collaterals. Many commented on the value of sharing their experiences and learning from the experiences of others. One field instructor emphasized the need for on-going training and the importance of "field instructors sharing together and learning, hearing experiences" 4.

Sub-Theme 4.1

Beyond One Workshop...

As seen in the preceding quotes, ongoing anti-racism and anti-oppression training and professional development opportunities are viewed as being important. A few reported that the only anti-racism and anti-oppression training they have been exposed to, beyond some content in the required field instructor course, was the one recent workshop they attended. Several participants acknowledged that opportunities for learning about the issues beyond that course are minimal or non-existent:

> "Well, for field instructors, there isn't any on-going education. There's nothing once you finish that course...". 4

Along with their recommendations for additional training, participants offered suggestions about the fora for future training, as well as the content and format of on-going professional development events. The required field instructor course was suggested as an

appropriate arena to introduce the issues related to anti-racism and anti-oppression in field

education. Although some said that the field instructor course offered them helpful tools to

address the issues with their students, others felt that the content should be enhanced:

> "...what I might like to see happen in terms of content for field instructors, I think it would be really beneficial to have a section addressed around that topic in the field instructor's manual. I also don't remember any focus on anti-racism field instruction in the course itself. .. Yeah and it would be a perfect place to introduce that because that's the jumping off point for field instructors..." 1

An example of content-specific material for the field instructor course was given by this same

participant:

> "...looking at the supportive elements and the barriers that might exist in the organization and that might be a topic for the field instructor's course as well". 1

Other suggestions included offering a series of workshops, each tailored to the experience and

skill level of the field instructors:

> "... a series of workshops that are perhaps the beginner level, the intermediate level, and the advanced level. You know, and skilled educators who want to first bring people to a common language with some common tools as a starting point, and from there build to, so now that we have some understanding and mutual respect and appreciation, where do we go with that?" 3

As well, panel discussions were identified as another method of addressing the issues at

workshop training events:

> "Other things that would be useful, bring in a panel of people to talk or to co-facilitate. The more diversity, the better. Anti-racism, anti- oppression, the more faces the better, in terms of diversity... who aren't just there sermonizing from the mouth, but can say, 'let's take a look at this and connect the dots'.

Those things are useful". 3

Training follow-up was identified as being important in that it would provide field instructors

the opportunity to share their own, and hear others', post-workshop experiences:

> "One day workshops are really great, but some follow-up should occur so that
> we could come back to see how people are doing. So not just one-shot deals,
> 'okay, we've met our mandatory requirements so let's just move on to the
> next tier'. That there be some process put in place so that people have a
> chance to come back and say, how is it going?". 9

Along with sharing thoughts on the format of future training, field instructors also

shared their insights on the content. Training sessions that offer field instructors practical

strategies to address anti-racism and oppression was a recommendation shared by many. The

desire to garner additional teaching tools to address the issues in their own practice and in

field teaching was identified:

> "Okay, one thing that's always frustrated me when people talk about anti-
> oppressive approach or anti-racist training, is they talk about how important
> it is, but they often don't offer strategies, like real useable strategies on how
> to work in a way that's anti-oppressive (laughter). They just say it's really
> important to do it. Okay, I get it that it's important, but how? I think
> incorporating a lot more of real life sort of strategies might be one way... I
> remember walking into that workshop saying exactly what I just said and
> walking out and going, okay, yeah, this was better! I think it was through
> talking about workplace incidents or doing a workplace assessment, or just
> talking about very specific ways of implementing the ideology. I believe this
> is important, and we all said it, but now how do we do it? I feel that I came
> away from that workshop certainly with more of a better sense of that". 7

Coupled with commenting on the limitation inherent in offering one-day or half-day training

sessions, another field instructor highlighted the importance of learning practical strategies

at training sessions:

"...you can only do so much in a day or an afternoon. I would like to focus on the field instructor's ability to be active, to develop the skills needed in their interaction with the student, how to assess the student in that placement for these kinds of issues. Back to the practical kind of stuff. I'd like to come away with, here's the knowledge base, and now here's some of the ways to do it, or what can we learn from each other about that." 6

Content-specific examples of the practical strategies that participants would like to see in future training events were also garnered in this study. As mentioned previously, some suggestions included practical strategies to deal with organizational resistance to anti-racism and anti-oppression and strategies to increase students' awareness of the issues. Another suggestion for content was to explore the commonalities between the various forms of oppression as a means of fostering on-going networking between colleagues and building allies:

"I think that the areas that need more focus is in, how do you build allies, maybe the sense of building allies for me is trying to do the linking between various kind of oppressions and what the similarities are and how you can build on... making the connections between oppressions and finding ways of working with other groups is the more practical way of building allies". 10

Access to on-going professional opportunities was identified as one way of meeting the need to create and maintain links with other field instructors who are committed to the issues. One participant suggested that annual training events could help foster on-going dialogue between field instructors:

"that would be useful, even once a year to have a forum where field instructors could get together overall and talk about the experiences of teaching and, secondly, a diversity, anti-racist piece is helpful" 4.

There were differing opinions about the value of introductory exercises used to determine participants' learning goals and training needs. Some of the field instructors said this type of exercise is important in that it offers flexibility in the workshop content, especially if the agenda is pre-determined. Others felt that this exercise was too time consuming. A suggestion was to send out a questionnaire to participants in advance of the workshop date to help determine training needs and preferences for content and format.

Sub-Theme 4.2

Resource Material

Access to resource material that includes teaching tools, experiential exercises and practical tips on how to implement anti-racist and anti-oppressive strategies in field education was identified as being essential to field instructors' on-going professional development. Suggestions for such resources include the enhancement of the field instructor manual, the notes and presentation material utilized by training facilitators, a collection of exercises and tools generated by training participants, and a handbook designed by and developed for field instructors. The inclusion of experiential exercises, teaching tools and practical strategies for integrating anti-racism and anti-oppression was recommended for all of the aforementioned resources. What follows is an elaboration of some recommendations for written resource materials.

Many reported that they integrated experiential teaching tools in their field teaching and would find reference material helpful. This commentary is congruent with earlier

themes/sub-themes related to participants' use of a participatory approach and the incorporation of experiential exercises in their work with students. As mentioned in the preceding section, some participants suggested that the content in the field instructor course should be enhanced to include a greater emphasis on anti-racism and anti-oppression. Similarly, some recommended that the written field instructor manual should be augmented with practical strategies and teaching tools that are specific to anti-racist and anti-oppressive practice:

> "... but the manual, I don't believe there's anything in the manual about it. And it might be even helpful to have something like, like to include that topic in some of the tools. The one thing I liked about the manual is that they had a number of tools... how to assess an agency, how to do shadowing, client shadowing, and they had a little questionnaire thing, or a little instruction sheet, for students to use." 1

The distribution of written material at workshops and other training events was said to be helpful in one's learning about the issues. It was suggested that the notes and presentation material utilized by training facilitators be provided to the field instructors for their future reference. One participant commented that the availability of the training material in written form would allow field instructors to focus on the training session rather than having to take notes. She added that this written material would be useful for field instructors' future reference about the range of issues that emerge in field teaching:

> "A package of case scenarios that can be applied to the field setting. Today a lot of workshop participants like to balance their energy in the sense that workshops can be draining and exhausting. If you're there taking notes, you kind of sometimes miss some of the auditory information coming at you, or the visual. So myself as a facilitator, what I've begun to do and I've seen many other trainers do it, is put together a package of the presentation,

including all the overheads, and leaving enough space also for people to note some things down. It also includes some different exercises that the group do there in large or small group stuff, and it also gives people a bibliography or reference of materials they can look to. And I think also as it relates to field instruction, back to the field placement, there are additional things that can be helpful. For many of us, our time is a premium, so the more a facilitator can make things easy for the worker to take in and back, the better" . 3

Examples of the practical strategies, experiential exercises and teaching tools that field instructors would like to see included in this written reference material were also offered:

"So an example might be a summary of case examples to role play with students, across a whole bunch of cultural issues or however one chooses to define culture. Whether it's the culture of the deaf, or culture of the disabled, and there are differences between differing abilities, etc. So that's one thing that can be helpful. Another thing that could be helpful is some self-questionnaires that can be used as a springboard for self-reflection and process". 3

A written summary of field instructors' ideas generated over the course of training sessions was another suggestion for reference material. It was suggested that this reference list contain practical anti-oppressive and anti-racist teaching strategies shared by training participants themselves for use by other field instructors. Coupled with its inherent usefulness, the process of engaging in development of such a document was seen as being potentially empowering for the participants. The following quote illuminates this proposition:

"At the end of the day, if we could just get a list of things that instructors feel are effective, that might be helpful, then this sharing will help empower the instructors to feel like they had more to offer. They have a whole range of different responses to situations that could come up in the future...a list of things that people at the instructor level find are helpful and effective in working with students and in the workplace situation. That would be really great! Again, it's that whole self-empowering thing that occurs". 9

The creation of a handbook specifically designed to address anti-racism and anti-oppressive issues in field education was also recommended. Like the preceding suggestion of the list, it was proposed that veteran field instructors who wish to share their experiences in the area of anti-racism field education be called upon to develop this handbook. Specific experiential exercises, teaching tools, and strategies for addressing critical incidents were suggestions for the content of this handbook. Included below is an elaboration of this recommendation:

> "...I think it may be cool if somebody published a handbook of exercises that could be used specific for field instruction ... a handy indexed thing of exercises, then a field instructor could flip through it, and it's just particular to student work. 'Here are some exercises' or, 'here's the issue... a b c d e f g, under g for what do you do in this', you know, you've got this kind of a dilemma that pops up. 'Here's some exercises that you could do with your student', or 'here's a process question you could throw out in this scenario', and I think a lot of it could be anecdotal. I think you have in any province, some fabulously wise and seasoned field instructors who have used a lot of tools over the years. I think some of these wise, seasoned field instructors would have much to offer in some of this work, and it may be neat if they put together this 'a b c d' book that could have all kinds of case examples, or tried or true ways of working through ethical dilemmas. With the benefit of collecting some of the "best of the best"... things that have been used to train us as field students over the years." 3

The examples of written resources that were provided highlight two critical points that I wish to emphasize. Firstly, the need for practical anti-racist and anti-oppressive strategies, teaching tools and experiential exercises that espouse a participatory teaching approach was evident in the findings. Secondly, participants placed a high value on including the experiences and insights of their colleagues in this reference material.

Summary of Theme 4- Ongoing Training

Both the need for and the nature of future anti-racism and anti-oppression training and professional development opportunities were illuminated in this final theme. The availability of these opportunities was identified as one way for field instructor to amass the knowledge and develop the skills needed to be effective in their roles as practitioner and field educator. Insights related to the content and format of future training and/or professional development opportunities were also provided. The need for written resource material that includes experiential exercises, teaching tools and practical strategies for integrating anti-racism and anti-oppression was also revealed in the findings. Various recommendations for the enhancement of existing resources and the development of new ones were also provided.

4.4   Summary of Findings

Demographic data was gathered from the ten research participants at the outset of the interviews for rapport-building purposes and to get a better picture of the sample. Related contextual information about their knowledge of anti-racism and anti-oppression and past training in this area was also presented. Although the sample consists of field instructors from two provinces, the findings were presented without distinguishing them because there were no apparent disparities in the nature or context of the feedback received between the two groups. A provincial classification would have been included if there had been any notable degree of difference in the feedback received from the two groups.

Through exploring issues related to the content, format, impact, organizational

context and insights for future training, four main themes emerged, as well as the related sub-themes. Each of the main themes and sub-themes were discussed in detail. As is common practice in qualitative studies, excerpts from the transcripts that best illuminate the nature, context and essence of the themes and sub-themes were included. The incorporation of the participants' words also help bring the findings to life.

A summary of the four main themes and their related sub-themes is as follows:

- Field instructors' prefer a participatory approach in their own learning and teaching. The findings indicate that the use of experiential exercises, personal sharing and safety in the learning environment are important components of this participatory approach. Safety in the learning environment was also identified as a critical element in training events.

- How one's awareness of anti-racism and anti-oppression issues was influenced and the action that resulted in one's role as practitioner and field educator subsequent to training was presented. The feelings of affirmation that arose as a result of training were also identified in the second main theme. Field instructors shared what motivates them to attend anti-racism and anti-oppression training. They also commented on feelings of empowerment that have arisen as a result of their participation in such events.

- Agency climate is another main theme which arose in the findings. The supportive

features and the systemic barriers that exist in the organizational culture were identified, both in general terms and specific to field teaching. Evidence that the agency climate affects field teaching was also presented. The promotion of open dialogue about anti-racism and anti-oppression issues was seen as being an important element in the agency climate.

• Training was identified as one way of assisting field instructors in finding creative ways to foster dialogue about the issues in their agencies and in their work with field students. The need for and nature of ongoing training and professional development opportunities were identified. Resource material that includes practical strategies to address anti-racism and anti-oppression issues were recommended. Including the expertise of veteran field educators in the development of resources was also suggested.

What follows in the Discussion Chapter is a presentation of the findings in relation to the relevant literature.

Chapter 5

DISCUSSION

This study has yielded an array of information relevant to social work field education, anti-racism and anti-oppression training for field educators, as well to the broader issues of teaching and learning in adult and higher education. The primary purpose of this chapter is to link my research findings to my initial literature review and to subsequent relevant material. This chapter will be divided into five sections. The first focuses on the participatory approach, the use of experiential exercises in adult and higher education, and the implications for field instructor training. A discussion of learning preferences and teaching styles follow in section two. The third section focuses on the agency climate and the role of the field instructor. The fourth section will addresses anti-racism and anti-oppression in social work education and the implications for field instructor training. A summary of the discussion and the implications for social work education will be included in the final section of this chapter.

5.1 A Participatory Approach and the use of Experiential Exercises in Adult and Higher Education- Implications for Field Instructor Training

"Educators who ignore the use of participatory techniques will find (unless they are stunningly charismatic performers) that their learners are physically absent in increasing numbers or are mentally absent in the sense of not being actively engaged with the ideas, skills and knowledge being presented" (Brookfield, 1986. P. 12)

The aforementioned quote provides a backdrop for my discussion about the utility of incorporating a participatory approach and the use of experiential exercises in adult learning environments. Coupled with illuminating the power of a participatory approach as a teaching

technique, Brookfield's (1986) statement also illustrates the potential implications of its exclusion. What follows is a discussion of this approach in the context of my findings and the implications for social work field education.

The Link to Andragogy

A return to the concept of andragogy seems fitting in the discussion of field instructors' preference for a participatory approach and the need for experiential exercises in teaching and learning about anti-racism and anti-oppression. As Cohen and Ruff (1995) point out, Knowles' (1972) concept of andragogy, or adult learning, is of considerable relevance to the field instructional process. Having been the first to apply the principles of andragogy to social work education, Knowles argues that adults learn best experientially (Cohen & Ruff, 1995).

One of Knowles' five andragogical assumptions is that "adults' experiences are a rich resource for their learning" (Knowles, 1980 in Brookfield, 1986, p. 92). This assumption further acknowledges that "adults learn more effectively through experiential techniques of education such as discussion and problem solving" (Brookfield, 1986, p. 92). Knowles (1971) explains that there is a decreased emphasis on the transmittal techniques of traditional teaching and increased emphasis on experiential, or action-learning, techniques which "tap the experience of the learners and involve them in analysing their experience" (p. 35). That adults learn effectively through active participation and experiential techniques is congruent with the responses received from field instructors about the content and format of anti-racism and anti-

oppression training events that they felt enhanced their learning about the issues. Examples of experiential approaches used by the field instructors include role plays, case scenarios and critical incidents, tenets of popular education, and personal sharing.

Another of Knowles' andragogical assumptions that highlights the congruence with field instructors' preference for experiential exercises in training and a participatory approach in the learning environment is that "the readiness of an adult to learn is closely related to the developmental tasks of his or her social role" (Merriam and Caffarella, 1999, p. 272). Brookfield (1986) elaborates on this assumption by explaining that, because adults are aware of their specific learning needs generated by their life tasks or problems, educational programs should be organized around life application categories and sequenced according to learners' readiness to learn. Knowles (1972) points out that learners are more apt to inquire into areas of content that are relevant to the problem he or she is faced with (p. 35). This assumption is also closely related to another of Knowles' andragocical assumptions which concerns adults' tendency towards self-directed learning. This assumption holds that, "as a person matures, his or her self-concept moves from that of a dependent personality toward one of a self-directing human being" (Merriam & Caffarella, 1999, p. 272).

My research indicates that field instructors appreciate the opportunities to incorporate examples of their own life experiences and the critical incidents that arise in their own teaching and practice settings. Thus, having training opportunities for field instructors to openly discuss examples in large and small groups, role play scenarios and reflect on scenarios

related to their own experiences and the critical incidents from their own field teaching experiences fits well with this principle of andragogy.

A final assumption of andragogy that I will link to the issue of incorporating experiential exercises and a participatory approach in field instructor training events is that "an adult is more problem-centered or performance-centered than subject-centered in their orientation to learning" (Merriam & Caffarella, 1999, p. 272). In discussing this assumption, Merriam and Caffarella (1999) explain that there is "a change in time perspective as people mature- from future application of knowledge to immediacy of application" (p. 272). Knowles (1972) emphasizes this immediacy of application when he explains that adult learners participate in educational activities to "apply tomorrow" what they "learn today" (p. 36). Data from field instructors in this research study indicates that opportunities for discussing examples from their own teaching and practice and hearing the struggles and successes of others is something that they appreciate in training events. Many spoke of the personal and professional tasks related to addressing anti-racism and anti-oppression that they embarked upon after attending training events. They also shared the relevance of the issues addressed in training to here-and-now issues that they were confronting in their roles as practitioners and social work educators. As such, the relevance of the andragogical assumption related to the immediacy of application is important to highlight. In sum, Knowles' assumptions illuminate the fit between field instructors' learning preferences and the utility of incorporating a participatory approach in future training events.

The Link to Learning Styles

As mentioned in the literature review, Mackeracher (1996) points out that adult learners prefer to start their learning with activities that reflect their personal learning style. Although the intent of this research project was not to determine whether field instructors fit into one of Kolb's (1984, in Mackeracher, 1996) four learning styles, I did want to gather some preliminary information on what, if any, link there was between learning styles and the content and format of training events.

The learning styles that Kolb proposes, as described in chapter two of this report, are divergent, assimilative, convergent and accommodative (Mackeracher, 1996). Several of the participants in this research study described their learning preferences. Many described qualities inherent to divergent learners- those who prefer to begin their learning by sharing thoughts and ideas with others in the group. The few who said that they prefer to first research a topic prior to embarking on the group learning process possess traits of assimilative learners. Like convergent learners, some commented that they prefer to clearly define the learning task and develop learning goals at the outset of a training session. All of the participants indicated that they favour active participation rather than being presented with lecture material- a quality that is inherent to accommodative learners. What can be gleaned from the responses in my study about learning preferences in relation to these categories is two-fold. First, none of the participants appear to fit exclusively into only one category. There appears to be substantial overlap between the categories. For example, those who possess traits of divergent learners also have qualities of convergent learners. In a few cases,

participants said that they like to begin training sessions by sharing their thoughts and ideas with other learners and the facilitators (divergent). These same participants described that their goal in this process was to define their learning tasks and refine their learning goals (convergent). As well, those who said they research a topic prior to entering a group learning environment (assimilative) also said that they like to begin by sharing their thoughts and ideas with others in the group (divergent). Further, the primary trait inherent to accommodative learners, preference for active participation in the learning environment, was found in all of the participants.

The second point that I would like to make about the categories of Kolb's Learning Style Inventory and the feedback I received about learning style preferences is that, perhaps, a more comprehensive assessment of participants' learning style preferences would have yielded more definitive results regarding categorization. Although utilizing the categories of Kolb's Learning Style Inventory was helpful to identify some qualities that exist in the participants' learning preferences, I was unable to draw any clear distinctions between the categories. One point that is clear, however, is that all of the participants do share qualities of accommodative learners in that they prefer a participatory learning environment over one that is exclusively lecture-style.

Mackeracher (1996) explains that each of the four learning styles represents strengths in one aspect of each of the following dimensions of learning: concrete experience (CE) which emphasizes the use of information derived from personal experiences; abstract

conceptualization (AC) which emphasizes the use of logic, ideas and concepts; reflective observation (RO) which involves understanding the meaning of experiences and situations by observing and describing them; and active experimentation (AE) which involves actively influencing people and changing the situation. Bogo and Powers (1992) point out that most social workers and field instructors possess a concrete experiential learning style rather than an abstract conceptual orientation. My research indicates that the majority of field instructors prefer active participation in training events and they do exhibit traits of active-experiential learners and concrete experiential learners. As such, Mackeracher's (1996) suggestions for creating a learning environment that best suits learners' styles are important to highlight:

- **Active experimentation** is best supported by a behaviourally complex environment. Facilitators should provide opportunities to apply knowledge and skills in practical situations. Mackeracher (1996) explains that the information brought to the situation has been abstracted from the learner from previous experiences and is compared with information which can be extracted from the immediate situation. Facilitative techniques that support active experimentation are simulations, action research, hands-on activities and role plays.

- **Concrete experience** is best supported by an affectively complex environment. The primary purpose is for learners to participate in the actual experience, use these experiences to gain insights and feelings and receive feedback related to personal needs and goals. Facilitative techniques that support concrete experience include

group projects, demonstrations, case studies, critical incident reports and activities which are then discussed (Mackeracher, 1996, p. 214).

Barsky (1995) points out that because social workers and undergraduate social work students tend to be active-experiential and graduate students favour the experiential and reflective mode, and because role plays are primarily an experiential and reflective method of teaching, they match the learning style favoured by most. In his discussion of a student-centred approach to culturally diverse role play exercises in social work education, Barsky explains that, although the use of role play exercises in the learning environment tend to fit best with active-experiential learners, students with other preferred learning styles also benefit from their use by observing the role plays of others (Barsky, 1995, p. 186). As role plays are a common experiential teaching tool often used in participatory teaching and because they fit with most learning styles, Barsky's (1995) observations highlight the utility that role plays and other experiential exercises have in accommodating the learning styles of most adults.

Echoing much of what Barsky (1995) states about the value of role plays in training and their fit with the learning styles of most social workers and adult learners, Cohen and Ruff (1995) also contend that role plays are an invaluable tool in the training of social work field instructors. They point out that role plays provide beginning field instructors the opportunity to practice supervisory skills, rehearse a potentially difficult encounter, gain insights into a student's perspective, and model role plays as a teaching technique. Their survey of participants in field instructor training revealed that 91% responded positively to the use of

role plays. Cohen and Ruff (ibid) add that the potential for a parallel process emerging in work with field students seems vast:

> "If field instructors become comfortable with role playing, they may be more likely to role play with their students who, in turn, may more readily use role playing as a technique with clients" (p. 87).

Although I concur with Cohen and Ruff's (1995) suggestions about the utility and potential that role plays have as teaching tools, my findings indicate that extending the use of role plays as a training tool beyond novice field instructors is warranted. Both veteran and beginning field instructors in my study strongly support and value the use of role plays in their own learning and in teaching their field students. As such, I propose that the range of potential and utility of role plays should not solely be based on the level of the field instructor.

The preceding discussion of learning styles highlights important implications for field education. The two that I wish to highlight in relation to field instructor training pertain to facilitative styles and facilitative techniques. First, a facilitative style that fosters and promotes active participation in the learning environment appears well suited to the learning styles of field instructors. Secondly, my findings suggest and the literature confirms that facilitative techniques such as hands-on activities, role plays, case studies, group projects and collective discussions would be useful to include in future training events.

The Link to Consciousness-Raising

Many of the field instructors who commented on their preference for experiential exercises and a participatory approach to teaching and learning spoke about the value of sharing their stories about racism and oppression and related issues, as well as hearing the stories and experiences of others learners. Some expressed hope that this process would add to increased awareness and foster collective change. Many reported that their own awareness of the issues increased post-workshop and attributed personal sharing and reflection to be integral parts of this process. Others said that the increased awareness from personal sharing and other experiential learning opportunities at training spawned their commitment to take action regarding the issues. One participant commented that collective dialogue at anti-racism and anti-oppression training is an opportunity for participants to recognize the links between various forms of oppression and to build allies. The process of individual sharing, collective discussion and reflection is often referred to as consciousness-raising (Bishop, 1994; Burstow, 1991; Freire, 1985, 1973 & 1970).

Bishop (1994) explains that "collective consciousness comes through discussion, group study, collective action and group reflection" (p. 80). She adds that this dialogue fosters power and, this "process of linking problems and concerns", is the "beginning of consciousness-raising" (1994, p. 85). Some of the field instructors that I spoke to said that experiential exercises are useful because they are a form of "popular education". These field instructors commented that they find this form of education useful both in their own learning as well as their own field teaching. Bishop's (1994) "Spiral Model of Learning", also known

as the Action-Reflection Model or the Conscientization Model, is a form of popular education. As mentioned in my literature review chapter, Bishop's model is a way to conceptualize teaching and learning as being transformational. The field instructors comments about the usefulness of this process illuminates the importance of incorporating it in training events.

The Link to Transformative Learning

A discussion of transformational theory in the context of my research study seems relevant because of its emphasis on recognizing and affirming the value of the learners' life experience in the learning environment. Mezirow's transformational theory, which was first proposed in 1978, is a way to conceptualize the process of how adults reflect on their life experiences, interpret them and act on them (Merriam & Caffarella, 1999) . According to Mezirow, "the subject matter of transformational learning is the learner's experience" (Mezirow, in Merriam & Caffarella, 1999, p. 326). The key components to this theory are the life experience of the learner, critical reflection (content and process reflection) of the learner, and change that promotes growth and development.

One of the basic tenets of transformational learning is that it is "firmly anchored in life experience" of the learner (Merriam & Caffarella, 1999, p. 320), so a learning environment that promotes personal sharing and on-going dialogue between learners can be seen as one that is conducive to such learning- learning that is said to promote individual and collective empowerment. As mentioned in the findings, field instructors stated that what's helpful for

them in anti-racism and anti-oppression training events is the opportunity to share ideas, collectively reflect on the issues and promote change. A learning environment that fosters open dialogue about the issues, collective awareness and action plans is seen to be one that incorporates tenets of transformational learning.

Freire's conceptions of conscientization (consciousness-raising) and empowerment have made a significant contribution to the underlying theoretical framework of transformational learning (Merriam and Caffarella, 1999, p. 324). Freirian education is based on praxis and is rooted in communal knowing and dialogue (Burstow, 1991). This approach is based on critical co-learning, self-reflection about attitudes and beliefs and the process of conscientization (Millstein, 1997; Burstow, 1991). In Freire's problem-posing form of adult education, teachers and students engage in dialogue that seeks to "humanize and liberate" (Merriam & Caffarella, 1999, p. 325). This process of dialogue, reflection and action is what Freire refers to as praxis (Burstow, 1991). The usefulness of praxis in teaching and learning about issues related to anti-racism and anti-oppression was identified in this research. The importance of dialogue, reflection and action planning, both in the context as learners at training events as well as in the context of their own teaching was an important finding.

The Link to Critical Thinking and Reflective Learning

As mentioned previously, one of the key components of transformational learning is critical reflection (Merriam & Caffarella, 1999). Merriam and Caffarella contend that effective learning does not follow from a positive experience, but from effective reflection:.

"We can think about our experience- muse, review, and so on- but to reflect critically, we must also examine the underlying beliefs and assumptions that affect how we make sense of the experience" (p. 328).

Much has been written about critical thinking and reflective learning in recent years (Merriam and Caffarella, 1999). It has been said that Brookfield is the most prominent adult educator who has written about the importance of critical thinking. Brookfield views critical thinking as a questioning and replacement of commonly held assumptions and beliefs about the self and group, social and political structures (1986, p. 329). Merriam and Caffarella explain that, applied to the field of adult education, critical reflection encourages the analysis of:

"Commonly held ideas regarding learning and educational practices for the extent to which they perpetuate economic inequity, deny compassion, foster a culture of silence and prevent adults from realizing a sense of common connectedness" (p. 329).

Brookfield (1986) suggests that developing the powers of critical reflection is central to effective facilitation. He adds that adult learners should be encouraged to engage in continuous critical analysis of received assumptions, commonsense knowledge, and conventional behaviours" (pp. 293-294). An environment that fosters critical reflection is one in which facilitators challenge the learners and learners challenge each other, in the spirit of respect and mutual collaboration, to consider alternate ways of thinking, behaving, working and living.

As mentioned in the literature review chapter of this Thesis, Rogers and McDonald (1995) contend that it is important for field instructors to be able to act in a critically

reflective manner and to demonstrate and describe this process to their field students. Razack

(1999b), too, suggests the need for field instructors to incorporate, promote and foster critical

thinking in field education. In highlighting the importance of critical thinking in relation to

anti-oppressive field education, she proposes that:

> "It is important to be able to foster critical thinking on dominant relations,
> rather than simply relying on power differentials and dynamics on a personal
> level only. Students and field educators need to understand that power is not
> simply what one is able to exert on the other—it is, rather, the constant
> analysis of how what we know and do is socially produced" (1999b, pp. 254-
> 255).

The findings in my research study indicate that field instructors incorporate aspects

of critical thinking and reflective learning in their own learning and in their field teaching.

Several participants stated that anti-racism and anti-oppression training events have fostered

an increased awareness of these issues and/or affirmed their existing awareness of the issues.

For many, reflecting on this affirmation and awareness post-workshop has spawned action

in their roles as practitioners and field educators. Training involving critical reflection has

challenged them regarding their existing modes of anti-racist and anti-oppressive practice.

As well, several field instructors stated that their participation in anti-racism and anti-

oppression training has served as a reminder to foster reflection and critical analysis with their

students. The findings, presented under the main theme of "Awareness, Affirmation and

Action" and the sub-theme "Challenging Self and Student", also revealed that it is common

practice for field instructors to challenge students' thinking and to encourage critical thinking

and reflective practice about anti-racism and anti-oppression issues.

The Link to Feminist Teaching in Adult and Higher Education

Reference back to the goals of feminist pedagogy help illuminate further considerations regarding field instructors' preference for experiential exercises and a participatory approach to teaching and learning. The three primary goals of feminist pedagogy according to Shrewbury (1987, in Dore, 1994), which are drawn from a feminist worldview and are consistent with feminist social work principles, are the empowerment of all participants in the learning process; the development of a sense of community in which all share equally in the learning tasks; and the realization of the capacity for leadership as an outgrowth of taking responsibility for one's own learning and the learning of others. In citing issues from which a feminist pedagogy can be forged, Weiler (1996) notes the importance of teachers sharing authority on the classroom. He (ibid) also points out that the personal experiences of teachers and learners must be recognized and affirmed.

Feminist pedagogy, according to Sandler, Silverberg and Hall (1996), emphasizes the empowerment of all learners through their active participation in the learning process. They add that individual and collaborative strategies are utilized to increase the participation of all learners. Collaborative learning strategies, such as the use of small groups, have been used by many feminist teachers as they are said to increase achievement, positive relationships and respect amongst learners, greater use of cognitive and reasoning skills, interest and enjoyment of the material, and rates of retention and persistence. The findings in my study indicate that a facilitative style that incorporates the tenets of feminist pedagogy is effective. The findings suggest that field instructors appreciate the promotion of their participation in the learning

environment. As well, a respectful reciprocal learning environment is one that is valued.

Tisdell (1993, 1995, in Merriam & Caffarella, 1999) suggests strategies for applying feminist pedagogy in adult education. Aspects of these strategies were identified by the participants in this study as being useful in their learning. The strategies Tisdell (1993, p. 363) suggests include emancipatory teaching, courses and workshops that deal with power relations, and fostering a reflective learning environment that promotes a critical analysis. Merriam and Caffarella (1999) claim that Tisdell's guidelines for creating an inclusive learning environment, such as integrating affective and experiential knowledge with theoretical concepts, adopting emancipatory teaching strategies, building a democratic classroom based on openness and intellectual rigour to name a few, wed feminist pedagogy with critical theory and postmodern influences (p. 364).

Ropers-Huilman (1998) draws parallels between feminist teaching practices and Freirian ideas, citing that the Freirian approach to education supports the active participation of all learners in the learning environment. She states that "feminist teaching shares this attention to participants' lived experiences", suggesting that it is necessary to consider multiple perspectives so that all can teach and learn in personally relevant and meaningful ways" (1998, p. 283). Fostering equality and equal participation in the learning environment is one of the basic tenets of a feminist approach to teaching (Tisdell, 1993, 1995; Dore, 1994). As Ropers-Huilman (1998) explains, many feminist scholars believe that women and men have not been treated equally within educational settings and they attempt to create

learning environments in which all "can learn from and contribute to the ongoing discourse regardless of their identities" (p. 286). Fostering safety, respect and trust in the learning environment, where learners feel open to participate equally, is also an important principle of feminist pedagogy (Dore, 1994, p. 5). My findings revealed that safety in the learning environment, opportunities for sharing and hearing others' personal experiences, egalitarian and democratic facilitators, and participation in the development of the learning tasks are critical elements of anti-racism and anti-oppression training events. It is also important to note that the appreciation and encouragement of alternate ways of knowing (Belenky, Clinchy, Goldberger & Tarule, 1986), such as the value field instructors placed on hearing the experiences of others and the encouragement they received to share and draw on their own life experience, is congruent with the principles of feminist pedagogy.

The Link to Pratt's Teaching Perspectives

In the literature review chapter, Pratt's (1998) five perspectives on teaching in adult and higher education were presented as another model of conceptualizing the range of teaching approaches that exist. In the proposal stage of my research, I was curious to know which, if any, of these perspectives were more conducive to teaching adults, who are also educators, about such things as diversity, anti-oppression and anti-racism. In examining the nature and context of my data in relation to Pratt's perspectives, some preliminary observations about the relevance of the perspectives in relation to anti-racism and anti-oppression training for social work field instructors can be made. I will relate aspects of my findings to each of the perspectives to illustrate their relevance for informing anti-racism and

anti-oppression training for adult learners who are also educators. The key beliefs, primary roles and the power issues of each of the perspectives, in the context of my findings, will be included in this discussion.

Within the transmission perspective, teachers are expected to possess the knowledge that learners need and power is located in the knowledge and expertise of the teacher (Pratt, 1996). Although many of the field instructors in my research commented on the value of the facilitator's knowledge of the subject area and having facilitators who have somehow experienced anti-oppression or anti-racism first-hand, they also shared that having opportunities to share their own experiences and hear other participants' experiences was important.

The apprenticeship perspective holds that teachers are expert practitioners who are role models for learners (Pratt, 1996). Learners within the apprenticeship perspective are observers of the teachers' "expertise in action" (Pratt, 1996, p. 228). Teachers are said to be the gatekeepers of practice and their role in the community determines their authority. Again, reference back to field instructors' comments about their active participation in the learning environment seems relevant. An inclusive and participatory approach, which includes personal sharing and collective action planning, was seen by field instructors in this research study as being important. Rather than being a passive observers and a conduit of the expert's knowledge, the participants in cited the importance of being active participants in the learning environment. In this context, the apprenticeship perspective does not seem congruent with

the approach preferred by the field instructors in this study. However, many commented that they have learned immensely by observing the style of facilitators at anti-racism and anti-oppression training events. Participants expressed that facilitators, who espouse qualities of egalitarianism and democracy, have served as role models for effective teaching. Therefore, on this latter level, the apprenticeship perspective can be said to somewhat inform future training for field instructors.

The primary role of the teacher in the developmental perspective is one of guide and co-inquirer, "building bridges between learner's present way of thinking and more 'desirable' ways of thinking within a discipline or area of practice" (Pratt, 1996, p. 237). The teacher's responsibility is to assess learners' prior knowledge and to adapt the content to it. Developing critical questions for learners to reflect on in relation to their own awareness, rather than providing answers to the content is one of the goals of teaching in this perspective (Pratt, 1996). Many of the field instructors in my research said that they appreciated the opportunities for small and large group discussions, reflection about the issues and brainstorming solutions to various areas of concern. Aspects of the developmental perspective do appear to have some relevance to the approach preferred by the participants in this research study in that the reciprocal learner-teacher relationship is emphasized. The field instructors indicated that they valued the promotion of egalitarianism in their learning environments, as well as the value placed on their own experiences and the experiences of their fellow learners by facilitators.

The developmental perspective prevails in curricula and programs that are concerned with critical thinking and problem-based learning (Pratt, 1996, p. 235). In my research study, field instructors' responses about opportunities to share and collectively problem-solve using the critical incidents that arose in their own practice illuminate the congruence between their learning preferences and this perspective. In sharing their own teaching style, which included the use of reflective learning and the promotion of critical thinking, aspects of the developmental perspective in their teaching are apparent.

The nurturing perspective is based on the belief in the critical relationship between the learner's self-concept and learning (Pratt, 1996). The primary role of the teacher is that of facilitator and friend, one who engages empathically with individual needs, promotes a learner's self-esteem and fosters a climate of trust and respect. The power issues that Pratt highlights in this perspective are use of learners' language by "demystifying and decoding the ideas into language and concepts that are familiar to the learners", the elimination of institutional or social role titles, the avoidance of dependency and the assessment of congruence between competence and performance (Pratt, 1996, pp. 240-243). In reflecting on my findings in relation to the tenets of this perspective, what stands out is field instructors' comments about the critical role of fostering safety and feeling safe in the learning environment. They also mentioned the attention they, as teachers, pay to rapport and relationship-building with their field students. The nurturing perspective, then, is seen to have relevance in field instructors' learning and in their own teaching.

The primary role of the teacher in the social reform perspective is that of advocate for an ideal. As well, teachers within this perspective demonstrate the relationship and connection between the ideal and the content by moving individuals toward commitment and action (Pratt, 1996). The primary teaching focus within this perspective is on collective social change, rather than individual learning. Another goal is to facilitate a critical analysis of what learners know and encourage their reflection about this knowledge. Pratt (1996) contends that teachers within this perspective are egalitarian democratic facilitators who operate from positions of inclusion, "recognizing forms of knowledge independent of the usual hierarchies of expertise and authority" (p. 249). As mentioned previously in this thesis, many of the field instructors did refer to their appreciation of opportunities to collectively address organizational and societal barriers to anti-racism and anti-oppression at training events. Although they did not specifically place collective social change above their own individual learning and the learning of their colleagues, strides toward collective social change was an area that many of the research participants commented on. As well, the incorporation of a participatory teaching format where the experience of all participants is seen as valuable is a tenet that the social reform perspective embraces.

Considering Pratt's (1996) perspectives in relation to my findings, it seems that tenets of the developmental perspective, the nurturing perspective, the apprenticeship perspectives and the social reform perspective have more relevance to the learning and teaching preferences of the field instructors in this study than does the transmission perspective. As I reflect on these teaching perspectives in relation to the data that I gathered from field

instructors on teaching and learning about anti-racism and anti-oppression in field education, I realize that further probes about the specific actions, intentions and beliefs that are inherent to each of the perspectives and reflect one's overall commitment to teaching would have simplified the task of relating my data to each of the perspectives. As well, extending the scope of my research question to include specific aspects of Pratt's analytic framework could have potentially enhanced the richness of my data in this regard. Perhaps this is an area for future study. However, Pratt's teaching perspectives are useful for conceptualizing the range of teaching approaches that exist and illuminating which perspectives are more conducive to teaching adults, who are also educators, about anti-racism and anti-oppression. An understanding of the preferences of some field instructors might assist in the development of future training and professional development opportunities.

5.2   Learning Preferences and Teaching Styles

Throughout the course of my interviews field instructors not only shared the aspects of training events that they found useful in their own learning, but they also shared aspects of their own field education teaching styles. My data indicates that there is a link between field instructors' learning preferences and their own teaching styles. According to Bogo and Powers (1992), educational theorists suggest that teaching style is influenced by learning style. These authors point out that, "perhaps field instructors teach as they prefer to learn" (1992, p. 182). My findings, coupled with literature that links learning preferences to teaching style, illustrates the importance of field instructors being aware of their learning preferences and the impact this may have on their own teaching style. The determination of the field

instructors' learning and teaching style may aid field coordinators in matching students with

instructors which may, in turn, yield a richer and more successful learning experience for the

student and more rewarding teaching experience for the instructor.

Bogo and Vayda (1998) suggest that field instructors must be aware of their own

learning styles, as well as their students' learning styles. Similarities and differences must be

acknowledged so as to construct the most effective learning environment. Gladstein and

Mailick (1986) extend this claim by emphasizing that a comprehensive educational assessment

be undertaken with the student, that considers the student's ethnicity, to identify such things

as their prior experience, education strengths, as well as their learning style. Razack (1999b)

contends that it necessary for field educators to be knowledgeable of the myriad of learning

styles. She adds that the university should ensure that field instructors are provided with

appropriate training to effectively manage different learning styles.

Merriam and Caffarella (1999) contend that learning style inventories are useful in

helping learners and instructors become aware of their personal learning styles, as well as their

strengths and weaknesses as learners and teachers. The authors suggest that it is necessary

to acknowledge that learning styles may also be culturally based. Anderson (1988, in

Merriam & Caffarella, 1999) comments on the issue of culture and learning styles when he

states, "it would seem feasible that different ethnic groups, with different cultural histories,

different adaptive approaches to reality, and different socialization practices, would differ

concerning their respective learning styles" (p. 209). Some of the field instructors in this

study acknowledged their awareness of their own learning style and reported that they have undertaken assessments of their student's learning style. However, the student's ethnicity in relation to their learning style was not an issue that arose to any substantial degree in the interviews.

The fact that my data suggests that there is a link between field instructors' learning preferences and their own teaching styles and that the literature supports that teaching style is influenced by learning style has some implication for field education. Field instructors should be encouraged to undertake a comprehensive assessment of their student's learning style early on in the school year so as to ensure a positive learning and teaching experience. An acknowledgement of these similarities and differences may produce a more successful learning and teaching experience. As well, with the knowledge of field instructors' learning and teaching style, field coordinators will be better able to match field instructors and students.

5.3   Agency Climate and the Role of the Field Instructor

Exploring the organizational culture of agencies was undertaken in this research to ascertain what, if any, supports or systemic barriers exist within agencies which affect the nature and degree of anti-racism and anti-oppressive field education. All of the field instructors described their agency climate as being supportive with regards to anti-racist and anti-oppressive field education. Those who undertook anti-racism and anti-oppression projects with their field students confirmed agency support. Many of the field instructors did

say, however, that there are systemic barriers that exist within their organization regarding the advancement of anti-racism and anti-oppression in general. The lack of diversity in staff, consumers and the agency climate; the lack of inclusive policies; the lack of dialogue about the issues; and the lack of individual and collective action toward the issues were examples of the systemic barriers cited.

Ferguson (1996) points out that social service organizations are at different stages of recognizing the need for offering multicultural diversity interventions. The findings in my research study are consistent with this statement. Although the majority of field instructors identified their agency as being supportive with regards to anti-racism and anti-oppression issues, others described their agency as having growing support. One referred to her agency as being closed. Ferguson adds that, "taking steps towards becoming an anti-racist social service organization has always been one of the fields' primary challenges" (1996, p. 45). Many field instructors reported varying degrees of organizational resistance with regards to anti-racism and anti-oppression. Field instructors reported such things as the lack of inclusive policies, the lack of diversity in the composition of staff and a general lack of receptivity to anti-racism and anti-oppression as hindering their agency's progressiveness. Those who described their agency as having growing support explained that management and staff at their agency have become increasingly receptive to integrating anti-racist and anti-oppressive ideology. Some participants reported that anti-racism and anti-oppression field activities have helped to increase awareness of the issues and general receptivity which, in turn, has increased dialogue about the issues.

Ferguson (1996) explains that the advancement of an anti-racist and anti-sexist stance is most commonly initiated by two distinct sets of circumstances. One of motivators is administrative interest or curiosity to enrich the organizational climate and life of the surrounding community. The other motivator that Ferguson cites is the experience of a crisis within the agency or the surrounding community. Such crises may include client complaints; wrongful termination based on race gender, age; poor cross-racial staff relations, etc. What is suggested is that agencies be pro-active with regards to anti-racism and anti-oppression so as to ensure the health of the agency and the community (Ferguson, 1996). All of the field instructors in this study did express their commitment to increasing awareness of anti-racism and anti-oppression within their agencies. Many reported that their individual efforts have triggered the interest of their colleagues and/or managers which, in some cases, have spawned collectives efforts. Olmstead (1983) points out that making social service agencies more diverse, open and inclusive environments is "more acceptable for clients" and promotes a more rewarding work environment for the staff (p. 308). This study confirms that an open, diverse and inclusive agency climate is one that is valued.

The findings of this study suggest that the level of organizational receptivity to anti-racism and anti-oppression issues does have an impact upon the field instructors, their agency colleagues and their field students. Commitment to advancing the issues within their agencies so as to foster a supportive work environment and student learning environment was expressed. The level of receptivity of management and staff to discussing and advancing the

issues; the degree of openness; the diversity of the staff and management; the nature of anti-racist and anti-oppressive policies; the promotion of anti-racism and anti-oppression activities and events; the level of participation in these activities and events; and the inclusion of material in the physical environment that reflects equity and diversity were identified by participants in this study as being integral to a supportive environment.

Just as the classroom environment must be a safe place for field students (Dore, 1994; Olmstead, 1983; Sandler, 1996; Shrewbury, 1987; Tisdell, 1995; 1993), so too should the field setting. My research revealed that field instructors are committed to making the learning environment a safe one for their field students. Just as they value their own feelings of safety in their learning environments, so too do hey seek to ensure safety in their student's field experience. Both blatant and subtle forms of racism and oppression in the agency climate must be addressed by the field instructor in order to maintain feelings of safety within the learning environment (Razack, 1999a). Razack points out that it is crucial for field instructors to be cognizant of the language and behaviours that may be part of the agency climate. She reports that field students "report their disillusionment when the incidental chatter of workers includes casual derogatory remarks about clients and families" (1999a, p. 319). Awareness of the dynamics within the agency climate, and efforts to address the issues, are central to the field instructor's role.

> "...institutions are agents of control and oppression and to be part of the institutions implicates the worker in practice. Knowledge and awareness of how one is complicit in the system and of change and challenge that can be effected in order to respond to diversity are critical" (Razack, 2000, p. 18).

The majority of field instructors in this study affirmed their awareness of the systemic barriers that exist in their agency and the impact these might have on the learning environment. Field instructors who identified barriers within their agencies expressed their commitment to addressing them at an organizational level so as to ensure, amongst other things, a positive learning environment for their students.

The literature suggests that an important task for field instructors is to engage in awareness and action regarding the organizational culture (Ferguson, 1996; Olmstead, 1983; Razack, 2000, 1999a). In her study of racial minority undergraduate social work students, Razack (2000) found that although field instructors "engaged in discussion about diversity and difference, there was no substantive analysis of anti-racist or cross-cultural practices" (p. 13). Failure to address issues relating to identity and differences in field education, according to Razack (1999b), hinders the professional growth and development of racial minority students (p. 253). Razack (2000) further contends that field instructors must take an active and direct approach in addressing these issues with their field students. Although many field instructors shared that they have engaged in dialogue with their colleagues and/or agency managers about the systemic barriers and have sought ways to overcome them, there were very few who commented on whether they directly address the systemic barriers with their field students. However, some field instructors did provide examples of the special projects and activities they have undertaken with their field students to increase awareness of the issues and promote dialogue within the agencies. In retrospect, further probing questions should have been used to garner greater detail in this regard.

The data in this study suggests that anti-racism and anti-oppression training offers field instructors creative strategies to develop supportive organizational features, and nurture those that already exist. Various experiential exercises, personal sharing, brainstorming and collective dialogue were identified as being useful tools for exploring and addressing critical incidents and systemic barriers. Hearing colleagues' insights on what's worked and what hasn't in terms of addressing systemic barriers was also identified as being helpful at training events.

5.4 Anti-Racism and Anti-Oppression in Social Work Education- Implications for Field Instructor Training

As the literature suggests, it is critical for graduating social work students to possess the skills to work effectively with culturally diverse populations (Blum, 1987; Beckett & Dungee- Anderson, 1996; Christensen, 1988; 1999; Fox, 1983; Heinonen & Spearman, 2001; Ing & Gabor, 1999; Le-Doux, & Montalvo, 1999; Montalvo, 1983; O'Neill, 1991; Seebaran & McNiven, 1979; Walters, Strom-Gottfried and Sullivan, 1998) and to incorporate anti-racist and anti-oppressive strategies in their work (Arnold, 1998; Doel, et al., 1996; Dominelli, 1988; Lawson, 1998; Razack, 1999a; 1999b; 2000). Participants in my research study affirmed the need for students to develop proficiency in the area of anti-racism and anti-oppression and acknowledged their role in this process. Many commented that they are pleased that schools of social work are addressing the issues in the students' classroom and field settings, as well in field instructor training.

The vital role that field instructors play in the students' education has been well documented (Arnold, 1998; Blum, 1987; Bogo & Vayda, 1998; Bogo & Powers, 1992; Caspi & Reid, 1998; Cohen & Ruff, 1995; Doel, et al., 1996; Gladstein & Mailick, 1986; Glassman, 1995; Hawkins & Pennell, 1983; Jenkins & Sheafor, 1982; Lawson, 1998; McRoy, et al, 1986; Phillips, 1983; Razack, 1999a, 1996b, 2000; Rogers, 1995; Rogers & McDonald, 1992; Schneck, 1995; Summers & Yellow Bird, 1995; Urbanowski & Dwyer, 1988). Razack (2000) highlights the critical role that field instructors have in the student's learning process by saying that they "set the stage for the placement process" (p. 13). Lawson (1998) also points out the key role of field instructors by saying that they are:

> "...crucial to the social work organization because they represent the point at which social work culture is transmitted. They are in a pivotal position between the academic debates about what constitutes good social work practice, and the organizational demands generated by the wider social and political changes. They must mediate and define social work for their students" (p. 9).

Given the importance that the field component has in social work education (Bogo & Vayda, 1998; Jenkins & Sheafor, 1982; Rogers, 1995) and vital role that field instructor's play in student's learning and professional socialization, appropriate anti-racism and anti-oppression training for field instructors is imperative (Arnold, 1998; Hawkins & Pennell, 1983; Razack, 1999a, 1999b; Rogers & McDonald, 1995). As Razack (1999a) explains, "field education has the potential for new learning, and it lays the groundwork for an anti-oppressive framework for practice" (p.312).

Arnold (1998) contends that the field educators need to ensure that anti-racism

becomes an integral part of the field curriculum. Field instructors in my research study expressed their commitment to promoting anti-racism and anti-oppression issues in their role as field teacher and social work practitioner. Some gave examples of the initiatives that they have undertaken in their work with their students and within their agencies. Many shared the goal of increasing awareness of the issues and taking action to address the issues. Arnold (1998) suggests that the field instructor's skill at effectively carrying out the task of ensuring that issues such as anti-racism become a central component of the field curriculum is possible only if they themselves have undergone appropriate training. Arnold adds that, coupled with training, field instructors must understand the nature of individual and institutional racism, believe it is imperative to change words and behaviors that are oppressive, and believe that ethnic minority groups face discrimination based on their racial difference (1998, p. 74).

Echoing Arnold's recommendation (1998), Razack (1999a) suggests that it is critical for social work field educators to have access to on-going training initiatives. As mentioned in Chapter Two of this Thesis, Razack (1999a) states that social work school-hosted seminars are an effective fora for field educators to engage in dialogue and network with each other and with field education stakeholders. She contends that these seminars are designed to increase awareness and action related to anti-oppression and anti-racism in field education. The seminars, according to Razack (1999a), have been in useful in increasing field instructors' knowledge of issues related to oppression and fostering dialogue between university and community stakeholders, and creating further opportunities for inclusive practice. It is important to emphasize Razack's point that on-going dialogue between field education

constituents, combined with a practical application of the issues, is critical for increased awareness of and action towards issues of oppression.

My research findings are congruent with Razack's (1999a) aforementioned suggestions in several ways. Firstly, this research revealed that field instructors' awareness of anti-racism and anti-oppression issues increased after attending field instructor training. Increased awareness oftentimes spawned field instructors' motivation to address the issues in their role as practitioner and field educator. Feelings of personal affirmation regarding their existing commitment and action towards anti-racism and anti-oppression were also found. The findings also indicate that field instructors would welcome further opportunities to build new awareness, or enhance their existing awareness, about the issues. Razack's (1999a) claim that action is spawned through dialogue was also revealed in my data. My findings indicate that field instructors place a high value on opportunities to network with their field instructor colleagues. The field instructors in this research indicated that they are seeking creative ways to foster dialogue within their agencies and the communities in which they work.

The data in my study suggests that the availability of training and professional development opportunities is one way for field instructors to build the knowledge and develop the skills needed to be effective in their roles as practitioner and field educator. Field instructors also call for additional training in this area. Numerous insights on the content and format of future training and/or professional development opportunities were offered.

Coupled with suggesting various other fora for training events, participants suggested the required field instructors course be enhanced to include additional aspects of anti-racism and anti-oppression. The need to develop and disseminate written materials and resources to assist in learning about and integrating the issues with their field students was identified. Various suggestions were made for the enhancement of existing resources and the development of new ones. The common theme with regards to the written resource material is that it include practical strategies, such as experiential exercises and teaching tools, for integrating the issues and transferring knowledge about anti-racism and anti-oppression to field students.

5.5   Summary of the Discussion

This chapter linked my research findings to my initial literature review and to additional materials relevant to this study. What follows is a summary of the discussion and the implications for social work education.

The concept of andragogy helps illuminate field instructors' preference for a participatory approach and experiential exercises in teaching and learning about anti-racism and anti-oppression issues. Considering Knowles' five assumptions about adult learners in relation to my findings indicates that a facilitative style that reflects tenets of andragogy would prove effective in future training events for social work field educators.

A consideration of adult learning styles is also useful to consider in planning future training events. The literature suggests, and my findings support, that social workers tend to exhibit traits of active-experiential and concrete experiential learners. As such, facilitative techniques that include the use of simulations, hands-on activities, role-plays, group projects, demonstrations, case studies, critical incidents and interactive discussion are preferable. Role plays were identified as being particularly helpful in field instructors' learning and in their field teaching. The literature suggests that role plays match the learning style favoured by most social workers and undergraduate social work students. As well, opportunities for field instructors to learn, through dialogue with colleagues, about how they can integrate experiential teaching strategies with their field students is would be helpful. As field instructors in this study placed a high value on sharing their stories and hearing from their colleagues about what has worked and what hasn't in their work with field students, providing a fora for mutual exchange about their ideas and experiences is critical.

Similar to the assumptions of andragogy, tenets of transformative learning, consciousness-raising and feminist teaching in adult and higher education highlight the need for training facilitators to recognize and affirm the value of the learners' life experience in the learning environment. A learning environment that promotes safety, personal sharing and dialogue is one that aids in fostering individual and collective consciousness and empowerment.

The Freirian concept of praxis is also related to the tenets of transformative learning and the goals of feminist pedagogy in that it is based in critical co-learning, self-reflection and conscientization. As such, praxis, which was identified in this study as also being helpful in teaching students about anti-racism and anti-oppression, may be a helpful approach in future training events. My findings indicate that field instructors appreciate opportunities for mutual exchange, reflective learning and critical thinking. Therefore, it is recommended that future training include opportunities for field instructors to engage in critical reflection about the issues and share ideas about the ways in which they incorporate these teaching tools with their field students.

Examining my findings in relation to Pratt's teaching perspectives revealed that the developmental, nurturing, apprenticeship and the social reform perspectives have some relevance to the learning and teaching preferences of the field instructors in this study and could help inform future training events. A learning environment that embraces a reciprocal teacher-learner relationship, promotes egalitarianism (developmental) and fosters a climate of trust (nurturing) were identified by as being important to the field instructors in this study. A facilitation style that is democratic, values the life experiences of the learner and promotes collective social change is one that is valued by the participants (social reform). The apprenticeship perspective is also useful to consider as learners have the opportunity, through observing an "expert in action" (Pratt, 1996, p. 228) to role model the teaching of one who espouses egalitarian and democratic qualities. Considering the key beliefs and power issues, as well as the primary roles of the teacher in each of the perspectives in relation to my

findings, may be helpful in informing future field instructor training events.

This study revealed that there are similarities between field instructors' learning styles and their field teaching style. The literature suggests that it is important for field instructors to be aware and acknowledge their own learning style, as well as their students' learning style (Bogo & Vayda, 1998; Bogo & Powers, 1992; Gladstein & Mailick, 1986). The implications that the aforementioned statement has for social work education and for field instructor training that I wish to highlight are two-fold. Firstly, field instructors should be encouraged to undertake a comprehensive educational assessment with their students. This assessment should consider the student's ethnicity so as to identify prior experience, educational strengths and learning style (Gladstein & Mailick, 1986). Secondly, field instructors need to receive appropriate training on assessing their own and their students' learning styles so as to ensure the best field instructor-student match. If there is not a good match, the teaching experience may be negative for the field instructor and the student's learning experience may not be a positive one. Perhaps future anti-racism and anti-oppression training for social work field instructors could include content on the creative ways one can use to undertake comprehensive educational assessments with their students. This may also provide an opportunity for the field instructor to initiate dialogue about the issues of racism and oppression.

This study highlights that anti-racism and anti-oppression training and professional events are valued by field instructors. The use of a participatory and experiential teaching

approaches that embrace tenets of andragogy, consciousness-raising, transformative learning, critical thinking and reflective learning, the goals of feminist pedagogy, and reflect aspects of the Pratt perspectives may be useful in planning future events. As evidence that agency climate does affect field teaching was revealed in this study, it is important that future training and professional development opportunities address this issue in ways that will promote further awareness and action. The development and dissemination of resource material that includes practical strategies to address anti-racism and anti-oppression issues may also be helpful in increasing awareness of the issues amongst field educators and help promote further collective action to address the issues.

Prior to concluding this section, it is important to emphasize the need for increased integration of anti-racism and anti-oppression issues in the social work curricula. Ideally, specialized training for field instructors should augment an already existing theoretical understanding of anti-racism and anti-oppression issues. As only two participants in this study indicated that they acquired their knowledge of the issues from formal training in the BSW program/school of social work (see Knowledge of Anti-Racism/Anti-Oppression Chart in section 4.1.1 of the Findings Chapter), it is clear that additional emphasis is warranted. Coupled with field instructor-specific training, schools of social work must make every effort to ensure that anti-racism and anti-oppression content is woven through both undergraduate and graduate programs.

It is hoped that this discussion helps to illuminate my findings, as well as the

implications for social work education. As the ultimate goal of anti-racism and anti-oppression training for field instructors is to ensure that graduating social work students possess the skills to effectively meet the needs of our pluralistic and ethnically diverse society, understanding what works best in such training is critical. The following chapter contains recommendations and the conclusions to this research report.

Chapter 6

CONCLUSION and RECOMMENDATIONS

6.1   Results of the Study

My research question was "what content and teaching methods best facilitate field instructors' learning about anti-racism and anti-oppression and assists them in teaching students the skills to incorporate anti-racist/anti-oppression strategies in their work?". What follows is a summary of the four main themes and eight sub-themes that emerged from this study:

1.   Field Instructors prefer a participatory approach in their learning at training events, as well as in their own teaching. The experiential learning and teaching techniques that they prefer include role plays, case scenarios and critical incidents; popular education, and personal sharing. The facilitator's efforts to foster safety in the learning environment and the feelings of safety of the participants were identified as critical to learning about the issues.

2.   In their roles as social work practitioners or field educators, anti-racism and anti-oppression training provided them with new or increased awareness of the issues, and/or affirmed their current knowledge and efforts in this area, and/or offered them creative strategies to take action regarding to anti-racism and anti-oppression. Challenging themselves and their students regarding anti-racism and anti-oppression issues was identified as being critical. Feelings of empowerment arose as a result of

participating in anti-racism and anti-oppression training events. Motivation to attend training included the desire to build or increase awareness of the issues, enhance field teaching skills, and the quest for on-going personal and professional development.

3.   Both the supportive features and the systemic barriers in the agency climate were given by respondents. The majority of agencies were described as being supportive of anti-racism and anti-oppression initiatives. A supportive agency was described as being safe and inviting for consumers, students and staff; reflecting and promoting diversity, anti-racism and anti-oppression; and encouraging open dialogue about the issues. Systemic barriers include the lack of diversity in agency personnel, consumers and the agency climate; the lack of inclusive policies; the lack of dialogue about the issues; and the lack of individual and collective action toward the issues. All participants reported that their agency is open and/or supportive around anti-racism and anti-oppression field education. The level of receptivity to anti-racism and anti-oppression issues within the agency climate was reported to impact field teaching. Fostering dialogue about the issues within agencies was identified as being vital. Anti-racism and anti-oppression training aids instructors in finding creative ways to increase dialogue within their agencies.

4.   The need for and the nature of future anti-racism and anti-oppression training and professional development opportunities was revealed in the findings. Training was identified as one way for field instructors to amass the knowledge and develop the

skills needed to be effective in their roles as practitioners and field educators. Insights on content and format of future training and/or professional development opportunities were gathered. Written resource material that includes experiential exercises, teaching tools and practical strategies for integrating anti-racism and anti-oppression was recommended by the participants in this research. The active involvement of field instructors in the production of such resources was highly recommended.

6.2   Strengths and Limitations of this Study

Strengths

One of the main strengths of this research study was that it involved qualitative methodology. Along with the positive aspects of qualitative research and the fit of this methodology with the nature of the research study as outlined in chapter three, this methodological approach captured the essence of field instructors' experiences, perceptions and feelings. Unlike a quantitative methodological approach, the qualitative approach allowed me to interact with both the participants and the data. This dialogue with the field instructors yielded the richness of data that I sought.

Another strength of this research study was the composition of the sample. Having field instructors from two provinces and two distinct universities who all had attended a recent anti-racism/anti-oppression training event enhanced the credibility of my findings. Many of the field instructors were able to readily recall details about their experiences in their

training, as well as their post-workshop experiences in their work with students.

Strength and Limitation

The length of time between the training workshops that were hosted in Winnipeg and Halifax and the commencement of the interviews is viewed as both a limitation and a strength. Although many of the field instructors were able to readily recall their experiences from the anti-racism and anti-oppression training hosted in Winnipeg and Halifax, many said that they could not as easily remember the details because of the length of time that had passed. For the field instructors in Winnipeg, interviews took place between 11-12 months after the training. For the field instructors from Halifax, the interviews took place 9-10 months after this workshop. In reflecting on this feedback, I realized that commencing the interviews closer to the training date could have enhanced their recall about the actual event. On this level, the length of time between the training date and the interviews is a limitation. However, because there was a substantial span of time between the training date and interviews, field instructors had ample time to integrate the training into their work with students. If the interviews had been too close to the training date, field instructors would not have had as much time to implement the concepts and strategies into their field teaching. As well, their repertoire of post-workshop experiences would not have been as vast.

Limitations

Although the use of qualitative methodology produced a very rich data base and offered a very rich interactional component, this methodology also has some inherent

weaknesses. The literature suggests that generalizability in qualitative research is difficult as there is usually a sample size. The field instructors that participated in this research study were those who attended an anti-racism/anti-oppression training event in the past year. Their participation in the training was voluntary. These participants already possessed some level of interest in the area of anti-racism and anti-oppression. This fact does impact the level of generalizability of my findings. Whether another sample of field instructors, for example; those who did not have a special interest or experience in the area or those who were required to attend such training, would have yielded the same results remains a question.

Students' perspectives were not included in this research study. Although a few of the field instructors recounted and shared some of their experiences as students related to the issues of racism and oppression in the field, the sample in this study was limited to field instructors. The voices of students would have certainly enhanced the findings and provided an enriched view of the realities of anti-racism and anti-oppression in field education.

Another weakness that I identified in this study was the broad scope of the research question. I found that I had an array of information that spanned the scope of many areas, albeit all related to the research question. In retrospect, when constructing my research question, I could have focused on one or two of the areas of exploration rather than on the five that my research question contained. Perhaps narrowing the question would have allowed for an even richer data base in the selected areas.

Although not a weakness per se, but worthy of mention in this section nonetheless, was an issue related to my sample. Because the population of field instructors is relatively small, there exists a slight chance that field instructors could be identified by their colleagues or others familiar or involved with social work education. Although this area was covered in the research consent information that participants signed, I was always cognizant of this and diligently sought to ensure that identities would not be revealed in my thesis. When extracting text from the transcripts for my findings chapter, I spend a lot of time considering if what I wanted to include could in any way identify the participants. I am sure that this is an issue for most qualitative researchers who are working with small samples sizes.

6.3   Educational Recommendations

There are numerous recommendations that arise from this study. They will be presented under three categories to illustrate the context in which they emerged. The first category contains the recommendations that have arisen directly from my study. The second includes those that have arisen from the literature review. The third category of recommendations, which are entitled *my vision*, were derived from my work experience and special interest in this area, as well as from the research and the literature review. The recommendations are as follows:

Recommendations from the Study

1.   That annual anti-racism and anti-oppression training events, with a participatory and experiential learning format, be offered for both beginning and veteran field

instructors at the commencement of the school year. Opportunities for such training should not only be readily available to those who are interested in the topic; they should be minimally required for all new field instructors. Veteran field instructors should have opportunities for on-going training events throughout the year.

2.   That the required field instructor's course curriculum on anti-racism and anti-oppression contain the following:

- Material that moves beyond awareness of the issues to practical ways of dealing with the such things as critical incidents that arise in the field, the agency climate and information dealing with students of different backgrounds,

- Information on student and instructor learning styles and learning style assessments,

- Training in participatory and experiential teaching techniques, critical thinking and reflective practice.

(Note: This recommendation is supported by the literature).

3.   That there be on-going anti-racism and anti-oppression seminars that include field instructors, agency staff, faculty, field liaison personnel, field coordinators, members from faculty field advisory committees and students. These seminars would allow for information sharing, on-going dialogue and the active participation of all stakeholders. Increased awareness of anti-racism and anti-oppression in field education would be another goal of the seminars. The seminars could include a myriad of field issues based on the needs of the groups, with a primary focus on anti-racism and anti-

oppression issues. Field coordinators, university and community representatives, agency staff and students could collectively participate in hosting and facilitating the seminars. The "Anti-Racist Instruction in the Field using Critical Thinking" workshop template that was developed by the Prairie Region Team of the CASSW Anti-Racist Training and Material Project is such one training model that may prove effective in such seminars. Workshop models and seminar suggestions could be shared between all schools.

4. That there be opportunities for on-going networking and dialogue among field instructors and between field instructors and university and community stakeholders. Networking and dialogue were identified in the literature and in my findings as being critical for field instructors. The possibilities, beyond traditional in-person meetings, could include such things as on-line chat rooms, the distribution of a local or national newsletter, and national training and conference events for field instructors to participate in. Collective dialogue about critical incidents, the agency climate and other issues related to anti-racism and anti-oppression was seen as being important. (Note: This recommendation includes some of *My Visions*, as well).

5. That written reference material on anti-racist and anti-oppressive field education be produced and disseminated to all field instructors. This material should include such things as practical strategies for dealing with critical incidents and the agency climate, role plays to incorporate with field students, information on critical thinking and

reflective learning strategies, and commentary and suggestions from veteran field educators and other experts in the field. Each school could produce one or more documents that could be shared throughout the country.

Recommendations from the Literature

6.   That further research be undertaken in the area of anti-racism and anti-oppression social work education. The scant body of literature that exists, from a Canadian context in particular, suggests that additional research in field education and social work education in general is warranted.

My Vision (to add to previous recommendations)

7.   That there be mandatory field instructor training in the area of anti-oppression and anti-racism in all Canadian Schools of Social Work. This country's national accrediting body, the Canadian Association of Schools of Social Work (CASSW), should ensure that consistent standards be set and maintained in all schools. The CASSW Advisory Committee on Racial, Ethnic and Cultural Issues, in conjunction with the CASSW Field Advisory Committee, could oversee the development and implementation of the training. Representatives from these committees could be available for consultation in the developmental and evaluation phases.

The first step in developing such training could be a national Needs Assessment, as it is acknowledged that training needs may differ between the schools. The model might be the Needs Assessment developed by the Prairie Region Team of the CASSW

Anti-Racist Training and Material Project. The Needs Assessment could also include a section for students' opinions about their learning needs in the area of anti-racism and anti-oppression field education. Field coordinators from each School should be included in the development of this training. The literature and my own experience indicates that some field coordinators have been invested in this area for many years and have a wealth of knowledge and experience in the development and implementation of anti-racism and anti-oppression training. The involvement of field coordinators, and all other stakeholders, in this project is critical.

8.   That the Canadian Association of Schools of Social Work (CASSW) Board of Accreditation continue to maintain the standards related to multicultural and multiracial issues and continue the momentum created by both the CASSW Crossroads recommendations and the work of the CASSW Anti-Racist Training and Materials Project. Greater quality assurance procedures related to anti-racist and anti-oppressive social work curricula should be implemented and/or enhanced. The quality assurance procedures could assess the nature and degree of anti-racism and anti-oppression content that exists in the curricula. Suggestions on enhancing the curricula could be provided to schools.

9.   That schools create, enhance or continue critical incident consultation teams to deal with such things as anti-racism and anti-oppression that arise in both field and the learning environment in general. These consulting teams could consist of faculty

members, students and neutral third parties. They could be available to consult, intervene and advocate for both students and faculty alike.

10. That all schools of social work be required to enhance their field evaluation forms to include an assessment of anti-racist and anti-oppressive practice. All students should be expected to perform tasks related to this practice. As well, the instructor evaluation form should also be enhanced to include these same areas. Students should be given the opportunity to provide feedback about the nature and degree of anti-racism and anti-oppression training they receive in their field placement.

11. That further attention be paid in the overall social work curricula, both at the undergraduate and graduate levels, to issues of anti-racism and anti-oppression. If the issues are consistently woven throughout the curricula and schools reflect the values inherent in diversity and inclusion, there is greater likelihood that anti-racist and anti-oppressive practice skills and values will be both garnered and exercised. As only two participants in this study indicated that they acquired their knowledge of anti-racism and anti-oppression issues from formal training in the BSW program/school of social work, it is clear that additional emphasis is critical. If social work graduates are to learn the skills to effectively work with a diverse population, greater emphasis on the issues must be made a priority. Specialized training for field instructors should be an adjunct to an already existing solid theoretical knowledge of anti-racism and anti-oppression, it should not be one's first exposure to the issues. Anti-racism and

anti-oppression training for Faculty should also be provided to enhance awareness of the issues and their importance in the social work curricula.

6.4   Research Recommendations

In reflecting on the literature and the findings of this research, various suggestions for further study have arisen. These suggestions include:

—.—.

1.   Research with undergraduate and graduate students, from a variety of ethnic and cultural backgrounds, about their experiences related to anti-racism and anti-oppression in field education to ascertain their thoughts, perceptions and suggestions. The voice of students is critical in understanding the realities that exist in field education and in social work education in general. If anti-racist and anti-oppressive social work education is to become a nation-wide reality in schools of social work, all must have a voice and feel invested in the issues.

2.   Research with students, from a variety of backgrounds, about their learning styles and the teaching approaches that foster their learning in field education. Students' preferences on field instructor teaching styles should also be gathered in this research. Research on field instructors' learning styles is also seen as being important.

3.   On-going research to further identify the supportive features that foster and the systemic barriers that impede anti-racist and anti-oppressive social work field

education. The information from this study acknowledged the impact of the agency climate. However, this data barely touched the surface of the issue and research from a Canadian context is extremely limited.. The literature that does exist cites the impact that the agency climate has on the field instructors' ability and willingness to implement anti-racist and anti-oppressive field education. The literature also indicates that the field learning environment, like the classroom environment, does impact the students' learning experience. As such, I recommend a further study which includes an in-depth exploration of the impact of the agency climate on students' learning.

4.   A research study that includes both the experiences of field instructors and students, alike. This research would add the students' perspective on such things as what, if any, the impact of the agency climate has on their learning, the effectiveness of role plays and other experiential learning tools in field education, to name a few. Recommendations from this research would be critical for the development of future training events for field instructors.

5.   Using my research question, undertake research with other field instructors to ascertain if my findings are confirmed, enhanced or challenged by another sample. This research would add additional knowledge to this area of social work research.

Final Words

My hope is that this research project, in conjunction with the existing literature, will spawn additional efforts towards the enhancement of anti-racism and anti-oppression in social work education. With individual and collective commitment to the issues, additional steps towards increased awareness and action will be made. I would like to conclude this report with the words of Anne Bishop as they capture the essence of the journey, and the hope that must accompany it, towards realizing social justice and the eradication of all forms of oppression:

> "Commitment to social justice means beginning an unknown journey- a journey that can unfold only one step at a time, with confusion and danger along the way, and where the end is a mystery... There are small, courageous, experiments happening everywhere, based in and on local conditions, but aware of the whole world. Our recovery of hope- full colour, three-dimensional, hard working, clear thinking, wildly radical living hope- is the key to our liberation" (1994, p. 124).

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Appendix A

Glossary of Terms

Racism

The use of power by a group of people in order to accrue greater status and access to resources over another group of people, usually on the basis of skin color. This power is expressed and maintained through individual acts of discrimination, both intentional and unintentional, as well as through institutional structures which support systemic racism (Schulz, in Zamparo & Wells, 1999, p. 29).

Anti-Racism

Racism has long divided humans into unequal social categories and is a major source of inequality and injustice today. Though it is especially damaging to people of colour, it impacts and limits everyone. The anti-racism movement is committed to examining, challenging and eliminating racism from all individuals and communities (National Organization for Men Against Sexism, in Zamparo & Wells, 1999, p. 25).

Oppression

The maintenance of power and privilege through unequal, unjust, excessive or cruel actions and through discrimination against arbitrarily defined groups of people (Wells, in Zamparo & Wells, 1999, p. 28).

Anti-Oppression

The recognition of, and active opposition to, all forms of oppression (Schulz in Zamparo & Wells, 1999, p. 25).

Appendix B

RESEARCH ETHICS COMMITTEE APPROVAL CERTIFICATE

Faculty of Social Work
University of Manitoba
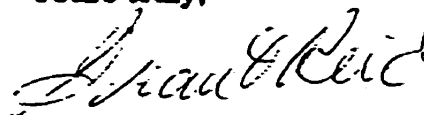Winnipeg, Manitoba.

June 20, 2000.

To: T. Lavoie.

YOUR PROJECT ENTITLED *Teaching and Learning in Adult and Higher Education: The Example of Anti-Racism Training for Social Work Field Instructors* HAS BEEN APPROVED BY THE RESEARCH ETHICS COMMITTEE.

CONDITIONS ATTACHED TO THE CERTIFICATE:

1. You may be asked at intervals for a progress report.

2. Any significant changes of the protocol should be reported to the Chairperson of this Committee so that the changes can be reviewed prior to their implementation.

Yours truly,

Grant Reid
Chair
Research Ethics Committee.
(204) (474-8455).

Appendix C

Research Questions

Before we begin the interview, I'd like to tell you a bit more about the research project. This is research is a follow-up to the anti-racism/anti-oppression workshop for field instructors that you attended. The primary purpose of this research is to ascertain your thoughts on what teaching approaches facilitate your learning and are helpful in assisting your students to incorporate anti-oppression and anti-racism strategies in their field work. The workshop you attended will serve as a reference point for my questions. I wish to explore the **content** of anti-racism/anti-oppression training which is important to you. I also want to learn more about the kinds of training and delivery methods **(format)** which work for you in you own learning and teaching **(impact)**. Other areas to be covered will be the **organizational context** and any **insights** that you have for future training for field instructors. I will begin with asking some background information questions and then move on to the five subject areas.

Background Information

The purpose of gathering this background information is to understand more about research participants in the context of their life experiences.

Please note that these questions are optional.

1.   I will be recording your gender.

2.   I will also be recording the Province that you are from.

3.   Please indicate your age category:

        20-29, 30-39, 40-49, 50-59, 60+

4.   What is your racial/ ethnic/ cultural heritage?

5.   Please indicate the highest level of education you have attained?

6.   Please indicate whether your agency is in an urban or rural setting.

7.   How many years have you been a field instructor?

8.   Throughout your entire career, how many students have you worked with in your role as field instructor?

9.   What type of agency do you currently work in?

10.   Where did you acquire most of your knowledge about anti-racism?

        * - Formal education, workshops, reading, life experience, work with students or clients, etc.

11.   * Is there anything else about yourself that you would like to me to know (in the context of this research/ in the context of your role field instructor/ your experiences in anti-racism?

12.   * Is there anything about yourself/your life experiences that you feel influences the approach you take in addressing anti-racism with your field student?

<u>Areas of Questioning and Possible Interview Questions</u>

<u>Content</u>

One of the goals of this research is to learn more about is what *content* should be included in anti-racist training for field instructors.

13.   Think about the workshop and any other training or course you have taken related to anti-oppression and anti-racism. What content has enhanced your understanding of the issues related to anti-oppression and anti-racism instruction in field education?

Probe: For example, discussing critical incidents, the definitions of individual and institutional racism, a workplace audit, etc.

14. What content do you feel is important to include in anti-oppression and anti-racism training for social work field instructors to enhance their own learning and to assist them in acquiring the knowledge to incorporate the issues in their work with students?

Probe: For example, information on critical thinking/reflective learning strategies, material on inter-locking forms of oppression, the impact of individual and institutional racism, etc.

Format

Regarding the *format* of anti-oppression and anti-racism training, I'd like to explore which teaching methods work best in addressing anti-oppression and anti-racism issues with field instructors.

15. In any of the anti-oppression and anti-racism workshops and courses that you have attended, what teaching methods stand out as having a positive impact on your own learning and have enhanced your effectiveness as a field instructor?

Probe: For example, incorporating the use of sharing circles, the use of role plays, small group work, brainstorming issues and ideas, lecture material, etc.

Probe: Please elaborate on how these teaching method have facilitated your learning about anti-oppression and/or anti-racism?

16. Do you feel that learning about these methods will assist/have assisted you in your work with field students?

Probe: Please tell me how.

17. Have you incorporated any of these methods with your field student?

Probe: Do you feel that the methods you mentioned have been effective in your own teaching?

Probe: What worked, what didn't work, why do you think this was so?

18.   I'd also like to explore field instructors' views on the format of anti-oppression and anti-racism workshops and courses in relation to their own learning styles. Think about your own learning style in relation to this next question. In the anti-oppression and/or anti-racism workshops or courses you have attended, what format of teaching stands out as having a positive impact on your own learning?

Probe: Do you prefer that the facilitator present the material in a lecture style format, do you prefer an interactive or cooperative approach to learning with small group exercises, or a combination of both? Probe: Do you find it helpful for the facilitator and other participants to set out their individual learning goals at the beginning of a workshop, or do you prefer that the facilitator set forth the goals for the session?

Probe: Please elaborate on this in terms of your own experience.

19.   In the anti-oppression and anti-racism training workshops or courses that you have attended, what teaching format do you feel is most "empowering" for you in terms of your own learning? Probe: Please tell me more about this.

Impact

I'd also like to explore what *impact* the anti-oppression and anti-racism training had on you, both in your own learning and your work with your student.

20.   Do you feel that any aspects of your own teaching changed after attending any anti-oppression and anti-racism training?

Probe: If yes, what aspects of your teaching do you feel have changed?

Probe: What are you doing differently in your work with students?

21.   Are there any aspects of the workshop training sessions(s) you have attended, such

as workshop content, teaching format, teaching methods, or other variables, that you feel had

an impact on your own learning and your work with your student?

Probe: If yes, can you tell me what these were?

Probe: For example, sharing individual and institutional strategies, role-plays, networking with

colleagues, videos, hearing or sharing critical incidents).

Probes: Do you feel that your learning at anti-oppression and anti-racism workshops have

assisted you in teaching students the skills to incorporate anti-racist strategies in their work?

Probe: Please tell me more about this.

Organizational Context

Another goal of this research is to explore whether the organizational culture of

agencies fosters or impedes anti-racism field instruction, and whether anti-racism workshops

are helpful to field instructors in addressing these issues.

22.   Can you tell me what, if any, supportive features or systemic barriers exist in the

organizational culture of your agency with regards to implementing anti-racism field

education?

23.   Do you ever discuss anti-racism or diversity issues with colleagues in your workplace?

24.   Do you feel that the receptiveness of your workplace colleagues influences the

manner in which you deal with anti-racism issues in your field teaching?

25.   If there are systemic barriers that exist in your agency with regards to anti-racism field

education, are there any aspects of workshops or training sessions you have attended that have assisted in finding creative ways to deal with these systemic barriers?

Probe: If yes, what are they? (e.g. workplace audit exercises, small group discussions, role plays, discussing critical incidents, etc.).

Probe: If no, how do you address these issues in your role as field instructor?

26.   Is hearing or sharing the supportive features of an organizational culture an important activity for field instructors at anti-racism workshops?

Probe: If yes, how can this help field instructors in their work with students?

INSIGHTS for Future Training

The final area that I'd like to explore in this interview is field instructors' *insights* for future anti-oppression and anti-racism training workshops.

27.   First of all, I'd like to know what suggestions you have for the workshop content. Please tell me what content you feel is important to include in anti-racism workshop that will best facilitate field instructors' learning about anti-racism and will assist them in teaching students the skills to incorporate anti-racist strategies in their work.

28.   In your opinion, what teaching methods are important to incorporate into anti-oppression/anti-racism workshops?

29.   What other aspects do you feel are important to consider in planning an anti-racism workshop for social work field instructors?

30.   What else would you like to add?

31.   Do you have any questions for me?

Thank you for your participation in this research interview!

Appendix D

<u>**Information and Consent for Potential Study Participants**</u>
Research Project entitled:
"Teaching and Learning in Adult and Higher Education:
The Example of Anti-Racism Training For Social Work Field Instructors"
The primary purpose of this research is to ascertain field instructors' thoughts on the

content, format and impact of anti-oppression and anti-racism training workshops so more

can be learned about such things as what teaching approaches facilitate field instructors'

learning, and what teaching approaches are helpful in assisting field students to incorporate

anti-oppression and anti-racism strategies in their field work. As you indicated an interest in

participating in this research, I am contacting you now to ascertain if you are still interested

in taking part.

Your participation is important to the success of this study, however you are not

required to participate. You are free to withdraw from this research study at any time without

penalty. It is expected that the in-person interviews will last at least one hour. This study is

concerned with your experiences at the workshop, and will no way impact on your role as

Field Instructor or your relationship with the Faculty of Social Work. A benefit for you

participating in this study is that you will be able to share your post-workshop experiences,

as well as any ideas that you have for similar workshops. Your feedback will contribute to a

growing body of knowledge in this area. A summary copy of the research findings will be

made available to you at your request.

If you recall, you signed A CONSENT FORM after the anti-oppression/anti-racism

workshop that you attended. I am requesting that you complete this additional CONSENT

FORM as the research project will be the subject matter for my MSW Thesis. I will provide

you with copy of your of this new form as well as the original, signed form, for your records. Interview questions will also be sent to you in advance of the interview.

I feel that it is important for you to know a bit about me. Coupled with being the Research Assistant for the CASSW Anti-Racist Training and Materials Project since 1997, I am currently a graduate student in the Faculty of Social Work at the University of Manitoba. I have completed the course work towards the Master of Social Work degree program in the Social-Clinical stream and this research project will be in partial fulfillment of my degree. As well as being a student, I am employed at the University of Manitoba as the Admissions/Advising Officer for the Faculty of Social Work, I am a research assistant for another project and I am on educational leave of absence from a job in child welfare.

Should you have any questions or comments about this research project, please feel free to contact me. I would be pleased to respond to any concerns that you may have. You can reach me at my work phone number_____or by email at_____. The members of my Thesis Committee are Professor Esther Blum (Thesis Advisor)-_____ and Professor Tuula Heinonen-_____ from the Faculty of Social Work at the University of Manitoba and Professor Wanda Thomas Bernard from the Maritime School of Social Work at Dalhousie University-_____.

If you would still like to participate in this research project, please read, sign and return the attached CONSENT FORM. The CONSENT FORM can be mailed to me in the self-addressed stamped envelope. I will then contact you to arrange a time for an in-person or telephone interview. Thank you for your interest in this research project!

Sincerely, Tracey Lavoie

Appendix E

Consent Form
Consent to Participate in the Research Project entitled:
"Teaching and Learning in Adult and Higher Education:
The Example of Anti-Racism Training For Social Work Field Instructors"

Participation in this research study is completely voluntary. You may choose to withdraw from the research at any time without penalty. You are free to not answer any questions that you choose. You will be sent a copy of the interview questions prior to the interview date.

In-person and telephone interviews will be tape recorded and transcribed. a transcriber may be hired to transcribe the data. The transcriber will be advised that issues of confidentiality must be adhered to. All identifying information will be taken out of the written transcriptions to ensure confidentiality. Interviewees will be given a pseudonym or they will be assigned a number in the typed transcription and in the report. My Thesis Committee members may have access to the data when identifying information has been removed.

The tapes and other data (written information and computer disks) will be kept in a locked cabinet in my office at the Faculty of Social Work at the University of Manitoba and will be destroyed at the completion of the project.

Your responses will be confidential and every measure will be taken to ensure that you are not identified when the data is analyzed, when the report or other work is written, or when or presentations are made. As the research sample size is small, there is a slight chance that you may be identified by your responses.

There are no known risks and/or discomforts associated with this study, but the questions are of a personal nature, and may involve some disclosure regarding beliefs and feelings.

The researcher holds the position of Admissions/Advising Officer in the Faculty of Social Work at the University of Manitoba, but her position will in no way influence your present or future involvement at the University. Your choice to participate in this research will in no way impact your position as field instructor or student.

A summary of the research findings will be available to you at your request. The summary can be mailed to your home, workplace, or another address that you identify. Alternately, the summary can be picked up at the Faculty of Social Work General Office University of Manitoba, 521 Tier Building.
I have read, understand and agree with the information in this Consent Form:
Name_____   **Date**_____
Signature_____   cc: to Researcher