



**Grand Challenges**  
for Social Work



# **The Grand Challenge to Eliminate Racism**

# Eliminate Racism

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GRAND CHALLENGES FOR SOCIAL WORK INITIATIVE

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Grand Challenge: *Eliminate Racism*

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## GRAND CHALLENGES FOR SOCIAL WORK INITIATIVE

The Grand Challenges for Social Work are designed to focus a world of thought and action on the most compelling and critical social issues of our day. Each Grand Challenge is a broad but discrete concept where social work expertise and leadership can be brought to bear on bold new ideas, scientific exploration and surprising innovations.

We invite you to review the following challenges with the goal of providing greater clarity, utility and meaning to this roadmap for lifting up the lives of individuals, families and communities struggling with the most fundamental requirements for social justice and human existence.

The Grand Challenges for Social Work include the following:

- Ensure healthy development of youth
- Close the health gap
- Build healthy relationships to end violence
- Advance long and productive lives
- Eradicate social isolation
- End homelessness
- Create social responses to a changing environment
- Harness technology for social good
- Eliminate racism
- Promote smart decarceration
- Reduce extreme economic inequality
- Build financial capability and assets for all
- Achieve equal opportunity and justice

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# Eliminate Racism

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Eliminating racism in order to achieve racial equity is certainly a grand challenge. America was built on racism, white supremacy, and colonization; so, understanding history and context are essential to moving forward. The Grand Challenge to Eliminate Racism calls for the social work profession to focus on the centrality of racism and white supremacy, both within society and within the profession. We first reflect on the profession's racist history and then examine social work's current positionality by reviewing the inclusion of race and racism across all of the grand challenges. Efforts to eliminate racism and white supremacy must focus on evidence and practice-based research that cultivates innovation to improve the conditions of daily life for all impacted by racism and white supremacy and facilitates change at the individual, organizational, community, professional, and societal levels. We prioritize personal awareness and reflection, antiracism workforce development that advances community empowerment, professional revision of social work education, and policy agendas that eliminate racism and white supremacy from organizations and institutions and include continuous evaluation with accountability.

Key words: antiracism, ethnicity, race, racial equity, racism, social work, white supremacy

## OVERVIEW OF THE GRAND CHALLENGE TO ELIMINATE RACISM

The Grand Challenges for Social Work (GCSW) have galvanized the profession, serving as a catalyst for change by bridging collaborative scholarly and public initiatives with innovative approaches that are backed by science, to tackle longstanding and seemingly intractable social welfare problems. In 2013, the American Academy of Social Work and Social Welfare identified problems that were important, compelling to the broader public, and represented areas that were amenable to meaningful and measurable change within 10 years. From over 80 concepts, the Academy identified 12 grand challenges for the profession under the three domains of: *Individual and family well-being*, *Stronger social fabric*, and *Just society*. "Ending Racism" was initially proposed but not selected (Lubben et al., 2018).

Arguments against addressing racism in the Grand Challenges initially included that it is pertinacious, insoluble, and cannot be ameliorated in 10 years. The amount of empirical evidence backed by science was also discussed. And finally, the supposition was made that racism intersects all other grand challenges and would thus be addressed within each of the selected GCSW and a stand-alone Grand Challenge was not necessary. Published in 2019, *The Grand Challenges for Social Work: Vision, Mission, Domain, Guiding Principles, and Guideposts to Action* suggests that "the commitment to ending racism and other injustices is fundamental throughout the Grand Challenges for Social Work."

The Grand Challenge to Eliminate Racism calls for the social work profession to focus on the centrality of racism and white supremacy, both within society and within the profession. This concept paper first reviews the history of race and racism in the U.S. in an effort to contextualize this work. The authors then reflect on the profession's racist history and current positionality and commitment to racial justice. The claim that the topics of race and racism are infused across the grand challenges, is then systematically examined. Finally, inasmuch

as this grand challenge will provide both support and accountability to the profession to move forward and innovate to eliminate racism, the paper concludes with specific strategies for moving forward at micro, mezzo, and macro levels of individual awareness and reflection, workforce development, social work education, and policy agendas.

### **A VERY BRIEF HISTORY OF RACE IN THE UNITED STATES**

It is estimated that no less than 10 million people with hundreds of different Indigenous cultures and speaking almost two thousand different languages lived on the North American continent range, prior to the contact of Columbus and others (Mann, 2005). Representing Spain, Columbus travelled to the Americas for exploitation and conquest. For over two centuries after the start of European colonialization and genocide, the Indigenous populations were reduced to fewer than a million. Many of the Native Americans who survived, had their land stolen, parental rights terminated, and were forced to relocate to reservations with limited rights for self-government (The Indian Removal Act of 1830). Today, Native Americans comprise 1.7% of the U.S. population and 22% of them live on reservations (Office of Minority Health, 2021). James Loewen (2007, p. 53) describes how Columbus transformed the modern world and revolutionized race relations by the “taking of land, wealth, and labor from indigenous people in the Western hemisphere, leading to their near extermination, and the transatlantic slave trade, which created a racial underclass.”

The Dutch brought the first kidnapped and enslaved individuals from the West Indies to the colony of Jamestown, Virginia in 1619 (Rawley & Behrendt, 2005). In the early 17th century, kidnapped Africans were sold as indentured servants with a limited servitude after which they would live free. This soon changed, however, as Africans were differentiated from English indentured servants and enslaved for life, including their unborn children and the children born from White enslavers rape of Black women (Daniels-Rauterkus, 2019; Farley, 2000). Africans were conferred a sub-human status and the concept of Whiteness took on a newly contrived superior social status as those with white skin legally and socially subordinated those with dark skin (Gregory, 2021). Antebellum American society and later Social Darwinism then reified the so-called/thought-to-be “scientific” discoveries of the time that built the rationale for white supremacy and continues to foster anti-Blackness. Although chattel slavery ended after the Emancipation Proclamation and the ratification of the 13<sup>th</sup> Amendment to the U.S. Constitution in 1865, segregation and discrimination continued to be practiced throughout the U.S. (Lyons, 2007).

The appropriation of Mexican and Indigenous land continued into the 18th century as Whites redefined Native North Americans as ‘foreigners.’ The Naturalization Act passed in 1790 (H.R. 40) reads, “Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, that any alien, being a free white person, who shall have resided within the limits and under the jurisdiction of the United States for the term of two years, may be admitted to become a citizen...” First generation immigrants from Asia, the Caribbean, Central and South America, and Mexico were, thus, expressly denied citizenship rights including the right to vote, own property, file lawsuits, and testify in court; and this Act was not eliminated until the McCarran Walter Act of 1952 (H.R. 5678).

Exploitation continued with the recruitment and abuse of Chinese, Japanese, and Filipino tradesmen commissioned to build the U.S. railroads and work in the mines (Takaki, 1993). Then, in 1942, President Roosevelt signed Executive Order 9066 requiring Japanese

Americans living near the Pacific coast, two-thirds U.S. citizens and three-fourths under the age of 25, to relocate to 10 internment camps (Kashima, 2003). Over 120,000 Japanese Americans were forcibly evacuated to military internment camps during World War II, their homes and property seized and sold to Whites at reduced costs (Hosokawa, 1969; Park, 2020).

In 1977, the federal Office of Management and Budget attempted to standardize the federal government's race and ethnicity categories for the first time, but the categories were still rather inconsistent (Office of Management and Budget, 1997). "Black" was considered a "racial group" whereas "White" was not. "Hispanic" reflected Spanish colonization but excluded non-Spanish parts of Central and South America, whereas "American Indian or Alaskan Native" required "cultural identification through tribal affiliation or community recognition" which is not necessary for any other classification (dRworks, n.d.). The categories were amended in 1996, to add "Native Hawaiian and Other Pacific Islander." And in 2000, the U.S. Census added the category "Two or More Races" to the Census (Jones & Smith, 2001). In 2010, 9 million people or 3% of the U.S. population identified this way and those selecting 2 or more races grew by 32% from 2000 to 2010 (U.S. Census Bureau, 2012).

Meanwhile immigration policy continues to reflect concerning times in U.S. history. After September 11, 2002, the U.S. Patriot Act (H.R. 3162) allows government officials to detain suspected "terrorists" without legal representation and for indeterminate periods of time (The USA Patriot Act, H.R. 3162). Although only 1.1% of the U.S. population is Muslim (Mohamed, 2018), Muslims account for 25% of the discrimination complaints against employers (Durrani, 2012). In 2010, Arizona passed Senate Bill 1070 which requires all "aliens" over the age of 14 to register with the U.S. government after 30 days and to carry ID documents at all times and includes penalties for anyone who shelters, hires, and transports unregistered "aliens." In 2012, the U.S. Supreme Court upheld required immigration checks while striking down the other provisions. In 2016, Donald J. Trump wins his bid for the presidency campaigning on building a wall between the U.S. and Mexico (2016), signs Executive Order 13769 also known as the Muslim Ban (2017), refers to Haiti and Africa as 'shithole' countries (2018), consistently elects not to condemn the behavior of white supremacists (David Duke - 2016, Charlottesville - 2017, Proud Boys - 2020), and goes as far as to incite a riot on the U.S. Capitol on January 6, 2021. During his administration, the Federal Bureau of Investigation reported an upsurge in hate crimes and attacks against American Muslims, immigrants, Black citizens, Jews, and transgender people (Rushin & Edwards, 2018).

On February 26, 2012, George Zimmerman shot and killed 17-year-old Trayvon Martin as he returned home from a convenience store in Sanford, Florida; Zimmerman is acquitted. In 2014, police officer Daniel Pantaleo chokes Eric Garner to death on the sidewalk in New York and is not indicted. Less than a month later, officer Darren Wilson shoots and kills Michael Brown in Ferguson, MO and is also not indicted. In June 2015, nine people are massacred during bible study at Mother Emanuel AME church in Charleston, SC by Dylann Roof, a self-identified white supremacist who is not arrested until the following day. Breonna Taylor is then shot and killed by police on March 13, 2020 while sleeping in her apartment and none of the officers involved are charged with her death. And then in May 2020, George Floyd is killed after police officer, Derek Chauvin, pressed his knee into Mr. Floyd's neck for a recorded 9 minutes and 29 seconds. Many credit this as an international tipping point leading to widespread protest and condemnation of police tactics and the lack

of social redress for racial justice (Deliso, 2021). Police killings of Black people are considered racialized terror and are being referred to as the second pandemic of the 2020s. Camera phones, social media and #BlackLivesMatter continue to shed light on the national injustice and has raised public awareness for some Americans (BLM, n.d.; Davis, 2016; Dixon & Dundes, 2020; dRworks, n.d.), but we must move beyond raising awareness to addressing the oppression, brutality, and deaths.

During the COVID-19 pandemic, there has been spike in Anti-Asian racism, including everything from verbal slurs to physical attacks and including mass murder. As of February 2021, Stop AAPI Hate (Asian Americans and Pacific Islanders) (2021) received over 3,795 reports of discrimination associated with the coronavirus (Jeoung et al., 2021). On March 16, 2021, a series of mass shootings by a sole assailant occurred in Atlanta, leaving eight people, including six Asian women, dead. Amid this documented increase in anti-Asian racism and attacks, reports of depression and anxiety symptoms among Asians have also significantly increased as compared to the figures in 2019 (National Center for Health Statistics, 2020). Elevated anti-Asian prejudice and racism calls for additional antiracism awareness, research, intervention, advocacy, and policy.

### **RACE AND RACIAL IDENTITY AS SOCIAL CONSTRUCTS**

According to racial formation theory, race is a socially constructed identity and is situated in social structure (Omi & Winant, 2015). Racial formation is “a sociohistorical process by which racial categories are created, inhibited, transformed and destroyed. Those in power define groups of people in a certain way that depends on a racist social structure” (Schaefer, 2008, p. 15). An example of racial formation is the federal American Indian policy that combined previously distinct tribes into a single racial group and forced the relocation of most Indigenous people onto reservations (e.g., the Indian Removal Act 1830, the Indian Appropriations Act 1851). In the southern states, an example of racial formation is the ‘one-drop rule’ stipulating that if individuals had just one drop of ‘Black blood’ or racial lineage, that person would be considered Black (Khanna, 2016). Marsiglia and Kulis (2016, p. 12) argue that the sole reason for racial formation is to establish a hierarchy used to discriminate against target groups.

Individual DNA can be analyzed through genetic similarities and differences to others living around the world and then matched to global migration patterns. But humans cannot be genetically distinguished from one another by race or ethnicity (Marsiglia & Kulis, 2016, p. 11). Instead, race is a socio-political construct that was created and is reinforced by social and institutional norms and practices and by individual attitudes and behaviors (Funk et al., 2018, p. 66). Delgado and Stefancic (2012) operationalize race as a group of individuals with observed or attributed common characteristics and ethnicity as a group of individuals with common characteristics such as cultures, traditions, and/or national origins. They further contend that these classifications have been manipulated and embedded at the macro level to unjustly influence access to resources which benefits some while obstructing others (2012). Finally, Smithsonian scholars define race as, “a human-invented, shorthand term used to describe and categorize people into various social groups based on characteristics like skin color, physical features, and genetic heredity. Race, while not a valid biological concept, is a real social construction that gives or denies benefits and privileges” (NMAAHC, n.d.).



## RACISM AND WHITE SUPREMACY

Racism can be defined as, “a system of advantage based on race” (Tatum 1997). It is also recognized as the subordination of individuals or groups based on a common characteristic and has been a central element in the historic and current social, political, cultural, and economic facets of America (Feagin et al., 2000). Finally, it is important to differentiate individual acts of bigotry and prejudice from racism. Dismantling Racism Works (dRworks, n.d.) suggests that “Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.”

Many associate the term ‘white supremacy’ with ‘white supremacist/white nationalist,’ ‘racist skinhead,’ and ‘neo-nazi’ but the term white supremacy actually refers to a hierarchy of any sort that prioritizes Whites and Whiteness over all other. Derald Wing Sue has written extensively on the topic and begins this differentiation with the term ‘ethnocentric monoculturalism.’ ‘Ethnocentric’ meaning focusing on one ethnic/cultural group as central or the best and ‘monoculturalism’ meaning the belief in one “right” culture. Taylor (2006, p. 1) defines ethnocentric monoculturalism as “an unconscious or conscious overvaluation of one's own cultural beliefs and practices, and simultaneous invalidation of other cultural worldviews.” Sue adds that ethnocentric monoculturalism has five dangerous components: belief in superiority (your group), belief in inferiority (other groups), power to impose standards, manifestation in institutions, and the invisible veil (Sue et al., 2016, pp. 96–99). Sue (2006) contends that white supremacy involves viewing ‘Whiteness’ as normative and ideal and concludes that,

Whiteness, White supremacy, and White privilege are three interlocking forces that disguise racism so it may allow White people to oppress and harm persons of color while maintaining their individual and collective advantage and innocence. If we are to overcome, or at least minimize the forces of racism, we must make Whiteness visible. As long as Whiteness remains invisible and is equated with normality and superiority, People of Color will continue to suffer from its oppressive qualities.

### SOCIAL WORK’S POSITIONALITY WITH RACISM AND WHITE SUPREMACY— HISTORIC AND CURRENT

The history, development, and current state of social work are interdependent. Thus, white supremacy not only undergirds U.S. history, it is also at the foundation of social work practice, education, research, and advocacy (Almeida et al., 2019). During the early days of social work in the U.S., the distribution of social welfare was predicated on beliefs of “deservingness” with non-Whites deemed less deserving. Charity organization societies and settlement houses in the 19th century were segregated by race and were created largely by and for White individuals. Neither movement directly addressed or challenged systemic racism and White hegemonic norms (Gregory, 2021). Ironically, Jane Addams began her charity work with African Americans, but started Hull House excluding them (Carle, 2013). Bonilla-Silva and Zuberi (2008) suggest that social work is rooted in, “white logic and white methods.”

All professions are situated within their larger societal context, but social work has a unique and specific obligation to challenge social injustice.



Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people. Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people (Code of Ethics - Social Justice Value).

The majority of social workers have historically and continue to identify as White, whereas the majority of those they serve, (described in Table 1) typically identify as Black, Latinx, Indigenous, and other People of Color. Social work has both historically perpetuated and has also been complicit in practices that embody the injustice and oppression that it claims to stand against (Cherry, 2018; Park, 2020). Gregory (2021, p. 33) argues that there is both a “historical and contemporary symbiosis between whiteness and social work.”

In 1992, McMahon and Allen-Meares asked “Is Social Work Racist?” They conducted a content analysis to review social work publications between 1980 and 1989 and found that only 5.95% of the 1,965 articles analyzed addressed working with racially minoritized communities (McMahon & Allen-Meares, 1992). This analysis led the authors to conclude that the profession is “naive and superficial in its antiracist practice” (p. 537). Twenty-five years later, Corley and Young (2018) replicated McMahon and Allen-Meares’s content analysis reviewing articles published from 2005 through 2015. Of the 1,690 articles they reviewed, only 7.28% addressed content related to racial and ethnic minoritized communities. Both studies suggest that despite social work’s articulated stance on racism, the profession is failing to address racism and white supremacy and the experiences of racially minoritized populations and to build racial equity. Corley and Young call for a transformation of the way research is framed, defined, and interpreted and a decolonization of social work’s knowledge base.

Walter et al. (2017) suggest that social work’s services and organizations continue to perpetuate ethnocentric monoculturalism. Many prominent social work organizations were

**Table 1**

*Active Social Workers in 2015 by Education Type*

<b>Active Social Workers by Education Type (2015)</b>				
<b>Race</b>	<b>Non-SW Bachelor’s</b>	<b>Bachelor’s in SW</b>	<b>Master’s+ in SW</b>	<b>Total</b>
American Indian or Alaska Native	0.9%	1.2%	0.5%	0.8%
Asian	4.5%	1.8%	3.2%	3.6%
Black or African American	23.2%	25.7%	19.1%	21.6%
Native Hawaiian or Other Pacific Islander	0.3%	0%	0.1%	0.2%
Some other race	3.0%	1.9%	2.0%	2.4%
Two or more races	3.0%	2.1%	2.5%	2.7%
White	65.3%	67.4%	72.6%	68.8%
<b>Ethnicity</b>	<b>Non-SW Bachelor’s</b>	<b>Bachelor’s in SW</b>	<b>Master’s+ in SW</b>	<b>Total</b>
Not Spanish, Hispanic, Latino	87.4%	89.3%	90.5%	89.0%
Spanish, Hispanic, Latino	12.6%	10.7%	9.5%	11.0%

Source: U.S. Census Bureau, American Community Survey, <https://www.census.gov/programs-surveys/acs/data/pums.html>.

established with and still have predominantly White leadership and membership namely the American Academy of Social Work and Social Welfare, the Council on Social Work Education (CSWE), the National Association of Deans and Directors (NADD), and the Society for Social Work and Research. Disproportionate representation in leadership ensures that the voices and experiences of people of color are not centered and that the profession continues white supremacy culture. Despite its establishment as a helping profession dedicated to social justice, social work at times, has struggled with and at other times, has created pathways to be a profession ameliorates racism and white hegemony. Gregory (2021, p. 33) argues that social work “has not taken an honest, rigorous, critical account of its own whiteness...[and] it is imperative that the profession begin to do so.” The Grand Challenge for Social Work to Eliminate Racism is an excellent place for the social work profession to examine and reflect on how it has been complicit in and even perpetuated white supremacy, racism, and oppressive policies and practices.

### EMPIRICAL/NON-EMPIRICAL EVIDENCE OF RACE AND RACISM ACROSS THE OTHER GRAND CHALLENGES

The authors conducted a systematic review of the lead concept papers for each of the Grand Challenges for Social Work in February 2021 ( $n=22$  concept papers) to examine the claim that the topics of race/ethnicity and racism are addressed within each of the grand challenges. (Rao et al. (2021) conducted a similar review of the GCSW with the 21 concept papers available at the time with similar findings.) Also, under each of the grand challenge substantive topics, we provide a statistical glimpse into some of the most current and salient touchpoints with racism. Despite the supposition that white supremacy and racism can be addressed within each extant Grand Challenge without having a stand-alone initiative, the findings of our analyses suggest that this has not, yet, been done. This evidence, then, sets the stage for Innovation and Strategies to Eliminate Racism.

## Health

### *Ensure healthy development for youth*

*Prevention of Schizophrenia and Severe Mental Illness* is a 15-page concept paper without a single reference to race or racism. *Unleashing the Power of Prevention* is a 23-page concept paper with six references to race and/or racism (pp. 4, 5, 10, 11, 14) including the recognition that behavioral health problems reflect and perpetuate social inequities and that “young people exposed to the highest levels of risk, children and adolescents who are often disproportionately low-income and/or youth of color, often benefit most from preventive interventions” (p. 11).

### *Close the health gap*

*Preventing and Reducing Alcohol Misuse and Its Consequences* is a 15-page concept paper with three references to race or racism, perhaps most importantly noting that “tremendous disparities exist among and between demographic groups, communities, and nations in terms of rates for incidence and prevalence of alcohol problems, diagnosis and treatment, and prevention outcomes” (pp. 9–10). The authors recommend that practitioners apply a “social determinants of health” lens in integration across multiple levels of science, policy, and

intervention. Understandably, *Health Equity: Eradicating Health Inequalities for Future Generations*, provides 21 pages replete with references to race and racism - far more than any of the other grand challenges. *Strengthening Health Care Systems: Better Health Across America* is a 15-page concept paper with eight references to race and racism including the suggestion that “social workers [can] use their skills to prevent adverse health conditions by intervening in community settings (e.g., schools, criminal justice) and by advocating for racial and environmental justice” (p. 4).

The COVID-19 pandemic has shone light on the long-standing racial health gaps and some practitioners have referred to COVID-19 as a “racialized disease” (Kumashiro, 2020; Walters, 2020). Compared to non-Hispanic Whites, American Indian/Alaska Natives (AIANs) had 3.7 times higher COVID-19 associated hospitalization rates, and the rate was 3.2 for Latinxs, 2.9 for Blacks or African Americans, and 1.1 for Asians (Centers for Disease Control and Prevention, 2021). Moreover, as compared to Whites, thus far, the U.S. COVID-19 mortality rate is higher for AIANs (2.4), Latinxs (2.3), and Blacks/African Americans (1.9).

## Environment and Technology

*Create Social Responses to a Changing Environment* presents 20 pages with four references to race or racism including this from page 4, “There is robust evidence of socioeconomic and cultural differentials in both the impacts of and responses to disasters and disaster-related interventions; therefore, adapting interventions that are responsive to both structured inequities and cultural and ethnic differences will be an important cross-cutting dimension in these efforts.” Neither of the two concepts papers focused on **Harnessing technology for social good** (29 pages total) mention race or racism. This is surprising given the research documenting both the ‘digital divide’ and the ‘racial tech gap.’ For 2015, the U.S. Census Bureau reports that Asian households have the greatest access (83%) to the internet at home, followed by 72% for White households, 72% for American Indian/Alaska Natives, 70% for Hispanics, and 68% for Black households. These figures absolutely contribute to what’s being called the ‘racial tech gap’ (Turner, 2016). In October 2019, a survey of leading technology companies found that combined, Black, Hispanic, and Indigenous technology company employees accounted for less than 5% of Silicon Valley firms which certainly threatens the ability of members of these underrepresented groups to gain employment in the growing global technology field and digitized economy (Harrison, 2019; Walia & Ravidran, 2020).

## Economics

*Build Financial Capability and Assets for All* is 16 pages with one reference about the burden of student loans on low- and moderate income and minority youth (p. 6) and *Reduce Extreme Economic Inequality* is 14 pages but also with only one reference to race/racism reporting that the median net worth of White households is 10 to 20 times greater than the median net worth of African American and Hispanic households (p. 5). The Federal Reserve reports that in 2019, Black families' median net worth was \$24,100, Hispanic families' was \$36,100, and White families' was \$188,200. The “Other” families’ (those identifying as Alaska Native, American Indian, Asian, Native Hawaiian, Pacific Islander, any other race, and all those reporting more than one racial identification) had lower median net worth than White families but more wealth than Black and Hispanic families (Bhutta et al., 2020).

## Lifespan and Housing

### *Advance long and productive lives*

*Increasing Productive Engagement in Later Life* is a 9-page concept paper with three references to race or racism, including the authors' comment that given society's history of discrimination in the educational and employment sector, solutions that directly address gender, ethnic, and racial diversity are essential (p. 9). *Productive Engagement Early in Life: Civic and Volunteer Service as a Pathway to Development* is 11-pages long with three references to race/racism including the conclusion that rates of volunteering are particularly low among racial and ethnic minorities, first-generation immigrants, and people with low income (p. 7), but that the social and psychological benefits of volunteering are greater for these groups (p. 5).

*Eradicate Social Isolation* provides 12 pages without noting race or racism and *End Homelessness* offers 15 pages with the following single comment, "Homelessness has a disproportionate impact on certain historically marginalized or stigmatized groups, including African Americans and individuals with mental illnesses and other disabilities" (p. 5). According to the Annual Homeless Assessment Report to Congress, Part 1 (2020), those with the largest rate of homelessness in 2019 were Native Hawaiian and Pacific Islanders at a rate of 159.8 per 10,000. In descending order, the remaining rates were American Indian/Alaska Native at a rate of 66.6, Black at 55.2, Latinx at 21.7, White at 11.5, and Asian at a rate of 4.1 per 10,000.

## Justice

### *Build healthy relationships to end violence*

*Ending Gender-Based Violence* is a 9-page concept paper with two references to race or racism including that American Indian and Alaska Native girls and women are more likely to be victims of gender-based violence than girls/women from any other racial or ethnic group in the U.S. and African-American women are twice as likely as White women to be killed by an intimate partner (p. 5). *Safe Children: Reducing Severe and Fatal Maltreatment* does not mention race or racism once in their 13 pages. Despite significant overrepresentation of individuals of color in U.S. justice systems, the 12 pages devoted to *Promote Smart Decarceration* only reference race or racism twice including the statement that smart decarceration requires an amelioration of racial and social disparities. Finally, the **Achieve equal opportunity and justice** grand challenge has five concept papers. *Promoting Equality by Addressing Social Stigma* is a 29-page concept paper with five references to race or racism. *The Integration of Latina/o Immigrants into American Society* has one explanation of how Latinas/os are diverse in terms of race (p. 2) in their 19 pages. *Increasing Success for African American Children and Youth* is 18 pages long with four references to race or racism whereas *Fair Housing and Inclusive Communities: How Can Social Work Move Us Forward?* is 20 pages long with four such references. Finally, the *Juvenile Justice* concept paper offers 39 pages with seven references to race or racism.

There were 1,380,427 individuals in U.S. state and federal prisons in 2019 - this means that despite only comprising 5% of the world's population, the U.S. has 25% of all those incarcerated around the world (Carson, 2020). Meanwhile, per the goals of the Promote



Smart Decarceration Grand Challenge, the number of incarcerated individuals has been declining since 2009, but the racial and ethnic disparities (RED) in the U.S. criminal justice system remain significant and largely unaddressed. Black adults are 5.12 (at a rate of 1,096 per 100,000) times more likely to be imprisoned as compared to Whites (214 per 100,000) and the rate is 2.45 times more likely for Latinx adults (525 per 100,000 as compared to Whites (Carson, 2020). [Note: these are the only racial/ethnic categories provided by the Bureau of Justice Statistics for incarceration rates.]

### INNOVATION/STRATEGIES TO ELIMINATE RACISM

Any effort to eliminate racism must begin at the individual level. How do you identify? What are your intersectional identities? How were you socialized – what were your family values and beliefs? Were these values and beliefs confirmed (at either conscious or subconscious levels) by your school, community, culture, media? How might you have internalized these beliefs and experiences? Do they cause you any cognitive dissonance? The Grand Challenge to Eliminate Racism acknowledges that the United States was built on the legacy of racism and white supremacy that continues to consistently and significantly affect the daily lives of all of its residents and the work to dismantle both should begin at the micro-level.

For those who recognize their role in perpetuating racism and white supremacy either consciously or subconsciously and then make a commitment to eliminate racism and foster racial equity, the next step is to commit to life-long learning and growth. Educate yourself and others. Empower your community. Begin to coalesce like-minded individuals and identify allies/co-conspirators in community. This is the Eliminate Racism national network that will continue existing and begin new transdisciplinary collaboration at the mezzo- and macro-levels to jettison a hierarchy of human value and instead build racial equity.

As social workers, we are obliged to promote social justice and racial equity through antiracism practice, research, policies, and education. The profession's Code of Ethics suggests that social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people (NASW, 2008). This commitment should begin with a focus on and critical analysis of the profession itself (Gregory, 2021). Andrews and Reisch (2002, p. 26) contend that “radical social work would require a transformation - of theory, status, educational models, and professional goals - in which most social workers are unwilling or unable to engage.” The addition of the Eliminate Racism Grand Challenge could signal the formalized start to that professional transformation.

Finally, the Eliminate Racism network acknowledges the role that racist policies, bias, and discriminatory practices continue to promote racial inequity in a myriad of ways. In response, the network will identify empirical evidence and practices that take on discrimination in all its forms and redress racism's most dangerous and negative side effects on the health and well-being of our country by the joining the national efforts to build and organize antiracism policies, systems, and communities. Specifically, the Eliminate Racism Grand Challenge efforts focus on evidence and practice-based research that cultivates innovation to improve the conditions of daily life for all impacted by racism and white supremacy and facilitates change at the individual, organizational, community, professional, and societal levels, including the following priorities:

- Eliminate racism and white supremacy and facilitate racial equity on the individual level.
- Develop an antiracism social work workforce that promotes access to resources, opportunities, and transdisciplinary collaboration and advances community empowerment to build racial equity.
- Examine the social work profession to root out racist policies and practices and revise social work education to address structural inequities and white privilege and their impact on individual and group outcomes.
- Develop a policy agenda for eliminating racism and white supremacy from institutions and organizations that includes continuous evaluation and accountability.

### **Eliminate Racism and White Supremacy and Facilitate Racial Equity on the Individual Level**

The facilitation of racial equity starts with accurate information and includes self-reflection and an examination of internalized superiority/inferiority and power/oppression. This learning can then be applied to personal, professional, and advocacy roles. The bases for knowledge, conceptualization, science, and ways of living in the U.S. are rooted in White priority, White domination, White importance, and White supremacy. During Jim Crow, K-12 teachers who were non-White were not allowed to teach White children, further lessening the interaction of diversity in learning and robbing all students as well as the education profession of outstanding teachers (Noguera, 2018). Carter G. Woodson wrote that schools were educating all students that Black people were of lesser value and taught White students to believe they were of greater value and were superior (Kohli, 2008; Woodson, 1933). In short, education as an institution in the U.S. is inherently racist and oppressive. Due to bias in and censorship of textbooks, individuals must seek information from a variety of perspectives and sources in order to gain a more accurate and holistic view of the past when it comes to racial justice (Feagin, 2020).

The second step to facilitate racial equity is self-awareness. Engagement in continuous critical self-reflection and racial consciousness can help social workers assess their biases, worldviews, and values that influence their work (Harris et al., under review; Sakamoto, 2007). Sue, Rasheed, and Rasheed (2016) suggest that social workers begin with the question “Who am I?” and provide identity development models to guide that exploration. Adams et al. (2018) pose the same question adding “Who are My People” with considerations of the intersectionality of our identities and how we are socialized. King et al. (2010) offer that once individuals obtain accurate information, they must reflect on how this information aligns with or challenges their values and beliefs.

Social workers who identify as White can recognize their potential power and privilege in order to center the voices and experiences of individuals of color. They are often in the best position to challenge white supremacy and should consistently use their energies to promote racial equity (NASW, 2007). Ideally, social workers who belong to underrepresented groups would have the bandwidth to overcome internalized oppression and domination, strive toward critical consciousness, collaborate in support of one another, and advocate for change. The reality is that historically, voices of underrepresented groups have not been welcomed nor encouraged, and that invitations or encouragements to them "overcoming" may be beyond their capacity (Sue et al., 2016). They may not have the energy or the resources to develop in

ways for this type of change to fully actualize. If oppression leads to suppression of voice, feelings, and action, it can be premature to think that because a pathway is created, one will merely take it. Because of internalized racism, those being suppressed may not be able to recognize and acknowledge their situation, and those who see it and can, need to speak power to it including the marginalized themselves, as well as allies and accomplices.

Social workers can promote racial equity in their multiple personal roles (Harris et al., under review). For example, all social workers commit to a lifelong learning process of understanding the oppression that minoritized communities have lived with and to become advocates, allies, or co-conspirators in the fight to dismantle racism and white supremacy and foster racial equity. Based on the understanding of racism and critical racial consciousness, social workers can initiate and maintain conversations about racism in both personal and professional contexts (NASW, 2007). Social workers have unique training to facilitate informal and formal discussions regarding specific social issues, practices, and policies that are related to racism and antiracism (e.g., Black Lives Matter, rallies against anti-Asian attacks, Eliminate Racism GCSW) with their colleagues or members of their organizations. In doing so, it is essential that social workers explicitly discuss race and racism, instead of using concepts, such as diversity or differences, that can dilute the direct conversations on racism (Davis, 2016).

Social workers must not only understand the issues and root causes, but they must also name them and make them visible as oppressive ideologies (Sleeter & Zavala, 2020). “True justice demands the voices of those who are often unheard and silenced...To effect racial justice, the principles espoused by the GCSW need to be explicit in naming racist and other forms of oppression” (Rao et al., 2021, p. 6).

Finally, although it is rarely conceptualized as such, social work research is central to antiracism and racial equity work. Before we can address the effects of racism and white supremacy, we must be able to document and assess these effects and their outcomes. Consider in what order demographic data are collected and/or reported. Asking if individuals identify as White first – is certainly not supported by an alphabetical order but can serve to reinforce a conscious or subconscious hierarchy that considers White first/best and non-White after/less than. For a plethora of reasons, racial and ethnic communities are significantly underrepresented in all types of research (Konkel, 2015) and the Eliminate Racism GCSW can support and foster our profession’s leadership role in addressing this disparity.

### **Develop an Antiracism Social Work Workforce That Promotes Access to Resources, Opportunities, and Transdisciplinary Collaboration and Advances Community Empowerment to Build Racial Equity**

As described at the individual level, the profession must take similar steps to develop an antiracism workforce. First, obtain accurate information and evidence-supported training, then, reflect on the code of ethics and social work values, examine power/oppression, and finally, prioritize transforming organizational actions to address systemic racism and structural inequities in order to achieve equitable outcomes. Social work will have to address the racism in the room before meaningful change can happen. The prioritization will dictate the level of commitment and resources necessary to address the intrinsic natures of Whiteness and white supremacy as default positions in policies and practices (Corley & Young, 2018). As a profession whose core values include recognizing and challenging social injustice,

social work organizational culture is well-positioned with evidence-based training practices, professionalism, priorities, and a posture of cultural humility to address these previously harmful default positions (NASW, 2008; Spencer et al., 2000).

Social workers must be equipped with tools to dismantle racism and white supremacy and build racial equity, thus, social work organizations should promote continued learning and growth by providing regular supervision and training related to racial equity. As racism and white supremacy continue to exist in many forms and continuously remake themselves, social workers must commit to the lifelong journey of self-reflection and critical consciousness, instead of merely relying on social justice courses that they took in their degree programs in the past (Davis & Fields, 2021). NASW, for example, provides racial justice training as continuing education (NASW, 2020). Social work organizations can share and promote such opportunities for training or conferences to their practitioners and can advance the organizational cultures, in which the discussion on racial equity can consistently take place.

Importantly, evidence-based training is a mechanism that professionals can use to gain current and best practice information quickly and cost-effectively (Devine et al., 2012). Social work can make a radical change in this direction, but effectiveness of that change is centered on competence, which must be strengthened with knowledge, awareness/reflection, and skill development. To that end, despite the rife adoption of diversity training and implicit bias workshops, there is little evidence regarding the efficacy of such programming (Dobbin & Kalev, 2018; Ngounou & Gutiérrez, 2017). But much of what we do know about these types of training are from the scholarly contributions of social workers (Abramovitz & Blitz, 2015; Hamilton-Mason & Schneider, 2018; James et al., 2008; Johnson et al., 2009; McCarter & Granberry, 2020), and many of these contributions were informed by Critical Race Theory (CRT).

The central goal of CRT is to positively transform the relationship between race, racism, and power (Delgado & Stefancic, 2017). Although approaches to CRT differ, there are eight basic tenets specific to the social work profession identified by Canadian scholars Razack and Jeffery (2002) that can be used to facilitate necessary changes to directly influence the workforce: 1) Racism as the norm; 2) Value of storytelling; 3) Critique of liberalism; 4) Recognizing power and privilege; 5) Critique of Whiteness; 6) Integrating anti-racist discourse; 7) Legitimizing race scholarship; and 8) Globalized understandings of race (Razack & Jeffery, 2002).

Once accurate information is obtained through training, a workforce must be assembled. This requires building a representative team to co-develop racial equity goals (policy and practice change) and tools. And minoritized groups should not be charged with leading the efforts to promote antiracism in the workplace. For those who are willing and capable, their roles are crucial. Alliances are extremely important to create, sustain, and position the organization to tackle these difficult issues and promote substantial reform (McCarter et al., 2017).

Professional reflection must then occur. Given the profession's commitment to professional standards, there should be some review of the role of bias in how those standards are defined, operationalized, and enforced. For example, when applicants dress for mock interviews or for other professional events, Western standards of dress and hairstyle, speech, accent, word choice, and communication styles are often evaluated against the narrative of white supremacy that supports "professionalism" as we know it today (Gray, 2019; Gutiérrez y Muhs, 2012). As organizations work to challenge and change their work culture, they must examine this bias and ethnocentric monoculturalism. Social workers can initiate these



discussions on antiracism organizational reform with their colleagues and members of their organizations (NASW, 2007).

Further, social work must examine power and oppression within the profession and prioritize and pay to address any imbalances. Consider the role that national organizations and conferences play. Their membership and attendance afford social work practitioners, scholars, and educators with opportunities to interface with leaders in the field, to present themselves as experts in their specialty, and to continue their professional development through formal and informal presentation, workshop, and networking options. This type of exposure occurs through the dynamic and collaborative efforts of bringing institutions and organizations together, something that programs, independently, are unable to do. Contributing to and being recognized in the field are key components to establishing a successful and long-standing career in the profession. Anecdotally, and importantly, conference attendance is unaffordable. Yet interactions that occur at poster presentations, dinners, and after workshops are where some of the best ideas emanate and fruitful connections are forged. The demographics at professional conferences are largely White. This makes it difficult to disentangle the effects of race from the effects of income (Hong, 2018). If attendance is an investment in one's career, financial provisions should be made for pre-tenure faculty and doctoral students who are presenting or attending for professional development, and institutional exposure.

Social work researchers also play an important role. They can continue to accumulate evidence including those data disaggregated by race and ethnicity, that expand our knowledge of the interventions that can address structural racism and its detrimental effects. More social work research needs to center race, racism, and white supremacy as core constructs in their investigations and explicitly discuss racial and ethnic disparities (Corley & Young, 2018; McMahan & Allen-Meares, 1992; Woo et al., 2018). In addition, given that race/ethnicity is socially constructed, explaining how race and racism are conceptualized in the studies will be an important step to initiate dialogues on race in social work research (Woo et al., 2018).

As gatekeepers to the profession, social work faculty and staff should adopt models of cultural humility to effectively teach, model, and evaluate the practice of antiracism across the profession. Cultural humility requires stepping outside the individual identity to honor the unique experience of others (McGee-Avila, 2018). Cultural humility can address issues of power, social injustice, discrimination, and bias at all system levels can be addressed and dismantled collaboratively (Hook et al., 2013; Tervalon & Murray-Garcia, 1998). It serves to recognize power imbalances inherent in institutions and assumes institutional accountability to mitigate them.

Finally, social workers recognize the importance of community engagement and empowerment and will thus, center the community in the profession's efforts towards antiracism practice and building racial equity. Social workers should promote antiracism civic and community engagement (e.g., participating in Black Lives Matter movements, rallies against anti-Asian hate) helping voices in minoritized communities to be heard in program and policy decision-making processes. In so doing, social workers work side-by-side with local communities to better understand the needs of specific local racial/ethnic populations, to assess the effectiveness of programs, practices, and policies in communities of color, and to inspire and facilitate community-informed antiracism civic action. Social workers must collaborate with communities in reciprocal and participatory ways to generate new knowledge and problem-solving solutions.

## **Examine the Social Work Profession to Root Out Racist Policies and Practices and Revise Social Work Education to Address Structural Inequities and White Privilege and Their Impact on Individual and Group Outcomes**

Schools of social work should regularly assess the extent to which their curricula and education teach content related to antiracism and racial equity. In addition to curricular revision, social work education must examine the demographics of their students and teachers and finally, implement efforts to assess racial equity in their educational outcomes. Though there have been commitments to increasing diversity in educational tools, there is a paucity of knowledge about how those commitments address the main vein of inequity and inequality—racism. CSWE Educational Policy and Accreditation Standards (EPAS) require that schools of social work prepare their students to understand the mechanisms of oppression and strategies to eliminate structural barriers (CSWE, 2016). Whereas schools of social work have largely promoted diversity and difference in their curricula, their efforts to facilitate racial equity can be strengthened by allocating greater attention to disparities and inclusion that create explicit dialogues on racism and white supremacy (Woo et al., in press).

Students desire that their educational content be more expansive, addressing the imbalance of longstanding educational practices that sustain racism in education as compared to cultural humility in education (Arvanitakis & Hornsby, 2016). Admittedly, for a profession that is social justice-oriented, there are shortcomings. Social work clinicians, educators, and researchers have historically failed to understand differences in social identity and privilege, and have often maintained a misguided focus on colorblindness, outdated concepts of cultural competence, and the White-centered history of liberal arts programs (Abrams & Moio, 2009; Davis, 2016).

Using storytelling and narratives with social work students can integrate antiracism not only into both curricular content and also into the missions of departments, schools, and colleges of social work. Storytelling allows students to personalize experiences, take responsibility for them, and engage in critical reflection by acknowledging their own racism (Delgado & Stefancic, 2017; Hamilton-Mason & Schneider, 2018). This would require that faculty revisit course learning materials (e.g., textbooks, media, open access resources) and determine the best sources from which to draw. Adams and her colleagues were able to use varied sources in their *Readings for Diversity and Social Justice* (4th ed.), many of which center diverse voices. Additionally, field education activities that involve applied social action projects to learn about antiracism can be another important tool for antiracism pedagogy (Hamilton-Mason & Schneider, 2018).

Reflection on grading in social work programs should also take place. Social work educators need to address paternalistic behavior, such as the straight “B” syndrome; under-estimating the academic abilities of students of color - especially Black students, and teacher bias. Often, no matter how much or little effort the student makes, the student is being judged not as a student but as a race and is deemed at a “disadvantage.” Is there a cumulative disadvantage experienced by some? Absolutely. Following models of adult learning, where life experience is recognized, celebrated, and integrated into the classroom (Knowles et al., 2005), is a way that social work educators can address these types of concerns directly and foster more racially equitable outcomes.

Social work educators have typically been White, but trends indicate a steady increase in the number of diversity social work program staff and faculty (U.S. Census Bureau, 2016). That said, structural racism within units of social work is evident in the admission criteria for

programs. Faculty and staff continue to support guidelines, admission rubrics and benchmarks, and unit policies from an Eurocentric perspective without regard to racial, ethnic, and cultural implications for underrepresented students (Crutchfield et al., 2020). A closer review of contingent admissions (e.g., identifying resources that students will need related to writing skills or learning abilities) that fall among Black students and other underrepresented students compared to White students is warranted. It is likely that White students have the same needs yet are identified and supported in different ways and at different times (later in the program versus having a stigma from the beginning of “needing assistance”). A review of grievances, as forms of punitive or corrective actions, have historically been linked to Black populations in the educational system disproportionate to Whites (Gutiérrez y Muhs et al., 2012), and is another manifestation of structural racism in social work education. Of particular note are grievances students file against underrepresented faculty. To address structural racism is long overdue, yet we can acknowledge its existence in our programs and develop interventions to respond to racism, white supremacy, and oppressive practices.

There is an assumption that because “equal opportunity” guides conversations related to aspiring for racial equality, that equal opportunity exists. Milner (2012) posed four questions around gaps in education practice, which dictates instructional content and methods. The third point is salient to developing an antiracism social work curriculum, as it asks, “... who decides what it means to achieve, why, and how do we know?” (p. 695). Social positioning is a place that social work education can begin to address structural inequities that occur in educational settings (Longres, 1972). Identifying structural inequities for some curricula may require a backwards design and research that begins with the outcomes and tracks back to root causes. This should happen in social work classrooms, field placements, practice settings, communities, and institutions.

### **Develop a Policy Agenda for Eliminating Racism and White Supremacy From Institutions and Organizations That Includes Continuous Evaluation and Accountability**

All social work institutions and organizations can develop policies and practices that transform organizational actions in order to address systemic racism and structural inequities and achieve equitable outcomes. This requires that the organization first understand the issues with root causes, and this includes data collection, analysis, and dissemination. Secondly, and just as steps required at the micro- and mezzo-level, institutions must reflect on their articulated values and beliefs, mission and vision, etc. Thirdly, assemble a representative team to co-develop and implement policy and practice change, and finally, commit to continuous evaluation and accountability (AECF, 2014).

Understanding the issues and their root causes includes training across all levels, from the front line to upper management. Having representation across all levels of employment is an important demonstration of accountability and organizational change. Needs analyses are then implemented to make organizational changes, with a goal of creating antiracism initiatives. These analyses and initiatives should always include the client and/or affected populations at every decision-making point. The findings should be accessible, transparent and shared with all stakeholders (AECF, 2014).

As racism manifests within all that social workers engage and operate, a thoughtful self-assessment of the social work organizations is necessary to facilitate racial equity. Does the

organization articulate any goals regarding antiracism and racial equity? Why or why not? Directors can communicate their commitment to racial equity through the institutional processes inclusive of co-developing antiracism goals and programs (Cano, 2020; McCarter et al., 2017). More social work institutions and organizations have started recognizing the detrimental effects of racism and making commitment to promote racial equity. NASW, CSWE, and the NADD have identified racism as a key social issue that the social work profession needs to address (NASW, 2007, CSWE, 2020; Teasley, 2020). These organizations can continue playing key leadership roles to challenge racism and white supremacy and build racial equity.

Organizations must also build a representative team to co-develop and implement research, practice, and policy change. The first step is to hire social workers from diverse racial backgrounds who demonstrate a strong commitment to antiracism and racial equity. Understanding the challenges that such individuals many have inside many mainstream organizations, it is important that such individuals are provided support from all levels of management and administration within organizations. Organizations can also provide these employees at all levels with training and supervision to mentor a diverse workforce (Cano, 2020).

Finally, once the organization's articulated mission/vision includes aspirations of antiracism and equity, evaluate their outcomes in comparison to their stated goals. Again, data should be disaggregated by race and ethnicity and these analyses should be transparent and commonplace. Making difficult assessments more common and mainstream will help normalize this type of evaluation. These steps are necessary to increase accountability and key to achieving longstanding change. Disparate outcomes need to be addressed at a bureaucratic level, holding officials among social work national organizations accountable if they fail to uphold antiracism research, practices, and policies. At the state level, officials and representatives should be annually evaluated on their efforts to create and meet racial equity goals by members, clients, and stakeholders. As McMahon and Allen Meares noted in 1992 (p. 537), there is no neutral position.

Social workers, therefore, must be more than sensitive or aware; they must be antiracist if there is not going to be a breach between their ideals and reality. Being antiracist implies transformative action to remove the conditions that oppress people. There is no neutral position.

## CONCLUSION

As a critical social and political institution within U.S. society, the profession of social work is built upon the values of social justice. A world free of racism and white supremacy is central to our professional vision. Our history as a profession, however, demonstrates that we have also served as perpetrators and/or complicit bystanders to racism and white supremacy. Therefore, it is imperative that social work take specific steps to eliminate racism, promote an antiracism perspective, and foster racial equity.

The first step is as individuals. Social workers are committed to continuous learning and this learning should include critical self-examination and race consciousness. All individuals are at different place along a continuum of racial understanding, and we must deepen our knowledge, consider our values and beliefs, and build new skills to become effective antiracists. The second step builds upon the first to organize a collective that promotes



equitable access to resources and opportunities. As a national network, Eliminate Racism uses transdisciplinary, antiracism collaboration and research to center and empower marginalized communities and build racial equity.

The third step requires that as a profession we conduct a critical self-reflection to address our own racist research, practices, and policies and revise social work education to address structural inequities and white privilege and their impact on individual and group outcomes. Social workers must be taught the skills to generate and advocate for innovative research, practices, and policies that can eliminate racism and white supremacy. Working with communities and promoting their capacity and power, social work is arguably in the best position among institutions that serve society to be a leader in eliminating racism.

Finally, eliminating racism and white supremacy from institutions and organizations requires continuous evaluation and accountability. An antiracist perspective goes beyond understanding the conditions that oppress - to specifically understanding how racism and white supremacy continue to remake themselves and flourish and how we as a profession can change systems to become antiracist, sustainable, and just.

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## ABOUT THE GRAND CHALLENGE TO ELIMINATE RACISM

The United States is built on a legacy of racism and white supremacy that has consistently and significantly impacted the daily lives of millions of people. Today, racist policies, bias, and discriminatory practices continue to promote racial inequality in myriad ways. Social work has provided considerable leadership in the civil rights and race equity movements, but has much more work to do, internal to the profession and for society as a whole. We propose to develop a model for eliminating racism by identifying evidence and practice-based interventions that will end racism and ameliorate the negative outcomes of our history of racism.

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