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Doing Anti-Oppressive Social Work Differently: Ethics of Difference in Anti-Oppressive Social Work

Rose Ann Torres, Dionisio Nyaga (Editors)

This edited book collection attempts to make the anti-oppressive approach in social work strange. Many scholars within and without social work have identified prevailing gaps in social work and by extension Anti-oppressive social work with claims of mainstreaming neoliberal market-oriented practice. This has consequences in terms of how (read methodologies of practice) we do our work and the effects that work has on people we work with. The prevailing social work practice environment simplifies people's emotions (stories told by service users) into products that are packaged and sold into the marketplace for profits. The science of simplification of people's emotions becomes the very act of processing service users through reductive practice of people's realities, histories and values in what is now referred to as ontology of forgetting. This is a science of forgetting the grounds which is now a form of social genocide and death of marginalized communities in the hand of progressive social work practice, which implicate Social Work/ers in colonialism and imperialism. In a nutshell, social workers exist on the back and death of service users. Social workers are recognized as experts through misrecognition of the service user. Anti-oppressive practice in social work is therefore the science of marking service users as unintelligible others; therefore, making the social worker the intelligible being who can unwrap and unveil (read this as making public) the service user for profit. This form of violent care authorized within and without the science of Anti-oppressive social needs to be made unfamiliar and strange in ways that allow subjugated voices of Indigenous Peoples, Black, Asian and other marginalized communities to speak. To speak is to breathe and the values as humans. To value is to account and remember those who have been marginalized over time through colonialism. To account is to make real that which is ideal.

This edited volume therefore grounds itself on ethics of care as accountability to start reimagining Anti-oppression praxis in ways that are relational, respectful, and giving value to histories as an ethical demand in social work practice. Such an ethical orientation helps remember and grief the loss of emotions (histories of colonialism) under the supervision of Anti-oppressive practice and neoliberal market rationalities. This book is therefore one among the many ways of giving and accounting marginalized emotions in ways that disturb the familiarity of Anti-oppressive practice and affirming the difference between the necessary ethical requirements in social work practice. The book cuts across different values, histories and realities to make what we know as normal social work practice strange. Among areas of focus in this edited collection is on Indigenous practices, Black and Blackness, Asian and Asianess, structural, critical feminist, and anti-racism perspectives.

This edited book is different from other Social Work anti-oppression because the collection will attempt to provide readers with a unique philosophical learning experience, and the opportunity to better understand oppression, colonization, and self-determination differently. This edited collection is designed to help fulfill the need for a different way of doing social work at a time when the world we know, and our reality is melting and disappearing.

This edited collection will serve as a textbook for undergraduate social work students. Every chapter will begin with objectives. And at the end of each chapter, contributing authors will include key points, discussion questions, and relevant additional reading materials or websites.

Table of Contents (Tentative):

Section I: History of Colonization

Chapter 1: Social Work and Colonialism: This will focus on discussion of residential schools, sixty scoops, and social welfare.

Chapter 2: Social work and Anti-Black racism: This section pays attention to difficult and violent encounters between Black bodies and social work systems. Issues of neoliberal capitalism, incarceration, and professional profiteering are discussed.

Chapter 3: Asian History: Looks at experiences of Asian communities in the social work profession.

Section III: Effects of Colonialism in practice

Chapter 4: Mental Health and Addiction

Chapter 5: Anti-Native Racism

Chapter 6: Anti-Black Racism

Chapter 7: Anti-Asian Racism

Section IV: Philosophical and Theoretical Practice

Social Work Theory: this section makes strange conventional social work theories in ways that inscribe other subjugated ways of care as necessary ethical requirements in practice.

Chapter 8: Structural Theory

Chapter 9: Critical race Feminism

Chapter 10: Anti-oppressive Theory

Chapter 11: Anti-racism Perspectives

Section V: Towards Transformative Practice

This section looks at doing social work with emotions. How can social work practitioners work in a world that is slowly disappearing?

Chapter 12: Indigenous practice

Chapter 13: Black and Blackness in social work

Chapter 14: Asianess in social work

Chapter 15: Afrocentric methodologies in practice

Chapter 16: Afro-pessimism and social work

Chapter 17: Transformative field work practice

Conclusion

The full paper should be referenced in accordance with the 7th edition of the *American Psychological Association (APA) Publication Manual*.

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Abstract and manuscript queries concerning this book should be directed to both Dr. Rose Ann Torres (roseann.torres108@gmail.com) and Dr. Dionisio Nyaga (dionidio.nyaga@algomau).

Abstract submission: please email your abstract to: cdspublishing1@gmail.com

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