



COURSE OUTLINE

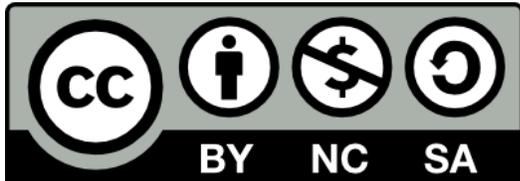
SW 389
CULTURAL COMPETENCE FOR NORTHERN SOCIAL WORK
PRACTICE

3 CREDITS

PREPARED BY: Dana Jennejohn, BSW Instructor
DATE: December 1, 2020

APPROVED BY: Dr. Andrew Richardson, Dean of Applied Arts
DATE:

APPROVED BY SENATE: UGS Faculty of Social Work, University of Regina
January 1, 2016



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CULTURAL COMPETENCE FOR NORTHERN SOCIAL WORK PRACTICE

INSTRUCTOR: Dana Jennejohn, MSW, RSW	OFFICE HOURS: By appointment M-F 9:00 am- 5:00 pm
OFFICE LOCATION: A2011	CLASSROOM: Online via Zoom & Moodle
E-MAIL: djennejohn@yukonu.ca	TIME: 1:00 pm – 3:55 pm
TELEPHONE: 867.668.8746	DATES: Tues. Jan. 5 th - April 6 th , 2021

UNIVERSITY OF REGINA COURSE DESCRIPTION

Cultural theories, concepts and related structural issues are considered from personal and professional perspectives. Knowledge, skills and values of the culturally competent northern social worker are explored. Wellness, family, community and helping within an Indigenous historical and contemporary context are examined.

ADDITIONAL YUKON BSW COURSE DESCRIPTION

Self-awareness is critical to understanding culture and engaging in culturally informed social work practice. Students are encouraged to examine their social location and the impact that their cultural background has their perception of the world and how that relates to their social work practice. The course explores concepts of culture, power, privilege, oppression, resilience and resurgence. The themes of caring, community, wellness, culture and culturally informed helping underpin the course.

The course concepts and themes inform discussions and explorations of the history of Yukon First Nations as well as their plans for the future through self-government agreements. Contemporary caring and helping in Yukon First Nations communities are discussed. This course also prepares students for Cultural Camp (SW 352) in a rural community. Cultural Camp is an opportunity to integrate learning done in SW 389 and other social work courses.

PREREQUISITES

Completion of 30 credit hours. Admittance in to the BSW program.

SW 389 is a pre-requisite for SW 352: Cultural Camp.

RELATED COURSE REQUIREMENTS

This course is offered online in Winter 2021. Students must have access to a computer and internet. The minimum specifications for a student device are as follows:

Requirement	Windows-based PC	Apple Mac/macOS-based PC
Operating System	Windows 10	macOS X
Web Browser	Firefox, Edge or Google Chrome	Firefox, Edge or Google Chrome
RAM/Memory	4 GB	4 GB
Storage	5 GB of available space	5 GB of available space

EQUIVALENCY OR TRANSFERABILITY

For more information about the transferability of this course, please contact the Bachelor of Social Work office at University of Regina.

UR LEARNING OUTCOMES

Upon successful completion of the course, the student will be able to demonstrate:

1. An understanding of his/her cultural background and how this has influenced their perspective of the world.
2. Knowledge of theories and sociological perspectives of culture, dimensions of culture and layers of cultural identity.
3. Define and apply principles of culturally informed social work practice.
4. Knowledge about the traditions and values of Yukon First Nation people and how this pertains to current social work practice.
5. Understanding of the influence and impact of historical events on Yukon First Nation people and the implication of this for social work practice.
6. Awareness of political, social, cultural, spiritual, health and economic contexts of First Nation communities today and the implications for social work practice.
7. Understanding of First Nations perspectives on wellness.
8. Knowledge of contemporary caring and helping practice within First

Nation communities.

9. Skills for working effectively with diverse groups.
10. Skills to be an ally for groups experiencing social injustices.
11. Knowledge of advocacy for social justice, social change, and the need to actualize First Nations worldviews within the practice of social work.
12. Self-awareness and personal development in the areas of wellness and culturally informed social work practice competence.

COURSE FORMAT

This course will be conducted through lectures, large group and small group discussions/activities, student presentations, guest lecturers and audio-visual displays. The class will typically be divided into segments: an opening check-in, an informational lecture/guest speaker, group exercise/skill development, group discussion and closing circle.

Students are expected to read the assigned readings prior to class and to actively participate in class discussions and the analysis of concepts and their usefulness for social work are important parts of learning. The course instructors will provide many different learning opportunities inside and outside of class to accommodate a range of learning styles. The extent of students' learning will depend on their level of participation and personal quest for understanding the topics covered in this course.

ASSESSMENTS:

Attendance & Participation

Attendance and participation are an expectation of all students preparing themselves for the responsibilities of professional social work practice. Courtesy to others, curiosity about the subject and diligence to the task of learning are all required for a student's success in this course. Readings and assignments are to be completed on schedule, punctuality for class is required, and full engagement in experiential learning within class time is mandatory.

“Regular and punctual attendance is expected of students in their courses. Students who are persistently tardy or absent or who neglect academic work may be subject to disciplinary action and may be excluded from the final examination” (University of

Regina, 1996-97, p. 19).

Students who miss more than 2 classes will have 5% of their final grade deducted for each additional class missed or portion thereof. If a student misses more than two classes, they may choose to speak with the instructor and ask for an additional assignment to complete in lieu of this missed class, thereby avoiding a deduction in their term grade. The instructor has discretion over a) whether to grant this option to the student and b) the content and format of the assignment. Without exception this additional assignment must be completed satisfactorily prior to the end of term.

Readings

Students are expected to attend classes prepared to discuss assigned readings. Most class sessions involve assigned readings from the textbooks and/or handouts. Additional material may also be assigned. The specific reading assignments for each class are found on the course outlines.

Assignments

For further information on assignments, please see the Assignment Descriptions handout. **Writing Expectations, Due Dates and Penalties**

Competence in writing is expected in courses. Wherever possible, instructors are expected to conduct their courses in such a way as to obtain evidence of student writing skills, in term papers, essays, reports, or other written work, and to demand competence in writing for a passing grade. (U. Regina Calendar)

- Write assignments using appropriate language.
- Check grammar and spelling.
- Peer-reviewed academic references from professional journals, books, etc. are required for all assignments.
- APA format is to be used for all assignments.

Assignments are due in class on the date assigned. Assignments handed in after this time must have the date/time of submission noted by an Applied Arts administration assistant, or assignments must be handed directly to the instructor. An assignment handed in after 4:00 P.M. of the due date is "late" and penalties will apply. 5% will be deducted for every day late up to a maximum of 5 late days, after which time the assignment will not be accepted.

The instructor is under no obligation to provide you opportunities to re-do your work after it has been submitted for marking. Rewriting provides an extra burden of work for the instructor and an uneven and potentially unfair evaluation process. If the instructor permits a rewrite, be advised that the maximum mark that can be achieved will be 70% for the assignment.

EVALUATION:

Assignments	100%
Midterm Exam	N/A
Participation	See policy
Final Exam	N/A
Total	100%

REQUIRED TEXTBOOKS AND MATERIAL

Baskin, C. (2016). *Strong Helpers' Teachings: The Value of Indigenous Knowledges in the Helping Professions* (2nd Ed.). Canada: Canadian Scholars' Press, Inc.

Johnson, A. (2006). *Privilege, Power and Difference* (2nd Ed.). United States: McGraw Hill Higher Education.

Other required readings will be available on the SW 389 Moodle site.

ACADEMIC AND STUDENT CONDUCT (Yukon University)

Information on academic standing and student rights and responsibilities can be found in the current Academic Regulations that are posted on the Student Services/

Admissions & Registration web page.

ACADEMIC AND STUDENT CONDUCT (UNIVERSITY OF REGINA CALENDAR)

Please refer to the University of Regina calendar for other forms of academic misconduct. Students are bound by University academic integrity policies. Please review online calendar for further information.

http://www.uregina.ca/gencal/ugcal/attendanceEvaluation/ugcal_77.shtml.

5.14.2 Academic Misconduct

Acts of academic dishonesty or misconduct contravene the general principles described in §5.14.1. In this section, some of these acts are described. Others which are not explicitly described here may also be considered academic misconduct. All forms of academic misconduct are considered serious offences within the University community. For the penalties, see §5.14.5.

5.14.2.1 Cheating

Cheating is dishonest behaviour (or the attempt to behave dishonestly), usually in tests or examinations. It includes:

- unless explicitly authorized by the course instructor or examiner, using books, notes, diagrams, electronic devices, or any other aids during an examination, either in the examination room itself or when permitted to leave temporarily;
- copying from the work of other students;
- communicating with others during an examination to give or receive information, either in the examination room or outside it;
- consulting others on a take-home examination (unless authorized by the course instructor);
- commissioning or allowing another person to write an examination on one's behalf;
- not following the rules of an examination;

- using for personal advantage, or communicating to other students, advance knowledge of the content of an examination (for example, if permitted to write an examination early);
- altering answers on an assignment or examination that has been returned;
- taking an examination out of the examination room if this has been forbidden.

5.14.2.2 Plagiarism

Plagiarism is a form of academic dishonesty in which one person submits or presents the work of another person as his or her own, whether from intent to deceive, lack of understanding, or carelessness. Unless the course instructor states otherwise, it is allowable and expected that students will examine and refer to the ideas of others, but these ideas must be incorporated into the student's own analysis and must be clearly acknowledged through footnotes, endnotes, or other practices accepted by the academic community. Students' use of others' expression of ideas, whether quoted verbatim or paraphrased, must also be clearly acknowledged according to acceptable academic practice. It is the responsibility of each student to learn what constitutes acceptable academic practice. The Department of English Style Guide is available inexpensively from the University Bookstore. Students may also consult online resources such as the University of Toronto Writing Centre's "How Not to Plagiarize": www.utoronto.ca/writing/plagsep.html.

Plagiarism includes the following practices:

- not acknowledging an author or other source for one or more phrases, sentences, thoughts, code, formulae, or arguments incorporated in written work, software, or other assignments (substantial plagiarism);
- presenting the whole or substantial portions of another person's paper, report, piece of software, etc. as an assignment for credit, even if that paper or other work is cited as a source in the accompanying bibliography or list of references (complete plagiarism). This includes essays found on the Internet.

Students who are uncertain what plagiarism is should discuss their methodology with their instructors.

5.14.2.3 Other Examples of Academic Misconduct

The following list contains other examples of dishonest acts. It is not intended to be comprehensive.

- Falsifying lab results;
- Padding a bibliography with works not read or used;
- Helping another student in an act of academic dishonesty; for example, writing a test or paper for someone else, or preparing materials for another student's studio project;
- Providing false or incomplete information or supporting documents/materials on an application for admission, re-admission, or transfer (see also §2.1.2);
- Providing false information to obtain a deferral of term work or examination;
- Altering or falsifying, or attempting to alter or falsify, grade information or other records of academic performance (one's own or someone else's);
- Obtaining or attempting to obtain an academic advantage by non-academic means such as bribes or threats;
- Hindering other students in obtaining fair access to University materials and facilities; for example, cutting an article out of a Library copy of a journal;
- Theft of another student's notes;
- Alteration or destruction of the work of other students;
- Behaviour that interferes with the evaluation of another student's work, such as failure to participate in a group project.

The two acts listed below may be considered to be academic misconduct unless authorized by the course instructor.

- Submitting the same or substantially the same work for credit in more than one course. Students who wish to submit work they have prepared for another course must consult the course instructor and receive permission to do so.

- Working jointly, with another student or group of students, on an assignment that is to be graded. If no explicit instructions are given by the instructor about group work, students who wish to work together must request the instructor's permission in advance.

SOCIAL WORK STUDENT CONDUCT

As future social workers, students must subscribe to a set of social work values and ethics, which include equality, justice, non-discrimination, advocacy, confidentiality, discretion, trust and utmost good faith (from Faculty of Social Work, University of Regina). Social workers are expected to behave in courteous, mature and respectful ways towards others. This is also the expectation of social work students.

Appropriate behaviour is required between students in the classroom, with the instructor and at any time when students are approaching others in relation to projects originating from this class.

Part of professional conduct involves being punctual, prepared and self aware. Being present in class, prepared for class (by completing the readings and assignments on the dates due) and fully participating in class activities is expected.

More information on expectations of student academic and non-academic conduct is found in the University of Regina Undergraduate Calendar (5.14) and the University of Regina Faculty of Social Work website (Policy and Procedures Related to Unsatisfactory Professional Development).

PLAGIARISM

Plagiarism is a serious academic offence. Plagiarism occurs when a student submits work for credit that includes the words, ideas, or data of others, without citing the source from which the material is taken. Plagiarism can be the deliberate use of a whole piece of work, but more frequently it occurs when students fail to acknowledge and document sources from which they have taken material according to an accepted manuscript style (e.g., APA, CSE, MLA, etc.). Students may use sources which are public domain or licensed under Creative Commons; however, academic documentation

standards must still be followed. Except with explicit permission of the instructor, resubmitting work which has previously received credit is also considered plagiarism. Students who plagiarize material for assignments will receive a mark of zero (F) on the assignment and may fail the course. Plagiarism may also result in dismissal from a program of study or the University.

YUKON FIRST NATIONS CORE COMPETENCY

Yukon University recognizes that a greater understanding and awareness of Yukon First Nations history, culture and journey towards self-determination will help to build positive relationships among all Yukon citizens. As a result, to graduate from ANY Yukon University program, you will be required to achieve core competency in knowledge of Yukon First Nations. For details, please see www.yukonu.ca/yfnccr.

ACADEMIC ACCOMMODATION

Reasonable accommodations are available for students requiring an academic accommodation to fully participate in this class. These accommodations are available for students with a documented disability, chronic condition or any other grounds specified in section 8.0 of the Yukon University Academic Regulations (available on the Yukon University website). It is the student's responsibility to seek these accommodations. If a student requires an academic accommodation, they should contact the Learning Assistance Centre (LAC): lac@yukonu.ca.

GRADING DESCRIPTIONS (University of Regina Calendar)

90-99 An outstanding performance with very strong evidence of:

- an insightful and comprehensive grasp of the subject matter;
- a clear ability to make sound and original critical evaluation of the material given;
- outstanding capacity for original creative and/or logical thought;
- an excellent ability to organize, to analyze, to synthesize, to integrate ideas, and to express thoughts both in speech and in writing.

80-89 Very good performance with strong evidence of:

- a comprehensive grasp of the subject matter;
- an ability to make sound critical evaluation of the material given;
- a good capacity for original, creative, and/or logical thinking;
- a very good ability to organize, to analyze, to synthesize, to integrate ideas, and to express thoughts both in speech and in writing.

70-80 Above average performance with evidence of

- a substantial knowledge of the subject matter;
- a good understanding of the relevant issues and a good familiarity with the relevant literature and techniques;
- some capacity for original, creative, and/or logical thinking;
- an above-average ability to organize, to analyze and to examine the subject material in a critical and constructive manner, and to express thoughts both in speech and in writing.

60-69 A generally satisfactory and intellectually adequate performance with evidence of:

- an acceptable basic grasp of the subject material;
- a fair understanding of the relevant issues;
- a general familiarity with the relevant literature and techniques;
- an ability to develop solutions to moderately difficult problems related to the subject material;
- a moderate ability to examine the material in a critical and analytical manner, and to express thoughts in writing.

50-59 A barely acceptable performance with evidence of

- a familiarity with the subject material;
- some evidence that analytical skills have been developed;
- some understanding of relevant issues;
- some familiarity with the relevant literature and techniques;
- partially successful attempts to solve moderately difficult problems related to the subject material and to examine the material in a critical and analytical manner;
- basic competence in writing.

0-49 An unacceptable performance.

TOPIC OUTLINE

Week #1 (January 5th) Welcome and Overview of SW 389

Welcome to SW 389! This week we will begin to get to know each other, learn a bit about the purpose of the course and identify how we are going to create a safe environment for diverse lived experiences, ideas and cultures within our class.

- Introductions.
- Themes and rationale for this course.
- What this course is and is not and how it will be the same/different to others.

- Review of the course outline, syllabus and assignments.
- Building a safe classroom.
- Identifying skills to listen to, ask and share difficult things.
- Your hopes for learning.

Required reading for Week #1:

Baskin, C. (2016). Chapter 1: Starting at the Beginning. In *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Baskin, C. (2016). Chapter 2: The Self is Always in the Circle. In *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

June, L. (2018, April 6). Indigenomics. *Moon Magazine*. Retrieved from:
<http://moonmagazine.org/lyla-june-indigenomics-2018-04-06/>

Weaver, H. (2005). Chapter 3: The challenges of examining cultural diversity honestly. In *Explorations in cultural competency: Journeys to the four directions* (Chapter 3, pp. 47-62). Canada: Brooks/Cole a division of Thompson Learning, Inc.

Recommended Reading for Week #1:

Charleyboy, Lisa. (Host). (2017, June 29). *Where are you from?: Identity and Indigenous Nationhood*. New Fire, Canadian Broadcasting Company. [Audio Podcast]
Retrieved from: <https://www.cbc.ca/listen/cbc-podcasts/113/episode/13140493>

Week #2 (January 12th) Culture, Cultural Identity and Cultural Safety

This week we will explore concepts of culture, cultural identify and ideas on what it means to create cultural safety.

- Defining culture.
- Cultural identity: theories and implications.
 - Dimensions of culture and world view
 - Influence of culture.
 - Layers of identity.

- Cultural safety and social work practice: micro, mezzo, macro levels.
- *Begin introduction of self and relation to others in the classroom through Assignment #1: Part One -- Unpacking your Cultural Backpack.*

Required reading for Week #2:

Baskin, C. (2016). Chapter 6: From and Ethical Place. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Deerchild, Rosanna. (Host). (2016). *The Complicated Politics of Identity*. Unreserved, Canadian Broadcasting Company. [Audio Podcast]. Retrieved from:
<https://www.cbc.ca/player/play/2697205555>

Council of Yukon First Nations (2011). Module Two: Relational Cultural. In *Yukon First Nation Cultural Orientation and Protocols Tool Kit*. Canada.

DuBray, W. and Sanders, A. (2003). Value orientation/worldview framework. In *Diversity Perspectives for social work practice*. Anderson, J. and Cater, R. (Eds.) (2nd Ed.) (Chapter 5, pp. 47-57). Massachusetts: Allyn and Bacon.

Weaver, H. (2005). Chapter 2: Cultural identity: theories and implications. In *Explorations in cultural competence: Journeys to the four directions* (Chapter 2, pp.25-46).Canada: Brooks/Cole a division of Thompson Learning, Inc.

Week #3 (January 19th) Understanding Privilege, Oppression and Difference.

This week we will examine the following:

- Social construction of difference – race and racism.
- Understanding forms of oppression.
- Understanding privilege and how it happens.
- *Continue introduction of self and relation to others in the classroom through Assignment #1: Part One -- Unpacking your Cultural Backpack.*

Required reading for Week #3:

Enright, M. (Host). (2017, September 17). *Race and Racism*. CBC Enright Files. [Audio Podcast]. Retrieved from: <https://www.cbc.ca/radio/thesundayedition/the-sunday-edition-september-17-2017-1.4291332/there-is-no-such-thing-as-the-white-race-or-any-other-race-says-historian-1.4291372>

Deerchild, Rosanna. (Host). (2016). *A Conversation about Race, Privilege and Making Space*. Unreserved, Canadian Broadcasting Company. [Audio Podcast]. Retrieved from: <https://podcast-a.akamaihd.net/mp3/podcasts/unreserved-WO9B9IVK-20181005.mp3>

Johnson, A. (2006). Chapter 2: Privilege, Oppression and Difference. In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

Johnson, A. (2006). Chapter 3: Capitalism, Class, and the Matrix. In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

Week #4 (January 26th) Implications of, and Responses to Privilege, Oppression, Power and Difference

This week we will examine the following:

- Intersectionality of the Isms.
- How systems of privilege work and are maintained.
- Understanding your Social location
 - Why say 'Settler'?
- Responses to oppression and privilege.
 - Resiliency and resurgence
 - Implications of your social location.
- *Continue introduction of self and relation to others in the classroom through Assignment #1: Part One -- Unpacking your Cultural Backpack.*

Required reading for Week #4:

Chattopadhyay, P. (Host). (2016, September 15). *Whiteness*. Out In the Open, Canadian Broadcasting Company. [Audio Podcast]. Retrieved from: <https://www.cbc.ca/radio/outintheopen/whiteness-1.3763091>

Charleyboy, L. (Host). (2017, July 15). *Let the Games Begin*. New Fire, Canadian Broadcasting Company. [Audio Podcast]. Retrieved from:
<https://www.cbc.ca/listen/cbc-podcasts/113-new-fire/episode/13319049-let-the-indigenous-games-begin>

Johnson, A. (2006). Chapter 4: Making Privilege Happen. In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

Johnson, A. (2006). Chapter 6: It All Has To Do with Us. In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

Recommended reading for Week #4:

Johnson, A. (2006). Chapter 7: How Systems of Privilege Work. In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

Week #5 (February 2nd) Impact and Influences of Colonization on Yukon First Nations People

This week we will explore the recent history of Yukon First Nations. We will examine the impact of the gold rush, residential schools, the Alaska Highway, and mining on the Yukon First Nation communities. We will also look at the role that social workers have played in the recent history of First Nations.

Required reading for Week #5:

Thomas, M. (Producer). (2017). *Declutter: A short film about intergenerational strength*. Shortdocs, Canadian Broadcasting Company. Retrieved from:
<https://www.cbc.ca/radio/newfire/watch-declutter-a-short-film-about-intergenerational-strength-1.4203993>

Council of Yukon First Nations (2011). Module Four: First Nation Linguistic Groups, Traditional Territories and Pre-Contact Life Ways. In *Yukon First Nation Cultural Orientation and Protocols Tool Kit*. Canada.

Council of Yukon First Nations (2011). Module Five: Impacts of Contact and Colonization. In *Yukon First Nation Cultural Orientation and Protocols Tool Kit*. Canada.

Linklater, R. (2014). Colonialism, Indigenous Trauma and Healing. In *Decolonizing Trauma: Indigenous Stories and Strategies*. Canada: Fernwood Publishing.

Recommended reading for Week #5:

Coates, K. (1991). Preface and Introduction: The Background. In *Best Left as Indians* (pp. xv – 15). Montreal: McGill-Queen's University Press. MOODLE

Coates, K. (1996). Upsetting the rhythms: The Federal Government and Native communities in the Yukon Territory, 1945 to 1973). In *Out of the Background: Readings on Canadian Native History*. Coates, K., Fisher, R. (Eds.). (2nd Ed). (pp. 196- 209). Toronto: Copp Clark Ltd. MOODLE

Cruikshank, J. (1982). The Gravel Magnet: Some Social Impacts of the Alaska Highway on Yukon Indians.

McDowell, A. (January 24, 2009). "Language on Life Support". In *National Post*.

Week #6 (February 9th) Present Day Context of Yukon First Nations

This week we will discuss:

- Resurgence and resiliency.
- Present day economic, social and political context.
- Land claims and self-government.
- Implications for social work practice within First Nation communities.

Required readings for Week #6:

Council of Yukon First Nations (2011). Module Three: The Canadian Context and Yukon Agreements. In *Yukon First Nation Cultural Orientation and Protocols Tool Kit*. Canada. MOODLE

Council of Yukon First Nations (2011). Module Six: Yukon First Nation Culture and Values. In *Yukon First Nation Cultural Orientation and Protocols Tool Kit*. Canada. MOODLE

Greenwood, M. & Schmidt, G. (2010). Decentralization and Evolution of Services to First Nations: The Transfer Process. In *Social Work and Aboriginal Peoples: Perspectives from Canada's Rural and Provincial Norths*. Brownlee, K., Neckoway, R., Delaney, R. & Durst, D. (Eds.) (Chapter 5, pp. 57 - 69). Winnipeg, Manitoba: Centre for Northern Studies, Lakehead University.

Mapping the Way Website: <http://mappingtheway.ca/>

Robertson, Patricia. (Fall, 2008). "Tongues United." *North of Ordinary*.

Recommended reading/listening for Week #6:

Allen, Denis. (2008). *CBQM* Retrieved from: <https://www.nfb.ca/film/cbqm>

Keen, A. & Wilber, M. (Producers). (2020, May 26). *Healing the Land IS Healing Ourselves*. All My Relations [Audio Podcast]. Retrieved from: <https://www.allmyrelationspodcast.com/podcast/episode/4bb3fff4/healing-the-land-is-healing-ourselves>

Week #7 (February 16th) Truth and Reconciliation and Decolonizing Social Work

This week we will revisit the TRC and the ways in which social workers and social service agencies can uphold the Calls to Action. We will also reexamine the concept of decolonization and look at some of the ways in which social work practice can be decolonized.

Required reading for Week #7:

Baskin, C. (2016). Chapter 4: Current Theories and Models of Social Work as Seen through an Indigenous Lens. *Strong Helper's Teaching: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Baskin, C. (2016). Chapter 5: Centering all Helping Approaches. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Truth and Reconciliation Commission of Canada (2012). Truth and Reconciliation Commission of Canada: Calls to Action. Retrieved from:
http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Tuck, E. & Yang, K.. (2012). Decolonization Is Not a Metaphor. *Decolonization: Indigeneity, Education & Society*. Volume 1, Number 1, 1-40.

Recommended reading for Week #7:

CBC The Current (2018). *Truth: Senator Murray Sinclair*. Retrieved from:
<https://www.cbc.ca/radio/thecurrent/the-current-for-december-4-2018-1.4930506/residential-school-survivors-stories-motivated-people-to-make-canada-better-says-murray-sinclair-1.4931409>

Canadian Centre for Policy Alternatives. (October 27, 2017). *Senator Murry Sinclair. The Truth is Hard. Reconciliation is Harder*. [Video]. Retrieved from:
https://www.youtube.com/watch?v=SxtH_E6FqVo

Truth and Reconciliation Commission of Canada Website:
<http://www.trc.ca/websites/trcinstitution/index.php?p=3>

Dua, E. & Lawrence, B. (2005). *Decolonizing Anti-Racism*. Social Justice Vol. 32, No. 4, 120-143.

READING WEEK: FEB 22nd to 26th

Week #8 (March 2nd) First Nations Perspectives on Wellness

This week we will examine:

- What does wellness look like and mean to First Nation communities?
- The enduring spirit of First Nation Communities.
- The unique challenges of First Nation helpers in their communities.

- Being well yourself. How will you find and maintain balance in your life and social work practice: emotionally, spiritually, physically and intellectually?

Required reading for Week #8:

Baskin, C. (2016). Chapter 7: Holistic or Wholistic Approach. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Baskin, C. (2016). Chapter 9: Spirituality. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Council of Yukon First Nations. (2010). Yukon First Nation Mental Wellness Workbook. Pages 25-38. Retrieved from: <http://cyfn.ca/wp-content/uploads/2013/09/MentalhealthworkbookVer1June2010.pdf>

Keen, A. & Wilber, M. (Producers). (2020, May 7). *Whole Family Wellness*. All My Relations [Audio Podcast]. Retrieved from: <https://www.allmyrelationspodcast.com/podcast/episode/4c1e5b1b/whole-family-wellness>

Recommended Reading for Week #8:

Dennis, D. (Host). (2010). *The Elder*. Revision Quest, Canadian Broadcasting Company. Retrieved from: <https://player.fm/series/revision-quest-from-cbc-radio>

Yellow Bird, M. (2000). Critical values and First Nations peoples. In *Culturally competent practice: skills interventions and evaluation*. Fong, R. and Furuto, S. (Eds.). (Chapter 5, pp 61-74). Massachusetts: Allyn and Bacon.

Week #9 (March 9th) Contemporary Caring and Helping in First Nation communities: Service Delivery and Social Work

This week we will examine:

- How are First Nations communities delivering their services?

- What are the strengths and challenges of contemporary caring and helping in First Nations Communities?
- How are social workers practicing with First Nations Communities?

Required readings for Week #9:

Baskin, C. (2016). Chapter 8: The Answers are in the Community. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Durst, D. (2010). A Turbulent Journey: Self-Government of Social Services. In *Social Work and Aboriginal Peoples: Perspectives from Canada's Rural and Provincial Norths*. Brownlee, K., Neckoway, R., Delaney, R. & Durst, D. (Eds.) (Chapter 6, pp. 70-88). Winnipeg, Manitoba: Centre for Northern Studies, Lakehead University.

Thomas, R. and Green, J. (2007). A way of life: Indigenous Perspectives on anti-oppressive living. *First Peoples Child and Family Review, Volume 3, Number 1, 91-104*.

Week #10 (March 16th) Contemporary Caring and Helping in First Nation communities: Resolving Trauma, Resiliency and Land Based Healing

This week will further examine how contemporary caring and helping in First Nation communities takes place with a specific focus on resolving trauma, building on strengths and resiliency, and land-based healing.

Required readings for Week #10:

Baskin, C. (2016). Chapter 3: When Bad Things Happen to Those Who Do the Helping. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Baskin, C. (2016). Chapter 10: Mental Health as Connected to the Whole. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Hill, A. (Producer). (2019, Feb 4th). *Episode 28: Healing Our Indigenous European Ancestors*. Medicine Stories [Audio Podcast]. Retrieved from:
<https://mythicmedicine.love/podcast/lyla-june>

Linklater, R. (2014). Indigenous Strategies for Helping and Healing. In *Decolonizing Trauma: Indigenous Stories and Strategies*. Canada: Fernwood Publishing.

Recommended reading/listening for Week #10:

Thakur, Shanti (1997). *Circles*. Retrieved from: <https://www.nfb.ca/film/circles>

Week #11 (March 23rd) Contemporary Caring and Helping with First Nation Communities: Decolonizing Services and Upholding the Calls to Action

This week will examine the ways in which social services can be decolonized and are being decolonized within our community. We will also look at examples of how social workers and social service agencies can uphold the Calls to Action in their work.

Required Reading for Week #11:

Baskin, C. (2016). Chapter 11: Healing Justice. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Baskin, C. (2016). Chapter 13: Caring for Families, Caring for Children. *Strong Helper's Teachings: The Value of Indigenous Knowledges in the Helping Professions*. Canada: Canadian Scholars' Press, Inc.

Verniest, L. (2006). *Allying with the Medicine Wheel: Social Work Practice with Aboriginal Peoples*. Critical Social Work, University of Windsor. Retrieved from:
<http://www1.uwindsor.ca/criticalsocialwork/allying-with-the-medicine-wheel-social-work-practice-with-aboriginal-peoples>

Week #12 (March 30th) Culturally Informed Social Work Practice

This week we will re-examine concepts of anti-oppressive practice, decolonizing social work and what it means to be an ally to people who experience social injustice.

- Identifying skills and strategies for anti-oppressive practice.
- Identifying your unique qualities and gifts and how to use them to benefit others.
- Re-examining what it means to be an ally and engage in culturally informed practice.
- Upholding principles of reconciliation and the Calls to Action

Required reading for Week #12:

Baskin, C. (2011). Chapter 17: So You Wanna Be an Ally? *Strong Helper's Teaching: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Deerchild, Roseanna. (Host). (2016, February 4). *Building an ally: non-Indigenous people share their stories of bridge building*. Unreserved, Canadian Broadcasting Company. [Audio Podcast]. Retrieved from:
<https://www.cbc.ca/radio/unreserved/building-an-ally-non-indigenous-people-share-their-stories-of-bridge-building-1.3430628>

Johnson, A. (2006). Chapter 8: Getting off the Hook: Denial and Resistance. In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

Sinclair, R., Hart, M.A. & Bruyere, G. (Eds.). (2009). Indigenous-Centred Social Work: Theorizing a Social Work Way of Being. In *Wicihitowin: Aboriginal Social Work in Canada*. Canada: Fernwood Publishing.

Week #13 (April 6th) Tying the Learning Together and Preparing for Camp

- Tying the learning together.
- How the learning has prepared you for Cultural Camp
- Preparing for Cultural Camp – Entering a Community

Required readings for Week #13:

Baskin, C. (2016). Chapter 18: The End of the World as We Know It. *Strong Helper's Teaching: The Value of Indigenous Knowledges in the Helping Professions (2nd ed.)*. Canada: Canadian Scholars' Press, Inc.

Johnson, A. (2006). Chapter 9: What Can We Do? In *Privilege, Power and Difference (2nd Ed.)*. United States: McGraw Hill Higher Education.

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Barnoff, L. (2001). Moving beyond words: Integrating anti-oppression practice into feminist social service organizations. *Canadian Social Work Review*, 18 (1), 66-86.

Baskin, C. (2003). Structural social work as seen from an aboriginal perspective. In W. Shera (Ed.), *Emerging perspective on anti-oppressive practice*, pp. 65079. Toronto, ON: Canadian Scholar's Press.

Baines, D. (1997). Feminist social work in the inner city: The challenges of race, class and gender. *Affilia*, 12(3), 297-317.

Brown, C. (2003). Narrative therapy: Reifying or challenging dominant discourse. In W. Shera (Ed.), *Emerging perspectives on anti-oppressive practice*, pp. 223-245. Toronto, ON: Canadian Scholar's Press.

Bruyere, G. (1999). The decolonization wheel: An Aboriginal perspective on social work with Aboriginal peoples. In R. Delaney, K. Brownlee, & M. Sellick, (Eds.), *Social work with rural and northern communities*. Thunder Bay, ON: Center for Northern Studies, Lakehead University.

Carniol, B. (2000). Social work and the public conscience. *Case critical: Challenging social services in Canada (4th Ed.)*. Toronto, ON: Between the Lines.

- Carniol, B. (2000). Intervention with communities. In N. Sullivan, K. Steinhouse, & B. Gelfand (Eds.). *Challenges for social work students: Skills, knowledge and values for personal and social change*, pp. 219-240. Toronto, ON: Canadian Scholars' Press.
- Carniol, B. (1979). A critical approach in social work. *Canadian journal of social work education*, 5(1), 95-111.
- Casarjian, R. (2001). Self-forgiveness: The heart of healing. In *Houses of Healing: A prisoner's guide to inner power and freedom*. (3rd edition.). Canada: Transcontinental Printing.
- Clark, J.L. (2003). Reconceptualizing empathy for anti-oppressive, culturally competent practice. In W. Shera (Ed.), *Emerging perspectives on anti-oppressive practice*, pp. 247-263. Toronto, ON: Canadian Scholars' Press.
- Cloward, R. & Piven, F. (1977). The acquiescence of social work. *Society*, 14(2), 55-63.
- Dominelli, L. (1996). Deprofessionalizing social work: Anti-oppressive practice, competencies, and postmodernism. *British Journal of Social Work*, 26(2), 153-175.
- Dumbrill, G.C. (2003). Child Welfare: AOP's nemesis? In W. Shera (Ed.), *Emerging perspectives on anti-oppressive practice*, pp. 101-119. Toronto, ON: Canadian Scholars' Press.
- Fook, J. (2000). Deconstructing and reconstructing professional expertise. In B. Fawcett, B. Featherstone, J. Fook, & A. Rossiter (Eds.), *Practice and research in social work: Postmodern and feminist perspectives*, pp. 104-119. London: Routledge Press.
- Fong, R. (2001). Culturally competent social work practice: Past and present. In *Culturally competent practice: Skills, interventions and evaluations* (Chapter 1, pp. 1-9). Massachusetts: Allyn and Bacon.

- Fontaine, N. ((2001). The spirit and pain of death. In J. Oakes, R. Riewe, M. Bennet, & B. Chisolm (Eds.), *Pushing the margins: Native and northern studies*. Winnipeg, MB: Native Studies Press.
- Fournier, S. and Crey, E. (1997). We can heal: Aboriginal children today. In *Stolen from our embrace: The abduction of First Nations children and the restoration of Aboriginal communities*. (Chapter 7, pp. 205-241). Vancouver: Douglas and MacIntyre Ltd.
- Frankenberg, R. (1993). Introduction: Points of origin, points of departure. In *White women, race matters: The social construction of whiteness*. Minneapolis, MN: University of Minnesota Press. (Ch. 1)
- Gilbert, D. and Franklin, C. (2001). Program evaluation with native American/American Indian organizations. In *Culturally competent practice: Skills, interventions and evaluations* (Chapter 29, pp. 412-425). Massachusetts: Allyn and Bacon.
- Gilbert, D. and Franklin, C. (2001). Developing culturally sensitive practice evaluation skills with Native American individuals and families. In *Culturally competent practice: Skills, interventions and evaluations* (Chapter 28, pp. 396-411). Massachusetts: Allyn and Bacon.
- Haig-Brown, C. (1993). From home to school. In *Resistance and renewal: Surviving the Indian residential school*. (Chapter 2, pp. 39-57). Vancouver: Arsenal Pulp Press Ltd.
- James, C. (1998). "Up to no good": Black on the streets and encountering police. In V. Satzewich (Ed.), *Racism and social inequality in Canada*. Toronto, ON: Thompson educational Publications.
- James, C. (2001). Introduction: Encounters in race, ethnicity, and language. In C. James & A. Shadd (Eds.), *Talking about identity: Encounters in race, ethnicity, and language* (pp. 1-7). Toronto, ON: Between the Lines.

- Johnson, R., Stevenson, W. & Greschner, D. (1993). "Peekiskwetan." *Canadian Journal of Women and the Law*, 6(1), 153-173.
- Kyayatt, D. (2001). Revealing moments: the voice of one who lives with labels. In C. James & A. Shadd (Eds.), *Talking about identity: Encounters in race, ethnicity, and language* (pp. 74-88). Toronto, ON: Between the Lines.
- Latting, J. K. (1990, Winter). Identifying the "Isms": Enabling social work students to confront their biases. *Journal of Social Work Education*, 1, 36-44.
- Lecomte, R. (1990). Connecting private troubles and public issues in social work education. In B. Wharf (Ed.), *Social work and social change in Canada* (pp. 31-51). Toronto, ON: McClelland and Stewart Inc.
- Legare, E. (1995). Canadian multiculturalism and Aboriginal people: Negotiating a place in the Nation. *Identities*, 4(1), 347-366.
- McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Independent School* (Winter), 31-36.
- McKenzie, B. and Morrissette, V. (2003). Social work practice with Canadians of Aboriginal background: Guidelines for respectful social work. In *Multicultural social work in Canada: Working with diverse ethno-racial communities*. Al-Krenawi, A. and Graham, J. (Eds.) (Chapter 11, pp. 251-282). Don Mills, ON: Oxford University Press.
- McPhatter, A. (1997). Cultural Competence in child welfare: What is it? How do we achieve it? What happens without it? *Child Welfare*, 76(1), 255-277.
- Miller, G. and DeWitt, C. (1987). Implications of the wounded healer paradigm for use of the self in therapy. In *The use of self in therapy*. Baldwin, M. and Satir, V. (Eds.) New York: Haworth Press.

- Monture-Angus, P. (1995). Thunder in my soul, a Mohawk woman speaks (Chapter. 9). In *Organizing against oppression: Aboriginal women, law and feminism* (pp. 169-188). Halifax: Fernwood Publishing.
- Nelson, C.H. & McPherson, D. H. (2003). Cultural diversity in social work practice: Where are we now and what are the challenges in addressing issues of justice and oppression. In W. Shera (Ed.), *Emerging perspectives on anti-oppressive practice*, pp. 81-98. Toronto, ON: Canadian Scholars' Press.
- Orlowski, P. (2001). Ties that bind and ties that blind: Race and class intersection in the classroom. *Talking about identity: Encounters in race, ethnicity, and language* (pp. 250-266). Toronto, ON: Between the Lines.
- Patel, S. (2001). Interrogations. In C. James & A. Shadd (Eds.), *Talking about identity: Encounters in race, ethnicity, and language*. Toronto, ON: Between the Lines.
- Ponting, R. (1998). Racism and stereotyping of First Nations. In V. Satzewich (Ed.), *Racism and social inequality in Canada* (pp. 269-298). Toronto, On: Thompson Educational Publications.
- Razack, N. (1998). Anti-oppressive social work: A model for field education. In V. Satzewich (Ed.), *Racism and social inequality in Canada* (pp. 311-315). Toronto, ON: Thompson Educational Publications.
- Ristock, L & Pennell, J. (1996). Empowerment as a framework for community research. In *Community research and empowerment: Feminist links, postmodern interruptions*. (Chapter 1, pp.1-15). Don Mills: Oxford University Press.
- Ruppert, J. & Bernet, J. (2001). Southern Tutchone. In *Our voice: Native stories of Alaska and the Yukon* (Chapter 7, pp. 186-223). Toronto: University of Toronto Press.
- Seebaran, R. (2003). A community approach to combating racism. In W. Shera (Ed.), *Emerging perspectives on anti-oppressive practice*, pp. 299-315. Toronto, ON: Canadian Scholars' Press.

Steckley, J. (2003). Aboriginal peoples. In *Our society: Human diversity in Canada*. Angelini, P. (Ed.) 2nd Edition. (Chapter 5, pp. 115-144). Scarborough, ON: Nelson-Thompson Limited.

Weaver, H. (1997). Training culturally competent social workers: What students should know about Native people. *Journal of Teaching in Social Work*, 12(1/2), 97-111.

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Important (remove this note from your complete course outline):

Please refer to the current approval process for any additional required documents or/and contact Governance Office for assistance.