



**THE UNIVERSITY OF BRITISH COLUMBIA**  
**School of Social Work**  
**Course Outline – SOWK510**

**School Vision: Building upon a foundation of social justice and an ethic of care, we are a community of learners actively engaged in the development of critical, transformative knowledge for social work practice.**

<b>Year/Term</b>	<b>2016-2017 Term 1</b>
<b>Course Title</b>	<b>SOWK 510 (001) First Nations Social Issues</b>
<b>Course Schedule</b>	<b>Wednesday, 9 AM – 12 Noon</b>
<b>Course Location</b>	<b>Jack Bell Social Work Building – Room 224</b>

<b>Instructor</b>	<b>Office Location</b>	<b>Office Phone</b>	<b>E-mail address</b>
Lyle Dixon	Room 339		<a href="mailto:lyle.dixon@ubc.ca">lyle.dixon@ubc.ca</a>
<b>Office Hours</b>	Wednesday 1 PM-4 PM or by appointment Monday or Tuesday		

**COURSE DESCRIPTION:**

The purpose of this course is to provide students with knowledge and skills that will enhance their capacity to work with First Nations by engaging in critical analysis of the social, political, economic, and religious context of European/Canadians and First Nations relations. The historical and contemporary relationship between European/Canadians and First Nations over the past five hundred years will be analyzed in terms of the social/psychological impact upon First Nations individuals and their communities. As well the trajectory of Canadian policies/legislation aimed at First Nations and factors contributing to child abuse, family breakdown, violence against women and children, and drug and alcohol abuse are all considered with attention to implications for social work practice. Past and current influences of social work practice in justice/corrections, health, education, employment, economic development, self-government and Aboriginal rights are also considered within a holistic framework which can inform effective practice with Aboriginal individuals, families and communities.

**LEARNING OBJECTIVES:**

Students will gain an understanding of the history of First Nations peoples which was not totally of their own volition. Students will become familiar with First Nations' perspectives on the social, political and economic consequences of governmental policies and helping practices directed towards them. Students will become aware of historical and contemporary aspects of identity, poverty, health, education, justice, homelessness and economic development.

Students will gain perspective that will enable them to situate themselves with respect to the historical and contemporary circumstances of First Nations peoples in urban and rural settings.

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**COURSE OBJECTIVES:**

1. Critically analyze the impact of European political, social, and economic policies and religious efforts on First Nations people.
2. Critically analyze the strengths and weaknesses of major European/Canadian legislation and policies that have been and are currently directed at First Nations people.
3. Critically analyze the “diversity of experiences” that First Nations people have had in their relationship with European/Canadian society.
4. Critically analyze the historical and current roles of social workers as well as implications for practice.
5. Identify barriers to and strategies for effective social work with First Nations.
6. Apply principles of a holistic approach to social work practice with First Nations in the above analysis.
7. Assess the appropriateness of interventions aimed at First Nations.

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**REQUIRED COURSE TEXTS:**

There are no required course texts. The articles, book chapters, and on-line sources that are required reading will be available on the internet or uploaded to Connect.

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**SUPPLEMENTARY READINGS – available in the Koerner and Xwi7xwa Libraries and on-line**

Baskin, C. (2011). *Strong helpers' teachings: The value of Indigenous knowledges in the helping professions*. Toronto: Canadian Scholars' Press Inc.

Belanger, Y. (2010). *Ways of knowing: An introduction to native studies in Canada*. Toronto: Nelson Education.

Blackstock, C. (2010). The Canadian Human Rights Tribunal on First Nations child welfare: Why if Canada wins, equality and justice lose. *Children and Youth Services Review*, 1-8.  
doi:10.1016/j.childyouth.2010.09.002 [http://chrr.info/files/CHRT-FNCW-Blackstock\\_2010.pdf](http://chrr.info/files/CHRT-FNCW-Blackstock_2010.pdf)

Blackstock, C. (2009). The occasional evil of angels: Learning from the experiences of Aboriginal peoples and social work. *First Peoples Child & Family Review*, 4(1), 28-37  
[http://www.fncfcs.com/sites/default/files/online-journal/vol4num1/Blackstock\\_pp28.pdf](http://www.fncfcs.com/sites/default/files/online-journal/vol4num1/Blackstock_pp28.pdf)

Cooper, I. & Moore, G. (2009). *Walking in the good way loterihwakwarishion Tsi lhse: Aboriginal social work education*. Toronto: Canadian Scholars' Press.

Fournier, S., & Crey, E. (1997). *Stolen from our Embrace: The abduction of First Nation Children and restoration of Aboriginal communities*. Vancouver, BC. ; Douglas & McIntyre.

Frideres, J. & Gadacz, R. (2012). *Aboriginal peoples in Canada*, 9<sup>th</sup> Ed. Toronto, Ontario: Pearson.

Gray, M., Coates, J. & Yellow Bird, M. (2008). *Indigenous Social Work around the World:*

*Towards*

*Culturally Relevant Education and Practice*. Hampshire, England: Ashgate Publishing Ltd.

McKegney, S. (2014). *Masculindians: Conversations about Indigenous manhood*. Winnipeg, Manitoba: University of Manitoba Press.

McKenzie, B. & Morrisette, V. (2003) Social Work practice with Canadians of Aboriginal background: Guidelines for respectful social work. *Envision: the Manitoba Journal of Child Welfare* 2(1), 13-38.

Menzies, P. & Lavalley, L. (2014). *Journey to healing: Aboriginal people with addiction and mental health issues*. Toronto: Centre for Addiction and Mental Health.

Morgaine, K. & Capous-Desyllas, M. (2015). *Anti-oppressive social work practice: Putting theory into action*. Los Angeles, California: Sage Publications Inc.

Regan, P. (2010). *Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada*. Vancouver: UBC Press.

Silver, J. (2006). *In their own voices: Building urban Aboriginal communities*. Halifax: Fernwood Press.

Sinclair, R., Hart, M. & Bruyere, G. (2009). *Wicahitowin: Aboriginal Social Work in Canada*. Black Point, Nova Scotia: Fernwood Publishing.

Sinclair, R. (2004). Aboriginal social work education in Canada: Decolonizing pedagogy for the seventh generation. *First Peoples Child & Family Review*, 1(1), 49-61.  
[http://www.fncfcs.com/sites/default/files/online-journal/vol1num1/Sinclair\\_pp49-61.pdf](http://www.fncfcs.com/sites/default/files/online-journal/vol1num1/Sinclair_pp49-61.pdf)

Wilson, A. & Yellow Bird, M. (Eds.). (2005). *For Indigenous eyes only: A decolonization handbook*. Sante Fe, NM: School of American Research.

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**COURSE POLICIES** [attendance, participation, academic dishonesty]:

**Excerpt from the UBC calendar:**

Regular attendance is expected of students in all their classes (including lectures, laboratories, tutorials, seminars, etc.). Students who neglect their academic work and assignments may be excluded from the final examinations. Students who are unavoidably absent because of illness or disability should notify their instructors prior to the class.

The University accommodates students with disabilities who have registered with the Disability Resource Centre. The University accommodates students whose religious obligations conflict with attendance, submitting assignments, or completing scheduled tests and examinations. Please let your instructor know in advance, preferably in the first week of class, if you will require any accommodation on these grounds. Students who plan to be absent for varsity athletics, family obligations, or other similar commitments, cannot assume they will be accommodated, and should discuss their commitments with the instructor before the drop date.

It is recommended that students retain a copy of all submitted assignments (in case of loss) and should also retain all their marked assignments in case they wish to apply for a Review of Assigned Standing. Students have the right to view their marked examinations with their instructor, providing they apply to do so within a month of receiving their final grades. This review is for pedagogic purposes. The examination remains the property of the university.

#### Academic Dishonesty:

Please review the UBC Calendar “Academic regulations” for the university policy on cheating, plagiarism, and other forms of academic dishonesty. Also visit [www.arts.ubc.ca](http://www.arts.ubc.ca) and go to the students’ section for useful information on avoiding plagiarism and on correct documentation.

#### Submitting Assignments:

Students can submit hard copies of their assignments or any correspondence to faculty or teaching assistants in class, or upload it to the course site.

#### Return and submission of student assignments:

Instructors coordinate the return of marked assignments. The options are as follows: a) the instructor returns the paper to students in class; b) if the paper has been submitted electronically, the instructor will mark it on-line (with track changes) and return to the student on-line; c) the instructor returns the paper to the student by snail mail (the student provides a self-stamped, addressed envelope to the instructor). The instructor will hold all marked papers not returned by any of the options above. Marked papers will no longer be put in a box outside the instructor’s office or at the main office counter.

#### Late assignments:

Late assignments will result in one mark deducted for each late day. Tests may not be written after one week of the test date. Assignments are to be submitted on or before the specified due dates. Any extensions must be negotiated AT A MINIMUM OF 3 DAYS BEFORE the date the assignments are due.

#### Class participation:

Students are expected to complete the weekly readings before each class, participate in class discussions and group work.

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### COURSE SCHEDULE:

Session #	Date and Content	Speakers / Due Dates
Session 1	September 7, 2016	
TOPIC	Introduction; review course syllabus and “ways of being” expectations. How do we know what we know & who taught us? Our collective history on this land called “Canada”. Living, learning and working on unceded Musqueam, Squamish and Tsleil Waututh territories.	
REQUIRED READING	Journey to healing, Chapter 2 – Setting the foundation: A brief history of colonization in Canada	

	<p>ALL VIDEOS WILL BE WATCHED AND DEBRIEFED IN CLASS. DO NOT REVIEW BEFORE CLASS</p> <p>Musqueam Through Time (Video). Part 1:  <a href="https://www.youtube.com/watch?v=FiekdmBRhoo">https://www.youtube.com/watch?v=FiekdmBRhoo</a></p> <p>Musqueam Through Time (Video). Part 2:  <a href="https://www.youtube.com/watch?v=oCt3loAobeM">https://www.youtube.com/watch?v=oCt3loAobeM</a></p> <p>The People of the River Grass  WATCH VIDEO: <i>What I Learned in Class Today: Aboriginal Issues in the Classroom</i> (UBC). Retrieved from <a href="http://www.intheclass.arts.ubc.ca/video.html">http://www.intheclass.arts.ubc.ca/video.html</a></p> <p>Musqueam Declaration (June 10, 1976). On <b>Indigenous Foundations website (IF ONLINE)</b> <a href="http://indigenousfoundations.arts.ubc.ca">indigenousfoundations.arts.ubc.ca</a> Retrieved from</p> <p><b>Musqueam/UBC Memorandum of Affiliation</b>  <a href="http://aboriginal.ubc.ca/files/2011/01/UBC-Musqueam-MOA-signed1.pdf">http://aboriginal.ubc.ca/files/2011/01/UBC-Musqueam-MOA-signed1.pdf</a></p> <p><b>Squamish Nation</b> <a href="http://www.squamish.net/about-us/our-history/">http://www.squamish.net/about-us/our-history/</a>  <a href="http://www.squamish.net/about-us/our-culture/">http://www.squamish.net/about-us/our-culture/</a></p> <p><b>Tsleil Waututh Nation - /The People of the Inlet</b>  <a href="http://www.twnation.ca/">http://www.twnation.ca/</a></p>	
Session 2	September 14, 2016	<b>FIELD TRIP</b>
TOPIC	Aboriginal Identity, Belonging, Territories	<b>TO MUSQUEAM</b> <b>Tentative</b>
REQUIRED READING	<p>Belanger, Y. (2010). The Indian Act and Indian Affairs in Canada. <i>Ways of knowing: An introduction to native studies in Canada</i>. Toronto: Nelson Education. Chapter 5, pp. 103-129. (on Connect)</p> <p>READ: “Terminology” and “Aboriginal Identity &amp; Terminology” (IF ONLINE)  <a href="http://indigenousfoundations.arts.ubc.ca/home/identity/terminology.html">http://indigenousfoundations.arts.ubc.ca/home/identity/terminology.html</a>  <a href="http://indigenousfoundations.arts.ubc.ca/home/identity/aboriginal-identity-terminology.html">http://indigenousfoundations.arts.ubc.ca/home/identity/aboriginal-identity-terminology.html</a></p>	
Session 3	September 21, 2016	
TOPIC:	Residential Schools	
REQUIRED READING	<p>Journey to healing, Chapter 3 - Residential schools for Aboriginal children in Canada</p> <p>Zahide Alaca, C., Anglin, C. &amp; Thomas, K. (2015). Reconciliation and equity movements for First Nations children and families: An evaluation of Shannen’s Dream, Jordan’s Principle, and I am a Witness. Retrieved from  <a href="http://www.fncaringsociety.com/sites/default/files/Reconciliation%20and%20equity%20movements%20-%20Evaluation%202015_0.pdf">http://www.fncaringsociety.com/sites/default/files/Reconciliation%20and%20equity%20movements%20-%20Evaluation%202015_0.pdf</a></p>	

	<p>Video: We were children. National Film Board.</p> <p>Indian Residential School Survivors Society (On Connect)</p> <p>Start reading “Stolen from our embrace” Fournier, S., &amp; Crey, E. (1997). <i>Stolen from our Embrace: The abduction of First Nation Children and restoration of Aboriginal communities</i>. Vancouver, BC. ; Douglas &amp; McIntyre.</p>	
Session 4	September 28, 2016	<b>TOUR OF THE DTES SERVICES</b>
TOPIC	Indigenous Health and Housing - Culture Saves Lives campaign	
REQUIRED READING	<p>READ: National Collaborating Centres (2013). Aboriginal Health in Canada. Retrieved from <a href="http://www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/101/abororiginal_health_web.pdf">http://www.nccah-ccnsa.ca/Publications/Lists/Publications/Attachments/101/abororiginal_health_web.pdf</a></p> <p>READ: Reading, C. (2010). Social Determinants of Health: Policies, programs, strategies to address Aboriginal racism: A Canadian Perspective. Retrieved from <a href="https://www.youtube.com/watch?v=EhiQ82x2TtE">https://www.youtube.com/watch?v=EhiQ82x2TtE</a></p> <p>First Nations Health Authority (2014). Retrieved from <a href="http://www.fnha.ca/about/fnha-overview">http://www.fnha.ca/about/fnha-overview</a> <a href="http://www.fnha.ca/about/fnha-overview">http://www.fnha.ca/about/fnha-overview</a></p> <p>First Nations Health Authority (2014). Retrieved from <a href="http://www.fnha.ca/Documents/FNHA_HealthBenefits_InfoPackage.pdf">http://www.fnha.ca/Documents/FNHA_HealthBenefits_InfoPackage.pdf</a></p>	<p>Orange Shirt Day</p> <p>Develop three (3) questions for the guest speakers next week.</p>
Session 5	October 5, 2016	
TOPIC	Indigenous Child Welfare	<b>Guest Speaker</b>
REQUIRED READING	<p>READ: Journey to healing, Chapter 4 – Child welfare</p> <p>READ: Blackstock, C. (2009). The occasional evil of angels: Learning from the experiences of Aboriginal peoples and social work. <i>First Peoples Child &amp; Family Review</i>, 4, (1), 28-37. <a href="http://www.fncfcs.com/sites/default/files/online-journal/vol4num1/Blackstock_pp28.pdf">http://www.fncfcs.com/sites/default/files/online-journal/vol4num1/Blackstock_pp28.pdf</a></p> <p>READ: Sixties Scoop: IF Retrieved from <a href="http://indigenousfoundations.arts.ubc.ca/home/government-policy/sixties-scoop.html">http://indigenousfoundations.arts.ubc.ca/home/government-policy/sixties-scoop.html</a> <a href="https://www.youtube.com/watch?v=CJKmNRz6D4U">https://www.youtube.com/watch?v=CJKmNRz6D4U</a></p> <p>READ: Canadian Human Rights Tribunal on Aboriginal Child Welfare (2015). Retrieved from <a href="http://cwrp.ca/aboriginal-child-welfare/child-welfare-">http://cwrp.ca/aboriginal-child-welfare/child-welfare-</a></p>	<p>Lynn Power Doris Peters</p> <p>*Develop three (3) questions for Angela MacDougal</p>

	<a href="#">tribunal</a>	
Session 6	Oct 12, 2016	
TOPIC	Missing and Murdered Aboriginal Women, Canadian Policy, Calls to Action TRC (2015)	
REQUIRED READING	<p>VIDEO: Meet the children of Canada's missing and murdered Aboriginal women (August 27, 2015)  <a href="http://www.huffingtonpost.ca/2015/08/26/murdered-missing-aboriginal-women-children_n_8043676.html?ncid=fbklnkcahpmg00000001">http://www.huffingtonpost.ca/2015/08/26/murdered-missing-aboriginal-women-children_n_8043676.html?ncid=fbklnkcahpmg00000001</a></p> <p>VIDEO: Canada's Missing Aboriginal Women. (2014).  <a href="https://www.youtube.com/watch?v=EhiQ82x2TtE">https://www.youtube.com/watch?v=EhiQ82x2TtE</a></p> <p>Native Women's Association of Canada          READ: one of the articles listed here related to missing and murdered women <a href="http://www.nwac.ca/news/">http://www.nwac.ca/news/</a></p> <p>READ: Stote, K. (2015). <i>An act of genocide: Colonialism and the sterilization of Aboriginal women.</i>          Halifax, Nova Scotia: Fernwood Publishing.          Chapters: □ Indian Policy and Aboriginal Women   □ Sterilization, Birth Control and Abusive Abortions</p> <p>READ: Call to Action: Truth and Reconciliation Commission of Canada (2015). Retrieved from  <a href="http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf">http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf</a></p>	<p>Angela MacDugal ED          Battered women support service</p> <p>*Develop three (3) Questions for Amber Katzel          Native Courtworker</p>
Session 7	October 19, 2016	
TOPIC	Criminal justice system and Aboriginal Peoples	<b>Guest Speakers</b>
REQUIRED READING	<p>Journey to healing, Chapter 25 -The criminal justice system: Addressing Aboriginal over-representation</p> <p>Correctional Investigator of Canada Annual Report  <a href="http://www.oci-bec.gc.ca/cnt/rpt/pdf/annrpt/annrpt20132014-eng.pdf">http://www.oci-bec.gc.ca/cnt/rpt/pdf/annrpt/annrpt20132014-eng.pdf</a></p> <p>Spirit Matters: Aboriginal people and the Corrections and Conditional Release Act  <a href="http://www.oci-bec.gc.ca/cnt/rpt/pdf/oth-aut/oth-aut20121022-eng.pdf">http://www.oci-bec.gc.ca/cnt/rpt/pdf/oth-aut/oth-aut20121022-eng.pdf</a></p> <p>UBC First Nations Law Clinic</p>	<p><b>Native Courtworker          Amber Katzel</b></p> <p><b>Develop three (3) questions for the guest speakers next week.          Warriors against violence</b></p>
Session 8	October 26, 2016	
TOPIC	Indigenous Ways of Helping and Healing	<b>Guest Speakers</b>
REQUIRED READING	<p>Journey to healing, Chapter 7 – The role of elders in the community</p> <p>READ: Oral traditions. Retrieved from  <a href="http://indigenousfoundations.arts.ubc.ca/home/culture/oral-traditions.html">http://indigenousfoundations.arts.ubc.ca/home/culture/oral-traditions.html</a></p>	<b>Joe and Joyce Fossella – WAV</b>

	<p>READ: Journey to healing, Chapter 10 - Ensuring a culturally safe practice in working with Aboriginal women.</p> <p>READ: Garwood, N. &amp; Stevenson, J. (2009). Aboriginal healing practices in mainstream social work education programs...Sagacity or sacrilege? Pp. 153-170. Walking in the good way. Aboriginal social work education. (Uploaded to Connect)</p> <p>VIDEO: Warriors Against Violence: Program aims to help abusive Aboriginal men. (2015). CBC. Retrieved from <a href="https://www.youtube.com/watch?v=1sQcH6un1ak">https://www.youtube.com/watch?v=1sQcH6un1ak</a></p>	
Session 9	November 2, 2016	<b>TAKING IT TO THE PEOPLE PROJECT DUE</b>
TOPIC	TALKING CIRCLE ABOUT YOUR TAKING IT TO THE PEOPLE PROJECT	
REQUIRED READING	<ol style="list-style-type: none"> <li>1. WHO, WHAT, WHERE, WHEN</li> <li>2. WHY THIS TOPIC INTERESTED YOU</li> <li>3. WHAT YOU LEARNED</li> <li>4. WHAT, IF ANYTHING, YOU WOULD DO DIFFERENTLY if you had this project to do again?</li> </ol>	FIRST NATIONS LONGHOUSE
Session 10	<p><b>November 9, 2016</b></p> <p><b>Take one story from <i>Stolen from our embrace</i> and discuss how it informed you of how life would have been for First Nations people who were placed in these schools.</b></p>	<b>5 min presentation</b>
TOPIC	Effects of Residential Schools	
REQUIRED READING	Fournier, S., & Crey, E. (1997). <i>Stolen from our Embrace: The abduction of First Nation Children and restoration of Aboriginal communities</i> . Vancouver, BC. ; Douglas & McIntyre.	
Session 11	November 16, 2016	
TOPIC	Two Spirit People	<b>Guest Speaker</b>
REQUIRED READING	<p>READ: Journey to healing, Chapter 12 - Beyond LGBT: Two-spirit people (on Connect)</p> <p>READ: McNeil-Seymour, J. (2015). Cross-dancing (on Connect)</p> <p>VIDEO: Two Spirit People. Retrieved from <a href="https://www.youtube.com/watch?v=8JcmAoderl4">https://www.youtube.com/watch?v=8JcmAoderl4</a></p>	<b>Vince Smith</b>
Session 12	November 23, 2016	
TOPIC	BIG IDEAS GROUP RECONCILIATION PROJECT PRESENTATIONS at the FIRST NATIONS LONGHOUSE	BIG IDEAS GROUP PROJECT PRESENTATIONS
REQUIRED READING		
Session 13	November 30, 2016	
TOPIC	Closing and Potluck	

REQUIRED READING	Talking Circle led by Elder and Potluck	
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**ASSIGNMENTS:**

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| 1. Cultural object/artifact: Oral and written presentation:      | 25% |
| 2. Taking it to the people, presentation and written evaluation: | 25% |
| 3. Big ideas reconciliation project:                             | 25% |
| 4. Paper on “Stolen from embrace”:                               | 10% |
| 5. Three questions for each presenter and 2pg essay              | 15% |

1. **CULTURAL OBJECT: ORAL PRESENTATION (5 minute) AND WRITTEN (4-page) PAPER**

You are asked to identify, and bring to class, one cultural object / artifact from your own family, nation, ancestry, or community (as defined by you), and in a 5-minute presentation to your colleagues,

- identify the importance or significance that the cultural artifact or object represents to you, your family, your community or nation

-describe two ways in which this cultural artifact/object could represent (1) a support, **and** (2) a challenge in the development of your social work practice with Indigenous peoples,

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Assessment of presentation- Evaluation criteria:

Did you clearly identify, describe and meet all the oral presentation requirements? (10%)

Depth of critical analysis

Depth of student engagement

Assessment: Evaluation criteria in your written 4-page paper: (15%)

You must critically analyze the two ways that your cultural artifact or object supports and challenges the development of your social work practice with Indigenous peoples.

Assessment Criteria

1. Depth of critical analysis and its clear relation to your developing practice with Indigenous peoples.
2. Level of student engagement with topic
3. Evidence – effective and convincing use of evidence from reference and course materials and other reliable sources to support points made
4. Clarity and coherence – points are presented in a clear and logical manner
5. Style and presentation – grammar, spelling, APA referencing (required for all assignments), proper formatting

2. **TAKING IT TO THE PEOPLE, AND WRITTEN ANALYTICAL, REFLECTIVE EVALUATION:**

Based on your in-class learning, you are expected to share one specific Indigenous issue in social work with friends, family, colleagues or others, and report back in a (1) talking circle format (5 minutes) (10%) and (b) a four-page analytical, reflective summary, that provides clear evidence of your project (15%). The Indigenous issue may exist in practice, policy or research. There are only two rules involved in this project: (1) you must be safe, and (2) your project must be legal. Otherwise, you’re only limited by your imagination.

Your written project will be evaluated using the following criteria:

- a) Clear identification of the Indigenous issue and what influenced or encouraged you to

choose it as a topic. What is the topic, and how you believe it relates to social work practice, policy or research with Indigenous peoples.

b) Clear identification of who, how, when and where you approached the person/people to share the issue

c) Identify from a critical analysis perspective: What you learned from the sharing experience, and how might your social location, gender, race, age, ethnicity, ableism etc have influenced your experience.

d) Identify anything that you would do the same, and differently if you were to do this educational exercise again with others? Why?

e) Grammar, clarity and coherence, APA

f) Evidence

f) You will share a brief overview of your project in-class in a talking circle format.. See the course outline for November 4, 2015 for specifics.

### 3. **BIG IDEAS RECONCILIATION PROJECT**

Your group project will identify a digital or physical archival, analytical, and reflective project on a

topic relevant to this course, and of interest to you. It must engage with course materials and discussions and include regular updates.

Assignment Criteria:

1. Your group must provide an artifact suitable for digital or physical display in the School of Social Work, and provide a 30 minute in-class presentation on your project on November 23.
2. Your group must succinctly identify one specific social work issue/theme that (your group thinks) requires reconciliation of either a) social work practice or b) social work policies with Indigenous peoples.
3. The issue/theme must be identified and discussed in relation to your group's independent study of a current (a) journal article, (b) book chapter, (c) current newspaper, (d) on-line media article, (e) you-tube video (WRITTEN OR PRODUCED AFTER 2005 by a self-identified Indigenous person or group)
4. Identify and explain the ways in which the knowledge gained throughout the course and this independent study will assist you to engage respectfully and work effectively towards reconciliation with Indigenous peoples on this particular issue/theme.

Assessment

Your written project will be evaluated using the following criteria:

a) Did you group meet all the criteria?

b) Did your group provide examples of steps toward reconciliation.

c) In what ways could/did your group accomplish these steps towards reconciliation?

d) Clarity, coherence, grammar and appropriate use of APA

e) You are also expected to provide a 30 minute presentation of your project in a talking circle format in class. See the course outline for November 25, 2015 for specifics. This project will be discussed at regular updates.

### 4. **Stolen from our embrace: The abduction of First Nation Children and restoration of Aboriginal communities.** **November 9, 2016**

The book "Stolen from our embrace" is graphic accounts from First Nations people who are survivors of the residential school system. You are to read the book and give a three-page essay on one of the stories.

- Although this might be seen as a reflective paper, you are required to employ course materials (APA sighting and bibliography is expected),
- In this paper you will explore and demonstrate that you have grasped the information

from the course readings

- I want you to examine how the readings will help you when working with people from this vulnerable population, as well as people who might not be from your cultural heritage.

### **5. Three questions for each presenter**

#### **Questions due one week prior to presentation**

#### **2 Page paper of learning due one week following presenter**

One week prior to each presenter you will come up with three (3) questions for each scheduled presenter.

- One week prior to the guests presentation, in class you will announce your questions to the class, (this will insure that there are no repeat questions),
- Should another student have the same or similar question first, you will need to come up with a different question; ergo it will be good to announce your question early.
- You are not allowed to ask:
- How did you get to your position? As the presenter will tell their story and that will be covered. You are also not allowed the persons wage, that is if they are working in a social work capacity.
- One week after each presenter you will be expected to hand in a 2 (two) page essay covering what you learnt from the presenter and the questions you developed.
- In the two (2) page essay, you must to employ course materials (APA sighting and bibliography), exploring what you learned from the reading, combined with the lessons you learned from the presentation.
- I place great emphasis on this section, as it will be useful for you once you have completed your schooling and are vying for employment.

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### **GRADING CRITERIA:**

Letter Grade	Percent Range	Mid-Point	
A+	90-100	95	Represents work of exceptional quality. Content, organization and style are all at a high level. Student demonstrates excellent research and reference to literature where appropriate. Also, student uses sound critical thinking, has innovative ideas on the subject and shows personal engagement with the topic.
A	85-89	87	
A-	80-84	82	
B+	76-79	77.5	Represents work of good quality with no major weaknesses. Writing is clear and explicit and topic coverage and comprehension is more than adequate. Shows some degree of critical thinking and personal involvement in the work. Good use of existing knowledge on the subject.
B	72-75	83.5	
B-	68-71	69.5	
C+	64-67	65.5	Adequate and average work. Shows fair comprehension of the subject, but has some weaknesses in content, style and/or organization of the paper. Minimal critical awareness or personal involvement in the work. Adequate use of literature.
C	60-63	62.5	
C-	55-59	57	
D	50-54	52	Minimally adequate work, barely at a passing level. Serious flaws in content, organization and/or style. Poor comprehension of the subject, and minimal involvement in the paper. Poor use of research and existing literature.
F	0-49		Failing work. Inadequate for successful completion of the course or submitted beyond final date of acceptance for paper.