



THE UNIVERSITY OF BRITISH COLUMBIA

School of Social Work
Course Outline – SOWK 523A

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.

Year/Term	Fall 2016
Course Title	SOWK 523A – Advanced Analysis of Culture and Race in Social Work Practice (3 credits)
Course Schedule	Mondays, 9:00 AM – 12:00 pm (Term 1)
Course Location	Room 222, Jack Bell Building

Instructor	Office Location	Office Phone	E-mail address
Parminder Nizher	Jack Bell	-	Parminder.Nizher@ubc.ca
Office Hours	Monday after class by appointment		

COURSE DESCRIPTION:

Organized according to a social justice model, this course will examine the major concepts, principles and debates of culture, ethnicity and race, which are imperative to social work practice with ethno/racial/cultural minorities in the Canadian context. The knowledge base of this course is largely grounded in critical theory tradition particularly in terms of understandings of concepts such as culture, ethnicity, race, power, privilege and self. It will also closely examine the individual, organizational, social and political dimensions of social work practice with racialised communities. The traditional discourses of cross-cultural and antiracist social work practice and their limitations in dealing with the problems experienced by ethno/racial/cultural minority communities will be examined and a critical dialogical model will be explored.

LEARNING OUTCOMES:

With the completion of this course, you are expected to be able to:

- 1) Critically analyze underlying assumptions of the traditional cross-cultural and antiracist social work practice within a contemporary multicultural and multiracial context. This means that you can:
 - a. Pinpoint and evaluate their theoretical foundations including its value, attitude, beliefs and assumptions
 - b. Identify the pros and cons of their intervention method(s) in working with the ethno/racial/cultural diverse population
 - c. Evaluate their political and experiential implications for historically oppressed and under-

represented populations.

- 2) Develop a critical anti-racist, intersectional vision and sensitivity in understanding the non-essentialized and diverse human identities and needs. This means that you will be able to:
 - d. Critical-consciously work with ethno/racial/cultural diverse and marginalized populations in intervention process
 - e. Inter-subjectively engage with your clients in critical reflection on your own social positions, boundaries and the attached privileges and/or disadvantages
 - f. Reflexively be aware of and understand diverse thinking styles and modes of problem solving, decision making and learning
 - g. Dialectically understand the individual as well as collective needs and characteristics of diverse and marginalized population
 - h. Identify the intersectional oppressive conditions impinging on ethnically, racially and culturally diverse and marginalized populations.

- 3) Apply social work knowledge critically and strategically as you have learned it from the literature, discussion and self-reflection to develop alternative practices, which are relevant and appropriate to ethnically, racially and culturally diverse and marginalized populations. To do this you will be able to:
 - i. Employ a non-essentialist, intersectional and dialectical perspective in understanding ethnically, racially and culturally diverse and marginalized populations and their predicaments.
 - j. Deconstruct power structurally and discursively that is embedded in the social work relationship
 - k. Engage diverse and marginalized populations in a dialogical and critical anti-racist, intersectional intervention, advocacy and change process
 - l. Strategically utilize embodied privileges for a socially just practice.
 - m. Demonstrate linking of theoretical with practical, and practices of activism, consensual allyship, and social justice sensitive/competence model, antiracist intersectional approach and critical dialogical model and evaluate their strengths and limitations.

FORMAT OF THE COURSE:

This course will be conducted in a seminar format based around on-going and open classroom dialogues. Students are expected to actively participate in classroom dialogue, critical personal reflection, experiential exercises and small group projects, through which students are expected to integrate theories from the literature and their own lived experience with social work practice. Therefore, students are encouraged to express ideas, beliefs, thoughts, and emotions that will result in sincere engagement and critical inquiry with members of the class. The role of the instructor is to provide guidance and safety for a systematic learning process of individual students and facilitate the dialogical reflection process within individuals and among the group of students. Classroom dialogue will be guided by the following ground rules:

GROUND RULES FOR DIALOGUE AND INTERACTIVE LEARNING:
(#1-#6 are adapted from Dr. Russell Jeung, Asian Studies, SFSU)

1. RELATIVE SAFETY AND CONFIDENTIALITY

Please create an open atmosphere where people feel free to share without being attacked. If you want your remarks to be kept confidential, you may preface your comments about confidentially. Outside of class, keep others' perspectives anonymous.

2. LISTEN RESPECTFULLY

Assume others are doing their best to learn from each other. Listen carefully for others' meanings. Don't judge others' intentions. Shift from judgment to curiosity about your own reactions and the reactions of others. At least, do not interrupt and raise your hand to be called upon.

3. BE GENTLE, BE CURIOUS

This course involves topics of politicized and personal detail. As you share and ask questions, try to express yourself in ways that express curiosity and the seeking of understanding. Do not attack, incite, or blame others. Agree to disagree, reflect, suspend your own beliefs, and use silence.

4. SEEK FIRST TO LEARN & UNDERSTAND

Ask questions in neutral tones and seek to understand people's meanings and underlying assumptions before challenging others. Ask, "What led you to believe...?" or "What do you mean when you say...?"

5. SPEAK FROM YOUR PERSPECTIVE

We are part of a learning community, and as such each holds a unique perspective in the circle. You are invited to advocate your position on topics, but please be aware that others may not agree and that you do not have the total truth. Use personal statements such as "I feel..." and "I believe..." so that others may also have their right to hold their feelings and beliefs.

6. ACKNOWLEDGE OPPRESSION EXISTS

Stereotypes, misinformation, silencing, and marginalization are processes of oppression. Eliminate oppression by seeking to include everyone and valuing others' contribution.

7. DISTINGUISH EMOTION FROM REASONING

What we are learning here is about human lived experience. Emotion is part of being human but if ventilated inappropriately, emotion can blind us from reasoning and become destructive. Being professionals, we must learn how to reflect, use and express our emotions in safe and healthy ways. Let's start from our class discussion process. Respect others and your emotion, be aware of triggering in yourself and others but think and discuss with emotional intelligence and reason.

REQUIRED AND RECOMMENDED READING:

Students are required to download the readings from the course's Connect page. *Students are expected to do the minimum required readings each week and come prepared to discuss the readings with classmates in a dialogic community-learning approach.*

COURSE ASSIGNMENTS, DUE DATES AND GRADING:

The grading is an indication of personal achievement. Therefore, a continuous assessment approach will be employed to ensure a fair assessment of your learning process. The course requirements and the grading are interrelated. All written assignments of this course must be in 12-size font, double

spacing and one-inch margin on all sides. APA referencing style is required. A writer guide with information in APA referencing format and style is recommended. A writer guide with information in APA referencing format and style is recommended. You can find a useful tutorial on the UBC library website. Please also see: <http://wiki.ubc.ca/images/6/6f/Apastyle.pdf>. **Note:** It is expected that peer-reviewed academic, government and formal reports, and professional literature be cited in assignments. Generally, Wikipedia and web information without credible source are not acceptable as an academic reference.

All written assignments should be in MS Words format. *File name should be lastname-assignment #* (e.g., Nizher-assignment1.doc).

Please e-mail your assignments to the instructor at parminder.nizher@ubc.ca.

PAPER COPIES will not be accepted. All assignments submitted past midnight on the due date will be considered late. One percent will be deducted from you final total class score for each day an assignment is late, unless prior arrangements have been made with the instructor.

***Final Paper, Assessment Project and Consensual Allyship, 15 - 18 pages (50%)
Due: Wednesday, December 7th.***

Part 1: Assessment Project (8 - 10 pages)

Students are expected to assess an organization (can be somewhere you have worked, or where you are doing your practicum) based on how culture and race, as well as how newcomers and/or Indigenous people, are perceived by people working in or using the agency services. What policies, practices and measures have the workers and/or their agency, service or program put in place to deal with the racial reality in the Lower Mainland. How are power and privilege being addressed and/or not addressed? Students are required to do a critical analysis using a policy equity framework of how effective these measures might be.

Examples of things the students can look for include:

1. Policy and manual: vision statement, mission, specific policies etc. (i.e. UBC's equity plan)
2. Staffing and training: what is the staff composition? What kinds of professional training are provided? What are the limitations of the professional training framework?
3. Physical setting: location, poster, décor etc.
4. Program nature: specific program elements to deal with these issues?
5. Intersectional or interlocking oppressions (i.e. gender, disability, class, spirituality etc.), and cultural/racial diversity?

Students can refer to the following assessment tools to complete the project:

1. Equity and Inclusion Lens – A User's Guide. City of Ottawa (2010).
2. Canadian Mental Health Diversity Framework.
3. Cultural Competency Assessment Tool, BC Ministry for Children and Families
4. O., Grace, D., Hunting, G., & O. Ferlatte (2012). Introduction: Why Intersectionality Matters for Health Equity and Policy Analysis (http://www.sfu.ca/iirp/ibpa_downloads.html)
5. Hankivsky, O., Grace, D., Hunting, G., Ferlatte, O., Clark, N., Fridkin, A., Giesbrecht, M., Rudrum, S., & Laviolette, T. (2012). An Intersectionally-Based Policy Analysis Framework (http://www.sfu.ca/iirp/ibpa_downloads.html).

Part 2: Consensual Allyship (6-8 pages)

Indigenous youth activist Jessica Yee posted on her twitter feed that “solidarity and allyship are great in theory but when imposed they replicate the same oppression we’re resisting.”

Based on your critical analysis in part 1 – consider a site of action and/or consensual allyship/solidarity with respect to addressing change in your agency or with the policy you reviewed. How can we move to action, towards “living equity” policies? What suggestions do you have for change to make the agency, service or program you discussed in part 1 be more effective in addressing issues within a cross-racial intersectional framework?

Given what you have learned from this course, please articulate a social justice approach (using the frameworks discussed in class) that takes into consideration the complexity and dynamics of cross-racial intersectional social work practice. Explore methods developed by the community/communities themselves and consider what a respectful and viable social work role would look like. Your discussion is expected to ground not only on the literature listed in this course outline but other literature that can substantiate your analysis.

Short paper , Critical Review, 8-10 pages (25%)

Due: Wednesday, October 26th.

Pick an area of social work practice that you are interested in pursuing in the future. Based on what you have learned thus far in this course, carefully review 3-4 scholarly articles in this area. In your review, critically examine how the authors discuss issues related to culture, ethnicity, race, power and privilege. How are these issues articulated? What is the worldview informing the authors discussion? What suggestions of practice are made to tackle these issues in this area of practice?

Given what you have learned from the course thus far, please articulate what is missing from the authors analysis. Discuss how you would, from your perspective, take into consideration the above issues in your chosen area of practice. Please substantiate your analysis from other literature and literature listed in this course outline.

Leading Dialogue/Case Study (25%)

You will be required to co-lead one class discussion. You are required:

- a) To present a precise and accurate overview of the readings
- b) To prepare 1 case study from your practice or facilitate an experiential learning exercise based around the learning from that weeks’ readings and prepare a set of stimulating and relevant questions for class or small group dialogue.
- c) To lively and dynamically facilitate the resulting discussion (using the ground rules).
- d) To hand in a list of questions (with the name of the student who proposes the question) collected from your classmates.

ATTENDANCE AND PARTICIPATION:

The Calendar states: Regular attendance is expected of students in all their classes. Students who are unavoidably absent because of illness or disability should report to their instructors.

For this course: One percent will be deducted from your final total score for each class you are absent without reasonable reasons.

Students are expected to have completed the weekly readings and come prepared to participate in discussion and group presentations. Each week you are expected to provide one question related to the readings of the week to your classmates who will lead the presentation.

Last date for withdrawal without a W on your transcript: **September 26, 2016**

Last date for withdrawal with a W instead of an F on your transcript: **October 14, 2016**

COURSE POLICIES:

Accommodation: The University accommodates students with disabilities including mental health who have registered with the Disability Resource Centre. The University accommodates students whose religious obligations conflict with the attendance, submitting of assignments, or completing scheduled tests and examinations. Please let the instructor know in advance, preferably in the first week of class, if you require any accommodation on these grounds.

Academic Dishonesty: Please review UBC Calendar “Academic regulations” for the university policy on cheating, plagiarism and other forms of academic dishonest. Also visit www.arts.ubc.ca and review the students’ section for useful information on avoiding plagiarism and on correct documentation. Students should 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.

OUTLINE:

<p>September 12, 2016</p>	<p>Introduction of Course</p> <p>Theories & Frameworks: Moving from Cultural Competency to Intersectionality</p> <p>Readings: *Mullaly, B. (2002). Chapter 3: Oppression at the personal level. Challenging oppression: a critical social work approach. Don Mills: ON: Oxford University Press. pp. 51-70.</p> <p>Reynolds, V. (2011). Resisting burnout with justice-doing. <i>The International Journal of Narrative Therapy and Community Work</i>. No. 4 pp. 27 – 45.</p> <p>Abrams, L. & Moio, J. (2009). Critical race theory and the cultural competence dilemma in social work education. <i>Journal of Social Work Education</i>, 45(2), 245-261.</p>
<p>September 19, 2016</p>	<p>Historical Contexts: Immigration History and Policies</p> <p>Readings: de Finney, S. (2010). "We just don't know each other": Racialised girls negotiate mediated multiculturalism in a less diverse Canadian city. <i>Journal of Intercultural Studies</i>, 31(5), 471- 487.</p> <p>Li, P. (2003). Deconstructing Canada's discourse of immigrant integration. <i>Journal of International Migration and Integration</i>, 4(3),315-334.</p> <p>US Grantmakers Concerned with Immigrants and Refugees (2006). Immigration Integration Toolkit ***only read the summary for this toolkit*** (https://www.gcir.org/sites/default/files/resources/GCIR%20Toolkit.pdf).</p> <p>Reference Materials: AMSSA Info Sheet: 1. Immigration Numbers and Statistics – Trends for Canada and BC: http://www.amssa.org/files/Info_Sheet/AMSSA%20Info%20Sheet%20Issue%202%20-%20Final.pdf. 2. The intersection of Poverty and Immigration in BC and Canada: http://www.amssa.org/files/Info_Sheet/AMSSA%20Info%20Sheet%20Issue%206%20-%20Final.pdf.</p> <p>CIC Settlement and Integration Program: http://www.cic.gc.ca/english/department/paa/2012/activity-31.asp</p> <p>Immigration and Refugee Protection Act (Access: http://laws-lois.justice.gc.ca/eng/acts/I-2.5/).</p>

<p>September 26, 2016</p> <p>Group 1 seminar</p>	<p>Colonialism (Historical and Present)</p> <p>Readings:</p> <p>Fanon, F. (1963). <i>Wretched of the Earth</i>. New York, NY: Grove Press, 35-53</p> <p>O’Connell, A. (2013). The deserving and the non-deserving races: colonial intersections of social welfare history in Ontario. <i>Intersectionalities</i>, (2), 1-23.</p> <p>Thobani, S. (2007). The welfare of nationals. In S. Thobani, <i>Exalted subjects: Studies in the making of race and nation in Canada</i>. Toronto, ONT: University of Toronto Press, 105-142</p>
<p>October 3, 2016</p> <p>Group 2 seminar</p>	<p>Culture & Ethnicity</p> <p>Readings:</p> <p>Yan, M.C. (2008). Exploring the meaning of crossing and culture: An empirical understanding from practitioners’ everyday experience. <i>Families in Society</i>, 89(2), 282-292.</p> <p>Cohen, E. (2004). I Am My Own Culture: the ‘individual migrant’ and the ‘migrant community’, a Latin American case study in Australia. <i>Journal of Intercultural Studies</i>, 24(2), 123-142.</p> <p>Park, Y. (2005). Culture as deficit: A critical discourse analysis of the concept of culture in contemporary social work discourse. <i>Journal of Sociology & Social Welfare</i>, 32(3), 11-33.</p>
<p>October 17, 2016</p> <p>Group 3 seminar</p>	<p>The Construction of Race & White Privilege</p> <p>Readings:</p> <p>Metta, J. (2015). I, Racist. http://www.huffingtonpost.com/john-metta/i-racist_b_7770652.html</p> <p>O’Brien, E. (2000). Are we supposed to be colorblind or not? Competing frames used by whites against racism. <i>Race & Society</i>, 3, 41 – 59.</p> <p>Hyde C. (1995). The meanings of whiteness. <i>Qualitative Sociology</i> 18(1), 87 – 95.</p>
<p>October 24, 2016</p> <p>Group 4 seminar</p>	<p>Systemic Racism & White Privilege</p> <p>Readings:</p> <p>Baines, D. (2002). Storylines in Racialized times: Racism and Anti-racism in Toronto social services. <i>British Journal of Social Work</i>, 32, 185-199.</p> <p>Blitz, L.V. (2008). Owing Whiteness. <i>Journal of Emotional Abuse</i>. 6(2-3):241-263.</p>

	<p>Razack, S.H. (1998) Looking white people in the eye: Gender, race, and culture in courtrooms and classrooms. Toronto, ON: University of Toronto Press. pp. 36-55.</p>
<p>October 31, 2016</p> <p>Short paper due Nov 2</p> <p>Group 5 seminar</p>	<p>Intersectionality & Interlocking Oppression</p> <p>Readings:</p> <p>*Collin, P.H. (2000). Black feminist thought: knowledge, consciousness, and the politics of empowerment. New York, NY: Routledge. pp.1-19.</p> <p>Poon, M.K. L. (2011). Writing the Racialized Queer Bodies: Race and Sexuality in Social Work. <i>Canadian Social Work Review</i>, Volume 28, Number 1 (2011) / <i>Revue canadienne de service social</i>, volume 28, numéro 1 (2011)</p> <p>*Yan, M.C. (In Press). Multiple Positionality and Intersectionality: Towards a Dialogical Social Work Approach. <i>Diversity and Social Work in Canada</i>. Ed. Al-Krenawi, Alean, John Graham and Nazim Habibov. Toronto, ON: Oxford University Press.</p>
<p>November 7, 2016</p> <p>Group 6 seminar</p>	<p>Frameworks for Practice: Critically Reflexivity & Dialogue and Consensual Allyship</p> <p>Readings:</p> <p>Hunt, S. (2012). Speaking for, speaking beside: thoughts about consensual allyship. http://becomingcollective.wordpress.com/2013/07/12/speaking-for-speaking-beside-thoughtsabout-consensual-allyship/</p> <p>*Freire, P. (1970). Pedagogy of the Oppressed. New York, NY: Continuum International Publishing Group. (chapter 1 only).</p> <p>Suárez, Z. E., Newman, P.A., & Reed, B. G. (2008). Critical consciousness and crosscultural/intersectional social work practice: A case analysis. <i>Families in Society</i>, 89 (3), 407- 417.</p>
<p>November 14, 2016</p> <p>Group 7 seminar</p>	<p>Decolonization & Critical Race Theory</p> <p>Readings:</p> <p>Lawrence, B. & Dua E. (2005). Decolonizing antiracism. <i>Social Justice: A Journal of Crime, Conflict and World Order</i>, 32(4), 120-143.</p> <p>Kowal, E., Franklin, H., & Paradies, Y. (2013). Reflexive antiracism: A novel approach to diversity training. <i>Ethnicities</i>, 13(3), 316-337.</p> <p>Rossiter, A. B. (1996). A perspective on critical social work. <i>Journal of Progressive Human Services</i>, 7(2), 23 – 41.</p> <p>Corneau, S., & Stergiopoulos, V. (2012). More than being it: Anti-racism and anti-oppression in mental health services. <i>Transcultural Psychiatry</i>, 49(2) 261-</p>

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November 21, 2016	<p>Policy Analysis: Frameworks & Examples (guest speaker, Andrea Canales, ISSBC, New Westminster)</p> <p>Readings:</p> <p>Durie, M., & o te Tau, T. M. (2005). Race and ethnicity in public policy: Does it work? <i>Social policy Journal of New Zealand</i> (24), 1-11.</p> <p>Hankivsky, O., Editor. (2012). An Intersectional-Based Policy Analysis Framework. Retrieved from http://www.sfu.ca/iirp/ibpa.html.</p>
November 28, 2016	<p>Speaking from the Frontline: Applications in Practice (guest speakers, Farahnazz Jamal, MCFD and Jaclyn Sauer Providence Healthcare)</p> <p>Readings:</p> <p>Chun, J. J., Lipsitz, G. & Shin, Y. (2013). Intersectionality as a social movement strategy: Asian immigrant women advocates. <i>Signs</i>, Vol. 38, No. 4, Intersectionality: Theorizing Power, Empowering Theory (Summer 2013), pp. 917-940</p> <p>Sakamoto, I. & Pitner, R.O. (2005). Use of critical consciousness in anti-oppressive social work practice: Disentangling power dynamics at personal and structural levels. <i>British Journal of Social Work</i>. 35, 435-452.</p>

GRADING CRITERIA:

Letter Grade	Percent Range	Mid-Point	
A+ A A-	90-100 85-89 80-84	95 87 82	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.
B+ B B-	76-79 72-75 68-71	77.5 83.5 69.5	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.
C+ C C-	64-67 60-63 55-59	65.5 62.5 57	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.
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.