

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.

MSW Mission: The MSW program offers an accessible, advanced professional degree focused on social work practice in the fields of child and family welfare, health and social care; and international and social developing, using a social justice lens. The purpose of this MSW program is to prepare our graduates to be competent social work professionals, equipped with state-of-the-art knowledge and skills, a critical analytic lens, and a social justice orientation.

Year/Term	2017-2018, Term 1
Course Title	SOWK 510 (001) - First Nations' Social Issues
Course Schedule	Wednesday 9:00 a.m. to 12:00 noon
Course Location	RM 224, Jack Bell Building

Instructor	Office Location	Office Phone	E-mail address
Ashley Quinn	239	604-822-6622	ashley.quinn@ubc.ca
Office Hours	By Email appointment with the instructor		

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' Peoples 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.

Format of the course: Lecture, guest speakers, audio-visuais, small and large group discussions, small group activities and group presentations.

Please Note: Depending on the availability of guest speakers, the order of the assigned weekly topics and required readings may change.

COURSE LEARNING OBJECTIVES:

1. Students will gain an understanding of the history of First Nations' Peoples', which was not totally of their own volition.
2. Students will become familiar with First Nations' perspectives on the social, political and economic consequences of governmental policies and helping practices directed towards them.
3. Students will become aware of historical and contemporary aspects of identity, poverty, health, education, justice, homelessness and economic development.
4. 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.

REQUIRED COURSE TEXTS AND READINGS:

Fournier, S., & Crey, E. (1997). *Stolen From Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities*. Vancouver: Douglas and McIntyre Ltd.

Additional readings listed per week are available on Connect and the UBC library.

COURSE POLICIES [attendance, participation, academic dishonesty]:

Attendance:

Regular attendance is expected of students in all their classes. The School considers class attendance and participation to be an essential component of integrated learning in professional social work education. Therefore, regular attendance is expected in all social work courses. Instructors may count late arrivals or early departures as an absence. If students are unavoidably absent, it is their responsibility to email the instructor in advance (if possible) with the reason for their absence. This level of communication and accountability reflects expectations for professional social workers in their place of employment.

If a student misses three classes, they may not meet the requirements to write the final paper and may, essentially, fail the course. Students who are unavoidably absent because of illness or disability should report to their instructors on return to classes.

Excerpt from the UBC calendar:

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 SOWK 510 2017-2018 – Ashley Quinn

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 and go to the students’ section for useful information on avoiding plagiarism and on correct documentation. Maximum allowable penalties will be applied.

COURSE SCHEDULE

Week 1: September 13, 2017 – Introduction to the Course

- Course and Assignments Overview;
- Building our Learning Community and “ways of being” Expectations;
- Our Collective History on this land called “Canada”; and
- Living, Learning and Working on Unceded Musqueam, Squamish and Tsleil Waututh Territories’.

REQUIRED READINGS:

Musqueam Declaration (June 10, 1976). Retrieved from:

http://www.musqueam.bc.ca/sites/default/files/musqueam_declaration.pdf

Musqueam/UBC Memorandum of Affiliation. Retrieved from:

<http://aboriginal.ubc.ca/files/2011/01/UBC-Musqueam-MOA-signed1.pdf>

Squamish Nation History. Retrieved from: <http://www.squamish.net/about-us/our-history/>

Squamish Nation Culture. Retrieved from: <http://www.squamish.net/about-us/our-culture/>

Tsleil Waututh Nation - The People of the Inlet. Retrieved from: <http://www.twnation.ca/>

Week 2: September 20, 2017 – Historical Considerations Part 1

- Terminology
- Historical Relations & Treaties
- The Indian Act (1876)

REQUIRED READINGS:

First Nations Studies Program (2009). *Terminology*. First Nations and Indigenous Studies, The University of British Columbia. Retrieved from:

<http://indigenousfoundations.arts.ubc.ca/terminology/>

Kesler, L. (2009). *Aboriginal Identity and Terminology*. First Nations and Indigenous Studies, The University of British Columbia. Retrieved from:

http://indigenousfoundations.arts.ubc.ca/aboriginal_identity_terminology/

National Aboriginal Health Organization (n.d). *Terminology Guidelines*. Retrieved from:
<http://www.naho.ca/publications/topics/terminology/>

Indigenous and Northern Affairs Canada (2010). *Treaties with Aboriginal People in Canada*. Retrieved from: <http://www.aadnc-aandc.gc.ca/eng/1100100032291/1100100032292>

Belanger, Y. (2010). *The Indian Act and Indian Affairs in Canada*. Ways of Knowing: An Introduction to Native Studies in Canada (Chapter 5, pp. 103-129). Toronto: Nelson Education (Posted on Connect).

SUGGESTED READING:

Coates, K. (2008). *The Indian Act and the Future of Aboriginal Governance in Canada. Research Paper for the National Centre for First Nations on Governance*. May 2008; National Centre for First Nations on Governance (Posted on Connect).

Week 3: September 27, 2017 – Historical Considerations Part 2

- The Indian Residential School System
- Child Welfare and First Nations'
- Canadian Human Rights Tribunal

REQUIRED READINGS:

Legacy of Hope Foundation – *Where are the Children* Website: <http://wherearethechildren.ca/en>

Reading instructions: Select “**Timeline**” from the index across the top of the homepage, then select “**Research**” in the top right corner.

Read the following sections as you scroll down the page:

Reclaiming History: The Residential School System in Canada;
Assimilation;
The Promise of a Good Education for Aboriginal Children;
Residential Schools as Policy;
Life at Residential Schools;
A Questionable Education; and
Winding Down the Schools.

Also, read about the significant dates in the right hand column as you scroll. Explore other areas of the site as you choose.

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. Retrieved from: http://www.fncfcs.com/sites/default/files/online-journal/vol4num1/Blackstock_pp28.pdf

First Peoples Child and Family Caring Society (2015). *I AM A WITNESS: Canadian Human Rights Tribunal on Aboriginal Child Welfare*. Retrieved from: <https://fncaringsociety.com/sites/default/files/Information%20Sheet%20re%20CHRT%20Decision.pdf>

Alston-O'Connor, E. (2010). The Sixties Scoop: Implications for Social Workers and Social Education. *Critical Social Work*, 11(1): 53-61.

SUGGESTED READINGS:

60's Scoop Class-Action Lawsuit. Retrieved from: <http://sixtiesscoopclaim.com>

Sinclair, R. (2016). The Indigenous child removal system in Canada: An examination of legal decision-making and racial bias. *First Peoples Child and Family Review*, 11(2): 8-18.

Week 4: October 4, 2017 – Human Rights, Women, Children & Education

- Bill C-31
- United Nations Convention on the Rights of Children (UN CRC)
- Equitable Education

REQUIRED READINGS:

Bill C-31 – Bill to Amend the Indian Act. Retrieved from:

<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act/bill-c-31.html>

First Peoples Child and Family Caring Society (2017). *By the Numbers: Canadian Human Rights Tribunal on First Nations Child Welfare*. Retrieved from:

https://fncaringsociety.com/sites/default/files/By%20the%20Numbers%202017_0.pdf

First Nations Child and Family Caring Society of Canada (2016). Shannen's Dream. Retrieved from: <http://www.fncaringsociety.ca/shannens-dream>.

King, J. (2012). "But how could anyone rationalize policies that discriminate?" Understanding Canada's failure to implement Jordan's Principle. *First Peoples Child and Family Review*, 7(1): pp. 29-39 (Posted on Connect).

Zahide Alaca, C., Anglin, C. & 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:

http://www.fncaringsociety.com/sites/default/files/Reconciliation%20and%20equity%20movements%20-%20Evaluation%202015_0.pdf

Week 5: October 11, 2017 – Healing of the Generations & Reconciliation

- Intergenerational Trauma
- The Truth and Reconciliation Commission

REQUIRED READINGS:

Blackstock, C., Cross, T., Brown, I., George, J., & Formsma, J. (2006). *Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, Youth and Families*. Ottawa, ON: First Nations Child and Family Caring Society of Canada (Posted on Connect).

Bombay, A., Matheson, K., & Anisman, H. (2009). Intergenerational Trauma: The Convergence of Multiple Processes among First Nations Peoples in Canada. *Journal of Aboriginal Health*, 5(3): pp. 6-47 (Posted on Connect).

Truth and Reconciliation Commission of Canada (2015). *Calls to Action*. Truth and Reconciliation Commission of Canada: Winnipeg, Manitoba. (Posted on Connect). ***Read Actions #1-24** (Child Welfare, Education, Language and Culture, and Health).

Week 6: October 18, 2017 – Crime & Justice

- Criminal Justice System
- Gladue Principles and Restorative Justice
- Aboriginal Alternative Dispute Resolution

REQUIRED READINGS:

McCaffrey, S. (2010). Kookum Knew...Exploring Historical Contexts: Aboriginal People, the Justice System, and Child Welfare. *International Journal of Child, Youth and Family Studies*, 1(2/4): 923-931 (Posted on Connect).

Aboriginal Justice Implementation Commission, Manitoba (1999) – Vol I. Aboriginal Concepts of Justice (Chapter 2). In *The Justice System and Aboriginal People*. Retrieved from: <http://www.ajic.mb.ca/volumel/chapter2.html>

Read the following sections:

Introduction

Aboriginal People and the Role of Elders

Aboriginal and Non-Aboriginal Peoples: Two Worldviews

The Meaning of Justice

Aboriginal Concepts of Law

Aboriginal Culture

Conclusion

Read the three notices regarding family reactions to the verdict of the First Nations Youth Inquest at: <http://www.aboriginallegal.ca/notices.html>.

Week 7: October 25, 2017 – Health and Wellness

- Access to Health Care

- Poverty
- Homelessness
- Addictions
- Suicide
- Mental Health

REQUIRED READINGS:

Reading, C. (2010). *Social Determinants of Health: Policies, programs, and strategies to address Aboriginal Racism: A Canadian Perspective*. Retrieved from: http://www.nccah-censa.ca/Publications/Lists/Publications/Attachments/132/2014_07_09_FS_2426_RacismPart3_PoliciesStrategies_EN_Web.pdf

First Nations Health Authority (2014). Retrieved from: <http://www.fnha.ca/about/fnhaoverview>

First Nations Health Authority (2014). Retrieved from: http://www.fnha.ca/Documents/FNHA_HealthBenefits_InfoPackage.pdf

Peters, E.J. (2011). Emerging Themes in Academic Research in Urban Aboriginal Identities in Canada 1996-2010. *Aboriginal Policy Studies*, 1(1): pp. 78-105.

SUGGESTED READINGS:

MacNeil, M.S. (2008). An Epidemiologic Study of Aboriginal Adolescent Risk in Canada: The Meaning of Youth Suicide. *Journal of Child and Adolescent Psychiatric Nursing*, 21 (1): pp. 3-12.

Koptie, S. (2010). Inferiorizing Indigenous Communities and Intentional Poverty. *First Peoples Child and Family Review*, 5(2), pp. 96-106.

Week 8: November 1, 2017 – Indigenous Worldviews and Aboriginal Approaches to Social Work

- Anti-Colonialism & “Indigenism”
- One version of the Medicine Wheel Teachings
- Wholeness & Key Values of Indigenous Worldviews

REQUIRED READINGS:

Thomas, R., & Green, J. (2007). A Way of Life: Indigenous Perspectives on Anti-Oppressive Living. *First Peoples Child and Family Review*, 3(1): pp. 91-104.

Carriere, J., & Richardson, C. (2013). Relationship is everything: Holistic approaches to Aboriginal child and youth mental health. *First Peoples Child and Family Review*, 7(2), pp.8-26.

Week 9: November 8, 2017 – Group Facilitated Seminars

Week 10: November 15, 2017 – Group Facilitated Seminars

Week 11: November 22, 2017 - Group Facilitated Seminars

Week 12: November 29, 2017 – Closing and Potluck

- Considerations for Social Work Practice
- Allies & Activists
- Closing Process

ASSIGNMENTS

Submitting Assignments-

Students can use the drop box located in the main office on the reception counter to submit their assignments. Items will be date-stamped and distributed to the appropriate mailbox throughout the day.

Assignments that are submitted electronically will indicate the date and hour they are due. The same standards apply to electronically submitted assignments that apply to assignments submitted in class. In either case, students should remember that written communication skills are a core competence in social work practice. All written work should be submitted in a form that meets the highest professional standard. Documents should be spell checked and carefully edited. Grammatical and spelling errors will be noted and penalized.

Return of marked 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). Marked papers not returned by any of the options above will be held by the instructor. Marked papers will no longer be put in a box outside the instructor's office or at the main office counter.

Late assignments-

Extensions will only be granted in advance of due dates and only for verified medical or familial emergencies. Otherwise, grade penalties will apply. These will amount to a 10% deduction for every day of unexcused tardiness. Assignments are due at the beginning of class on the due date and not sometime later that day (-10%).

Course Assignments, Due Dates and Grading:

Students will be evaluated based on the following five assignments:

1. Cultural object/artifact: Oral presentation (Weeks 4 & 5) and written paper (Week 6):
25%
2. Paper on "Stolen from embrace or Arthur Video" (Week 7 or 8 – TBD – Nov 9?):
10%

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|----------------------------------------------------------------------------|-----|
| 3. Big ideas reconciliation project – Group Seminars (Weeks 9, 10 & 11): | 25% |
| 4. Taking it to the people, presentation and written evaluation (Week 12): | 25% |
| 5. Participation (Week 12) | 15% |

Assignment 1: Cultural Object – Oral Presentation (10%) and Written Paper (15%)

Oral Presentation:

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, you are expected to:

- (1) Identify the importance or significance that the cultural artifact or object represents to you, your family, your community or nation; and
- (2) Describe two ways in which this cultural artifact/object could represent both (a) supports, **and** (b) challenges to the development of your social work practice with Indigenous peoples.

Assessment Evaluation criteria of your oral presentation (10%):

- Did you clearly identify, describe and meet all the oral presentation requirements?;
- Depth of critical analysis; and
- Depth of student engagement.

Written Paper:

In a 4-page paper (excluding references), 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 Evaluation criteria of your written paper (15%):

- Depth of critical analysis and its clear relation to your developing practice with Indigenous peoples;
- Level of student engagement with topic;
- Evidence – effective and convincing use of evidence from reference and course materials and other reliable sources to support points made;
- Clarity and coherence – points are presented in a clear and logical manner; and
- Style and presentation – 12 font, Times New Roman, grammar, spelling, APA referencing (required for all assignments), proper formatting.

Assignment 2: Stolen from our embrace: The abduction of First Nation Children and restoration of Aboriginal communities (25%)

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.

Assignment 3: Big Ideas Reconciliation Project Group Seminar (25%)

There will be four groups of five and two groups of six, depending on the total number of students enrolled in the class. Each group will be responsible for preparing and facilitating a seminar to be delivered during classes 9, 10 & 11 (Seminar Schedule will be posted on Connect).

The seminar will be 30 minutes in length, which will comprise approximately 5 minutes for information presentation (slides, video and handouts), 20 minutes for class interaction focused on your topic (e.g. experiential exercise, role play, questions & answers, etc.), and 5 minutes for peer evaluation. Each group is to design and make use of a brief questionnaire (1 page max.) seeking feedback from colleagues on the clarity of content, delivery style, relevance to the helping professions, etc.).

The seminar is not intended to duplicate the coverage of material presented in earlier class meetings, but to draw on this material in a specific and focused way, with the aim of more deeply exploring ideas and concepts through the experiential engagement of your colleagues with your chosen topic.

It is expected that each member of the group will share in the planning, preparation and facilitation of the seminar. Among its goals, each seminar should give consideration to:

- Implications for professional practice and advocacy;
- Socio-institutional and political change;
- Addressing marginalization; and
- The availability of additional information and training for those who would like to learn more.

Group Seminar Assignment Criteria:

- 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;
- 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); and
- 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.

Group Seminar Assessment Criteria:

- Did your group meet all the criteria?;
- Did your group provide examples of steps toward reconciliation?;
- In what ways could/did your group accomplish these steps towards reconciliation?; and
- Clarity, coherence, grammar and appropriate use of APA.

Assignment 4: Taking it to the People – Oral Presentation (10%) and Written Paper (15%)

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) and
- (2) a four-page analytical, reflective summary,

that provides clear evidence of your project.

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 paper is a reflective, analytical evaluation of your 'Taking it to the People' project and will be evaluated using the following criteria:

- 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?;
- Clear identification of who, how, when and where you approached the person/people to share the issue;
- 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;
- Identify anything that you would do the same, and differently if you were to do this educational exercise again with others. Why?;
- Grammar, clarity and coherence, APA; and
- Clarity of evidence and research.

You will share a brief overview of your project in-class in a talking circle format in Week 12 on November 29, 2017, and the written paper is due December 8, 2017, at midnight and can be submitted via Email.

Assignment 5: Class Participation (20%)

Students are expected to attend all classes and actively participate in class discussions. Students are expected to prepare for each class by reading the assigned materials beforehand and, while in class, raising topics to discuss based on the readings, asking questions related to the readings and answering questions raised by the instructor.

Students will be graded on their class attendance, being on time, assisting with re-arranging the classroom space for talking circles, following the culture of respect, raising discussion topics and asking relevant questions. At the end of the course, students will complete a self-evaluation form on their class attendance and participation that will be taken into consideration by the instructor. The participation self-evaluation form will be provided by the instructor.

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.