



**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>	2015-2016 (Term 1)
<b>Course Title</b>	<b>SOWK 523A Advanced Analysis of Culture and Race in Social Work Practice (3 credits)</b>
<b>Course Schedule</b>	Mon (9:00am to 12pm)
<b>Course Location</b>	Jack Bell Building 222

<b>Instructors</b>	<b>Office Location</b>	<b>Office Phone</b>	<b>email address</b>
<i>Parminder Nizher</i>	Jack Bell 104		<a href="mailto:parminder.nizher@ubc.ca">parminder.nizher@ubc.ca</a>
<b>Office Hours</b>	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 but not exclusively, grounded in a critical theory tradition particularly in terms of understanding concepts such as culture, ethnicity, race, power, privilege and self. It will also closely examine the individual, organizational, social and political dimensions of antiracist social work practice. 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.

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 ethnically, racially and culturally diverse populations;
  - c. Evaluate their political and experiential implications for historically oppressed and under-represented populations.

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- 2) Develop a critical anti-racist vision and sensitivity in understanding the non-essentialized and diverse human identities and needs. This means that you will be able to:
    - d. Work critically and consciously with ethnically, racially and culturally diverse and marginalized populations in intervention processes;
    - e. Inter-subjectively engage with your clients in critical reflection on your own social positions, boundaries and associated 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 populations;
    - h. Identify the multi-axial 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 and dialectical perspective in understanding ethnically, racially and culturally diverse and marginalized populations and their predicaments;
    - j. Deconstruct the power structurally and discursively embedded in the social work relationship;
    - k. Engage diverse and marginalized populations in a dialogical and critical anti-racist intervention, advocacy and change process;
    - l. Strategically utilize embodied privileges for a socially just practice;
    - m. Demonstrate linking theory and practice, and practices of activism, consensual allyship, and social justice in sensitive, competent, antiracist approaches and in a critical dialogical model and evaluate their strengths and limitations.

### **Format of the course:**

This course will be conducted in a seminar format with on-going and open dialogues. Students are expected to actively participate in classroom discussions, 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 any idea, belief, thought, and feeling 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.

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### **Required and Recommended Reading:**

Students are required to download the readings from the E-journals through UBC Library. Readings denoted with an \* will be uploaded to Connect if not available through the library. *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.*

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### **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 fonts, 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 upload your assignments to this course's Connect site.** PAPER COPY will not be accepted.

***Final Paper, Assessment Project and Consensual Allyship, 15 - 18 pages (50%)  
Due Monday, 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, 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 Indigenous/multicultural/racial reality in the Lower Mainland. Students are required to do a critical analysis using an policy equity framework of how effective these measures can be and what you will suggest to change in order to make the agency, service or program more effective in addressing the multicultural/racial issues within an antiracist and intersectional framework.

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. Ngo, H. V. (2000). Cultural Competency: A Self-Assessment Guide for Human Service Organizations. In Cultural Diversity Institute. (Ed.), (pp. 1-90). Calgary, AB: Canadian Heritage.  
([http://www.calgary.ca/docgallery/bu/cns/fcss/cultural\\_competency\\_self\\_assesment\\_guide.pdf](http://www.calgary.ca/docgallery/bu/cns/fcss/cultural_competency_self_assesment_guide.pdf))
2. National Center of Cultural Competence  
(<http://www11.georgetown.edu/research/gucchd/nccc/>)
3. Equity and Inclusion Lens – A User's Guide. City of Ottawa (2010).
4. Canadian Mental Health Diversity Framework.
5. Cultural Competency Assessment Tool, BC Ministry for Children and Families
6. 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](http://www.sfu.ca/iirp/ibpa_downloads.html))

7. 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](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. Need CONSENSUAL SOLIDARITY” (2012). Based on your critical analysis in part 1 – consider a site or sites of action and 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? Given what you have learned from this course, please articulate a social justice approach that takes into consideration the complexity and dynamics of cross-cultural and cross-racial social work process. Explore methods developed by the community/communities themselves, and considers what a respectful, viable and consensual allyship social work role would look like. Your discussion is expected to ground not only on the literature listed in this course outline but also other literature in particular that can substantiate your analysis and articulation. Based on what you learn in this course, carefully review at least five activist/scholarly articles (include alternate media) in this area and critically examine how the authors discuss issues related to culture, ethnicity and race, and what suggestions are made to tackle the issues in the area or agency. In particular pay attention to overlooked inter-locking or intersectional oppression within the area of practice.

### ***Short paper , Critical Review, 8-10 pages (25%) Due Monday, November 2nd.***

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 4-5 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, 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 Discussion/Case Study (15 %)***

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 discussion.
- 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: 10%***

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.

You are expected to actively take part in the discussion. Your performance in class will also affect your final grade in participation. 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 22, 2015**

Last date for withdrawal with a W instead of an F on your transcript: **October 16, 2015**

**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](http://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 14, 2015</p>	<p><b>Introduction of Course</b></p> <p><b>Theories &amp; Frameworks: moving from cultural competency to decolonization and intersectionality</b></p> <p><b>Required Reading:</b> Lawrence, Bonita and Enakshi, Dua. (2005). Decolonizing Antiracism. <i>Social Justice</i>, 32 (4), 120 – 143.</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>Yee, J. (podcast). <i>How to be an ally with Jessica Yee</i>. <a href="http://girlsactionfoundation.ca/en/training-across-distance-2-how-to-be-an-ally-with-jessicayee">http://girlsactionfoundation.ca/en/training-across-distance-2-how-to-be-an-ally-with-jessicayee</a></p>
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	<p>Worldview for Activists a discussion paper by Paul Seban. available at <a href="http://www.bostonliberationhealth.org/documents/WorldviewforOrganizers5_2_2_.pdf">http://www.bostonliberationhealth.org/documents/WorldviewforOrganizers5_2_2_.pdf</a></p> <p><i>Recommended Reading:</i></p> <p>Hays, Pamela A. (2008). <i>Becoming a Culturally Responsive Therapist In: Addressing cultural complexities in practice: Assessment, diagnosis, and therapy</i> (2nd ed.). Washington, DC, US: American Psychological Association, pp. 21-39</p> <p>Hays, Pamela A. Looking into the clinicians’ mirrors: Cultural self-assessment In: <i>Addressing cultural complexities in practice: Assessment, diagnosis, and therapy</i> (2nd ed.). Hays, Pamela A.; Washington, DC, US: American Psychological Association, 2008. Pp. 41-62.</p>
<p>September 21, 2015</p>	<p><b>Historical Contexts: Immigration History and Policies</b></p> <ul style="list-style-type: none"> <li>a. History of Canadian migration: (CCR History of Canada Immigration Policy)</li> <li>b. Policy changes             <ul style="list-style-type: none"> <li>i. Goals of Canadian immigration policy</li> <li>ii. Immigration categories</li> </ul> </li> <li>c. Social response to immigrant             <ul style="list-style-type: none"> <li>i. Public response: competition for job and absorbability issue</li> <li>ii. Multiculturalism and Multicultural Act</li> </ul> </li> <li>d. Challenges for newcomers to settle in Canada</li> </ul> <p><b>Readings:</b></p> <p>Bannerji, Himani. (2000). The Paradox of Diversity: The Construction of a Multicultural Canada and “Women of Colour”. <i>Women’s Studies International Forum</i>, 23(5), 537 -560.</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). <i>Immigration Integration Toolkit</i> (<a href="https://www.gcir.org/sites/default/files/resources/GCIR%20Toolkit.pdf">https://www.gcir.org/sites/default/files/resources/GCIR%20Toolkit.pdf</a>).</p> <p><b>Reference Materials:</b></p> <p>AMSSA Info Sheet:</p> <ol style="list-style-type: none"> <li>1. Immigration Numbers and Statistics – Trends for Canada and BC: <a href="http://www.amssa.org/files/Info_Sheet/AMSSA%20Info%20Sheet%20Issue%202%20-%20Final.pdf">http://www.amssa.org/files/Info_Sheet/AMSSA%20Info%20Sheet%20Issue%202%20-%20Final.pdf</a>.</li> <li>2. The intersection of Poverty and Immigration in BC and Canada: <a href="http://www.amssa.org/files/Info_Sheet/AMSSA%20Info%20Sheet%20Issue%206%20-%20Final.pdf">http://www.amssa.org/files/Info_Sheet/AMSSA%20Info%20Sheet%20Issue%206%20-%20Final.pdf</a>.</li> </ol> <p>CIC Settlement and Integration Program: <a href="http://www.cic.gc.ca/english/department/paa/2012/activity-31.asp/">http://www.cic.gc.ca/english/department/paa/2012/activity-31.asp/</a></p>

	<p>Immigration and Refugee Protection Act (Access: <a href="http://laws-lois.justice.gc.ca/eng/acts/I-2.5/">http://laws-lois.justice.gc.ca/eng/acts/I-2.5/</a>).</p>
<p>September 28, 2015  Group 1 seminar</p>	<p><b>Colonialism, Immigration &amp; Trans-localism</b></p> <p><b>Readings:</b></p> <p>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>Lawrence, B. &amp; Dua E. (2005). Decolonizing antiracism. <i>Social Justice: A Journal of Crime, Conflict and World Order</i>, 32(4), 120-143.</p> <p>Vancouver Status of Women Working Group (2008). History in Our Faces on Occupied Lands: A Race Relations Time line. British Columbia Multiculturalism Act (available online)</p> <p><i>Recommended Reading:</i></p> <p>Coulthard, G. S. (2007). Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada. <i>Contemporary Political Theory</i> 6: 437-460.</p> <p>James, C., Este, D., Bernard, W. T., Benjamin, A., Lloyd, B. &amp; Turner, T. (2010). Race and well-being: The lives, hopes, and Activism of African Canadians. Halifax: Fernwood Publishing. Chapter 3 The Multiple Manifestations of Racism pp. 64 – 89 / Chapter 5 Racism in Bad for your health pp. 115- 141.</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, University of Toronto Press, 105-142</p>
<p>October 5, 2015  Group 2 seminar</p>	<p><b>Culture &amp; Ethnicity</b></p> <p><b>Readings:</b></p> <p>Anthias, F. (2001). New hybridities, old concepts: the limits of 'culture'. <i>Ethnic and Racial Studies</i>, 24(4), 619-641.</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 &amp; Social Welfare</i>, 32(3), 11-33.</p> <p><i>Recommended Readings:</i></p>



	<p>Etowa, J. B. &amp; McGibbon, E. A. (2012). Race and Racism as Determinants of Health. In <i>Oppression: A Social Determinant of Health</i>. Pp. 73 – 89. Edited by Elizabeth A. McGibbon. Manitoba: Fernwood.</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>October 19, 2015</p> <p>Group 3 seminar</p>	<p><b>Race, White Privilege and Racism</b></p> <p>[Video]: Race: the floating signifier / [featuring] Stuart Hall; introduced by Sut Jhally; produced, directed and edited by Sut Jhally. HT1521. R3273 1996 Video (Will be shown in class).</p> <p><b>Readings:</b></p> <p>Baez, B. (2000). Agency, Structure, and power: An inquiry into racism and resistance for education. <i>Studies in Philosophy and Education</i>, 19, 329 – 348.</p> <p>Hyde C. (1995). The meanings of whiteness. <i>Qualitative Sociology</i> 18(1): 87 – 95.</p> <p>*Mullaly, B. (2002). Chapter 3: Oppression at the personal level. <i>Challenging oppression: a critical social work approach</i>. Don Mills: ON: Oxford University Press. pp.51-70.</p> <p><i>Recommended Reading:</i></p> <p>Giroux, H.A. (1997). Rewriting the discourse of racial identity: Towards a pedagogy and politics of Whiteness. <i>Harvard Educational Review</i>, 67(2), 285 – 320.</p> <p>O'Brien, E. (2000). Are we supposed to be colorblind or not? Competing frames used by whites against racism. <i>Race &amp; Society</i>, 3(2000), 41 – 59.</p>
<p>October 26, 2015</p> <p>Group 4 seminar</p>	<p><b>Race, White Privilege and Racism (Professional)</b></p> <p><b>Readings:</b></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). Owning 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, ONT: University of Toronto Press. pp. 36 - 55.</p> <p><i>Recommended Reading:</i></p>

	<p>Lee, E., &amp; Bhuyan, R. (2013). Negotiating within whiteness in cross-cultural clinical encounters. <i>Social Service Review</i>, 87(1), 98-103.</p>
<p>November 2, 2015</p> <p><b>Short paper due</b></p> <p>Group 5 seminar</p>	<p><b>Intersectionality &amp; Interlocking Oppression</b></p> <p><b>Readings:</b></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>Tew, J. (2006). Understanding power and powerless: Towards a framework for emancipatory practice in social work. <i>Journal of Social Work</i>, 6(1), 33-51.</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><i>Recommended Reading:</i></p> <p>Combahee River Collective, “A Black Feminist Statement (1974),” in <i>Words of Fire: An Anthology of African-American Feminist Thought</i>, ed. Beverly Guy-Sheftall (New York: New Press, distributed by W. W. Norton, 1995), 232.</p> <p>Hays, Pamela A. (2008). Entering another’s world: understanding clients’ identities and contexts. In: <i>Addressing cultural complexities in practice: Assessment, diagnosis, and therapy</i> (2nd ed.). Hays, Pamela A.; Washington, DC, US: American Psychological Association, 2008. 65-83.</p>
<p>November 9, 2015</p> <p>Group 7 seminar</p>	<p><b>Frameworks for Practice: Intersectionality, Critically Reflexivity &amp; Dialogue, Consensual Allyship</b></p> <p><b>Readings:</b></p> <p>Hunt, S. (2012). Speaking for, speaking beside: thoughts about consensual allyship. <a href="http://becomingcollective.wordpress.com/2013/07/12/speaking-for-speaking-beside-thoughtsabout-consensual-allyship/">http://becomingcollective.wordpress.com/2013/07/12/speaking-for-speaking-beside-thoughtsabout-consensual-allyship/</a></p> <p>Ortega, R. &amp; Faller, K. M. (2011). Training Child Welfare Workers from an Intersectional Cultural Humility Perspective: A Paradigm Shift. <i>Child Welfare</i>, 90 (5), 27-49.</p>

	<p>Suárez, Z. E., Newman, P.A., &amp; 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><i>Recommended Reading:</i> Murphy, Y., Hunt, V., Zajicek, A. M., Norris, A. N., &amp; Hamilton, L. (2009). Incorporating Intersectionality in social work practice, research, policy, and education. Washington, DC: NASW Press.</p> <p>Viruell-Fuentes, E. A. (2012). More than culture: Structural racism, intersectionality theory and immigrant health. <i>Social Science and Medicine</i>.</p>
<p>November 16, 2015</p> <p>Group 8 seminar</p>	<p><b>Decolonization &amp; Anti-racist Practice</b></p> <p><b>Readings:</b></p> <p>Abrams, L. &amp; 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>Kowal, E., Franklin, H., &amp; 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><i>Recommended Reading:</i></p> <p>Corneau, S., &amp; Stergiopoulos, V. (2012). More than being it: Anti-racism and anti-oppression in mental health services. <i>Transcultural Psychiatry</i>, 49(2) 261-282.</p>
<p>November 23, 2015</p>	<p><b>Policy Analysis: Frameworks &amp; Examples</b> <b>(guest speaker, Andrea Canales, ISSBC, New Westminster)</b></p> <p><b>Readings:</b></p> <p>Ahmed, S. (2012). <i>On Being Included: Racism and Diversity in Institutional Life</i>, Durham, NC: Duke University Press.</p> <p>Durie, M., &amp; 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 <a href="http://www.sfu.ca/iirp/ibpa.html">http://www.sfu.ca/iirp/ibpa.html</a>.</p> <p><i>Recommended Reading:</i></p>

	<p>Murphy, Y., Hunt, V., Zajicek, A. M., Norris, A. N., &amp; Hamilton, L. (2009). <i>Incorporating Intersectionality in social work practice, research, policy, and education</i>. Washington, DC: NASW Press. Chapter 6: Intersectionality and Social Policy, 59-73.</p>
<p>November 30, 2015</p>	<p><b>Speaking from the Frontline: Applying Intersectionality, Decolonization and Anti-racism to Practice</b> <b>(guest speakers, Farahnazz Jamal, MCFD and Jaclyn Sauer Providence Healthcare)</b></p> <p><b>Readings:</b></p> <p>Chun, J. J., Lipsitz, G. &amp; 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. &amp; 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> <p><i>Recommended Reading:</i></p> <p>Doetsch-Kidder, S. (2012). <i>Social Change and Intersectional Activism: The Spirit of Social Movement</i>. Palgrave MacMillan. Introduction &amp; Chapter One.</p>

**Further Reading:**

Fanon, F. (1963). *Wretched of the earth*. New York, NY: Grove Press.

Freire, F. (1970). *Pedagogy of the oppressed*. New York, NY: Continuum International Publishing Group Inc.

Hooks, B. (1981). *Ain't i a woman: Black women and feminism*. Boston, MA: South End Press.

Maracle, L. (1996). *I am woman: A native perspective on sociology and feminism*. Vancouver, BC: Press Gang Publishers.

Mullay, B. (2002). *Challenging oppression: A critical social work approach*. Don Mills, ON: Oxford University Press.

Razack, S. H. (1999). *Looking white people in the eye: Gender, race, and culture in courtrooms and classrooms*. Toronto, ON: University of Toronto Press.

Said, E. (1977). *Orientalism*. New York, NY: Pantheon.

**ASSIGNMENTS**

Submitting Assignments-

Students can use the drop box located by office 116 to submit their assignments or any correspondence to faculty, sessionals or staff. Items will be date-stamped and distributed to the appropriate mailbox throughout the day.

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.

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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.