SOWK 667: THEORY AND METHODS 1
COURSE OUTLINE

SYLLABUS STATEMENT

This course provides an in-depth and advanced understanding of theories and methods relevant and applicable to Indigenous social work practice. The focus on Indigenous social work practice developed within this course is considered foundational to the MSW experience within the University of Calgary at Blue Quills’ MSW program.

COURSE DESCRIPTION

This course provides a critical analysis, from a blend of Indigenous and Western perspectives, of social work theory and methods. We will critically examine how culture, lived experiences, (post)modernism, class, identity, and professionalism, have influenced the development of social work practice, and how these characteristics manifest themselves in practice in Indigenous communities within a socio-political and intercultural context. Navigating Indigenous and Western social work theories and methods entails several unique and distinct, but related tasks and outcomes. First, the course will cover specific theories and methods that have proved most productive in the development of Indigenous social work knowledge, drawing on recent methodological, epistemological, conceptual, and philosophy of knowledge debates. Second, the course integrates critical social theory, social work praxis, lived experience, and indigenous methods into a comprehensive understanding of guidelines for indigenous social work practice. Third, the course uses case studies to demonstrate integration and application of knowledge in real-life situations, moving from social work theory to community practice. This emphasis on social work theory to community practice is adopted to highlight appropriate and/or applicable methods of intervention for First Nation individuals and communities at both the personal and community levels.

The course is divided into three major parts:
1. Introduction and Overview: Theoretical and Methodological Issues in Critical Indigenous Social Work
   This component considers the what, why and how of social work practice from a blended approach of Western and Indigenous traditions. In this section of the course we will examine discourses produced in academia and on the ground about the meaning and measurement of culture, cultural diversity, oppression, and action as well as the relevance of Western and Indigenous theoretical assumptions of working in First Nations communities. The development of Indigenous social work theory and method will be introduced and will be given particular attention.
2. **Selected Topics in Social Work Practice with First Nations Communities**
   This component looks at various social work issues, processes and phenomena within the First Nations communities and ways in which context can mediate theoretical/methodological approaches. Examples of issues include and are not limited to: dealing with intergenerational trauma, residential schools, resiliency, systemic racism, internalized colonialism, structural violence, self-determination, health and wellbeing, urban indigenous family empowerment, healing and reconnection, and reconciliation. Through a series of guest presentations we will examine how theories and methods can help us make sense of these issues in a more reflexive and reflective manner. Students are encouraged to suggest topics of interest.

3. **Applications for Practice in First Nations Communities**
   This component looks at aspects of theory and method and how these could be applied to First Nations communities. Topics may include healing across cultures; the development of culturally competent interventions programs, cross-cultural communication; training programs for cross-cultural transitions, etc.

**COURSE OBJECTIVES & GOALS**

Specifically, Theories and Methods 1 is designed to help participants achieve the following goals:

1. Understand the major forms of theories and methods in critical indigenous social work practice
2. Learn the background and philosophical foundations of key social work traditions as well as the basic elements of mainstream and indigenous social work discourses.
3. Develop an awareness of ethical issues related to social work theories and methods
4. Draw upon learned skills to:
   - Ask critical questions meaningful to your practice context
   - Use content literature, pertinent to your practice as a social worker,
   - Select an approach to analysis that "fits" practice context(s)
   - Move through various discourses of knowledge production and engage in a process of reflection as a dimension of one’s social work practice.

"If a student is interested in undertaking an assignment that will involve collecting information from members of the public, he or she should speak with the course instructor and consult the CFREB ethics website (http://www.ucalgary.ca/UofC/research/html/ethics/ethics.html) before beginning the assignment."
COURSE EVALUATION

Student feedback will be sought in the penultimate class of the course via standard University of Calgary and Faculty of Social Work course evaluation forms.

REQUIRED TEXT

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<th>Required Text</th>
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REQUIRED ASSIGNED READINGS


**List of Handouts**


2. “How have I been affected by colonization?”, by Rudolpho Pino Robles- prepared for BQFNC (2003).


Assignments      | Weighting | Due Date
---              |          |          
Pre-Assignment #1: | 20%       | February 17, 2009 
Literature Reaction Papers | 30%       | February 28 & March 28, 2009 
Participation     | 10%       | (in class on meeting days) 
Critical Literature Review | 40%       | April 31st, 2009 

**Pre-Assignment #1: Class Presentation-February 17, 2009**

In a reflective manner, write a story about your understanding of social work practice. In your story be sure you comment about:

1. **What does social work mean to you** –(i.e. Social, cultural, religious, and biomedical explanations of health)

2. **Different Ways of Thinking About the helping profession**- At different times in history or in different parts of the world, people developed ideas about health that we can still recognize today.

3. **Connection between social justice, decolonization and social work practice**
   What do you mean by equality? Mapping it out at local level in your work, community etc.

4. **Different Experiences, Common Problems**- Many factors affect people’s wellbeing. But these are experienced in different ways by different groups of people.

5. **Community Participation And Power**- What are the obstacles to community/citizen participation in improving their well being? How can practitioners empower communities in the provision of services? When and why do practitioners feel powerful or powerless?

6. **Community Development and Healthy communities**- What is community-based practice and how it is related to healthy communities?

*Notice I did not give a page limit because some of us are story tellers and others are not. So I leave the format to you on how you want to tell your story. Remember you will have to take 10 minutes on February 19th 2009 (the first day of class) to introduce yourself and present your storyline to your colleagues in class.*
Literature Reaction Paper (3 to 6 pages each)

Each student must submit 2 reaction papers each worth 15% on February 28 and March 28, 2009. Each paper should reflect on the student’s reaction to one article assigned or chapters from the textbook and the other reaction should be to a community presentation. A reaction paper should be no more than 6 pages and should NOT be a summary of the article or a chapter or a description of a presenter’ presentation, but rather your personal reactions to the topic discusses or presented and how this relates to what you have been reading in the course. Cover as many of the following points as are relevant to your selected observation:

As you listen to guest speakers you will be exposed to important practice and conceptual issues in indigenous social work theory and method. It will be helpful to think about the following questions:

- Why is the issue seen as important and by whom? ; How is the issue defined in the literature or by the presenter?, How is its context presented? How is information on the incidence and prevalence of the issue/problem/condition presented?; How is the need for action justified from this/these perspective(s)?; How does the social work practice literature approach the issue? To which view(s) does social work subscribe? Is there one dominant approach or are there several competing or counter discourses or approaches emerging?

As you read the papers assigned and chapters from the textbook you will be exposed to important practice and conceptual issues in indigenous social work theory and methods. It will be helpful to think about the following questions:

- What was the question, problem, connection (if any), is the paper/chapter making (explicitly or implicitly) with regards to critical social work theory and practice?; What methodological, conceptual, or practice dilemmas or opportunities does this article highlight and why?; What was the primary intersecting issue of interest (e.g., loss, trauma, poverty, colonialism, social support/network etc); How was it defined conceptually and how was it measured operationally?; What inferences were drawn from the authors conclusions or arguments as they relate to your work; and what are the implications of the arguments, findings, if any, for social work practice and future community interventions within indigenous communities?

Critical Literature Review

The core outcome of this assignment is to critically review major issues in the area of indigenous social work using the lens of critical theory. The critical literature review provides background information about a topic of your choice— it summarizes what is known about the subject and critically analyzes prior research on the topic. It lets the reader know that you understand the problem and provides a context for your proposed research. Make use of at least ten theoretical/empirical articles in writing your literature review.
review (reference each article in your paper using APA style). Be sure to include studies that deal with the major concepts/debates/problems related with your chosen topic. If you cannot find literature that is directly related make indirect links through literature that seems related but may not be precisely on your topic.

Specifics:

You are expected to prepare a comprehensive literature synthesis paper describing a social issue of your choice and how it relates to social work practice in indigenous communities. The key to the paper will be the attention to describing the various theoretical approaches to conceptualizing the issue; which theoretical framework you would use and why (including a discussion of the pathways from the social exposure to the outcome you have chosen), how the issue is conceptualized and problems of applicability and relevance in First Nations contexts, which concepts or ideas make sense and why. In each section you are expected to review the relevant literature. At the end of your paper you are expected to state where you think future research should focus integrating all the information you have presented earlier in answer to the above questions. This paper is expected to be at least 18 pages excluding references, typed in 12-point Times Roman font with 1-inch margins and 1.5 spacing. Further information will be distributed to in class the second day (February 19, 2009).

PENALTIES FOR LATE ASSIGNMENTS

Assignments that are not received directly by either of the instructors or received by email by 11p.m. on the day the assignments are due will be considered late unless other arrangements are made in consultation with either of the instructors. Leaving voice messages, written notes or e-mails informing the instructors that you will not be able to make the deadline do not constitute a formal agreement that an extension for handing in the assignment has been granted. Please let me know ahead of time.

DUE DATE EXTENSIONS

Extensions will only be granted under exceptional circumstances, such as the death of an immediate family member or illness requiring treatment by a physician. Poor planning or lack of time management is not grounds for deadline extensions. Term work normally cannot be deferred for more than 30 days past the original completion date. Grades must be turned in within three days from the agreed completion date or an F grade will be awarded to the student. A penalty of a half letter grade will be deducted for every week the assignment is late. In considering a deferral, please understand that if a deferral is granted, the student cannot withdraw from the course. It may be better to withdraw from the course and repeat it rather than request and accept a deferral. Supporting documentation must be provided for a deferral or it will not be approved.
GRADING

The University of Calgary Grading System and the standard Faculty of Social Work percentage conversion will be used.

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<tr>
<th>Grade</th>
<th>Grade Point</th>
<th>Description</th>
<th>Percentage Range</th>
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<tbody>
<tr>
<td>A+</td>
<td>4.0</td>
<td>Outstanding</td>
<td>95 - 100</td>
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<tr>
<td>A</td>
<td>4.0</td>
<td>Excellent – superior performance, showing comprehensive understanding of subject matter</td>
<td>95 – 100</td>
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<td>A-</td>
<td>3.7</td>
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<td>90 – 94</td>
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<tr>
<td>B+</td>
<td>3.3</td>
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<td>85 – 89</td>
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<tr>
<td>B</td>
<td>3.0</td>
<td>Good – clearly above average performance with knowledge of subject matter generally complete</td>
<td>80 – 84</td>
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<tr>
<td>B-</td>
<td>2.7</td>
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<td>75 – 79</td>
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<tr>
<td>C+</td>
<td>2.3</td>
<td>Satisfactory – basic understanding of subject matter</td>
<td>70 – 74</td>
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<td>C</td>
<td>2.0</td>
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<td>65 – 69</td>
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<td>C-</td>
<td>1.7</td>
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<td>60 – 64</td>
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<td>D+</td>
<td>1.3</td>
<td>Minimal Pass – marginal performance</td>
<td>55 – 59</td>
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<td>1.0</td>
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<td>50 – 54</td>
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ACADEMIC ACCOMMODATION

It is a student's responsibility to request academic accommodation. If you are a student with a disability who may require academic accommodation and have not registered with the Disability Resource Centre, please contact their office at 403-220-8237. If you are seeking academic accommodation, please notify your instructor no later than 14 days after the commencement of this course. See the Disability Resource Centre web site for additional information: [http://www.ucalgary.ca/drc/](http://www.ucalgary.ca/drc/)
VOLUNTARY RESTORATIVE CIRCLE ALTERNATIVE IN DISPUTE SITUATIONS

All University of Calgary students, faculty and staff have access and are subject to procedures of appeal and complaint specified in the University Calendar. In recognition of the special orientation of the MSW program being offered as a collaboration between the Faculty of Social Work and Blue Quills First Nations College, students, faculty, and staff may opt to use the Blue Quills Restorative Circle process to address concerns, as outlined below. The choice to use the Circle process is made by the individual (student, faculty or staff) initiating the procedure. Participation in the Circle, instead of or in addition to University of Calgary procedures, by any individual is voluntary.

These laws and ethics that guide us are not made by us, but by the Creator. These are laws and ethics that are followed by all living things, and we learn them through ceremony, through relationship, through the language, and through practice. We honour the Creator, the Great Mystery, the grandmothers and grandfathers, our older brother, the pipe and tobacco, the rock spirit, the smudge and medicines, and prayer. We trust these to lead us to a strong mind, a strong heart, to work together, to help one another, all our relations, and those who were here first.

These laws and ethics guide us in all of our relations, within our communities as well as with people of other cultures. nehiyâwewin teaches us how to be whole healthy human beings, standing in good relation to the world. We are responsible for living the seven teachings of love, respect, courage, honesty, humility, wisdom, and truth. This ethic requires that we treat all living things with respect, with love, honesty, sharing, and determination, and that we follow the spiritual protocols which guide those relationships. Attention must be given to the mental, physical, emotional and spiritual aspects of the relationship. These protocols are learned over time and through practice.

Faculty/staff/students/participants will be expected to demonstrate a commitment to the values and to practice the spiritual protocols of newo iyisiniwak in all aspects of their work and lives.

Consistent with the philosophy and intent of this policy, allegations of misconduct can be addressed according to traditional protocols. When a person feels that the trust and honour of the program has been compromised or violated, an opportunity exists for a restorative circle to be convened to review the situation and arrive at consensus on a resolution. The primary goal in this process is to achieve healing for all parties involved, and to strengthen the program. Misconduct may include, but is not limited to: plagiarism, altering research data, class behaviour, violation of confidentiality, mismanagement of funds or materials/equipment, and issues relating to personnel management and relationships.

Reports or evidence of impropriety or misconduct in research or program/financial management will be addressed to the Coordinator of the Program and may include community and faculty members from the host or other institutions. Upon receipt of a complaint that cannot be easily resolved by communication between the respective parties, the Program Coordinator will identify a facilitator to convene a circle within 4 (four) working days of receiving a complaint. Prior to the circle, the facilitator will meet in confidence with the complainant and the respondent to gather information and to clarify the process, including a discussion on the traditional values that support and inform the process.

Upon receiving instructions from the Program Coordinator, the facilitator will invite an Elder, the Program Coordinator, a student representative, the complainant, the respondent, and anyone identified by the complainant and respondent, to participate in a healing talking circle. At this circle, the facilitator will introduce the process and review the protocols. The circle will begin with a smudge and a prayer, and a comment from the Elder to guide the
process. Each person in the circle will have an opportunity to speak in turn and share their perspective on the situation, their feelings, and to identify their needs in moving forward to a resolution. The circle will be guided by the natural spiritual laws of love, honesty, sharing, and determination, and will look for opportunities for human growth and learning, ensuring that all participants take responsibility for their actions, and accept the consensus of the circle.

Within one week after the Healing Circle, the facilitator will be responsible for submitting a written report and recommendations to the Program coordinator for consideration.

Adapted from: BLUE QUILLS FIRST NATIONS COLLEGE RESEARCH ETHICS POLICY

DETAILED COURSE OUTLINE

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<thead>
<tr>
<th>Dates</th>
<th>Topic</th>
<th>Required Readings</th>
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<tbody>
<tr>
<td>January 07, 2009</td>
<td>Pre-Assignment assignment</td>
<td>Read:</td>
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<tr>
<td></td>
<td>(see page 3 of the outline)</td>
<td>Gibelman, M. (1999). Helping clients,</td>
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<td>helping ourselves: A social work agenda</td>
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<td>Affilia: Journal of Women and</td>
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<td>Social Work, 14(4), 400-416.</td>
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Tentative Schedule for the Morning Sessions:

9:00-9:30 House issues/announcements
9:35-10:45 Lecture
10:45-11:00 HEALTH BREAK
11:05-11:45 Speaker on a topic/or film
11:45-12:00 Questions and answers
12:00-1:00 LUNCH

Tentative Schedule for the Afternoon Sessions:

1:05-2:30 workshop or lecture
2:45-3:00 HEALTH BREAK
3:00-3:45 group work/lab/field visit/ speaker on a topic/or film
3:45-4:00 Wrap up-sharing circle
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<tr>
<th>Dates</th>
<th>Topic</th>
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| **February 19** | **INTRODUCTION**  
Part I Cultural Diversity, Identity Politics and Social Work      | **MORNING SESSION**  
INTRODUCTION TO THE COURSE:  
• Introductions and Welcome Session: University of Calgary and Blue Quills First Nations College  
• Health Break  
• Course Outline & Objectives  
Read text: PART 1 (p. 2-55)  
**AFTERNOON SESSION**  
• Pre-assignment Sharing and Presentations  
• Health break  
• Wrap up Lec1 -Ernest Khalema |
| **FEBRUARY 20** | **Cultural Diversity, Identity Politics and Social work cont...**  
• Group session#1a: “How have I been affected by colonization?”, by Rudolpho Pino Robles-prepared for BQFNC (2003).  
• Wrap up Lec 1 cont... -Ernest Khalema  
**AFTERNOON SESSION**  
• Guest lecturer: TBA  
  Topic: Cree worldview  
  Wrap up Lec 2 -Ernest Khalema |
| FEBRUARY 21 | Part II Theories and Perspectives on Oppression  
- Evolutionary and Structural Functionalist Theories  
- Theoretical Perspectives on Diversity  
- Social Work Perspectives: Social Context, Awareness, and Resiliency  
**Group session#2:** “Residential School Narrative”, by Dr. Leona Makokis- prepared for Alberta Education (2005). | MORNING SESSION  
Read Text: PART 2 & chapter 7: Cultural Identities (p. 56-135).  

AFTERNOON SESSION  
Read:  
- Wrap up Lec 3 - Ernest Khalema |

| MARCH 05 | Part II Theories and Perspectives on Oppression cont…  
- **Group session#3:** “A Case of Incest: Recruiting the Dead to Heal the Living”, by William Aguiar (2008)  
| MORNING SESSION  
Read:  

AFTERNOON SESSION  
**GUEST PRESENTATION & WORKSHOP**  
- Ms. Priscilla McGilvery-Community-based Healing  
- Mr. William Aguilar- Family Constellations |
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<tr>
<th>MARCH 06</th>
<th>Part IV The Profession of Social Work Grounded in Culture</th>
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<td>• Cultural Norms and Social Work Practice</td>
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<td>• Culturally Grounded Methods of Social Work Practice</td>
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<td>• Culturally Grounded Community-Based Helping</td>
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<td><strong>MORNING SESSION</strong></td>
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<td>Read Text : PART 4 (p.178-228)</td>
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<td><strong>Group Session#4:</strong></td>
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<tr>
<td></td>
<td>• “Critiquing Systems Theory”, by Ernest Khalema-</td>
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<td>prepared for Social Work 667, Blue Quills (2009)</td>
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<td><strong>AFTERNOON SESSION</strong></td>
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<td><strong>Group Session#5:</strong></td>
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<td>• “Critical Race Theory”, by Ernest Khalema-</td>
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<tr>
<td></td>
<td>• “Critical Discourse Analysis” by Ernest Khalema-</td>
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<td>prepared for Social Work 667, Blue Quills (2009)</td>
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<td>Wrap up Lec 4 - Ernest Khalema</td>
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<td>MARCH 07</td>
<td>Part IV The Profession of Social Work Grounded in Culture cont....</td>
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<td>• Social Policy and Culturally Grounded Social Work</td>
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<td>• Culturally Grounded Evaluation and Research</td>
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<td>• Culturally Grounded Social Work and Globalization</td>
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<td><strong>MORNING SESSION</strong></td>
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<td>Read Text : PART 4 (p. 229-267)</td>
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<td>Wrap up Lec 5 - Ernest Khalema</td>
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<td><strong>Guest Speaker:</strong> TBA</td>
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<td><strong>Topic:</strong> Global Indigenist Rights Movement</td>
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<td><strong>AFTERNOON SESSION</strong></td>
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<td></td>
<td><strong>COURSE WRAP-UP, REFLECTION AND SHARING</strong></td>
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**Note:** Class schedule may be adjusted depending on student needs and preferences.