

# **A FRAMEWORK AND TOOL FOR ASSESSING INDIGENOUS CONTENT IN CANADIAN SOCIAL WORK CURRICULA**

by

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## ABSTRACT

Social Work faculties across Canada are mandated through policy and for historical, political, social, and moral reasons to include Indigenous content in their curriculum. While there is policy that mandates Indigenous content, there is no clear framework or tool to assist faculty members to examine how they can assess their curriculum to ensure it includes appropriate Indigenous content. This study has three objectives: 1) to articulate an Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) Framework. This self-assessment process will ensure that effective North American and community-based Aboriginal knowledge, skills, and values are incorporated in Social work curriculum.

Emerging from the AAP-SWC Framework is the second objective of implementing the Self-Assessment Tool for Programs (SATP) based on an extensive literature review spanning the fields of Social Work, Education, and Indigenous studies. The SATP is a tool that is part of the AAP-SWC and aims to support the awareness of Indigenous peoples, issues, and the competencies needed to build capacities within Indigenous communities for self-determination and self-governance.

The third objective of this study is the application of the SATP to the curricula of three Bachelor of Social Work programs in Canada. This assessment process foregrounds Indigenous knowledges and considers the unique and specific knowledges, skills, and values that social service providers need to work effectively with diverse Indigenous communities, groups, and individuals.

**Keywords:** Aboriginal Social Work; Indigenous Social Work; Curriculum Assessment; Social Work; Post-colonial Theory; Postcolonial; Critical Theory

## **DEDICATION**

This thesis is dedicated to Indigenous peoples who have been colonized and are healing, recovering, and asserting their voices and reclaiming their futures.

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## GLOSSARY

<b>Aboriginal</b>	A governmental term that includes people who are defined as First Nations, both status and non-status, Inuit, Métis including script and non-script. This term is utilized for other terms such as American Indian, Amerindian, and Native for consistency. The Indian Act defined this term.
<b>Colonialism</b>	The economic exploitation and occupation of over 80% of the world by European countries. Colonization includes physical and cultural genocide of the Indigenous peoples of these lands.
<b>Cosmovision</b>	View of the world and the cosmos, including spirituality.
<b>Critical Theory</b>	This is a meta-theory encompassing a number of theories, which reflect on problems created by Western culture including modernism.
<b>Decolonization</b>	The process of identifying and reducing all forms of colonial power
<b>Indigenous</b>	Indigenous peoples refer to the first peoples of a place. In this instance, it is used to define the first peoples of North America.
<b>Knowledges</b>	This word is used to acknowledge that there are multiple perspectives about information.
<b>Post-colonial</b>	Represents an unrealized goal of decolonization
<b>Theory</b>	An ideal or hypothetical set of principles or circumstances used to guide approaches
<b>Use of Italics</b>	In this study, for emphasis italics instead of quotation marks are used in order to highlight the use of a particular word.
<b>Western</b>	Western implies a Eurocentric worldview
<b>Worldview</b>	This encompasses our understanding of the world and is the foundation of cultures.

# 1: INTRODUCTION

Social Work practices and consequently the education of Social Work practitioners continue to marginalize Indigenous knowledges and cultures. This dissertation emerges from the need to decolonize Social Work practices through the social work curriculum for it is through improving how and what Social Work students are taught that a change in practices working with Aboriginal peoples will occur. In order to provide effective services, both Aboriginal and non-Aboriginal Social Work students need to be better prepared to work with Indigenous peoples, families, and communities (Weaver, 1997b, 2005).

Consequently, the purposes of this study are three-fold. First, it introduces a framework for Social Work programs to assess their curriculum for Aboriginal content that will lead to effective practice with Aboriginal people, families, and communities. Second, to aid this approach, a self-assessment tool is introduced that will assist Social Work faculty in the assessment of their Self Studies, Course Outlines, and additional documentation. Finally, this study demonstrates the application of the Self-Assessment Tool for Programs (SATP) with the curricula from three anonymous Social Work programs in Canada.

This chapter introduces the concern that the Social Work profession needs to provide services that are more effective in partnership with Aboriginal peoples and at times actively works against the best interests of Aboriginal peoples (Baskin, 2005b; Blackstock, 2009; Walmsley, 1993). For example, the

social welfare system continues to remove Aboriginal child from their homes and placed outside of their communities at a much higher rate than non-Aboriginal children (Blackstock, 2009; Blackstock, Cross, George, Brown, & Formsma, 2006; Blackstock & Trocme, 2004; Bruyere, 2005; Reid, 2005; Sinclair, 2007, 2009b; Walmsley, 2005; Waterfall, 2003). The rationale for the study is also provided in relation to the context and background of Social Work and Aboriginal peoples. This current study aims to decolonize Social Work curriculum to between prepare social work practitioners to work with Aboriginal peoples and therefore is informed by the theoretical lenses of post-colonial and critical theories. These theoretical lenses also inform the method of the study, including the research question and objectives.

## **1.1 Why Decolonize Social Work Practice**

As a First Nations professional who has spent 30 years in Social Work and academia, in Canada and the U.S., it has become clear to me that there is a need for additional Indigenous knowledges, skills, and appropriate values in the Canadian Social Work curriculum. The Social Work literature and the Canadian Association on Social Work Education (CASWE) (to be discussed further in Chapter 5) support this premise.

Within the context of colonization, Social Work practice has often disrespected Indigenous cultures and peoples, leading to destructive practices and outcomes (Blackstock, 2009; CASSW, 1994b; Walmsley, 1993). Walmsley (1993) states that “Social work symbolizes, for many First Nation peoples, the historical legacy of colonization” (p. 148). “Historically, the [S]ocial [W]ork and

[P]sychology professions have acted as an extension of Amer-European systems imposing colonial processes of oppression” (Duran & Duran, 1995, p. 11). One prominent social worker, Bertha Capen Reynolds (1935) challenged the profession by asking: “Whom do social workers serve?” As well, Baskin (2005b) states that “[t]here is much anecdotal evidence from Aboriginal helpers on how current social work education does not represent them, their world views or the situations in their communities” (p. 2). According to the Canadian Association of Social Workers’ presentation to the Royal Commission on Aboriginal peoples:

ethnocentric practices and disrespect of Aboriginal cultures have produced anger, distrust and a lack of confidence among Aboriginal peoples towards the profession. Aboriginal people recognized long ago the need for fundamental changes to [S]ocial [W]ork practices within Aboriginal cultures and have been calling for these changes for many years. (CASW, 1994, p. 158)

These statements demonstrate that some social workers acknowledge that the Social Work profession does not practice effectively within Aboriginal peoples, communities, and families.

The Thunderbird Nesting Circle, an association comprised of Indigenous Social Work educators who are also members of the Canadian Association for Social Work Education (CASWE), stated that Canadian Social Work programs need to strengthen their Aboriginal curriculum (Sinclair, 2006). Even though there is a CASWE Standards for Accreditation that requires Aboriginal content in Social Work programs, there is “a perceived lack of acceptance of the

importance of Indigenous-based curricula and program delivery” stated a 2006 report by The Thunderbird Nesting Circle (Sinclair, 2006, p. 1). Baikie (2009) also shares this concern by stating, “[S]ocial [W]ork education often fails to adequately prepare practitioners for their daunting tasks. Thus an Indigenous-centred [S]ocial [W]ork education must continue to evolve” (p. 58). The lack of appropriate Aboriginal curriculum content has also been identified as a concern in the by a number of authors in the U.S.(E. F. Brown, Lewis, Compton, & Mackey, 1983; E. F. Brown & Shaughnessy, 1981; DuBray, 1994; Shaughnessy & Brown, 1979; Weaver, 2000b, 2004, 2005)

Blackstock (2009) takes this a step further, exposing the role social workers played in placing Aboriginal children in residential schools without ensuring these schools were safe, liveable, and able to meet the physical, mental, spiritual, and emotional needs of these children. Further, Blackstock (2009) identifies the role of social workers in current child welfare practices, which continue to be destructive. The Social Work profession currently fails to meet the needs of Aboriginal peoples, families, and communities, and at times actively works against their best interests (Baskin, 2005b; Blackstock, 2009; 1994b; Walmsley, 1993). For example, First Nations children have been, and continue to be, forcibly removed from their homes, extended families, and communities since the Bill of Rights enfranchised First Nations children in the 1960s. The Bill of Rights allows the government to pay for the foster care of Aboriginal children, now that they are enfranchised (Blackstock, 2009; Sinclair, 2007). This new funding for foster care created the environment for what is now

called the *Sixties Scoop* and *the Millennium Scoop*, named in reference to the excessive number of Aboriginal children who have been removed from their families and communities and placed with non-Aboriginal families. Justification for this policy of assimilation includes poverty and social problems brought on by colonization, in the form of the Indian Act and Indian residential schools (further discussion of these assimilationist and colonizing policies occurs in Chapter 2).

The Indian Act of 1876 is viewed as an assimilating and colonizing set of policies (Dickason & McNab, 2009). This Act made Aboriginal people wards of the state, created the Indian residential schools, restricted trade, travel, religious practices, and forced families to surrender their children to the Canadian government and Christian churches (Dickason & McNab, 2009). These policies further demonstrate the need for the decolonization of Social Work and Aboriginal community self-determination and self-governance. These policies are causal factors in the over-representation of Aboriginal peoples in the *social service* and *criminal justice* systems (Christensen, 1994). Due to the over-representation of Aboriginal peoples in these social service systems, most Canadian social workers have and will continue to work with Aboriginal individuals, families, and communities as they provide social services (Hick, 2010). This study addresses the need for Social Work education to better prepare social workers for effective practice with the Indigenous peoples of Canada. Social workers need to understand the post-colonial history and discourse that foregrounds colonization. This awareness can lead to the decolonization of the Social Work profession. Understanding how colonization

impacted Social Work practice provides insights into the national and local histories, and clarifies the reasons for and solutions to the concerns of Aboriginal peoples.

## **1.2 Context for Decolonizing Social Work Practice**

The context of this study is the colonization of the Indigenous peoples of North America. The original people of North America have lived on this continent for thousands of years, creating complex societies, languages, and social structures (Dickason & McNab, 2009; Frideres & Gadacz, 2008). In Canada there were over 50 Indigenous languages and many technologies, social structures, ceremonies, belief systems, and ways of life that were fully developed before colonialism (Dickason & McNab, 2009). The colonization of North American Indigenous peoples by the French and the English forced the original people from their home territories through war, disease, the destruction of culture, and the assumption of authority by colonizing forces.

In order to understand the social issues and land claims that affect both Aboriginal peoples and mainstream Canadians today, a clear understanding of the impact of colonization in Canada from an Indigenous worldview is essential. The background information on colonization is intended to provide the historical context of this study. This perspective is grounded in the history and experience of both the colonized and the colonizer and provides context and background for our current society (Baskin, 2005b; Bonvillian, 2001; Feehan, 1993b; Graveline, 1998; Harris, 2006).

European colonialism is different from other colonizing forces. According to Fieldhouse (1989), by the 1930s, European colonies and former colonies encompassed 84% of the land in the world. By the 1970s, many of these colonies were considered independent and were regarded as post-colonial (Ashcroft, Griffiths, & Tiffin, 2000). However, in North America, the European colonial systems transformed the Eurocentric based State Nations such as Canada and the U.S. The original *First Nations* remain colonized in a condition identified as the *Fourth World* by George Manuel (Manuel & Posluns, 1974). The Fourth World describes the poverty, lack of health-care, and unsafe living conditions on reserves in Canada and the U.S. (Manuel & Posluns, 1974). Blackstock (2005) also identified this concern when she cited a United Nations report (1998) on the Human Development Index that identified Canada as the best country to live in, except for the First Nations in Canada, which were ranked 79th along with Peru and Brazil (Blackstock, 2005).

Volumes have been written to describe the past and present condition of colonization, neo-colonialism, the colonizers, and colonized peoples (Alfred & Corntassel, 2005; Altbach, 1995; Ashcroft, 2001; Ashcroft, et al., 2000; Bhabha & Mitchell, 2004; Chakrabarty, 1992; Chomsky, 2005; Dirlik, 1994; Fanon, 1963; Fieldhouse, 1989; Gandhi, 1998; Gopal, Willis, & Gopal, 2003; Graveline, 1998; Loomba, 1998; Memmi, 1965; Moore-Gilbert, 1997; Nandy, 1983; Said, 1978; Zang, 2004). An important and useful summary of the history and effects of colonization is the report of the Royal Commission on Aboriginal Peoples ("Royal Commission on Aboriginal Peoples," 1996).

Colonialism refers to “cultural exploitation that developed with the expansion of Europe over the last 400 years” (Ashcroft, et al., 2000, p. 45). Similarly, Said (1993) states that colonialism or imperialism is “the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distinct territory; ‘colonialism’...is the implanting of settlements on distinct territory” (p. 8). Additionally, the main interest in the colonized countries was material wealth for the colonizer not the wisdom, knowledge, and philosophies the colonized people created over thousands of years (Ashcroft, et al., 2000; Loomba, 1998).

Colonization is the control of the land and the production by people through war or the threat of war (Loomba, 1998). The use of large-scale warfare was not unique to Europe, Indigenous peoples of the Americas and Asia engaged in warfare and conquest, including the Aztecs, Mongols, and Incas (Loomba, 1998). A unique aspect of European colonization is that the colonizing forces were from a different continent. European colonization drastically altered the world because these particular colonizers restructured the economies of the nations they colonized for the benefits of the colonizers, ignoring the needs of the colonized peoples (Loomba, 1998). European conquerors took slaves and natural resources to a distant continent creating economic dependence, creating multi-layered relationships between the conqueror and the conquered. European colonies provide the natural resources, raw materials, labour and a market, while other colonies or the *metropolis* manufactured the goods, and the *colonizers* reaped the profits (Loomba, 1998). There are elements of this pattern that continue in Canada today (Dickason, 2002; Dickason & McNab, 2009; Frideres &

Gadacz, 2008). The colonization process made colonies such as Canada dependent on the British *Commonwealth*.

Imperialism and colonization has left an aftermath of global devastation on *Mother Earth*, including Canada. Millions of the original inhabitants died as a direct or indirect result of colonization leading to genocide (Weaver, 2005). The loss of family, communities, and cultures has left a legacy of death, pain, and devastation which still affects Aboriginal peoples today in the form of multi-generational trauma (Bhabha, 1994; Brave Heart & DeBruyn, 1998; Royal Commission on Aboriginal Peoples," 1996; Tamburro, 2005; Weaver, 2005; Yellow Horse Brave Heart & Weaver, 1999). Colonialism created European economic and imperial expansion throughout the world and as a result, Europeans attempted to control, exploit, and subjugate Indigenous peoples. This caused the death of as many as 90% of Indigenous peoples (L. T. Smith, 1999a). Many colonizers still believe they are spiritually, culturally, intellectually, and technically superior and attempt to force and convince those who they colonize to believe the same (Ashcroft, et al., 2000; Gandhi, 1998; Loomba, 1998; L. T. Smith, 1999a). Social Work, as a profession has been part of this belief system, bringing *charity*, and imposing Eurocentric social structures, and belief systems on Aboriginal peoples of Canada.

### **1.3 Rationale for Assessing Social Work Curriculum**

The profession of Social Work, for the most part, is based on Eurocentric and Christian charity approaches to dealing with social problems created by imperialism, colonization, discrimination, industrialization, patriarchy, poverty,

urbanization, and stratification (Baskin, 2005a; Cross, 1996; DuBray, 1992; McKenzie & Morrissette, 2003; Waterfall, 2003; Weaver, 2005). Past and present forms of Social Work practices operate primarily from a Eurocentric, Western worldview and they perpetuate colonization. A number of academic Social Work programs recognize this and have sought help from Aboriginal social workers and Indigenous community members to identify and include Aboriginal content in the curriculum.

Aboriginal social workers have identified the need for Canadian Social Work programs to decolonize their curricula (Absolon, 2009; Baikie, 2009; Baskin, 2009; Blackstock, 2005; Hart, 2009; Sinclair, Hart, & Bruyere, 2009; Waterfall, 2003; Weaver, 2005). Since many First Nations and confederacies are split by the Canadian and U.S. border, this study informs Social Work faculty in North America (Dickason & McNab, 2009).

Social Work faculty, students, and academic administrators need to develop a greater awareness of Aboriginal resources to enrich their Aboriginal Social Work curriculum (Christensen, 1994; Good Water, 2004; Sinclair, 2006; Weaver, 2000b). It is essential that Social Work programs inform students of the inequities of our society (Baikie, 2009; Baskin, 2003b; Blackstock, 2009; Carniol, 2005; Mullaly, 2002; Standards for Accreditation," 2008). Hart (2009) said that when the topic of anti-colonialism is advocated by only one individual in an academic program, it can easily be ignored. Therefore, the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) developed in this

study foregrounds colonization and the need to address its effects, thus depersonalizing the message.

Slattery (2006) states that “[a]t the heart of curriculum development ... is a commitment to a robust investigation of cultural, ethnic, gender, and identity issues. If we are going to ameliorate prejudice, and violence, then we must understand the often irrational and harmful basis of our disgust and hatred” (p. 146). Currently, academics who develop curricula use various theories to better understand curriculum, including critical and post-colonial theoretical approaches (Slattery, 2006).

#### **1.4 Theoretical Lenses Utilized to Assess Indigenous Social Work Curriculum**

The theoretical lenses utilized in this study are post-colonial and critical theories. Post-colonial theory is utilized because it foregrounds colonization. In my study, post-colonial theoretical perspectives provide a lens that enables the description of the resistance to and recovery from colonization. This theory developed as literary critique of Western oriented writing (Ashcroft, 2001; Ashcroft, et al., 2000; Bhabha & Mitchell, 2004; Gandhi, 1998; Loomba, 1998; Moore-Gilbert, 1997). Post-colonial writers incorporate Indigenous worldviews, utilizing text analysis. Post-colonial critique works well in this study since it utilizes text analysis (Ashcroft, et al., 2000). In order to deconstruct the documents of Social Work programs, text analysis is used in my study.

Critical theory also provides an important foundation for this study because this meta-theory it is utilized regularly by social workers to inform their

practice (Hick, 2010). Based on Payne's description (1997), I view critical theory as a meta-theory that encompasses several theories utilized in Social Work practice. One critical theory utilized by Social Workers is social theory (Carniol, 2005; Mullaly, 2002). Some, but not all social workers utilize critical theory to critique, acknowledge, and address issues of oppression (Mullaly, 2002). Critical theorists also critique documents utilizing text analysis, similar to the approach used by post-colonial theorises, thus providing a useful perspective to this study.

#### **1.4.1 Social location**

This doctoral thesis is supervised through the Faculty of Education at Simon Fraser University (SFU). SFU has campuses in Burnaby and Surrey British Columbia. The main campus is located near Vancouver on the west coast of Canada near Washington State in the United States. This thesis project includes literature from Canada, the United States, and New Zealand. The project is based in Canada and draws from Canadian Social Work education and practice.

I am an enrolled member of the Shawnee Piqua Tribe; a state recognized tribe in the U.S., Panther Clan. My family is from the Midwest and southern U.S. My personal connection to British Columbia First Nations is through adoption by the family of Norma Peters - Jules (Secwepemc) from Skeetchestn Indian Band, in Secwepemc (Shuswap) territory and Gerald Carter (Onion Lake Cree in Saskatchewan). I have lived for six years in Kamloops, British Columbia, which is unceded Secwepemc territory. While in British Columbia, I have worked with several First Nations bands and Aboriginal communities in the Secwepemc and

Chilcotin territories. This includes teaching courses that include Métis and First Nations students. I also worked closely with the Gathering Place at Thompson Rivers University (TRU) as the Wellness Coordinator. As well, I worked closely with Aboriginal advisors as I coordinated the Aboriginal Special Projects Fund Grant (ASPF) for the School of Nursing at Thompson Rivers University. As coordinator of the ASPF grant, I conducted research on the retention of Aboriginal students and wrote Aboriginal Pathways to Health Careers, a distance education course.

My Shawnee Native American cultural and North American background provides a worldview which incorporates both Indigenous and Western perspectives. Seeing and experiencing what the original peoples of North America experience, as well as my professional Social Work experience on two reservations in Washington State, provides a context for my experiences with Social Work and the Indigenous People of North America. Also, my teaching and leadership in BSW programs at four colleges and universities in Canada and the U.S. have given me a strong understanding of post-secondary education.

## **1.5 Research Goal and Objectives**

In essence, the goal of the research is to explore how Social Work programs can ensure that their Aboriginal curriculum provides the knowledge, skills, and values that prepare students for effective Social Work practice with Aboriginal peoples, families, and communities. There are three objectives to this study, as shown in Figure 1. First objective is to provide a framework for Social Work programs to analyse their Aboriginal Social Work curriculum. The

framework developed in my study to assist programs in this analysis is the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC).

The second objective is to identify Social Work practices that are effective with Aboriginal peoples, families, and communities. Therefore, an extensive review of Social Work, Education, and Indigenous Studies literature is conducted. Based on effective practices found in the literature and CASWE documents, the Self-Assessment Tool for Programs for Programs (SATP) is developed. In addition, the CASWE documents are examined in detail, and the emerging themes are incorporated into the criteria in the SATP. The documents include the *Mission Statements of CASWE (2008)*, *CASWE Standards for Accreditation (2008)*, *CASWE Educational Policy Statements (2008)*, as well as, the *CASSW Background Statement and Resolution on Social Work Education and Aboriginal Peoples* ("Minutes of the Annual General Meeting," 1998).

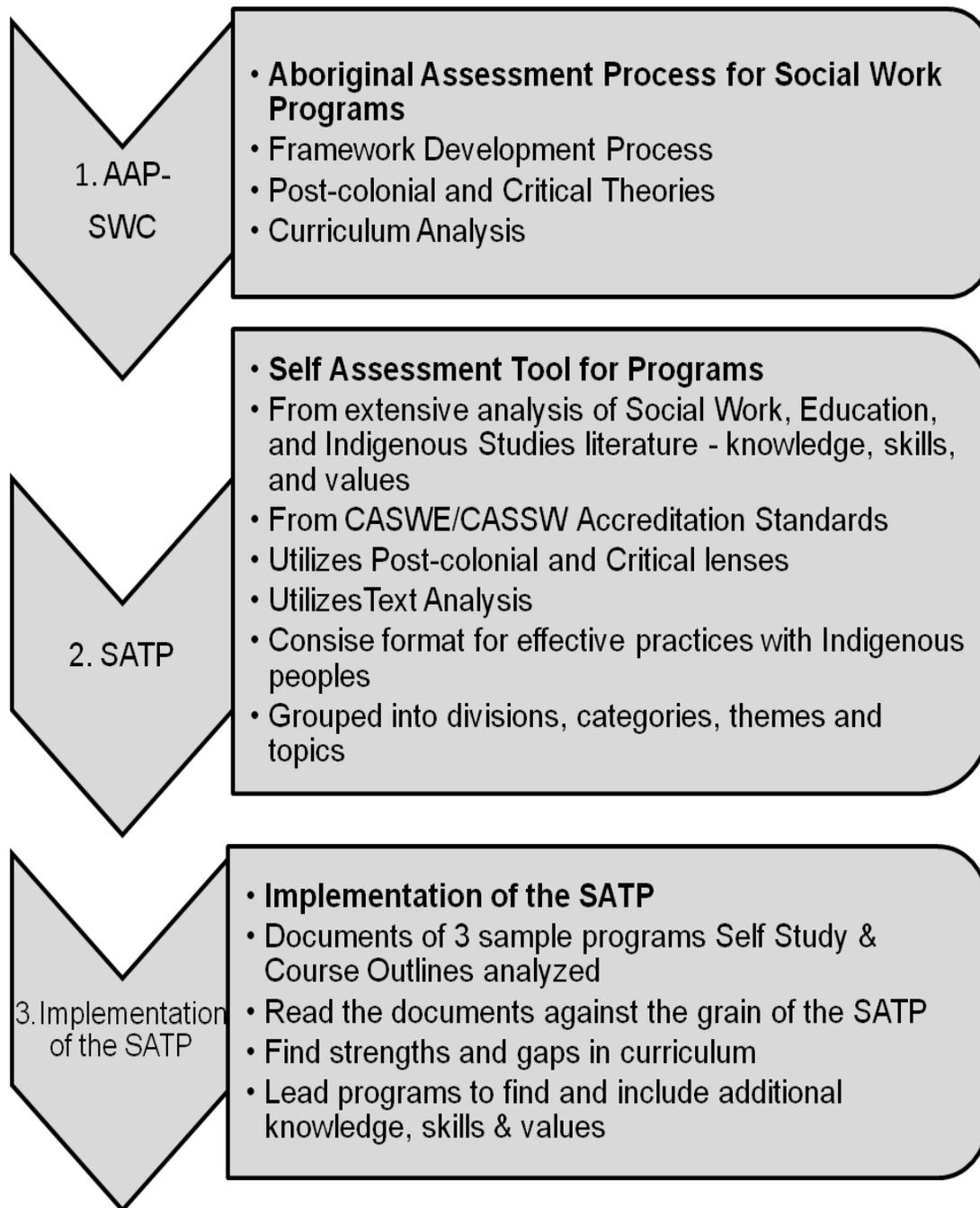
The AAP-SWC assists Canadian Social Work faculty in the analysis of the Aboriginal content in their curriculum. The intention of the assessment framework is for faculty to be able to identify the strengths and gaps in their Aboriginal curricula to ensure the knowledge, skills, and values are incorporated that will lead to the effective Social Work practices with Aboriginal peoples. The context of this thesis is Canadian Social Work practice with Indigenous peoples.

The third objective is to apply the assessment tool to demonstrate the how it works. The Self-studies and Course Outlines of three anonymous BSW programs from across Canada are utilized to demonstrate the tool. This demonstration can help Social Work program faculty and administrators to see

how it is applied, imagine utilizing this process for analysis of their own curriculum, and decide the usefulness of such a tool.

This research project emerges from an Indigenous worldview, it is essential that Aboriginal peoples be understood within their environmental, social, economic, cultural, spiritual, and historical contexts in order to co-creating respectful and effective social services. We must decolonize Social Work practices because the current Social Work practices often do not effectively address the current issues facing Aboriginal peoples today (Absolon, 2009; Baikie, 2009; Baskin, 2005a, 2009; Graveline, 1998; Sinclair, 2009a; Sinclair, et al., 2009; Waterfall, 2003; Weaver, 2005).

Figure 1 Overview of Phases of this Study



## **1.6 Summary**

Chapter 1 gives a brief overview of the historical and current contexts for Social Work practices with Aboriginal peoples. It articulates the rationale for this study which emerges from the need to decolonize Social Work curriculum to better prepare students for the provision of Indigenous-centric Social Work practices. The goal of this study is to analyse curriculum to understand how Social Work programs, ensure that the knowledge, skills, and values prepare students for effective Social Work practice with Aboriginal peoples, families, and communities. In order for this goal to be achieved, this chapter introduces post-colonial and critical theoretical lenses, which are utilized for the analysis of Aboriginal content in Canadian Social Work curricula. The need for a Social Work Aboriginal curriculum analysis framework is outlined to assist Social Work faculty in the analysis of their Aboriginal curriculum content.

Subsequently, the three objectives of this study are introduced. The first objective is to develop an assessment process to assist programs with the analysis of their Aboriginal Social Work curriculum. The second objective includes identifying Social Work practices that are effective with Aboriginal peoples, families, and communities. These practices become the topics, which are developed into a self-assessment tool. The third objective is to demonstrate the assessment tool utilizing the Self-studies and Course Outlines of three anonymous BSW programs from across Canada.

Chapter 2 provides the background and context for this study. A brief overview of Indigenous history and the history of colonization are provided. Assimilationist governmental policies, such as the Indian Act are reviewed. Also, this chapter describes the development of the Social Work profession and education as they relate to the Aboriginal peoples of Canada.

The methods of analysis and theoretical lenses of this study are described in Chapter 3. The three phases drawn from the objectives of this study are explained in more detail. Phase 1 is the development of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) framework. The second phase builds on the AAP-SWC. In Phase 2 is the development of the Self-Assessment Tool for Programs (SATP), a list of 150 knowledges, skills, and values, which represent effective Social Work practices with Aboriginal peoples. These topics were drawn from an extensive literature review and CASWE guidelines and standards. Phase 3 describes the use of text analysis and the utilization of post-colonial and critical lenses to demonstrate the Self-Assessment Tool. The methodological considerations of this study, including curriculum analysis, are described.

Chapter 4 describes the development of the assessment framework: the Aboriginal Assessment Process for Social Work Curriculum. The work of E. F. Brown, provided the basis for the development of the AAP-SWC framework.

During the development of the framework, the need for a tool to aid in the analysis became clear, as a result, the SATP is developed in Chapter 5. The concepts for the SATP are drawn from the work of Cournoyer (2001) which is

explained in this chapter. Chapter 5 provides an analysis of the literature and justifies the development of the SATP utilizing 150 topics representing effective Social Work practices with Aboriginal peoples. These topics included in the SATP are drawn from CASWE reports, Educational Policy Statements, and Standards for Accreditation. Additional topics for the SATP were identified an extensive review of Social Work, Education, and Indigenous Studies literature, described in this chapter. All of these identified effective practices are organized into three divisions: knowledge, skills, and values. Within these divisions are categories, themes, and topics.

Chapter 6 demonstrates the usefulness of the SATP by utilizing text analysis on the Self Studies and Course Outlines of three Bachelor of Social Work programs. This chapter describes the outcomes of the demonstration analysis utilizing post-colonial and critical lenses. The gradation in the number of topics addressed by each program is reported. The data analysis includes identifying the topics that are found *most often*, *sometimes*, and *seldom* by each program. Conversely, the null curriculum is also reported for each program, identifying the topics that were not addressed by each program.

Chapter 7 provides the conclusions of the study. The outcomes of this study are reported, including the applicability of the study to Aboriginal Social Work. The limitations of this study are also reviewed. The significance of this study is explored. Finally, future research projects are outlined.

## **2: BACKGROUND AND CONTEXT**

This chapter provides background and context for the development of the assessment framework and tool, including the history of the colonization of North America and its links to the current social situations experienced by Canadian Indigenous peoples. Also provided is a brief history of the development of Social Work that demonstrates the need for this study, including an explanation of the relationships between the profession of Social Work and Aboriginal peoples. This writing on the background and context establishes the foundations for both the positive and negative social realities of Aboriginal peoples and is followed by an overview of the Canadian Association of Social Work Education policies that guide Social Work academic programs, including Aboriginal curriculum development. Finally, this chapter introduces Aboriginal Social Work from an Indigenous worldview.

### **2.1 Indigenous History and Colonization**

The Indigenous peoples have lived in North America for over 14,000 years, even by conservative estimates (Dickason & McNab, 2009). Archaeological evidence has pushed this date back well beyond 20,000 years in sites such as Verde Grande in South America (Dickason & McNab, 2009). Linguist evidence, which measures the diversity of languages in North and South America, indicates that it has taken at least 10,000 years to develop the current

diversity of languages (Dickason & McNab, 2009). For example, in British Columbia there is more linguistic diversity than in all of Europe (Dickason & McNab, 2009). During this time-period, extensive communities and complex societies developed. These communities included kinship and social structures that led to multifaceted trade relationships and social support systems, which were disrupted by colonization. The Indigenous peoples of North America have contributed to global well-being with their rich diversity of foods, medicines, and ability to live with nature (Keoke & Porterfield, 2002; Windschitl & Joseph, 2000).

In some cases the Indigenous peoples of North America allowed the French and English to settle within their traditional territory (Dickason & McNab, 2009; Frideres & Gadacz, 2008). However, this was not an invitation to colonize. Colonization was forced on the Indigenous peoples of North America (Dickason & McNab, 2009; Frideres & Gadacz, 2008; Morrison & Wilson, 2004).

The Canadian Gradual Civilisation Act of 1857 was the first piece of legislation that began full-scale, broad assimilation and colonization of the Indigenous peoples in Canada (Good Water, 2004). This act divided collectively owned Indigenous land into lots belong to *individuals* rather than owned collectively. The Act also called for the end of Indian status through enfranchisement for certain categories of Indian status “Indians who were judged to be literate, free of debt and of good moral character would be entitled to become *enfranchised* and to become members of Euro-Canadian society” (Good Water, 2004, p. 7).

Only two decades after the Gradual Civilisation Act, Canada developed the *Indian Act of 1876*, which framed the lives of Aboriginal peoples in Canada as subjugated, colonized people (Blackstock, 2009; Dickason & McNab, 2009; Frideres & Gadacz, 2008; Manuel & Posluns, 1974). The Indian Act legalized the seizure of native lands and mineral rights from the Indigenous peoples and forced them to leave their lands to typically small and isolated reserves where many starved and lived in inadequate shelters (Dickason & McNab, 2009). The Indian Act controlled where Aboriginal peoples lived, established control over education, housing, social services, and spirituality of Aboriginal peoples. It also controlled when and under what circumstances Aboriginal people living on reserves could leave them, creating impoverished and colonized First Nations (Dickason & McNab, 2009; Frideres & Gadacz, 2008; Royal Commission on Aboriginal Peoples," 1996).

The Potlatch Laws were enacted in Canada in 1884 and were rescinded in 1951 (Dickason & McNab, 2009). Christianity was forced as alternative, leaving people out of touch with their families, communities, cultures, and heritage. Even enterprise and trade were outlawed by the Indian Act, which created poverty and discouragement. Meanwhile, communities were further devastated by the death and imprisonment of the community and spiritual leaders who were the protectors of tradition and past teachings.

The Status System, which is part of the Indian Act of 1876, defines who is and who is not legally an Indian or *Aboriginal*. This system still in effect today, imposes divisions among the Indigenous families and communities in Canada

(Dickason & McNab, 2009; Frideres & Gadacz, 2008). This is significant because today, among cousins or even children in the same nuclear family, several family members may have status while others may not. This can happen because, in the past, status could be lost when status Indians left their reserves. In other instances, if a status Indian woman married a non-status man, she and her children had their status removed by the government ("Bill C-31," 1985; Frideres & Gadacz, 2008; Silman, 1987).<sup>1</sup> Status has a significant impact on the kinds of services, supports, and income a person might receive. Bill C-31 provided reinstatement for some of the people who status was removed (Frideres & Gadacz, 2008). In a recent court case, The British Columbia Court of Appeals found that Bill C-31 was discriminatory and additional descendents of women denied Indian status will have their status reinstated ("Sharon McIvor and Charles Grismer vs The Registrar, Indian and Northern Affairs Canada and The Attorney General of Canada," 2009).<sup>2</sup>

Under the Indian Act, Christian church-run Indian residential schools supported by the Federal Government were implemented in 1879 (Funk-Anrau & Snyder, 2007). The goal of Indian residential schools was to destroy Aboriginal communities, cultures, and families. Duncan Campbell Scott designed the Indian residential school policy in Canada in the 1920s. Scott described his plan for the destruction of Indigenous cultures:

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<sup>1</sup> Many Aboriginal women and their children lost their status because of the spouse was not a status Indian. In addition, when status Indians moved off reserve to work, serve in the military, or attend university they could lose Indian status (Dickason & McNab, 2009).

<sup>2</sup> According to the INAC website, the Canadian Government has stated that they will not appeal the finding and is moving forward to change legislation of Bill C-31 ("Changes to the Indian Act affecting Indian Registration and Band Membership McIvor v. Canada," 2009).

Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic, and there is no Indian question and no Indian Department...I want to get rid of the Indian problem. (as cited in Titley, 1986, p. 50)

U.S. Captain Richard Pratt, who started the Indian Boarding School model in the U.S. with adult Indigenous prisoners of war in Florida, coined the phrase “kill the Indian, save the man” (S. L. Davis, 2002; Morel, 1997). This model was adopted by Canada when it developed the Indian residential school system. These schools separated Aboriginal, including Métis children from their cultures, ways of life, families, and communities.

Generations of Aboriginal children forced to attend Indian residential schools experienced separation from their families and communities. Multiple generations of children experienced physical and sexual abuse, and loss of language, culture, spirituality, and religious ceremonies (Annett, 2006; Baskin, 2005b; Chrisjohn, Young, & Maraun, 1997; Haig-Brown, 1988; Manuel & Posluns, 1974; Weaver, 2005). As well, these children experienced involuntary sterilization, intentional exposure to disease and death, and damage to their identity and self-esteem (Annett, 2006; Bryce, 1907; Manuel & Posluns, 1974; Royal Commission on Aboriginal Peoples," 1996; Sproule-Jones, 1996; Weaver, 2005) .

The terms *cultural genocide* and *ethnocide* have been used to describe the effects of colonization in Canada<sup>3</sup>. Cultural genocide in Canada included the

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<sup>3</sup> in the draft of the United Nations Declaration on the Rights of Indigenous Peoples (1994). However, the terms *cultural genocide* and *ethnocide* were not included in the final

elimination of language and forcing children to leave their families and communities to Indian residential schools (Fred, 1988). Fred (1988) states that "[c]olonization works the same way everywhere, its policies geared toward displacement and elimination of indigenous culture: genocide" (p. 15). As Frideres and Gadacz (2008) explain:

Canadian officials have, since the early 19th century, viewed Aboriginal people as inferior. Education and religious groups actively engaged in strategies to bring about Aboriginal social change to... 'Christianize' them. They therefore convinced the state to pass legislation outlawing a variety of dances and other ceremonies that were an integral component of the Aboriginal culture—for example the potlatch (p. 3).

Governments commit *cultural* genocide through policies that deliberately attempt to destroy the cultures and heritages of colonized Indigenous people (Chrisjohn, 1993; Chrisjohn, et al., 1997; van Krieken, 2004). Characteristics of *cultural genocide* and *ethnocide* include military dominance by a colonial power, control of economic and ideological resources such as education and the media, and ethnic or racial stratification (Hinton, 2002; van Krieken, 2004; Weaver, 2005). The responsibility of the Canadian Government for *cultural genocide* has not been in the forefront of Social Work education or the media (Absolon & Herbert,

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Declaration which passed in 2007 ("United Nations Declaration on the Rights of Indigenous Peoples," 2007). Four countries voted against the Declaration including Canada, the U.S, Australia, and New Zealand. The United Nations Declaration on the Rights of Indigenous Peoples "sets out rights to culture, identity, language, employment, health, [and] education" ("United Nations Declaration on the Rights of Indigenous Peoples," 2007).

1997). Therefore, the history of Canada's First Nations peoples, from an Indigenous perspective, has rarely been foregrounded in Social Work education (E. F. Brown, et al., 1983; Weaver, 2005).

Chrisjohn and others view Indian residential schools this as cultural genocide, according to the United Nations definition (Blackstock, 2009; Chrisjohn, 1993; Chrisjohn, et al., 1997; Lemkin, 1947; Moore, 2003; Weaver, 2005). By the 1980s, it was noted that in British Columbia, *seven* generations of Indigenous children, families, and communities had experienced these devastating practices (Haig-Brown, 1988).

Shortly after the implementation of the residential school system, problems were identified. A medical doctor, P. H. Bryce (1907), indicated that people on reserves and in Indian residential schools lived in unsanitary conditions and had inadequate medical care. These conditions were not addressed by the schools, churches, or the government (Bryce, 1907). Tuberculosis was, and continues to be, an ongoing health concern for First Nations peoples. For example, Alberta death records indicate that since the early 1900s, the death-rate for children in Indian residential schools due to tuberculosis was 100 times higher than the national average (Sproule-Jones, 1996). As Sproule-Jones (1996) pointed out, the psychological state of these young, vulnerable children forcibly removed from their families, communities, and lifestyles likely resulted in frightened, anxious, depressed, and undernourished children, leading to compromised immune systems, leaving them unable to fight

the disease. Healthy children in Indian residential school were put in bed with children with tuberculosis and infected the healthy children (Annett, 2006).

Annett (2006) and Weaver (2005) both describe Indian residential schools as genocide of the First Nations peoples perpetrated by the colonial Canadian government and Christian churches. According to Annett (2006), only 50% of the students who entered Indian residential school left when they reached a certain age; the other 50% died of maltreatment, disease, and starvation. Indian residential schools have caused significant multi-generational trauma, loss of language, culture, family, and community cohesion (Bineziikwe, 2005; Blackstock, 2009; Chrisjohn, et al., Haig-Brown, 1988; “Royal Commission on Aboriginal Peoples”, 1996). The fact that social service providers placed Aboriginal children in the Indian residential schools through the 1960s shows their participation in the genocide of Aboriginal peoples (Caldwell, 1967).

Once Indian residential schools were no longer mandatory in most of Canada, the *60s Scoop* began and continues today (Sinclair, 2007). The *60s Scoop* refers to the extension of child welfare *services* to include Aboriginal children for the first time. During the 1960s, the Social Work profession did not monitor the child welfare services provided on reserves (Caldwell, 1967). The lack of oversight and the act of ignoring the effects of colonization, resulted in many child welfare workers, sometime accompanied by the police, forcibly removing Aboriginal children from their homes and communities and placing them in non-Aboriginal homes (Caldwell, 1967). These placements were often permanent (Caldwell, 1967).

The *60s Scoop* was and continues to be devastating to Aboriginal communities and peoples (Absolon, 2009; Sinclair, 2007, 2009b). During the 60s Scoop the percentage of Indian children in the child welfare system went from 1% to 30% to 40% between the years of 1959 and 1970 (Fournier & Crey, 1997). The children of whole families and communities were removed, put in placement and adopted into non-Aboriginal families continuing assimilationist policies (Balfour, 2004; Fournier & Crey, 1997; Sinclair, 2007).

Anthropologist H.B. Hawthorn was commissioned in 1964 to review the social, economic, and educational conditions of the Aboriginal peoples of Canada by the Minister of the Department of Citizenship and Immigration.

The Hawthorn Report (1966) , which condemned the terrible conditions on reserves and encouraged the extension of provincial welfare services to reserves, led to tripartite agreements for social and child welfare services to First Nations communities. Perhaps because the federal government agreed to pay all costs associated with child welfare of Indigenous children, the decade of the 1960s saw exponential increases in all provinces of Indigenous children in care. (Sinclair, et al., 2009)

These government sponsored removal policies, led to the removal, what some writers call the *abduction*, of several generations of Aboriginal children from their families, and communities. These removals were by Eurocentric child *protection* workers, who had the title of *social worker*, but were not necessarily educated as a social worker. Therefore, the Indian residential school system

was replaced by non-Aboriginal foster homes euphemistically called *being placed in care* ("Aboriginal Peoples Family Accord: Reclaiming our children," 2003; Blackstock, 2009; Blackstock & Trocme, 2004; Sinclair, 2007). According to Fournier and Crey (1997), one out of every three Aboriginal children was placed in foster families or adopted. After an investigation of the effects of the 60s Scoop, Edwin Kimelman, a family court judge in Manitoba, declared that these mass removals were acts of *cultural genocide* (Balfour, 2004).

Raven Sinclair (2007) herself an Aboriginal child who was placed in a non-Aboriginal family, points out that based on current statistics on child welfare:

the 'Sixties Scoop' has merely evolved into the "Millenium [sic] Scoop" and Aboriginal social workers, recruited into the ranks of social services and operating under the umbrella of Indian Child and Family services, are now the ones doing the "scooping". (p. 67)

In a 2005 study of three provinces, one out of every 10 First Nations children was in a foster home (Blackstock, 2009). Less than 1% of non-Aboriginal children were in foster homes as compared to 10.23% of status Indian children (Blackstock, Prakash, Loxley, & Wien, 2005). Overall, status Indian children were 15 times more likely to be placed in foster homes than non-Aboriginal children (Blackstock, Prakash, Loxley, & Wien, 2005). The actual numbers for all Aboriginal children are higher, since these statistics do not include non-status and Métis children. In the period before 2005, the "numbers of Status Indians taken into care has jumped by 71.5% between 1995-2001"

(Blackstock, 2009, p. 12). As Blackstock points out, we “should find such disproportionate risk unacceptable but our professional actions are not, in my view, in keeping with the crisis before us” (Blackstock, 2009, p. 22).

An examination of the national funding policy in 2000 showed that the funding by the federal government does not provide adequate resources for prevention services in order to keep Aboriginal children home. However, money is available for foster care, leading to children being removed unnecessarily (MacDonald & Ladd, 2000). Parenting and family support are much less expensive than foster care, so why are funds being allocated in this way? Non-Aboriginal Canadian families have access to child welfare services to keep children in their homes and communities, but these same services are not available on reserves (Blackstock, 2009). Current child welfare practices show that it is essential for social workers to support community control over child welfare by Indigenous peoples and communities and whenever possible keep Aboriginal children in their homes, with their extended families, or at least in their own communities (Blackstock, 2009).

Income is a major factor personal in wellbeing and affects the ability of a family to care for their children. According to the Canadian Census of 2006, Aboriginal peoples are persistently economically poorer than other Canadians (Helin, 2006). The median income for Aboriginal peoples was 30% lower than other Canadians in 2006, a difference of over \$8,000 per year, similar to the difference in 2001 and 1996 (D. Wilson & Macdonald, 2010). In all locations, both rural and urban, Aboriginal workers earn less money than do non-Aboriginal

workers. On urban reserves, non-Aboriginal workers earn 34% more than Aboriginal social workers (D. Wilson & Macdonald, 2010). Even on rural reserves, non-Aboriginal workers make 88% more annual income than do Aboriginal workers (D. Wilson & Macdonald, 2010).

### **2.1.1 Governmental Aboriginal Policies from the 1950s to the Present**

Additional governmental policies aimed toward assimilation through child welfare began in 1951. At this time, the Indian Act was amended to allow provincial laws to be applied to Aboriginal peoples, including child welfare laws (Dickason & McNab, 2009). The official purpose of this study was to understand the problems and barriers facing Aboriginal peoples and to find solutions to these difficult situations (Dickason & McNab, 2009). The first part of the report issued in 1966 recounted the history of the changes to Canadian social welfare system. This report noted the shift from localized control over social welfare to the Federal Government taking a larger role.

The recommendation from the Canadian Welfare Council and the Canadian Association of Social Workers was the assimilation of Aboriginal people into *Canadian life* as quickly as possible (H. A. C. Cairns, Jamieson, & Lysyk, 1966). However, the Hawthorn Report recommended that the provinces extend education, health, and welfare services to include Aboriginal people, and that the federal government to pay for it. This compromise was reached because social welfare services for Indigenous peoples were not included in The British North America Act of 1967, and does not prevent provinces from doing so removing children (H. A. C. Cairns, et al., 1966). The Hawthorn Report

suggested sweeping reform in First Nations policy toward more self-governance, economic development, and control over education.

After years of congressional testimony and hearings, the U.S. government recognized that the practice of placing Aboriginal children with non-Aboriginal families had a negative impact on American Indian children, families, and communities. With the passage of the Indian Child Welfare Act (ICWA) 1978 in the U.S., this practice was ended (Cross, 1996). The ICWA continues to influence the Social Work literature in Canada and the U.S. today (Baskin, 2005b; Blackstock, et al., 2006; Harris, 2006; McKenzie & Morrissette, 2003). In the U.S., Federal Indian Tribes are dependent sovereign nations (V. Deloria, Jr. & Lytle, 1984; Jaimes, 1992; Tamburro, 2005, 2006). With status as dependent sovereign nations, American Indian Tribes in the U.S. have been able to reinstate their own forms of government, including control over their social and child welfare services. This dependent sovereign status was formalized with the passage of the Indian Child Welfare Act of 1978 and had a significant influence over the practice of Aboriginal Social Work curriculum in the U.S. The implementation of this Act has influenced a number of provinces to delegate responsibility for First Nations child welfare to First Nations (Blackstock, et al., 2006; Blackstock & Trocme, 2004; Cross, 1996).

The White Paper of 1969, written by Minister of Indian Affairs Jean Cretien, proposed the termination of the Indian Act and Treaties (Dickason & McNab, 2009). This proposal, developed without consulting Aboriginal peoples, was intended to be the final phase of assimilation (Dickason & McNab, 2009).

As Dickason and McNab (2009) noted, the White Paper proposed that First Nations reserves come under the control of the provinces, like a municipality, so that Aboriginal rights would not be recognized. Several response reports were written, including the Citizen Plus or Indian Control of Indian Education 1972, otherwise known as the Red Paper was written by the Indian Chiefs of Alberta in response to these assimilative White Papers (Dickason & McNab, 2009). Based on the opposition, Prime Minister Trudeau retracted the proposal in 1971 (Dickason & McNab, 2009).

## **2.2 Consequences of Colonization**

Colonization damages both the culture and social structures of Indigenous peoples (Frideres & Gadacz, 2008). According to Frideres and Gadacz (2008):

In Canada's case, European colonizers destroyed the Native peoples' political, economic, kinship, and in most cases religious systems....the colonial government decided that Aboriginal persons should be forced to surrender their traditional lifestyles. Official programs were developed, and between 1830 and 1875 legislation was enacted to carry out this destructive policy. (p. 2)

The multigenerational destruction and trauma resulting from colonization includes the loss of land, homes, friends, spouses, children other relatives, leaders, and teachers. In addition, the loss of both individual self-respect and connection to healthy communities, led to a state of internalized oppression for many Indigenous peoples. Oppression is internalized when oppressed people begin to believe the stereotypes and negative messages about themselves, contributing

to depression and suicide (Hick, 2010). Potlatch Laws, as part of the Indian Act, outlawed the traditional ways of spiritual healing through ceremonies.

Additionally, the personal power of women and men was reduced by their inability to protect their children from removal, injury, physical and sexual assault, and sometime death that occurred in communities and more prevalently within Indian residential schools (Baskin, 2005b; Blackstock, 2009; Brant Castellano, Stalwick, & Wien, 1986; Cross, 1996; McKenzie & Morrissette, 2003; Waterfall, 2003; Weaver, 2005).

The amount of control the government has exerted on the small First Nations Bands and their Councils is another manifestation of colonialism (Frideres & Gadacz, 2008). Based on profit and power, “[w]hite Canada has gained far more than it has lost in colonizing its Aboriginal peoples” (Frideres & Gadacz, 2008, p. 6).

The Royal Commission on Aboriginal Peoples (1996), a study commissioned by the Federal Government, brought to light the atrocities, injustices, and inequities experienced by the Indigenous peoples of Canada (Brant Castellano, et al., 1986; Royal Commission on Aboriginal Peoples," 1996). This important research began in the 1990s as a result of the *Oka crisis* (Dickason & McNab, 2009). The Commission report is five volumes and covers history, social conditions, economic conditions, policies, and government (Doerr, 2010). The results of the Royal Commission on Aboriginal Peoples had a significant impact on Social Work with Aboriginal peoples because it documented

colonization as the cause of the current social circumstances of Aboriginal peoples ("Royal Commission on Aboriginal Peoples," 1996).

According to Doerr (2010), members of the Commission travelled to Canadian Aboriginal communities and heard 2000 briefs. Doerr stated that the "integrated research plan, which was published in 1993, had four theme areas: governance; land and economy; social and cultural issues; and the North. In addition, these themes were addressed from four perspectives: historical, women, youth, and urban perspectives" (Doerr, 2010, p. 1). This report provided information and insights into the effects of colonialism, discrimination, and oppression. Dickason and McNab characterized the commission by stating that, "while RCAP listened, problems continued" (p. 410) and the problems continue today. Most significantly, the Commission found that there must be a new relationship between the government and Aboriginal peoples (Dickason & McNab, 2009). The Commission recommended that Aboriginal peoples be supported to become self-governing and economically self sufficient (Dickason & McNab, 2009). As well, they recommended that Aboriginal healing be supported (Dickason & McNab, 2009). This report has provided an important guide to Social Work as a foundation and baseline for relationships between Aboriginal and non-Aboriginal peoples. It also serves as a guide for a variety of social service programs. One important program developed as a result of these findings was the Aboriginal Healing Foundation, which sponsored essential research and healing programs ("Aboriginal Healing Foundation," 2009). Unfortunately, the funding for this program was cut in 2009 ("Aboriginal Healing

Foundation," 2009). Despite these efforts, poverty, suicide, drug and alcohol abuse, child welfare, and post-traumatic stress are still major issues in Aboriginal communities due to continuing colonization, racism, oppression, and discrimination that stem from colonization (Blackstock, 2009; Dickason & McNab, 2009; Frideres & Gadacz, 2008).

In 2000, 44% of the homes or reserves were assessed to be inadequate ("Highlights of First Nation health statistics," 2000). Housing shortages are a concern for people living on reserves and unsafe living conditions, including *mould* contaminates affect about *half* of all homes on reserves ("The shocking reality: First Nations poverty," 2008). The homes available on reserves are less likely to be repaired than other homes in Canada. Partly because of overcrowding, First Nations people are 8 to 10 times more likely to have *tuberculosis* than other Canadians ("First Nations Statistics," 2008). These statistics do not include all Aboriginal peoples; omitted were Métis, Inuit, status, and non-status Indigenous peoples living off reserve. Another major health risk on reserves is unsafe *water* and sewage treatment ("First Nations, Inuit, and Aboriginal Health: How many First Nations communities are under a drinking water advisory?," 2008).

A serious health concern for Aboriginal people in Canada is addictions. Alcohol, originally introduced by traders, became part of the manipulation and destruction of Indigenous people (Waldram, Herring, & Young, 2006). Of people living on reserves who responded to the questionnaire by Greyeyes (2005), 98% of them identified alcohol as a constant or frequent problem in their community.

Seventy-eight percent of them identified drugs a constant or frequent problem in their community (Greyeyes, 2005). According to Greyeyes (2005), 43% of the respondents identified gambling as a frequent or constant problem in their community. Also, 63% of the respondents living on reserves thought bingo, considered separately from gambling, was a constant or frequent problem (Greyeyes, 2005). Solvent or inhalant abuse was identified as a concern by 36% of those surveyed (Greyeyes, 2005).

Depression rates among Aboriginal people are higher than among Canadian non-Aboriginal people (Khan, 2008). According to Health Canada, suicide rates for First Nations youth are 5 to 7 times higher and Inuit youth suicide rates are 11 times higher than for other Canadian youth ("First Nations, Inuit and Métis Suicide Prevention," n.d.). Self injury and suicide cause the most deaths among First Nations youth and adults to age 44 ("Highlights of First Nation health statistics," 2000). Again, the Health Canada report did not include non-status or Métis youth and adults. Because suicides are sometimes ruled to be accidents, the suicide rate may be underreported (Chandler & Lalonde, 2009). All ages of Aboriginal people are over three times more likely to commit suicide than non-Aboriginal ("Royal Commission on Aboriginal Peoples," 1996). In one province alone, British Columbia, Aboriginal youth killed themselves at five times the rate of the national average (Chandler & Lalonde, 2009). However, there are some important differences noted between communities. Aboriginal youth who come from First Nations bands that have *cultural continuity*<sup>4</sup> had *no* suicides

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<sup>4</sup> Chandler and Lalonde (2009) identified six factors intended to measure how much an Aboriginal community continued to utilize their traditional cultures.

between 1987 and 1992 (Chandler & Lalonde, 2009). During the same time period, bands that did not demonstrate *cultural continuity* had 10 times the suicide rate of Canadian youth (Chandler & Lalonde, 2009). This study emphasized the importance of shared Indigenous and community identity.

The government is has made several gestures toward reconciliation with First Nations. One example is the Kelowna Accord, which only included status First Nations people, an agreement that aimed to improve Aboriginal education, housing, water supplies, health services, and economic development. The Accord was negotiated with the Liberal minority government promised a 5 billion dollar investment in Aboriginal peoples. However, the Conservative minority government only set aside \$450 million ("Undoing the Kelowna agreement," 2006). Other gestures of reconciliation include the apology to Aboriginal people given by Prime Minister Stephen Harper ("Prime Minister Stephen Harper's statement of apology," 2008) and the development of the Truth and Reconciliation Commission. Government action towards Aboriginal peoples continues to be inconsistent and disrespectful of the responsibilities they have to First Nations, for example, under the Harper administration, the Aboriginal Healing Foundation is no longer funded ("Aboriginal Healing Foundation," 2010), yet residential school compensation payments have begun ("Common Experience Payment," 2008).

This section documented the link between Canada's colonial past and current social issues experienced by Aboriginal peoples. The importance of understanding the connection between social issues that face Aboriginal peoples

today and colonization are undeniable, when viewed from a post-colonial lens. A brief discussion was provided on how Canada's policies have led to genocide, including the cultural genocide of Aboriginal peoples. The next section includes a brief history of the development of Social Work and includes the past and present attitudes and behaviours of social workers toward Aboriginal people.

### **2.3 Development of the Social Work Profession**

The focus of my study is the Aboriginal content of Social Work curriculum. It is therefore useful to provide a brief description of the development of Social Work as a profession and the relationship between the profession and Aboriginal peoples. Therefore, included in this chapter is an overview of Canadian Social Work as a Eurocentric, Judeo-Christian based profession. The Social Work profession was developed to solve the problems of capitalism, urbanization, and industrialization; all of these are societal forms arriving from the European historical experience (Hick, 2006; Sinclair, et al., 2009; Vedan, 2009). Social workers<sup>5</sup> have many complex roles in society including social control and liberatory practices that were developed to address these problems (Freire, 1985b). The sequence of this section is chronological. The first part of the section includes the pre-industrial period until 1890s. The second part is the 1890s to 1940, and the third part is 1940s to the present.

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<sup>5</sup> Social Work is an academic field and a profession therefore it will be capitalized. Social worker is also used as a job title that may or may not include education in Social Work, and will therefore not be capitalized. In order to distinguish it as a profession and academic field, in this study, it will be capitalized. Also the fields of Education and Indigenous Studies will be capitalized.

### 2.3.1 Moral Reform in Canada from Pre-industrial Era Until 1890

Social Work within the Canadian context developed from a British governmental system of charitable giving to the poor through the Church of England. This approach was developed in England when the Poor Law required parishes, administered by the Church of England, to provide financial relief to people who were considered *the deserving poor*. People who were considered by the Church to deserve support included older people, people with disabilities, and children (Hick, 2006). The Charity Organization Society was developed in London, England and was brought to Canada in the late 1800s (Carniol, 2005). This Society provided financial and religious support and moral guidance to people who they believed deserved assistance (Carniol, 2005). People who were physically able to find work were considered *undeserving* of assistance and were forced into workhouses (Hick, 2010). Similar to the approach of the English, Quebec at this time left charity and education of the poor to the Catholic Church (Carniol, 2005). These types of social services began to develop in Canada by the 1830s and this approach continued until 1890 in urban areas (Carniol, 2005). Carniol (2005) describes this connection between Social Work and Aboriginal peoples:

The history of Canada's responses to the poor and other oppressed groups evolved on the heels of the horrific dispossession of the Aboriginal peoples. Colonial violence, racism, and exploitation not only shattered the economic self-sufficiency of the First Nations peoples, but also wreaked havoc with their communal and family life. (p. 38)

This statement ties together the early historical events of Social Work and Aboriginal peoples.

In colonial Western thought, children were considered financial contributors to families during this pre-industrial phase. If non-Aboriginal families were poor or a child was an orphan, the children were sent to apprentice and work for an unrelated family that had more resources (Hick, 2010). This happened to children as young as seven years old (Hick, 2010). The intention was to educate children out of poverty. This attitude toward children and child welfare was extended to Indigenous children under the Indian Act of 1876 (Dickason & McNab, 2009). As Hick (2010) indicates, “in relation to Aboriginal peoples, the system of child welfare became part of an orchestrated campaign to dismantle communities and assimilate Aboriginal children into mainstream Canadian society” (p. 117).

In the mid 1800s, the Settlement House Movement of urban Social Work led to the development of the community services aspect of the profession. The first settlement house was Toynbee House in London, England. Established in 1884, Toynbee House housed upper and middle class people, often students, who lived in an urban neighbourhood and attempted to help their poor neighbours (Hick, 2010). Hull House in Chicago, established in 1889, also worked as *helping neighbours* with immigrant families (“Jane Addams Hull House History,” 2009). MacKenzie King, later Prime Minister of Canada, worked at Hull House to learn about community service. Community-based organizers such as Jane Addams at Hull House, as well as, Libby Carson, and Mary Bell, who

started Evanglia house in Toronto in 1902, were founding mothers of work new immigrants and poor people in urban areas (Hick, 2010). According to A. F. Davis (1967), the first schools of Social Work in Canada were affiliated with and often developed by, settlement house workers.

Themes that underlie Social Work throughout its practice include the concept of the deserving poor, which comes from Judeo-Christian teachings. This was an alien concept to the Indigenous peoples of North America. This belief system was extended to North America by European colonizers, resulting in Christian missionaries attempting to *save the souls* of the Indigenous peoples by trying to destroy Indigenous cultures, languages, and communities.

### **2.3.2 Social Reform from 1891 to 1940**

During the social reform era, there was a shift in society from commercialism to industrialization. An emphasis on social reform was due to the work of community-based organizers (Hick, 2010). Throughout this era, partial responsibility for providing social welfare shifted from affluent volunteers and paid Charity Organization Society workers to the government (Carniol, 2005). When the government became responsible for providing social services, it hired trained social service providers. The middle class feared the consequences of poverty, violence, and illness and *scientific philanthropy* was a response to this fear. Scientific philanthropy changed the approach to social services. This approach encouraged social workers to understand how people behaved within the context of society, developing the Person-in-Environment (PIE) approach. By gathering information, the service user and the social worker could gain an understanding

of the factors contributing to the problem. Once the problem was identified, solutions were sought to reduce or resolve the problem (Hick, 2010). This approach was less judgmental, focused on solving problems within the context of the situation.

Another aspect of Social Work during this era was the Social Gospel Movement, which attempted to create social change toward social justice for some members of society. Social justice remains as one of the values stated in Code of Ethics of the Canadian Association of Social Workers (CASW, 2005). Both the Women's Temperance Union and changes in legislation for urban dwellers, who were marginalized in Canadian society, stemmed from the Social Gospel Movement. During this time, Protestant churches became concerned with the welfare of people in urban areas and sought moral and social reform. One of the best known Canadian reformers was J. S. Woodsworth, a Methodist minister who sought social reform after working in poor neighbourhoods in Winnipeg (Hick, 2010). He became involved in the labour movement, sought social justice, and was a Member of Parliament during this era (McNaught, 2001). Another social reformer was Nellie McClung, who was a feminist and also part of the Social Gospel Movement ("Nellie McClung 1873-1951," 2001). She was an author involved in the women's suffrage movement, prohibition, birth control, divorce laws, and property rights for married women ("Nellie McClung 1873-1951," 2001). McClung was involved in the women's rights court case in 1929, when the Judicial Committee ruled that women were persons so they could be appointed to the Senate.

With all of their progressive advocacy in the Social Gospel Movement, Woodsworth and McClung also supported the Eugenics Movement that forcibly sterilized Aboriginal children and other groups of people (Devereux, 2005). The Eugenics Movement began in the early 1900s and lasted through the 1940s in Canada and the U.S., and continued in Nazi Germany (McLaren, 1990). In her writing, McClung described the purpose of the Eugenics Movement as clearing away “our native Indians” (cited in Devereux, 2005, p. 124) to support the imperialist English expansion of the west. According to Devereux (2005), McClung supported the involuntary sterilization of Aboriginal people toward this expansionist agenda. Also, from a broader perspective, the churches involved in this Social Gospel Movement were Protestant churches. These were the same Protestant Churches, along with the Catholic Church, that harmed generations of Aboriginal students in the Indian residential schools they administered for the Canadian government (Dickason & McNab, 2009). This link between Protestant Churches, supporters of the Social Gospel Movement, and supporters of eugenics, provides an explanation of the harsh and cruel treatment of the children in the Indian residential schools (Annett, 2006; Haig-Brown, 1988; Manuel & Posluns, 1974; Morel, 1997).

Social Workers are partly responsible for the experiences Aboriginal children had in Indian residential schools, since they placed children in them through the 1960s (Caldwell, 1967). Even though social workers advocated for child welfare services for Aboriginal children, they did so from a Eurocentric, assimilationist point of view. Therefore, they did not make an organized effort to

evaluate or close Indian residential schools or find placements that preserved Aboriginal cultures, languages, and communities (Blackstock, 2009).

A further example of differences between the European colonizers of Canada and Aboriginal peoples can be found in the child welfare laws. Historically, all children were harshly treated under English Common Law (Hick, 2010). During the 19th century, several provinces passed legislation addressing the welfare and support of non-Aboriginal children. These policies included the *Apprentices and Minors Act* (1874) in Ontario, which initiated compulsory education and set reasonable work hours for children (Hick, 2010). By the late 1800s and early 1900s, Canadian provincial governments had passed legislation allowing for the removal of non-Aboriginal children the state determined needed protection. Non-Aboriginal children, who the state determined could not live safely with their families, were placed in foster homes for the first time in the 1893 under the Children's Protection Act in Ontario (Hick, 2010). The Child Welfare Act of 1908 established foster homes for children of immigrants and the Children's Aid Societies supervised these homes (Lindsey, 1994). Foster homes were an attempt to socialize children out of poverty, based on a Eurocentric view of proper socialization (Lindsey, 1994). After many of the residential schools close, these approaches were applied to Aboriginal children. This is addressed in the next section of this chapter.

The Great Depression of the 1930s created serious economic and social problems in Canada and the U.S. This crisis helped many people realize that poverty was not solely a personal problem that could be resolved through charity.

Instead, it became clear that the government needed take more responsibility for solving the socio-economic problems in society by developing a more formal social welfare system (Hick, 2010). Social workers are part of this government social system. Blackstock (2009) also emphasized that many social workers continue to serve government interests. Therefore, many social workers serve the government rather than the people to whom they were providing services.

### **2.3.3 Social Work - an Applied Science, 1941 to Present**

During and after World War II many soldiers returned to Canada with injuries that developed into disabilities. It became apparent to Canadians that the government would need to provide new services to those veterans, including employment, pensions, and financial assistance. The result of these changes expanded the services provided by social workers in order to provide these additional services (Hick, 2010).

It is clear based on the history of Social Work that this profession plays a dual role in Canadian culture. One role of the profession is to help individuals, families, groups, and communities resolve their difficulties. Another role is to address public issues through the social service system. However, social services providers are often expected to enforce the policies of the government, therefore forcing the belief systems of mainstream Canadian society onto the people they serve. Typically, the people providing services to Aboriginal peoples are of European descent and to a certain extent serve the interests of the government.

As discussed in the section on colonization, there was a huge increase in the number of Aboriginal children placed in mainstream Canadian foster homes in an attempt to assimilate them (Blackstock, 2009; Sinclair, 2007, 2009b). Hick (2006) sums this up by stating, "in relation to Aboriginal peoples, the system of child welfare became part of an orchestrated campaign to dismantle communities and assimilate Aboriginal children into mainstream Canadian society" (p. 117).

Attitudes toward Aboriginal peoples by the people who have colonized Canada include the belief that Aboriginal people are like children who need to be taken care of (Dickason & McNab, 2009). These attitudes and policies create barriers for Aboriginal control of their social services. Therefore, social services provided to Aboriginal people without consultation still creates unrealistic expectations, unresponsive bureaucracies, and result in inappropriate and unproductive social services (Blackstock, 2009). Baskin (2009) points out that changing a structural system, such as child welfare is a difficult task. The child welfare system has a long history of assimilationist policies and actions. A Eurocentric view of social service provision makes it difficult to try to redevelop child welfare into a system that is healthy, viable, and provides effective services to Aboriginal peoples. Neither the history of Social Work nor Social Work education are neutral (Baikie, 2009). The Social Work profession continues to have both positive and negative influences in Canadian society and Indigenous peoples. The next section explores the development of Social Work education in relation to Aboriginal issues and concerns.

### **2.3.4 Development of Social Work Education**

Historically, social workers were trained by the government or their agency (Hick, 2010). Formal Social Work education in Canada began in 1914 at the University of Toronto ("Strategic Human Resources Analysis of Social Workers in Canada," 1999). The Canadian Association of Social Work Education reports that there were 36 Bachelor of Social Work and 31 Master of Social Work accredited programs in Canada during the 2008 - 2009 academic year ("Directory of Schools of Social Work," 2009). The Canadian Association of Schools of Social Work (CASSW) was founded in 1948. In May 2007, the CASSW members changed the name of the organization to Canadian Association for Social Work Education (CASWE) in order to be more inclusive ("Canadian Association for Social Work Education," 2008). CASWE is a non-governmental national organization of Social Work educators that establishes educational standards and accredits Social Work programs. This association also publishes scholarly Social Work literature in a peer-reviewed journal entitled Canadian Social Work Review/Revue Canadienne de Service Social. CASWE holds an annual conference and shares information about Canadian Social Work education ("Canadian Association for Social Work Education," 2008).

The Canadian Association of Social Work Education (CASWE) has several documents that represent the beliefs and guidelines for Social Work programs. Appendix A has a table that outlines CASWE documents and policies, including the years they were adopted and brief descriptions. A historical perspective of Aboriginal education within CASWE informed the Aboriginal

content in the CASWE *Standards for Accreditation* and other CASWE documents. The *Standards for Accreditation*, *Educational Policy Statements*, and *Mission Statements* provide guidance to Social Work programs. These CASWE documents do address Aboriginal concerns, but primarily focus on a generalized concern for *social justice, diversity, and equity*. The Standards for Accreditation also require programs to understand layers of *oppression* such as *racism, poverty, violence, prejudice, and sexism* including *discrimination* against women and children. These documents also stress the importance of *critical thinking and critique*.

#### **2.3.4.1 CASSW Statement and Resolution on Aboriginal Peoples**

In 1985, a committee of members of the CASSW formed an ad hoc committee on Aboriginal issues. Patrick Kerans was the Chair and Marlene Brant Castellano (Mohawk), who was later an active participant in the *Royal Commission on Aboriginal Peoples*, was a participant. The Background Statement and the Resolution were adopted by CASSW in 1987 (Brant Castellano, Stalwick, & Kerans, 1987a).

*The Background Statement* (see Appendix C) provided a basis for the subsequent Resolution on Aboriginal Peoples (see Appendix C). In this study, this statement is described in some detail, in order to explain the thinking of the time. This statement emphasized that Aboriginal cultures embrace ways of healing that have developed over thousands of years. The strengths of Canada's Indigenous cultures are based on teaching children how to promote health and well-being, rather than focusing destructive practices and pathology.

According to the *Background Statement*, Aboriginal peoples thrive because their cultures are based on their unique histories that have been passed on by Elders guiding children in their dealings with individual, family, community, and external issues. It emphasized the importance of history passed on by Elders and the promotion of well-being and strengths rather than a deficit approach.

Before colonization, Aboriginal peoples were autonomous nations who felt a strong connection to *Mother Earth* (Kerans, 1987). This CASSW committee identified *self-government* as the most important political issue. Specifically, this committee stated it was important for Aboriginal communities to control child welfare. Therefore, Aboriginal focused child welfare knowledge, skills, and values needed to be included in BSW curricula (Kerans, 1987). The CASSW committee asserted that since the Indigenous peoples of Canada are so diverse, one approach would not be effective. Instead of prescribing an approach, the committee posed several questions to help further the discussion about Aboriginal Social Work (Kerans, 1987). The committee assumed Social Work programs that prepare students to work with Aboriginal peoples vary in sizes and geographic locations. Also, the committee assumed that in the “relations between the Native and non-Native communities, there are bound to be special difficulties which will be handled only by consultation between Schools and Aboriginal communities” (Brant Castellano, Stalwick, & Kerans, 1987b, p. 1).

The committee recommended several questions they thought would help Social Work education programs develop a curriculum that would prepare students to work with Indigenous peoples (see Appendix D). The intention of

these questions was to encourage programs to explore these aspects of Aboriginal issues while writing wrote their Self-Studies for accreditation and during site visits. The questions include how do Social Work curricula address: a) community needs and support for the culturally based helping systems; b) cultures including languages, ways of life and values; c) traditional knowledge and helping networks; d) the support of helpful interactions between Aboriginal and non-Aboriginal cultures; and e) skills dealing with the Canadian social welfare system (*Resolution on Social Work Education and Aboriginal Peoples*, 1987 Schedule A [addendum]). These questions promote important conversations within Social Work programs and can lead to effective Aboriginal Social Work curricula. These questions also provide important themes for an Aboriginal BSW curriculum and the SATP developed in my study. The CASWE *Background Statement on Social Work Education and Aboriginal Peoples* and also a *Resolution on Social Work Education and Aboriginal Peoples* including the above questions were adopted by the CASWE membership in 1987 (Brant Castellano, et al., 1987a).

The CASWE *Mission Statement* (1994) is part of the *Educational Policy Statements* ("Educational Policy Statements," 2007). The Mission Statement provides several insights into the thoughts and beliefs of the members in this organization regarding curriculum content. This includes a commitment to full participation of *all* members and people engaged in academic work and research. The Mission Statement is inclusive of: "those experiencing systemic discrimination on the basis of gender, ethnic origin, skin colour, language,

religious beliefs, class, sexual orientation, disability, age, culture or any other characteristic" ("Mission Statement," 1994, p. 1). The Mission Statement encourages discussion and debate including the definition and solutions for personal troubles in relation to social problems. Empowerment is encouraged within Canadian society, recognizing diversity and economic concerns. Social Work education is seen as "a critical process based upon dialogue which respects difference and diverse sources and forms of knowledge and skill and encourages dissent" ("Mission Statement," 1994, p. 1).

#### **2.3.4.2 Overview of CASWE Policy on Curriculum**

The CASWE Standards for Accreditation are policies that outline the guidelines for the accreditation of Social Work programs. Particular Standards for Accreditation speak of multiculturalism, injustice, inequality, oppression, and diversity issues. Also, Standard SB 5.10.16 requires that students be prepared to "practice in a range of geographical regions" ("Standards for Accreditation," 2008, pp. 9-10). The CASWE Standards for Accreditation require Aboriginal content in Social Work program curriculum ("Minutes of the Annual General Meeting," 1998), which becomes the main policy impetus for Social Work Education curriculum change. The motivation and impetus for change is an essential element in my study.

The CASWE Standards for Accreditation that addressed Aboriginal curriculum content was passed by CASSW in 1998 after the Royal Commission on Aboriginal Peoples (1996) was published. Standards for Accreditation SB 5.10.13 for BSW programs states:

The curriculum shall ensure that the student will have: An understanding of oppressions and healing of Aboriginal peoples and implications for social policy and social work practice with Aboriginal peoples in the Canadian context. ("Standards for Accreditation," 2008, p. 8)

The Standards for Accreditation for MSW programs is SM 5.7.8:

The curriculum shall ensure that the student will have: An understanding *and analysis* [italics added] of oppressions and healing of Aboriginal peoples and implications for social policy and [S]ocial [W]ork practice with Aboriginal peoples in the Canadian context. ("Standards for Accreditation," 2008, p. 16)

The MSW standard includes the same requirements as the BSW standard. In addition, the MSW Aboriginal standard requires students to *critically analyse* the oppressions experienced by Indigenous peoples and healing from the oppression and moving beyond understanding Aboriginal content to analysis. This is the only CASWE Standards for Accreditation for Social Work programs that specifically addresses Aboriginal curriculum content ("Standards for Accreditation," 2008).

This standard identifies several of the Social Work *core* areas including policy and practice, but does *not* explicitly identify the other core areas of Social Work including *research, values and ethics, and human behaviour in the social environment*. It also does not address the *diversity among* Aboriginal peoples or the need to recognize the *goal of self-governance* by First Nations and Aboriginal

control over their own social services, as was recommended by the CASSW Aboriginal Committee of 1987.

Nevertheless, the standard is important because for the first time, Aboriginal curriculum content has become mandatory for accredited Social Work programs. This Aboriginal curriculum standard requires content about the *oppressions* experienced by Aboriginal peoples in the areas of *social policy*, which is significant. However, it does not address the *oppression* by other *governmental policies*, such as the Indian Act. It also requires Social Work programs to inform students about *oppression* experienced by Aboriginal peoples through Social Work *practice*. This Standard for Accreditation also identifies the importance of *understanding healing* of Aboriginal peoples in the context of *social policies* and *practice*. It does not require that social workers be educated to promote this healing<sup>6</sup>. This Standard for Accreditation address Aboriginal issues, along with the others, provide important guidance in the content of Social Work curriculum. The topics identified in these CASWE documents were therefore included in the Self-Assessment for Programs (SATP) (see Chapter 5 for more detail).

Good Water (2004), an Aboriginal social worker, has the following response to CASSW Standards for Accreditation of 2004:

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<sup>6</sup> The term *healing* is utilized in this study despite the debate by some positivist scholars that it cannot be measured. The term is used in this study because it is used by Aboriginal people and communities and is cited in the CASWE Standards for Accreditation. There are many Aboriginal people who use the term healing because it refers to holistic approaches to helping beyond physical healing (Baskin, 2009). "Healing is achieving wholeness, which focuses on health and wellness of our bodies, minds, hearts and spirits" (Baskin, 2009, p. 133).

The policies focus on Indigenous people reclaiming their place as the holders of Indigenous knowledge capable of developing credible curriculum and evaluation processes through meaningful participation with [S]ocial [W]ork programs. For example Indigenous Nations have the opportunity to teach the expression of Indigenous culture not as a problem for the social worker to solve but as a resource for enhancing the effectiveness of Indigenous social services. In contrast to conventional policies, CASSW encourages Indigenous participation inclusive of Indigenous values. As such, tribal values such as extended family orientation are no longer thought as detrimental to Indigenous advancement creating enmeshment; but as an intricate part of Indigenous family support. It appears that CASSW's intention is to address a broad range of structural and oppressive issues confronting Indigenous people with the goal to education [sic] social workers in a conscious way to strengthen the knowledge and the skill base to work effectively with the Indigenous population. (pp. 21-22)

Good Water makes the case that a partnership between First Nations and Social Work is imperative for the good of Aboriginal peoples. She also advocates for First Nations to share their cultures and be a resource to create social services that are effective with Aboriginal peoples. She interprets the policies of CASSW/CASWE to mean that Social Work education must address the institutional structures that are oppressive to Indigenous peoples, by providing

additional knowledge and by contributing building skills to work with Aboriginal people.

## **2.4 Aboriginal Social Work Education and Curriculum**

This brief section synthesizes the Aboriginal Social Work education literature to date. E. F. Brown (1975) surveyed Masters of Social Work programs in the U.S., and found that Aboriginal content was not included in the Social Work curriculum in a systematic or comprehensive way. According to Brown (1983), Aboriginal community members need to identify accurate and appropriate information, helping skills, and values important to their community. Several surveys supported community-based curricula including Compton (1976), Shaughnessy and E. F. Brown (1979), and Weaver (1999). Although there were 25 years between these surveys all of the research showed that there were serious gaps in Aboriginal Social Work curricula (Weaver, 1999).

Compton (Lakota Sioux) (1976) conducted a national survey of U.S. Aboriginal students including colleges and universities. Some of the programs had American Indian focused programs and some did not (J. Compton, 1976). This study indicated that only token attention, misinformation, stereotyping, and oversimplification of Aboriginal curriculum content was identified by American Indian MSW students (J. Compton, 1976). Over half of the Aboriginal students surveyed thought the curriculum did not provide knowledge, skills, and values relevant to their First Nations communities (J. Compton, 1976).

In a subsequent study, Shaughnessy and E. F. Brown (1979) surveyed practitioners and volunteers who provided family and child welfare services. Of

these service providers, 84% were Aboriginal (Shaughnessy & Brown, 1979). The participants in the study identified these following important gaps in the Aboriginal child welfare curriculum: understanding Aboriginal *culture and ways of life, policies, governmental relationships, extended families, discrimination, social class, social structure*, the *histories* of Aboriginal peoples, and how these tie to *self-determination* (Shaughnessy & Brown, 1979). *Parenting skills and roles, flexibility, and cultural diversity* were also identified (Shaughnessy & Brown, 1979). Other areas of knowledge included understanding Aboriginal *spirituality, community protocols, and the economic realities* of Indigenous peoples. *Skills* identified in the study included developing sound personal and Social Work skills (Shaughnessy & Brown, 1979). The practitioners surveyed recognized the following approaches as important: *strength-based* approaches, *empathy*, and *sensitivity* (Shaughnessy & Brown, 1979).

Weaver (1999) (Lakota), conducted a similar study 20 years after the Shaughnessy and Brown study (1979). Weaver (1999) surveyed 62 U.S. social workers and Social Work students who were *Native American* about the “knowledge, skills, and values necessary for culturally competent service provision to Native American clients” (p. 218). Weaver’s (1999) survey provided outcomes very similar to the study of Shaughnessy and Brown (1979), demonstrating that Aboriginal Social Work curriculum did not significantly change from 1979 to 1999. Although, since that time there has been additional information available for Social Work Aboriginal curriculum content, there is still

“a perceived lack of acceptance of the importance of Indigenous-based curricula and program delivery” (Sinclair, 2006).

A more recent study traced the role of social workers in the harmful practices of Canadian Aboriginal child welfare (Blackstock, 2009). This study included the Indian residential school era, the 60s Scoop, and the present day continuation of these practices (Blackstock, 2009). Her study exposed the damaging child welfare practices by social workers, which continue today. All of these studies verify the need for Social Work curricula to inform students and help change practices that are destructive to Aboriginal peoples.

In response to these concerns, a significant Aboriginal Social Work text was introduced in Canada. The main goal of this text, *Wicihitowin*, is to provide guidance for Indigenous social workers and Indigenous faculty. Several chapters of this text focus on the need for theoretical guidance (Baikie, 2009; Hart, 2009; Sinclair, et al., 2009). The text includes anti-colonial and post-colonial writers. In addition, this text provides several approaches of Indigenous-centric Social Work practice based on the cultural background of the author. Several authors included the use of the Medicine Wheel (Baikie, 2009; Hart, 2009; Sterling-Collins, 2009). Four authors used storytelling to share their cultures and perspectives on Indigenous Social Work (Absolon, 2009; Green, 2009; Reid, 2009; Sterling-Collins, 2009). The concern has been raised that the cultural knowledge and cultural property of Aboriginal peoples might be used by non-Aboriginal social workers without permission, or misused (Baikie, 2009; Baskin, 2009; Sinclair, 2009b). It is essential that non-Aboriginal social workers know

when and how to make referrals to Aboriginal services that best fit the individual needs of each Aboriginal person.

*Wícihitowin* (2009) contained several articles on topics that are not identified by in earlier literature. One article includes Métis history and current issues, which is an essential part of Aboriginal literature (Richardson & Seaborn, 2009). Also, Sterling-Collins (2009) addresses Aboriginal children with special needs and she specifically writes about her son with autism. Some of the lessons shared in this text are appropriate for all social workers; other aspects of the text are specifically for Indigenous social workers.

## **2.5 Summary**

This chapter provides the background and context, and demonstrates the need for the analysis of Aboriginal Social Work curricula. Included in this section is a review of North American colonial history, which provides a backdrop for this entire study. To highlight part of Canadian assimilationist agenda was the Indian Act, including the Indian residential schools, the Status System, the Pass System, restrictions on trade, and the Potlatch Law. These policies directly impact social service delivery to Aboriginal peoples, including the 60s Scoop and the continuing Millennial Scoop. By reviewing these policies, a link is established between the colonial history and the current issues and barriers experienced by Aboriginal peoples. For example, extensive documentation has traced the intergenerational trauma that continues to impact Aboriginal peoples today from their collective experiences from Indian residential schools.

This chapter also has provided a context for understanding the history and contemporary context of Social Work, which was brought to North America from England, noted changes in the profession over time and early relationships with Aboriginal peoples. One aspect of the foundation of Social Work is the social justice movement that grew out of the Protestant Social Gospel Movement. However, research indicates that some of the supporters of the Social Gospel Movement also embraced expansionist and imperialist attitudes toward Aboriginal peoples. The examination of the development of Social Work education and the current educational policies and standards showed that attitudes toward Aboriginal peoples have changed over time. The most significant of the policies that demonstrate this change is the CASWE Standard for Accreditation that addresses Aboriginal curriculum content. This Aboriginal Standard supports the need for my study. As well, a description of studies on Aboriginal Social Work education has indicated that there is a need for additional Aboriginal Social Work curriculum content.

Chapter 3 explores in more detail the three phases of this study, including the development of the AAP-SWC and methods that support this assessment framework.

### **3: METHODS OF ANALYSIS AND THEORETICAL LENSES**

The purpose of this chapter is to provide an overview of three important parts of my research. First is an exploration of my research goals and objectives. Secondly, there is a description of the post-colonial and critical theoretical lenses utilized in this study. Finally, the methodology of this study is considered. The Education literature synthesized in this chapter includes approaches utilized to understand and develop effective curriculum including curriculum analysis, text analysis, content analysis, ethnographic content analysis, and document analysis. Text analysis is the primary methodology utilized to demonstrate the SATP. Utilizing the approach of text analysis, the topics of the SATP are searched for in the Self Studies and Course Outlines of three BSW programs. The analysis in this study examines the number of times a program addresses SATP topics. Text analysis identifies patterns based on the number of times a topic occurs in program documents and identifies specific examples of how the SATP topics are used in the documents. Text analysis provides a very direct and systematic way to examine Social Work program curriculum for effective practices with Aboriginal peoples, and so is the preferred method of analysis. A discussion of text analysis follows in this chapter.

#### **3.1 Research Goal and Phases of This Study**

The goal of the research in this study is to analyze the Aboriginal curricula of Social Work educational programs, in order to ensure they provide the

knowledge, skills, and values that prepare students to work effectively with Aboriginal peoples, families, and communities.

### **3.1.1 Phase 1: The Aboriginal Assessment Process for Social Work Curriculum**

The first step of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) framework begins with a consultation with program faculty and Aboriginal community members for their understandings and review of the topics to be included in the review of the curriculum. This is done to ensure the faculty and Aboriginal community members have some agreement on the definitions and concepts. Aboriginal community members may want to add, delete, redefine, or expand on the topics. Since Aboriginal communities are diverse, it is important to consult with a variety of individuals and communities. This curriculum review will be done using the Self-Assessment Tool for Programs (SATP).

Once the topics are clarified, faculty members review their own Course Outlines to identify where and how each topic is addressed. (See Appendix K for the forms to analyze the curriculum utilizing the SATP.) In addition, the *quality* of information provided by each course is reviewed. In order to prepare for accreditation, faculty members will also need to utilize the SATP to review program documents such as their mission statement, program description, websites, and goals.

Once faculty have assessed their Course Outlines and other documents, they will share their findings with each other for four purposes. First, faculty will

need to identify topics in the SATP that overlap in several courses. Second, they will also identify topics that are addressed adequately. Third, the faculty will need to discuss the topics that need to be included or expanded in the curriculum. Finally, based on this review, the faculty will discuss which courses to add the topics and ways of finding and including the additional material (E. F. Brown, et al., 1983).

### **3.1.2 Phase 2: Development of the Self-Assessment Tool for Programs**

The content of the Self-Assessment Tool for Programs (SATP) is based on the extensive analysis of the literature. The review of the published literature and the CASWE documents were utilized to identify effective practices with Aboriginal peoples that should be included in Social Work curricula. According to the Standards for Accreditation, along with effective practices identified in the literature, these curricula must prepare Indigenous and non-Aboriginal social work students to support self-determination and work in partnership with Indigenous peoples and communities. Two prominent Indigenous Social Work educators, Brown (1975, 1986, 1983, 1981) and Weaver (1997, 2004, 2005), have identified three divisions of a Social Work curriculum: knowledge, skills, and values. Consistent with their work, the three divisions of the SATP are Knowledge, Skills, and Values. In the SATP, effective practices identified in the literature and CASWE document review are placed within these divisions. The divisions are subdivided into categories, themes, and topics.

The Self-Assessment Tool for Programs (SATP) is a list of 150 themes and topics that represent effective Social Work practices with Aboriginal peoples

(see Appendix K). These practices were identified through the extensive analysis of the published literature from the fields of Social Work, Education, and Indigenous Studies. Approximately 1,400 texts, juried journal articles, and governmental and organizational websites were included in the literature analysis. The literature analysis begins with an article by Good Tracks in 1973 and continues into 2010. Over time, some issues change and new issues emerge; therefore, the SATP must be regularly updated and revised. For example, water quality, inadequate housing on reserves, and restitution are currently being discussed in the media and research, so they were added to the SATP. The Self-Assessment Tool for Programs (SATP) provides a bridge between the literature and the Social Work curriculum. The SATP also organizes this extensive information into a concise table format. Information identified as foundational to effective Social Work practice was included in the division *knowledge*. *Knowledge* was separated into the following *Categories*: culture (43 topics), current issues (26 topics), policies (13 topics), oppression (13 topics), theories (5 topics), and history (4 topics). From the literature analysis, 29 skills were identified as important for effective practice with Aboriginal peoples. In addition, 18 essential values and attitudes were identified in the literature (see Appendix K for SATP categories).

Utilization of the SATP assessment tool helps to identify effective practices and is designed to prepare Social Work students to join *with* Aboriginal community members to co-create effective social services. The SATP also provides the faculty with a format that can start and guide conversations about

decolonization in a depersonalized way. From a post-colonial perspective, it encourages Social Work faculty make a shift, even in beginning way, to see an Aboriginal perspective.

### **3.1.3 Phase 3: Demonstration of Text Analysis of Self Studies and Course Outlines Utilizing the SATP**

In Phase 3 of this study, the process of text analysis is utilized to demonstrate the Self-Assessment Tool for Programs (SATP) using three accredited Social Work programs in Canada provide periodic Self Studies and Course Outlines with their application for accreditation or re-accreditation. These Self Studies and Course Outlines demonstrate the ways each program addresses their curriculum, including Aboriginal content. Text analysis was utilized to assess the copies of these documents, which three BSW programs provided in order to demonstrate the SATP. This approach is supported by curriculum theorists including Pinar et al. (1995b) who states that, "to understand curriculum...implies the study of curriculum as text, the study of curriculum discourses" (p. 49). According to Joseph (2000b), one of the ways to assess curriculum is to "analyze the record we make....What visual and linguistic pattern signals us that a culture of curriculum might exist - what images and metaphors permeate...mission statements, and public relations materials?" (p. 21).

It is important for programs to explore the themes, topics, and literature that provide the foundation for their coursework. Assessing the curriculum for Aboriginal content, including what courses provide the content, can identify the patterns in the curriculum. In addition, text analysis can be used to study what is

not as obvious, what is hidden, and what is missing from curriculum (Apple, 2004; Joseph, 2000b; Pinar, 2004a, 2004b). The phrase used to Elliot Eisner coined the phrase *null curriculum* to describe this phenomenon (Totten, 2001). Joseph (2000) also believes that, "[w]e also must study the less overt expectations and behaviours that undergird curricular cultures - the 'hidden' curriculum of unquestioned assumptions and actions" (p 21).

The Aboriginal Assessment Process for Social Work Programs provides a framework for the faculty to explore their curriculum for effective practices. Part of the process includes an assessment of their Self Study, which explains how the program is and is not meeting the requirements of CASWE. The Self Study provides an overview of aspects of the program that fulfil the Standards for Accreditation, including the curriculum. Self Studies contain the primary documentation of the material developed by the Social Work faculty. Self Studies include Mission Statements, Goals, Description, and Objectives of the program and demonstrating the fulfilment of the Standards for Accreditation.

### **3.2 Theoretical Lenses to View Aboriginal Social Work Curricula**

Whether it is identified or implied, all research studies utilize at least one theoretical perspective. Two theoretical lenses are employed in this study. First, a post-colonial lens foregrounds colonization and ensures the inclusion of Aboriginal voices. Second, I draw from a broad critical theoretical perspective because the CASWE Standards for Accreditation and Educational Policy Statements utilizes this perspective. As well, many Social Work authors

encourage a critical theoretical approach (Baskin, 2010; Carniol, 2005; Graveline, 1998; Hick, 2010; Mullaly, 2002; Zapf, 2005).

Incorporating critical theoretical perspectives ensures that the literature and Aboriginal Social Work curriculum is critiqued from an anti-oppressive perspective. Most critical curriculum scholars recognize that any topic can legitimately be interpreted from many different points of view (Aoki, 2004; Joseph, 2000a; Matus & McCarthy, 2003; Pinar, 2004b; Pinar & Reynolds, 1992b; Pinar, Reynolds, Slattery, & Taubman, 1995a; Pinar, et al., 1995b). A singular interpretation of any event or subject is a modern, hegemonic interpretation (Slattery, 2006). For example, a linear interpretation of history is viewed by a number of critical scholars as interwoven with current issues, providing context that is best understood by individual stories – *my story* instead of *his-story*. This approach validates each person's experiences and invites us to enter history. It is important to recognize that the history and experiences of each First Nation, Aboriginal community, and individual can be understood from different points of view. As well, historical events from the perspectives of the colonizers need to be included. The Eurocentric perspective is the main worldview promoted in textbooks, classrooms, and the media (Graveline, 1998). A dialogue among the colonizers and the colonized should be an important part of the Social Work curriculum in Canada. Textbooks often reflect the political and economic interests of the most powerful people and organizations in society (Anyon, 2005; Apple, 2004; Apple & Christian-Smith, 1991). A post-colonial approach to curriculum foregrounds colonization and gives voice to concerns and

worldviews of Indigenous peoples who have often been omitted, marginalized, and misrepresented in textbooks and classrooms (Graveline, 1998; Weaver, 2005). This post-colonial approach allows us to examine difficult issues such as the Indian Act, Indian residential schools, and genocide from the point of view of the peoples who have been colonized. An inclusive curriculum provides multi-dimensional discussions, interests, and learning.

The purpose of using post-colonial, Indigenous worldviews and cosmovisions in this study is to help Social Work administrators, faculty members, and students perceive the concepts of colonization and imperialism that have been woven into the Social Work profession by the Eurocentric concepts perpetuated by academia, including historians and the media. The patterns that emerge from the literature analysis using this post-colonial lens seek the strengths, weaknesses, and gaps in the Aboriginal Social Work curricula and literature.

Curriculum developed from an ahistorical, modern, colonial, and Eurocentric worldview provides a Western interpretation of events and does not consider other worldviews. Modern educational curricula in Mexico, Canada, and the U.S. *indoctrinate* and *assimilate* rather than educate (Slattery, 2006). Capitalist, Western, Eurocentric educational leaders decide what information is *legitimate* and *what is considered factual* (Apple, 2004). This pattern has been reproduced over time so that it seems *natural* and *common sense* to perpetuate hegemonic curriculum that maintains the colonizing messages of the past (Apple, 2004). Furthermore, Apple (2004) questions the following:

Whose cultural capital, both overt and covert, is placed “within” the... curriculum? Whose vision of economic, racial, and sexual reality, whose principles of economic reality, whose principles of social justice, are embedded in the content? These questions deal with power and economic resources and control (and with the ideology and economics of the corporate publishing industry, as well)...[W]e must be honest about the ways power, knowledge, and interest are interrelated and made manifest, about how hegemony is economically and culturally maintained. (pp. 148-149)

Both critical and post-colonial criticism of curriculum challenges the *common sense* reproduction of past curricula. New interpretations of histories have been challenged as *revisionist*, because they integrate the voices of people who are poor, colonized, racially and ethnically diverse, and oppressed (Kleibard, 1986). Education can be used as a form of *social control* driven by a corporate state (Kleibard, 1986). Besides using a post-colonial perspective, using a critical lens and methodology allows us to unpack and critique *master narratives* or meta-narratives because they perpetuate Eurocentric modern culture, ideas, thinking, justification, inequality, and oppression (Slattery, 2006). This study invites Social Work faculty to participate in the struggle to critique the Social Work curriculum in their program.

When students can link historic events with their own experiences, history comes alive and there is connection between past, present, and future (Slattery, 2006). An autobiographical approach to curriculum creates a connection among

Indigenous and non-Indigenous students as they see and experience how their lives, families, and communities intersect with Aboriginal history and current issues (Pinar, 2004; Slattery, 2006). Understanding how these current issues affect society helps to make curriculum authentic, balanced, and memorable. For example, understanding how Canada's Indian Act has privileged colonizers while oppressing the Indigenous peoples helps students recognize their own experiences of privilege and oppression in relation the Act (Dickason & McNab, 2009). Helping students recognize how the Indian Act has affected their lives and the lives of people they know can help them connect history with current issues. Slattery (2006) states:

[t]he history of curriculum development in the postmodern era must also be recounted and understood from this autobiographical perspective and not simply as a utilitarian means-end evaluation for accountability. Our accountability must be to human persons and not to tests and measures. (p. 56)

Therefore, Social Work curriculum must include relevant stories, experiences, and worldviews of the Indigenous peoples of Canada. The literature on curriculum critique supports curriculum analysis utilizing lenses, including in this study, both critical and post-colonial perspectives.

Text analysis is used to define key *words* and listen for the *tone* of the policy, such as whether it is authoritarian or if it includes the participation of the reader (Taylor, Rizvi, Lingard, & Henry, 1997). In the past, the methods used to research educational policies often proceeded, without agreed upon definitions

and language (Taylor, et al., 1997). In the late 1990s a critical, post-structural approach proposed that meaning is constructed by the powerful and that it is taught in our schools and universities as knowledge (Taylor, et al., 1997). More recently, both text analysis and discourse theory are applied to educational policy research (Pinar & Reynolds, 1992b; Pinar, et al., 1995b).

### **3.2.1 Post-colonial Theoretical Approach to Text Content Analysis**

Both post-colonial theorists and critical analysts use text analysis (Carspecken, 1996; Loomba, 1998; Payne, 1997; Pinar, et al., 1995a; Said, 1995). The methodological approach for this study needs to consider the *process* of document analysis, and the *content* of the analysis. An important tool of analysis will be the deconstruction process of the critical theorists, who examine texts for *binary opposites* and acknowledge that unequal power relationships can be found when the content is studied. Text analysis is more than just searching for words; it is a search for meaning. This text deconstruction includes a search for points that are incoherent, inaccurate, or inappropriate Aboriginal content in all of the documents. It is also necessary to look for what is omitted, creating the *null curriculum* because essential knowledge, skills, and values may not be included. This study uses the deconstructive technique of reading the text of the Self Study and Course Outlines *against the grain* of the Self-Assessment Tool for Programs (Payne, 1997; Pinar, et al., 1995a). In other words, these documents will be searched for the topics in the SATP. When the topics are found in the documents, the context and meaning will be interpreted to see if word found in the document has the same meaning as the word in the

SATP. The post-colonial lens will help identify what is missing from an Aboriginal worldview.

Text analysis of content, from a postcolonial perspective, incorporates an understanding of an Indigenous worldview. Post-colonial theory grew out of literary analysis, which uses text analysis as its main mode of study (Ashcroft, et al., 2000; Gandhi, 1998; Loomba, 1998; Moore-Gilbert, 1997; L. T. Smith, 1999a; Spivak, 1995; Tiffin, 1995; Zang, 2004). Said (1978) justified using an Indigenous worldview because the academy has constructed an imaginary image of Indigenous peoples (*othering*) and has perpetuated Eurocentric perceptions through scholarship. In order to be understood, Indigenous peoples must write about themselves from their own worldview and cosmovision in order to share their perceptions about themselves and with each other. Information about Indigenous peoples has been gathered, organized, and analyzed using a Eurocentric lens and then taught in the academy as *facts* and *knowledge* because academics had the power to do so (Apple, 2004). Post-colonial analysis of text has identified colonizing educational institutions through the “vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles” (Said, 1978, p. 2).

Western scholars in the academy have internalized constructed colonial ideas and these constructions are taught in the academy, thus perpetuating colonization. Said (1978) describes this process of Western control over the academy as, “authorizing views of it, describing it, by teaching about it, settling it, ruling over it” (as cited in L. T. Smith, 1999a, p. 2). For example, children in

Canada and the U.S. have been taught that Europeans came to *the new world* and *discovered* a nearly empty land (terra nullius) to bring Christianity and civilization to the savages (Bonvillian, 2001; Dickason & McNab, 2009; Frideres & Gadacz, 2008). Many Social Work students today do not question this premise. From an Indigenous worldview, colonizing invaders came to Turtle Island to take their homes, steal their land, conquer, change, and exterminate the many viable cultures and peoples that were flourishing on *Turtle Island*. Therefore, a historical post-colonial approach is a necessary part of this study as L.T. Smith (1999a) argues:

In a decolonizing framework, deconstruction is part of a much larger intent. Taking apart the story, revealing underlying texts, and giving voice to things that are often known intuitively...It provides words, perhaps, an insight that explains certain experiences. (p. 3)

A goal of this study is to help Social Work faculty, students, and practitioners see how colonization, including *genocide*, *domination*, and *exploitation* that are part of the history of colonization in Canada, continue to affect both Aboriginal and non-Aboriginal peoples today (Ashcroft, et al., 2000). Curricula viewed from post-colonial lens would include, for example, topics such as *Aboriginal worldview* or *cosmovision*, *The Indian Act*, *assimilation*, and *self-government*.

### **3.2.2 Critical Content Analysis**

All curriculum content is chosen utilizing a variety of political, economic, or epistemological approaches, although we are not always aware of it. These approaches affect our attitudes and values, our selection of methodology,

research questions, analyses, and outcomes (Carspecken, 1996; Fine, 1994; Kincheloe & McLaren, 2005).

In recognition of the divergent opinions and voices in the field of critical theory, Kincheloe and McLaren (2005) provided a very general description of a critical researcher:

criticalist is a researcher or a theorist who attempts to use her or his work as a form of social or cultural criticism and who accepts certain basic assumptions: that all thought is fundamentally mediated by power relations that are social and historically constituted...that certain groups in any society and particular societies are privileged over others...that oppression has many faces...and finally, that mainstream research practices are generally...implicated in the reproduction of systems of class, race, and gender oppression. (p. 305)

A researcher must be aware of the power dynamics in research. Otherwise, the research could be oppressive or the interpretations of the research could continue to marginalize oppressed people.

Critical and postcolonial theoretical approaches provide the lenses of analysis to apply these concepts in this study of Aboriginal curriculum. This research develops a process for Social Work programs to analyze their Aboriginal curriculum, interpreting the data from a critical approach. For example, the data includes topics identified in critical social theory such as *oppression, anti-racism, prejudice, discrimination, social justice, and equality*.

One of the ways to understand how curriculum can be deconstructed through a combination of the critical and postcolonial approaches is to examine the writing found in documents, using a critique and an analytic stance that challenges the core themes, organization, and dialogues that make up Eurocentric thinking (Pinar, et al., 1995a, p. 450). In this study, text analysis provides a method for Social Work education programs to analyze themes and patterns in their curriculum.

### **3.3 Methodological Considerations**

Analysis of Social Work Education program curricula for Aboriginal content is the primary goal of this study. As part of this goal, the analysis specifically looks for material that will develop a baseline of the knowledge, skills, and values that prepare Social Work students to work effectively with Aboriginal peoples, families, and communities. The primary aim of my study is to develop a process to help ensure that Social Work Aboriginal curriculum provides the knowledge, skills, and values that prepare students to work effectively with Aboriginal peoples, families, and communities.

There are three main phases of this project, as described earlier, I repeat them here to reiterate the methodological process I engaged upon in this research. First, this study provides a framework for Social Work programs to analyse their Aboriginal Social Work curriculum. The Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) is the framework developed in my study to assist programs with their curriculum analysis.

Second, I analyzed Social Work, Education, and Indigenous Studies literature as resources utilized within Social Work Education programs, to identify effective Social Work practices with Aboriginal peoples, families, and communities. The result of this analysis is the development of the Self-Assessment Tool for Programs for Programs (SATP), whose purpose is to aid faculty in the critical and post-colonial analysis of their curricula for Indigenous content. The SATP as a tool helps identify effective practices in the literature, and subsequently, they are organized in this study into a format that will assist faculty in identifying the strengths and gaps in the curriculum content of their program.

The third objective of this study is to demonstrate the use of SATP. The Self-studies and Course Outlines of three anonymous BSW programs from across Canada are utilized to demonstrate the tool. Although it was the decision of the deans and directors of the programs to release these documents for research purposes, they already exist in the public domain through CASWE.

Documents such as the Self Studies and Course Outlines used in this study are not altered by examination. These they are developed for accreditation purposes, not research. The Social Work program administrators know that their Self Studies will be examined for content by the accrediting body (CASWE) so they expect scrutiny; these documents are also publically available for access and examination. Text analysis of these documents is *non-reactive*, *unobtrusive*, and a more *objective* form of research than interviews or observations (Merriam, 1998). A document is useful if it provided insights or information that informs the

research project and is accessible (Merriam, 1998). Thinking of curriculum as a form of text encourages the reader to understand the words and language patterns that form the curriculum. It is important to look at how the writers portray their curriculum, seeking themes and structures (Joseph, 2000a) .

In summary, Self Studies and Course Outlines of Social Work programs contain information relevant to the purpose of this research by providing access to information filled with the voices of the faculty of the programs they represent, and descriptions of the resources they use. Research using documents has been compared to research done in the field (Glaser & Strauss, 1967). A document “represents at least one person who is equivalent to the anthropologist’s informant or sociologist’s interviewee” (Glaser & Strauss, 1967, p. 163). In this study, a post-colonial lens will be utilized, along with the critical theoretical lens, to assess these documents using the SATP. As a demonstration of the SATP, the over-arching themes and issues are examined within each of the three BSW programs, in the curriculum content areas of research, practice, theory, ethics, policy, and human development or human behaviour in the social environment (Cournoyer, 2001).

### **3.3.1 Curriculum Analysis**

Curriculum provides a structure that organizes information required by people who are powerful enough to create the policies in school (Jackson, 1992). Curriculum also includes course content and can be seen as a complex dialogue, creating space in the classroom for a “gendered and racialized...contentious

conversation...in which the public and private spheres are connected and reconstructed through academic knowledge” (Pinar, 2004b, p. 21).

There are several ways to understand the curriculum. An *empirical analytic* approach views curriculum as providing knowledge that explains and provides technical information so that one may control objects (Aoki, 2004). An example of this type of approach is instruction on computer operations, technical information is provided. Curriculum may also be understood as *situational interpretative inquiry* where students are guided to seek meaning from their experiences (Aoki, 2004). As well, curriculum may be seen as *critical theoretical* where “critical researchers question descriptive accounts in light of socio-political conditions, a process known as critical reflection” (Aoki, 2004, p. 2). An example of this would be to question Canadian history written from a Eurocentric worldview. In addition, the business model used in education focuses on the science, technology, and service to consumers, and constructs an *Empirical Analytic* perspective (Aoki, 2004). According to Aoki (2004), this instrumentalist approach has created “a crisis of Western reason” with inadequate social theoretical support (p. 2).

The curriculum analysis in this study encourages Social Work programs to make space in their curriculum for the knowledges, skills, and values that prepare Indigenous and non-Aboriginal social workers to provide effective and appropriate services, and develop productive relationships with Aboriginal peoples, families, and communities. What is likely to follow, if all of the topics identified in the SATP (see Appendix J for outcomes) are included in a Social

Work curriculum, are informed conversations that acknowledge the need for a deeper understanding of the strengths and objectives of Aboriginal peoples.

Those in colonial power, including government, businesses, religions groups, and education, seek to control and limit the conversations in the classroom, therefore critical and post-colonial approaches assist in understanding curriculum (Aoki, 2004; Joseph, 2000a; Pinar, 1994). More recently in the 1980s and 1990s, curriculum analysis is reconceptualised to take a critical approach, that includes using various alternative lenses such as political, international, queer, and aesthetic (Slattery, 2006). The intention is to make the curriculum more authentic, account for complexity, allow various points of view, and create discussions about issues such as race, gender, ethnicity, sexuality, social justice, ecological sustainability, and spirituality. By recognizing that we *construct* our view of the world, deconstruction allows us to unpack and reconceptualise society to be more equitable, just, and fair (Slattery, 2006).

Curriculum analysis examines the meanings of curricula found in education programs. This includes themes, which are interdisciplinary such as colonization, gender, and multiculturalism (Pinar, 2004b). Curriculum analysis also examines the relationships among history, societies, and peoples, which helps to educate students about current issues such as social, community, and global issues in an attempt to help them connect their daily lives with academic knowledge through developing a better understanding of current issues (Pinar, 2004b). This approach can help students develop critical thinking skills, a greater understanding of their world, and increase their intellect (Pinar, 2004b).

Pinar (2004b) indicates the importance of reflexivity in curriculum development and analysis. He writes:

[c]urriculum theory understands teacher education as engaging prospective and practicing teachers self-reflexively in interdisciplinary study, study often located at the intersections of self and society, the local and the global, the school subjects and everyday life. Examples of such interdisciplinary study includes autobiography, multiculturalism, women's and gender studies, Post-colonial studies, popular culture, postmodernism, psychoanalytic theory, cultural studies and those scholarly efforts to understand globalization. (p. 39)

Therefore, Pinar (2004b) encourages Social Work faculty to reflect on their curriculum content. Narratives, biographies, and autobiographies provide many voices and dialogues from Indigenous perspectives that are localized, and situational education, which are essential parts of the curriculum and can enrich the educational experience of the student (Aoki, 2004).

Pinar, who has taught in both the U.S. and Canada, states that much of the critique and control of education is based on business and military approaches (Pinar, 2004b). These approaches hypothesize that much of education lacks examination, critique, and rigor (Pinar, 2004b). The development of curricula utilizing military and business perspectives, has created *middle class oriented, racialized, Eurocentric, and gendered* perspectives in our curricula (Pinar, 2004b). In other words, white, male, heterosexual, military,

capitalist views drive education. Pinar proposes that curricula expose students to other perspectives. Pinar writes that, "[w]e must teach what the cover stories hide, exposing and problematizing the 'hidden curriculum'...for the sake of psycho-political movement, in order to create passages out of and away from the status of the historical present" (Pinar, 2004b, p. 39). An important place to start is with the hegemony that has been constructed about *the other* by Eurocentric education (Pinar, 2004b). Once diverse perspectives are understood and reflected upon, social change can occur. When it is understood that curriculum changes, we can become involved with it, reflect on it, and change it in order to meet both public and private hopes and goals (Pinar, 2004a).

Aoki, a Japanese-Canadian, was named an honorary Elder by the Four Band Council in Hobbema, Alberta in 1975 (Aoki, 2004). Aoki (2004) sees cross-cultural curriculum as a conversation of two people from different cultures who meet face-to-face "to make sense together of school and curriculum" (p. 2). This conversation takes skill, partnership, understanding of the cultures, and empathy – bridging two worlds (Aoki, 2004). Mike Arnouse, a Secwepemc Elder told me, in a conversation about the relationship between the Secwepemc people and the people who have colonized Canada: "we have been neighbours for a long time but we don't even know each other" (personal communication, March 15, 2007). Conversations of this type and other attempts at bridging between neighbours are methods that may help create curricula that include local and global Indigenous voices.

Utilizing the theoretical perspectives previously discussed, curriculum include and exclude people, ideas, and beliefs. In a curriculum, various people, groups, behaviours, "beliefs and experiences are considered normal and some are considered abnormal, deviant and unacceptable" (Slattery 2006, p 33). Curriculum is often developed by those who control the history, society, policies, the media, and the economy, so they can define what is acceptable (Cary, 2006). Information in curriculum is sometimes filtered into educational settings without including diverse opinions among the *experts*, providing a monolithic point of view. For example, when historical background is provided about a topic, the version often provided is the story of the winners of the wars who also control the media. The information on these conflicts often does not include diverse perspectives, such as those of colonized peoples. A culture of conformity based on the worldview of the white, middle class values, and beliefs are created because power issues are often not explored and diverse opinions within disciplines are often not exposed (Apple, 2004).

Curriculum often supports an ahistorical, hegemonic, conservative agenda in both overt and hidden ways (Apple, 1996, 2000, 2004; Joseph, 2000a; Windschitl & Joseph, 2000). This curriculum approach does not welcome community based information or diversity, for example, Indigenous worldviews (Apple, 2004; Weaver, 2005; Windschitl & Joseph, 2000). When analyzing curriculum, it is important to consider whom it serves in order to ensure the inclusion of multiple voices and conflict, which are important aspects of an authentic and informed curriculum (Apple, 2004).

### **3.4 Summary**

Chapter 3 has provided a review of the goal, objectives, and rationale for this study. An explanation of all three phases of the study was provided. Phase 1 covered the development of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) framework. In Phase 2, building on the AAP-SWC, the Self-Assessment Tool for Programs (SATP), produced a list of effective Social Work practices with Aboriginal peoples that were drawn from an extensive literature review and CASWE guidelines and standards. Text analysis is used to demonstrate the Self-Assessment Tool (Phase 3). The methodological considerations of this study, including curriculum analysis, are described.

The two theoretical lenses utilized, post-colonial and critical, were synoptically explored. Post-colonial approaches were described as being utilized to foreground colonization in the analysis of Aboriginal Social Work curricula. This approach requires the inclusion of topics such as Aboriginal history, colonialism, the Indian Act, assimilation, and the diversity of Aboriginal peoples. A critical theoretical lens was described as being utilized to critique Aboriginal Social Work curricula, with a focus on the inclusion of oppression, discrimination, prejudice, and social justice.

This chapter defined the term curriculum, as it is used in this study. Over time, curriculum analysis has changed from the modernist and scientific approach to exposing power and control issues and encouraging multiple voices. Currently, curriculum theorists are encouraging reflexivity, diverse points of view, conflicting perceptions, and the inclusion of post-colonial perspectives.

Chapter 4 provides a comprehensive explanation of the development of the Aboriginal Assessment Process for Social Work Curriculum framework, including the foundational work of E.F. Brown (1983). Then, the framework is described step-by-step. The second section of Chapter 4 describes Phase 2 of my study, the Self-Assessment Tool for Programs. The development of the SATP drew from the quantitative assessment of Accreditation Self Studies and Course Outlines developed by Cournoyer (2001). The topics utilized in the SATP are effective Social Work practices, provided in a concise format. Then, in Chapter 5, the 150 topics in the SATP, from both the CASWE Aboriginal Standard for Accreditation and an extensive analysis of Social Work, Education, and Indigenous Studies literature in Chapter 5, are described in detail.

### **3.5 Aboriginal Assessment Process for Social Work Curriculum**

Assisting faculty in identifying the strengths and gaps in the curriculum content of their program is an important goal of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC). This framework is intended to ensure the incorporation of the knowledge, skills, and values that will lead to effective Social Work practice with Aboriginal People. Initially, there needs to be agreement on the topic definitions. This will ensure that all of the faculty engaged in the curriculum evaluation have a clear understanding of the topics identified in the Self-Assessment Process for Programs (to be discussed in more detail in Chapter 5). In conjunction with the discussion of these topics, faculty need to consult with Aboriginal community members to clarify and add topics that will be utilized to analyze the Social Work program. It is important for community

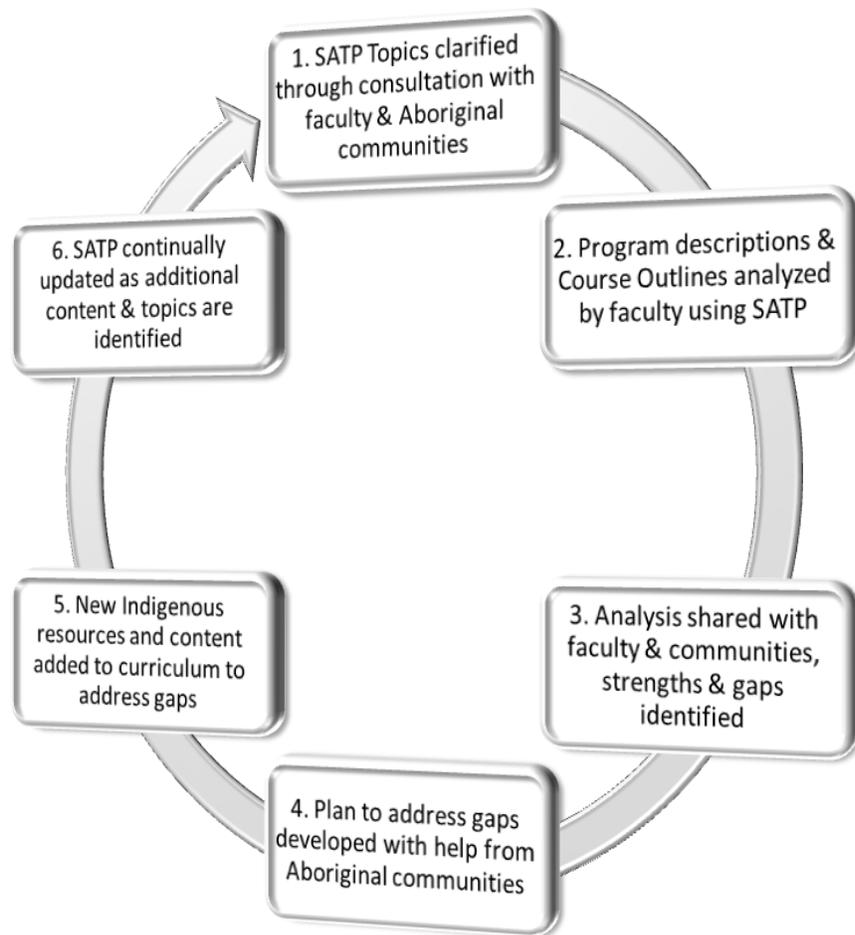
members to have input into the topics and the meanings of their definitions, so that that local Aboriginal community voices are included in the curriculum. Aboriginal communities are sometimes very divided and community members hold diverse opinions. For example, community members may have very diverse perspectives on the elements and significance of the Medicine Wheel in terms of a teaching tool or a way of understanding Indigenous people's epistemologies. Therefore, it is necessary to have a diversity of consultants to ensure the curriculum review process includes all stakeholders.

Once the topics are clarified, faculty members can review their Course Outlines to see what topics are covered, identify each course that includes a particular topic, and note how topics are addressed. In preparation for accreditation, it will also be useful for faculty members to use the SATP to analyze program documents for Aboriginal content in their mission statement, program goals, and descriptions.

After this analysis phase, faculty share their findings, identifying what courses address which topics. Also, it is helpful to identify the topics that are addressed in a way the faculty think is adequate and meets the expectations of the Aboriginal community and stakeholders. Finally, topics that need to be added or expanded need to be discussed and a clear action plan on how these topics are to be included in the curriculum. Then, the faculty need to decide where topics should be added and how to supplement the curriculum. The gaps identified in the resources may need to be researched. If there is no published literature available, then the faculty can decide how to develop the resource

themselves or bring in a person knowledgeable on the topic. Figure 2 provides description of the AAP-SWC framework.

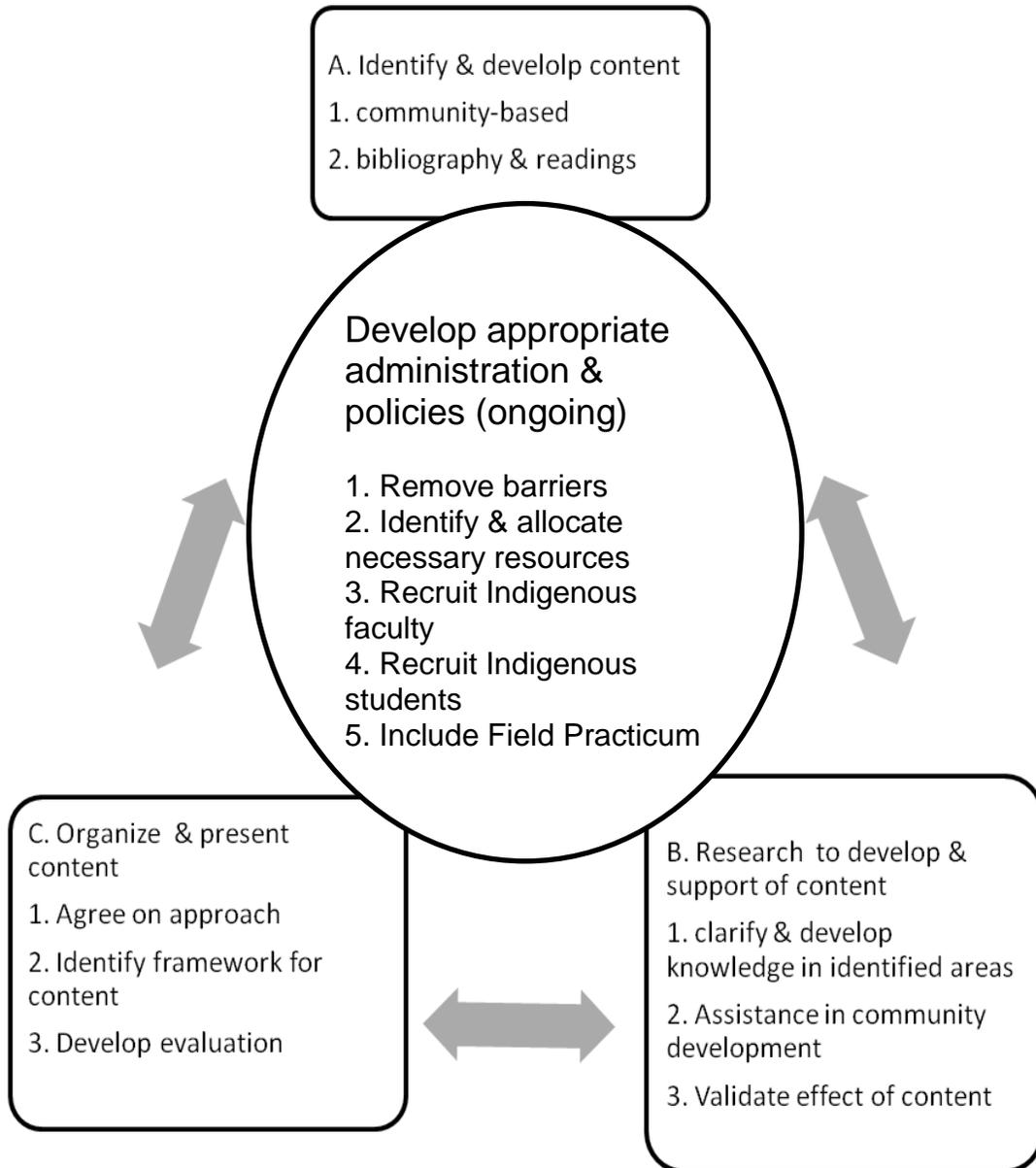
Figure 2 Aboriginal Assessment Process for Social Work Curriculum Framework



The studies by of Aboriginal Social Work education by Shaughnessy and Brown (1979) and Weaver (1997b) have established that Social Work literature and education has inadequately prepared Social Work students to practice with Aboriginal peoples. A framework developed by E. F. Brown et al. (1983) is a useful tool to organize and present the knowledge, skills, and values in Social Work programs. E. F. Brown (1975) points out that the best way to provide Social Work students with the tools to engage in effective practices with

Aboriginal peoples is to integrate the appropriate knowledge, skills, and values throughout the Social Work curriculum. E. F. Brown et al. (1983) developed a framework to integrate Aboriginal content into Social Work three aspects of the curriculum (see Figure 3). The first is *identification and development of Aboriginal curriculum content*, second is *research for development and support of Aboriginal curriculum content*, and third is the *organization of the content* (E. F. Brown, et al., 1983). These three aspects are holistically interwoven; each aspect informs and influences the other, to create a comprehensive strategy to integrate Aboriginal content into the curriculum of a Social Work program. Figure 3 presents the visual representation of Brown's framework, which provides the foundation for the development of the Aboriginal Assessment Process for Social Work Curriculum framework developed as part of the research conducted for this dissertation.

Figure 3 Comprehensive Strategy for Inclusion of American Indian Content in Social Work Curriculum



(E. F. Brown, et al., 1983, p. 160)

The interrelationship between curriculum development and presentation (pedagogy) affects the administration, governance, and policies of the program (E. F. Brown & Shaughnessy, 1981). It is therefore essential that the administration, governance, and faculty of the program support the identification,

organization, and development of Aboriginal curriculum content through research. Once the curriculum is developed, it must be organized, taught, and assessed in ways that ensure it is effective, comprehensive, and accurate (E. F. Brown, et al., 1983). For example, program faculty must identify the areas of the curriculum that will address historical information, such as the Indian Act and Bill C-31, so that students will understand the policies that have colonized and harmed Aboriginal peoples. These historic policies then provide a context to help students become aware of how the social service system harms Aboriginal peoples and why they need to help change it. The knowledge, skills, and values in the curriculum provide a foundation for social workers to co-create a social service system that supports Aboriginal control over their own social services.

The core content of Social Work Education is organized to provide the structure of the curriculum and includes the areas of policy, practice, research, ethics, and human development or human behaviour in the social environment (E. F. Brown, et al., 1983). These core areas are included in the SATP topics. Each Social Work program is unique and individual faculty will develop their own ways to address curriculum content areas, as they will understand it best. It is understood that it is good practice to have the curriculum assessed by those who develop and implement it.

Research is another important aspect of curriculum development. In order to strengthen and validate the effectiveness of the Aboriginal curriculum content, Indigenous knowledges, skills, and values must be clarified in each of the core content areas (Blackstock, 2009; Brant Castellano, et al., 1986; E. F. Brown, et

al., 1983; E. F. Brown & Shaughnessy, 1981; J. Compton, 1976; Cross, 1996; DuBray, 1994; Ermine, 1995; Good Water, 2004; Graveline, 1998; Shaughnessy & Brown, 1979; Weaver, 2005). Effective practices also need to continue to be researched in Aboriginal communities (E. F. Brown, et al., 1983).

Faculty must consider what is important enough to be included in the curriculum. Before 1998, CASSW did not require Indigenous knowledge in Social Work curriculum. Since 1998, CASSW, now CASWE, requires that programs provide “[a]n understanding of oppressions and healing of Aboriginal peoples and implications for social policy and [S]ocial [W]ork practice with Aboriginal peoples in the Canadian context” (“Standards for Accreditation,” 2008). However, the literature review for this study indicated that additional content should be included in order to prepare students to engage in effective practices and partnerships with Indigenous peoples and communities. For example, a curriculum developed utilizing Social Work ethics as a basis should include content on “the culturally excluded (race), the denied (class), and the bifurcated (gender)” (Pinar, 2004b, p. 246). Boler (1999) supports this need for additional content, “[a] pedagogy of discomfort begins by inviting educators and students to engage in critical inquiry regarding values and cherished beliefs, and to examine constructed self-images in relation to how one has learned to perceive others” (pp. 176-177). In coherence with Boler’s pedagogy of discomfort (1999), my study invites Social Work faculty to explore 150 topics, many of which call for self-reflection and critical inquiry.

The faculty's analysis of the curriculum includes the need to “maintain a coherent vision amidst competing pressures, or an overarching aim enacted daily and embodied with a congruous set of practices” (Joseph, Bravmann, Windschitl, Mikel, & Green, 2000, p. xi). Viewing curriculum as a manifestation of culture helps us examine it as a system of beliefs, including those that are obvious and hidden. Curricula include the values, behaviours, and ceremonies in the schools and classrooms. The context within which the curriculum is presented must be examined including the goals, assumptions, and practices, in order to conduct a critical analysis. Conflicts among the various goals and how they are resolved must also be analyzed (Joseph, et al., 2000).

Praxis in the classroom, that is, action done reflectively, is also called for in Social Work Education (Freire, 1985b). Praxis synthesizes the vision, history, and assumptions of both the learners and the faculty. Praxis also requires the exploration of the information in the curriculum; the context, including the classroom, the campus, and working groups (Joseph, et al., 2000). How the curriculum was planned, including who was and was not included in the planning, is important to understand. This examination should include an identification of the ways that the core values of the dominant society have been incorporated into the curriculum and how that content can be critiqued and revised. Provided in this study is an assessment process that aids faculty in such an examination.

Aoki (2004) developed a model to assess curriculum that encourages the evaluator to ask several questions:

1. What are the perspectives underlying a particular curriculum?

2. What is the implied view of the student or the teacher held by the curriculum planner?
3. At the root level, whose interests does the particular curriculum serve?
4. What are the root metaphors that guide the curriculum developer, the curriculum implementer, or curriculum evaluator?
5. What are the basic biases of the publisher/author/developer of prescribed or recommended resource materials?
6. What is the curriculum's supporting worldview? (p. 10)

These questions invite the reflection of Social Work faculty as they examine their Aboriginal curriculum content. The perspectives of the curriculum developers should be explicit and available for critical examination. While evaluating curriculum, it is important to gather data, report what is found, and analyze the ideology of the curriculum content (Pinar, 2004a). The combination of these three activities clarifies the subjectivity and cultural values of those doing the evaluation and the curriculum (Pinar, 2004a). Pinar (2004b) further described:

[c]urriculum theory and the complicated conversation it supports seek the truth of the present state of affairs, not the manipulation of them for political purposes....Erudition, interdisciplinary, intellectuality, self-reflexivity: curriculum as complicated conversation invites students to encounter themselves and the world they inhabit through academic knowledge, popular culture, grounded in their own lived experience. (p. 242)

If faculty members do not engage in the conversations about the Aboriginal content in their curricula, then issues such as Eurocentric history, poverty, colonialism, racism, oppression, genocide, and assimilation can continue to be ignored, and in certain cases, denied (Apple, 2004; Pinar, 2004b).

Culture and cultural beliefs are important aspects of curriculum. There have been extensive dialogues on the meanings of culture. Herskovits (1967) describes culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by [a human] [notation in original] as a member of society” (p. 3). An ethnographic perspective on education has pointed out that academic settings contain identifiable cultures (Joseph, 2000b). Inside the curricula of academic departments cultural values are explicit and hidden, and they carry messages about power, gender, race and social class (Bruner, 1996). Curriculum is dynamic and it certainly is more than an accumulation of courses and textbooks. Therefore, it is important to examine the context, background, power dynamics and over-arching themes of Aboriginal Social Work curricula.

According to the literature analysis for this study, social workers need *knowledge, skills, and values* that will enhance the *self-determination and self-governance* of Indigenous peoples that empowers communities to find their *own* solutions to the social needs of their people and communities. This assessment process (AAP-SWC) can help Social Work programs examine their curriculum to identify ways in which the program is meeting the CASWE standard for

Aboriginal curriculum content. In addition, this process can then help programs find new ways to meet these standards. The next section explains the development of the Self-Assessment Tool for Programs that is part of the AAP-SWC framework.

### **3.6 Self-Assessment Tool for Programs (SATP)**

The SATP includes the requirements of the Aboriginal CASWE Standard of Accreditation and topics identified in the literature search. The literature identifies many of the *knowledges, skills, and values* necessary to prepare social workers to develop an effective partnership with Aboriginal peoples that the CASWE Standard for Accreditation did not cover. These gaps include research, theories, ethics, and human development or human behaviour in the social environment.

In the literature, there is a healthy debate and discussion about effective practices with the Indigenous peoples of North America. Depending on the worldview and perspectives of a practitioner, some practices are preferred over others. The Self-Assessment Tool for Programs (SATP) is based on a literature review of over 1,400 texts, journal articles, governmental, and organizational websites.

Curriculum is seen as text, which can be viewed in many different ways using various tools and lenses including critical and post-colonial (Pinar, et al., 1995b). Utilizing the SATP ensures that the assessment employs both critical theory and Indigenous post-colonial lenses. Critical theory is an appropriate lens

for this study because it is incorporated into the Social Work CASWE Educational Policy Statements, Standards for Accreditation, and Social Work literature (Baskin, 2010; Carniol, 2005; CASWE Educational Policy Statements," 2008; Mullaly, 2002; Standards for Accreditation," 2008). A Post-colonial lens is also appropriate for this study because it incorporates Indigenous worldviews.

Cournoyer 's quantitative work on Social Work program assessments also contributed to the development of the AAP-SWC and SATP. Cournoyer (2001) analyzed the content of Social Work curricula measuring the course outcomes against the Social Work program mission statements. The U.S. Council on Social Work Education Educational Policy and Standards for Accreditations also provided a foundation for his analysis (Cournoyer, 2001). The assessment of Course Outcomes was a key component to analyzing program compliance and accountability. Cournoyer (2001) found that this critical analysis of categories showed that a combination of these categories are useful when reviewing the course-learning objectives found in Course Outlines. When viewed from a post-colonial theoretical lens, especially by applying Cournoyer 's approach, to the concept of *cultural competence*, several questions became visible:

- a) How much, if any, of a particular Indigenous culture should a student know?
- b) How much of particular Indigenous histories and current issues does a student need to know to be effective in Indian Country?
- c) Should students participate in ceremonies such as smudging?
- d) Is it possible to be competent to practice with all Indigenous cultures?

- e) What should a social worker do if she or he does not feel competent to work with a particular person, family, group, or community?

These are all important discussions for faculty, students, and Aboriginal community members.

### **3.6.1 SATP: Social Work Knowledge, Skills, and Values**

The literature of Aboriginal Social Work, Education, and Indigenous Studies were explored to develop the baseline understanding for the discussion of effective Social Work practices with Aboriginal peoples. The intention of the SATP is to present a clear, organized, and easy way to analyze the text of Aboriginal Social Work curricula. The Self-Assessment Tool for Programs (SATP) is organized into divisions, categories, themes, and topics, which were all identified in the literature and CASWE documents (to be discussed in more detail in Chapter 5). These divisions are common to Social Work: knowledge, skills, and values. They are utilized to organize Aboriginal Social Work topics in this study (E. F. Brown, et al., 1983; Weaver, 2005). From a holistic perspective, knowledge, skills, and values overlap. For example, a social worker must *know* about current policy in order to use effectively the skill of advocacy, while valuing self-determination of the service user. In this example, the social worker uses the knowledge, skills, and values of the profession to achieve a goal. However, for clarity in this discussion, these divisions are addressed separately. The entire chart of topics is in Appendix J.

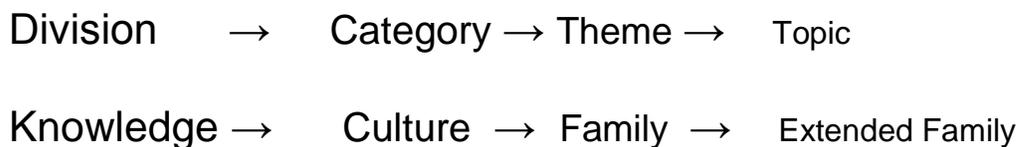
Not all authors agree on what topics are important or effective practices. The body of literature that began to be established in 1973 continues to present.

Most of the authors stated their thoughts and beliefs without directly engaging in a reciprocal dialogue about a particular topic. Many authors largely ignored the differences in the literature and stated their opinions, while citing support from authors who agreed with their perspectives.

Much of the body of literature concurred that content must include *current circumstances* that change rapidly, based on the needs of diverse Aboriginal communities and individuals. Therefore, those who develop Social Work curriculum must include *local Aboriginal community resources* such as faculty, speakers, and literature (Brant Castellano, et al., 1986; E. F. Brown, et al., 1983; E. F. Brown & Shaughnessy, 1981; J. Compton, 1976; Good Water, 2004; Graveline, 1998; Harris, 2006). Universities and colleges are often interdependent with the communities and in order for a Social Work program to be considered credible by local First Nations communities; local content must be included (Absolon & Willett, 2005; Shaughnessy & Brown, 1979; Weaver, 2005).

Within each division of the SATP are categories and within categories are themes, within each theme are topics. Figure 4 demonstrates hierarchy of this extensive literature analysis.

Figure 4 Literature Analysis Divisions



For example, in the division *knowledge* is the category *culture*, which addresses the importance of family, including the topic, extended family. My study is a multi-disciplinary and includes various resources, articles, texts, governmental documents, and websites. The next section explains the usefulness of text analysis in the application of the SATP to Social Work program documents.

### **3.6.2 Text Analysis**

Text analysis is used, as a method, to understand and compare the documents both within and between programs. Altheide (1987) and Creswell (2003) both describe text analysis as a mixed research method because it useful for both a quantitative and a qualitative research. In this study, the data is organized using divisions, categories, themes, and topics, which developed through a post-colonial and critical theoretical analytical framework.

The demonstration of the SATP employs computer-based NVivo software. NVivo software is used to aid in the analysis of the data; however, it is important to be flexible and reflexive and to remain open to uncovering unexpected insights, while relying on both skills and intuition (Carspecken, 1996; Creswell, 1998, 2003; Denzin & Lincoln, 1998; Kincheloe & McLaren, 2005; Krathwohl, 1998; L. T. Smith, 1999a, 2005; Yellow Bird, 2005b). It is useful for a researcher to begin a project, as Fetterman (1989) advises, “with an open mind, not an empty head” (Krathwohl, 1998, p. 239).

A quantitative approach to data analysis is useful. Analyzing document content is a useful approach for faculty to understand the themes and patterns within the program documents (Altheide, 1987).

Faculty can also examine their documents for congruence by utilizing document analysis, with the SATP. The questions below will be useful to faculty as they use the SATP to analyze their data.

- a) Does the curriculum flow from the spirit of the Aboriginal Standard of Accreditation and Aboriginal literature?
- b) In what ways does the curriculum fulfil or expand on the accreditation requirements?
- c) What core courses, including Policy, Ethics, Practice, HBSE/HD, and Practice, address what SATP topics?
- d) How do the course objectives, resources, and activities included in the Course Outlines support the assertions made in the Self Study?
- e) Does the curriculum encompass the topics identified in the SATP as effective practices?
- f) Does the curriculum encompass the topics identified by local Aboriginal communities?
- g) Does the Self Study reflect respect for and encompass the worldviews of local and global Indigenous peoples?
- h) What areas of the curriculum do not fulfill the accreditation requirements or include topics identified in the SATP or Indigenous communities?
- i) What materials such as texts, videos, articles, speakers, field trips, exercises and other resources are described in the Course Outlines that provide Aboriginal content to the curricula of each program analyzed?

- j) Who are the authors of the texts and other materials used in the courses?  
Are the texts that address Indigenous issues written by Aboriginal people or with Aboriginal people? Or are the texts written about Aboriginal people by non-Aboriginal people?
- k) What materials such as texts, videos, articles, speakers, field trips, exercises and other resources could be added to the courses to address the gaps identified in the analysis of the curriculum?

### **3.7 Summary**

This chapter described two phases of my study. First, was the development of the assessment framework, the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC). The foundation of the AAP-SWC, the study by Brown et al. (1983), was described because it holistically tied together the components of Aboriginal Social Work Education. These components included the curriculum, the delivery of the curriculum, and research that assessed and developed additional curriculum material. The development of the AAP-SWC drew from the quantitative assessment of Accreditation Self Studies and Course Outlines developed by Cournoyer (2001).

The second Phase of this study, the development of the Self-Assessment Tool for Programs (SATP) is also described in this chapter. The topics in the SATP are effective Social Work practices gleaned from Aboriginal Standard for Accreditation and the review of over 1,400 texts, articles, and websites. The development of the SATP drew from the quantitative assessment of Accreditation Self Studies and Course Outlines developed by Cournoyer (2001).

Chapter 5 provides a detailed literature analysis connecting it to the three divisions of the SATP: knowledge, skills, and values. A more detailed presentation of the 150 topics of the SATP is presented. The CASWE standards for accreditation were examined through text analysis in Chapter 5.

## **4: DEVELOPMENT OF THE SELF-ASSESSMENT TOOL**

The second phase of this study is the development of the Self-Assessment Tool for Programs (SATP), which is an integral part of the assessment framework (AAP-SWC). The AAP-SWC and SATP can initiate discussions of Aboriginal Social Work curriculum and resources within the program. CASWE Standards for Accreditation along with Social Work, Education, and Indigenous Studies literature were reviewed to find effective helping practices with Aboriginal peoples. These practices became topics in the development of the SATP.

First in this chapter, the topics identified in the CASWE Standards for Accreditation are analyzed. Then, over 1,400 articles, texts, websites, and reports will be reviewed. The articles, websites, and texts by 118 Educators and 302 by Indigenous authors (not affiliated with the fields of Social Work and Education) were also reviewed. (The quantitative analysis of the literature search is in a spreadsheet in Appendix I.) Chapter 5 describes the topics identified as effective practice in the literature and identifies the number of times the topic is found in the literature of a particular field of study (Social Work, Education, or Indigenous Studies).

### **4.1 Analysis of CASWE Standards for Accreditation**

Social Work accrediting body, CASWE, requires programs to integrate critical theoretical perspectives into the curriculum of Social Work programs. Specifically, three of the CASWE Standards for Accreditation ("Standards for Accreditation," 2008) mention the requirement for critical perspectives to be

included. The inclusion of the critical theoretical approach is designed to ensure that Social Work students can analyse “social work, social welfare history and social welfare policy and their implication for social work practice with diverse populations” (“Standards for Accreditation,” 2008, p. 8). The standards also refer to concepts developed by critical theorists such as social construction and social injustice. Therefore, this study identifies the critical theoretical perspectives found in the data as part of its analysis. An analysis of the Course Outlines in Social Work programs demonstrates that post-colonial theoretical perspectives are also found, although, CASWE does not directly reference post-colonial theory.

CASWE Standards for Accreditation SB 5.10.13 states that a BSW program must include the following content: “An understanding of oppressions and healing of Aboriginal peoples and implications for social policy and [S]ocial [W]ork practice with Aboriginal peoples in the Canadian context” (“Standards for Accreditation,” 2008, p. 8). CASWE Standards for Accreditations require that students utilize a critical analytic approach (CASWE, 2008; Standards for Accreditation,” 2008). However, utilizing a critical analytic approach with the Aboriginal Standard is imbedded within the context of the other standards (“Standards for Accreditation,” 2008), as well as, the ability to critique is a typical skill in Social Work curriculum (Hick, 2006).

The inclusion of Aboriginal content is analyzed in the curricula of the three BSW programs. This critique uses both critical and post-colonial lenses through

an examination and comparison of their language and content in their Self Studies and Course Outlines.

#### **4.1.1 Critical Analysis of CASWE Standards for Accreditation**

The CASWE guidelines indicate that the theme of *oppression* is an important concept. Therefore, it is one of the topics added to the SATP and identified in the analysis of the in the Self Study and Course Outlines.

*Oppression* is a very general theme used in critical theory that encompasses several topics such as prejudice, discrimination, and social justice. Critical analysis of the Self Studies and Course Outlines explores how a program's curriculum includes information about the *oppression of all marginalized people* in Canada. A critical lens requires an examination of the *economic, political, and educational* consequences of the oppression of Aboriginal peoples. Using a critical lens encourages the analysis of program documents of topics such as *privilege*, the binary opposite of oppression and *anti-oppression* in the curriculum.

The requirement to address *healing* in Social Work curricula is found in the CASWE Standards for Accreditation SB 5.10.13 addressing Aboriginal course content. As described earlier in this study, the use of the term *healing* is contested by some academics because it is considered difficult to quantitatively. However, it is possible and important to examine how the Social Work program addresses Aboriginal healing utilizing text analysis to understand how it is addressed in the curricula. For example, by finding topics that describe healing ceremonies, such as sweat lodge or smudging, text analysis is able to identify topics related to healing in a program.

This Aboriginal Standard for Accreditation also directs programs to ensure that students understand the effects of oppression and healing on social policy and Social Work practice. A critical approach to this requires students to be self-reflective so that they are able to identify the internalized sense of privilege students Western oriented universities may harbour. This will help students identify when they and/or others of their group are potentially oppressive (Bishop, 2002). Once students have a thorough understanding of oppression, from a personal and structural point of view, they can begin to identify policies that are oppressive to Aboriginal peoples. The policies they identify as oppressive may include those of social service agencies and federal, provincial, or municipal governments. It is also essential that students understand the interface between social welfare policy and practice. For example, students need to examine the ways government policies promote the well-being of and equity for First Nations versus the ways they may be hindered. From a critical perspective, students must be able to critique how Aboriginal oppression and healing affect Social Work practice. Student exploration of the disadvantages of prejudice, discrimination, and racism also utilize a critical perspective. Based on this critique, they need to develop their practice so that it promotes social justice, recovery, and equity for all marginalized service users.

It is also important to look at what policy does *not* say when applying a critical approach to policy analysis (De Man, 1986; Payne, 1997; Pinar & Reynolds, 1992a, 1992b; Pinar, et al., 1995a, 1995b). The Aboriginal CASWE Standard for Accreditation requires the inclusion of *policy* and *practice content*

*that is specific to Aboriginal peoples.* The Aboriginal Standard does *not* specifically mention Aboriginal content in Social Work core curriculum areas other than policy and practice. This policy does not specifically mention the Social Work core area of, *values and ethics, research, theory, and human behaviour in the social environment.* However, themes in these core areas were identified during the extensive analysis of the literature. An example of this is the encouragement for inclusion of the Aboriginal Research code of ethics in the curriculum (Ball & Farrell, 2005; Brant Castellano, 2004; Kenny, 2004; Pidgeon & Hardy Cox, 2002; Weaver, 2005). Therefore, it is essential that programs analyze all of their Course Outlines, including all core areas. In this study the demonstration of the SATP includes all Social Work core curriculum areas.

From a critical theoretical perspective, it is essential the need to explore how Self Studies and Course Outlines relate to all of the CASWE policies. It is important to see if there are anti-oppressive themes presented in the curriculum. Critical themes include *anti-racism, social justice, discrimination, and prejudice* in the curriculum of Social Work programs. One of the CASWE Standards for Accreditations specifically encouraged *critical analysis of welfare policies,* however it does not specifically address Aboriginal child welfare ("Standards for Accreditation," 2008).

The CASWE policies did not include *history and current issues* of Aboriginal peoples; however, the literature review demonstrated that these were both considered to be vitally important. Critical analysis of policies and curriculum find that the content reflects a Western worldview (Dumont-Smith,

2002; L. T. Smith, 2005). A critical theoretical approach, by itself, leaves too many gaps in the Social Work curriculum to support Aboriginal content because it does not include Indigenous worldviews and frameworks. It does not lead non-Aboriginal students, nor support Aboriginal students, to gain all of the knowledge, skills, and values essential to engaging in effective practices with Aboriginal peoples. Critical theory is so broad that it is easy for Aboriginal peoples to be categorized as just another oppressed, marginalized group along with women, people with disabilities, poor people, children, GLBTQ, visible minorities, and older people. Since it is Eurocentric, focused on problems endemic to European social systems, critical theory alone cannot not represent non-Western Indigenous centric worldviews. Therefore, a post-colonial theoretical approach using an Indigenous worldview, discussed in the next section, is necessary for an accurate analysis of Aboriginal Social Work curriculum.

#### **4.1.2 Post-colonial Analysis of CASWE Standards for Accreditation**

It is important to examine how the CASWE policies frame and construct the issues they are intended to address (Taylor, et al., 1997). This study uses an Indigenous post-colonial theoretical perspective to examine the CASWE, formerly CASSW, Standards for Accreditation SB 5.10.13 which states: “An understanding of oppressions and healing of Aboriginal peoples and implications for social policy and [S]ocial [W]ork practice with Aboriginal peoples in the Canadian context” (“Standards for Accreditation,” 2008, p. 8).

This Standard for Accreditation guides faculty to analyze the Self Study and Course Outlines specifically for content related to the oppression of

Indigenous peoples. It is therefore important to search Course Outlines for writings of Aboriginal authors and resources that represent the experiences of oppression by Indigenous people in Canada. An essential aspect of this analysis, using a post-colonial lens, is to determine if a Social Work curriculum includes the voices of Aboriginal worldview including discussions about oppression and decolonization (Battiste, 2001, 2002a, 2002b). Another aspect of post-colonial analysis is to see if the oppressive policies governing the Indigenous peoples in Canada, such as the Indian Act, are included in the curriculum. One way to do this is to see if information about the over-representation of Aboriginal peoples in social services, specifically child welfare and the criminal justice systems, are present in the curriculum (Bonvillian, 2001; Dickason, 2002; Dickason & McNab, 2009; Frideres & Gadacz, 2008). The evidence described later in Chapter 5 points to the need to examine curricula for traditional Indigenous healing practices such as sweat lodges, talking circles, use of the medicine wheel, and ceremonies specific to the local Aboriginal cultures.

The Standard for Accreditation SB 5.10.13 addresses the need for Aboriginal content in the area of Social Work *policy*, which in turn, identifies the importance for connections between oppression, healing, and policies ("Standards for Accreditation," 2008). This study's use of a post-colonial lens foregrounds the need to identify in the curriculum policies that have and continue to that oppress Aboriginal peoples in the historical past. These policies include the legal enslavement of First Nations peoples from the 17th to 19th centuries. As well policies from the 19th and 20th century, for example, The Indian Act,

Indian residential schools, and suppression of Indigenous spirituality in the form of the Potlatch Law (Manuel & Posluns, 1974). This should include a search in the curriculum for information on the policies that governed First Nations people on reserves forbidding the sale of goods that competed with their non-Aboriginal neighbours (Dickason & McNab, 2009). More recent policies such as Bill C-31, child welfare (the Millennium Scoop), and the need for restitution for Aboriginal peoples; treaties, and land claims need to be searched for in the curriculum (Blackstock, 2009; Bonvillian, 2001; Dickason, 2002; Frideres & Gadacz, 2008; Manuel & Posluns, 1974; McKenzie & Morrissette, 2003).

A post-colonial analysis seeks evidence of effective practices with Aboriginal peoples presented in the curriculum (Smye & Mussell, 2001). This theoretical lens encourages users of the SATP to find out if Social Work curricula include practice using Aboriginal-centric worldviews. Post-colonial analysis of textbooks and other supplemental materials in the Course Outlines would include authors who are Aboriginal along with others who accurately represent Aboriginal worldviews, experiences, and theories.

It is also important to look at what is *not included* in the curriculum (Eisner, 1985; Joseph, 2000a, 2000b). Several points emerge from the literature that aids in the critique of this Aboriginal Standard for Accreditation (SB 5.10.13). A post-colonial examination of the CASWE policy on Aboriginal content shows that the policy did not include several themes found in the literature. These themes include *history* from Aboriginal perspectives, Indigenous worldviews, and current issues foregrounding the effects of colonization. This *ahistorical*

approach to Aboriginal content is an important *omission* from the CASWE Standard for Accreditation SB 5.10.13. Omitted from the policy was the need to *decolonize* Social Work practice with Indigenous-centric curriculum content and a post-colonial theoretical or anti-colonial approach. The importance of including in the curriculum the connection between the history of Aboriginal peoples and current strengths and issues demonstrated in the literature review section of Chapter 5.

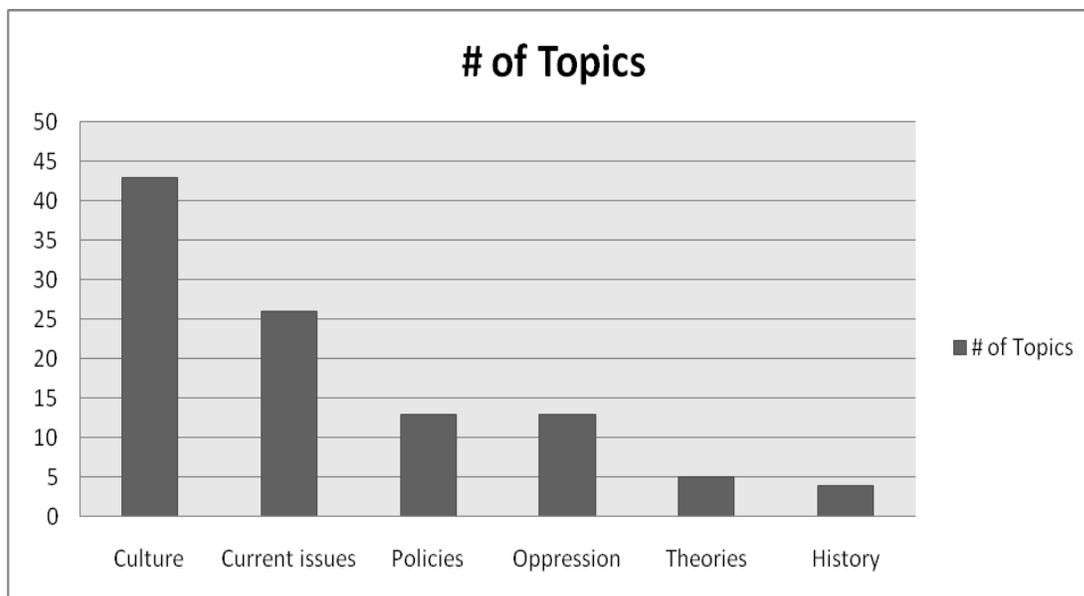
Each program addresses the CASWE Standard on Aboriginal content in unique ways. The areas identified throughout this thesis (particularly Chapter 5) in the following core academic areas: Policy, Practice, Research, Theory, Values and Ethics, and Human Development or Human Behaviour in the Social Environment (HBSE). The themes and topics included in the SATP came from the Standards for Accreditation and Social Work, Education, and Indigenous Studies literature analysis. These topics from the Standards for Accreditations include various types of oppression experienced by Aboriginal peoples, Aboriginal healing practices, and their implications for social policy and the practice of Social ("Standards for Accreditation," 2008). This study groups Aboriginal Social Work content into three divisions: *knowledge, skills, and values*. This classification is typical for Social Work education (E. F. Brown, et al., 1983; Shaughnessy & Brown, 1979; Weaver, 1997b).

## **4.2 Division – Social Work Knowledge**

In the division, *knowledge*, six major categories were identified in the literature search. These categories include culture, current issues, history,

policies, oppression, and theoretical approaches. The theoretical approaches include critical, holistic, post-colonial theories, and anti-oppressive approaches. Figure 5 depicts the categories used in the division *knowledge*. The number of topics included in each category is identified in this section. For example, within the category of *culture*, 43 topics were identified in the literature. Figure 5 provides the number of topics in each category under *knowledge*: *culture*, 43 topics; *current issues*, 26 topics; *policies*, 13 topics; *oppression*, 13 topics; *theories*, 5 topics; and *history*, 4 topics. For clarity, all of the reporting of statistics is in numerical form. Each category and the topics within are described in the next section.

Figure 5 Number of Topics Addressed in the Literature in Knowledge Categories



Within the second division *skills*, 29 topics were identified through the literature analysis. The third division is *values, ethics, and attitudes*. There were 18 topics identified in the literature. For clarity, each topic was only placed in one division (knowledge, skills, or values), to avoid repetition, even though they may overlap. For example, a *strengths perspective* has three components. Being able to use a strengths perspective requires a student to: (a) have the knowledge of what a *strengths perspective* means, such as understanding the strengths of the client system, (b) have the skills to identify their strengths and encourage service users to access their strengths for resolving issues, and (c) *value* the strengths of Aboriginal people and communities. The topic, *strengths perspective*, is placed within one category for the purpose of analysis. Authors do not always agree on these topics and disagreements will be included in the

discussion of each topic. This chapter section explores the sources and meanings of these themes. It is important to note that I have placed the description of the topic first. At the end of the description is the numerical accounting of how many resources identified topic. It was done this way because I believe an understanding of the topic is primary and the number of the resources identified is secondary to the development of the SATP.

#### **4.2.1 Category – Cultures**

First, within the division *knowledge*, the category *culture*, 43 topics were identified in the literature. Although *culture* has many definitions, it is an important concept for social workers to understand, because it guides and helps shape who people are and are not (Brant Castellano, et al., 1986; CASSW, 1994a; Cross, 1986; DuBray, 1994; Freire, 1985a, 1985b; Good Water, 2004; Graveline, 1998; Harris, 2006; Weaver, 2005). Culture is so important to Aboriginal Social Work education because “culture is used to refer to factors such as the values, beliefs, and worldviews often associated with people who share a common ethnic heritage” (Weaver, 2005, p. 2). There are many layers of culture depending on a person’s ethnicity, age, gender, sexual orientation, and abilities (Weaver, 2005). A quote from a First Nations mental health program in the Pacific Northwest reflects this clearly: “[C]ulture is so basic to human experience that it cannot be separated from humanness or from personality: there is no such thing as a basic, pre-culture” (*Swinomish Tribal Mental Health Project. A gathering of wisdoms, Tribal mental health: a cultural perspective*, 1991, p. 103). Culture is contextualized and politicized by power (Wong, et al.,

2003). It is important to explore the impact of “colonial and racial power relations” on culture (Wong, et al., 2003, p. 149).

#### 4.2.1.1 Theme - Worldview

The category *culture* encompasses many themes and topics. My study draws on the perspective that culture is all encompassing, and therefore the terms *worldview* and *cosmvision* are used in conjunction with culture. A number of publications specifically identify *culture* as an important to aspect of work with Aboriginal peoples including: 57 Social Work, 17 Education, and 83 Indigenous. Several authors emphasize that it is extremely important for social workers to understand that Aboriginal people have an Indigenous *worldview*, which is different from the Eurocentric worldview on which the current practice of Canadian Social Work is based (Baskin, 2005a; Battiste, 1996; Cross, 1996; DuBray, 1994; McKenzie & Morrissette, 2003; Poonwassie & Charter, 2001; Yellow Bird, 1994). Not all authors agree that Indigenous cultures should be included the in Social Work curriculum (Baskin, 2005a).<sup>7</sup> One concern relates to the diversity of the many Indigenous cultures and leads to the question of which cultures should be taught if generalizations are not possible (Baskin, 2005a)? Also, how much of a particular culture or even generalized culture should be taught? An overview of the literature on this topic points out that where

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<sup>7</sup> Baskin (2005a) also raised the very real concern that non-Aboriginal people may learn about and try to conduct Indigenous ceremonies. For example, three people died participating in a non-Aboriginal ceremony at Angel Valley Resort ("Sweatbox' victims were attending 'Spiritual Warrior' program ", October 10, 2009). James Arthur Ray, who is not Aboriginal, was conducting a *Spiritual Warrior* program for money. He took elements of a sweat lodge and the results were fatal for three and caused illness for 19, of the approximately 50 people inside of the lodge ("Sweatbox' victims were attending 'Spiritual Warrior' program ", October 10, 2009). This incident illustrates the point made by Baskin about the dangers of taking Aboriginal ceremonies out of their cultural context (2005a).

disagreements are found among the scholars, each program has to decide what cultures and how much should be included in the curriculum through consultation with the First Nations and Aboriginal communities. As well, inviting First Nations and Aboriginal community Elders to speak in the program is identified as a way to address the issue. However, since Social Work students often move for work after graduation, it is also essential that students be taught about Aboriginal peoples across Canada in order to be prepared to work effectively in various parts of the country.

Understanding a person's worldview, or cosmovision, is a reflection of how a person envisions the world and is, therefore, an important foundation to providing effective services to people, families, and communities. It is an important foundation to providing effective services to people, families, and communities (Baskin, 2005a; Cross, 1996; DuBray, 1994; Graveline, 1998; Saulis, 2003; Weaver, 2005). Respecting and designing services based on an Indigenous worldview, will help social workers be more effective with Aboriginal peoples. The number of writings that identified worldview as important include: 19 Social Work, 12 Education, and 31 Indigenous.

Many themes in this study address Aboriginal culture. The category culture has 43 topics in the SATP, which are discussed in the following sections.

#### **4.2.1.2 Theme - Indigenous Languages**

Within the division of *Knowledge*, category *culture*, a theme essential to understanding Aboriginal culture is the importance of *Indigenous languages* and how they relate to *worldview* and cosmovision (K. Anderson, 2000b; Baskin,

2005b; Brant Castellano, et al., 1986; Ermine & Stiffarm, 1998; Fettes & Norton, 2000; McKenzie & Morrissette, 2003; Rao, 1995; RCAP, 1996; Timpson, 2005; Weaver, 2005; A. C. W. Wilson, 2005). Language is important because it expresses and teaches cultural meanings and views (Baskin, 2005b; Brant Castellano, et al., 1986; Cross, 1996; Durst, 2000a; Fettes, 1998; McKay, 2003; RCAP, 1996). When social workers encourage Indigenous language learning and use, they support the culture, identity, self-determination, and healing within Aboriginal communities (Baskin, 2005b; Battiste, 1996; Brant Castellano, et al., 1986; Cross, 1996). Only 7% of First Nations people speak their First Nations language as a primary language and fewer speak it primarily in the home (Norris, 2008). However, 9% of First Nations people are new First Nations language learners (Norris, 2008). Valuing and supporting First Nation language use and learning is part of the cultural healing that needs to take place in First Nations communities. The number of writings that identified worldview as important include: 8 Social Work, 14 Education, and 26 Indigenous.

#### **4.2.1.3 Theme - Family and Community**

Within the division *knowledge*, category *culture*, the survival of culture is based on the family. This is why the removal of generations of children from Aboriginal communities has been so devastating. These practices are seen as genocide, because they are destroying the cultures (Blackstock, 2009; Chrisjohn, 1993; Chrisjohn, et al., 1997; Cultural genocide; Haig-Brown, 1988; Weaver, 2005). Therefore, it is important that social workers understand what is meant by Aboriginal *family* and *extended* family from a cultural Indigenous worldview (K.

Anderson, 2000b; Baskin, 2005b; Blackstock, 2009; E. F. Brown & Shaughnessy, 1981; Sinclair, 2004; Ungar, 1977; Weaver, 2005). From an Indigenous worldview, understanding the importance of the extended family is essential in resolving Aboriginal child welfare issues. The extended family is often the most appropriate placement option in child welfare cases because they provide cultural continuity and community connections. From a young age, most Aboriginal children were raised in the institutional setting of the Indian residential school; many Aboriginal parents are unprepared to take total responsibility for *parenting*. If a child welfare agency considers only the resources of the *nuclear family*, all of the extended family and community resources available to the child are not considered (Blackstock, 2005, 2009; Blackstock, et al., 2006; Blackstock, et al., 2005; Blackstock & Trocme, 2004; Sinclair, 2007; Waterfall, 2003). *Culture* is transmitted through the *extended family*, as well as through Aboriginal *parenting approaches*, and *human development* concepts. *Culture* is often transmitted through grandparents to grandchildren, ensuring the *continuation and revitalization of the culture* (Baskin, 2005b; E. F. Brown & Shaughnessy, 1981; Cross, 1986; Goodluck, 1993; Shaughnessy & Brown, 1979; Tamburro, 1990).

Thirty-five Social Work resources that identified *family* and of these 20 identified *extended family system* as important for a social worker to understand. As well, 18 Education resources and 47 Indigenous Studies resources identified *family* as important. As well, 12 Education resources and 9 Indigenous resources identified *extended family* as important.

In order for Social Work Education programs to prepare students to recognise what extended families are, they must learn about the *kinship* patterns of Aboriginal peoples. This includes understanding *matrilineal*, *matrifocal*, or *paternal* descent which describes how people are related. For certain Aboriginal peoples this includes a *clan system*, clan members' *roles*, and gender *issues*. (K. Anderson, 2000b; K. Anderson & Lawrence, 2003; L. B. Brown, 1997). One of the key factors that helps keep Aboriginal children within their community is to encourage the sharing of *culturally appropriate parenting roles and skills* possibly through an Elder or relatives. Culturally appropriate parenting can help ensure that the development of Indigenous children, adolescents, adults and grandparents will encourage and perpetuate the culture, health, and well-being (Baskin, 2005b; Cross, 1986, 1996; Goodluck & Short, 1980; Shaughnessy & Brown, 1979; Yellow Horse Brave Heart & Weaver, 1999).

Aboriginal communities often include biological and adopted relatives, neighbours, and friends. *Parenting and healing* often come through the *natural helping networks* in reserve, rural, and urban communities (K. Anderson, 2000b; Baskin, 2005b; Bellrose, 1981; Blackstock, 2009; Blackstock & Trocme, 2004; J. Compton, 1976; Cross, 1986; DuBray, 1994; Fournier & Crey, 1997; Lobo, 2003; Saulis, 2000; Shaughnessy & Brown, 1979; Weaver, 2005; Williams & Ellison, 1996). It is therefore important for schools of Social Work to prepare new social workers to find out who provides assistance when community members need help. By supporting this network of natural helpers, a social worker may be able to have a very positive impact (Baskin, 2005b; Blackstock, 2009; Brant

Castellano, et al., 1986; E. F. Brown, et al., 1983; Cross, 1996; Harris, 2006; Weaver, 2005).

It is through the *cultures* of Aboriginal peoples that their *life ways* continue to *develop*. It is important to recognize that cultures change time; therefore, there are *differences among the generations* within Indigenous communities. Social Work students need to understand that people in an Aboriginal culture often view their Elders as teachers, who provide guidance to the community.<sup>8</sup> It is also important to understand how Aboriginal cultures might view children, since some cultures view them as very spiritual because children are most recently from the Creator (Manuel & Posluns, 1974). With this knowledge, a social worker would have a better idea how to work within an Aboriginal community.

We develop our identities through our culture(s), families, and communities (Baskin, 2002a, 2005b; Cross, 1996; Graveline, 1998; Harris, 2006; Manuel & Posluns, 1974; Waters, 2004; Weaver, 2005). Social Work students need to understand that *Identity* is one of the issues needing to be addressed with Aboriginal youth in order to prevent suicides, alienation, and drug and alcohol abuse (K. Anderson, 2000a; Baskin, 2005b; E. F. Brown & Shaughnessy, 1981; Cross, 1996; DuBray, 1994; Horn, 2003; McKenzie & Morrissette, 2003; Norris, 2008; Saulis, 2000; Sinclair, 2007). In my research, the number of resources that consider *identity* important are: 17 Social Work, 10 Education, and 32 Indigenous.

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<sup>8</sup> However, Elders may be unable to fulfil traditional of teacher and leader in the community roles for a variety of reasons including health problems or trauma from Indian Residential school (Manuel & Posluns, 1974). In these cases, it may be younger people, teachers, and schools who take over these roles (Manuel & Posluns, 1974).

Gender identity is a component of identity. Schools of Social Work need to prepare students to be flexible in their understanding of gender. Some Aboriginal communities incorporate as many as six genders into their culture (L. B. Brown, 1997). Examples of these genders include, women, men, not-women who are male by biology but take on female duties and roles, not-men who are female biologically but take on male roles and duties, lesbians, and gays (L. B. Brown, 1997). Over 130 First Nation communities throughout North America have documented Two-Spirit People, a term used officially since the 1980s for Aboriginal people who have, as described by members of that community, both a male and female spirit (Roscoe, 1991). This is an example of how the differences between Indigenous and Eurocentric *worldview* effect the way roles are perceived. In other Indigenous communities, gender roles are more strict, people who are gay or lesbian may be treated with varying degrees of tolerance and intolerance, depending on the beliefs of the people (Carter & Peters, 2008). Social work students need to understand how colonization has been the cost of less tolerance toward multiple genders. They will need to learn how to contribute to the being done in deconstructing the Western binary conception of gender (L. B. Brown, 1997; Jacobs, Thomas, & Lang, 1997; Roscoe, 1991).

The importance of *community*, as a source of culture, strength, and resources in helping and healing is also necessary knowledge for Social Work students (Absolon & Herbert, 1997; Baskin, 2005b; Blackstock & Trocme, 2004; E. F. Brown, et al., 1983; T. Cairns, Fulcher, Kereopa, Nia Nia, & Tait-Rolleston, 1998; Cross, 1996; Good Water, 2004; Graveline, 1998; Hines, 2003; Maracle,

2003; McKenzie & Morrissette, 2003; Saulis, 2000). The community provides the context for helping and healing, from a holistic point of view, (Absolon & Herbert, 1997; Baskin, 2005b; Blackstock & Trocme, 2004; Good Water, 2004; Graveline, 1998; Harris, 2006; Saulis, 2003). When creating change, Social Work students need to know how to work effectively with individuals, groups, families, organizations, and communities. Forty-five Social Work resources, 21 Education, and 94 Indigenous resources identify *community* as important. The number of resources that identified the importance of including community-based information in educational curriculum is 19 Social Work, 19 Education, and 27 Indigenous.

It is essential that Social Work students understand how to the *leadership roles* and the work well with the people who fulfill those roles (Baskin, 2003a; E. F. Brown & Shaughnessy, 1981; DuBray, 1994; Maracle, 2003; McKenzie & Morrissette, 2003; Reyes & G., 2000). Within Indigenous communities there are several types of leadership including, formal leadership such as Chief and Council, traditional hereditary leadership, and informal leadership provided by many members of the community including school teachers, nurses, Elders, and religious leaders (Manuel & Posluns, 1974).

It is through *self-determination* and *self-governance* that First Nations and Aboriginal communities will be able to control their child welfare and social systems. The future of their cultures, children, and families depend on this. Social Work students must be prepared to *stop* the genocidal practice of abducting children from Aboriginal communities and the placing them in settings

that ensure they will not be a part of their Aboriginal culture (Baskin, 2005b; Blackstock, 2009; Blackstock, et al., 2006; Wiebe & Y., 1999).

#### **4.2.1.4 Theme - Spirituality**

Social Work students must be exposed to enough cultural knowledge to understand the *ways of life* of the various First Nations and Aboriginal peoples, both rural and urban, in order to be effective service providers and partners with Aboriginal peoples of all ages (Cross, 1996; Feehan, 1993b; Good Water, 2004; Graveline, 1998; Shaughnessy & Brown, 1979; Waterfall, 2003; Weaver, 2005). The importance of spirituality was reflected in the literature, with 32 Social Work, 21 Education, and 94 indigenous documents all referring to spirituality in some way (see Appendix I). Those lifeways are based on the *worldview, cosmovision, customs, and ceremonies* because these are essential aspects of the cultures, aiding in the development of *identity, strengths, and healing* of Indigenous people (K. Anderson, 2000a; Blackstock, 2009; Colorado, 1993a; Cross, 1996; DuBray, 1994; Feehan, 1993b; Feehan & Hannis, 1993; Graveline, 1998; Hart, 2001, 2002; Weaver, 2005; Williams & Ellison, 1996; Winkelman, 1999).

A number of authors have expressed belief that it is essential for Social Work students to understand the *cultural traditions* of the community (K. Anderson, 2000b; Blackstock, 2009; Weaver, 2005). Traditions, such as *herbal medicines, natural helping networks, and pow-wows*, along with philosophies such as the *Medicine Wheel* and *The Seventh Generation* are important (Baskin, 2005b; Blackstock, 2009; DuBray, 1994; Good Water, 2004; Greyeyes, 1995; McKenzie & Morrissette, 2003; Morrissette, McKenzie, & Morrissette, 1993;

Saulis, 2003; Weaver, 2005). P. Tamburro (Tamburro, 2005) suggests that it is useful for interested Indigenous clients to participate in traditional activities, because they can strengthen their identities, self-esteem, and connection to their culture. Social Work students need to be prepared to make referrals to appropriate activities. However, not all Social Work authors consider First Nations traditions useful to Social Work Education. For example, Gross (1995) criticized traditions calling them “pre-modern cultural orientations” (p. 207) because she believed that Aboriginal people did not believe themselves to be *real Indians* if they were not close to cultural traditional.

Pan-Indianism combines more than one traditional or spiritual belief system. In Canada, it developed when Aboriginal people from different places went to the same Indian residential school and relocated to urban areas. Pan-Indianism has developed because of the loss of culture through Indian residential school experiences, the imposition of Christianity, the Potlatch Laws outlawing First Nations ceremonies and the move from rural to urban communities (Manuel & Posluns, 1974). The worldviews and spiritual belief systems that are common to many Indigenous peoples have been combined to create a *home away from home* for Aboriginal people.

A *Pan-Indian* form of an Indigenous philosophy is the *Medicine Wheel* which was presented to social workers by Greyeyes (1995). His version of the Medicine Wheel is from the Society of Aboriginal Addictions Recovery in Calgary and was presented at an Indian Child Welfare Conference and in a textbook as a way to understand child development (Greyeyes, 1995). *Pan-Indianism*

developed when Aboriginal people from different places went to the same Indian residential school and relocated to urban areas.

The Medicine Wheel can be considered *Pan-Indian* because it is practiced in many communities not just in the community of origin (Colorado, 1993b; Greyeyes, 1995). Unlike a blend of Indigenous beliefs and Christianity, such as the Indian Shaker Church (Collins, 1950; Lehnhoff, 1982), *Pan-Indian* ceremonies are not usually associated with Christianity. Depending on who is conducting the ceremony, only some Pan-Indian ceremonies are open to both Indigenous and non-Indigenous people. Other examples of Pan-Indian ceremonies include healing and community-building ceremonies practiced at powwows across North America (Durst, 2000a; Feehan, 1993a; Tamburro, 2005; Weaver, 2005; Winkelman, 1999).

Aboriginal peoples of North and South America have also banded together for political purposes:

The post-industrial, Pan-Indian Movement emerged in 1977 when the Haudenosaunee, and Indians from North and South America, presented their Great Law of Peace to the United Nations, with a warning that Western civilization, through the process of colonialism, was destroying the earth's ability to renew herself. They recommended the development of liberation technologies, which would be anti-colonial, or self-sustaining, and the development of liberation theologies. A liberation theology will develop in people a consciousness that all life on the earth is

sacred and that the sacredness of life is the key to human freedom and survival The Peacemaker argued not for the establishment of law and order, but for the full establishment of peace, and universal justice.

("A Short History of Pan-Indianism," 1997, p. para. 2)

The Medicine Wheel is an example of traditions of one First Nation spreading to others. It is a holistic approach to integrate spirituality, healing, and balance into our lives and into the earth (Bruyere, 1999a; Graveline, 1998; Greyeyes, 1995; Hart, 2002; Longclaws, 1994; Saulis, 2000; Weaver, 2005). The number of resources that identified *Medicine Wheel* as important included: 19 Social Work, 5 Education, and 25 Indigenous. However, Andrea Bear Nicholas (Maliseet) is alarmed about Aboriginal people being taught the Medicine Wheel if it is not their tradition (Nicholas, 2003). This exemplifies the need for Aboriginal community input into the curriculum.

The Seventh Generation perspective is a philosophy essential for social work students to learn in order to provide effective services to traditionally oriented Aboriginal peoples. The Seventh Generation approach was a model developed and utilized by several Indigenous cultures. One version of the Seventh Generation is from the Great Law of Peace of the Iroquois, which espoused that when making any decision one must plan ahead for seven

generations.<sup>9</sup> Wilma Mankiller, the late Principle Chief of Cherokee Nation in Tahlequah, Oklahoma said that the world “would be a better place if leaders would do more long-term thinking. In Iroquois society, leaders are encouraged to remember seven generations in the past and consider seven generations in the future when making decisions that affect people” (as cited in Lundy & Janes, 2005, p. 397). Understanding this approach can help social workers understand the patience, persistence, and resilience of Aboriginal people and communities.

It is essential to understand that *values* of the Indigenous peoples within a cultural context, so that social workers are *partnering* to provide service. It is essential that students have knowledge and an understanding of the *values* of the Indigenous peoples from within the *culture* for effective *partnering* in providing social services. For example, this may include *valuing* people and family over being on *time* for an appointment (DuBray, 1994). Values, which have been found to conflict with mainstream culture, emphasize *communalism* instead of individualism, *present orientation* instead of future orientation, *sharing* instead of competition, *group importance* instead of self-importance (DuBray, 1994) and seeing the world from a *holistic*, rather than segmented point of view (Durst, 2000a). Aboriginal forms of *leadership* may include shared and voluntary rather than authoritarian (Durst, 2000a). In many Indigenous communities there is an attempt to *avoid conflict*, however this may change when drugs or alcohol

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<sup>9</sup> “Gayanashagowa or the Great Law of Peace of the Iroquois (or Haudenosaunee people) Six Nations is the oral constitution that created the Iroquois Confederation” (“Seventh Generation,” n.d.para. 1). “Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground -- the unborn of the future Nation” (“The Constitution of the Iroquois Nations: GAYANASHAGOWA,” n.d. para. 29).

are involved (Durst, 2000a). Other values may include *gift giving* and the *obligation to reciprocate* (Durst, 2000a). *Social control* through *indirect comments* and *humour* can be found in Aboriginal communities (Durst, 2000a). As well, the values of *kindness, honesty, sharing* and *strength based approaches* are often found among Indigenous people (Durst, 2000a). Social Work resources identified understanding community *values* as important for a social worker 30 times. Education authors identified it 15 times and Indigenous resources identified understanding community *values* as important 39 times.

An essential aspect of the *culture* are the *ceremonies*, be they marriages, funerals, or coming of age. Ceremonies differ among Indigenous cultures. The *Potlatch Law*, forbidding ceremonies, was part of the Indian Act, along with restricting travel, and the Indian residential schools. These have all created barriers to learning ceremonies, languages, and cultural practices by younger generations (Bonvillian, 2001; Dickason, 2002; Frideres & Gadacz, 2008; Manuel & Posluns, 1974; Morrison & Wilson, 2004). However, there is a revitalization of ceremonies including smudging, sweat lodge, pipe ceremonies, gatherings, Medicine Wheel, and prayers (K. Anderson, 2000b; Baskin, 2002a; Feehan, 1993a; Harris, 2006; Williams & Ellison, 1996). These ceremonies can help bring about *healing, balance* and *harmony* within Aboriginal communities and people (Baskin, 2002b, 2005a, 2005b; Brant Castellano, et al., 1986; Bruyere, 1997; Graveline, 1998; Harris, 2006; Longclaws, 1994; McKenzie & Morrissette, 2003; Saulis, 2000). Based on these examples, it is useful for Social Work students to have at least a basic understanding traditional culture and also recent cultural

manifestations such as powwows in order to make culturally appropriate referrals (P. Tamburro, personal communication, January 7, 2006) and Aboriginal rap music (P. Walton, personal communication, January 9, 2006). These recent manifestations of Indigenous culture indicate that the cultures are still growing and viable.

#### **4.2.1.5 Theme - Contributions**

History books and media have portrayed Aboriginal people as a burden on the economy and resources (Blackstock, 2009; Brant Castellano, 2000; RCAP, 1996). It is therefore essential that social workers be aware of the many *contributions* that the Indigenous cultures have made to our quality of life in today's world. Within the division Knowledge, category Culture, these contributions include foods, inventions, ways of solving problems, and innovations (DuBray, 1992; Farris, 1975; Keoke & Porterfield, 2002; McKenzie & Morrissette, 2003; Weatherford, 1988; Weaver, 2005). Significant contributions have been catalogued by Keoke and Porterfield (2002) in the following areas: agricultural techniques, architecture, art, astronomy, carpentry, ceramics, civil engineering, clothing and footwear, cultivating crops, dentistry, domesticated animals, economics and trade, environmental science, fiber, dyes, and weaving, fishing, and aquaculture. They also document foods and nutrition including 82 different types of food introduced to the world, inventions, languages and communication, mathematics, medical knowledge and techniques, metallurgy, military science; music; personal hygiene; pharmacology; political and social science, psychology, science, technology, tools, toys, games, sports, and

transportation. There is an amazing list of accomplishments, developed over the thousands of years of Indigenous peoples living on this continent: *Turtle Island*.<sup>10</sup>

Through an understanding of the contributions made by Indigenous peoples, students can be helped to recognize the need for *reciprocity*, *sovereignty*, and *respect*. These create an important foundation for fair and effective partnerships. Recognizing the *contributions* also helps break down *stereotypes* and *monolithic* thinking.<sup>11</sup>

#### **4.2.1.6 Theme - Current Issues**

Within the division *knowledge*, category *culture*, current issues affecting Indigenous peoples today cannot be separated from their histories and economic situations (Dickason & McNab, 2009; Frideres & Gadacz, 2008; Helin, 2006; Manuel & Posluns, 1974; Royal Commission on Aboriginal Peoples," 1996). If Social Work students do not understand the history and the economic situation of Aboriginal peoples, they will not understand the issues they will be faced with when they graduate. In this section, issues that have been introduced in other sections are brought up to date and discussed in more detail.

#### **4.2.1.7 Theme - Aboriginal Child Welfare**

One of the most pressing current issues is Aboriginal child welfare. Within the division *knowledge*, category *culture*, an extensive discussion of Aboriginal child welfare has already been provided in the previous discussion of major

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<sup>10</sup> Many Indigenous people view North America as a unified *Turtle Island*.

<sup>11</sup> There is more discussion on stereotyping in the theme *oppression*. Recognizing *contributions* is a *strengths-based* approach, which is important to building effective partnerships. A discussion of strength-based approach can be found under Social Work skills.

influences on the literature. The number of articles that identified *Aboriginal child welfare* as important included: 32 Social Work, 13 Education, and 53 Indigenous. A discussion of the topics identified within this theme follows. *Aboriginal Child Welfare* refers to the practice of *abducting* Aboriginal children from their families and placing them into non-Aboriginal foster homes, away from their families, communities, and cultural traditions (Balfour, 2004; Blackstock, 2009). In the 1960s when the Canadian Federal Government decided they would pay for Aboriginal children to be placed in foster care, as a consequence the *60s Scoop* began and has never really stopped (Blackstock, 2009; Sinclair, 2007). The reasons cited for removing Aboriginal children from their homes include circumstances that were often beyond the control of the families. These circumstances include as poverty, poor housing, the need to relearn traditional parenting that is approved by non-Aboriginal child welfare staff, and lack of understanding that extended families are primary care-givers (Blackstock, 2009; Red Horse, et al., 2000; Ungar, 1977). *Parenting skills* were disrupted for generations because children were removed from their families, mistreated in Indian residential schools, and then sent home to have the next generation of children, who were and continue to be forcibly removed from their families and communities (Balfour, 2004; Blackstock, 2009).

The removal of children continues and is now called the Millennium Scoop (Sinclair, 2007) and cultural genocide (Weaver, 2005). Thirty-two Social Work, 13 Education, and 53 Indigenous authors identified *the abduction of children by the government* as important information to be included in curriculum. In certain

provinces, including British Columbia and Alberta, First Nations are beginning to take over their child welfare agencies. However, these First Nations agencies are still controlled by the rules and regulations of provincial child welfare services and receive less funds than non-Aboriginal Child Welfare services ("Alberta Children and Youth Services: Delegated First Nations Agencies," 2007; Bennett; Ministry of Child and Family Development: Delegated Child and Family Service Agencies,").

#### **4.2.1.8 Theme - Economic issues**

Before the Indigenous peoples of North America had contact with the French and the English, the Indigenous people sustained themselves through natural resources, farming, hunting, and trade (Dickason & McNab, 2009; Helin, 2006). Within the division *knowledge*, category *culture*, the Indian Act, which did not allow Indigenous people to trade, engage in commerce, and restricted travel, forced Aboriginal peoples into poverty and dependence on the government for financial support, creating a *culture of dependency* (Helin, 2006). Helping to create *self-sustaining* Aboriginal communities through *self-reliance*, *self-discipline*, and *community leadership* is essential (Helin, 2006). Social Work students need to be prepared to deal with this economic crisis. Social workers must acknowledge this crisis and address it (Blackstock, 2005, 2009). *Economic issues* were discussed by: 18 Social Work, 13 Education, and 21 Indigenous Studies resources.

In the Human Development Index of the United Nations, Canada was identified as among the five best nations to live in (Blackstock, 2005). However,

this same index indicated that the quality of life in First Nations communities in Canada ranked 73, the same as living in Brazil and Peru (Blackstock, 2005). In 2004 the median income for all Canadian Aboriginal people was \$13,600 and for non-Aboriginal Canadian people it was \$22,430 (Helin, 2006).<sup>12</sup> Contributing to the poverty of Aboriginal people is the unemployment rate (Frideres & Gadacz, 2008). According to the Assembly of First Nations “1 in 4 First Nations children live in poverty, compared to 1 in 6 Canadian children” (“The shocking reality: First Nations poverty,” 2008 para. 1). And in “First Nations communities, about 25 per cent Aboriginal children live in poverty and the number jumps to 40 per cent for those living off-reserve” (CTV, 2006 para. 2). Senator Romeo Dallaire (2007), a retired general who led a UN mission during the genocide in Rwanda, described the conditions in which Canadian Aboriginal children live as “acute poverty...a national total disgrace....They are living in the Third World”. O’Neill’s senate committee report stated that the government was out of compliance with an international treaty on children’s rights and has failed to address Aboriginal child poverty identified through three years of hearings and research by the United Nations Convention on the Rights of the Child, which was ratified by Canada in 1992 (O’Neill, 2007 para. 2 & 3).

The number of resources that identified *poverty* as important included: 17 Social Work, 10 Education, and 21 Indigenous. The *poverty* experienced by Aboriginal peoples affects health, longevity, child care, nutrition, high infant mortality, housing, high school completion, high suicide rates, high abduction

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<sup>12</sup>Statistics about poverty among Aboriginal peoples are problematic, because studies focus only on one group of Aboriginal peoples, such as the Métis. Another example is the The Labour Force Survey, which does not include people who live on reserve (Stock, 2008).

rate, self-esteem, and most importantly, *hope* (Blackstock, 2005; Frideres & Gadacz, 2008; Helin, 2006; Royal Commission on Aboriginal Peoples," 1996; The shocking reality: First Nations poverty," 2008). It is especially difficult for First Nations people who live on isolated reserves. They often lack employment opportunities and transportation to employment (Helin, 2006). For those who can find employment, the median yearly income is \$10,471 (Helin, 2006).

Another current issue addressed by the government and the media is the need for *restitution* for the damage done to the surviving people who attended Indian residential schools (Annett, 2006; Cohen, 2006; Common Experience Payment," 2008; Harris, 2006). The teachers and leaders in these church run institutions humiliated, killed, sexually abused, starved, purposely exposing them to tuberculosis, and stripped the Aboriginal children of identity, language, and culture (Annett, 2006; Blackstock, 2009; S. L. Davis, 2002; Funk-Anrau & Snyder, 2007; Haig-Brown, 1988; Manuel & Posluns, 1974). These were children were forcibly removed from their families and communities and were placed in the *care* of these churches and teachers by the federal government. Subsequently, the victims of this treatment have sued the Canadian government and churches for restitution (Fontaine, 2008; Funk-Anrau & Snyder, 2007). "To date, the government has spent approximately \$200 million processing and defending itself from claims—in contrast to the \$38 million it has dispensed for compensation" (Funk-Anrau & Snyder, 2007, p. 286). While the government and churches fought these claims, of the over 80,000 people who survived these atrocities, several are dying *every day*, uncompensated (Funk-Anrau & Snyder,

2007). The media has noted that these delay tactics have saved the government millions of dollars. Meanwhile, Indian residential school survivors and their families continue to live in poverty, unable to afford to raise their children, which may result in their being charged with neglect because of the very poverty imposed by the government. In 2008 the government of Canada finally began making *common experience* compensation payments ("Common Experience Payment," 2008).

Aboriginal education is another key economic factor. Traditionally, First Nations forms of education include life-long learning, learning what is useful, and learning especially from Elders ("First Nations education action plan," 2005). A number of authors have pointed out that the government-sponsored education has been and continues to colonize and assimilate Aboriginal children and adults (Annett, 2006; Chrisjohn, et al., 1997; Fournier & Crey, 1997; Haig-Brown, 1988; Manuel & Posluns, 1974). Therefore, it is essential for First Nations and Aboriginal people to have control over education of their own children. According to Statistics Canada (2001) taking into account all Aboriginal peoples; high school completion rate has risen from 55% in 1996 to 59% in 2001. In contrast, in 2001 70% of the general population completed high school (Lamontagne, 2004). The Caledon Institute of Social Policy reported, in 2001 48% of Aboriginal people had not attained a high school diploma (Helin, 2006). Focusing on current First Nations youth, the Assembly of First Nations reported on status Indians only 32% of youth graduate from high school ("First Nations education action plan," 2005). The economic needs of Indigenous communities is

important for social workers to address because poverty is an indicator for health problems, crime, violence, and hopelessness (Hick, 2006).

#### **4.2.1.9 Theme - Health**

Wellness can be explained to Social Work students from an Indigenous perspective by using Medicine Wheel concepts, including the physical, social and emotional, mental, and spiritual aspects of wellbeing (Bruyere, 1999b; Longclaws, 1994; Saulis, 2000). There is also a need for students to have knowledge of the historical reasons for poor health in Aboriginal communities. The Indigenous peoples of Canada are overrepresented in several categories of health problems. Social policies that were intended to colonize, contribute to the poor physical and emotional health of Aboriginal people. These policies started with a disruption of a healthy and vibrant way of life, diet, and spirituality through war, slavery, control over food, and forced confinement on reserves (Dickason & McNab, 2009). The decimation of a substantial portion of the Indigenous population occurred between 1600 through the 1800s. This was caused by hunger, and epidemics including smallpox (Dickason & McNab, 2009). These policies represent the bureaucratization of genocide through poverty, as well as maltreatment, forbidding traditional spiritual experience, and inadequate diet at Indian residential school and on reserves (Manuel & Posluns, 1974; Neu & Therrien, 2003). The overall *health issues* of Aboriginal peoples were identified in the literature as important for Social Work students to understand, because Aboriginal peoples in general have poorer health as other Canadians (Frideres &

Gadacz, 2008). *Health* emerged as important theme in: 18 Social Work, 18 Education and 30 Indigenous resources.

Several topics were related to the theme of health including, *nutrition, diabetes, high infant mortality rate, inadequate housing, lack of safe water for drinking or washing, multi-generational trauma, mental health, Fetal Alcohol Spectrum Disorder (FASD), addictions, HIV/AIDS, and suicide*. Poverty and a change in diet from traditional foods has led to *inadequate nutrition* for Indigenous people (E. F. Brown, et al., 1983; DuBray, 1994; Durst, 2000a; Manuel & Posluns, 1974; Weaver, 2005).

One way of measuring community health is the amount of violence, both physical and emotional, experienced by community members (Baskin, 2003a; M. Bopp, Bopp, & Lane, 2003; Manuel & Posluns, 1974; Waterfall, 2003). Therefore, social workers must understand the causes and patterns of violence in Aboriginal communities and how to address the violence.

#### **4.2.1.10 Theme - Power, Treaties, and Land**

Social Work students must be given enough information to understand that the current circumstances for the Indigenous peoples of Canada are based on a *power* imbalance (Absolon & Herbert, 1997; Alfred, 1999, 2004; Baskin, 2005a; V. Deloria, Jr., 1991; Harris, 2006; Kirkness & Barnhardt, 1991; Morrissette, et al., 1993; A. C. Wilson, 2004). In this literature review, within the division *knowledge, category culture*, the number of resources that identified *power* as important included, 22 Social Work, 13 Education and 28 Indigenous. Part of this power imbalance is demonstrated by the struggle over land, treaty

rights, and mineral rights of reserves (R. B. Anderson, Kayseas, Dana, & Hindle, 2004; Churchill, 1993; Manuel & Posluns, 1974; RCAP, 1996; Wright, 1992). Because of the genocide experienced by Aboriginal peoples in Canada, they have been rendered *stateless* people by the Canadian government (Neu & Therrien, 2003). *Land and treaty rights* were identified as important theme by, 10 Social Work, 6 Education, and 17 Indigenous.

#### 4.2.2 Category – Policies

Canadian federal and provincial governmental policies have had a profound effect on the Indigenous peoples of the northern part of *Turtle Island*. Within the division *knowledge*, category *culture*, these policies were introduced at the beginning of this chapter. The Indigenous peoples of Turtle Island had rights and freedoms long before the French, British, Canadian, and U.S. governments tried to define them. This section addresses the policies that the literature identified as important for social workers to understand. This discussion includes self-governance, self-determination, as well as governmental and international policies.

##### 4.2.2.1 Theme - The Indian Act

The Canadian government has attempted to re-define the identity and rights of Aboriginal peoples through the *Indian Act of 1876* and subsequent amendments. Social Work students need to have a working knowledge of The Indian Act because it has constructed the definition of who is a status *Indian*. It is also essential to understand the differences among the following definitions: *status and non-status Indian, Métis, and Inuit* because these titles affect what

social services are provided and where they are provided (Brant Castellano, et al., 1986; Colorado, 1993a; Good Water, 2004; Graveline, 1998). The number of resources that identified *The Indian Act* as important included: 4 Social Work, 3 Education, and 5 Indigenous.

Changes to the Indian Act also need to be included in curriculum. One of the key changes is the definition and effects of *Bill C-31* on Aboriginal peoples (Frideres & Gadacz, 2008; McKenzie & Morrissette, 2003; Silman, 1987; Tamburro, 2005). Section 12(1)(b) of The Indian Act attempted to disrupt the kinship patterns of Aboriginal peoples by constructing and imposing the *Status System* (Silman, 1987). At the inception, the Status system enforced the loss of the Aboriginal rights of a *Status Indian* woman who married a *non-Indian*. *Non-status non-Indian* women who married an *Indian man* became a *status Indian* ("Royal Commission on Aboriginal Peoples," 1996) This patriarchal policy disrupted the culture, language, and lifeways of the Indigenous peoples. As well, anyone who left the reserve for employment, education or enlisted in military service became enfranchised and lost his or her status ("Bill C-31," 1985), as discussed previously in Chapter 2.

Another devastating policy that can help Social Work students recognize the extent of the damage done to Indigenous cultures is the *Potlatch Law* that denied the Indigenous peoples the right to participate in their religious ceremonies (Manuel & Posluns, 1974). The Potlatch ban became of the *Indian Act in 1885* and continued until 1951 (Dickason & McNab, 2009). Subsequently

the Sun Dance of the prairie peoples was prohibited, driving this and other ceremonies along with the Potlatch underground (Dickason & McNab, 2009).

As part of the assimilationist policies of the Indian Act, understanding the impact of the *Indian residential schools* is essential (Baskin, 2005b; Blackstock, 2009; E. F. Brown & Shaughnessy, 1981; Good Water, 2004; Hart, 2001; McKenzie & Morrissette, 2003; Weaver, 2005). The number of resources that identified *Indian residential schools* as important included, 15 Social Work, 2 Education, and 8 Indigenous. It is significant that only two Education articles cited Indian residential schools since the government represented that it was an *educational institution*.

Several resources identified specific *assimilationist policies* as important, including 9 Social Work, 5 Education, and 13 Indigenous. Under the *eugenics* policies, during this same time-period, some students at Indian residential schools and Aboriginal people on reserves were involuntarily sterilized (*Compulsory sterilization Canada*, 2007; McLaren, 1990; Weaver, 2005). The number of resources that identified *legal and policy* issues in general as important to Social Work include: 3 Social Work, 5 Education, and 6 Indigenous. Another issue stemming from Indian residential schools is *sexual abuse* (Baskin, 2003a; McKenzie & Morrissette, 2003; Saulis, 1994; Weaver, 2005).

#### **4.2.2.2 Theme - Aboriginal Rights, Treaties, and Self-determination**

Several resources identified the importance of the recognition of *Aboriginal rights* (R. B. Anderson, et al., 2004; Baskin, 2005b; Blackstock, 2009; Christensen, 1994; Good Water, 2004). The literature indicated that that *self-*

*government*, being able to enact policies, for example child welfare policies was important (Baskin, 2003b; Brant Castellano, et al., 1986; E. F. Brown & Shaughnessy, 1981; Colorado, 1993a; Good Water, 2004; Weaver, 2005). The number of resources that identified *self-government* as important include, 16 Social Work, 13 Education, and 23 Indigenous.

*Self-determination* is different from *self-government* because a number of reserves are viewed as already having self-government, similar to a municipality, however they do not enough control to determine broader issues such as child welfare (Dickason & McNab, 2009; Little Bear, 2007). The current situation stemmed from the Indian Advancement Act, with the goal of training bands to manage their affairs as municipalities. Therefore, many resources identified supporting *self-determination* as essential to building thriving and healing communities (Baskin, 2003b, 2005b; Brant Castellano, et al., 1986; E. F. Brown & Shaughnessy, 1981; Christensen, 1994; Cross, 1996; DuBray, 1994; Good Water, 2004; Weaver, 2005). The number of resources that identified *self-determination* as important include, 32 Social Work, 17 Education, and 51 Indigenous.

Social work students need to understand the policies that affect Aboriginal communities such as treaties and land rights and contestation (Blackstock, 2005; Cross, 1986; Durst, 2000b; Harris, 2006; Helin, 2006; Royal Commission on Aboriginal Peoples," 1996). The Constitution Act of 1982 affirmed Aboriginal and treaty rights (J. P. White, Maxim, & Spence, 2004). Treaty rights have developed through negotiations between Aboriginal peoples and the government. Treaty

rights have constitutional recognition from the Constitution Act of 1983 (J. P. White, et al., 2004). Case law has also further defined these rights.<sup>13</sup> It is important for Social Work students to recognize that there many different federal and provincial regulations, as well as individual treaty policies that affect Aboriginal people and their communities. Social Work students need to find out the treaty agreements and areas of contestation, such as land claims and restitution, for each community they are learning about (R. B. Anderson, et al., 2004; Baskin, 2005b; E. F. Brown & Shaughnessy, 1981; Colorado, 1993a; Cross, 1996; Harris, 2006, in press; Pace & Smith, 1990; J. P. White, et al., 2004; Wright, 1992).

Policies that support culturally appropriate services can support healing in Aboriginal communities. An example is *Restorative justice*, which demonstrates the importance of culture when working with Indigenous people to provide social services (Baskin, 2002b, 2005b; Durst, 2000a; Gray & Lauderdale, 2007; Saulis, 2003). Restorative justice is a traditional Indigenous North American way of resolving injustices committed by individuals within the context of the community (Gray & Lauderdale, 2007). Justice is understood differently in mainstream society than from a collectivist Aboriginal worldview (Baskin, 2002b; Gray & Lauderdale, 2007). In mainstream society, a deviant person is punished in an

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<sup>13</sup> Case law, developed from court cases, for example in the case of R. v Van Der Peet over fishing rights in British Columbia has further define the relationship between the Federal government and First Nations peoples (J. P. White, et al., 2004). In a ruling in the case Delgamuukw v British Columbia, the Supreme Court of Canada decided that typical property laws cannot define Aboriginal title to land (J. P. White, et al., 2004). In the Delgamuukw case the court decided that Aboriginal title to land was inalienable title, except when it is Crown land, Aboriginal land title stems from prior occupation, and is based on First Nations communities holding land instead of individuals (J. P. White, et al., 2004).

attempt to force her or him to conform (Baskin, 2002b). Punishment also is an attempt to protect society and deter other people from engaging in the same offence (Baskin, 2002b). Baskin describes an alternative view as: "[t]he purpose of a justice system in Aboriginal culture is to restore the peace and balance within the community and to reconcile the accused with his or her own conscience and with the individual and family that has been wronged" (Baskin, 2002b, p. 133). In this Aboriginal system, there is an expectation that the person who has caused injury will admit to what they have done, show sincere regret, and help the person or family through work, payment, or gifts. This restitution helps keep the peace, creates harmony, and avoids revenge and violence against an offender. Imprisonment or probation allows the offender to avoid the responsibility to those harmed and provides no accountability to the victim, family, or community. Governmental policies have had a devastating effect on Indigenous peoples. Therefore, understanding and enacting policies that support Aboriginal rights such as Restorative Justice is an important aspect of providing effective services to Indigenous peoples. Restorative justice is becoming a global social movement through the United Nations Crime Congress in 2000 (Braithwaite, 2000).

#### **4.2.3 Category – History**

It is essential to present to Social Work students an Indigenous worldview of history and colonization because they provide a context and understanding of the knowledge including culture, current issues, and policies, as well as Social Work skills, and values.

#### **4.2.3.1 Theme - Colonization**

It is essential to present to Social Work students an Indigenous worldview of history and colonization because this provides context for knowledge of culture, current issues, and policies as they relate to Social Work skills and values.

#### **4.2.3.2 Theme - Colonization**

The number of articles that identified *colonization* as important includes, 30 Social Work, 21 Education, and 77 Indigenous (Baikie, 2009; Baskin, 2003b, 2005a; Battiste, 2001, 2002a; Blackstock, 2009; Dickason & McNab, 2009; Graveline, 1998; Harris, 2006; Hart, 2009; Sinclair, et al., 2009; Waterfall, 2003; Yellow Bird, 2005a). Although colonization is placed in the history category, it is important to recognize that it continues today (Archibald, 2006; Ashcroft, 2001; Baikie, 2009; Baskin, 2005a; Dickason & McNab, 2009; Harris, 2006; Reid, 2009; Russell, 2004; Sinclair, 2009a, 2009b; Sinclair, et al., 2009). Recognition of the effects of colonization discussed previously, was strongly emphasized in the literature.

The importance of understanding colonization as *genocide* is identified in the literature. Genocide is intentionally destroying or attempting to permanently damage a human group (Lemkin, 1947). This provided the foundation for the UN Convention on the Prevention and Punishment of the Crime of Genocide (Andreopoulos, 1994). Upon examination, utilizing these criteria, Canada and the U.S. have both committed genocide against its Indigenous peoples.

Cultural genocide was identified by 2 Social Work, 1 Education, and 6 Indigenous authors including (Blackstock, 2009; Chrisjohn, 1993; Chrisjohn, et al., 1997; Haig-Brown, 1988; Manuel & Posluns, 1974; UN, 1994; United Nations Declaration on the Rights of Indigenous Peoples," 2007). *Cultural genocide* has accompanied physical genocide in Canada. Cultural genocide is the purposeful destruction of the cultural practices of another group of people (Neu & Therrien, 2003). Colonizing policies of the Indian Act, such as Indian residential schools, Potlatch Laws, not allowing ceremonies, abduction of Aboriginal children and placing them in non-Aboriginal homes all fit the description of cultural genocide (Dickason & McNab, 2009). Therefore, it is important for social work students to learn how to provide *culturally safe social services* by partnering *with* Aboriginal people and communities (Blackstock, 2009; E. F. Brown, et al., 1983; Graveline, 1998; Harris, 2002; Weaver, 2005).

Seven Social Work, 4 Education, and 11 Indigenous literature resources identified as important the effects of colonization including the *loss of trust, grief, hurt, and multigenerational trauma* (K. Anderson, 2004; Brave Heart & DeBruyn, 1998; Manuel & Posluns, 1974; McKenzie & Morrissette, 2003; Weaver, 2005; Weaver & Yellow Horse Brave Heart, 1999). From a post-colonial perspective, part of the healing is, utilizing Gandhi's terminology, re-membering and re-connecting with the pre-colonial history and the history of colonization (Gandhi, 1998). Re-membering is reconnecting parts of ourselves and Indigenous cultures that have been severed by trauma (Gandhi, 1998). Once the history and

culture are re-membered, the traumatic memories are released, things begin to make sense, and healing begins (Gandhi, 1998).

*Internalized oppression*, internalizing the negative messages of the colonizers and believing the stereotypes and misrepresentations was also identified as an issue to be included in educational curriculum (Baskin, 2003b; Harris, 2006; Manuel & Posluns, 1974; McKenzie & Morrissette, 2003).

Internalized oppression has been called “genocide of the mind” in a text by the same name by Marijo Moore (Cherokee) (2003). Moore emphasizes the difficulty this has created: “Sadly, for whatever reason, some of our worst enemies are on occasion our own people” (Moore, 2003, p. xvi).

#### **4.2.4 Category - Oppression**

The number of resources that identified *racism* as important included: 13 Social Work, 11 Education, and 11 Indigenous (“CASWE Educational Policy Statements,” 2008; Hick, 2010; Standards for Accreditation,” 2008). The attitude of *prejudice*, that is prejudging others, was identified by: 3 Social Work, 4 Education, and 8 Indigenous resources (“CASWE Educational Policy Statements,” 2008; Hick, 2010; Standards for Accreditation,” 2008). Some Canadian social workers have taken an anti-oppressive stance when providing services to all Canadians (Mullaly, 2002). In order to address the issues of oppression, social work students must understand that oppression is not just a historical fact, but a current issue. Instead of labeling what has happened to Aboriginal peoples as colonization, many authors view it as another form of oppression, included with other forms of marginalization such as racism, sexism,

ableism, heterosexism, etc (Christensen, 1994; Freire, 1972; Gil, 1998; Mullaly, 1997, 2002). Other authors who define themselves as anti-oppressive practitioners do specifically name colonization. However, those who do not specifically address the systemic colonization include the experience of Aboriginal peoples within the label of racism. This obscures the cultural, political, and economic concerns that are unique to Aboriginal peoples.

*Discrimination* includes actions, circumstances or policies that create unequal access to power and resources (Hick, 2006). Aboriginal peoples experience both systemic discrimination that is constructed into our social service, economic, and political system (Hick, 2006). As well they experience discrimination by individuals (Hick, 2006). *Discrimination* was identified by: 8 Social Work, 7 Education, and 10 Indigenous resources ("CASWE Educational Policy Statements," 2008; Hick, 2010; Standards for Accreditation," 2008). In addition, the need for *social justice* was also identified by: 15 Social Work, 9 Education, and 16 Indigenous resources (Baskin, 2005b; Blackstock, 2009; Dei & Karumancgery, 1999; Harris, 2006; Saulis, 2003; Weaver, 2005) *Equality* and *inequality* were also considered important topics addressed in 12 resources e.g. (K. Anderson, 2000a; Baskin, 2005b; Dei & Karumancgery, 1999; Saulis, 2003; Weaver, 2005). The need to *change societal structures* to be more just and fair was identified by: 11 Social Work, 14 Education, and 10 Indigenous resources (Absolon & Herbert, 1997; Baskin, 2002a, 2003b; Blackstock & Trocme, 2004; Carniol, 2005; Harris, 2006; Mullaly, 1997).

*Stereotyping* includes forming opinions about a group of people based on inaccurate or incomplete information (DuBray, 1994; Weaver, 2005). One of the strengths of post-colonial critique is the deconstruction of the Western concept of the *other* (Battiste, 1996; Bhabha, 1986; V. Deloria, Jr., 1969; V. Deloria, Jr., 2002; Said, 1978). The *othering* of Aboriginal peoples can be seen in the hegemony of history books, the media, and in policies that have justified treating the Indigenous peoples as savages, pagans, and uncivilized (Dickason & McNab, 2009; Frideres & Gadacz, 2008; Neu & Therrien, 2003). Civilizing the *savage* was used as a justification for taking the land, abducting children and genocide (Neu & Therrien, 2003). Pratt, who developed Indian residential schools in the U.S. expressed this when he stated: “Kill the Indian, save the man” (Morel, 1997, p. 6).

Thirty-five resources cite the *anti-oppressive writing of Paulo Freire* and 14 of these addressed the importance of *consciousness-raising* e.g. (Absolon & Herbert, 1997; Good Water, 2004; Graveline, 1998; Haig-Brown & Dannenmann, 2002; Hart, 2002; L. T. Smith, 1999a). In addition, several authors identified the importance of recognizing and confronting *hegemony* (Battiste, 1996; Graveline, 1998; Harris, 2006; Windschitl & Joseph, 2000). *Hegemonic practices* in education can be seen in the difficulty Aboriginal authors being approved for publication. Another example is the few numbers of educators, researchers, and policy makers who are hired in universities who have the credibility to provide an Aboriginal perspective (Baskin, 2002a; Graveline, 1998). This leads to stereotyping, lack of accurate information, and discussion on the problems but

not the strengths of Aboriginal peoples (Graveline, 1998). The stories and perspectives of Aboriginal peoples have not been included in curriculum (Graveline, 1998). Eurocentric models of education "lock out, marginalize and discriminate against" Indigenous faculty by not validating our knowledge or social realities (Brandt, 1986, p. 131). Using materials that support and validate the knowledge and experiences outside of *school knowledge* can work to defuse the power of *hidden curriculum*, which is a curriculum with a covert agenda (Graveline, 1998).

#### **4.2.5 Category – Theories and Approaches**

The review of the literature finds that several theories are attributed to Aboriginal peoples including critical, holistic (including Medicine Wheel and Seventh Generation), post-colonial, and anti-oppressive. These theories and the theme of decolonization are briefly described in this section.

##### **4.2.5.1 Theme - Critical Theory applied to Aboriginal Peoples**

Critical theory, as described earlier in this study, has been identified as an important theoretical perspective utilized in Social Work to understand and work with Aboriginal peoples and other marginalized people. Critical theory was identified by: 15 Social Work, 16 Education, and 10 Indigenous resources (Absolon & Willett, 2005; Angell, 2000; Baskin, 2005b; Blackstock, 2009; Brayboy, 2005; Carniol, 2005; Colorado, 1993c; Dei & Karumancgery, 1999; Dominelli, 1998; Freire, 1972; Graveline, 1998; Harris, 2006; McKenzie &

Morrisette, 2003; Morrisette, et al., 1993; Mullaly, 1997, 2002; Yellow Bird, 2001, 2005b).

The number of resources that identified *diversity* as important included: 23 Social Work, 12 Education, and 21 Indigenous. Using critical theoretical approaches, authors identify the importance of *access to culturally appropriate* health care and social services as a concern that needs to be addressed (Baskin, 2002a; Blackstock, 2009; Weaver, 1997a). Culturally appropriate services include recognizing the *diversity within* and *between* Indigenous peoples in order to provide effective services (Baskin, 2005b; Blackstock, 2009; Brant Castellano, et al., 1986; Good Water, 2004; Goodluck, 1993; Graveline, 1998; Manuel & Posluns, 1974; McKenzie & Morrisette, 2003; Morrisette, et al., 1993; Weaver, 2005). For example, within Aboriginal communities differences are found due to age, gender, sexual orientation, religion, reinstatement of First Nations status through Bill C-31, urban band members on the rolls, and those whose families have continued to live on reserves for generations. There are social and legal differences among the various Aboriginal peoples, for example the Métis, status, non-status, and Inuit. There are also cultural differences among the many Aboriginal Peoples including languages, cultures, politics, spirituality, ceremonies, and lands (Bonvillian, 2001; Churchill, 1993; Dickason & McNab, 2009; Frideres & Gadacz, 2008). Several authors warned against monolithic thinking and services (Baskin, 2005b; DuBray, 1994; Graveline, 1998; Gross, 1995; Lewis & Ho, 1975).

A monolithic approach that does not acknowledge the diversity among Aboriginal peoples has been used. The early writing of both Aboriginal and non-Aboriginal writers can be characterized as having a monolithic style. Much of the early writing about *Indian* child welfare, a unified position was presented, because there was a common purpose and elements that are similar among the various Aboriginal cultures were emphasized. There are many commonalities among Indigenous peoples (Cardinal, 2001). Gross criticized this unified, *Pan-Indian* approach as “unevaluated assumptions [and] constructs generalizations about American Indian cultures and worldviews that create the impression of one unified American Indian reality by stating or implying that cultural values are similarly regarded across Indian tribes, communities, and cultures” (Gross, 1995, p. 209). However, the articles she used to support her conclusions were from the 1970s and early 1980s. During this time-period Indigenous writers were supporting the passage of the Indian Child Welfare Act in the U.S. despite the superficial similarities, based on the shared experience communities had in the colonial context, a deeper scrutiny of the articles she cites show an emphasis on both commonality and differences among Aboriginal peoples (Gross, 1995). For example, Shaughnessy and Brown (1979) and Brown (1983) as well as subsequent authors such as Pace (1990) and DuBray (1992, 1994) encouraged the input of local Indigenous peoples into the curriculum in order to accommodate diversity. All of the authors she cited suggested including local Aboriginal Elders in the development of the curriculum (E. F. Brown, et al., 1983; DuBray, 1992, 1994; Pace & Smith, 1990; Shaughnessy & Brown, 1979).

Including community-based information addresses issues of diversity among Aboriginal peoples and communities. Gross claimed that Aboriginal authors were stereotyping themselves, despite the evidence cited above to the contrary, and called the small amount of published writing by Aboriginal authors an *American Indian canon* (Gross, 1995). Subsequent to her article in 1995, none of the literature directly addressed her charges. However, based on colonization and the exploitation of Aboriginal peoples by colonizers of whom social workers are admittedly a part, Ball and Farrell (2005) took a more collaborative approach, “Nothing about us without us” (p. 81). A major weakness of the critical stance by Gross (1995) is that it lacks historical context. This critique of Gross's work exemplifies the use of critical theoretical perspectives by a Social Work academic and supports the need to include a post-colonial perspective. A post-colonial critique acknowledges colonization including the dynamics of power, hegemony, and exploitation.

#### **4.2.5.2 Theme - Holistic Theory**

The number of resources that identified *holistic theory* and concepts as important included: 41 Social Work, 17 Education, and 43 Indigenous. Holistic theory was cited most often in the literature as an effective way to understand and work with Aboriginal peoples (Baskin, 2002a, 2002b, 2005b; Brant Castellano, et al., 1986; Harris, 2006; Hart, 2002; Saulis, 2000). Holism has long been an Aboriginal worldview, which has been adopted by colonizers (Hart, 2002). Person-in-Environment is a related concept, encompassing the context in which a person lives. Zapf (2001) indicates that the term *environment* in urban

Social Work has come to mean only the *social* environment, rather than a more holistic, broader perspective that incorporates nature and sustainability (Zapf, 2001).

Holistic theory has been illustrated by the Medicine Wheel, which emphasizes the interconnection of all parts of the universe (Absolon, 1993; Baikie, 2009; J. Bopp, Bopp, Brown, & Lane, 1985; Bruyere, 1999a; B. R. Compton, Galaway, & Cournoyer, 2005; Graveline, 1998; Hart, 2009; Longclaws, 1994; McKenzie & Morrissette, 2003; Saulis, 2000). The Medicine Wheel demonstrates the effects that culture and society have on communities and individuals. Holistic theory also emphasizes that individuals have the power to influence their own lives, as well as influence their families, communities, cultures, and country. The association of holistic theory with Aboriginal worldviews, and in contrast to Western scientific approaches, allows for its inclusion as an aspect of the postcolonial perspectives, which are the subject of the next section.

#### 4.2.5.3 Theme - Post-Colonial Theory and Decolonization

In the Social Work literature, five resources specifically identified *post-colonial theory* as useful (Baikie, 2009; Briskman, 2003; Duran & Duran, 1995; Harris, 2006; Hart, 2009). As well, 31 resources in Education, 5 Indigenous resources identified *post-colonial theory*, as described previously, as an important approach to understanding Indigenous peoples. More Social Work resources (12) identified *decolonization* of Social Work, curriculum, and society as important. *Decolonization*, specifically, was identified as important by 13

resources in Education and 62 Indigenous resources. Decolonizing practices in Social Work include respectful listening to the stories of the people when providing services (K. Anderson & Lawrence, 2003; Graveline, 1998; Valaskakis, 2000). Decolonization also includes changing Aboriginal child welfare policies (Bennett & Blackstock, 2002; Blackstock, 2009; Blackstock & Trocme, 2004; Reid, 2005). Decolonizing Social Work practice utilizes *circle talk*, the *Medicine Wheel*, and a *holistic* approach (Baskin, 2005b; Bruyere, 1999b; Graveline, 1998; Hart, 2002). Effective practices with Aboriginal peoples must include decolonizing knowledge, skills, and values.

#### **4.2.5.4 Theme - Anti-Oppressive Practice**

The number of resources that identified *anti-oppressive practice* as important included: 15 Social Work, 5 Education, and 4 Indigenous. Of all of the “oppressed groups in Canada, First Nations people, by all indicators, suffer most from social inequalities and therefore experience the most structural violence” (Mullaly, 2002, p. 119). Anti-oppressive practice provides an explanation for the oppression and provides guidance for structural changes to relieve oppression (Baskin, 2005b; Carniol, 2005; Freire, 1972, 1985b; Mullaly, 2002). *Anti-oppressive practice*, however, does not specifically foreground colonization as a root to the problem and does not address *specifically* the inequities experienced by Aboriginal peoples who have structural barriers that other oppressed groups do not have, such as The Indian Act of 1876.

In summary, under the division of *knowledge*, the themes of culture, current issues, policies, history, theories, and oppression were identified as

important for social workers to understand. Within these themes are topics, which are considered important for the purpose of the SATP. However, the literature analysis indicates that some topics were addressed more frequently than others were. This distinction was most clearly seen within the division of knowledge, the most complex division of the three. In the next section, the division Social Work *skills* identified in the literature are discussed.

### **4.3 Division: Social Work Skills**

Because one must understand the context in which a skill is effectively utilized, it is not always easy to identify what we need to *know* in order to *use* a skill or set of skills. For example, the Social Work profession has damaged Aboriginal families and communities, through destructive child welfare practices (Blackstock, 2009). Therefore, an essential skill for effective practices is *partnering with* Aboriginal people and communities (Brant Castellano, et al., 1986; Cross, 1996; Kirkness & Barnhardt, 1991; Little Bear, 2007). This skill supports *self-determination and self-governance* rather than imposing a particular approach to social services on a community, family, or person. The number of resources that identified *partnership* as important included: 8 Social Work, 6 Education, and 12 Indigenous.

*Strength-based approaches*, as opposed to the deficit model, are important in all service provision (Mullaly, 1997; Saleebey, 1997). Listening skills illicit the strengths of the individual and situation are useful skills with Aboriginal people and communities (Baskin, 2005b; Cross, 1996; DuBray, 1994; Graveline, 1998; Haig-Brown & Dannenmann, 2002; Williams & Ellison, 1996). Finding

resources for resolving dilemmas within the context of the culture is part of this strength-based approach. It is an especially important skill when working with Indigenous peoples because of the *stereotyping, prejudice, discrimination, and oppression* experienced by this population (J. Anderson, 2003; Blackstock, 2009; Cross, 1986; DuBray, 1994; Durst, 2000b; Graveline, 1998; Harris, 2006; Saulis, 2003).

#### 4.3.1 Category – Personal Development

The number of resources that identify the skill *self-awareness/assessment* as important included: 7 Social Work, 3 Education, and 9 Indigenous. Being *sensitive* to a situation and person is part of *self-awareness* (Angell, 2000; Harris, 2006; Morrissette, et al., 1993; Verniest, 2006). Self-awareness and the ability to assess oneself are both skills and values. One must be *aware* of self, *open* and willing *critique* oneself and accept *feedback*. Social workers need to develop skills in *self reflection* that help them partner with Aboriginal peoples. Some authors suggest going beyond self reflection to *reflexivity*, integrating one's own culture and experience into the critique of each interaction with a service user (Miu Chung, 2008). One aspect of *partnering* is the ability to be *empathetic* to the person, situation, and community (Cross, 1996; Hart, 2001; Shaughnessy & Brown, 1979; Weaver, 2005). Partnering also includes the skill of *self-awareness*, so that social workers can identify when they are imposing values, beliefs, and solutions coming from themselves, the government or an agency.

Personal development also includes becoming skilled in *self-care* including *setting boundaries* (B. R. Compton & Galaway, 1994; Hick, 2006; Kirst-

Ashman & Hull, 1997). It is important to recognize that many Aboriginal peoples have survived because they are *communal* and *interdependent*; therefore, when and how boundaries are set may vary, depending on their experiences (Blackstock, 2009; Brant Castellano, et al., 1986; Nadjiwan & Blackstock, 2004; Weaver, 2005). Students and graduates need to observe when and how *boundaries* are set within the communities they work. They need to individualize their observations so they can adapt their style of boundary setting to a variety of people so that community members are comfortable with the boundaries. The number of articles that identified *humour* as important include: 7 Social Work, 3 Education, and 9 Indigenous. It is also necessary to have a *sense of perspective* and a sense of *humour*. Being able to laugh at oneself, the ability to joke appropriately is an important asset (E. F. Brown & Shaughnessy, 1981; Christensen, 1994; Cross, 1996; Hannis, 1993; Herring, 1994; Lewis & Ho, 1975; Tamburro, 2005).

The ability to *survive* and *overcome adversity* is an important skill when working in Aboriginal communities. Social Work students need to learn how to bring survival skills to environments such as inner-cities and reserves. This can be challenging because of the many issues facing Aboriginal peoples including economic, health, education, safety, housing, violence, addictions, isolation, loss of language and culture (Churchill, 1993; Dickason, 2002; DuBray, 1994; Graveline, 1998; Weaver, 2005).

#### 4.3.2 Category – Skills *With* Aboriginal People and Systems

All social workers need basic Social Work skills which include *interpersonal skills*, as well as the skill to *advocate, negotiate, mediate, coordinate, set goals and boundaries, assess situations, make referrals, guide and mentor, make decisions, develop relationships, and help people survive* (Hick, 2006). These skills need to be implemented based on the person, family, or community by individualizing services. With Aboriginal peoples, members of the Social Work profession must take into account individual and community circumstances and *change* the way we work (Baskin, 2002a, 2005b; Blackstock, 2005, 2009; E. F. Brown, et al., 1983; E. F. Brown & Shaughnessy, 1981; DuBray, 1994; Graveline, 1998; McKenzie & Morrissette, 2003; Saulis, 2003; Weaver, 2000a, 2005). Interpersonal skills including *relationship* building is considered important in all Social Work interactions (Arnouse, 2007; Baskin, 2005b; Blackstock, 2009; Brant Castellano, et al., 1986; Colorado, 1993a, 1993b; Cross, 1996; Harris, 2006; Hart, 2001; McKenzie & Morrissette, 2003; Saulis, 2003). It is important to understand that the building of interpersonal skills with Indigenous peoples requires additional awareness. Several authors mentioned developing specific skills to help with this, such as developing *listening* skills, including being sensitive about *eye contact* by taking a cue from the person you are working with, and accepting *silences* in conversations (Cross, 1996; DuBray, 1994; Weaver, 2005).

Effective problem solving includes the skills of *assessment, planning* and *goal setting, action, and evaluation of the actions and situation* (Hick, 2006).

Problem solving skills are part of the change process, which is important in Social Work practice literature, which identifies a decolonized, holistic, and strength-based approach is most effective with Aboriginal people (Baskin, 2005b; E. F. Brown & Shaughnessy, 1981; Cross, 1996; Longclaws, 1994; Saulis, 2003; Tamburro, 2005; Weaver, 2005; Westhues, Lafrance, & Schmidt, 2001).

Part of *problem solving skills* in Social Work practice includes *assessing* the entire situation including the social services available and the conditions of the community involved. When working with Indigenous people, listening to their story without interruption in order to understand their situation is considered a sign of respect (E. F. Brown & Shaughnessy, 1981; Cross, 1996; DuBray, 1994; Good Tracks, 1973). This takes into consideration an assessment of strengths and weaknesses, assets and liabilities, abilities, support systems, connections with other family members, culture(s), community, employment, education, and connections to social services (Hick, 2006). When *empathetically assessing* Indigenous people and situations, it is essential to keep in mind their *worldview, cultural context, the history of colonization* and the *current issues* facing Aboriginal peoples in Canada (Blackstock, 2009; E. F. Brown & Shaughnessy, 1981; Cross, 1986; Harris, 2006; McKenzie & Morrissette, 2003; Morrison & Wilson, 2004; Weaver, 2005). For example, when a student is learning to work with a family that includes two or more cultures it is important to understand the histories and current issues of both communities. This background will *contextualize* the assessments so that the student can see the situation from the viewpoint of the people she or he will be working with. Social Work student

graduates run the risk of inappropriate *assessments* if they are not from the Aboriginal community, due to a lack of specific community knowledge (Blackstock, 2009; Cournoyer, 2001; Cross, 1996; Weaver, 2005). The importance for students to learn to contextualize is demonstrated when the resources of the extended family, the context of Indian residential schools, and current issue of poverty on reserves and urban areas are taken into consideration in an Aboriginal child welfare case. If all of these factors are considered, then an Indigenous family will not be inappropriately assessed as neglectful. It is important to get the whole picture of who is involved and how care might be provided in an effective way. If Social Work student graduates do not acknowledge that a lack of *parenting skills* is due to *multi-generational* placements in *Indian residential school*, it is easy to blame the parents and remove the child. Instead, students and social workers could work with the parents and extended family by exploring effective parenting skills and other resources (Bennett & Blackstock, 2002; Blackstock, 2009; E. F. Brown & Shaughnessy, 1981; Cross, 1996; Goodluck & Short, 1980; Red Horse, et al., 2000; Shaughnessy & Brown, 1979; Weaver, 2005). In another example, if a Social Work student graduate recognizes that the *poverty* on many reserves and inner-cities is caused by limited access to jobs and resources and not personal failure, then they will advocate to change the system rather than blame the individual (J. Anderson, 2003; Baskin, 2005b; Blackstock, 2005; E. F. Brown & Shaughnessy, 1981; DuBray, 1994; McKenzie & Morrissette, 2003; Saulis, 2003; Tamburro, 2005; Weaver, 2005).

Part of assessment is *decision-making*. The skill of *decision-making* is important in two ways. Social workers must be able to make decisions, including assessments that will work in the effective interest in the people they are assisting. Social workers must also be able to guide service users to make useful and productive choices and decisions (Hick, 2006). This must be balanced with that is the goal of *empowerment* that includes encouraging service users to make informed decisions and approach their issues in ways that work effective for them. When working with Indigenous people a non-Aboriginal social worker may not fully understand the reasons behind the decisions or plans Indigenous people make. Asking about their process and reasoning is a wonderful opportunity to gain insight into their worldview and lives in order to provide more effective services and support (K. Anderson, 2000b; Blackstock, 2009; DuBray, 1994; Hart, 2001; Manuel & Posluns, 1974; G. White, 2005).

Another important *problem solving* skill is planning. *Planning* includes helping service users figure out what they want and develop ways to achieve those goals (Hick, 2006). It is important to be respectful and not *push* goals and plans, but to be empowering and encourage self-determination, when encouraging Aboriginal people to figure out what they want, what they need and how they might get it (Cross, 1996; DuBray, 1994; Manuel & Posluns, 1974; Weaver, 2005).

Social Work students need to be introduced to culturally based techniques for working with groups and families of Aboriginal people. It is useful for students to learn to use a *Talking Circle* (Baskin, 2005b; Graveline, 1998). In addition, it is

useful to encourage participants to tell their stories uninterrupted while holding the Talking Stick or other object meaningful, within the context of indigenous cultures. This process ensures that each person has an opportunity to tell his or her story (Baskin, 2005b; Bruyere, 1997, 1999b; Cross, 1996; DuBray, 1994; Durst, 2000a; Graveline, 1998; Stevenson, 1999).

Another culturally based technique is using *storytelling*. *Storytelling* has been identified as significant by the following number of resources: 9 Social Work, 56 Education, and 19 Indigenous. A number of authors encourage the use of teaching stories to share healthy parenting skills (K. Anderson, 2004; Baskin, 2005b; Colorado, 1993b; Cross, 1986, 1996; DuBray, 1994; Durst, 2000a; Feehan, 1993b; Graveline, 1998; Lanigan & Stiffarm, 1998; Manuel & Posluns, 1974; Nettles, 2005; Pavel, 2005; Tamburro, 2005; Thomas, 2005).

*Helping skills* that are intended to influence our social structure and social services are essential for students to learn. As part of this, students need to learn the techniques of *advocating, coordination, mentoring, negotiator, mediator,* and *making referrals* with Aboriginal people and communities, it is important for students to remember to use decolonized, holistic, and strength-based approaches and resources when using these. It is essential to partner *with* the person, family, group, or community to help create systemic change using approaches, goals, and methods that help them meet their needs by using these methods. It is also important to encourage community members to use their own skills in these areas. For example, Social Work students can learn to coach, mentor, and encourage service users to advocate for themselves and their

communities. It is important to learn how to recognize and encourage mentors and natural helpers in Aboriginal communities in order to ensure that change is sustainable beyond any particular social worker, community member, or funding cycle (Alfred, 2005; Baskin, 2005b; Blackstock & Trocme, 2004; Brant Castellano, et al., 1986; Bruyere, 1999b; Cross, 1996; DuBray, 1994; Graveline, 1998; McKenzie & Morrissette, 2003; Morrissette, et al., 1993; Weaver, 2005).

Learning how to make appropriate referrals is an essential helping skill (Hick, 2006). The Social Work student must know what resources are available and what policies govern eligibility for status, non-status, Métis, and Inuit people. They must also learn if they can provide *culturally appropriate* services for a particular person or family through self-assessment. It is also important for students to learn how to discuss culturally appropriate activities. This includes referring clients activities in their location, such as an Indian Friendship Centre, a pow-wow, a Sundance, or a Pipe or sweatlodge ceremony (K. Anderson, 2000a, 2000b; S. C. Anderson, 1983; Blackstock, 2009; E. F. Brown & Shaughnessy, 1981; DuBray, 1994; Lobo, 2003; Manuel & Posluns, 1974; Morrissette, et al., 1993; Saulis, 2003; Weaver, 2005).

*Research* is another important Social Work skill. This includes single-subject design to ensure that an individual is achieving his or her goals effectively (Gliner & Morgan, 2000). Not all people measure success in the same way (DuBray, 1994; Helin, 2006; Manuel & Posluns, 1974; Weaver, 2005). When helping Indigenous people meet their goals it is essential that Social Work students learn to recognize that the method of determining and defining success

is up to that individual, family, and community (DuBray, 1994; Helin, 2006; Weaver, 2005). For example, an Indigenous child may be considered successful if she or he is well liked within the community, respects and cares for Elders, and is living within the norms of the culture even if he or she does not have good grades in the public school system.

Research includes investigating information, strategies, and approaches, which the Aboriginal community and a social worker identify as important. Social Work students are expected to learn to engage in evidence-based practices; however, evidence about effective practices is frequently not available for a specific Aboriginal community or culture (Blackstock, 2009; Harris, 2006; McKenzie & Morrissette, 2003; Saulis, 2003). When working within Aboriginal communities it is important to follow all Human Subjects research protocols, as well as Aboriginal Research Ethics. One example of Aboriginal Research Ethics is by Brant Castellano, however another research protocol may be adopted by the Aboriginal community (Brant Castellano, 2004). These protocols developed out of the need for Aboriginal communities to protect themselves from exploitation by researchers (Ball & Farrell, 2005; Brant Castellano, 2004; Kenny, 2004). Much of the research about Indigenous peoples has benefited the researchers, government, and academic institutions much more than the Indigenous communities (Denzin & Lincoln, 2005). Aboriginal Research Ethics ensure community participation and consent, the protection of the intellectual property of the community, and that the outcomes are shared with the community (Brant Castellano, 2004; L. T. Smith, 1999a, 1999b).

This section includes discussion on the skills important to developing partnerships with and engaging in effective practices with Aboriginal peoples. This includes the personal skills and abilities that social work students need to learn. Skills with Aboriginal people, communities, and social systems are identified including the problem solving skills and skills intended to influence the social structure, agencies, and social services. The next section discusses the values, ethics, and attitudes that have been identified in the literature as important for social work students to learn in order to work effectively with Indigenous peoples.

#### **4.4 Division – Values, Ethics, Attitudes**

Social Work students are expected to integrate knowledge, skills, and values into their practice (E. F. Brown, et al., 1983; E. F. Brown & Shaughnessy, 1981; Shaughnessy & Brown, 1979; Weaver, 1999, 2005). The values of *cultural respect, self-determination/self-governance, and non-interference* change the way social workers partner *with* Aboriginal people (Blackstock, 2009; Brant Castellano, et al., 1986; Doxtater, 2005; Grande, 2000; Harris, 2006; Waterfall, 2003).

Values identified in the literature as important for *partnering* with Aboriginal peoples include understanding and valuing *diversity* (Baikie, 2009; Baskin, 2005b; Blackstock, 2009; Harris, 2006; Weaver, 2005). This includes valuing the rich diversity among Indigenous peoples and within Aboriginal communities. Part of the ability *reflect on oneself* is to recognize that not all people are, or ought to, be, think or act alike. These attitudes help to breakdown

stereotypes, decolonize, and help question what is written about the many cultures, ethnic groups, and religions that have been stereotyped and frequently fantasized or *othered* from a Eurocentric worldview. *Othering* is a term used for the process of stereotyping, fictionalizing, or exaggerating characteristics, portraying as exotic, deviant, abnormal and/or pathological, peoples from cultures that are not European. (Ashcroft, et al., 2000; Bhabha, 1986; V. Deloria, Jr., 1969; Foucault, 1980; Lacan, 1977; Said, 1978).

#### **4.4.1 Category – Social Work Values and Ethics**

Canadian Social Work Ethics developed by the Canadian Association of Social Work (CASW) do not specifically identify Indigenous peoples. However individual and professional *diversity* are recognized ("Code of Ethics," 2005; Guidelines for ethical practice," 2005). The CASW recognizes and respects the rights and freedoms of the lifestyles and beliefs of individual people and their families, groups, communities, and nations, and states it will not tolerate discrimination because of "age, abilities, ethnic background, gender, language, marital status, national ancestry, political affiliation, race, religion, sexual orientation or socio-economic status" ("Guidelines for ethical practice," 2005, p. 3). Therefore, the CASW ethics support a multi-cultural and diverse perspective.

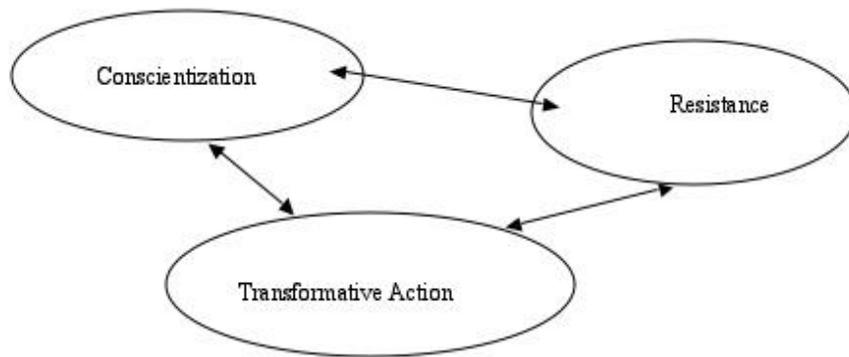
CASW supports *social justice* and *fairness* including the "equitable distribution of resources, and act to reduce barriers and expand choice for all persons, with special regard for those who are marginalized, disadvantaged, vulnerable, and/or have exceptional needs" ("Guidelines for ethical practice," 2005, p. 5). Therefore, CASW encourages the social and financial support of

people who do not have access to the resources of mainstream society and values the *reduction of the barriers* that cause marginalization ("Guidelines for ethical practice," 2005). This includes putting the interest of those who are provided services above the self-interest of the social worker while fulfilling their duties. CASW also promotes individual and *social justice* and *fairness*. Social Work students are expected learn to *not impose their values* on others and behave in a professional and reputable way. This includes setting "appropriate boundaries in relationships with clients and ensure that the relationship serves the needs of clients" ("Guidelines for ethical practice," 2005, p. 7). As previously discussed, boundaries in Aboriginal community may differ because the best interest of the community is often considered more important than the individual (Baskin, 2005b; Blackstock, 2009; Graveline, 1998; Greyeyes, 1995; McKenzie & Morrissette, 2003; Saulis, 2000, 2003). Social workers "value openness and transparency...and avoid relationships where integrity or impartiality may be compromised...." ("Guidelines for ethical practice," 2005, p. 7). However, other authors have questioned the value of and the ability to be impartial (Denzin & Lincoln, 2005).

CASW values the provision to *competent* services, including a *needs assessment*, encouraging *creativity* and *innovation*, and also using strategies and techniques to address both existing and new needs as they arrive ("Guidelines for ethical practice," 2005, p. 8). The value of competent Social Work practice makes it an obligation to work effectively with Aboriginal peoples, to recognize any personal shortcomings a social worker may have, and to learn how to

address them. One of the ways that a Social Work student learns to become competent when preparing to work with Aboriginal peoples is to become more aware through a consciousness-raising experience referred to by Paulo Freire as *conscientization* (1972, 1985c, 1994). As shown in Figure 6, G. Smith (Maori) developed a figure demonstrating a cycle of change using the three elements of change identified by Freire.

Figure 6 Cycle of Change Based on the Work of Paulo Freire



(G. H. Smith, 2000, p. 9)

This included identifying and raising the consciousness of the colonial government and politicians, resisting colonization, and transforming practice or praxis (G. H. Smith, 2000). Freire's strategy of identifying oppression, resisting colonization, engaging in praxis is frequently identified by Aboriginal writers (Absolon & Herbert, 1997; Good Water, 2004; Graveline, 1998; G. H. Smith, 2000; Tamburro, 2005). This is not a linear process; these approaches can be used simultaneously to bring about *change* (G. H. Smith, 2000). Social Work students can learn how to raise the consciousness of legislators and child welfare administrators about the devastating effects of placing Aboriginal children

outside of their communities. At the same time, social workers can also resist this type of placement by supporting Aboriginal families to take foster children and find resources within the community to keep children in their homes or at least in their communities. Social Work students can also learn to engage in *transformative practice*, which can help Aboriginal families resolve issues that contribute to the abduction, so that their children are in a safe and secure family environment.

*Patience* with the change process is also an important value (Cross, 1996; Good Tracks, 1973; Hart, 2001; Lewis & Ho, 1975; Weaver, 2005; Winkelman, 1999). The multi-generational trauma experienced by the Indigenous people of North America will take time to heal, even up to seven generations has been suggested by those referencing Aboriginal traditions. It is essential for social work students to learn to be patient with process – it takes as long as it takes.

#### **4.4.2 Category – Indigenous Values**

In the division Knowledge, of the extensive literature analysis, the importance of students knowing about and understanding Indigenous values was documented. Indigenous values need to be shared with students. This section explores the importance of Indigenous and non-Aboriginal students embracing some Indigenous values, going beyond understanding. One important value is the respect for all of nature including the plants, animals, and the elements of earth, fire, wind, and water. Also respect for Indigenous homeland, which is a source of our survival and holds cultural and spiritual teachings is an important Indigenous value (Churchill, 1993; Good Water, 2004; Harris, 2006; Manuel &

Posluns, 1974; Maracle, 2003; McKenzie & Morrissette, 2003; Scott 2005; Wright, 1992). The identification of the land as an important value was mentioned in the number of published resources including: 10 Social Work, 20 Education, and 18 Indigenous resources.

Another Aboriginal value, based on mutual need and worldview is *interdependence* among people, Mother Earth, and all of her creatures and plants. This interdependence extends to the concept of *family*. The idea that Indigenous people take care of each other is part of many of the cultures. For example, at a pow-wow or other ceremony, a family may do a give-away, which is often to commemorate an important event, such as the passing of a relative or recovery from an illness. Items may be given to specific individuals and other items are put on a dance floor or in the circle. The children and adults are told to go into the arena to get the items. The wealth of a certain family or families is distributed to other families in a way that can be accepted without shame or discomfort. In this way, families who can afford to share can do it in a way that all community members can feel good about.

*Respect* is another value that is important for students to develop. This includes respect for Mother Earth, including the plants and animals who sacrifice themselves so the people can eat and live. Also, it is important for students to value respect for Elders who teach the children the old cultural ways and help them cope with the new ways (Baskin, 2002a; E. F. Brown, et al., 1983; E. F. Brown & Shaughnessy, 1981; Colorado, 1993a; B. R. Compton & Galaway, 1994; DuBray, 1994; Farris, 1975; Feehan, 1993b; Feehan & Hannis, 1993;

Good Tracks, 1973; Graveline, 1998; Hart, 2001; Longclaws, 1994; Manuel & Posluns, 1974; McLaughlin, 1980; Sinclair, 2006; Waterfall, 2003; Weaver, 2005; Winkelman, 1999).

It is essential that social workers value Aboriginal peoples having *control* over their own social services (Allgaier, James, & Manuel, 1993; Baskin, 2003b; Brant Castellano, et al., 1986; Cross, 1986; DuBray, 1994; Durst, 2000a; Ermine, 1995; Graveline, 1998; Hart, 2001; Saulis, 2003; Weaver, 2005). Self-government and self-determination will resolve many issues in Aboriginal communities. This was demonstrated by studies of Aboriginal suicides in British Columbia (Chandler & Lalonde, 2004, 2009). The more input and control members of a First Nation feel they have over their own structural systems such as education, social services, and health-care, the lower the suicide rate (Chandler & Lalonde, 2004, 2009). In communities where members felt they had less control over these essential and basic services, the higher the suicide rate (Chandler & Lalonde, 2004, 2009).

*Non-interference* is one of the first values introduced in the Aboriginal Social Work literature, and perhaps one of the most difficult to reconcile with Social Work (Good Tracks, 1973). No “interference, meddling, coercion or persuasion” is considered to be acceptable behaviour for a person who was genuinely trying to help the community, because it is seen as disrespectful (Good Tracks, 1973, p. 30). Aboriginal communities will test Social Work students and workers to see if they can be trusted (Manuel & Posluns, 1974). If the social worker is seen as helpful and seen as doing things in a *respectful, good way*,

when it is asked for, then people of the community will begin to go to her or him for the help that they think the social worker can provide (Good Tracks, 1973). Therefore, working *within* the *natural helping networks* that exist inside the community is more effective than forcing into a community services that do not match community's needs. These approaches are often contrary to the types of services that are funded by agencies and the government.

The purpose of reviewing the themes and topics of Aboriginal Social Work, Education and Indigenous Studies literature is to organize the information so that is easy to reference. A full list of these can be found in Appendix K. In the next chapter, the outcomes of the analysis of the Self Studies and Course Outlines of three BSW programs are discussed. These documents are analysed to demonstrate the usefulness of the SATP.

## **4.5 Summary**

Social Work practices that authors have identified as effective with Aboriginal peoples were found through an extensive analysis of Social Work, Education, and Indigenous Studies literature. Over 1,400 texts, juried journal articles, and governmental and organizational websites were included in this analysis. The earliest Social Work publication used in this literature search was an article by Good Tracks in 1973 and continued with a growing number of Indigenous authors into the current year of this writing, 2010. A significant Canadian Indigenous Social Work text was very recently published in 2009 and has introduced several new topics that were included in the SATP (Sinclair, et al., 2009).

Not all relevant topics, for Social Work students to learn, were found in the literature search. Some of the topics in the SATP were identified in the media and internet websites. These topics were included in the SATP because they are important for Social Work students to learn. The Self-Assessment Tool for Programs is based on the themes and topics that represent effective Social Work practices with Aboriginal Peoples. All of the topics in the SATP are listed in Appendix K.

In Chapter 6 the SATP is applied to the Self Studies and Course Outlines of three anonymous BSW programs in order to explore the categories, themes, and topics identified by the CASSW Standards for Accreditations and the literature analysis. It is consistent within the field of curriculum policy analysis to explore the curriculum by reviewing the texts of Social Work programs using their own Self Studies and Course Outlines. The outcomes of the analysis of three sample BSW programs to demonstrate the Self-Assessment Tool for Programs (SATP) are described. Also provided is an overview of the contents of the Self Studies and Course Outlines. Finally, the outcomes of the analysis of each program are explained.

## 5: IMPLEMENTATION OF THE SELF-ASSESSMENT

### TOOL

The themes and topics of the SATP were identified in the literature as important topics for Aboriginal healing and recovery from colonization. The purpose of this chapter is to show how the SATP is used to analyse Aboriginal BSW curriculum. The analysis of the data employs both critical theoretical perspectives and post-colonial theoretical perspectives. It is important to emphasize that the SATP is intended to be a *self-assessment* process for Social Work programs. The process that would be most useful for programs includes text analysis to analyze their curriculum. SATP Program Self-Assessment Forms that programs can use to analyze their curricula are found in Appendix K.

The development of a tool to identify the strengths and gaps that exist in a Social Work program's Aboriginal curriculum content is an important goal of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC). From this, the programs can determine what should be included in their curriculum in order for graduates to work effectively with, and support self-determination of Indigenous peoples. An extensive literature analysis was completed in Chapter 5 from which effective Social Work practices with Aboriginal Peoples have been identified. Based on this review of the literature, a self-assessment framework was developed that will assist Canadian Social Work faculty with the analysis of their Aboriginal curriculum content. The topics in the SATP represent effective practices identified in the Social Work, Education, and Indigenous Studies

literature analysis of this study. The assessment process for programs begins with a review of the SATP list of topics (Appendix J).

To begin this demonstration, the Self Studies and Course Outlines were imported into NVivo software. These documents were searched for each of the themes and topics identified in the SATP. For analysis, even the themes that have a broader scope, were considered topics, creating 150 topics in the SATP. For example, *child welfare* is a broad theme that includes several topics such as extended families, parenting skills, genocide, and keeping Aboriginal children in their communities if placement outside the nuclear family is necessary. In the SATP *child, welfare* is treated like a topic so that it is possible to search for it phrase by phrase in the documents. This method is then repeated for other topics. The outcome of the text analysis can be found in Appendix J. As an example, consider the need for Social Work students to understand that the extended family is an important part of Aboriginal culture and child welfare (Brant Castellano, et al., 1986; Longclaws, 1994; McKenzie & Morrissette, 2003; Saulis, 2003; Waterfall, 2003). The documents of each program are then searched for references to the extended family, which are set aside in a section in the software called a *node*. The content of each node was reviewed to ensure that only relevant references are included. Using NVivo software, each document is searched for each topic and the results of each search is placed in an individual node. To continue with the above as an example, the extended family structure is placed in the category *culture*, within the division *knowledge*. The outcome of the text analysis was then documented in the NVivo software as described

above. This software automatically separates the topic and its context in a node each time it is noted in a document. NVivo also reports the number of times each topic is discovered in the material of a Social Work program and in which document of each program each topic can be found. This data is recorded in each node and in the main document, in order to provide a micro and macro view of the data. Therefore, the number of times a Course Outline mentions a specific topic it is reported and can be reviewed for relevance. Once the node is reviewed, and the researcher deletes irrelevant phrases, only phrases that were relevant to the topic are stored in the node. When each document is reviewed, only phrases that had relevant topics are kept in NVivo. This study uses the topics of the SATP to find the strengths and gaps in the curriculum of the three programs.

Each program provided a Self Study and Course Outlines. Self Studies include Mission Statements, Goals, Description, and Objectives of the program and demonstrate the fulfilment of the Standards for Accreditation. Table 1 gives the title of the documents included in the Self Study of each program and the number of pages for each document. In addition, this table reports the number of pages for each Course Outline for each program and the total number of pages each program provided. Finally, this table states the total number of pages analyzed in this study, utilizing text analysis. In summary, 26 pages were used from Program 1's Self Study and their Course Outlines were 46 pages. The total number of pages analyzed for Program 1 is 72. Program 2's Course Outlines had 89 pages, 36 pages were used from the Self Study, for a total of 125 pages.

The Course Outlines totalled 87 pages; the number of pages used from the Self Study is 9, for a total of 96 pages. Altogether, the number of pages analyzed were 71 from the Self Studies and 287 of Course Outlines.

Table 1 Documents Analyzed in this Study Utilizing Text Analysis

Program 1	In Self Study	# pages	Course Outlines	# pages
	Program Mission Statement	1	Ethics - 1	6
	Program Description	3	Practice -2	7
	Program Goals - Vision	1	Policy - 1	3
	The Curriculum	12	Research - 1	7
	Community Participation	5	First Nations - optional	4
	Aboriginal Community	3	Human Beh/HBSE - 1	5
	Institutional Mission	1	Critical Thinking - 1	4
			Theory - 1	10
Subtotal		26		46
			Total for whole program	72
Program 2	In Self Study	# pages	Course Outlines	# pages
	Mission Statement	1	Ethics - 0	
	Program Description	1	Practice -3	26
	Program Goals	1	Policy - 2	21
	Multicultural	6	Research - 1	8
	First Nations Issues	2	First Nations - 2	18
	Curriculum	4	Human Beh/HBSE - 1	8
	Challenges	2	Critical Thinking - 0	
	Aboriginal Curriculum	19	Theory - 1	8
Subtotal		36		89
			Total for whole program	125
Program 3	In Self Study	# pages	Course Outlines	# pages
	Mission Statement	2	Ethics - 0	
	Program Description	1	Practice - 2	13
	Program Goals	1	Policy - 2	24
	Curriculum Standards	5	Research - 1	9
			First Nations - 2	15
			HBSE other dept	
			Critical Thinking - 0	
			Theory - 1	26
Subtotal		9		87
			Total for whole program	96
Total # pages All 3 programs:		71		287

The number of pages analyzed for each program may be significant because Programs 1 and 3 submitted the least pages and they documented fewer topics. Program 2 provided the most pages and mentioned the most topics.

## **5.1 Description the Programs**

In this section, the data from three BSW programs are analyzed and the outcomes are reported to demonstrate the application of the SATP to Aboriginal curriculum content. First, a description of three programs utilized in this demonstration is given. Each program provided a copy of their Self Study, which was written to explain how the program has met the Standards for Accreditations set by Canadian Association of Social Work Education (CASWE). These Self-Studies include the program's mission statement, goals and objectives, and program descriptions. The core courses, which are the required courses in BSW Social Work programs, include the following academic content areas: Ethics, Practice, Policy, Research, Human Development or Human Behaviour in the Social Environment, Theory, Critical Thinking, and First Nations. A list of the required courses is provided in Table 2 including the number of courses required by each program.

Table 2 Course Outlines of Core Academic Areas and Program

Courses	Program 1 # of Course Outlines	Program 2 # of Course Outlines	Program 3 # of Course Outlines
Ethics	1	0	0
Practice	2	2	1
Policy	1	2	2
Research	1	1	1
First Nations	optional	2	2
HB/HBSE	1	1	external
Critical Thinking	1	0	0
Theory	1	1	1

This table demonstrates the various ways that these three programs integrate the core Social Work academic areas into their curricula. Program 1 requires an Ethics course; however, the other programs integrate ethics into other courses. Programs 2 and 3 require First Nations courses. All three programs require a Human Behaviour in the Social Environment or a Human Development course. Program 1 requires a Social Work course in Human Development or Human Behaviour in the Social Environment (HBSE); Program 2 requires students to take a Social Work or Psychology courses in Human Development; and Program 3 requires HBSE content from another discipline.

Courses titled "*Introduction to Social Work Practice*" and "*Social Welfare Policy*" are required by all Social Work programs in Canada as entrance requirements. Each program requires at least one Practice and one Research

course, also. Programs 2 and 3 require a Theory course. As mentioned previously, all programs ensure that all of these content areas are addressed, but they may be found in any parts of the curriculum so do not always have a specific course that addresses them

An example of how each program addresses the CASWE Standards for Accreditation in their own unique way is in one specific core academic area. This example focuses on the core area: Human Behaviour in the Social Environment (HBSE), however some programs refer to this core area as Human Development. Each program requires students to learn information in this academic area. Program 2 provides a HBSE course within the program and allows a transfer of Human Development psychology courses. The Human Development course in Program 2 has less of a scope than HBSE because it focuses primarily on physical aspects of human development and includes less about social systems. Human Development does include discussions on the influence of family and school. Although the human development course of Program 2 provides a limited discussion of the impact of culture, it does not have the same emphasis of the impact of larger social systems including the interface of culture and human development, as does a broader scope of Human Behaviour in the Social Environment (HBSE) found in Programs 1 and 3. HBSE stresses the importance of issues such as culture, poverty, and ethnicity. HBSE is offered to students of Program 3 by another academic discipline but still meets the CASWE standards. Several of the course objectives of HBSE in Program 1 demonstrate the broad perspective. These objectives include an awareness of

multi-cultural and anti-oppressive practice but do not specifically address the unique circumstances of Aboriginal peoples:

- Understanding of traditional and alternative, frameworks for creating, understanding and ordering of knowledge of human behaviour and the social environment.
- Understanding of the interactions between and among human biological, social, psychological and cultural systems as the [sic] affect and are affected by human behaviour.
- Understanding of individual behaviour as multi-causal and mutually influenced by interactions among the various social systems.
- Recognition that diversity is the rule rather than the exception and knowledge about and appreciation of diverse persons -- persons with disabilities, persons of colour, women, gays, lesbians, persons distinguished by age, religion, socio-economic class or culture.
- Recognition of the impact of discrimination and oppression based on religion, socio-economic class, culture, age, race ethnicity, gender, disability, or sexual orientation on the ability to attain social and economic justice.
- Recognition of the impact of social welfare policies and services, especially those in the public sector, on the ability

of individuals to reach or maintain optimal health and wellbeing (Program1, 2006)

In comparison, the course objectives in the Human Development course in Program 2 are less broad in scope but do address the importance of Aboriginal focused critique of developmental theories:

- To become aware of the “white, heterosexual male-as-norm” bias in developmental theories and develop an understanding of Aboriginal, feminist, and anti-oppressive criticism of these developmental theories.
- To develop an understanding of the range of normative human development that will serve as a knowledge base for social work practice with individuals, families and groups (Human Development Program 2,2006).

The objectives in Program 2 are more limited in scope than those in Program 1 HBSE course. The Human Development course outcomes address several of the same issues but not as fully or in the same mindset as Program 1. This example demonstrates that it is difficult to analyze the core content course-by-course. It is better to analyze the curriculum content holistically, consequently, each program is analyzed as a whole.

In the above example Human Behaviour in the Social Environment course in Program 1, one of the objectives mentions: “Understanding of traditional and alternative, frameworks for creating, understanding and ordering knowledge of human behaviour in the social environment” (Program1, 2006). Here, the term

tradition becomes potentially problematic because tradition, used as a reference point, depends on the worldview of the speaker. For Indigenous peoples the term tradition refers to the ways of life before cultural genocide, and is often seen as positive. This is opposite of the way tradition is used in a critical theoretical perspective. A critical perspective focuses on various types of historic European oppressive practices within their own societies. After a review of the context surrounding the statement, it becomes clear that, in this course outline, the term *traditional* was linked to the Eurocentric dominant *traditional* perspective worldview, written "Traditional/Dominant Perspectives on Individuals" (Program 1, 2006). Program 1 includes alternative approaches that centre on Western traditions and unspecified alternative frameworks. This statement does not embrace worldviews other than those from the Western, dominant perspective. This suggests that within a single course a critical theoretical approach that addresses concerns identified by Aboriginal authors, such as *alternative methods*. However, these course outcomes from Program 2 HBSE, do not document *decolonizing approaches*.

In the following section, each Social Work program's curriculum is analyzed, using both critical and post-colonial perspectives, in the areas of knowledge, skills, and values. Appendix J presents a copy of the categories, themes, and topics utilized in the SATP and a chart of outcomes of the text analysis for each program.

## 5.2 Program 1 Program Analysis

Program 1 is a large program with multiple urban sites, including several programs that provide the first two years of courses. In year three and four of the program the faculty teaches all of the core courses. Their curriculum does not include a course on diversity, multiculturalism, or First Nations. Program 1 provided 72 pages of documentation that were analyzed utilizing the SATP (see Table 2 in Chapter 4 for a total of pages analyzed for each program see Table 1).

Of the Program 1 documents, neither the Institutional Mission Statement nor the Vision, Mission, and Values Statements address Aboriginal peoples specifically. The response to the Aboriginal Curriculum Standard 2.13, the need to connect with “the Aboriginal community” was identified. However, this statement does not acknowledge the diverse Aboriginal communities within their catchment area (Program1, 2003). Program 1 lists several examples of faculty, but not students, participating in First Nations ceremonies. There is documentation of Aboriginal curriculum provided by Elders and community members. As well, Program 1 lists a number of Aboriginal First Nations and Métis agencies they consult utilizing a circle format to develop inclusive curriculum.

University standards integrate *international components*. Several minors were offered but this program did not include courses on either the Aboriginal Peoples of North America or International Indigenous Studies. In the portion of the Self Study that discusses curriculum content, Program 1 has identified the importance of critical analysis and practice skills regarding the origins and current

forms of *social justice*. The options of international Social Work, law, social change, and contemporary concerns of Aboriginal peoples were identified as a focus of injustice. In addition, the CASWE Aboriginal curriculum standard (Std 2.13) is identified. This program writes about the importance of being able to work effectively with Aboriginal peoples. An outline demonstrating the integration of Aboriginal content into several courses was included in the Self Study, incorporating one three-hour class in each required core course. Aboriginal peoples are included as part of the preparation for practice with “diverse, ethnic, cultural and racial populations”, including in rural and remote areas (Program1, 2003). The importance of including “the Métis reality” (Program1, 2003) is documented. This wording implies a monolithic approach to Métis peoples, indicating that there is only one reality experienced by Métis peoples. This does not acknowledge the differences among Métis people including script Métis, The Métis Nation, and Métis people who are members of other métis organizations. According to their Self Study, Program 1 views community development from a holistic perspective that employs an Aboriginal worldview. Aboriginal communities have input on the curriculum content, hiring, and delivery methods. The documents describe ways to provide access to the program for Aboriginal students, rather than a focus on Aboriginal curriculum content. However, the Self Study does identify ways students can learn more about Aboriginal peoples if they choose.

### 5.2.1 Assessment of Program 1 Knowledge

This section provides a description of the division *Knowledge*, and three tables that represent the findings using the SATP. For the purpose of analysis in this study, topics that are stated 10 or more times, are determined to be very important. Topics considered to be important were noted 9 to 5 times. Then, topics mentioned 1 to 4 times were considered not as important.

In the SATP, the division *Knowledge* has the following categories, *Culture*, *Current Issues*, *Policies*, *History*, *Oppression*, and *Theories*. Below are tables that identify the number of times Program 1 documents a topic within the division *knowledge*. Table 3 reports, the categories of *Culture*, *Current issues*, and *Theories* found within the division *Knowledge*. The topics cited *most often* are at the top of each category.

Table 3 Program 1 SATP Analysis – *Knowledge, Culture, Current Issues, and Theories*

<i>Culture</i>	<i>Topic Count</i>	<i>Current Issues</i>	<i>Topic Count</i>
Community based	38	Poverty	18
Justice	29	Economic	12
Healing	11	Health	10
Tradition	8	Violence	9
Lifeways	6	Power	7
Women	5	Land / treaty	5
Language	4	HIV/AIDS	3
Spiritual	4	Housing	3
Values	4	Addictions drug abuse alcohol	2
Pipe	3	FASD	1
Ceremonies	3	Internalized oppression	1
Child/human development	2	Suicide	1
Child Welfare	2	60s scoop/ Millennium Scoop	0
Elder	2	Access	0
Medicine Wheel	2	Diabetes	0
Age	2	Un/employment	0
Identity	1	Food / diet / nutrition	0
Métis	1	Smoking	0
Time	1	Infant mortality	0
Worldview	1	Medical care	0
Appropriate	0	Mental health	0
Balance/harmony	0	Restitution	0
Christianity	0	Sexual abuse	0
Continuity	0	Trauma/grief/hurt/loss trust multi gen trauma	0
Contribution	0	Water	0
Extended family	0	Tuberculosis	0
Love	0	Analysis of Current Issues	
Matrilineal	0	Topics omitted	14
Medicine	0	Total topics	26
Monolithic	0	<i>Theories</i>	
Natural helping	0	Critical	51
Pan Indian	0	Postcolonial	5
Parenting	0	Decolonization	4
Powwow	0	Anti-oppressive	3
Renewal/revival	0	Holistic	3
Rite of passage	0	<i>Analysis of Theory</i>	
Smudging	0	<i>Topics omitted</i>	0
Stereotype	0	<i>Total topics</i>	5
Survival	0		
Sweat lodge	0		
<i>Analysis of Culture</i>			
<i>Topics omitted</i>	22		
<i>Total topics</i>	43		

The topics that are cited by this program the most often, therefore considered most important in the division, are, under the division *Knowledge*, is the category *Culture* which includes *community-based knowledge*. This cultural topic is mentioned 38 times in the Self Study documents and the Course Outlines. Also addressed in Program 1 is *social justice* mentioned 29 and healing 11 times. As illustrated in Table 2 *current issues*, Program 1 there were no current issues listed 10 times or more. In addition, Table 2 reports the number of times critical theory (32) was noted in the documents.

In Table 4, in the category *Policies*, *Aboriginal rights* were noted six times in the documents, but most other policies were mentioned rarely or not at all. In the category *Oppression*, the topics mentioned most often are *social justice* (29) and *oppression* (26).

Table 4 Program 1 SATP Analysis – *Knowledge – Policies and Oppression*

<i>Policies</i>	<i>Topic Count</i>	<i>Oppression</i>	<i>Topic Count</i>
Aboriginal rights	6	Oppression	29
Assimilation	1	Social justice	26
Residential School and Education		Racism	7
Self-determination	1	Structural	7
Bill C-31	0	Inequality	3
Enrolment	0	Resistance	3
Indian Act	0	Discrimination	2
Legal	0	Freire	2
Self-government	0	Accurate	0
Potlatch law	0	Hegemony	0
Enfranchisement	0	Marginalize	0
Corrections	0	Prejudice	0
Eugenics	0	Safety	0
<i>Analysis of Policies</i>		<i>Analysis of Oppression</i>	
<i>Topics omitted</i>	9	<i>Topics omitted</i>	5
<i>Total topics</i>	13	<i>Total topics</i>	13

Table 5 reports the *History* category. The topics mentioned most often are history (10) and colonization (6). Topics not noted include genocide, eugenics, the Indian Act, Bill C-31, and other historical topics. It is important to note that some of the historical topics are policies, so the topics were placed in the policy category.

Table 5 Program 1 SATP Analysis – *Knowledge – History*

<i>History</i>	<i>Topic Count</i>	<i>History</i>	<i>Topic Count</i>
History	10	Analysis of History	
Colonization	6		
Privilege	4	Topics omitted	1
Genocide	0	Total topics	4

History was identified 10 times, healing (11) and *oppression* (26) which is frequently enough to have them considered very important, based on the number of times they were included in Program 1 documents. Interpreting from this analysis, the documents indicated support for primarily *anti-oppressive, social justice, and critical* focus of the program not inclusive of post-colonial perspectives.

Within the division of *Knowledge*, several topics are mention with less frequency than 10 times in the documents of Program 1. These topics are divided and grouped with similar topics that are identified 5 to 9 times and 1 to 4 times. The topics identified between 5 to 9 times include *Indigenous lifeways, Aboriginal traditions, women’s roles and power, Aboriginal rights, colonization, and racism*. Also identified between 5 to 9 times is using *structural approaches* to social services. Program 1 reflected an interest in *colonization* and was most

concerned about *structural* issues. The documents also indicate interest in Aboriginal cultural issues such as Indigenous ways of life and rights.

Cultural topics identified between 1 and 4 times include: *age, ceremonies, child development, Aboriginal child welfare, Elders, identity, Aboriginal languages, leadership, Medicine Wheel, pipe ceremonies, Indigenous values, worldview, and spirituality*. Within the theme of current issues, the following topics related to broad concepts were identified between 1 to 4 times: *economic issues, poverty, power, and violence*. Also identified between 1 to 4 times were some topics more narrowly focused on specific issues *including assimilation, Indian residential schools, privilege, inequality, resistance, and discrimination*. The work of Paulo Freire was cited twice in the Course Outlines of Program 1. Program 1 documents holistic theory and anti-oppressive practice once. This analysis demonstrates that some topics important for inclusion in Aboriginal curricula were found in Program 1 documents including: the *Medicine Wheel, pipe ceremonies, Indian residential schools, Aboriginal ways of life, spirituality, and Indigenous languages*. However, most of the topics identified by the program had the critical perspective as their primary focus including topics such as *poverty, power, inequality, discrimination, and racism*

Also significant is the null curriculum, topics identified as important in the literature, but not found in the Self Study or Course Outlines (Apple, 2004; Joseph, 2000a, 2000b). Within the division of Knowledge, 82 topics were identified in the literature but were not found within the documents of Program 1 including: *balance and harmony, the effects of Christianity on Aboriginal peoples,*

the *contributions* of the Indigenous peoples, Indigenous medicines, the importance of the *extended family* or *matrilineal* family. Also topics not noted in Program 1 documents are the following *cultural* topics: *natural helping networks, pan-Indian approaches, parenting, powwows, renewal, rites of passage, seventh generation, smudging, stereotyping, survival, sweat lodge ceremonies, and two-spirit people*. Current issues not documented include: the *60s Scoop, Millennium Scoop, addictions, diabetes, unemployment, nutrition, health, HIV/AIDS, FASD, smoking, housing, infant mortality, internalized oppression, land/treaties, medical care, mental health, restitution, sexual abuse, suicide, trauma, access to safe water, and tuberculosis*. The *null curriculum* for *culture, current issues, and theories* is outlined in Table 3. Items not included in the documentation of Aboriginal policies include *Bill C-31, band enrolment, the Indian Act, self government, self determination, Potlatch law, enfranchisement, criminal justice, genocide or eugenics*. Within the theme of *Oppression*, the topics omitted from documentation are *hegemony, prejudice, and safety*. The *null curriculum* for Policies (Table 4) indicates that information specific to Aboriginal peoples such as *Bill C-31, the Indian Act, the Potlatch Law, genocide, treaties and many ceremonies* were not included in on document of the Program 1. From a post-colonial perspective, a significant number of Indigenous focused policies and cultural topics essential to understanding Aboriginal peoples and communities are not found in the documents of Program 1.

## 5.2.2 Assessment Program 1: Skills

Social Work skills are an essential part of Social Work practice. It is important to know information, however it is essential to be able put that knowledge into action. Table 5 shows the skills identified in the literature review and the number of times each skill was identified by text analysis in the documents of Program 1. The skills most often identified were *coordination* and *organization*, the ability to *assess* a situation, working in *circles*, *decision-making*, and *problem solving*. Table 6 reports the number of times Program 1 mentioned in their documentation the Skills identified in the SATP.

Table 6 Program 1 SATP Analysis – Skills

<i>Skills</i>	<i>Topic Count</i>	<i>Skills</i>	<i>Topic Count</i>
Coordination/organize	17	Covenant	0
Assessment	16	Goals	0
Circle	14	Humour/fun	0
Decision-making	11	Negotiating / Mediating	0
Problem solving	10	Partnership	0
Communication	7	Praxis	0
Research	7	Protocol / customs	0
Relationships	6	Reciprocity	0
Sensitive	3	Reintegration	0
Self-awareness	2	Referral	0
Self-care	2	Sensitive	0
Advocacy	1	Silence	0
Empathy	1	Survival	0
Mentoring / Guidance	1	<i>Analysis of Skills</i>	
Storytelling	1	<i>Topics omitted</i>	12
Boundaries	0	<i>Total topics</i>	29

The skills documented most frequently by Program 1 are the ability to *coordinate* and *organize* (17), *assessment* (16), and working in *circles* (14). Skills doing assessments and working in circles are typically found in mainstream Social Work. Also mentioned frequently are *decision making* (11), and *problem*

*solving* (10). Skills mentioned several times include *communication skills* (7), *research skills* (7), and *relationships* skills six times. Skills identified 1 to 5 times include *advocacy, empathy, mentoring, self-awareness, self-care, sensitivity, and storytelling*. Of the skills identified 1 to 5 times, all of these are basic Social Work skills found in any mainstream Social Work curriculum with the exception of *storytelling*.

Program 1 did not document 14 of the 29 skills identified in the literature, this is a 48% gap between topics listed on the SATP, and what is included. The following topics were not in Program 1 documents: *boundaries, goals, fun or humour customs, referrals to Aboriginal programs, tolerating silence, reciprocity, reintegrating Aboriginal people back into communities, and cultural survival*. Several anti-oppressive skills, such as *praxis, negotiator or mediator, and partnerships* are not documented. Skills identified as important to providing services to Aboriginal clients specifically, such as, *silence, referral to Aboriginal programs, and humour* were not documented. The significance of their omission can only be determined by the program. From a post-colonial perspective, the analysis of the data indicates that only storytelling skills utilized with Aboriginal peoples were found in the documents. This analysis indicates that the program only documented one skill that would specifically lead to partnerships with Aboriginal peoples for service provision.

### **5.2.3 Assessment of Program 1: Values**

The values that were mentioned more than 10 times in the documents for Program 1 include *consciousness raising* (32) and *ethics* (10). Valuing *diversity*

and empowerment were identified 5 times and respect (6), community (3), Elders and healers (2), avoiding conflict (1), and flexibility (1).

Eight out of 18 or 44% of the values identified in the SATP that were not included in the documentation of Program 1. Values omitted include valuing *interdependence* in Aboriginal communities, being *humble*, *valuing nature*, *non-interference*, *patience*, First Nations *control* over social services, *sharing*, and using a *strengths perspective*. From a post-colonial perspective, few values related to an Indigenous worldview were documented. Table 7 shows the number of times Program 1 documented *values*, identified as important for Aboriginal curricula and included in the SATP.

Table 7 Program 1 SATP Analysis – *Values*

<i>Values/attitudes</i>	<i>Topic Count</i>	<i>Values/attitudes</i>	<i>Topic Count</i>
Consciousness	32	Dependent	0
Ethics	10	Humble	0
Respect / polite	6	Nature	0
Aboriginal perspectives	5	Non-interference	0
Diversity	5	Patience	0
Empowerment	3	Sharing FN control	0
Input by community		Strengths	0
Healers / Elders	2		
Avoid conflict	1	Analysis of Values	
Flexibility	1	<i>Topics omitted</i>	8
		<i>Total topics</i>	18

#### 5.2.4 Summary of the Outcomes for Program 1 Using the SATP

Program 1 does not have a designated First Nations or Aboriginal course. The Self Study, especially the discussion on curriculum, acknowledges the importance of Aboriginal curriculum. Attempts to integrate community information are described in the Self Study. The program acknowledged the CASWE Standards for Accreditation on Aboriginal content and discussed how

the curriculum included Aboriginal content using language that could indicate stereotyping. For example, “*the Métis experience*” was identified as a topic, which suggests that the author of this document believes that Métis peoples all experience the same things. The data indicates that this program primarily utilizes a critical theoretical approach. Sixty-eight out of 150 topics (45%) identified in the SATP were found in the documents of Program 1. Eighty-two of these topics in the SATP were mentioned in the programs documents, so 55% were not found in the documents of Program 1. This program provided fewer pages to analyze and mentioned fewer SATP topics, than the other two programs did. Most of the topics identified by the Program 1 in the documentation show a critical, anti-oppressive approach to social services. Only a few topics identified specifically as knowledge, skills, and values unique to working with Aboriginal peoples were documented.

### **5.3 Program 2 Program Analysis**

Program 2 has approximately 70-80 students and has one campus offering third and fourth year BSW program. However, three programs provide the first two years of courses. This is the smallest of the three Social Work BSW education programs analyzed in this study. It is located in a rural area and all of the core courses are taught within the program. Students in this program take two courses that focus on Social Work with Aboriginal peoples. Program 2 developed more recently than the other two programs. Program 2 has fewer feeder sites than Program 1 and has fewer specializations than Program 3. This

program offers the undergraduate BSW but does not offer any courses at the MSW graduate level.

In addition to the Self Study and Course Outlines, this program provided a report that analyzed their Aboriginal curriculum content. An external Aboriginal Social Work academic consultant provided this report about 5 years before my research. The purpose of the report was to guide the integration of Aboriginal Social Work content into the curriculum. This report is included in the documents of Program 2 because it shows that the faculty are aware of the need to include these topics in the curriculum.

A total of 125 pages of Program 2 documentation were analyzed using the SATP. Program 2 incorporates Aboriginal perspectives in the Mission Statement and Aboriginal needs into its goals. In the Self Study, Program 2 identifies seven courses with Aboriginal content that help the program meet the Aboriginal CASWE Standards for Accreditation. However, the Aboriginal curriculum content of the courses was not identified in the Self Study, thus Course Outlines need to be examined. First Nations are identified as a major focus of this program. Program 2 identifies the curriculum as “anti-discriminatory and anti-racist” taking an anti-oppressive stance (Program2, 2001). A discussion of the Indigenous curriculum content of Program 2, utilizing text analysis is separated into the divisions of knowledge, skills, and values follows.

### **5.3.1 Assessment of Program 2: Knowledge**

The SATP divides *knowledge* into the following categories: *culture, current issues, and economics, policies, history, oppression, and theories*. Topics in

Program 2 identified more than 10 times, as in the other programs, are considered most important. Topics within the division *Knowledge* in the category *Culture* include *community* (53), *Aboriginal child welfare* (23), *values* (23), *child and human development* (22), *Aboriginal lifeways* (16), *justice* (16), *Aboriginal languages* (14), and *power of women* (14). In the division Knowledge the category Current Issues and Economics, the most important topics are *poverty* (18), *economic issues* (12), and *health* (10). Table 8 is the numeric report of the SATP analysis of Program 2 in the categories *culture*, *current issues*, and *theories and approaches*

The main theoretical approach identified by Program 2 is *critical* (51), although *postcolonial* (5), *holistic* (3), *decolonization* (4), and *anti-oppressive practice* (3) are also theoretical perspectives included in the documentation. All of the theoretical perspectives identified in the Self-Assessment Tool are mentioned within the documentation Program 2 provided.

Table 8 Program 2 SATP Analysis – *Knowledge – Culture, Current issues, and Theories*

<i>Culture</i>	<i>Topic Count</i>	<i>Current Issues</i>	<i>Topic Count</i>
Community based	55	Poverty	18
Child Welfare	23	Economic	12
Values	23	Health	10
Child /human development	22	Violence	9
Lifeways	16	Power	7
Justice	16	Land / treaty	5
Aboriginal Language	14	HIV/AIDS	3
Women	14	Housing	3
Tradition	9	Addictions drug abuse alcohol	2
Healing	7	FASD	1
Medicine wheel	7	Internalized oppression	1
Identity	5	Suicide	1
Women	5	60s scoop/ Millennium Scoop	0
Age	2	Access	0
Elder	2	Diabetes	0
Spiritual	2	Un/employment	0
Two spirit 6 genders	2	Food / diet / nutrition	0
Balance/harmony	1	Smoking	0
Ceremonies	1	Infant mortality	0
Extended family	1	Medical care	0
Seventh generation	1	Mental health	0
Worldview	1	Restitution	0
Appropriate	0	Sexual abuse	0
Christianity	0	Trauma/grief/hurt/loss trust multi gen trauma	0
Continuity	0	Water	0
Contribution	0	Tuberculosis	0
Love	0	Analysis of Current Issues	
Matrilineal	0	Topics omitted	14
Medicine	0	Total topics	26
Métis	0	<i>Theories</i>	
Monolithic	0	Critical	51
Natural helping	0	Postcolonial	5
Pan Indian	0	Decolonization	4
Parenting	0	Anti-oppressive	3
Pipe	0	Holistic	3
Powwow	0	<i>Analysis of Theory</i>	
Renewal/revival	0	<i>Topics omitted</i>	0
Rite of passage	0	<i>Total topics</i>	5
Smudging	0		
Stereotype	0		
Survival	0		
Sweat lodge	0		
Time	0		
<i>Analysis of Culture</i>			
<i>Topics omitted</i>	22		
<i>Total topics</i>	43		

Within the division of *Knowledge: Culture* the topics that were identified in the documentation 9 to 5 times include *identity, Medicine Wheel, healing, and Indigenous tradition*. Within the division *Knowledge* in the category *Current Issues*, the following topics are identified 9 to 5 times: *land, treaty rights, power, and violence*. Topics identified within Program 2's documents in the division of *Knowledge* and category of *Culture* which number between 1 and 4 include: *age, balance and harmony, ceremonies, Elders, extended families, Seventh Generation model, spirituality, two-spirit people, and worldview*. *Current issues* that are listed between 1 to 4 times includes *addictions, HIV/AIDS, FASD, housing, internalized oppression, and suicide*. The Indigenous focused topics most often identified were languages (14), child welfare (23), and roles and power of women (14).

As numerated in Table 9, in the category *Policy*, topics identified by Program 2 most often include Aboriginal rights, and Indian Residential Schools (both with a count of 17), and education (13). In the category *Oppression*, the topics identified most often were oppression (26), social justice (16), and structural issues (13).

Table 9 Program 2 SATP Analysis – *Knowledge – Policies and Oppression*

<i>Policies</i>	<i>Topic Count</i>	<i>Oppression</i>	<i>Topic Count</i>
Aboriginal rights	17	Oppression	26
Indian Residential school/ education	13	Social justice	16
Self-determination	7	Structural	13
Self-government	3	Inequality	9
Assimilation	2	Racism	9
Indian Act	2	Resistance	7
Bill C-31	1	Marginalize	5
Corrections	1	Discrimination	1
Enrolment	0	Accurate	0
Legal	0	Freire	0
Potlatch law	0	Hegemony	0
Enfranchisement	0	Prejudice	0
Eugenics	0	Safety	0
<i>Analysis of Policies</i>		<i>Analysis of Oppression</i>	
<i>Topics omitted</i>	5	<i>Topics omitted</i>	5
<i>Total topics</i>	13	<i>Total topics</i>	13

Within the category of *History*, colonization (17) was the only topic identified as a very important. As noted previously, several of the topics placed in the policy category could have easily been placed in history. This might account for the lower numbers of topics being identified in this category. The outcomes for the analysis of the History category is reported in Table 10.

Table 10 Program 2 SATP Analysis – *Knowledge – History*

<i>History</i>	<i>Topic Count</i>	<i>History</i>	<i>Topic Count</i>
History	17	Analysis of History	
Colonization	7		
Privilege	7	Topics omitted	1
Genocide	0	Total topics	4

In the categories *Policies* and *History*, the topics that were identified between 9 and 5 times include: *self-determination*, *history*, and *privilege*. Topics within the theme of *oppression* include: *inequality*, *racism*, and *resistance*. Within the division *Knowledge*, Program 2 documented quite a few topics with an

Indigenous focus. For example *Bill C-31, the Indian Act, self-government, suicide, Elders, ceremonies Seventh Generation, land, treaty rights, Medicine Wheel, Indian Residential Schools, Aboriginal rights* are all Indigenous focused topics, that are not fore-grounded in anti-oppressive, critical approach. Within the categories *Policies* and *History* for Program 2, the topics identified 1 to 4 times include: *assimilation, Bill C-31, the Indian Act, self-government, and criminal justice, and privilege*. Within the category *Oppression*, the topic *discrimination* is identified once.

There were 67 out of 104 topics within the division Knowledge, that were not included by Program 2. Therefore, 45% of the topics identified in the SATP were not mentioned in Program 2 documents. The topics within the division *Culture* that were not included in the documentation were: *Christianity, continuity, contributions, leadership, love, matrilineal, medicine, natural helping networks, pan Indian, renewal, rite of passage, smudging, stereotype, survival, sweat lodge, and time*. *Current issues* not included are: *the 60s Scoop, access to services, diabetes, employment, nutrition, smoking, infant mortality, medical care, mental health, restitution, sexual abuse, trauma, grief, water, and tuberculosis*. Topics within the category *Policies* and *History* not included are: *the Potlatch law, enfranchisement, eugenics, and genocide*. Topics within the division of Knowledge, category *Oppression* not addressed by Program 2 include: *Freire, hegemony, prejudice, and cultural safety* (see Tables 8, 9, and 10).

### 5.3.2 Assessment of Program 2: Skills

Of the 29 skills identified in the SATP, Program 2 indicates 5 of them as very important (those identified 10 or more times): *research* (29), *communication* (21), *assessment* (10), *working in circles* (19), and *coordination and organization* (10). Skills that are identified between 9 and 6 times include: *problem solving* and *building, relationships*. Those Skills identified at a lower rate, between 1 and 5, times include: *advocacy, setting boundaries, decision, empathy, praxis, self-awareness, self care, sensitive, silence, and survival*. Table 11 reports the outcome of the analysis of Skills for Program 2.

Table 11 Program 2 SATP Analysis – Skills

<i>Skills</i>	<i>Topic Count</i>	<i>Skills</i>	<i>Topic Count</i>
Research	29	Covenant	0
Communication	21	Goals	0
Circle	19	Humour/fun	0
Assessment	10	Mentoring/Guiding	0
Coordinate organize	10	Negotiating/Mediating	0
Relationships	8	Partnership	0
Problem solving	7	Reciprocity	0
Empathy	4	Reintegration	0
Survival	4	Protocol / customs	0
Advocacy	2	Referral	0
Decision	2	Storytelling	0
Sensitive	2	Validation	0
Boundaries	1		
Praxis	1	<i>Analysis of Skills</i>	
Self-awareness	1	<i>Topics omitted</i>	12
Self care	1	<i>Total topics</i>	29
Silence	1		

Program 2 mentioned 59% of the skills and did not mention 12 or 41% of the skills identified in the literature and SATP. The following topics were not in Program 2 documents *goals, reintegration of Aboriginal peoples back into communities, reciprocity, fun or humour, negotiator or mediator, mentor or*

*guidance, partnerships, customs, referrals to Aboriginal programs, and storytelling.*

### 5.3.3 Assessment of Program 2 Values

The values and attitudes that are mentioned 10 or more times include: *Aboriginal perspectives (38) consciousness-raising (26), ethics (13), and respect (10)*. There were no values identified between 9 and 6 times by Program 2. The values identified between 4 and 1 times include *avoiding conflict, diversity, sympathy and compassion, empowerment, input by community healers, and strengths*. The Indigenous value mentioned one time is input by Elders and community healers. Eight values and attitudes out of 18 or 44% were not mentioned include: *dependent, flexibility, humble, nature, non-interference, patience, sharing, and First Nations control of their own social services*. Table 12 shows the SATP analysis of values for Program 2.

Table 12 Program 2 SATP Analysis – *Values*

<i>Values/attitudes</i>	<i>Topic Count</i>	<i>Values/attitudes</i>	<i>Topic Count</i>
Aboriginal perspectives	38	Humble	0
Consciousness	26	Flexibility	0
Ethics	13	Nature	0
Respect / polite	10	Non-interference	0
Sympathy compassion	4	Patience	0
Strengths	4	Sharing	0
Diversity	3	FN control of services	0
Empowerment	3		
Input by community Healers and Elders	2	<i>Analysis of Values/Attitudes</i>	
Avoid conflict	1	<i>Topics omitted</i>	8
Dependent	0	<i>Total topics</i>	18

#### 5.3.4 Summary of Program 2

The data indicates this program uses primarily a critical theoretical approach. This program identified the importance of Aboriginal curriculum content in their Mission Statement and Goals. Program 2 identified 83 topics, which represents 55% of the 150 topics identified in the SATP. Sixty-seven topics were not identified in the documents. This indicates that there is a significant gap between the topics that were identified in the SATP and the topics documented by the Program. The analysis shows that Program 2 is aware they need to provide Aboriginal worldview and topics centred on Aboriginal specific issues and concerns. This undergraduate Social Work program utilizes all of the theoretical approaches identified in the SATP, including post-colonial and decolonization. Only the program faculty can determine the significance of the omission of topics in the analysis. The analysis of the data indicates that Aboriginal specific knowledge, skills, and values were found in the documents of Program 2. However, it is important to note that even a program that acknowledges the need for Aboriginal focused curriculum still has a serious gaps in their documentation.

### **5.4 Program 3 Program Analysis**

Program 3 is a large urban program with both a graduate and undergraduate program. The undergraduate program has approximately 375 students, including full-time and part-time. Program 3 offers several specializations. All of the core courses are taught within the program except Human Behaviour in the Social Environment. Program 3 requires two First

Nations focused courses. This program provides a BSW with several specializations including Aboriginal Social Work. Only core courses included in the mainstream BSW program are included in the analysis. A total of 96 pages of Program 3 documents were analyzed using the SATP.

Program 3 identifies an objective of providing a First Nations approach to analysis. The description of the curriculum is a chart that shows which courses fulfil which Standards for Accreditation. The Mission Statement identifies critical analysis from structural, feminist, Indigenous, and anti-oppressive perspectives (Program3, 2001). In an explanation of the mission of the program, one of their goals is a foundational commitment to anti-oppressive Social Work practice, and "the de-colonization [sic] of First Nations, and to radical and feminist critical thought are central" (Program3, 2001). This statement acknowledges an anti-racist approach. This statement can be interpreted to mean that First Nations are in need of decolonization but does not acknowledge that the rest of Canada needs to be decolonized also. It also stated that the program takes an anti-oppressive stance. It also includes several centring principles: anti-racist, feminist, radical critical thought, and decolonization. There are a number of foundational commitments and perspectives in this goal. It clearly articulates the competing perspectives in Social Work education and practice. It states that the program takes an anti-oppressive stance, while including several centring principles: anti-racist, feminist, radical critical thought, and decolonization. There are a number of foundational commitments and perspectives in this goal.

#### 5.4.1 Assessment of Program 3 Knowledge

Discussion of the results of the SATP begins with the division *Knowledge*, which has the following categories *Culture*, *Current Issues*, *Policies*, *History*, *Oppression*, and *Theories and Approaches*. Topics identified 10 or more times are considered very important, as in the analysis of the other programs. Within the Program 3's division *Knowledge*: category *Culture*, the topics identified most frequently are: *justice* (52), *child welfare* (49), *the importance of community and community -based education* (41), *healing* (34), *Aboriginal way of life* (10), *identity* (12), and *Indigenous tradition* (16) were incorporated into the documents. In the category *Current Issues* the topics *economic power* is mentioned 20 times. Table 13 reports the analysis of Program 3 for the themes: *Culture*, *Current Issues*, and *Theories*. *Critical* (57) and *holistic* (6) theories were identified in Program 3 documents. Table 13 reports all of the SATP topics in the division knowledge in the categories *Culture*, *Current Issues*, and *Theories*.

Table 13 Program 3 SATP Analysis – *Knowledge – Culture, Current Issues, and Theories*

<i>Culture</i>	<i>Topic Count</i>	<i>Current Issues</i>	<i>Topic Count</i>
Justice	52	Power	20
Child Welfare	49	Health	8
Community based	41	Violence	7
Healing	34	Poverty	4
Tradition	16	Sexual abuse	3
Identity	12	Economic	2
Lifeways	10	Food / diet / nutrition	2
Medicine wheel	8	Land / treaty	2
Values	7	Suicide	2
Women	5	Addictions drug abuse alcohol	1
Aboriginal Language	4	Internalized oppression	1
Age	4	Mental health	1
Elder	4	Trauma/grief/hurt/loss trust	1
Spiritual	4	60s scoop / Millennium Scoop	0
Worldview	3	Access	0
Balance/harmony	1	Diabetes	0
Leadership	1	Un/employment	0
Love	1	HIV/AIDS	0
Appropriate	0	FASD	0
Ceremonies	0	Smoking	0
Child/human development	0	Housing	0
Christianity	0	Medical care	0
Continuity	0	Infant mortality	0
Contribution	0	Restitution	0
Extended family	0	Water	0
Matrilineal	0	Tuberculosis	0
Medicine	0		
Métis	0	<i>Analysis of Current Issues</i>	
Monolithic	0	<i>Topics omitted</i>	13
Natural helping	0	<i>Total topics</i>	26
Pan Indian	0		
Parenting	0	<i>Theories</i>	
Pipe	0	Critical	57
Powwow	0	Holistic	6
Renewal/revival	0	Postcolonial	0
Rite of passage	0	Decolonization	0
Seventh generation	0	Anti-oppressive	0
Smudging	0		
Stereotype	0	<i>Analysis of Theory</i>	
Survival	0	<i>Topics omitted</i>	3
Sweat lodge	0	<i>Total topics</i>	3
Time	0		
Two spirit 6 genders	0		
<i>Topics omitted</i>	25		
<i>Total topics</i>	43		

Table 14 Program 3 SATP Analysis -- *Knowledge – Policies and Oppression*

<i>Policies</i>	<i>Topic Count</i>	<i>Oppression</i>	<i>Topic Count</i>
Aboriginal rights	24	Social justice	52
Self-government	7	Structural	21
Self-determination	5	Oppression	18
Indian residential school/ education	3	Marginalize	9
Assimilation	1	Racism	7
Indian Act	1	Resistance	5
Bill C-31	0	Freire	2
Enrolment	0	Discrimination	1
Legal	0	Accurate	0
Potlatch law	0	Hegemony	0
Enfranchisement	0	Inequality	0
Corrections	0	Prejudice	0
Eugenics	0	Safety	0
<i>Analysis of Policies</i>		<i>Analysis of Oppression</i>	
<i>Topics omitted</i>	7	<i>Topics omitted</i>	5
<i>Total topics</i>	13	<i>Total topics</i>	13

In the category *Policies*, *Aboriginal rights* are identified 24 times. In the category *Oppression*, the topics identified more than 10 times are: social justice (52), structural (21), and oppression (18). Table 14 reports the analysis of policy and oppression for Program 3.

In the category *History*, the following topics were all identified more than 10 times: *history* (10), *colonization* (13), *privilege* (20), and *structural approaches* (21).

Table 15 clarifies the topics within the category *History*. The topics that can be considered as very important in this category of the program are: privilege, followed by colonization and history.

Table 15 Program 3 SATP Analysis -- *Knowledge -- History*

<i>History</i>	<i>Topic Count</i>	<i>History</i>	<i>Topic Count</i>
Privilege	20	Analysis of History	
Colonization	13		
History	10	Topics omitted	1
Genocide	0	Total topics	4

Critical theory is identified as the main theoretical perspective and strongly identifies the need for *social justice*. However, a post-colonial perspective is clearly represented through Indigenous topics including: *community-based knowledge, colonization, child welfare, tradition, and Aboriginal rights*. These are all identified, more than 10 times and therefore are considered as very important knowledge.

In the division of Knowledge, the topics identified between 9 to 5 times include, in the category *Culture*: the *Medicine Wheel, Aboriginal values, women's roles and power, health, violence, self-determination, racism, resistance, and holistic theory*. Topics identified within the division of Knowledge, the category *Culture* 1 to 4 times include: *age, balance and harmony, Elders, language, leadership, spirituality, love, and worldview*. Within the category *Current Issues*, the topics identified between 1 to 4 include: *addictions, economy, nutrition, internalized oppression, land and treaties, mental health, poverty, sexual abuse, suicide, and trauma*. In the categories of *Policies* and *History*, topics identified between 9 to 5 times include: *assimilation, the Indian Act, and Indian Residential Schools*. From the division *Knowledge* and category *Oppression* the topics mentioned between 1 to 4 times, and therefore, not considered as very important in Program 3, include: *discrimination* and *Paulo Freire*. Indigenous topics include: *the Medicine Wheel, Aboriginal values, worldview, Elders, the Indian Act, First Nations languages, balance and harmony, suicide, self-determination,*

*women's roles and power*. Theories identified by Program 3 include: critical (57 times), holistic (6), and decolonization (1).

The null curriculum, which is, as in the other programs, an identification of topics not mentioned in the Program 3 documents, constitute over half of the recommended content. In the division *Knowledge* 63 topics or 60% of the total recommended by the SATP, were not addressed in their documents. Within the division *Knowledge*, in the category *Culture*, topics not included are: *ceremonies, child or human development, Christianity, continuity, contribution, extended family, matrilineal families, medicine, natural helping networks, Métis, pan-Indian, parenting, pipes, powwows, cultural revival, rite of passage, Seventh generation, smudging, stereotype, survival sweat lodge, time, and two-spirit*. Topics not included in the, category *Current Issues* include: *the 60s Scoop, diabetes, unemployment, HIV/AIDS, FASD, smoking, housing, infant mortality, medical care, restitution, water, and tuberculosis*. In the categories *Policies* and *History* the topics not documented in the Program 3 materials are: *Bill C-31, enrolment, Potlatch Law, enfranchisement, corrections, eugenics, and genocide*. Topics not included in the category *Oppression* include: *hegemony, prejudice, and safety*. Neither *post-colonial* theory nor *anti-oppressive* practice is specifically named anywhere in the division *Knowledge*.

#### **5.4.2 Assessment of Program 3 Skills**

Program 3 identified the following skills as very important (10 times or more) : *coordination* and *organizational* skills (26), *research* (14), and *praxis* (12). The skills identified between 9 and 5 times are: *advocacy, assessment, working*

*in circles, mentoring, guiding, and relationship building.* Topics identified between 1 to 4 times include: *boundaries, communication, problem solving, self care, sensitivity, storytelling, and survival.* Thirteen or 45% of the skills were not identified, including: *setting boundaries, communication, covenant, decision, empathy, goals, humour and fun, negotiation and mediation, partnership, reciprocity, reintegration, referrals, self-awareness and silence.* Storytelling, an Indigenous focused skill was included, however several other Indigenous focused skills, considered in the literature review to be needed, are not present. These include humour, *fun*, and *silence*. Table 16 demonstrates a breakdown of skills identified in the SATP and documented by Program 3.

Table 16 Program 3 SATP Analysis – *Skills*

Skills	Topic Count	Skills	Topic Count
Coordinate organize	26	Decision	0
Research	14	Empathy	0
Praxis	12	Goals	0
Assessment	9	Humour/fun	0
Mentoring/Guidance	8	Negotiating/Mediating	0
Self care	7	Partnership	0
Relationships	6	Reciprocity	0
Advocacy	5	Reintegration	0
Circle	5	Referral	0
Storytelling	4	Self-awareness	0
Boundaries	2	Silence	0
Communication	2	Validation	0
Protocol / customs	2		
Problem solving	1	<i>Analysis of Skills</i>	
Sensitive	1	<i>Topics omitted</i>	13
Survival	1	<i>Total topics</i>	29
Covenant	0		

Some of the skills that are not included are Aboriginal focused practice and anti-oppressive skills. These skills are identified in the literature as effective in the provision of services to Aboriginal peoples. These include, specifically:

*developing reciprocal relationships, reintegration of Aboriginal people into Aboriginal communities, referral to Aboriginal programs, self-awareness, and humour.* The purpose of the analysis in this study is to demonstrate the SATP. Only the program faculty can decide the significance of the omissions of these topics. The analysis of the data indicates a pattern that Aboriginal specific skills were found in the documents. This analysis indicates that the program did provide a percentage, but not all of the skills that would educate social workers to be able to provide effective services with Aboriginal peoples, represented by a search of the literature in this study.

#### **5.4.3 Assessment of Program 3 Values**

The values identified as very important (10 or more times) include *consciousness-raising* (30) and *respect* (13). Three values were identified between 9 to 5 times, they are: *Aboriginal perspectives, avoiding conflict, and ethics.* The values included between 1 and 4 times are: *empowerment, input by community healers, and strengths.* Values and attitudes include in the SATP, but not documented by Program 3 are: *dependency, diversity, sympathy, and compassion, flexibility, humble, nature, non-interference, patience, sharing, and First Nations control of services.* Ten or 56% of the values were omitted. Most of the values that were documented were mainstream Social Work values except for *community healers* and *Aboriginal perspectives.* The values not identified in the documents, that have an Aboriginal focus, include: *being humble, nature, non-interference, sharing, patience, and First Nations control of services.* Table

17 provides the number of times a value or attitude is mentioned in Program 3 documentation.

Table 17 Program 3 SATP Analysis – *Values*

Values/attitudes	Topic Count	Values/attitudes	Topics Count
Consciousness	30	Humble	0
Respect / polite	13	Flexibility	0
Aboriginal perspectives	9	Nature	0
Ethics	8	Non-interference	0
Avoid conflict	5	Patience	0
Input by community			
Healers/Elders	4	Sharing	0
Empowerment	3	FN control of services	0
Strengths	2		
Dependent	0	<i>Analysis of Values/Attitudes</i>	
Diversity	0	<i>Topics omitted</i>	10
Sympathy compassion	0	<i>Total topics</i>	18

#### 5.4.4 Summary of Program 3

The data indicates that Program 3, the same as the other two programs, uses primarily a critical theoretical approach. The Self Study indicates a First Nations *perspective*, along with *feminist* and *anti-oppressive* approaches. The discussion of the Mission Statement calls for the decolonization of First Nations. Seventy-three topics out of the 150 (49%) in the Self-Assessment Tool were addressed in the documents of Program 3. Therefore, slightly over half, 77, (51%) of topics in the SATP, are not in the documents of Program 3. Colonization was mentioned more than 13 times in the documentation. Aboriginal centric concepts and skills were mentioned including *storytelling* and input by *community healers*.

## 5.5 Critical Theoretical Perspectives Among the BSW Programs

The purpose for applying the SATP utilizing text analysis is to demonstrate the process, not to compare the programs. Exploring the use of critical and post-colonial perspectives in this analysis provides a practical demonstration of how to apply each theory. The analysis utilizing the SATP identifies that a critical theoretical perspective is the primary approach for these three programs. All of the programs demonstrate strengths from a critical anti-oppressive approach through the number of times the topics connected to critical theory were mentioned in the documents. In the division *Knowledge*, Anti-oppressive topics including *social justice, oppression, privilege, power, and racism* are identified over 10 times in each of the three programs. Examples of *skills* stemming from a critical perspective, with which all three programs identified as very important or important, include *working in circle format, building relationships, and research*. *Values* identified as very important or, important by all of the programs utilizing a critical perspective, include *consciousness-raising and ethics*. Several topics identified with critical theory that are mentioned by all three programs a smaller number of times include *age, older person, discrimination, holistic, advocacy, cultural sensitivity, and empowerment*.

## 5.6 Post-colonial Theoretical Perspectives Among the BSW Programs

Post-colonial perspectives, which foreground Indigenous focused topics, also provide insight into program curricula. All of the programs identified Indigenous focused knowledge as very important or important, including

*community-based curriculum, Aboriginal ways of life, tradition, Aboriginal rights, colonization, history, relationships, healing, and resistance.* There are no commonalities among the documentation of the three programs on post-colonial skills, since each of the programs listed different skills.

Skills associated with post-colonial theoretical approaches included *humour and fun, guiding or mentoring, developing partnerships, customs and protocol, silence, survival, and storytelling.* It is significant that there were only two values and attitudes identified as very important or important by all three programs: *Aboriginal perspectives* and *respect.* Some post-colonial values were documented a few times, indicating interest but not a focus of the programs. These topics include *Elders and input into programs by Elders and other community members, spirituality, worldview, assimilation, and cultural sensitivity,*

## **5.7 Summary of the Application of the Self-Assessment Tool**

This summary identifies the differences among the BSW programs selected to demonstrate the application of the SATP. The purpose of this analysis is to demonstrate the application of the SATP, not to imply a full analysis of the curriculum of each program. Each program includes at least 45% of the SATP topics; the range varies between 45% and 55% for the number of topics identified. The number of topics omitted between the three programs also had a range of between 55% and 45%. This summary also identifies the null curriculum as depicted in Figure 7.

### 5.7.1 Differences Among the BSW Programs

Among the three programs, there are a number of differences. The range of Self-Assessment Tool for Programs topics identified varies among the programs. Program 1 includes 68 of the 150 topics, Program 2 includes 83 of the topics, and Program 3 includes 73 of the topics. The range percentage of the topics identified by each program was 45% to 55%. Figure 7 provides a graphic that depicts both the percent of topics identified and the percent omitted by each program.

Programs 2 and 3 identify as very important or important (topics identified 5 or more times) *child welfare, Medicine Wheel, health, structure, violence, and self-determination*. However, Program 1 only identifies these topics a few times (1 to 4 times). There are differences among the programs regarding the number of times communication skills are identified, Program 1 (7), Program 2 (21), and Program 3 (2). In addition, the analysis demonstrates a difference among the programs regarding the number of times problem-solving is documented, Program 1 (10), Program 2 (7), and Program 3 (1). Differences among the programs regarding the importance of values are significant in several areas, including diversity (Program 1, 5; Program 2, 3; and Program 3, 0) and using a strengths perspective (Program 1, 0; Program 2, 4; and Program 3, 2).

There are some differences of note, *economic issues* is considered very important by Program 2 (12), but is mentioned fewer times by Program 1 (3) and Program 3 (2). *Addictions* are only mentioned a few times by Program 2 (2) and Program 3 (1) and not at all by Program 1. *Suicide and trauma, including*

*multigenerational trauma* is only mentioned by Program 3 once and not at all by the other programs. The *Indian Act* was seldom mentioned: Program 1 (0), Program 2 (2), and Program 3 (1). *Indian residential schools* are included in the curriculum of Program 1 one time and Program 3 three times, while this topic was included 13 times by Program 2. *Violence* was included by Program 1 (1), Program 2 (9), and Program 3 (7) times. *Bill C-31* is only mentioned in Program 2 documents. The topic, *self-determination*, is included in Program 1 (1), Program 2 (7) and Program 3 (5). *Program 1 does not mention self-government*; however it is included by Program 2 (3) and Program 3 (7). Only Program 2 included *decolonization and post-colonial*. However, Program 3 did mention decolonization in their goals.

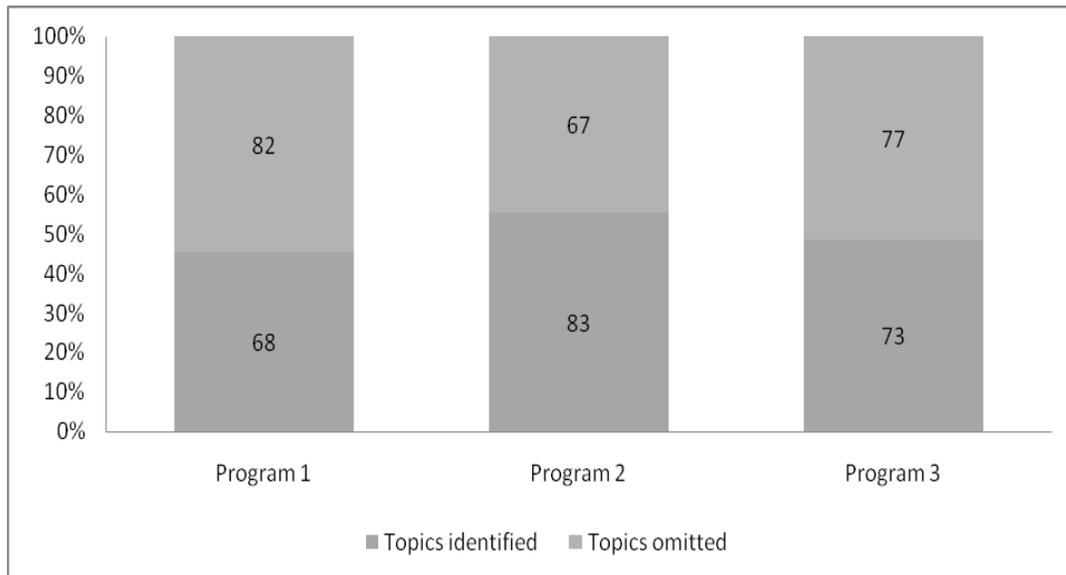
Programs 2 and 3 both require two Aboriginal focused courses. Program 2 identified 56% of the topics and Program 3 identified 50% of the topics. Program 1, identified 45% of the topics. This indicates that having courses that focus on Aboriginal issues may increase the likelihood of having more Aboriginal Social Work curriculum. The coordination of the integration of Aboriginal topics is difficult and the AAP-SWC can provide a framework to assist in this coordination.

#### 5.7.2 Null Curriculum

The analysis indicates that although a few post-colonial topics were mentioned none of these programs document an Indigenous centric education. This assertion is supported by the significant null curriculum in Aboriginal topics. The gaps in the Aboriginal curricula documented by these three programs analyzed are significant, ranging from 55% to 45%. The knowledge identified in

the Self-Assessment Tool for Programs that are not addressed in any of the documents, by any of the programs, include *matrilineal descent, medicine, natural helping, pan-Indian, parenting, powwows, cultural and community renewal, smudging, rites of passage, survival, sweat lodge, the 60s Scoop, the Millennium Scoop, access to services, diabetes, unemployment, smoking, infant mortality, restitution, water safety, tuberculosis, Band enrolment, the Potlatch Law, legal issues, enfranchisement, eugenics, genocide, hegemony, prejudice, and cultural safety*. Topics not included in the documents by any of the programs in the *Skills* division are *humour and fun, mediator, negotiator, partnership, reciprocity, reintegration, and making appropriate referrals*. Topics not included by the programs in the division of *values and attitudes* include *dependency, nature, non-interference, being humble, sharing, and patience*. Figure 7 represents the outcomes of the analysis. The curriculum presented in the documents, including Self Studies and Course Outlines of the programs is represented in the lower portion of the column (dark gray). The upper portion of the column (light gray) represents the null curriculum, STAP topics omitted from the documents of each program.

Figure 7 SATP Analysis of 3 Programs Topics Identified and Omitted



From a critical perspective, all of these three programs are addressing issues of oppression and social justice. However, from a post-colonial perspective the knowledge, skills, and values that are not found in the Self Study and Course Outline documents, are the Indigenous focused themes. This missing Indigenous content is the material identified in the literature review as necessary for effective Aboriginal curriculum. Even the two programs that require two Aboriginal courses have not documented 51% to 45% of the topics identified as effective practices. The SATP analysis indicates a need for program faculty to assess their curriculum and include more of the knowledge, skills, and values that will lead to effective practices. The Figure 7 demonstrates the percentages of the topics in the SATP that each program addressed and the percent that were not addressed in the Self Studies and Course Outlines.

## 5.8 Summary

Chapter 6 demonstrated the SATP utilizing text analysis on the Self Studies and Course Outlines of three Canadian BSW programs. Post-colonial and critical lenses were used to analyze these three programs. The Self Study includes the mission statement, program description, and program goals and objectives. A gradation of the number of topics denoted by each program is reported. For the purpose of analysis in this study, topics that are stated 10 or more times, are determined to be *very important*. Topics considered to be *important* were noted 9 to 5 times. Then, topics mentioned 1 to 4 times were considered *not as important*. The null curriculum, identifying the topics that were not addressed, was also described for each program.

In Chapter 7 the purposes, applicability, usefulness, and limitations of the Aboriginal Assessment Process of Social Work Curriculum are explored. The Self-Assessment Tool for Programs is re-examined in light of the demonstration of the tool. A review of the Aboriginal Assessment Process for Social Work Curriculum is also provided in the broader context of program assessment. Finally, additional research is suggested.

## 6: CONCLUSIONS

This study emerged from the awareness that Eurocentric Social Work practice and education has been and continues to be part of the colonization of the Indigenous peoples of North America. For example, as established in Chapter 2, social workers continue the removal of Aboriginal children from their communities and placement with non-Aboriginal families (Sinclair, 2007, 2009b). This practice of separation began over 100 years ago with Indian residential schools, followed by foster homes in the 60s Scoop and continuing to the present in the Millennium Scoop. The absence of cultural understanding and respect for Indigenous values is the reason that this practice continues today; hence, the need for this project. One of the important goals of the study is to assist Social Work programs in identifying gaps in their Aboriginal curriculum in order help decolonize Social Work practice and education.

The first purpose of the study was the development of a framework to assist Canadian Social Work faculty to analyze the Aboriginal content in their curriculum through use of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC) framework. The decolonization of Social Work practice is a timely task. This dissertation incorporated both post-colonial and critical perspectives into this framework to reconcile the values of Social Work program accreditation standards with those of Indigenous peoples today. The AAP-SWC framework is based on the method of analyzing Self Studies developed by Cournoyer (2001) outlined in Chapter 4. Educational literature on curriculum development and analysis provided guidance and support for this approach and

was reviewed in Chapter 3 and 4 (Aoki, 2004; Apple, 2004; E. F. Brown, et al., 1983; Joseph, 2000a, 2000b; Kincheloe & Steinberg, 1997; Pinar, 2004b; Pinar, et al., 1995a, 1995b; Slattery, 2006; Windschitl & Joseph, 2000; Windschitl, Mikel, & Joseph, 2000).

The second phase of this study developed a tool, referred to as, the Self Assessment Tool for Programs (SATP), which is part of the Aboriginal Assessment Process for Social Work Curriculum framework identified in the first phase of this study (see Chapter 4). The Self Assessment Tool for Programs (SATP) was developed based on the effective practices with Aboriginal peoples identified in the in Social Work, Education, and Indigenous Studies literatures. One goal of the SATP is to provide a bridge between the literature on effective practices and Aboriginal curriculum, which can enable Social Work faculty to identify the strengths and gaps of their program curriculum.

The third phase of this study applied the SATP and utilized text analysis to review the Self Study and Course Outlines of three BSW programs (Chapter 6). An overview of the phases of this study can be found in Figure 1. Figure 2 provides a visual representation of this framework.

## **6.1 Phase 1 Definition and Development of the Aboriginal Assessment Process for Social Work Curriculum (AAP-SWC)**

Program faculty begin the Aboriginal Assessment Process for Social Work Curriculum framework by reviewing the list of topics in the Self-Assessment Tool for Programs (SATP) found in Appendix K. The faculty then need to discuss what the topics mean, for all of the participants, in their specific program. These

topics in the SATP are the ones that represent effective practices identified in the CASWE Standards for Accreditation and Social Work, Education, and Indigenous Studies literature analysis provided in Chapter 5 of this study.

In this step of the AAP-SWC framework, the faculty need to assure that consultation with members of Aboriginal communities to define and clarify the topics in The Self-Assessment Tool for Programs (SATP) takes place as part of the process. Aboriginal community members may want to add, delete, redefine, or expand on various topics that are important to their local community or communities. Aboriginal communities are diverse and therefore, Social Work faculty need to consult with various groups and individuals. Community based knowledge, skills, and values become included in the curriculum when community members inform the content and definitions of the topics utilized in the assessment and curriculum. For example, through this consultation, community members, with diverse perspectives on culturally based content such as the Medicine Wheel, will be able to add local information. Therefore, consultation with various groups is necessary, especially when several communities are in the program catchment area, since each consultant will have her or his own view on what is important and accurate for inclusion in the topics. Another influence on the curriculum content is the CASWE Standard for Accreditation SB 5.10.16 that requires programs to provide "[p]reparation to practice in a range of geographical regions and with diverse ethnic, cultural and racial populations" ("Standards for Accreditation," 2008, p. 9). Therefore, a

program must provide content beyond the local Aboriginal area in order to prepare students to work nation-wide and globally.

Once the SATP topics are clarified, modified, and expanded, the next step is for faculty members to review their program documents. Each faculty member will review her or his own Course Outlines to identify the ways that each topic was addressed. At that point, faculty members may want add details to their Course Outlines to reflect what actually happened in the classroom. This additional information may include information, skills, values, or ethics that were addressed during the delivery of the course but were not initially included in the Outline. In addition, faculty members analyze their program documents based on topics identified in the Self-Assessment Tool for Programs (SATP) and community consultation. This document review includes their mission statement, program description, and goals. The next step is for faculty to search their documents for the topics and review the knowledge, skills, and values content for the scope and depth, or, in other words the overall quantity and quality, of the material found in their courses. This process includes assessing the resources utilized for their currency, accuracy, and relevance.

Faculty may use the forms found in Appendix K that have been modified to reflect earlier conversations among faculty and community members. These forms can be used to record part of the course analysis and can be of assistance in discovering which courses do and do not include the SATP topics. This process will therefore help identify both strengths and gaps in the curriculum.

Topics that are included in several courses may be covered very well, while topics not included in any of the courses are gaps in the curriculum.

Faculty may then share their findings with each other, once the review of the Course Outlines and relevant program documents are completed. This is the ideal time for faculty to compare courses and discuss which courses address the various topics. The degree to which content, themes, and topics are addressed is identified, by means of this course comparison. In addition, at this meeting of the faculty, the themes and topics that need to be included or expanded can be clarified. Once the themes and topics are identified, a plan can be developed to address the gaps. As E. F. Brown et al. (1983) suggest, readings, speakers, multimedia, or other resources supplement the curriculum. In addition, some topics may need to be researched. Based on this research, faculty may discover it is necessary to develop the resource further themselves or introduce speakers who are knowledgeable on a theme or topic. This process provides an excellent opportunity for faculty to engage in meaningful analysis of their curriculum. However, engaging in this assessment process can be time consuming and leadership will be needed to provide for its coordination (E. F. Brown, et al., 1983). This entire process will need the support of the administration to implement changes to the curriculum that are identified. Administrative support may include funds to purchase additional materials and provide speakers.

The Self-Assessment Tool for Programs (SATP) is an integral part of the AAP-SWC framework. The SATP is a 150-word list represents the knowledge, skills, and values identified in the extensive analysis of the literature and CASWE

standards. This list is considered important for Social Work students to learn how to become allies and provide appropriate services to Aboriginal peoples. The Self-Assessment Tool for Programs is discussed in the next section and can be found in Appendix K.

### **6.1.1 Phase 2 Development of the Self-Assessment Tool Programs**

The Self-Assessment Tool for Programs (SATP) is a list of themes and topics that represent effective Social Work practices with Aboriginal Peoples (see Appendix K). These effective practices were identified through the extensive analysis of the CASWE Standards for Accreditation and Social Work, Education, and Indigenous Studies literature review described in Chapter 5. Approximately 1,400 texts, juried journal articles, governmental and organizational websites were included in the literature analysis. The literature search began with an article by Good Tracks in 1973 and continued into 2010. In 2009 Sinclair, et al., wrote a groundbreaking Canadian Indigenous Social Work text introduced several new topics that were included in the SATP. For example, in this text Baikie (2009), emphasized the importance of reintegrating Indigenous people back into their communities. Another author, Baskin (2009), acknowledged the reciprocal relationship between people who need help and those who give help, emphasizing helping as a healing natural process for both.

New issues have emerged in the media that have been included in the SATP such as water safety, poor repair of housing on reserves, and restitution. The Self-Assessment Tool for Programs (SATP) provides a bridge for faculty to integrate the literature and Social Work curriculum in a concise table format.

Also included in the SATP are the CASWE Standards for Accreditation and Educational Policy Statements. The inclusion of these materials represents effective practices, including knowledge, skills, and values that prepare all students (Aboriginal and non-Aboriginal) to provide effective services in Aboriginal communities and with Aboriginal peoples. Identified within the extensive literature analysis, knowledge was divided into the following categories, each with its own topic list: culture (43 topics), current issues (26 topics), policies (13 topics), oppression (13 topics), theories (5 topics), and history (4 topics). In addition, the analysis of the literature led to the identification of 29 skills and 18 values or attitudes (see Appendix K for SATP categories).

These identified topics for effective practices are intended to prepare graduates to join with Aboriginal community members in order to co-create effective social services. The SATP provides the faculty with a format that can start and guide conversations about decolonization in a depersonalized way. The SATP encourages Social Work faculty, who see themselves as critical theorists, to see a broader picture through the addition of post-colonial perspectives. The outcomes tables and explanations, provided in Chapter 6, demonstrate the emphasis on the strengths in the curriculum and the gaps, creating a less threatening approach for discussions about Aboriginal curriculum (Appendix K). The literature does not always include all of the important knowledge, skills, and values needed for effective practices with Aboriginal peoples. Therefore, it is important to keep the Self Assessment Tool for

Programs current by adding topics related to and emerging from Indigenous communities, the media, and research.

The media and research literature both describe the intergenerational trauma experienced by some Aboriginal peoples as a result of Indian residential schools. While the literature describes the issues, it does not always offer concrete solutions (e.g., compensation); yet the need for compensation was an important topic of discussion in the media, but also a strong message communicated by the community through the Assembly of First Nations ("The Truth and Reconciliation Commission," 2009).

It was necessary for the assessment tool to be utilized by course instructor because if an outside person could not know for example, a) what information was provided to each student, b) what each guest speaker in each course discussed, c) the topics of student presentations, and d) what students actually read in the assigned material. An assessment of the documents is limited as well in terms of understanding how accurately and in what depth various topics, discussions, and presentations are covered. Additionally, it is difficult to know at what depth a topic is covered regardless of the number of times information is provided. The instructor understands the pedagogical significance of various elements of the course and the topics as covered in the course.

## **6.2 Phase 3 Demonstration of the Self-Assessment Tool for Programs**

The third purpose of this study demonstrated the SATP utilizing the Self Studies and Course Outlines of three Bachelor of Social Work (BSW) programs. Employing text analysis, the application of the Self Assessment Tool for Programs illustrated the usefulness of the tool through the identification of the strengths and gaps in Aboriginal Social Work curriculum content of these three programs. First, the documents of the three BSW programs were examined in order to understand the number of times each topic in the Self Assessment Tool for Programs could be found. The results of this analysis are shown in the tables in Chapter 6 (also see Appendix J). These tables display the synthesized curriculum of each program.

All documents contain the perspectives and biases of their authors, including the instructors who develop the Course Outlines. The writers of the Self Study, with the goal of accreditation, attempt to portray their program in a positive way. However, weaknesses of the program and remedial steps to address them are also reported in the Self Study (Callahan & Walmsley, 2007). Since the authors of the Self Studies know site visitors from CASWE will check the content, they are likely to portray their program as accurately as possible in order to maintain their accreditation.

### **6.2.1 Outcomes of the Analysis**

Each of the demonstration programs included topics that represent and specifically draw from a critical theoretical approach. The programs also, upon closer analysis, included topics that represent a post-colonial theoretical approach. The outcomes discussed in Chapter 6 and summarized in this section

intend to share what can be learned by applying the SATP. As stated above, it is not the purpose of this study to critique the programs. All programs included topics that represented knowledge, skills, and values, such as *oppression* and *social justice*. The analysis also revealed that all programs incorporate some Indigenous-centric topics including storytelling, Indian Residential Schools, and colonization. See the full list of topics in the SATP and the data analysis in Appendix J.

Program 1 included 68 of SATP topics (45%) and did not document 82 of the 150 topics identified in the Self-Assessment Tool for Programs. Seventy-two pages of documents were analyzed for Program 1, fewer pages than the other programs. This program did not have a specific course on Aboriginal topics.

Program 2 included 83 of the SATP topics (55%) and omitted 67. Program 2 provided 125 pages of documents for analysis including a specific report contracted reviewing their Aboriginal curriculum, which may account for having the most number of topics identified. This program provides two Aboriginal focused courses.

The documents of Program 3 included 73 of the 150 topics (49%) and omitted 77 topics. They provided 96 pages of documents that were analyzed. This demonstrates that there are substantial gaps in the *documentation* of the Aboriginal curriculum of all three programs. Only the authors of the documents know for sure how many topics were actually addressed in their courses.

Further analysis indicates that these three programs primarily utilize a critical perspective, regularly addressing issues of oppression and social justice.

This is in contrast to topics that support a post-colonial perspective, because topics with an Indigenous focus are documented less often in the Self Studies and Course Outlines. Even the two programs that do require two Aboriginal focused courses, do not document many of the Indigenous focused topics identified in the SATP. The demonstration of the SATP indicates a need for program faculty to assess their curriculum in order to identify the gaps and include more of the knowledge, skills, and values that will lead to effective practices.

As we have seen by an examination of Aboriginal literature, Aboriginal authors encourage more post-colonial, Aboriginal themes such as colonization and decolonization in order to decolonize or *Indigenize* Social Work curriculum. It is necessary to include in the curriculum the worldviews of Indigenous peoples including cultures, languages, self-determination, and diversity within and among Aboriginal communities in order to decolonize Social Work education (Alfred, 2004; Baikie, 2009; Hart, 2009).

Social Work Curriculum content is divided into knowledge, skills, and values or attitudes (E. F. Brown, 1975; E. F. Brown, et al., 1983; E. F. Brown & Shaughnessy, 1981; Shaughnessy & Brown, 1979; Weaver, 2005). However, when analyzing curriculum, the content does not always fit neatly into these three categories. For example, in order to decolonize Social Work, one must have *knowledge* of the history and current manifestations of colonization. It is important to explore the negative effects colonization has on people who are colonized and the negative effects on people who colonize. In order to include

the history of the communities served by the program, students will need to develop the skills to gain first-hand knowledge from Aboriginal families and communities to identify the effects of colonization in those communities. In addition, students must learn enough to build respectful partnerships to ensure that the services are determined by and implemented with the support of Aboriginal communities. It is essential that these social services for Aboriginal peoples incorporate and respect Aboriginal worldviews, knowledges, customs, practices, and ceremonies.

Self-determination means that services are controlled by Aboriginal communities and must include all of the diverse groups within Aboriginal communities. For example, some of the community members may follow certain denominations of Christian beliefs while others may follow their own or another First Nation's spiritual traditions. Examples of this diversity includes a West Coast community that have their own Smoke House for traditional ceremonies while other community members participate in one or more other spiritual ceremonies including a mainstream Christian church, an Shaker Church, and pipe ceremonies, Plains style sweats, Lakota style Sundances, Native American (Peyote) Church, or pow-wows. Members of these groups will all have opinions about what should and should not be included in curriculum.

### **6.2.2 Reflection on the Research Project**

In order to create an effective Self-Assessment Tool for Programs it is essential that effective Aboriginal Social Work practices be identified in the literature. The goal of this analysis is to identify the strengths and gaps in

Aboriginal curriculum in order to insure the incorporation of the knowledge, skills, and values that will lead to effective Social Work practices with Aboriginal peoples.

### **6.2.3 Limitations**

There are several limitations to the research portion of this project. This was a study focused on synthesizing the literature into a list of topics that could be used to analyze documents. It is likely that not all literature, websites, and other resources used by programs were included, even though it was an extensive literature review. Therefore, some topics may have not been included that are significant. However, the SATP format encourages the inclusion of emerging themes from community, research, and practice.

A basic assumption of this research model was that the number of times a topic was identified in the literature suggested a corresponding increase in the topic's importance. However, documenting a topic does not provide any information on the *quality* of the information, only the number of times it was reported. In addition, the topics in the SATP may be interpreted different ways, but Aboriginal community consultation can help make the SATP effective for each program. The topics in the SATP are intended as a *starting point* for the analysis of a program's content and it is assumed that additional topics will be added or some deleted based on Aboriginal community consultation. In addition, when faculty analyze their own data, they need to examine the *context* of each topic and interpret the meaning. Each topic is open to interpretation. Therefore, this can be considered a strength and a challenge because interpretation can

lead to discussions and clarify any misunderstandings among faculty based on the various interpretations of the topics. Hopefully, these interpretations will be recognized and faculty can provide a richly diverse Aboriginal curriculum.

Within the literature, it was clear that not all authors agreed on the meaning and inclusion of each topic in effective practices. It is likely that program faculty and Aboriginal community members will disagree on the definition and inclusion of some topics. There may also be disagreements on what specific courses need to include which topics. The AAP-SWC can assist with this dilemma, since it provides a *framework* for the discussion in which each program faculty member, with the consultation of Aboriginal communities, can decide for themselves what is effective for their program and communities. The tool is useful over time, since topics can be added as new concerns are identified in the media, communities, and in the literature.

Text analysis is an excellent approach to find patterns in documents, as demonstrated in this study. However, there are some limitations to this approach. Because of their complexity, not all topics could be analyzed to the fullest extent by simply searching the documents. It was difficult to synthesize complex dynamics into a topic that represents a whole theme. For example, the topics *trauma*, *grief*, *hurt*, *loss of trust*, and *multi-generational trauma* represent a complex theme that are not easily captured in a single topic. Therefore, curriculum analysis was explained in this study, to encourage faculty to go beyond text analysis when they critique their program documents

This study examined the curriculum, materials, and resources available to programs in order to increase their Aboriginal content. It is essential that programs understand how the curriculum and resources are presented (pedagogy), the administrative governance, and the student outcomes, in order to understand the whole picture (E. F. Brown, et al., 1983; Cournoyer, 2001). The faculty does a comprehensive assessment of the curriculum during the preparation for the Self Study and accreditation site visit. This assessment continues during a site visit by CASWE representatives to explore the compliance with the Standards for Accreditation and the policies of the university or college. There are other aspects to an academic program that educates students to provide effective services *with* Indigenous peoples. These components of education include pedagogy, program administration, university speakers, and field experiences that enable students to integrate the theories, knowledge, skills, attitudes, values, and ethics into their practice. These aspects of the programs are beyond the scope of this study.

### **6.3 Significance of This Study**

Members of The Thunderbird Nesting Circle, the current organization within CASWE representing Aboriginal Canadian Social Work educators, believe that Canadian Social Work programs need to strengthen their Aboriginal curriculum (Sinclair, 2006). Even though there is a standard on Aboriginal content, there is “a perceived lack of acceptance of the importance of Indigenous-based curricula and program delivery” (Sinclair, 2006, p. 1). Baikie (2009) also shares this concern that Social Work education does not provide

social workers the knowledges, skills, and values to work effectively with the Indigenous peoples of Canada. This study provides an assessment framework to address these concerns. The AAP-SWC provides a framework to assess Aboriginal curriculum that is consistent with other aspects of program assessment formats. One aspect of the AAP-SWC, the Self-Assessment Tool for Programs (SATP) assists programs in addressing the CASWE Standards for Accreditation. The topics in the SATP provide insight into an extensive literature analysis, including little known and hard to find articles starting in the 1970s. This literature can be utilized as a resource for topics that faculty want to explore and include in their Course Outlines. Other types of programs such as human services and social services may also utilize the SATP.

This study provides a significant analysis of Aboriginal Social Work, Education, and Indigenous Studies literature with a focus on the current effective practices to prepare effective Social Work practitioners to work in partnerships with Aboriginal peoples and communities. In order to develop a curriculum that supports these effective practices, a self-assessment process (SATP) to examine Aboriginal Social Work curriculum is developed and presented. A central part of this study is the *development, application, and analysis* of the Self-Assessment Tool for Programs (SATP) utilizing the curricula of three BSW programs. This assessment process takes into account the unique and specific knowledge, skills, and values that social workers need to be effective and competent with Aboriginal communities, groups, families, and individuals. Also taken into account is the uniqueness of each Aboriginal community and culture. The

assessment process developed in this study can stimulate important discussion about North American Aboriginal Social Work content and specific community-based knowledge that is relevant to the specific Aboriginal communities served by the Social Work programs. This can strengthen the Social Work curriculum and enhance the development of additional resources to address the gaps identified by the assessment of programs.

#### **6.4 Future Research Projects**

Future research by Social Work programs regarding their own Aboriginal Social Work curriculum content will be an important step toward decolonization of Social Work practices. An important study by program faculty could critique the use of the framework proposed in this study. For example, faculty who are using the AAP-SWC and SATP could keep a journal as they prepare for their Self Study and site visit. They could identify the strengths and concerns as they utilize the framework. In addition, the faculty as a group could compare the use of this framework with to prepare to write their Self Study with preparation for accreditation in past years. This exploration would include the effects the AAP-SWC framework and the SATP had on discussions about curriculum, including Aboriginal topics. Also, this research could identify the influence the AAP-SWC had on including additional resources and resource development. This type of a research project would also help explore the effects of the AAP-SWC on the relationships with Aboriginal communities. It would be informative to follow this process in order to find out if faculty find it useful in aiding in the identification of gaps in the literature. Once the SATP are integrated into Course Outcomes,

programs could measure the amount of information students understand and utilize based on the identified knowledge, skills, and values.

A national survey identifying effective Aboriginal Social Work practices would also be a useful study to broaden the topics and invite discussion, utilizing the SATP as a base. Based on this survey, an internet public access wiki could be developed that would include topic definitions and discussions about each topic.

Another useful research project would be the examination of outcomes from analysis of several Canadian Social Work programs to see if there are consistent gaps in the Aboriginal curriculum. This might lead to the development of additional national resources that address Indigenous curricula needs and issues on a broader scale.

Additional research could also explore effective *ways* to help students *learn* Aboriginal Social Work curriculum content. For example, to compare the learning outcomes of students who participate in a culture camp to the learning outcomes of students who are learning similar Aboriginal content in the classroom would inform curriculum delivery.

These suggested projects could address the gaps in the literature, the curriculum, and implementation of the curriculum. At that point, students, agency staff, and service users could be surveyed to see if the curriculum changes have had an effect on how graduates of the program were engaging in effective practices with Aboriginal peoples. The ultimate hope and aim of these possibilities, building on the proposed use of the assessment framework (AAP-

SWC and the SATP), is that Social Work education will become better able to address the learning needs of students to prepare them to work effectively with Indigenous communities.

# APPENDICES

## Appendix A: CASWE Documents

Table 18 CASWE Documents Referenced in this Study

Title	Year	Description
CASWE – Canadian Association for Social Work Education	2008	Name change from CASSW to CASWE (from website)
CASWE – Standards for Accreditation	2008	Social Work programs must meet these standards in order to be accredited by CASWE. One BSW standard and one MSW standard addresses Aboriginal peoples specifically. Others address diversity and multicultural issues. Relevant standards: Appendix C
CASWE – Educational Policy Statements	2008	Promotes multiculturalism, diversity, equity, and critical analysis of current and emerging issues. Portions in Appendix D.
CASSW – Mission Statements	1994	In Educational Policy Statements Guides the agency and accredited programs including promoting equity, diversity, and critique of our current social system. Relevant sections in Appendix B.
Callahan & Walmsley, BSW programme: A Self-Study Guide	2007	Provides guidance to programs who are conducting self-studies. Portions found in Appendix A
CASSW - Background statement on SWK Ed and Aboriginal peoples	1987	Provides insights into the thinking of the committee which recommended the Resolution on SWK Ed on Aboriginal peoples
CASSW - Resolution on SWK Ed on Aboriginal peoples including Schedule A	1987	Resolution passed by CASSW supports self-determination of Aboriginal peoples, acknowledges diversity among them. Schedule A recommends several approaches to ensure a program addresses the needs and respects the people and communities.

## **Appendix B: BSW Programme: Self Study Guide Board of Accreditation**

Prepared for the Board of Accreditation by:

Marilyn Callahan and Christopher Walmsley, Members, Board of Accreditation

Revised April 25, 2007

The following guide is intended to assist you and your school prepare the self study report in a way that responds directly to Standards for Accreditation. In preparing the report, it is important to review the CASSW Educational Policies and the Standards for Accreditation. Each section of the report requires considerable work and reflection. This guide will not minimize this process, but will help you organize the report and focus your remarks. This guide will be updated with new material on an ongoing basis.

### A. Major Themes in Standards for Accreditation

#### A1 - Coherence

How do the components of the programme from its mission to its practicum placements relate to one another and reflect a coherent effort?

(Standards SB 1.4, 5.1)

#### A2 - Diversity

How does the programme respond to the challenge of diversifying the social work profession and effectively educating social work students to practice with persons and communities in diverse contexts, including Canadian Francophone reality? (Standards SB 1.4.2, 1.8, 1.11, 2.7, 2.15, 3.3, 3.5, 3.6, 4.5, 4.7, 4.8, 5.1, 5.9, 5.10.3, 5.10.4, 5.10.6, 5.10.14, 5.10.16).

How does the programme include Aboriginal persons and communities and effectively educate social work students to practice with Aboriginal persons and communities? (Standards SB 1.9, 2.13, 3.3, 5.1, 5.9, 5.10.3, 5.10.4, 5.10.13).

How does the programme ensure gender equity? (Standards SB 1.6, 2.16)

#### A3 - Sufficiency and quality of resources to meet program goals

How well do the resources (including the experience of the director, the numbers and quality of faculty, staff and students), match the needs of the programme to accomplish its stated mission and programme(s)? (Standards SB 2.6, 2.8.1, 3.2)

#### A4 - Democratic governance and relationships with key constituencies

How does the programme encourage active participation of faculty, students and community representatives in governance, and ensure collaborative relationships with key stakeholders? (Standards SB 1.5, 1.6, 1.8, 2.7, 2.10, 2.12, 2.13, 2.14, 2.15, 2.16, 3.1, 3.8, 4.1, 4.6, 4.10)

#### A5 - Self reflection and planning

What steps has the programme taken to respond to previous accreditation recommendations, to identify significant areas of progress, to address emerging challenges and articulate future goals?

Self reflection and planning is an important intent of the self study, and it is recommended that you include your reflections on each section, as appropriate, in the report.

**B. Guidelines for Writing a Report**

**Executive summary of the report**

Summarize the major findings and issues of the Self Study. Use point form or paragraph style. (Recommended length: 500 words)

**Introduction of the report**

**B2a. Background of the school or faculty**

**B2b. Previous recommendations**

**B2c. Context since last accreditation (Optional)** Describe major changes in the provincial, organizational,

**B2d. Process for completing the self study report**

Describe the process used to complete the report. If a committee was created to conduct this work, name the members. Briefly describe the data collection methods. Provide copies of survey forms and questionnaires as clearly identified appendices.

**Specific standards related to accreditation**

**B3a. Standards related to the mission of the school or faculty**

Provide your school's or faculty's mission statement (SB 1.1). If none exists explain why.

**B3b. Standards related to structure, administration, governance and resources**

**B3c. Standards related to faculty and professional staff**

**B3d. Standards related to students**

**B3e. Standards related to curriculum at the Bachelor's level**

**B3f. Standards related to field education**

**Concluding Remarks**

Use this section to summarize your observations and analysis from each section and identify areas of strength and areas where further work is required.

**Additional Material**

## **Appendix C: CASSW Aboriginal Background Statement and Resolution**

Imbedded in Aboriginal cultures are effective methods of social healing which evolved as integral elements of survival. Some of the basic tenets of these ways and means which establish them as successful adaptations for long term survival are that they:

1. approach social learning from a perspective of promoting health rather than a focus on pathology;
2. relate to a people's history rather than to an individual's biography;
3. provide valid models for the successful management of the internal and external affairs of communities;
4. arise from peoples who related to their world as autonomous nations identified with and anchored in Mother Earth. (CASSW, 1987)

The Resolution on Social Work Education and Aboriginal Peoples, passed at the 20<sup>th</sup> Annual Meeting of CASSW General Assembly, June 5, 1987 at McMaster University in Hamilton, Ontario influenced several of the Standards for Accreditation. The Resolution reads as follows:

Whereas the self-determination of Aboriginal peoples within Canadian society is applauded as a morally and socially legitimate goal; and

Whereas the self-determination of Aboriginal peoples implies control of community institutions, including social services; and

Whereas the declared mission of the members of CASSW is to "identify the constituencies they aim to serve, and adopt educational approaches, programs of study and admission procedures responsive to the needs of those constituencies" (Educational Policy Statement, 1.6); and

Whereas the historical and regional differences among Aboriginal peoples dictate different pathways to self-determination;

**BE IT RESOLVED** that Schedule A will provide guidelines for the assessment of programs which focus entirely or in part on the education of practitioners for service with Aboriginal people.

**And BE IT FURTHER RESOLVED** that in keeping with educational policy [sic] 1.6, schools, where appropriate, shall identify native students as target groups and shall as an essential part of accreditation process, address the questions contained in Schedule A.

**And BE IT FURTHER RESOLVED** that in accordance with Standards for Accreditation 6.3, the Aboriginal communities affected by the Program will have an opportunity to review these questions, and make their assessment of the Program known to the Visiting Team (1998)

## **Appendix D: Recommendations to CASSW on Aboriginal Social Work Education**

Since the cultural systems upon which Social Work Education for Aboriginals should be based is quite diverse in various parts of Canada, it would not be appropriate to make any kind of statement. Instead it was decided to raise a series of questions which would bring out the pertinent issues (Kerans, 1987, p. 2).

The resolution was based on the following assumptions:

1. There will be a broad range of programs, targeting Aboriginal students and/or Aboriginal communities in a variety of ways.
2. Standards for Accreditation will apply to those programs as to any other;
3. Because of the history of relations between the Native and non-Native communities, there are bound to be special difficulties which will be handled only by consultation between Schools and Aboriginal communities; Schedule A is a list of questions which our committee sees as helpful in that consultation (Brant Castellano, et al., 1987b, p. 1).

The questions relevant to the curriculum from Schedule A are listed below:

1. In the analysis of community needs, how are the rights of Aboriginal Peoples to maintain and develop distinctive culturally based helping systems recognized?
2. How are the lifeways, languages, history, culture and values of Aboriginal peoples incorporated into the curriculum? How is the access to traditional knowledge facilitated and how are the traditional helping networks respected? How do field placements affirm and support the capacities of Aboriginal agencies as valued resources in professional education? How is critical analysis of interaction between Native and non-Native societies facilitated? How are skills in dealing with mainstream Canadian institutions promoted? (Brant Castellano, et al., 1987a, p. 1)

## **Appendix E: CASSW Mission Statement**

The Canadian Association of Schools of Social Work is a national non-governmental membership organization of educational institutions and associated individuals whose purpose is to advance the standards, effectiveness and relevance of social work education....The Association is committed to equitable educational opportunities and participation of all member groups and individuals in educational and scholarly work, with particular attention to those experiencing systemic discrimination on the basis of gender, ethnic origin, skin colour, language, religious beliefs, class, sexual orientation, disability, age, culture or any other characteristic....

The Association is committed to the defence of academic freedom and to encouraging scholarship and debate on social work and social welfare with particular Attention to how individual and social problems come to be defined and addressed, and to developing effective and empowering methods of education and research relevant to a diverse society caught up in a rapidly changing economic and social world order. Furthermore, the Association views social work education as a critical process based upon dialogue which respects difference and diverse sources and forms of knowledge and skill and encourages dissent.

The Association fulfils its purpose through a range of activities including... the provision of critical analysis and public comment on issues affecting the education of social workers and the nature of social welfare policies and services (1994).

## **Appendix F: Relevant CASWE Standards for Accreditation**

SB 5.10.3 Critical analysis of Canadian social work, social welfare history and social welfare policy and their implication for social work practice with diverse populations, including racial minorities.

SB 5.10.4 Beginning level analysis and practice skills pertaining to the origins and manifestations of social injustices in Canada, and the multiple and intersecting bases of oppression, domination and exploitation.

5.10.5. Practice methods and professional skills required for generalist practice (i.e. analysis of situations, establishing accountable relationships, intervening appropriately and evaluating one's own social work interventions) at a beginning level of competence.

SB 5.10.6 A beginning competence for direct intervention with clients of diverse ethnic, cultural and racial backgrounds within the context of general practice.

SB 5.10.8 Understanding of and ability to apply social work values and ethics in order to make professional judgments consistent with a commitment to address inequality and the eradication of oppressive social conditions

SB 5.10.11 Knowledge of multiple theoretical and conceptual bases of social work knowledge and practice including the social construction of theory and practices that may reflect injustices.

SB 5.10.13 An understanding of oppressions and healing of aboriginal peoples and implications for social policy and social work practice with aboriginal peoples in the Canadian context.

SB 5.10.16 Preparation to practice in a range of geographical regions and with diverse ethnic, cultural and racial populations ("Standards for Accreditation," 2008, pp. 8-9).

## **Appendix G: CASSW Educational Policy Statements**

### GENERAL INTRODUCTION

1.1 The policy statements in this document set forth basic directions which should be common to all programmes at a given academic level including both full-time and part-time. They do not prescribe a uniform model, and responsiveness to particular regional, professional and university contexts is expected. Planned and well-articulated innovations, consistent with a goal of academic excellence, with a programme's basic goals and with the 1994 mission statement of CASWE, are encouraged.

1.2 Schools shall include social work values and ethics throughout the curriculum, including the field practice component. Schools are expected to promote a professional commitment to optimize the dignity and potential of all people as well as to provide education enabling professional action to remove obstacles to human and social development and to challenge oppression. To this end, schools shall specify particular objectives and deliver programmes of study consistent with these objectives.

1.3 In consultation with existing and emerging constituencies and with the consumers of social work services, schools shall adopt and revise a mission statement, educational approaches, and programmes of study and admission procedures responsive to the needs of those constituencies.

1.4 With due regard to the mobility and diversity of Canadian society, all social work students shall be prepared with a transferable analysis of the multiple and intersecting bases of oppression. Diversity throughout this document refers to ethnic or linguistic origin, culture, race, colour, national origin, religion, age, disabilities, gender, sexual orientation, socioeconomic status, and political orientation.

1.5 Each school shall have in place equity policies that take into account diversity in the

Canadian population, and reflect the same in curriculum content, faculty composition, and student admission procedures.

1.6 Schools shall make effective progress towards the attainment of Multicultural/Multiracial

Social Work Education, in faculty self-awareness and education, curriculum, administration, faculty selection and student admission and in external relationships, given the realities of specific schools.

1.7 Schools shall have policies in place regarding Women's Issues and Sexual Harassment.

1.8 Schools shall respond to the needs of faculty, students, and staff with disabilities through the education process including recruitment, hiring, admissions, accommodations, curriculum, field practicum, retention, and graduation.

1.9 Each school's curriculum shall provide evidence of the ongoing identification and critical analysis of contemporary and emerging social issues.

1.10 Schools shall have sufficient financial resources, personnel and practicum resources to carry out their mission and to meet CASWE Standards. This may imply refocusing programme activities in order to maintain programme quality. Faculty hiring and other resource priorities should be congruent with the school's mission statement.

1.11 The school shall provide for equality of treatment in the admission of its students and promotion and placement policies. Not to limit the generality of the foregoing, discrimination on grounds of political orientation, religious beliefs, gender, sexual orientation, age, marital status, racial, ethnic or linguistic origin, physical ability and socio-economic status is prohibited. Preferences on any of these bases shall be accepted where clearly stated and where clearly relevant to the mission of the school.

1.12 Schools shall have clear and published policies with regard to transfer credit between schools and between college programmes and schools of social work, within the context of general university regulations. (CASWE, 2007, pp. 4 - 5)

## Appendix H: Letter Requesting Permission to Assess and Copies of Self Studies and Syllabi

**SIMON FRASER UNIVERSITY**  
FACULTY OF EDUCATION



8888 UNIVERSITY DRIVE  
BURNABY, BRITISH COLUMBIA  
CANADA V5A 1S6  
Telephone: 604-291-3395  
Fax: 604-291-3203

November 5, 2006

Name of School

Dear Dr. XXXX:

I am an Aboriginal Education Doctoral candidate from Simon Fraser University. I am writing to request data from your program for my dissertation. I am examining BSW Aboriginal curriculum content using text analysis. I have selected Social Work Programs in Universities, Colleges and University/Colleges in Canada and the United States, which represent a variety of sizes and locations including large, small and medium sized BSW programs. My purpose is to examine how Aboriginal curriculum content is discussed in the Canadian Association of Schools of Social Work Self-Studies and syllabi of selected schools. I am requesting your permission to include your university or college in the study. I need an electronic version of the CASSW Self-Study and Syllabi of your program for confidential analysis. Please rest assured that none of the programs that participate in the study will be identified or evaluated in any way. The goal of the dissertation is to compare the Aboriginal content in the curriculum areas of theory, practice, ethics and values, research, human development, policy and multi-cultural studies among Canadian and United States BSW programs. However as we know, Aboriginal Social Work education is broader than curriculum content and other aspects of the Self-Study may be analyzed in future research.

One of the important outcomes of this pilot research will be a bibliography of Aboriginal resources for each content area of the curriculum, aiding faculty who are developing, updating or augmenting their courses. I hope to design a method of analysis that schools of social work can use to evaluate their curricula in a variety of areas. I also intend to use this study as a pilot for more in-depth research. An electronic version of your CASSW Self-Study and the Syllabi for your Social Work courses is essential for this analysis and the subsequent resource list. If you have questions, please contact me at:  
Andrea Tamburro, MSW  
250-377-3701 or 250-828-5010

If you are willing to participate, please send the copy of your Self-Study and Syllabi to [atamburr@sfu.ca](mailto:atamburr@sfu.ca). I assure the confidentiality of your program and appreciate your contribution. Thanks in advance for your willingness to participate in this important study. The insights developed from this study will benefit Aboriginal Social Work Education.

Sincerely, Andrea G. Tamburro, MSW, Ed.D. (ABD)

## Appendix I: Extensive Analysis of the Literature for SATP

	SWK & Indigenous 173	SWK 279	Indigenous & Education 106	Education 118	Indigenous 302
<b>Knowledge</b>					
<b>Culture</b>	42	57	17	16	83
age	9	9	0	15	104
balance/harmony	17	19	2	9	35
ceremonies	15	16	7	9	28
child development/hu devp	5	5	0	7	14
Christianity	3	3	1	2	6
community	42	45	4	21	94
community based	18	19	3	19	27
continuity	0	2	3	0	2
contribution	6	6	1	1	3
current issues	4	5	5	4	7
elder	16	19	2	10	27
extended family	17	20	1	12	9
family	30	35	2	18	47
identity	6	17	2	10	32
Language	8	8	7	14	26
leadership	8	8	2	9	15
lifeways	14	14	1	9	17
love	2	2	0	1	3
matrilineal	1	1	1	1	2
medicine	14	18	3	8	30
Medicine wheel	13	19	1	5	25
monolithic	4	5	0	6	5
natural helping	11	14	0	5	13
pan Indian	3	4	1	1	6
parenting	12	8	0	5	7
pipe	0	0	0	0	1
powwow	3	3	0	2	3
renewal/revival	1	4	0	8	1
Seventh generation	2	2	2	3	4
smudging	1	1	0	0	0
sovereignty	5	5	0	6	10
spiritual	27	32	1	21	47
stereotype	9	12	1	8	15
strengths	24	28	0	11	30
survival	2	2	1	2	5
sweat lodge	2	2	1	0	1
time	6	7	4	2	11
tradition	24	31	1	24	44
two spirit 6 genders	2	2	0	2	3
values	26	30	2	15	39
women	6	7	1	6	22

worldview	15	19	4	12	31
			0		
<b>Current issues</b>			0		
60s scoop	2	2	3	2	4
access	4	5	1	2	3
addictions drug abuse					
alcohol	16	16	1	7	17
economic	14	18	3	13	21
un/employment	3	3	2	3	8
ethics	1	2	2	5	8
food / diet / nutrition	3	4	0	3	4
Health	15	18	0	18	30
housing	5	11	6	3	7
Indian child welfare	32	32	2	13	53
infant mortality	1	1	0	1	3
land / treaty	10	10	2	6	17
medical care	2	2	1	1	5
Mental health	3	4	0	3	11
poverty	13	17	2	10	21
power	17	22	4	13	28
referral	1	1	0	1	1
restitution	0	0	0	0	1
suicide	13	13	0	7	15
trauma	5	5	1	3	10
violence	11	12	1	8	16
water	0	0	0	0	0
diversity	18	23	1	12	21
<b>Policies</b>			0		
Aboriginal rights	9	9	1	5	22
Assimilation	8	9	1	5	13
Bill C-31	2	2	0	1	4
enrolment	1	1	1	2	2
Indian Act	4	4	0	3	5
legal	3	3	0	5	6
self-determination	28	32	2	17	51
self-government	16	16	1	13	23
Potlatch law			0	5	6
Enfranchisement			1	5	8
Eugenics					
<b>History</b>	30	36	5		
colonization	29	30	10	21	77
cultural genocide	1	2	0	1	6
distrust	0	0	0	0	2
genocide	6	6	1	6	16
grief/hurt/loss/ multi					
gen trauma	4	7	1	4	11
internalized oppression	2	3	1	3	3
inequality	2	3	1	2	3
privilege	1	1	1	1	3

recognition of contributions	6	6	1	2	2
safety	2	2	0	2	2
sexual abuse	6	6	2	1	
<b>Oppression</b>	<b>19</b>	<b>30</b>	<b>2</b>	<b>16</b>	
accurate	1	1	1	2	2
discrimination	7	8	1	7	10
Freire	11	11	1	9	15
consciousness raising	5	5	1	3	6
hegemony	3	3	0	1	3
prejudice	2	3	2	4	8
racism	10	13	2	11	21
social justice	9	15	2	9	16
structural	10	10	1	14	10
equity / equality	6	6	0	3	4
<b>Theories/Approaches</b>					
Critical	7	15	0	16	10
Holistic	36	41	1	17	43
postcolonial	5	5	14	31	5
decolonization	11	12	10	13	62
anti-oppressive	3	15	0	5	4
Rogerian	2	2	0	2	1
Gestalt	1	1	0	1	1
<b>Skills</b>					
advocate	6	6	0	0	2
assessment	7	7	0	4	12
boundaries	1	2	0	1	1
change	14	23	4	17	36
circle	17	19	0	11	25
coordinate	0	1	0	0	0
covenant	1	1	0	1	1
decision	2	2	0	1	3
effective	1	1	0	1	1
empathy	2	2	0	1	3
goals	1	1	0	1	1
humor/fun	7	7	0	3	9
mentor/guide	1	1	0	0	1
negotiator / mediator	2	2	0	1	3
non-interference	5	5	0	0	7
partnership	7	8	2	6	12
patience	3	3	0	1	3
protocol / customs	4	4	0	1	4
referral	1	1	0	1	1
relationships	10	11	1	4	15
research	14	19	9	32	50
self-awareness	0	0	0	0	4
self care	0	0	0	0	0
sensitive	3	4	0	4	4
Seventh generation	2	2	2	5	4

silence	2	2	0	5	2
storytelling	8	9	3	56	19
survival	2	2	1	7	4
<b>Values/attitudes</b>					
adaptable	0	0	0	1	0
conflict	2	2	0	8	4
consciousness	5	5	0	4	6
dependent	3	4	0	4	4
flexibility	1	1	0	1	1
land	10	10	2	20	18
respect	15	17	0	13	20
self-assessment	7	7	0	3	9
social control	4	4	1	5	5

## Appendix J: Self-Assessment Tool for Programs Topics - Outcomes of Text Analysis of Three Self Studies and Course Outlines

CASSW Standards for Accreditation 5.10.13 An understanding of oppressions and healing of aboriginal peoples and implications for social policy and social work practice **Based on the literature review themes were identified. These themes were compared with the themes in Program 1, Program 2, and Program 3. The number of times a theme is identified in the text analysis is noted below.**

**Table 19** SATP Topics Chart for Analysis

Codes
10 or more topics
5 to 9 topics
1 to 4 topics
none

Self-Assessment Tool	Program 1	Program 2	Program 3
Knowledge			
Culture 43			
Age	2	2	4
Appropriate	0	0	0
Balance/harmony	0	1	1
Ceremonies	3	1	0
Child development / human development	2	22	0
Child Welfare	2	23	49
Christianity	0	0	0
Community based	38	55	41
Continuity	0	0	0
Contribution	0	0	0
Elder	2	2	4
Extended family	0	1	0
Healing	11	7	34
Identity	1	5	12
Language	4	14	4
Leadership	1	0	1
Lifeways	6	16	10
Love	0	0	1
Matrilineal	0	0	0

Medicine	0	0	0
Medicine wheel	2	7	8
Métis	1	0	0
Monolithic	0	0	0
Natural helping	0	0	0
Pan Indian	0	0	0
Parenting	0	0	0
Pipe	3	0	0
Powwow	0	0	0
Renewal/revival	0	0	0
Justice	29	16	52
Rite of passage	0	0	0
Seventh generation	0	1	0
Smudging	0	0	0
Spiritual	4	2	4
Stereotype	0	0	0
Survival	0	0	0
Sweat lodge	0	0	0
Time	1	0	0
Tradition	8	9	16
Two spirit 6 genders	0	2	0
Values	4	23	7
Women	5	14	5
Worldview	1	1	3
How many 10 or more	3	8	7
How many 5 - 9	3	3	3
How many 1 - 4	15	10	8
Topics omitted	22	22	25
Total topics	43	43	43
<b>Current issues 26</b>			
60s scoop/ Millennium Scoop	0	0	0
Access	0	0	0
Addictions drug abuse alcohol	0	2	1
Diabetes	0	0	0
Economic	3	12	2
Un/employment	0	0	0
Food / diet / nutrition	0	0	2
Health	0	10	8
HIV/AIDS	0	3	0
FASD	0	1	0
Smoking	0	0	0
Housing	0	3	0
Infant mortality	0	0	0
Internalized oppression	0	1	1
Land / treaty	0	5	2
Medical care	0	0	0

Mental health	0	0	1
Poverty	3	18	4
Power	4	7	20
Restitution	0	0	0
Sexual abuse	0	0	3
Suicide	0	1	2
Trauma/grief/hurt/loss trust multi generational trauma	0	0	1
Violence	1	9	7
Water	0	0	0
TB	0	0	0
How many 10 or more	0	3	1
How many 5 - 9	0	3	2
How many 1 - 4	4	6	10
Topics omitted	22	14	13
Total topics	26	26	26
<b>Policies 13</b>			
Aboriginal rights	6	17	24
Assimilation	1	2	1
Bill C-31	0	1	0
Enrolment	0	0	0
Indian Act	0	2	1
Legal	0	0	0
Residential school/ education	1	13	3
Self-determination	1	7	5
Self-government	0	3	7
Potlatch law	0	0	0
Enfranchisement	0	0	0
Corrections	0	1	0
Eugenics	0	0	0
How many 10 or more	0	2	1
How many 5 - 9	1	1	2
How many 1 - 4	3	5	3
Topics omitted	9	5	7
Total topics	13	13	13
<b>History 4</b>			
colonization	6	17	13
genocide	0	0	0
privilege	4	7	20
How many 10 or more	1	1	3
How many 5 - 9	1	2	0
How many 1 - 4	1	0	0
Topics omitted	1	1	1
Total topics	4	4	4
<b>Oppression 13</b>			
Accurate	0	0	0
Discrimination	2	1	1

Freire	2	0	2
Hegemony	0	0	0
Inequality	3	9	0
Marginalize	0	5	9
Prejudice	0	0	0
Racism	7	9	7
Social justice	29	16	52
Safety	0	0	0
Structural	7	13	21
Resistance	3	7	5
How many 10 or more	2	3	3
How many 5 - 9	2	4	3
How many 1 - 4	4	1	2
Topics omitted	5	5	5
Total topics	13	13	13
<b>Theories/Approaches 5</b>			
Critical	32	51	57
Holistic	1	3	6
Postcolonial	0	5	0
Decolonization	0	4	0
Anti-oppressive	1	3	0
How many 10 or more	1	1	1
How many 5 - 9	0	1	1
How many 1 - 4	2	3	0
Topics omitted	2	0	3
Total topics	5	5	5
<b>Skills 29</b>			
Advocate	1	2	5
Assessment	16	10	9
Boundaries	0	1	2
Circle	14	19	5
Coordinate organize	17	10	26
Communication	7	21	2
Covenant	0	0	0
Decision	11	2	0
Empathy	1	4	0
Goals	0	0	0
Humor/fun	0	0	0
Mentor/guide	1	0	8
Negotiator / mediator	0	0	0
Partnership	0	0	0
Praxis	0	1	12
Problem solving	10	7	1
Protocol / customs	0	0	2
Reciprocity	0	0	0
Reintegration	0	0	0
Referral	0	0	0

Relationships	6	8	6
Research	7	29	14
Self-awareness	2	1	0
Self care	2	1	7
Sensitive	3	2	1
Silence	0	1	0
Storytelling	1	0	4
Survival	0	4	1
Validation	0	0	0
How many 10 or more	5	5	3
How many 5 - 9	3	2	6
How many 1 - 4	7	10	7
Topics omitted	14	12	13
Total topics	29	29	29
<b>Values/attitudes 18</b>			
Avoid conflict	1	1	5
Aboriginal perspectives	5	38	9
Consciousness	32	26	30
Dependent	0	0	0
Diversity	5	3	0
Sympathy compassion	1	4	0
Empowerment	3	3	3
Ethics	10	13	8
Flexibility	1	0	0
Humble	0	0	0
Input by community healers/elders	2	2	4
Nature	0	0	0
Non-interference	0	0	0
Patience	0	0	0
Respect / polite	6	10	13
FN control of services	0	0	0
Sharing	0	0	0
Strengths	0	4	2
How many 10 or more	2	4	4
How many 5 - 9	3	0	1
How many 1 - 4	5	6	3
Topics omitted	8	8	10
Total topics	18	18	18

Program	Program 1	Program 2	Program 3
Total # of topics identified in lit review	150	150	150
# of topics documented	68	83	73
# of topics not documented	82	67	77
Percent of topics addressed	0.45	0.55	0.49

## Appendix K Self-Assessment Tool for Programs

### Knowledge: Culture relevant to Social Work with Aboriginal Peoples

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Knowledge</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<b><i>Culture</i></b>									
<b>Age</b>									
<b>Appropriate</b>									
<b>Balance/harmony</b>									
<b>Ceremonies</b>									
<b>Child development/ hu devp</b>									
<b>Child Welfare</b>									
<b>Christianity</b>									
<b>Community based</b>									
<b>Continuity</b>									
<b>Contribution</b>									
<b>Elder</b>									
<b>Extended family</b>									
<b>Healing</b>									
<b>Identity</b>									
<b>Language</b>									
<b>Leadership</b>									

<b>Knowledge Culture</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
Lifeways									
Love									
Matrilineal									
Medicine									
Medicine wheel									
Métis									
Monolithic									
Natural helping									
Pan Indian									
Parenting									
Pipe									
Powwow									
Renewal/revival									
Justice									
Rite of passage									
Seventh generation									
Smudging									
Spiritual									

<b>Knowledge Culture</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<b>Stereotype</b>									
<b>Survival</b>									
<b>Sweat lodge</b>									
<b>Time</b>									
<b>Tradition</b>									
<b>Two spirit 6 genders</b>									
<b>Values</b>									
<b>Women</b>									
<b>Worldview</b>									

**Knowledge: Current Issues relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Knowledge</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<i>Current issues</i>									
<b>60s scoop/ Millennium Scoop</b>									
<b>Access</b>									
<b>Addictions drug abuse alcohol</b>									
<b>Diabetes</b>									
<b>Economic</b>									
<b>Un/employment</b>									
<b>Food / diet / nutrition</b>									
<b>Health</b>									
<b>HIV/AIDS</b>									
<b>FASD</b>									
<b>Smoking</b>									
<b>Housing</b>									
<b>Infant mortality</b>									
<b>Internalized oppression</b>									
<b>Land / treaty</b>									
<b>Medical care</b>									

<b>Knowledge Current Issues</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<b>Mental health</b>									
<b>Poverty</b>									
<b>Power</b>									
<b>Restitution</b>									
<b>Sexual abuse</b>									
<b>Suicide</b>									
<b>Trauma/grief/hurt/loss trust/ multi- generational trauma</b>									
<b>Violence</b>									
<b>Water</b>									
<b>TB</b>									

**Knowledge: Policies relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Knowledge</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<i>Policies</i>									
<b>Aboriginal rights</b>									
<b>Assimilation</b>									
<b>Bill C-31</b>									
<b>Enrolment</b>									
<b>Indian Act</b>									
<b>Legal</b>									
<b>Residential school/ education</b>									
<b>Self-determination</b>									
<b>Self-government</b>									
<b>Potlatch law</b>									
<b>Enfranchisement</b>									
<b>Corrections</b>									
<b>Eugenics</b>									

**Knowledge: Oppression relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Knowledge</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<i>Oppression</i>									
<b>Accurate</b>									
<b>Discrimination</b>									
<b>Freire</b>									
<b>Hegemony</b>									
<b>Inequality</b>									
<b>Marginalize</b>									
<b>Prejudice</b>									
<b>Racism</b>									
<b>Social justice</b>									
<b>Safety</b>									
<b>Structural</b>									
<b>Resistance</b>									

**Knowledge: Theories relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Knowledge</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<i>Theories/Approaches</i>									
<b>Critical</b>									
<b>Holistic</b>									
<b>Post-colonial</b>									
<b>Decolonization</b>									
<b>Anti-oppressive</b>									

**Knowledge: History relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Knowledge</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<b>History</b>									
<b>Colonization</b>									
<b>Genocide</b>									
<b>Privilege</b>									

**Skills: relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Skills</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
Advocacy									
Assessment									
Boundaries									
Circle									
Coordinate organize									
Communication									
Covenant									
Decision-making									
Empathy									
Goals									
Humour/fun									
Mentoring/guidance									
Negotiating / mediating									
Partnership									
Praxis									
Problem solving									
Protocol/customs									

**Values: relevant to Social Work with Aboriginal Peoples**

Below is a chart that can be used by programs to identify which courses cover the topics identified in the literature to be relevant to Aboriginal Social Work.

<b>Values</b>	<b>Intro SWK</b>	<b>Practice</b>	<b>Policy</b>	<b>Theory</b>	<b>HD/HBSE</b>	<b>Values Ethics</b>	<b>Research</b>	<b>Aboriginal</b>	<b>Field</b>
<b>Avoid conflict</b>									
<b>Aboriginal perspectives</b>									
<b>Consciousness</b>									
<b>Dependent</b>									
<b>Diversity</b>									
<b>Sympathy compassion</b>									
<b>Empowerment</b>									
<b>Ethics</b>									
<b>Flexibility</b>									
<b>Humble</b>									
<b>Input by community healers/elders</b>									
<b>Nature</b>									
<b>Non-interference</b>									
<b>Patience</b>									
<b>Respect / polite</b>									
<b>FN control of services</b>									
<b>Sharing</b>									
<b>Strengths</b>									

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