

# **NATIONAL INDIGENOUS ACCREDITATION BOARD**



**Accreditation Handbook: Appendix I**

## **WISDOM-BASED PRACTICES AND RESPONSIBILITIES FOR SOCIAL WORK EDUCATION PROGRAMS**

April 2019

## Table of Contents

LIST OF FIGURES .....	4
Dedication.....	5
Acknowledgements.....	6
Dreaming New Worlds into Being .....	9
Declaration of Ethical Principles.....	10
Nurturing Social Work Education Programs.....	11
Envisioning Communities Living in a Sacred Manner .....	12
Initial Conversations .....	12
Indigenous Accreditation Bodies.....	14
From <i>Standards</i> to <i>Responsibilities</i> .....	15
Preparing for the Next Leg of our Journey.....	16
1.0 Governance through Relationality .....	20
1.1 Honoring Community.....	20
1.2 Collaborative Relationships .....	21
2.0 Respectful Resourcing .....	23
2.1 Local Cultural Resources .....	23
2.2 Supporting Place-Based Education .....	23
2.3 Mindful Utilization of Resources.....	25
2.4 Valuing Community .....	25
3.0 Learning Communities.....	28
3.1 Local Contexts .....	28
3.2 Local Knowledge Systems .....	30
3.3 Learning Environments.....	30
3.4 Lifelong Education .....	33
Reflection and Rejuvenation .....	34
4.0 Learning From and With Community.....	36
4.1 Learning Continuum .....	36
4.2 Relationality.....	38
4.3 Holistic Pedagogies .....	39

4.4	Indigenous Language(s).....	41
4.5	The Good Life.....	42
4.6	Imperialism, Colonialism, Capitalism, and Globalization.....	43
4.7	Social Work and Social Welfare .....	45
4.8	Learning From, With, and Through the Collective.....	47
	Glossary .....	51
	Bibliography .....	53

## LIST OF FIGURES

1. Founding meeting of the First Nations Adult and Higher Education Consortium .....	12
2. Late Floyd Royal, Knowledge Keeper, Siksika Nation .....	13
3. Dr. Hohaia Collier, Executive Co-Chair, WINHEC .....	14
4. Late Pete Standing Alone, Knowledge Keeper, Kainawa .....	15
5. John Crier, Knowledge Keeper, Samson Cree Nation .....	17
6. Late Veronica Morin, Knowledge Keeper, Saddle Lake and Enoch Cree Nations .....	20
7. Late Andy Blackwater, Knowledge Keeper, Kainawa .....	22
8. Margaret Waterchief, Knowledge Keeper, Siksika Nation .....	30
9. Late Frank Weasel Head, Knowledge Keeper, Kainawa.....	33
10. Linda Oldpan, Cree Language and Culture Instructor, Ermineskin Cree Nation .....	39
11. Jerry Saddleback, Knowledge Keeper, Samson Cree Nation .....	40
12. Dr. Leona Makokis, Knowledge Keeper, Saddle Lake Cree Nation.....	41
13. Late George Brereton, Knowledge Keeper, Saddle Lake Cree Nation .....	42
14. Late Vincent Steinhauer, Knowledge Keeper, Saddle Lake Cree Nation .....	44

---

## Dedication

In memory of the following Late Indigenous Knowledge Keepers who generously shared the wisdom which has guided and inspired our collective journey:

*Andy Blackwater*

*Max Blood*

*George Brereton*

*Alice Burnstick*

*Leo Cattleman*

*Louise Crop Eared Wolf*

*Alphonse Little Moustache*

*Wilma Little Moustache*

*Veronica Morin*

*Alice Northwest*

*Amelia Potts*

*Rosie Red Crow*

*Floyd Royal*

*Pete Standing Alone*

*Mike Steinhauer*

*Frank Weasel Head*

*Kainawa*

*Samson Cree Nation*

*Saddle Lake Cree Nation*

*Alexander First Nation*

*Montana First Nation*

*Kainawa*

*Piikani Nation*

*Piikani Nation*

*Enoch Cree Nation*

*Samson Cree Nation*

*Samson Cree Nation*

*Kainawa*

*Siksika Nation*

*Kainawa*

*Saddle Lake Cree Nation*

*Kainawa*

---

## Acknowledgements

We are honoured to have spent several years learning from the following Knowledge Keepers who identified and compassionately explained the Indigenous philosophical principles that have formed the foundation of this document.

*Andy Blackwater*

*Jacob Bill*

*Max Blood*

*George Brereton*

*Alice Burnstick*

*Leo Cattleman*

*Louise Crop Eared Wolf*

*Alphonse Little Moustache*

*Wilma Little Moustache*

*Mary Moonias*

*Veronica Morin*

*Alice Northwest*

*Linda Oldpan*

*Amelia Potts*

*Marceline Potts*

*Rosie Red Crow*

*Floyd Royal*

*Jerry Saddleback*

*Pete Standing Alone*

*Mike Steinhauer*

*Margaret Waterchief*

*Frank Weasel Head*

*Kainawa*

*Pelican Lake First Nation*

*Samson Cree Nation*

*Saddle Lake Cree Nation*

*Alexander First Nation*

*Montana Cree Nation*

*Kainawa*

*Piikani Nation*

*Piikani Nation*

*Louis Bull Tribe*

*Enoch Cree Nation*

*Samson Cree Nation*

*Ermineskin Cree Nation*

*Samson Cree Nation*

*Alexis Nakota Sioux Nation*

*Kainawa*

*Siksika Nation*

*Samson Cree Nation*

*Kainawa*

*Saddle Lake Cree Nation*

*Siksika Nation*

*Kainawa*

We are indebted to the following organizations and post-secondary institutions that have provided in-kind contributions and vigorous support of our collaborative work:

***First Nations Adult and Higher Education Consortium (FNAHEC)***

The Late Dr. Marie Smallface-Marule	Former President
Amelia Clark	Current President
Dr. Vivian Ayoungman	Executive Director
Monica Chief Moon	Executive Assistant

***Bullhead Adult Education Centre***

Glen Eagletail	Director
----------------	----------

***Maskwacis Cultural College (MCC)***

Dr. Claudine Louis	Current Director
Patricia Littlechild	Former Director
John Crier, Rose Makinaw, and Dr. Peggy Ward	Former Management Team

***Nechi Institute***

Geraldine Potts	Director of Operations
Dr. Josie Auger	Former Chief Executive Officer
Ruth Morin	Former Chief Executive Officer

***Old Sun Community College (OSCC)***

Amelia Clark	President
--------------	-----------

***Piikani Adult Education and Career Centre***

Joslin Smith	Post-Secondary Counsellor
Kirby Smith	Post-Secondary Counsellor

***Red Crow Community College (RCCC)***

The late Dr. Marie Smallface-Marule	Former President
Roy Weasel Fat	President
Henry Big Throat	Vice-President

***University nuhelot'ine thaiyots'i nistameyimakanak Blue Quills (UnBQ)***

Dr. Sherri Chisan	President
Late Vincent Steinhauer	Former President
Dr. Patricia Makokis	Former President
Dr. Leona Makokis	Former President

***Yellowhead Tribal College (YTC)***

Gino Restivo	Interim President
Laverne Arcand	Former Director

***Yellowquill College***

Doreen Beauchamp	Former Director
------------------	-----------------

We appreciate the long-standing encouragement that we have received from the following social work education organizations:

- *Alberta Association of Social Work Diploma Programs (AASWDP)*
- *Association of College Educators in Social Service and Social Work Diploma Programs in Canada (ACCESS)*
- *Canadian Association for Social Work Education – Association canadienne pour la formation en travail social (CASWE-ACFTS)*

We wish to express gratitude to the current and former members of the FNAHEC Social Work Task Force (SWTF) for co-creating thinking spaces that reflected humour, perseverance, and a deep commitment to collective well-being.

<i>Sharon Baptiste</i>	<i>Poundmaker Cree Nation, Nechi Institute</i>
<i>Dr. Betty Bastien</i>	<i>Piikani Nation, Red Crow Community College</i>
<i>Yvonne Bomberry</i>	<i>Six Nations, Maskwacis Cultural College</i>
<i>John Crier</i>	<i>Samson Cree Nation, Maskwacis Cultural College</i>
<i>Lillian Crop Eared Wolf</i>	<i>Kainawa</i>
<i>Stan de Mello</i>	<i>University of Eastern Washington</i>
<i>Joyce First Rider</i>	<i>Kainawa, Red Crow Community College</i>
<i>Arnold Fox</i>	<i>Kainawa, Red Crow Community College</i>
<i>Esey Gauthier</i>	<i>Saddle Lake Cree Nation, Nechi Institute</i>
<i>Late Sandra Grier</i>	<i>Piikani Nation</i>
<i>Darren Keewatin</i>	<i>Kehewin Cree Nation, Maskwacis Cultural College</i>
<i>Wilda Listener</i>	<i>Ermineskin Cree Nation, Maskwacis Cultural College</i>
<i>Mary Ruth McDougall</i>	<i>Piikani Nation</i>
<i>Duane Mistaken Chief</i>	<i>Kainawa, Red Crow Community College</i>
<i>Carol Murray</i>	<i>Blackfeet Nation</i>
<i>Delores Pooyak</i>	<i>Sweetgrass Cree Nation, Maskwacis Cultural College</i>
<i>Gino Restivo</i>	<i>Yellowhead Tribal College</i>
<i>Sharada Skakum</i>	<i>Maskwacis Cultural College</i>
<i>Steve Skakum</i>	<i>Maskwacis Cultural College</i>
<i>Late Dr. Marie Smallface-Marule</i>	<i>Kainawa, Red Crow Community College</i>
<i>Kirby Smith</i>	<i>Piikani Nation</i>
<i>Sharon Steinhauer</i>	<i>Saddle Lake Cree Nation, UnBQ</i>
<i>Trevor Tailfeathers</i>	<i>Kainawa, Red Crow Community College</i>
<i>Dylan Thomas</i>	<i>Peguis First Nation, Old Sun Community College</i>
<i>Jeanette Villeneuve</i>	<i>Samson Cree Nation, UnBQ</i>
<i>Lorelee Waterchief</i>	<i>Siksika Nation, Old Sun Community College</i>

## Dreaming New Worlds into Being

This document has been developed through a collective journey which has challenged each traveller to reconceptualise social work education and to critically examine conventional notions about the development and assessment of education programs. This transformative path was compassionately guided by Indigenous Knowledge Keepers who continuously provided us with intellectual sustenance and endless encouragement. The following pages constitute a humble yet intentional political act in support of larger Indigenous resurgence movements.

We invite you<sup>1</sup> to walk with us as we collaboratively envision and enact new and alternative social work education landscapes. From our experience, travel on this path is enriched when we suspend and set aside normalized language and practices which artificially compartmentalize the intricacies of the learning process. You will notice that the organization and presentation of the document varies from that of typical accreditation manuals. In addition, common social work education concepts and terms such as *social justice* and *field education* may appear to be “missing.” At various points of our journey, we will pause, rest, and provide you with an opportunity to think with us as we work to bring enhanced clarity to specific topics. The remainder of this document is comprised of the following elements:

- **Declaration of Ethical Principles** – presents a statement prepared by members of the FNAHEC Council of Elders which articulates guiding ethical principles for the development of social work education that supports a vision of “communities living in a sacred manner.” Knowledge Keepers explained that this notion refers to people living in a harmonious and balanced state with all forms of life.
- **Nurturing Social Work Education Programs** – provides a summary of the NIAB process for the accreditation of social work education programs;
- **Envisioning Communities Living in a Sacred Manner** – shares highlights of the collective journey which has led to the development of this document;
- **Sections 1.0 to 4.0** – presents *Wisdom-Based Practices* and *Responsibilities* for social work education programs as organized in the following four constellations:

1.0 Governance through Relationality

2.0 Respectful Resourcing

3.0 Learning Communities

4.0 Learning From and With Community

The *Wisdom-Based Practices* and *Responsibilities* are applied to all program delivery formats and to both Baccalaureate and Master level social work education programs

- **Glossary** – defines and comments on key terms that are used throughout this document; and
- **Bibliography** – includes all works cited within this document as well as additional pieces of literature that have contributed significantly to the writing process.

---

<sup>1</sup> We understand that readers may include Knowledge Keepers, community members, students, staff, faculty, program and institutional administrators, members of site review teams, and others who are interested in social work education and the accreditation of education programs.

## Declaration of Ethical Principles

### Declaration of the FNAHEC Council of Elders for the Indigenous Social Work Program

VISION: “Communities living in a sacred manner”

We, as the Indigenous peoples of this land, have a fundamental responsibility to maintain balanced and harmonious relationships with all forms of life;

We hold in reverence all that Mother Earth has given us;

We recognize that our sacred knowledge is carried in our languages, our ceremonies and the gifts of Creation;

We possess a fundamental right to meet our sacred responsibility of raising our children in a manner so that they will fulfill *their* sacred responsibility of conducting their lives in a harmonious manner;

We recognize that we have a responsibility to protect tribal protocols that are used in the transfer of sacred knowledge;

We recognize that our sacred ways ensure our survival; and

We recognize that the survival of the collective is critical to ensuring that individuals are able to fulfill their sacred responsibilities and thus achieve a state of personal well-being.

Therefore, we agree and commit ourselves as Elders and members of our Nations to respectfully work together to fulfill our fundamental responsibility to:

**Ensure that our sacred ways are sustained through:**

- Speaking our languages;
- Conducting our ceremonies; and
- Living in good relationship with our families, clans, tribes, and all of Creation.

The Council of Elders for FNAHEC is a body that possesses the authority to protect the sacred ways of our people. This authority has been transferred through the generations and honours sacred ways of knowing. The mandate of the Council of Elders is to ensure that the Indigenous Social Work Program graduates people who will practice social work in a manner true to our sacredness.

Approved October 2002

## Nurturing Social Work Education Programs

The National Indigenous Accreditation Board (NIAB) utilizes the *Wisdom-Based Practices and Responsibilities for Social Work Education Programs* to accredit Baccalaureate and Master level social work education programs. Acknowledging the importance of ensuring that these programs live within healthy and supportive environments, post-secondary institutions that are interested in applying to NIAB for accreditation of a social work education program must first secure institutional accreditation from an Indigenous accreditation body such as NIAB or WINHEC. With this prerequisite, applicants have confirmed that in addition to possessing the structures and resources<sup>2</sup> required to effectively deliver education programs, the application of local wisdom is a foundational feature of the hosting institution.

The process of accrediting social work education programs is managed by the *Social Work Education Circle* (SWEC), a national body with representation from a variety of treaty territories, which is responsible for assessing, affirming and supporting social work education programs. The SWEC is comprised of Indigenous Knowledge Keepers, community members, alumni and students of social work education programs with an Indigenous foundation, practicing social workers and social work educators. When an institution enters into the program accreditation process, the SWEC considers self-study reports and other materials that have been prepared by the applicant program and a local site review team. Upon reviewing these submissions, the SWEC provides recommendations for program pre-accreditation, accreditation, and accreditation reviews to the National Indigenous Accreditation Board. Members of NIAB consider the SWEC recommendations and provide confirmation of one of the following:

- pre-accreditation status
- unconditional accreditation
- conditional accreditation
- invitation for reapplication, or
- withdrawal of accreditation

In addition to reviewing applications, the SWEC provides supports to emerging and established social work education programs. As part of this role, the SWEC receives and responds to concerns regarding issues that may affect a program's accreditation standing. Relevant guidance is also offered to those programs that have been granted conditional accreditation, invited to reapply, or experienced the withdrawal of accreditation. The activities related to the assessment of social work education programs are grounded within NIAB's commitment to the healthy growth of dynamic education programs that are responsive to community needs, locally controlled, and are sourced within Indigenous knowledge systems.

---

<sup>2</sup> The NIAB Institutional Accreditation process requires that post-secondary institutions demonstrate that all programs are provided with the financial, human, and material resources required to meet their administrative and pedagogical responsibilities.

## Envisioning Communities Living in a Sacred Manner

The heart of this document rests within the rhythms of a collaborative journey which featured a series of conversations between and amongst Indigenous Knowledge Keepers, community members, social work students, front-line social workers, and educators. While the majority of these conversations took place within Treaty 6, Treaty 7, and Treaty 8 territories, we were also gifted with knowledge shared by Indigenous peoples from other nations who have supported and fortified our work through ceremony, political action and scholarship.

### Initial Conversations

In the early 1990s, First Nations communities within Treaty 7 territory expressed a need for social work education that was rooted within Indigenous knowledge systems. In response to these concerns, the late Marie Smallface-Marule, the then President of Red Crow Community College, initiated the development of a social work task force. This group was comprised of educators and social workers from Kainai, Piikani, Siksika, and Blackfeet nations. In 1997, a group of Indigenous post-secondary institutions formed the First Nations Adult and Higher Education Consortium (FNAHEC). As a result, the SWTF expanded to include



*Figure 1. Founding meeting of the First Nations Adult and Higher Education Consortium, Fall 1997, Red Crow Community College, Blood Reserve. Marie Smallface Marule, President of Red Crow Community College, (second from right) was elected as the first president and Amelia Clark, President of Old Sun Community College (center) was elected Treasurer. Also pictured are (left to right) Vivian Ayoungman, Director of Education for the Treaty 7 Tribal Council; Carol Murray, President of Blackfeet Community College; and Mary Ruth McDougall, Post-Secondary Coordinator for the Peigan Board of Education. Photo credit: 1997 Duane Mistaken Chief*

representatives from First Nations post-secondary institutions which served Cree, Dene, Nakoda, Saulteaux, and Tsuut'ina nations. Over the years, a core group of these institutions assumed primary responsibility for curriculum and program development. In addition to meeting extensively with Knowledge Keepers, the SWTF also hosted gatherings where community members, students, front-line social workers, educators, and community leadership articulated their visions for social work education that was founded upon Indigenous ways of knowing. A key turning point of our collective efforts was the formation of a Council of Elders. The Knowledge Keepers on this council developed a declaration that articulates the ethical principles necessary for social work education and practice that supports our vision of “communities living in a sacred manner” (see page 10). Through the guidance of these ethical principles and ongoing conversations with Knowledge Keepers, the SWTF identified and developed the foundational elements of social work education programs that are designed to “graduate people who will practice social work in a manner true to our sacredness” (FNAHEC, 2002a).

When it came time to consider the first-time delivery of these programs, a member of the Council of Elders, the late Floyd Royal (2006)<sup>3</sup>, expressed the importance of devising a system to ensure that institutions and educators will deliver programs in accordance with Indigenous ethical principles. In response to this concern, the Council of Elders and the SWTF held several meetings which resulted in the identification of responsibilities borne by social work education programs. As part of this process, Knowledge Keepers urged us to seek program approval from Indigenous accreditation bodies, reminding us of our right and responsibility, as Indigenous peoples, to validate our own education systems.



*“When we put up this social work program, how will we know that the people teaching it, will do so in the way in which we intended?”*

*Figure 2. Late Floyd Royal  
Knowledge Keeper  
Siksika Nation*

*Personal communication, 2006  
Photo Credit: 2018 Darryl McDonald*

---

<sup>3</sup> In an effort to avoid the paradox of Knowledge Keepers “being present in the text” but “absent in the bibliography” (Calliou, 2001, p. 198), referencing conventions have been modified to make space for writing practices that meet Indigenous responsibilities for the honouring of original sources of knowledge. As a result, the attached bibliography includes entries which identify the Knowledge Keepers who are quoted within this document as well as entries that refer to the related source materials.

## Indigenous Accreditation Bodies

As the SWTF was developing curriculum for social work education programs, Indigenous peoples around the world were engaged in collective efforts to advance Indigenous control of higher education. In 1996, the First Nations Accreditation Board (FNAB) was established by Indigenous post-secondary institutions located in Western Canada. FNAB's mission was to actualize a mechanism and process by which First Nations may regulate and validate the quality of First Nations learning (FNAB, 2007). Red Crow Community College and Blue Quills First Nations College were among the first Indigenous Institutes of Higher Learning that were granted institutional accreditation from FNAB. Building upon several years of discussions and meetings, the World Indigenous Nations Higher Education Consortium (WINHEC) was launched during the 2002 World Indigenous Peoples Conference on Education (WIPCE) which was held on Stoney Nakoda territory in Morley, Alberta. In 2003, WINHEC established an international body that assessed and granted accreditation to Indigenous-serving programs and institutions. Since FNAB had not yet developed a process for the accreditation of programs, FNAHEC made application to WINHEC for program approval of the Indigenous Bachelor of Social Work (IBSW) Program. In 2008, WINHEC granted provisional accreditation of the IBSW<sup>4</sup> and in September 2016, University nuhelot'ine thaiyots'i nistameyimakanak Blue Quills (UnBQ) launched the first-time delivery of the IBSW with the first cohort graduating in June 2018. In 2009, FNAB underwent organizational restructuring and became known as the National Indigenous Accreditation Board. Steps were taken to add accreditation of programs to their mandate. Knowing that the FNAHEC Council of Elders and the SWTF had been working on the development of program responsibilities for institutions delivering the IBSW, NIAB invited the SWTF to lead the development of a set of program responsibilities designed specifically for Baccalaureate and Master level social work education programs.



*Indigenous accreditation bodies are “a reminder of our responsibility to be Indigenous – to be who we are. . . . We have a responsibility to learn our way so that we understand where we came from and where we’re going. (Indigenous accreditation bodies) remind us that in the narratives of our ancestors are the lessons for what we need to know, taking ourselves forward.”*

**Figure 3. Dr. Hohaia Collier  
Executive Co-Chair, WINHEC**

**Cited in Six Nations Polytechnic,  
2017, 7:33**

**Photo credit: 2016 Norm Heke**

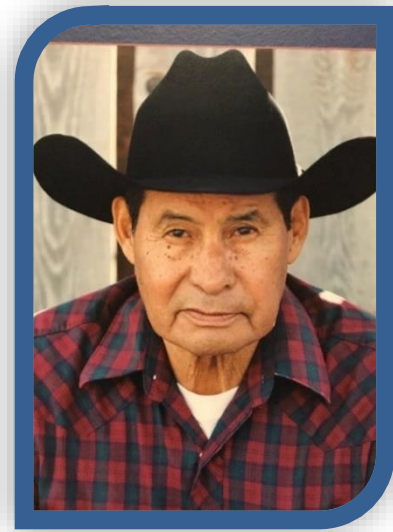
---

<sup>4</sup> In 2008, WINHEC Program Accreditation standards were designed to accredit programs from a wide array of disciplines. WINHEC has since developed a specific set of program standards for Teacher Education (WINHEC, 2016).

## From Standards to Responsibilities

We began our work by building upon the process that had already been initiated by the Council of Elders several years prior. Members of the SWTF carefully reviewed past meeting minutes of the Council of Elders, as well as transcripts of focus group sessions with community members, social work students, front-line social workers, and educators. Knowledge Keepers provided consistent reminders of the importance of being open to acquiring insights from other peoples while ensuring the integrity of our own ways of knowing. As a result, writers consulted the work of Indigenous scholars who were exploring the concepts of cultural resurgence and critiquing the colonial politics of recognition (Ahenakew, 2016; Hart, 2010; Coulthard, 2014; Simpson, 2017; Sinclair, 2004). The articulation of program responsibilities related to specific elements of curriculum content was also informed by relevant literature. In addition, we have been mindful of larger conversations regarding the critical assessment, development and modification of Canadian, American, and international social work education standards (CASWE-ACFTS 2018; CSWE 2015; Gray, Coates & Hetherington, 2008; Gray & Fook, 2004; Midgley, 2008; Rykelyk-Huizen, 2017).<sup>5</sup> The attached bibliography includes all works cited within this document as well as key pieces of literature which have informed the writing process.

The title of this document, *Wisdom-Based Practices and Responsibilities for Social Work Education Programs*, has been inspired and guided by Indigenous knowledge as expressed through the Blackfoot and Cree languages. As we explored the desired attributes and functions of social work education programs, the limitations of many accreditation norms were highlighted. The English term *standards* translates in a general way to the Blackfoot concept of



*“When you take in intelligence that’s Mókákiyaósin. When you assemble intelligence after a well thought-out process, you arrive at Mókákssinni – wisdom. Kákstsimaani is a course of action that’s been determined as the wisest thing to do in a given situation.”*

**Figure 4. Late Pete Standing Alone  
Knowledge Keeper  
Kainai Nation**

**English summary of personal  
communication in Blackfoot, 2004  
Photo Credit: Glenbow Museum**

---

<sup>5</sup> In 2005, the FNAHEC Council of Elders and the SWTF were invited by the Alberta College of Social Workers (ACSW) to contribute to the development of education standards for social work diploma programs in the province of Alberta. Several of their recommendations were included within ACSW documents related to the core curriculum requirements and accreditation standards for Alberta Social Work Diploma Programs (ACSW, 2018). We have included some of these recommendations within this document and have provided relevant footnotes confirming the connection to the original contributions to the ACSW accreditation documents.

*Aakitapssinni’p* which refers to “something we hold up as a point of comparison.” Through the act of comparing, we run the risk of limiting ourselves to the accepted minimum. Knowledge Keepers also pointed out that standards are typically dictated by an outside agency rather than serving as a reflection of internal governance which is sourced within teachings from our respective knowledge systems. The late Pete Standing Alone, a Kainawa member of the Council of Elders, explained that wisdom is reached when we thoughtfully assemble intelligence that we have carefully gathered from a variety of sources and experiences. As Pete and other members of the Council of Elders described a wide range of wisdom-based practices, the notions of personal and collective responsibility emerged as recurrent themes. For example, the Cree word *atoskewin*, in modern usage, is often translated as *work or paid employment*. Samson Cree Knowledge Keeper, Max Blood, taught us that within its Cree philosophical underpinnings, *atoskewin* actually refers to the concept of “a sacred responsibility.” By fulfilling our sacred responsibilities we are contributing to the survival and wellbeing of our communities. Members of the Council of Elders consistently emphasized the importance of situating social work education programs within a larger system of collective responsibilities. Through this reconceptualization process it became clear that education programs hold responsibilities that move beyond the realm of securing program accreditation. As we made a commitment to honour our sacred and relational accountabilities, the movement away from the concept of *Program Standards* to *Program Responsibilities* was a natural and required shift.

## Preparing for the Next Leg of our Journey

As we pause to enjoy our first resting spot, we will consider the following questions that may arise for some readers as we travel through the next portion of this document:

- How are the *Wisdom-Based Practices* and *Program Responsibilities* positioned in relation to accreditation practices which use terms such as *learning inputs* and *learning outcomes* to assess education programs?
- Why are some of the *Program Responsibilities* linked to more than one *Wisdom-Based Practice*?
- How does this document address the challenges related to negotiating the troublesome terminology that is often associated with social work education?



Photo Credit: 2019 Duane Mistaken Chief

How are the *Wisdom-Based Practices* and *Program Responsibilities* positioned in relation to discussions which use terms such as *learning inputs* and *learning outcomes* to assess education programs?

Knowledge Keepers and other Indigenous thinkers emphasize the importance of conceptualizing learning as an experiential and holistic process. Knowledge Keepers also cautioned educators against making claims that all program graduates will develop uniform and discrete sets of skills or specific competencies. Instead, educators are encouraged to provide learners with opportunities to share their own wisdom and gifts, engage in critical thinking, move beyond the acquisition of information to the embodiment of knowledge, and to participate in collaborative and interdependent learning activities.

Why are some of the *Program Responsibilities* linked to more than one *Wisdom-Based Practice*?

During our discussions with Knowledge Keepers, the interwoven and interdependent nature of both wisdom-based practices and program responsibilities was evident. As a result, we acknowledge that our efforts to categorize living and fluid concepts is an artificial process. Readers will find that some program responsibilities are connected textually to several wisdom-based practices which has resulted in the repetition of specific responsibilities. However, rather than edit out those multiple connections for the purpose of streamlining the document, we saw the value in reminding programs that the fulfillment of one responsibility is linked to a variety of Indigenous ethical principles.

How does this document address the challenges related to negotiating the troublesome terminology that is often associated with social work education?

We appreciate the efforts of Indigenous thinkers, social work educators, and other scholars who are offering cogent critiques of concepts such as *diversity* and *social justice* (Ahmed, 2007; Kovach, Carriere, Montgomery, Barret, & Gilles, 2015; Simpson, 2016; Tuck & Yang, 2018; Walcott, 2018; Yellowbird, 2008).



*“Some people want to know the outcome. . . In everything we can never really say that we fully understand something. Each person crosses the river in a way that works for them. . . . When we focus on the procedures of an activity, we take the sacred out of the ceremony. We want the content [of this program] to be a living entity so that every time you open a book on Tuesday morning at 9:00, you’re really doing a ceremony.”*

*Figure 5. John Crier  
Knowledge Keeper  
Samson Cree Nation*

Cited in FNAHEC, 2016, pp. 3,6  
Photo Credit: Peace Hills Insurance

Throughout our developmental process, we have been fortunate to be able to immerse our discussions within Indigenous languages. As part of these conversations, Knowledge Keepers have reminded us of the importance of utilizing Indigenous thought and processes. While programs are responsible for ensuring that learners gain literacy in conventional<sup>6</sup> social work language, methods, and theories, these topics are explored from within Indigenous knowledge systems. For example, the English labels for the four constellations of program responsibilities are our current best attempts to translate Blackfoot and Cree concepts related to the building and nurturing of learning communities:

- 1.0 *Governance through Relationality* – identifies program responsibilities related to the establishment of governance structures and practices that are aligned with local knowledge systems;
- 2.0 *Respectful Resourcing* – in addition to identifying essential financial and physical resources, this set of responsibilities speaks to the importance of valuing the land and the people who bring life and innumerable gifts to the program;
- 3.0 *Learning Communities* – reflects a commitment to the creation of learning environments that are grounded in local knowledge systems, provide holistic supports to learners and educators, and are inclusive of and respectful of all ages, bodies, gender identities and expressions, and sexual orientations;
- 4.0 *Learning From and With Community* – in addition to identifying program content, this final set of responsibilities emphasizes the implementation of pedagogical strategies that use local and Indigenous languages, centre experiential learning, and foster extensive connections and contributions to local communities.

Within this set of program responsibilities, you will see that we have used the concept of *Community Learning* to refer to those learning activities that elsewhere may be referenced as *field education* or *practicum* experiences. We agree with Linda Tuhiwai Smith’s (1999) observation that *community* “is regarded as being a rather different space [than] ‘the field.’ ‘Community’ conveys a much more intimate, human and self-defined space whereas ‘field’ assumes a space ‘out there’ where people may or may not be present” (pp. 126, 127). We have learned from the research world that adopting impersonal and scientific language can have the effect of transforming homes and communities to abstract “sites” and “fields” where people’s thoughts and experiences are transformed to “data” that is to be collected and analyzed (Smith, 1999; van Manen, 1997).

---

<sup>6</sup> We acknowledge that the term *conventional* may have an essentializing effect. We appreciate that there is a range of social work theories, approaches, and perspectives. We echo the admission made by Eve Tuck and Wayne Yang when they observe that “To be together in this world . . . involves a mutual acknowledgement, even as our terms fall apart in the space between us. . . . We use the words we can, even when they disappoint or obscure. Sometimes, it is good just to say, ‘I feel what you are trying to say with those words.’” (Tuck & Yang, 2018, p. 2).

As much as possible, we have attempted to address the conceptual challenges posed by troublesome terminology by turning to our languages and the expertise of Knowledge Keepers.

We invite you to travel through the next portion of our journey at your own pace. We will gather again just before we enter into the fourth realm of responsibilities (*Learning From and With Community* on p. 34). Some of you may wish to walk briskly until you reach our meeting destination and then return to various locations to explore particular ideas more thoroughly. Others may choose a slower pace affording you an opportunity to carefully consider concepts before negotiating the next curve of the path. These periods of contemplation might include consulting related readings which you have on your own bookshelves or resources listed in the bibliography. Your chosen path may also include discussing concepts with Knowledge Keepers, friends, family, and colleagues. Acknowledging John Crier’s observation that “each person crosses the river in a way that works for them” we wish you a lively and enlightening journey.



Photo Credit: 2018 Duane Mistaken Chief

## 1.0 Governance through Relationality

A program that strives to *graduate people who will practice social work in a manner true to our sacredness* honours the Ways of Life of the communities they serve. This commitment to local knowledge systems is demonstrated through governance structures and practices that are aligned with the following sets of responsibilities:

### 1.1 Honoring Community

The Program, in being mindful of nurturing the one-heartedness of the communities they serve, treats community members with the utmost of sacredness and honor. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 1.1.1 features governance structures and practices that are rooted within local knowledge systems;
- 1.1.2 uses the local language(s) within all aspects of Program communication including literature, meetings, signage, and websites;
- 1.1.3 uses local practices to identify Knowledge Keepers who will participate in various elements of the Program;
- 1.1.4 ensures that program development, delivery, assessment, and modifications are guided by a local body/council comprised of Knowledge Keepers, community members, students, program alumni, front-line social workers, local community organizations, program staff, and faculty
- 1.1.5 works with Knowledge Keepers and community members to identify, articulate and regularly review foundational Program goals and philosophies;
- 1.1.6 provides all members of the Program Community<sup>7</sup> with regular opportunities to assess how well program curriculum, policies, and practices are aligned with program goals and philosophies;



*“We have our Elders, bundles, languages, practices, way of life and it’s our responsibility to move these things forward for the future generations. . . . We are doing so for the honour of our people – recognizing who we are and believing in ourselves.”*

**Figure 6. Late Veronica Morin  
Knowledge Keeper  
Enoch Cree Nation**

**Cited in FNAHEC, 2006a, p. 10;  
FNAHEC 2006b, p. 6**

<sup>7</sup> Program Community includes Knowledge Keepers, community members, program councils, students, administrative support personnel, faculty, and administrators.

## 1.1 Honouring Community continued . . .

- 1.1.7 [in the absence of institution-wide policies related to ceremony] develops policies and procedures which support:
  - 1.1.7.1 the on-campus practice of local ceremonies, including smudging; and
  - 1.1.7.2 the creation of ceremonial spaces that are inclusive of all bodies, gender identities and expressions, and sexual orientations
- 1.1.8 contributes to the seasonal ceremonial and social life of the local community.

## 1.2 Collaborative Relationships

Through the establishment and nurturing of collaborative relationships, the Program contributes to the regeneration of Indigenous systems of governance. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

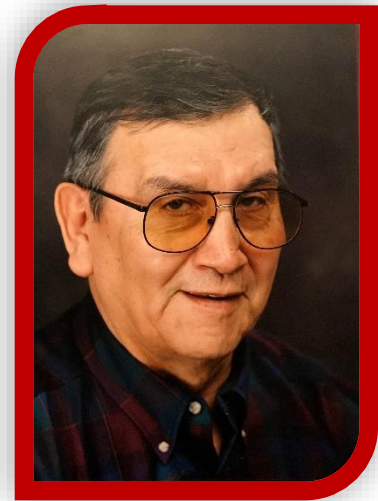
- 1.2.1 articulates how Program goals and philosophies are related to the:
  - 1.2.1.1 aspirations, needs, and rights of students and the local community;
  - 1.2.1.2 goals, philosophies, protocols, and practices of the hosting post-secondary institution;
  - 1.2.1.3 Unity, Mission, and Philosophy Statements of the National Indigenous Accreditation Board<sup>8</sup>
- 1.2.2 supports all members of the Program Community in implementing the policies of the program and of the hosting post-secondary institution in accordance with NIAB accreditation requirements;
- 1.2.3 utilizes a variety of strategies and formats (oral, written, and audio-visual) to convey and explore the ethical principles and local knowledges which are at the heart of program and hosting institution policies;
- 1.2.4 provides ongoing opportunities for all members of the Program Community to continuously build and refine pathways that support relational accountabilities;
- 1.2.5 designs governance structures and administrative practices that reflect an absence of authoritative power while embodying fluid notions of support and leadership roles;
- 1.2.6 creates environments that support shared decision-making which features natural collaborations that emerge, unite and disperse as necessary;

---

<sup>8</sup> These statements support the advancement of cultural resurgence, collective values, critical thought, and the well-being of all forms of life (see pages 3-5 of the 2016 NIAB *Accreditation Handbook*).

## 1.2 Collaborative Relationships continued . . .

- 1.2.7 supports a variety of approaches for meeting the program’s administrative, leadership and scholarly needs;
- 1.2.8 addresses conflict through restorative approaches and practices;
- 1.2.9 provides all members of the Program Community with varied and regular opportunities to learn about how restorative approaches and practices may be applied to a variety of interpersonal interactions;
- 1.2.10 articulates in a clear manner how unresolved breaches of relational ethics may impact an individual’s standing within the Program Community;
- 1.2.11 provides all members of the Program Community with clear descriptions of program and institutional policies, practices, and support mechanisms which address breaches of relational ethics, including abuse of power, gender harassment, lateral violence, misogyny, racism, sexual harassment, and the promotion of hetero-sexist and transphobic climates;
- 1.2.12 demonstrates that all members of the Program Community hold a collective responsibility for providing a warm, safe, and welcoming environment for all people who visit or participate in the Program;
- 1.2.13 demonstrates respect for other people’s ways of life, addressing the impacts of any historic conflicts while making a commitment to work together in unity;
- 1.2.14 upholds expanded notions of scholarship which acknowledge and support a wide range of faculty contributions to community wellness;
- 1.2.15 collaborates with multiple community members, disciplines, groups, organizations, and entities including political bodies as a strategy for contributing to the unification of community wellness efforts; and
- 1.2.16 builds coalitions with other peoples, communities, programs, and organizations that are committed to substantive societal transformations that promote the regeneration, renewal and health of all forms of life



*“We are very conscious of the well being and survival of all . . . life is all about the [giving and] receiving of gifts. When someone gives you a gift of knowledge, you give thanks and then you are obligated to take that knowledge and give it to somebody else. . . . And that enhances the collective.”*

**Figure 7. Late Andy Blackwater  
Knowledge Keeper  
Kainawa**

**Cited in FNAHEC (2006), pp. 2, 7  
Photo Credit: Glenbow Museum**

## 2.0 Respectful Resourcing

Acknowledging that the hosting post-secondary institution has secured NIAB institutional accreditation and has therefore confirmed all programs have access to the human, financial, and physical resources required to meet their administrative and pedagogical responsibilities, the Program further demonstrates that it has access to resources sufficient to fulfill the program responsibilities identified within this document.

---

A program that strives to *graduate people who will practice social work in a manner true to our sacredness* honours the Ways of Life of the communities they serve. This commitment to local knowledge systems is demonstrated through resource provisions and related practices that are aligned with the following sets of responsibilities:

### 2.1 Local Cultural Resources

The Program, under the leadership of the local community, provides learners and educators with community-sanctioned access to local cultural, genealogical, and historical resources in a variety of formats. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 2.1.1 provides new students, staff, and faculty with a comprehensive orientation to the local community which is facilitated by Knowledge Keepers and other community members;
- 2.1.2 collaborates with Knowledge Keepers and local community members in the development of lists and/or portfolios of local Knowledge Keepers and their respective areas of knowledge and expertise; and
- 2.1.3 engages with local experts and organizations to learn about or support the development of community-approved strategies for providing students and faculty with appropriate access to material, textual and electronic forms of local cultural resources.

### 2.2 Supporting Place-Based Education

Students, faculty, and program staff are provided with a wide range of opportunities to interact with and learn from local Knowledge Keepers, community members, and landscapes. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 2.2.1 develops operating budgets which include provisions for:
  - 2.2.1.1 salaries and/or honorariums for Knowledge Holders;
  - 2.2.1.2 ceremonial resources;
  - 2.2.1.3 gifting and hosting materials; and
  - 2.2.1.4 supplies, transportation, and short-term employment of personnel required to support land-based learning activities and events;

## 2.2 *Learning from Place continued . . .*

- 2.2.2 practices reciprocity with local communities for the creation of environments that support land-based ceremonial and other learning activities;
- 2.2.3 provides appropriate indoor spaces for ceremonial use;
- 2.2.4 supplies dedicated spaces for Student-Knowledge Keeper mentoring activities;
- 2.2.5 provides Knowledge Keepers with multimedia resources, equipment, and on-site technical support;
- 2.2.6 collaborates with Knowledge Keepers, students, and community members to create physical environments that are welcoming, reflect local lifeways, and are accessible to guests and members of the Program Community.
- 2.2.7 provides formal and informal gathering/meeting spaces for Knowledge Keepers to interact with other Knowledge Keepers and other members of the Program Community; and
- 2.2.8 makes use of community venues as additional learning sites



*“[We] are dependent upon all of creation for survival. Learning how life is interdependent is therefore a preeminent objective in the educational process. Learning how to connect the power of self with all other forms of life is the essence of human development.”*

Betty Bastien, Piikani Scholar

(Bastien, 2004, p. 95)

Photo Credit: 2018 Duane Mistaken Chief

## 2.3 Mindful Utilization of Resources

The Program applies resources in a manner which demonstrates respect for land and all forms of life. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 2.3.1 ensures that all program activities which take place on the land have minimal impacts on local environments;
- 2.3.2 contributes to community and institutional initiatives related to energy efficiency, sustainable food systems, water conservation, and waste management; and
- 2.3.3 supports all members of the Program Community in using program resources in an efficient, effective, and respectful manner

## 2.4 Valuing Community

The Program provides resources which affirm and nurture the gifts contributed by members of the Program Community. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 2.4.1 develops operating budgets that ensure equitable standards of salary and benefits for all faculty and program staff;
  - 2.4.1.1 Knowledge Keepers employed by the Program receive remuneration levels that reflect pay and benefit equity with other faculty members. If the hosting institution offers faculty tenure, Knowledge Keepers are to be afforded the same opportunity;
  - 2.4.1.2 Community Learning Coordinators and Community Learning Liaisons receive remuneration levels that reflect pay and benefit equity with other faculty members.
- 2.4.2 develops, implements, and maintains effective plans for the succession of Knowledge Holders, faculty, staff and Program leadership;
- 2.4.3 offers opportunities for students to share their developing knowledge in a variety of formats and venues, including community settings;
- 2.4.4 provides adequate workplace safety and liability insurance coverage for students engaged in Community Learning and provides students and Community Learning placement settings with clear descriptions of liability risks and coverage terms;
- 2.4.5 designs operating budgets which support the regular acknowledgement of the achievements and contributions of the Program community and those who support/participate in students' learning;

## 2.4 Valuing Community continued . . .

- 2.4.6 the Program provides workload credits for those faculty members who hold program leadership and Community Learning responsibilities;
- 2.4.7 develops operating budgets which support faculty workloads that include time to:
  - 2.4.7.1 develop, implement, and regularly review personal wellness and learning plans;
  - 2.4.7.2 engage in teaching, contribute to community wellness, and support program and institutional goals with options to also engage in research and scholarship which is grounded in Indigenous knowledge systems;
  - 2.4.7.3 provide mentorship to new faculty;
  - 2.4.7.4 meet regularly with colleagues and other members of the Program Community for the purpose of reflecting upon personal practice and Program goals; and
  - 2.4.7.5 contribute to the building of genuine and sustained community engagement
- 2.4.8 implements faculty assessment and promotion practices that support and recognize:
  - 2.4.8.1 the creation, implementation, and refinement of personal wellness and learning plans;
  - 2.4.8.2 ongoing efforts to develop knowledge about the history, culture, and language of the local community;
  - 2.4.8.3 appropriate participation in community social and ceremonial activities;
  - 2.4.8.4 the development of instructional approaches which feature the participation of Knowledge Keepers, the application of local knowledge, community engagement, use of local language(s) and exploration of local issues;
  - 2.4.8.5 contributions to the creation of engaging and motivational learning environments that are welcoming and safe for students of all ages, bodies, gender identities and expressions, and sexual orientations;
  - 2.4.8.6 development of strategies to affirm, utilize and build upon students' prior knowledge and expertise;
  - 2.4.8.7 the effective use of a variety of teaching methods including the facilitation of experiential learning activities which are grounded in local knowledges;
  - 2.4.8.8 pedagogical and research practices that are motivated by and reflect a commitment to societal transformations;

## 2.4 Valuing Community continued . . .

- 2.4.8.9 culturally appropriate contributions to community wellness initiatives;
- 2.4.8.10 writing projects which feature collaborations with Knowledge Keepers, students, and community members;
- 2.4.8.11 scholarship which explores teaching and learning within social work education settings;
- 2.4.8.12 the use of Indigenous research methodologies with the understanding that the nature and duration of these projects as well as the strategies for sharing the results of the research will vary from that of conventional approaches to research;
- 2.4.8.13 publications that are accessible to community members and practitioners;
- 2.4.8.14 publications that are generated outside of the standard academic peer review process. The development of these publications may include reviews by Knowledge Keepers and community members; and
- 2.4.8.15 work with people, groups, and communities that are engaged in transformative social change initiatives



Photo Credit: 2016 Jeanette Villeneuve

### 3.0 Learning Communities

A program that strives to *graduate people who will practice social work in a manner true to our sacredness* honours the Ways of Life of the communities they serve. This commitment to local knowledge systems is demonstrated through the development of Learning Communities that are aligned with the following sets of responsibilities:

#### 3.1 Local Contexts

The Program Community reflects the peoples being served and includes Knowledge Keepers, community members, students, administrative support personnel, faculty, and administrators. Members of this Program Community possess the experience, knowledge, skills, and worldviews required to fulfill their roles and responsibilities as they work collaboratively to meet Program goals and honour the Program's philosophical foundation. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 3.1.1 supports all members of the Program Community in learning about, honouring and embodying local ethical principles;
- 3.1.2 collaborates with the community and the hosting institution to develop student recruitment practices that are accessible, responsive, and welcoming to all applicants including Indigenous peoples, local community members, and people from equity-seeking groups;
- 3.1.3 develops student selection practices that include the participation of Knowledge Keepers, community members, and faculty;
- 3.1.4 encourages and actively participates in the development of community-based education opportunities designed to prepare local community members to assume administrative, instructional and support roles in the program;
- 3.1.5 provides evidence of concerted efforts to recruit, employ, and retain staff, faculty, and administrators from Indigenous and local communities as well as people from equity-seeking groups; and
- 3.1.6 develops staff and faculty selection practices which include the participation of Knowledge Keepers, community members, students, and faculty; and

### 3.1 Local Contexts continued . . .

- 3.1.7 employs a complement of Knowledge Keepers, staff, faculty, and administrators adequate in number, education, experience, and skills to develop, deliver, assess, and modify program components in alignment with the *Wisdom-Based Practices* and *Program Responsibilities* articulated within this document:
- 3.1.7.1 programs provide clear descriptions of their approach to meeting the program's administrative and leadership responsibilities. Programs may select from a variety of administrative models ranging from shared/team leadership to the creation of one permanent full-time Program Coordinator/Lead position. Faculty who hold program leadership responsibilities will have formal and informal education which is rooted within Indigenous knowledge systems; a demonstrated commitment to social work education that is grounded in local contexts; community practice experience; pedagogical and practice skills required to negotiate the complexities of social work education contexts; the interpersonal skills required to compassionately and diplomatically support students, staff, and faculty, and will normally hold, at a minimum, an MSW education credential or assessed equivalency;
  - 3.1.7.2 understanding that programs may select from a variety of administrative models, the Program designates faculty members as *Community Learning Coordinators*. These faculty members hold leadership responsibility for the administration and organization of the Program's Community Learning components. They facilitate the processes related to securing Community Learning placements. These faculty members will have formal and informal education which is rooted within Indigenous knowledge systems; a demonstrated commitment to social work education that is grounded in local contexts; community practice experience; pedagogical and practice skills required to negotiate the complexities of community learning contexts; the interpersonal skills required to compassionately and diplomatically support students, Community Learning Liaisons, and Community Learning Facilitators; and will normally hold, at a minimum, an MSW education credential.
  - 3.1.7.3 understanding that programs may select from a variety of administrative models, the Program designates faculty members as *Community Learning Liaisons*. These faculty members provide students and Community Learning Facilitators with resources and ongoing supports throughout Community Learning periods, including the facilitation of learning assessments. The Community Learning Liaison will have formal and informal education which is rooted within Indigenous knowledge systems; a demonstrated commitment to social work education that is grounded in local contexts; community practice experience; pedagogical and practice skills required to negotiate the complexities of community learning contexts; the interpersonal skills required to compassionately and diplomatically support students and Community Learning Facilitators; and will normally hold, at a minimum, an MSW education credential.

## 3.2 Local Knowledge Systems

The Program provides students, faculty and Program staff with a variety of opportunities to learn from local knowledge systems. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 3.2.1 facilitates multiple and regular occasions when students, faculty and program staff receive mentorship from Knowledge Keepers and community members regarding local lifeways;
- 3.2.2 provides students, faculty and program staff with regular formal and informal opportunities to develop knowledge of and proficiency in local Indigenous language(s);
- 3.2.3 facilitates opportunities for students, faculty and program staff to participate in local ceremonial and social events; and
- 3.2.4 collaborates with Knowledge Keepers and community members to provide students, faculty and program staff with learning experiences which explore the underlying principles of social and ceremonial events and how they might be applied to social work education and practice.



*“I feel so strongly that (social work education that is based in our own ways) will improve the lives of our people... This has never been done - over the years we’ve always had our social workers and other social workers come to us trained in the mainstream institutions. From what I can see, it has not been as effective as it could be if we use our own values, principles and our way of life.”*

**Figure 8. Margaret Waterchief  
Knowledge Keeper  
Siksika Nation,**

**Cited in FNAHEC, 2008, 8:37  
Photo Credit: 2018 Lorelee  
Waterchief**

## 3.3 Learning Environments

The Program is responsive to the abilities, expectations, needs and rights of learners and educators. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 3.3.1 collaborates with the hosting institution in the development of student admission policies and practices which are accessible, clear and welcoming. Application forms use gender inclusive language, include non-binary genders, and allow people to indicate their pronouns;
- 3.3.2 facilitates the development of mutually supportive relationships between and amongst students, staff, faculty, and community;

### 3.3 *Learning Environments continued . . .*

- 3.3.3 supports all members of the Program Community as they collaboratively create educational spaces that are inclusive of and respectful of all ages, bodies, gender identities and expressions, and sexual orientations;
- 3.3.4 works with the hosting institution to provide members of the Program Community with a comprehensive and experiential orientation to the rationale, processes, and available services related to the provision of accommodations for students, staff, and faculty with disabilities. This orientation will include information about accommodation requirements related to employment and Community Learning settings;
- 3.3.5 offers students, staff, and faculty a range of personal and cultural supports including regular access to ceremony and guidance from local Knowledge Keepers;
- 3.3.6 collaborates with entities in the hosting institution and local community to dismantle systemic barriers to learning;
- 3.3.7 supplements institutional academic supports with program-specific activities and services designed to optimize student engagement with various facets of the Program;
- 3.3.8 designs a range of opportunities for students to contribute to program development, delivery, and assessment;
- 3.3.9 provides students with academic advising which includes clear descriptions of:
  - 3.3.9.1 policies related to transfer credit between the hosting institution, college and university programs, and other schools of social work which are located in national and international settings;
  - 3.3.9.2 policies related to Prior Learning Assessment Recognition;
  - 3.3.9.3 how a criminal record may impact a student's Community Learning and employment opportunities;
  - 3.3.9.4 eligibility requirements for registration with provincial social work regulatory bodies;
  - 3.3.9.5 the code of ethics and standards of practice that are currently being utilized by the local social work regulatory body;
  - 3.3.9.6 opportunities to apply for student membership with the local social work regulatory body; and
  - 3.3.9.7 transitioning from program completion to graduate studies or to community practice
- 3.3.10 provides students with formal and informal opportunities to assess the nature and quality of their learning experiences and learning environments, including their time spent in Community Learning settings;
- 3.3.11 collaborates with the hosting institution to provide spaces that meet students' academic, physical, social, and spiritual needs;

### 3.3 Learning Environments continued . . .

- 3.3.12 provides faculty members with opportunities to assess the nature and quality of their work/instructional experiences and work/instructional environments;
- 3.3.13 provides Community Learning Facilitators with formal and informal opportunities to assess the liaison and support services provided by the Program;
- 3.3.14 supports staff and faculty in developing the skills required to undertake holistic approaches to meeting student needs;
- 3.3.15 ensures that all faculty complete instructional skills training which features Indigenous pedagogical approaches;
- 3.3.16 ensures faculty/student ratios and class sizes reflect a commitment to meeting student needs, the use of Indigenous pedagogies, and being responsive to course content. For the majority of courses, class sizes of 18-24 students are recommended with a maximum class size of 30 students. Programs and hosting institutions provide evidence that faculty/student ratios and class sizes are determined by pedagogical considerations;
- 3.3.17 supports students, staff, and faculty in developing, implementing and regularly modifying personal wellness plans; and
- 3.3.18 contributes to student wellness by engaging with students' natural support networks including extended family and community members.



*“Learning is a natural instinct, and success in learning something new is tied to human feelings of self-worth. When we create a learning environment that flows with this natural current of humanness, we are taking an essential step in cultivating motivation and enhancing self-confidence in learning.”*

Gregory Cajete, Tewa Scholar

(Cajete, 2016, p. xi) Photo Credit: UnBQ

### 3.4 Lifelong Education

The Program demonstrates a commitment to the ongoing education of all members of the Program Community. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 3.4.1 provides new students, staff, faculty, and Community Learning Facilitators with comprehensive orientation experiences, resources, and mentorship;
- 3.4.2 supports students, staff, and faculty in developing and implementing personalized learning goals and plans;
- 3.4.3 ensures that students, faculty and program staff are knowledgeable about and able to utilize local practices related to establishing respectful relationships with local Knowledge Keepers;
- 3.4.4 employs a range of strategies to support student, faculty and staff efforts to honour their ongoing responsibility to learn from and embody local knowledge systems
- 3.4.5 provides faculty with regular and varied opportunities to build and refine their ability to:
  - 3.4.5.1 use Indigenous pedagogical approaches to plan, facilitate, and assess student learning activities;
  - 3.4.5.2 critically examine the ways in which their teaching methods and student engagement strategies impact the nature of learning environments;
  - 3.4.5.3 address breaches of relational ethics which occur in the classroom and other program settings; and
  - 3.4.5.4 facilitate student learning related to reflexive consideration of the relationship between positionality and oppression across a range of characteristics including but not limited to age, colour, culture, ethnicity, gender identity, gender expression, geographic origin, health status, heritage, immigration status, linguistic origin, mental or physical ability, political orientation, sexual orientation, race, religion, socioeconomic status, and spirituality



*“In our ways, learning is a lifetime [process] – I’m getting up in age but I’m still learning – the day I quit learning is the day I take my last breath – that’s the day I’ll quit learning.”*

**Figure 9. Late Frank Weasel Head Knowledge Keeper Kainai Nation**

**Cited in FNAHEC, 2008, 11:23  
Photo Credit: 2015 Pitt Rivers Museum**

## Reflection and Rejuvenation

Now that we have negotiated our way through the first three constellations of program responsibilities, we will pause and prepare to explore wisdom-based practices related to program content and delivery. Before we travel through this final portion of the document, we will take time to consider the following questions:

- How are the *Wisdom-Based Practices* and *Program Responsibilities* positioned in relation to social work education's longstanding pedagogical struggles with exploring the structural sources of inequity?
- How does the framework of *Wisdom-Based Practices* and *Program Responsibilities* reconcile a commitment to Indigenous control of Indigenous education with a Canadian social work education and practice landscape which is impacted by provincial legislation, professional regulatory bodies, professional associations, and higher education accountability policies and procedures?

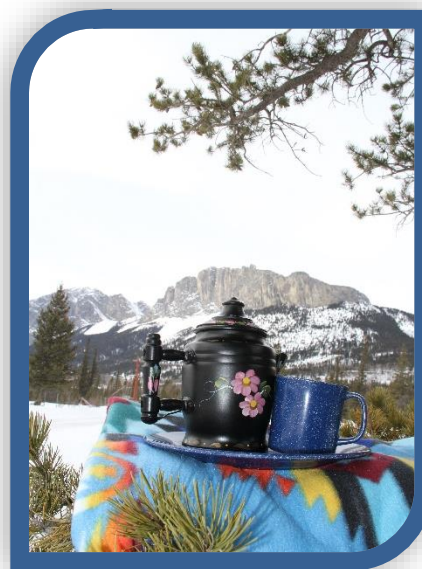


Photo Credit: 2019 Duane Mistaken Chief

*How are the *Wisdom-Based Practices* and *Program Responsibilities* positioned in relation to social work education's longstanding pedagogical struggles with exploring the structural sources of inequity?*

Knowledge Keepers stressed the importance of students learning to confront the oppressive conditions that impact people's lives within local contexts and beyond the community. Knowledge Keepers advised that in order to move beyond surface learning, students are to be provided with a wide range of opportunities to explore these issues including learning directly from the people and organizations that are living with and working against these oppressive forces.<sup>9</sup> Programs are responsible for addressing equity issues through a combination of dedicated courses (general education and social work) and a comprehensive infusion model. See Section 4.3.11 for further details.

---

<sup>9</sup> During our travels to various conferences and meetings, Knowledge Holders consistently modelled this particular piece of advice. Whether they were engaged in deep conversation with Francophone educators regarding common challenges or offering prayers to support people from other nations, Knowledge Holders exemplified our collective responsibility to stand together against all forms of injustice.

How does the framework of *Wisdom-Based Practices and Program Responsibilities* reconcile a commitment to Indigenous control of Indigenous education with a Canadian social work education and practice landscape which is impacted by provincial legislation, professional regulatory bodies, professional associations, and higher education accountability policies and procedures?

Throughout our developmental process, Knowledge Keepers and community members emphasized the importance of maximizing the portability of graduates' education as well as their eligibility to practice social work in a wide array of settings. Some of the Knowledge Keepers were intimately familiar with the regulation of social work practice as they were graduates of mainstream social work education programs, had practice experience, and held a Registered Social Worker credential. They had personally experienced the reality of negotiating education and practice standards while using Indigenous knowledge to guide their work with families and communities. The late Kainawa Eminent Scholar, Andy Blackwater, often described the potential of our programs as exemplifying a "standards plus" form of social work education. He and other Knowledge Keepers inspired us to envision the possibility of designing curriculum that is firmly rooted within local knowledge systems while also being mindful of the realities of processes related to regulation of practice and accreditation of social work education.

Some of the following responsibilities related to program content and delivery were developed in response to our critical consideration of external forces such as national norms around number of hours spent in Community Learning and distinctions between baccalaureate and master levels of education. It is important to acknowledge that we have learned much about the complexities of social work education from the research and astute critiques offered by educators and scholars throughout the world. We have appreciated the company of these creative thinkers and we will travel with their gifts of insight as we journey through the fourth realm of program responsibilities.

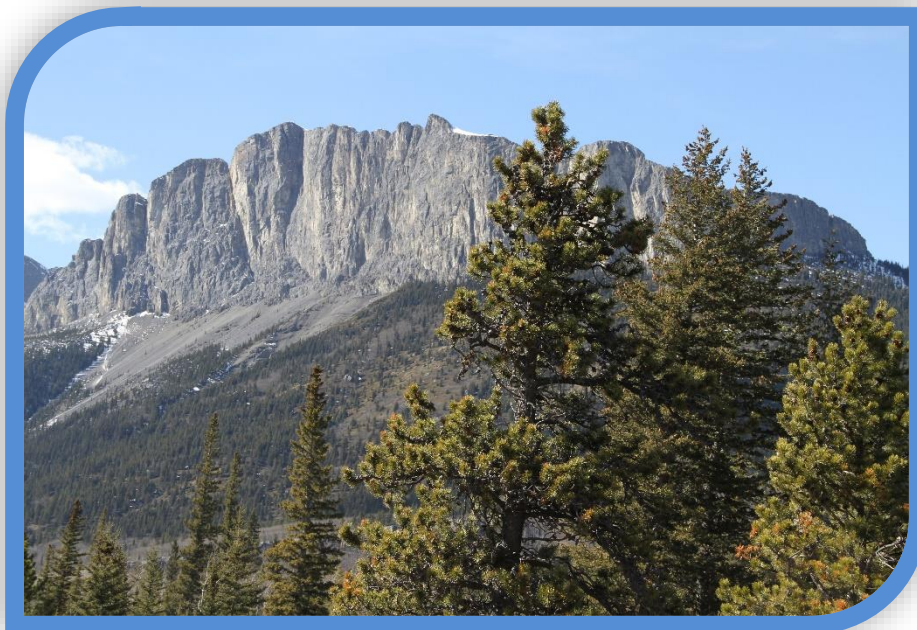


Photo Credit: 2019 Duane Mistaken Chief

## 4.0 Learning From and With Community

A program that strives to *graduate people who will practice social work in a manner true to our sacredness* honours the Ways of Life of the communities they serve. This commitment to local knowledge systems is demonstrated through program content and delivery methods that are aligned with the following sets of Wisdom-Based Practices:

### 4.1 Learning Continuum

The Program provides learners with opportunities to continuously extend and deepen foundational knowledge. A program that assumes responsibility for fulfilling this Wisdom-Based Practice, offers a broad range of multi-dimensional educational experiences:

- 4.1.1 Programs at the Baccalaureate and Master levels prepare learners to practice social work with people, families and communities in a variety of settings through the embodiment of a way of life that is rooted in and reflects local and Indigenous knowledge systems. Education is presented as a political act which has the capacity to advance the collective wellbeing of all peoples and forms of life by conceptualizing and contributing to the development of alternate economic, social, and political structures. Interdependent learning communities explore core theories and concepts through local languages, ceremony, reciprocal relationships with land, and other experiential learning activities which facilitate the connection of all teachings.
- 4.1.2 Program content for the four-year BSW curriculum is comprised of 50 percent social work education and 40 per cent general education with the remaining 10 percent of curriculum allocated at the discretion of the Program. The social work education component includes a minimum of 700 hours of Community Learning and 40 Service Learning hours.
- 4.1.3 Programs at the Master level provide learners with opportunities to deepen and animate prior knowledge and skills for the purpose of making substantive contributions to the wellbeing of people, families, communities, and nations. The Program provides learning opportunities related to the student's selected area of study and practice including:
  - application of local and Indigenous values and processes;
  - critical assessment of relevant theories, policies, practices, and scholarship;
  - exploration and assessment of a wide range of research approaches;
  - use of Indigenous research methodologies including mentorship experiences with local Knowledge Keepers;
  - development of leadership skills required for the building of healthy relational contexts which support transformative action; and
  - critical examination of the roles and responsibilities of social work, social workers, and social work education in addressing the core issues related to the selected area of study.<sup>10</sup>

---

<sup>10</sup> Please see page 41 for a Sample MSW Program Offering

- 4.1.4 MSW Programs identify any areas of advanced study or specialization and demonstrate that these specializations are responsive to local needs and resource capacities;
- 4.1.5 Applicants with a BSW may be admitted to a one year MSW program;
- 4.1.6 The one-year MSW program is comprised of a minimum of 18 credit hours of course work, 10 Service Learning hours, and a Community Learning component of 500 hours and/or a thesis;
- 4.1.7 Applicants without a BSW may be admitted to a two year MSW program;
- 4.1.8 The two-year MSW program is comprised of:
- a transition year which includes a minimum of 8 one-semester courses or equivalent, 10 Service Learning hours, and 450 Community Learning hours;
  - a second year of study which includes at least 6 one-semester courses or equivalent, 10 Service Learning hours, and 500 Community Learning hours and/or a thesis



*“We have to be engaged with our physical bodies, minds, emotions, and spiritual selves in [order] for new ideas and the alternatives to capitalism or heteropatriarchy or settler colonialism to emerge. . . . We need to be centering our attachment to each other, land, and our intelligence systems. We need to be creating a present that will inspire a radically different future.”*

Leanne Betasamosake Simpson, Michi Saagiig Nishnaabeg Scholar

(Simpson, 2016, pp. 28, 32)

Photo Credit: 2019: Duane Mistaken Chief

## 4.2 Relationality

The Program explores and models the foundational elements of relationality. A program that assumes responsibility for fulfilling this Wisdom-Based Practice, offers experiential learning opportunities related to the following topics:

- 4.2.1 interdependency and interconnectedness of all forms of life;
- 4.2.2 application of Indigenous ethical principles in the development and maintenance of harmonious relationships with all forms of life;
- 4.2.3 place-based conceptions of reciprocity and relationship;
- 4.2.4 historical and current issues related to the health of local bioregion(s);
- 4.2.5 embodiment of relational accountability which is expressed through local language constructs;
- 4.2.6 strategies to build and nurture reciprocal relationships with family, community members, colleagues, groups, organizations, and leadership;
- 4.2.7 sharing information in ways which encourages collaborative decision-making;
- 4.2.8 ethical responsibilities related to collaborative approaches to social work practice including a critical examination of conventional notions of *case management*, *community engagement*, and *interprofessional practice*;
- 4.2.9 viewing solidarity as a reciprocal relationship that includes obligations to support other people's struggles against diverse forms of structural oppression; and
- 4.2.10 conceptualization of education, policy, research, and social work practice as intricate processes which are impacted by a confluence of fluid relational contexts



**Photo Credit:**  
2018 Duane Mistaken Chief

### 4.3 Holistic Pedagogies

The Program develops and applies pedagogical strategies that are experiential, purposeful and relational. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 4.3.1 utilizes local cultural practices to facilitate ongoing opportunities for students and faculty to learn from local Knowledge Keepers, community members and landscapes;
- 4.3.2 invites students to share and build upon the knowledge that they bring with them;
- 4.3.3 honors the fluidity of learner-teacher-helper roles and responsibilities;
- 4.3.4 offers students opportunities to define a significant portion of their own learning goals;
- 4.3.5 supports students in developing and completing learning activities/course assignments which advance their personalized learning goals;
- 4.3.6 provides faculty and students with regular opportunities to develop creative and holistic approaches to teaching and learning which include attention to the physical, spiritual and affective aspects of the learning process;
- 4.3.7 offers a breadth and depth of experiential learning opportunities, including participation in ceremony;
- 4.3.8 augments text-based references to local and other knowledges with first-hand accounts, images, songs, and stories;
- 4.3.9 fosters the development of relational skills required for the creation of collaborative learning environments;
- 4.3.10 supports students in exploring and sharing their developing knowledge with peers, faculty, and community through a wide array of methods including the performing and visual arts;



*“In my own class, I create a comfortable environment – as a social worker, students would need to do that. I use my Elders’ teachings like respect, love, and caring as well as the use of humor because that’s a powerful tool. [We also make sure that students] have access to Elders [and ceremonial supports].”*

*Figure 10. Linda Oldpan  
Cree Language & Culture  
Instructor  
Ermineskin Cree Nation*

*Cited in FNAHEC (2002b), p.16  
Photo credit: 2012 Judith Black*

### 4.3 Holistic Pedagogies continued . . .

- 4.3.11 examines equity issues through a combination of dedicated courses (general education and social work) and a comprehensive infusion model. Students critically explore issues through activities and reflections on power, privilege, and oppression; required readings; assignments; and engagement with people that are living with and confronting structural sources of inequity;
- 4.3.12 supports learners to develop the capacity to engage in reflexive self-assessment and to use that information to shape future learning strategies;
- 4.3.13 uses assessment results to modify/strengthen teaching approaches and learning conditions;
- 4.3.14 designs course assignments that include Knowledge Holder assessments of students' embodiment of local lifeways;
- 4.3.15 provides learners with frequent and timely formative assessments which are expressed in a variety of formats;
- 4.3.16 designs course assignments and other learning activities in support of personal, family and community well-being;
- 4.3.17 provides learners with the time and appropriate settings to engage in focused observation and reflective dialogue;
- 4.3.18 promotes concepts of success and excellence that are sourced within contributions to collective goals and achievements; and
- 4.3.19 creates compassionate, dynamic and joyful learning environments that nurture the collective well-being of all learners and teachers



*“Basically [the person] has to be able to walk that particular area of knowledge . . . The person has to be walking it in daily life and applying it and being with it.”*

Figure 11. Jerry Saddleback  
Knowledge Keeper  
Samson Cree Nation

Cited in FNAHEC, 2016, p. 5  
Photo Credit: Strathcona  
Archaeological Society

## 4.4 Indigenous Language(s)

Indigenous language(s) are used as a primary instructional resource for exploring local Indigenous philosophies. A program that assumes responsibility for fulfilling this Wisdom-Based Practice:

- 4.4.1 offers Indigenous language course(s) which include instruction related to relevant etymologies, orthographies, and writing systems;
- 4.4.2 uses Indigenous languages (including sign language) to explore local Indigenous knowledge related to health and wellness;
- 4.4.3 examines the history and implications of monolingualism and language-based discrimination in Canada including Indigenous, Francophone, immigrant and refugee experiences;
- 4.4.4 offers a conceptualization of language as a social determinant of health;
- 4.4.5 uses Indigenous language(s) to critically examine mainstream social work theory and practice;
- 4.4.6 offers a variety of formal and informal supports for students and faculty to develop language skills within local contexts; and
- 4.4.7 supports the development of personal and collective lexicons of local language constructs that are foundational to holistic models of social work.



*“Our social work program is going to be more than what our students would be getting in mainstream. They get that plus that cultural knowledge, plus working with our people, and having the Indigenous philosophical foundation based on the language is so key – because the language dictates our relationship and our responsibility to everything around us.”*

*Figure 12. Dr. Leona Makokis  
Knowledge Keeper  
Saddle Lake Cree Nation*

*Cited in FNAHEC, 2008, 5:13  
Photo Credit: 2012 Aboriginal  
Multi-Media Society*

**Sample MSW Program Offering:** The Program provides students with options to engage in social work research and/or practice which:

- 4.4.8 explores the connections between Indigenous languages and cultural continuity, health, and wellness;
- 4.4.9 critically assesses provincial, federal, and international responses to Indigenous calls for the revitalization, maintenance and normalization of Indigenous languages;
- 4.4.10 supports community efforts to revitalize and sustain local Indigenous language(s); and
- 4.4.11 examines the role of social workers, social service systems, and social policy in promoting the use and long-term sustainability of Indigenous languages

## 4.5 The Good Life

The Program explores the connections between Indigenous knowledge systems and the core elements of *The Good Life*.<sup>11</sup> A program that assumes responsibility for fulfilling this Wisdom-Based Practice offers experiential learning opportunities related to the following topics:



*“When a person has come to know their identity – who they are – their traditions and their values – once they understand those then they’re ready to take on their responsibilities in a good way.”*

**Figure 13. Late George Brertton  
Knowledge Keeper  
Saddle Lake Cree Nation**

**Cited in FNAHEC, 2010, p. 10  
Photo Credit: 2013 UnBQ**

- 4.5.1 local Indigenous philosophies including ethical principles and natural laws;
- 4.5.2 relationship between development of self-identity and fulfillment of family, kinship and community responsibilities;
- 4.5.3 connections between knowledge of personal and local clan/kinship systems, self-identity, and social work practice responsibilities;
- 4.5.4 relationship between formulation of self-identity and inclusive and fluid nature of Indigenous conceptualizations of gender identities and expressions, relationship orientations, gender roles, and sexual orientations;
- 4.5.5 reflexive consideration of the relationship between positionality and oppression across a range of characteristics including but not limited to age, colour, culture, ethnicity, gender identity, gender expression, geographic origin, health status, heritage, immigration status, linguistic origin, mental or physical ability, political orientation, sexual orientation, race, religion, socioeconomic status, and spirituality
- 4.5.6 interrogation of heteropatriarchy, which includes the recognition of and support for the transformative resurgence work of women and LGBTQ2S people;
- 4.5.7 distinctions between worldviews which support historical and contemporary forms of oppression and Indigenous conceptions of diverse bodies, minds, and spirits as gifts which contribute to the strength and health of the collective;

<sup>11</sup> Indigenous languages include terms that refer to the ongoing process of seeking balance, health, and wellness.

## 4.5 *The Good Life continued . . .*

- 4.5.8 reflexive consideration of impacts of personal narratives and positionalities on social work practice;
- 4.5.9 connections between Indigenous knowledge, healthy communities and social workers' responsibilities;
- 4.5.10 connections between Indigenous knowledge and the health and well-being of social workers and other supporters of community wellness;
- 4.5.11 use of Indigenous research methodologies to gather, grow, and apply Indigenous knowledge;
- 4.5.12 application of Indigenous knowledge to support and contribute to family and community wellness efforts;
- 4.5.13 application of Indigenous and local knowledges in addressing local and global ecological, social and political issues; and
- 4.5.14 strategies for fulfilling personal responsibilities to be resourceful and to employ critical thinking within all facets of life

## 4.6 **Imperialism, Colonialism, Capitalism, and Globalization**

The Program provides a critical examination of imperialism, colonialism, capitalism, and globalization. A program that assumes responsibility for fulfilling this Wisdom-Based Practice, offers study and experiential learning opportunities related to the following topics:

- 4.6.1 nature of diverse Indigenous societal systems before the arrival of settler populations<sup>12</sup>;
- 4.6.2 early Indigenous-settler economic and political relations, including the development of treaties<sup>13</sup>;
- 4.6.3 roots and impacts of imperialism, colonialism, capitalism, and globalization in various parts of the world;
- 4.6.4 foundational assumptions of Western worldviews;
- 4.6.5 racism as a source and tool of genocidal and colonial policies and practices;

---

<sup>12</sup> Adapted from ACSW (2018)

<sup>13</sup> Adapted from ACSW (2018)

## 4.6 Imperialism, Colonialism, Capitalism, and Globalization continued . . .

- 4.6.6 history and impacts of racism and discrimination in Canada and in other parts of the world (including the experiences of asylum seekers, immigrants, and refugees);
- 4.6.7 structural sources of inequity;
- 4.6.8 distinctions between notions of *multiple*, *compound*, and *intersectional* discrimination as forces which impact the health of people, families, and communities;
- 4.6.9 connections between heteropatriarchy, colonial conceptions of femininity and masculinity, white supremacy and colonial and gendered violence;
- 4.6.10 assessment of church, organizational, government, and societal responses to discrimination and racism;
- 4.6.11 colonial and capitalist domination over the natural world, which includes an analysis of the relationships between dispossession, extractionism, and colonialism;
- 4.6.12 examination of how the intertwining social constructs of formal schooling, legislation, media, organized religion, policy, professions and disciplines (including art, medicine, psychology, and social work), and Western approaches to research have and continue to participate in acts of colonialism, domination and globalization;
- 4.6.13 structural limits of negotiations and exchanges of recognition which take place within colonial contexts;
- 4.6.14 history of local and international Indigenous resistance to colonialism;



*“What happens when the colonized minds become decolonized is action is taken. The action that we are taking is that we are decolonizing - one step at a time - using education as the format - as the mode. . . . What we are doing is taking away the veils of ideology and teaching the people the truth and that is most important.”*

*Figure 14. Late Vincent Steinhauer  
Knowledge Keeper  
Saddle Lake Cree Nation*

*Cited in FNAHEC, 2008, 9:58*

## 4.6 *Imperialism, Colonialism, Capitalism, and Globalization continued . . .*

- 4.6.15 comparing and contrasting concepts related to resistance including *anti-colonialism, conscientization, cultural resurgence, decoloniality, decolonization, dismantling of settler colonialism, hegemony, mobilization, radical Indigenism, survivance, and land-based transformative action*;
- 4.6.16 contemporary Indigenous-settler relationships including a critical examination of the concepts of *allyship, contingent collaboration, co-resistance, incommensurability, Indigenization, reconciliation, and solidarity*; and
- 4.6.17 utilizing Indigenous and local knowledges to develop strategies for addressing the impacts of imperialism, capitalism, and globalization

## 4.7 **Social Work and Social Welfare**

The Program explores the cultural and social construction of social work and social welfare. A program that assumes responsibility for fulfilling this Wisdom-Based Practice, offers study and experiential learning opportunities related to the following topics:

- 4.7.1 Indigenous systems of care prior to the development of Western social work;
- 4.7.2 historical and philosophical roots of Western social work;
- 4.7.3 colonial and genocidal forms of legislation and social policy in Canada;<sup>14</sup>
- 4.7.4 history of Canadian social work interventions with Indigenous peoples including the Indian Residential School era, Sixties Scoop, and contemporary impositions of imperial mindsets;<sup>15</sup>
- 4.7.5 history of Indigenous resistance, decolonial advocacy, and resurgence including an exploration of Indigenous efforts to critique and transform social work education and practice in Canadian and international contexts;
- 4.7.6 social work as a form of professional imperialism;
- 4.7.7 critical assessment of social work language including the concepts of *anti-oppressive practice, clients/consumers/service users, cultural competence, diversity, empowerment, equity, human rights, social justice, and sustainability*;
- 4.7.8 use of Indigenous knowledge to explore and assess conventional social work codes of ethics, standards of practice, methods and theories;

---

<sup>14</sup> Adapted from ACSW (2018)

<sup>15</sup> Adapted from ACSW (2018)

## 4.7 *Social Work and Social Welfare continued . . .*

- 4.7.9 relationships between the three sectors of social work: the profession, regulation, and education;
- 4.7.10 ecological, economic, political and social impacts of utilitarianism and neoliberalism;
- 4.7.11 commodification and marketization of knowledge;
- 4.7.12 new managerialism of contemporary social work and social work education;
- 4.7.13 impacts of professionalization of social work including an exploration of the links between the work of professional regulatory bodies, labour demands, and development of output-based models of social work education and practice;
- 4.7.14 national and international efforts by communities, groups, and social workers to address the neoliberal influences on social work practice and education;
- 4.7.15 impacts of uniprofessional models of education on collaborative approaches to meeting the needs of people, families, and communities;
- 4.7.16 the contested nature of international social work and attempts to articulate universal social work definitions and standards;
- 4.7.17 critical assessment of primary and secondary social work research; and
- 4.7.18 development and implementation of economic, environmental, political and social policies and practices which are founded upon Indigenous and local knowledge systems.



Photo Credit: 2018 Duane Mistaken Chief

## 4.8 Learning From, With, and Through the Collective

The Program provides students with opportunities to engage in mutual learning with community partners within a variety of settings. A program that assumes responsibility for fulfilling this Wisdom-Based Practice, designs Community Learning opportunities that include the following features:

- 4.8.1 BSW programs provide a minimum of 700 Community Learning hours and 40 Service Learning hours, in addition to time spent in integrative learning activities; Service Learning hours are completed through general education and social work course assignments;
- 4.8.2 one-year MSW programs provide a minimum of 10 Service Learning hours, 500 Community Learning hours and/or a thesis, in addition to time spent in integrative learning activities;
- 4.8.3 two year MSW programs, that are designed for students who enter the program without a BSW degree, offer a minimum of 20 Service Learning hours, 950 Community Learning hours and/or a thesis, in addition to time spent in integrative learning activities;
- 4.8.4 policy and procedures to guide the management of Community Learning placements within a student's workplace in order to ensure educational goals are prioritized;
- 4.8.5 the Program collaborates with community partners to ensure that:
  - 4.8.5.1 Community Learning settings have access to the resources required to meet students' learning goals;
  - 4.8.5.2 Community Learning Facilitators are provided with adequate time and resources to support students in meeting their responsibilities and learning goals;



*If we conceptualize an education program as “a place of intellectual engagement, where the world of ideas can meet action and become lived reality . . . [it] can also be a site of significant cultural recovery work, a place where all people who are disconnected from their histories can begin their journeys homeward”*

*Daniel Heath Justice  
Cherokee Scholar*

*(Justice, 2004, p. 102)*

*Photo Credit: 2018 Duane Mistaken Chief*

## **4.8 Learning From, With, and Through the Collective continued . . .**

- 4.8.5.3 students are provided with a wide range of Community Learning contexts including administration, social advocacy, policy, and participation in community-generated research projects;
  - 4.8.5.4 community partners are provided with opportunities to assess the nature and quality of their experiences within the Program's Community Learning component; and
  - 4.8.5.5 community partners are regularly invited to make recommendations to strengthen various aspects of the Program's Community Learning component
- 4.8.6 students are provided with comprehensive resources to guide their Service Learning and Community Learning activities including:
- 4.8.6.1 detailed descriptions of Service Learning assignments;
  - 4.8.6.2 planning seminars which provide a comprehensive orientation to Community Learning;
  - 4.8.6.3 provision of support services for students who may require learning accommodations within their placement;
  - 4.8.6.4 handbooks which include required assessment and procedural forms as well as clear descriptions of all policies and procedures related to Community Learning activities;
  - 4.8.6.5 guidelines for embodying relational ethics which includes descriptions of local freedom of information and protection of privacy legislation; and
  - 4.8.6.6 descriptions of the Program's restorative approaches to addressing conflicts or imbalances that may arise within Community Learning settings;
- 4.8.7 the Program offers learning activities which support students in:
- 4.8.7.1 accessing supports from local Knowledge Keepers throughout their Community Learning activities;
  - 4.8.7.2 the development of knowledge and practice frameworks which are sourced within local and Indigenous knowledges;
  - 4.8.7.3 creating and implementing personalized learning goals and wellness plans;
  - 4.8.7.4 balancing community, family, study, and Community Learning responsibilities;
  - 4.8.7.5 developing their identity through the exploration of their roles within family and community settings;

## ***4.8 Learning From, With, and Through the Collective continued . . .***

- 4.8.7.6 considering how broader social relations impact the nature of their Community Learning experiences; and
  - 4.8.7.7 developing critical responses to oppressive and neoliberal influences within their Community Learning settings;
  - 4.8.8 Community Learning Facilitators hold a leadership responsibility for Community Learning instruction, supervision, and assessment of students within the Community Learning placement setting. Community Learning Facilitators at the BSW level or the transition year of two-year MSW programs will have community practice experience, the interpersonal skills required to compassionately and diplomatically support students and will normally hold, at a minimum, a BSW education credential. Programs who wish to prepare graduates to meet eligibility requirements for registration with the local professional regulatory body may require that Community Learning Facilitators also hold a Registered Social Worker (RSW) credential;
  - 4.8.9 Community Learning Facilitators at the MSW level will have community practice experience, the interpersonal skills required to compassionately and diplomatically support students and normally hold, at a minimum, an MSW education credential;
  - 4.8.10 when the Community Learning Facilitator does not have a social work education credential, the Program provides appropriate supports or designates a faculty member as the Community Learning Facilitator;
  - 4.8.11 the Program provides Community Learning Facilitators with comprehensive orientation experiences; ongoing opportunities to share and extend their skill and knowledge base; and copies of required documents including Community Learning handbooks and student timetables; and
  - 4.8.12 students assume leadership for the organization and hosting of events which use local lifeways to express appreciation for the contributions of Community Learning Facilitators and Community Learning partners;
-



*The dream is that indigenous and nonindigenous peoples will work in solidarity to envision a way of life free of exploitation and replete with spirit. The invitation is, for scholars, educators, and students to exercise critical consciousness at the same time they recognize that the world of knowledge far exceeds our ability to know. It beckons all of us to acknowledge that only the mountain commands reverence, the bird freedom of thought, and the land comprehension of time. With this spirit in mind, I proceed on my own journey to learn, to teach, and to be.*

Sandy Grande, Quechua Scholar

(Grande, 2004, p. 176)

Photo Credit: 2019 Duane Mistaken Chief

## Glossary

<b>Accreditation*</b>	a process of recognizing educational [programs and] institutions for performance, integrity, and quality that entitles them to the confidence of the cultural and educational community being served. In the case of NIAB and WINHEC, this recognition is extended to include foundational participation by the Indigenous peoples to be served through the respective institution/program, including responsibility for establishing review criteria and participating in the self-study and review process. <sup>16</sup>
<b>Community Learning Coordinator</b>	a faculty member who holds a leadership responsibility for the administration and organization of the Program's Community Learning components. This person facilitates the processes related to securing community learning placements. This faculty member will have community practice experience, a demonstrated commitment to social work education that is grounded within local knowledge systems, pedagogical and practice skills required to negotiate the complexities of community learning contexts, the interpersonal skills required to compassionately support students, Community Learning Liaisons, and Community Learning Facilitators. This person will normally hold, at a minimum, an MSW education credential or assessed equivalency;
<b>Community Learning Liaison</b>	a faculty member who provides students and Community Learning Facilitators with resources and ongoing supports throughout Community Learning periods. Faculty who hold this position will have completed formal and informal education which is rooted within Indigenous knowledge systems, a demonstrated commitment to social work education that is grounded in local contexts, community practice experience, pedagogical and practice skills required to negotiate the complexities of community learning contexts; the interpersonal skills required to compassionately and diplomatically support students and Community Learning Facilitators and will normally hold, at a minimum, an MSW education credential or assessed equivalency;
<b>Community Learning Facilitator</b>	a person who holds a leadership responsibility for Community Learning instruction, supervision, and assessment of students within the Community Learning placement setting. Community Learning Facilitators at the BSW level or the transition year of two-year MSW programs will have community practice experience, the interpersonal skills required to compassionately and diplomatically support students and will normally hold, at a minimum, a BSW education credential.

---

<sup>16</sup> Terms followed by an asterisk have been adapted from Glossary Sections featured in WINHEC accreditation documents (WINHEC, 2010; WINHEC, 2016).

Community Learning Facilitators at the MSW level will have community practice experience, the interpersonal skills required to compassionately and diplomatically support students and normally hold, at a minimum, an MSW education credential.

If the Community Learning Facilitator does not have a social work education credential, the Program provides appropriate supports or designates a faculty member as the Community Learning Facilitator.

<b>Faculty*</b>	refers to Knowledge Keepers and individual members of an academic staff associated with the Program. This designation includes part-time academic staff including sessional instructors;
<b>Knowledge Keepers*</b>	are accorded a central role as the primary source of cultural knowledge in Indigenous societies. The identification of Knowledge Keepers is a function of the respect accorded to individuals in each community who exemplify the values and lifeways of the local culture and who possess the wisdom and willingness to pass their knowledge on to future generations. Knowledge Keepers serve as the philosophers, professors and visionaries of a cultural community.
<b>Program*</b>	intended to be distinguished from “program of study” in that it refers to the equivalent of an academic department, center, institute or other unit that operates in the context of a host institution with a mandate to address specific Indigenous educational needs. A “program of study” refers to the sequence of courses and other requirements that are the basis for earning a particular degree, certificate or license within an institution.
<b>Program Responsibility</b>	an action undertaken by a social work program that supports the program’s ability to fulfill one or several <i>Wisdom-Based Practices</i> . These actions also contribute to the advancement of cultural resurgence, collective values, critical thought, and the well-being of all forms of life.
<b>Program Staff</b>	refers to non-faculty members who work within the Program.
<b>Service Learning</b>	is an experiential learning activity which contributes to the advancement of community wellness goals and initiatives. Service learning hours are completed through the completion of assignments in general education and social work courses. In the four-year BSW program, students complete 40 Service Learning hours. Students in a one-year MSW program complete 10 Service Learning Hours and students in a two-year MSW program complete 20 Service Learning Hours.
<b>Wisdom-Based Practices</b>	customs that have been created, nurtured and applied through time and through Indigenous languages. These customs bear sets of responsibilities that are to be fulfilled by social work education programs.

## Bibliography

- Absolon, K. (2016). Wholistic and ethical: Social inclusion with Indigenous peoples. *Social Inclusion*, 4(1), 44-56.
- Aboriginal Multi-Media Society. (2012). *Dr. Leona Makokis* [Online image]. Retrieved from <https://ammsa.com/publications/alberta-sweetgrass/national-awards-recognize-two-alberta-recipients>
- Ahenakew, C. (2016). Grafting Indigenous ways of knowing onto non-Indigenous ways of being: The (underestimated) challenges of a decolonial imagination. *International Review of Qualitative Research*, 9 (3), Fall 2016, 323-340.
- Ahmed, S. (2007). The language of diversity. *Ethnic and Racial Studies*, 30 (2): 235-256.
- Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Durham, NC: Duke University Press.
- Alberta College of Social Workers (ACSW). (2018). *Support Documents for Accreditation Process – Social Work Diploma Programs*. Edmonton, AB: ACSW.
- Alberta College of Social Workers, Indigenous Social Work Committee. (2013). *Indigenous Social Work Standards of Practice*. Edmonton, AB: Alberta College of Social Workers.
- Assembly of Alaskan Native Educators. (1998). *Alaska standards for culturally responsive schools*. Anchorage, AK: Alaska Native Knowledge Network.
- Austin, A., Craig, S. L., & McInroy, L. B. (2016). Toward transgender affirmative social work education. *Journal of Social Work Education*, 52(3), 297-310.
- Ayala, J., Drolet, J., Fulton, A., Hewson, J., Letkemann, L., Baynton, M., Elliott, G., Judge-Stasiak, A., Blaug, C., Gérard-Tétrault, A. & Schweizer, E. (2017). Field education in crisis: Experiences of field education coordinators in Canada. *Social Work Education*, 37(3), 281-293
- Baikie, G. (2009). Indigenous-centred social work: Theorizing a social work way-of-being. In R. Sinclair, M. A. Hart, & G. Bruyere (Eds.), *Wiccihitowin: Aboriginal social work in Canada* (pp.42-60). Winnipeg, MB: Fernwood Publishing.
- Baker-Bell, A., Paris, D., & Jackson, D. (2017). Learning black language matters: Humanizing research as culturally sustaining pedagogy. *International Review of Qualitative Research*, 10(4), 360-377.
- Bannerji, H. (2000). *The dark side of the nation: Essays on multiculturalism, nationalism and gender*. Toronto, ON: Canadian Scholars' Press
- Baskin, C. (2016). *Strong helper's teachings: The value of Indigenous knowledges in the helping professions (2nd ed.)*. Toronto, ON: Canadian Scholars' Press.

- Bastien, B. (2004). *Blackfoot ways of knowing: The worldview of the Siksikaitapi*. Calgary, AB: University of Calgary Press.
- Battell Lowman, E., & Barker, A. J. (2015). *Settler identity and colonialism in 21st century Canada*. Halifax, NS: Fernwood Publishing.
- Belcourt, B., & Nixon, L. (2018). What do we mean by queer Indigenous ethics? *Canadian Art*, May 23, 2018. Retrieved from: <https://canadianart.ca/features/what-do-we-mean-by-queerindigenousethics/>
- Black, J. (Photographer). (2012). *Linda Oldpan* [photograph]. Retrieved from <https://theresawynn.wordpress.com/2014/02/24/and-then-it-all-changed/>
- Blackstock, C. (2017). Does social work have the guts for social justice and reconciliation? In E. Spencer, D. Massing, & J. Gough (Eds.), *Social work ethics: Progressive, practical and relational approaches* (pp. 115-128). Don Mills, ON: Oxford University Press.
- Blackstock, C. (2009). The occasional evil of angels: Learning from the experiences of Aboriginal peoples and social work. *First Peoples Child and Family Review*. 4(1), 28-37.
- Blackstock, C. (2007). The breath of life versus the embodiment of life: Indigenous knowledge and Western research. *World Indigenous Nations Higher Education Consortium Journal*, 2007. Porirua: WINHEC.
- Blackwater, A. (2006). *Enhancing the collective*. In First Nations Adult and Higher Education Consortium, *Minutes of FNAHEC Social Work Task Force Meeting January 19, 2006, pp. 2, 7*. Unpublished internal document. Calgary, AB: FNAHEC.
- Boudreau, D. J. (2018). WANTED: An alternative to competency-based medicine. *OUPBlog*, April 24, 2018. Retrieved from <https://blog.oup.com/2018/04/wanted-alternative-competency-based-medical-education/>
- Boudreau, F. (2015). Reflections on competency-based education. Retrieved from <https://caswe-acfts.ca/wp-content/uploads/2015/10/Boudreau.DebateCompetencies2015.pdf>
- Brertton, G. (2010). The learning process. In First Nations Adult and Higher Education Consortium, *Minutes of Cree Elders' Meeting March 16, 2010*, p. 10. Unpublished internal document. Calgary, AB: FNAHEC.
- Briskman, L. (2001). A moral crisis for social work: Critical practice and codes of ethics. *Critical Social Work*, 2(1). Retrieved from <http://www1.uwindsor.ca/criticalsocialwork/a-moral-crisis-for-social-work-critical-practice-codes-of-ethics>
- Bubar, R., & Martinez, D. E. (2017). Trickster as resistance: Impacts of neoliberalism on Indigenous research and Indigenous methodologies. In N.K. Denzin & M.D. Giardina (Eds.), *Qualitative inquiry in neoliberal times* (pp. 136-150). New York, NY: Routledge.

- Cajete, G. (2016). Foreword. In M. T. D. Tanaka, *Learning and teaching together: Weaving indigenous ways of knowing into education* (pp. xii-xvi). Vancouver, BC: UBC Press.
- Calliou, S. (2001). Decolonizing the mind: A nonempirical reflection on First Nations scholarship. In K.P. Binda with S. Calliou (Eds.), *Aboriginal education in Canada: A study in decolonization* (pp. 195-210). Mississauga, ON: Canadian Educators' Press.
- Campbell, C., & Albert, H. (2016). *EPAS 2019 Briefing Note #1*. Ottawa, ON: CASWE-ACFTS.
- Canadian Association of University Teachers. (2007). A partial picture: The representation of equity-seeking groups in Canada's universities and colleges. *CAUT Equity Review*, 1, November 2007, 1-5.
- Canadian Association for Social Work Education-Association Canadienne Pour La Formation En Travail Social. (2018). *Proposed educational policies and standards for accreditation for Canadian social work education: Preamble and Domains 1, 2, & 4*. Ottawa, ON: CASWE-ACFTS.
- Canadian Association for Social Work Education- Association Canadienne Pour La Formation En Travail. (2014). *CASWE-ACFTS Standards for Accreditation*. Ottawa, ON: CASWE-ACFTS.
- Canadian Interprofessional Health Collaborative (CIHC). (2010). *A national interprofessional competency framework*. Vancouver, BC: CIHC.
- Charles, G., Alexander, C., & Oliver, C. (2014). Overcoming isolation: Making the case for the development of blended service learning and social work interprofessional field education experiences to improve university-community engagement. *Current*, 13(1), Retrieved from <https://search-proquest-com.ezproxy.library.ubc.ca/docview/1667324823/fulltextPDF/C586B061CA894E17PQ/1?accountid=14656>
- Clark, N., & Drolet, J. (2014). "Melq'ilwiye" coming together: Reflections on the journey towards Indigenous social work field education. *Currents*, 13(1).
- Clark, N. (2009). Who are you and why do you care: Intersections of identity within the university. *Reflections: Narratives of Professional Helping*, 15(2), 5-13.
- Clark, N., Reid, M., Drolet, J., Walton, P., Pierce, G. C., Vedan, R., Samuel, M., Mathews, N., Burke, S., & Arnouse, M. (2012). Indigenous social work field education: "Melq'ilwiye" Coming together towards reconciliation. *Native Social Work Journal*, 8, 105-127.
- Collier, H. (2017). Indigenous accreditation bodies. In Six Nations Polytechnic. (2017, August). *WINHEC: Reaching for our highest education* [Videofile], 7:33. Retrieved from <https://www.youtube.com/watch?v=-kQgEVBSThc&feature=youtu.be>
- Coulthard, G. (2014). *Red skin, white masks: Rejecting the colonial politics of recognition*. Minneapolis, MN: University of Minnesota Press.

- Council on Social Work Education. (2015). *2015 Educational Policy and Accreditation Standards for Baccalaureate and Master's Social Work Programs*. Alexandria, VA: Council on Social Work Education.
- Crier, J. (2016). Learning as ceremony. In First Nations Adult and Higher Education Consortium, *Minutes of Cree Elders' Meeting, July 2, 2016*, pp. 3,6. Unpublished internal document. Calgary, AB: FNAHEC.
- Davidson, S. (2018). *Potlatch as pedagogy*. Winnipeg, MB: Highwater Press.
- Dominelli, L. (2010). Globalization, contemporary challenges and social work practice. *International Social Work*, 53(5), 599-612.
- Edmonton Journal. (2017). *Veronica Morin* [digital image]. Edmonton, AB: Edmonton Journal.
- Fine, M. (2017). Leaky privates: Resisting the neoliberal public university and mobilizing movements for public scholarship. In N.K. Denzin & M.D. Giardina (Eds.), *Qualitative inquiry in neoliberal times* (pp. 104-129). New York, NY: Routledge.
- Fire, A. (2006). Recommendations to enhance the educational experiences of Aboriginal social work students. *Critical Social Work*, 7(2). Retrieved from <http://www1.uwindsor.ca/criticalsocialwork/recommendations-to-enhance-the-educational-experience-of-aboriginal-social-work-students>
- First Nations Accreditation Board. (2007). *Accreditation Handbook, Second Edition*. Calgary, AB: FNAB.
- First Nations Adult and Higher Education Consortium. (2016). *Minutes of Cree Elders' Meeting August 19, 2016*. Unpublished internal document. Calgary, AB: FNAHEC Social Work Task Force.
- First Nations Adult and Higher Education Consortium. (2010). *Minutes of Cree Elders' Meeting March 16, 2010*. Unpublished internal document. Calgary, AB: FNAHEC Social Work Task Force.
- First Nations Adult and Higher Education Consortium. (2008). *Iihtaihtawa'pso'p-Papewewin: Showers of Mutual Blessings* [videorecording]. Calgary, AB: FNAHEC.
- First Nations Adult and Higher Education Consortium. (2006a). *Minutes of FNAHEC Social Work Task Force Meeting January 18, 2006*. Unpublished internal document. Calgary, AB: FNAHEC.
- First Nations Adult and Higher Education Consortium. (2006b). *Minutes of FNAHEC Social Work Task Force Meeting January 19, 2006*. Unpublished internal document. Calgary, AB: FNAHEC.
- First Nations Adult and Higher Education Consortium. (2002a). *Declaration of the Council of Elders for the Indigenous social work program*. Calgary, AB: FNAHEC.
- First Nations Adult and Higher Education Consortium. (2002b). *Minutes of FNAHEC Social Work Task Force Meeting February 6, 2002*. Unpublished internal document. Calgary, AB: FNAHEC.

- First Nations Adult and Higher Education Consortium. (n.d.). *Meeting minutes for Social Work Task Force and Council of Elders, 1998-2017*. Unpublished internal documents. Calgary, AB: FNAHEC.
- First Peoples' Cultural Council. (2018). *Report on the status of B.C. First Nations Languages (Third edition)*. Brentwood Bay, BC: Author.
- Ginwright, S. (2018). The future of healing: Shifting from trauma informed care to healing centered engagement. *Medium*. Retrieved from <https://medium.com/@ginwright/the-future-of-healing-shifting-from-trauma-informed-care-to-healing-centered-engagement-634f557ce69c>
- Glenbow Museum. (n.d.). *Andy Blackwater* [digital image]. Calgary, AB: Glenbow Museum.
- Glenbow Museum. (n.d.). *Pete Standing Alone* [digital image]. Calgary, AB: Glenbow Museum.
- Goodwin, S., MacNaughton-Doucet, L., & Allan, J. (2016). Call to action: Interprofessional mental health collaborative practice in rural and northern Canada. *Canadian Psychology/Psychologie Canadienne*, 57(3), 181-187.
- Grande, S. (2004). *Red pedagogy: Native American social and political thought*. Oxford: Roman and Littlefield Publishers.
- Gray, M., & Coates, J. (2008). From 'Indigenization' to cultural relevance. In M. Gray, J. Coates & M. Yellow Bird (Eds.), *Indigenous social work around the world: Towards culturally relevant education and practice* (pp. 13-29). Burlington, VT: Ashgate.
- Gray, M., Coates, J., & Hetherington, T. (2008). Hearing Indigenous and local voices in mainstream social work. In M. Gray, J. Coates & M. Yellow Bird (Eds.), *Indigenous social work around the world: Towards culturally relevant education and practice* (pp. 257-269). Burlington, VT: Ashgate.
- Gray, M., Coates, J., & Yellow Bird, M. (2008). Introduction. In M. Gray, J. Coates & M. Yellow Bird (Eds.), *Indigenous social work around the world: Towards culturally relevant education and practice* (pp. 1-10). Burlington, VT: Ashgate.
- Gray, M., & Fook, J. (2004). The quest for a universal social work: Some issues and implications. *Social Work Education*, 25(5), October 2004, 625-644.
- Greenblatt, A., Muskat, B., & Perlman, I. (2019). 10 years Later...Are rotational field placements working? *Clinical Social Work Journal*, 47(1), 43-52.
- Hallett, D., Chandler, M. J., & Lalonde, C. E. (2007). Aboriginal language knowledge and youth suicide. *Cognitive Development*, 22, 392-399.
- Hanesworth, C. (2017). Neoliberal influences on American higher education and the consequences for social work programmes. *Critical and Radical Social Work*, 5(1), 41-57.

- Harris, B. (2006). A First Nations' perspective on social justice in social work education: Are we there yet? (A post-colonial debate). *The Canadian Journal of Native Studies*, 26(2), 229-263.
- Hart, M.A. (2010). Indigenous worldviews, knowledge, and research: The development of an Indigenous research paradigm. *Journal of Indigenous Voices in Social Work*. 1(1), 1-16.
- Hart, M. A. (2009). Anti-colonial Indigenous social work: Reflections on an Aboriginal approach. In R. Sinclair, M. A. Hart, & G. Bruyere (Eds.), *Wiicihitowin: Aboriginal social work in Canada* (pp.25-41). Winnipeg, MB: Fernwood Publishing.
- Hart, M., & Sinclair, R. (2009). Conclusion. In R. Sinclair, M. A. Hart, & G. Bruyere (Eds.), *Wiicihitowin: Aboriginal social work in Canada* (pp.234-239). Winnipeg, MB: Fernwood Publishing.
- Health Canada. (2007). *Accreditation of interprofessional health education (AIPHE): Principles and practices for integrating interprofessional education into the accreditation standards for six health professions in Canada*. Ottawa, ON: Health Canada.
- Healy, L. M. (2004). Standards for social work education in the North American and Caribbean region: Current realities, future issues. *Social Work Education*, 23(5), 581-595
- Heke, N. (Photographer). (2016). Dr. Hohaia Collier [Online image]. Retrieved from <http://otakimail.co.nz/te-wananga-o-raukawa-2/>
- Henderson, J., Battiste, M., & Bouvier, R. (2009). *Responsive learning systems in Aboriginal learning, Synthesis Paper*. Saskatoon, SK: Aboriginal Education Research Centre, University of Saskatchewan and Calgary, AB: First Nations Adult and Higher Education Consortium.
- Hendrick, A., & Young, S. (2018). Teaching about decoloniality: The experience of non-Indigenous social work educators. *American Journal of Community Psychology*, 62(3-4), 306-318.
- hooks, b. (2010). *Teaching critical thinking: Practical wisdom*. New York, NY: Routledge.
- hooks, b. (2003). *Teaching community: A pedagogy of hope*. New York, NY: Routledge.
- International Association of Schools of Social Work. (2018). *Global social work statement on ethical principles*. Retrieved from <https://www.iasw-aiets.org/wp-content/uploads/2018/04/Global-Social-Work-Statement-of-Ethical-Principles-IASSW-27-April-2018-1.pdf>
- International Association of Schools of Social Work. (2004). *Global standards for the education and training of the social work profession*. Retrieved from <https://www.iasw-aiets.org/wp-content/uploads/2018/08/Global-standards-for-the-education-and-training-of-the-social-work-profession.pdf>
- Ives, N. G., Aitken, O., Loft, M., & Phillips, M. (2007). Rethinking social work education for Indigenous students: Creating space for multiple ways of knowing and learning. *First Peoples Child & Family Review*, 3(4), 13-20.

- Jani, J. S., Pierce, D., Ortiz, L., & Sowbel, L. (2011). Access to intersectionality, content to competence: Deconstructing social work education diversity standards. *Journal of Social Work Education, 47*(2), 283-301.
- Jenkins, A., & Sheehy, P. (2011). A checklist for implementing service-learning in higher education. *Journal of Community Engagement and Scholarship, 4*(2), 52-60.
- Johnson, S., Tamburro, P. R., & Clark, N. (2012). Indigenous field education: Protocols and practices. In J. Drolet, N. Clark, & H. Allen (Eds.), *Shifting sites of practice: Field education in Canada* (pp. 137-159). Toronto, ON: Pearson Canada.
- Johnston, P., & Tester, F. (2015). The contradiction of helping: Inuit oppression(s) and social work in Nunavut. *Journal of Progressive Human Services, 26*(3), 246-262
- Justice, D. H. (2004). Seeing (and reading) red. In D.A. Mihesuah & A.C. Wilson (Eds.), *Indigenizing the academy: Transforming scholarship and empowering communities* (pp. 100-123). Lincoln, NB: University of Nebraska Press.
- Justice, D. H. (2017, August). Demanding kinder classrooms doesn't make you a snowflake. *The Walrus*. Retrieved from <https://thewalrus.ca/demanding-kinder-classrooms-doesnt-make-you-a-snowflake/>
- Katz, J., Lamoureux, K., Moran, R., & Xwi7xwa Collection. (2018). *Ensouling our schools: A universally designed framework for mental health, well-being, and reconciliation*. Winnipeg, MB: Portage and Main Press.
- Kiesel, L. R., DeZelar, S., & Lightfoot, E. (2018). Challenges, barriers, and opportunities: Social workers with disabilities and experiences in field education. *Journal of Social Work Education, 54*(4), 696-708.
- Klein, N. (2013). Dancing the world into being: A conversation with Idle No More's Leanne Simpson, *YES! Magazine*. March 5, 2013. Retrieved from <http://www.yesmagazine.org/peace-justice/dancing-the-world-into-being-a-conversation-with-idle-no-more-leanne-simpson>
- Kovach, M., Carriere, J., Montgomery, H., Barrett, M. J., & Gilles, C. (2015). Indigenous presence: Experiencing and envisioning Indigenous knowledges within selected post-secondary sites of education and social work. Retrieved from <https://education.usask.ca/documents/profiles/kovach/Indigenous-Presence-2014-Kovach-M-et-al.pdf>
- Kuokkanen, R. (2008). What is hospitality in the academy? Epistemic ignorance and the (im)possible gift. *The Review of Education, Pedagogy, and Cultural Studies, 30*, 60-82.
- LaBoucane-Benson, P., Sherren, N., & Yerichuk, D. (2017). *Trauma, Child Development, Healing and Resilience: A review of literature with focus on Indigenous peoples and communities*. Edmonton, AB: PolicyWise for Children & Families.

- LaFever, M. (2016). Switching from Bloom to the Medicine Wheel: Creating learning outcomes that support indigenous ways of knowing in post-secondary education. *Intercultural Education*, 27(5), 409-424.
- Lewis, P. (2018). Indigenous qualitative inquiry in the neoliberal public sphere. In N.K. Denzin & M. D. Giardina (Ed.), *Qualitative inquiry in the public sphere* (pp. 66-77). New York, NY: Routledge.
- Lincoln, Y. (2018). Fracking the faculty: The privatization of public knowledge, the erosion of faculty worklife quality, the diminution of the liberal arts. In N.K. Denzin & M. D. Giardina (Ed.), *Qualitative inquiry in the public sphere* (pp. 17-24). New York, NY: Routledge.
- Little Bear, L. (2009). *Naturalizing Indigenous Knowledge, Synthesis Paper*. Saskatoon, SK: Aboriginal Education Research Centre, University of Saskatchewan and Calgary, AB: First Nations Adult and Higher Education Consortium.
- Livingstone Range School Division. (2013). *First Nation Elders/Resource Directory*. Fort Macleod, AB: Livingstone Range School Division.
- Loppie Reading, C. L., & Wien, F. (2009). *Health Inequalities and the Social Determinants of Aboriginal Peoples' Health*. Prince George, BC: National Collaborating Centre for Aboriginal Health.
- Louie, D. W., Poitras Pratt, Y., Hanson, A. J., & Ottman, J. (2017). Applying Indigenizing Principles of Decolonizing Methodologies in University Classrooms. *Canadian Journal of Higher Education*, 47(3), 2017, 16 – 33.
- Makokis, L. (2008). In First Nations Adult and Higher Education Consortium. *Iihtaihtawa'pssó'p-Papewewin: Showers of Mutual Blessings* [videorecording], 5:13. Calgary, AB: FNAHEC.
- Makokis, L., Bodor, R., Goulet, S., MacArthur, C., Barker, C., & Perrett, S. (2016). Indigenous program indicators. In R. Bodor (Ed.), *Indigenous social work practice: Creating good relationships* (pp. 255-285). McCallum Printing Group.
- Marker, M. (2004). Theories and disciplines as sites of struggle. The reproduction of colonial dominance through the controlling of knowledge in the academy. *Canadian Journal of Native Education*, 28(1&2), 102-110.
- Martin, C., & Lippett, R. (2016). Constructing alternatives: Reflections on heterosexism in social work education. In S. Hillock & N. J. Mulé (Eds.), *Queering social work education* (pp. 111-129). Vancouver, BC: UBC Press.
- McDonald, D. (Photographer). (2018). Late Knowledge Keeper Floyd Royal [photograph]. Reprinted with permission.
- McIvor, O., Napoleon, A., & Dickie, K. M. (2009). Language and culture as protective factors for at-risk communities. *Journal of Aboriginal Health*, November 2009, 6-25.

- McNabb, D. J., & Connolly, M. (2019). The relevance of global standards to social work education in Australasia. *International Social Work*, 62(1), 35-47.
- Midgley, J. (2008). Promoting reciprocal international social work exchanges: Professional imperialism revisited. . In M. Gray, J. Coates & M. Yellow Bird (Eds.), *Indigenous social work around the world: Towards culturally relevant education and practice* (pp. 31-45). Burlington, VT: Ashgate.
- Mistaken Chief, D. (Photographer). (1998). *Founding meeting of FNAHEC* [photograph]. Reprinted from "First Nations leaders elected." *Tribal College Journal*, 9(4), Spring-Summer 1998. Retrieved from <https://tribalcollegejournal.org/nations-leaders-elected/>
- Morin, V. (2006b). In First Nations Adult and Higher Education Consortium, *Minutes of FNAHEC Social Work Task Force January 19, 2006*, p. 6. Unpublished internal document. Calgary, AB: FNAHEC.
- Morin, V. (2006a). In First Nations Adult and Higher Education Consortium, *Minutes of FNAHEC Social Work Task Force January 18, 2006* p. 10. Unpublished internal document. Calgary, AB: FNAHEC.
- National Association of Indigenous Institutes of Higher Learning (NAIHL). (2013). *Turtle Lodge Treaty: "Our Way of Life"*. St. Paul, AB: NAIHL.
- National Collaborating Centre for Determinants of Health. (2013). Let's talk: Populations and the power of language. Antigonish, NS: National Collaborating Centre for Determinants of Health, St. Francis Xavier University.
- National Indigenous Accreditation Board. (2016), *Accreditation Handbook, Fourth Edition*. Edmonton, AB: NIAB.
- Nickson, A., Dunstan, J., Esperanza, D. & Barker, S. (2011) Indigenous practice approaches to women, violence, and healing using community development: A partnership between Indigenous and non Indigenous workers, *Australian Social Work*, 64(1), 84-95.
- Oldpan, L. (2002). *Student supports*. In First Nations Adult and Higher Education Consortium, *Minutes of FNAHEC Social Work Task Force Meeting February 6, 2002*, p. 16. Unpublished internal document. Calgary, AB: FNAHEC.
- Peace Hills Insurance. (n.d.). John Crier [digital image]. Edmonton, AB: Peace Hills Insurance.
- Petracchi, H. E., Weaver, A., Schelwe, L. & Song, H. (2016) Service Learning in Baccalaureate Social Work Education: Results of a National Survey of Accredited Programs, *Journal of Social Work Education*, 52(3), 325-336,
- Pitt Rivers Museum. (2015). *Frank Weasel Head* [Online image]. Retrieved from <http://pittrivers-americas.blogspot.com/2015/06/loss-of-mentor-and-great-man.html>
- Pelech, W. J., Barlow, C., Badry, D. E., & Elliot, G. (2009). Challenging traditions: The field education experiences of students in workplace practica. *Social Work Education*, 28, 737-749.

- Pidgeon, M. (2016). More than a checklist: Meaningful Indigenous inclusion in higher education. *Social Inclusion*, 4(1), 77-91.
- Pohatu, T. W. (2003). Māori World-views: Sources of innovative social work choices. *Social Work Review*, 17(2) 26-31.
- Preston, S., & Aslett, J. (2014). Resisting neoliberalism from within the academy: Subversion through an activist pedagogy. *Social Work Education*, 33(4), 502-518.
- Preston, S., George, P., & Silver, S. (2014). Field education in social work: The need for reimagining. *Critical Social Work*, 15(1), 57-72.
- Ramp, W., & Smith, K. (2004). What is an educated person? Definitions and motivations for educational achievement among members of the Pii'kani Nation. *The Canadian Journal of Native Studies*, 24(1), 65-89.
- Royal, F. (2006). Personal communication. FNAHEC Social Work Task Force Meeting, Spring 2006.
- Rykelyk-Huizen, C. (2017). *Accreditation standards: Comparing levels of prescription*. Ottawa, ON: CASWE-ACFTS.
- Rykelyk-Huizen, C. (2018). *Research Paper re: Field Education*. Ottawa, ON: CASWE-ACFTS.
- Saddleback, J. (2016). Embodying knowledge. In First Nations Adult and Higher Education Consortium, *Minutes of Cree Elders' Meeting, July 2, 2016*, p.5. Unpublished internal document. Calgary, AB: FNAHEC.
- Simpson, L. (2014). Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. *Decolonization: Indigeneity, Education & Society*, 3(3), 1-25.
- Simpson, L. (2015, June). *Anger, resentment & love: Fuelling resurgent struggle*. Paper presented at the meeting of the Native American and Indigenous Studies Association, Washington, DC. Retrieved from <https://www.leannesimpson.ca/talk/anger-resentment-love-fuelling-resurgent-struggle>
- Simpson, L. B. (2016). Indigenous resurgence and co-resistance. *Critical Ethnic Studies*, 2(2), 19-34.
- Simpson, L. (2017). *As we have always done: Indigenous freedom through radical resistance*. Minneapolis, MN: University of Minnesota Press.
- Sinclair, R. (2004). Aboriginal social work education in Canada: Decolonizing pedagogy for the Seventh Generation. *First Peoples Child and Family Review*. 1(1), 49-61.
- Sinclair, R., Hart, M.A., Bruyere, G. (2009). *Wichitowin: Aboriginal social work in Canada*. Winnipeg, MB: Fernwood Publishing.

- Six Nations Polytechnic. (2017, August). *WINHEC: Reaching for our highest education* [Videofile]. Retrieved from <https://www.youtube.com/watch?v=-kQgEVBSThc&feature=youtu.be>
- Smith, Hingangaroa, G. (2003). *Indigenous struggle for the transformation of education and schooling*. Keynote Address to the Alaskan Federation of Natives (AFN) Convention. Anchorage, AK.
- Southeast Regional Resource Centre. (2015). *Culture in the classroom: Indicators and evidences for evaluating culturally responsive teaching using the Alaska cultural standards for educators*. Juneau, AK: Southeast Regional Resource Centre.
- Spera, A.M. (2013). *A comparison between CASWE Standards and the CSWE, OTSTCFQ and CCSWR Competencies*. Ottawa, ON: CASWE-ACFTS.
- Standing Alone, P. (2004). Personal communication. Red Crow Community College Elders Advisory Board meetings. Kainay: Red Crow Community College.
- Steinhauer, V. (2008). In First Nations Adult and Higher Education Consortium. *Iihtaihtawa'psso'p-Papewewin: Showers of Mutual Blessings* [videorecording], 9:58. Calgary, AB: FNAHEC
- Styres, S., Haig-Brown, C., & Blimkie, M. (2013). Towards a pedagogy of land: The urban context. *Canadian Journal of Education / Revue Canadienne De l'Éducation*, 36(2), 34-67
- Talaga, T. (2018). *All our relations: Finding the path forward*. Toronto, ON: House of Anansi Press.
- Tam, D. M. Y., Brown, A., Paz, E., Birnbaum, R., & Kwok, S. M. (2018). Challenges faced by Canadian social work field instructors in baccalaureate field supervision, *Journal of Teaching in Social Work*, 38, (4), 398-416.
- Tamburro, A. (2013). Including decolonization in social work education and practice. *Journal of Indigenous Social Development*, 2(1), 1-16.
- Task Force of the World Indigenous Peoples' Conference on Education. (1993). *The Coolangatta Statement on Indigenous Peoples' Rights in Education*.
- Tanaka, M.T.D. (2016). *Learning and teaching together: Weaving Indigenous ways of knowing into education*. Vancouver, BC: UBC Press.
- Tippins, D. J. (2010). *Cultural studies and environmentalism: The confluence of ecojustice, place-based (science) education, and Indigenous knowledge systems*. New York, NY: Springer.
- Todd, S., Asakura, K., Morris, B., Eagle, B., & Park, G. (2019). Responding to student mental health concerns in social work education: Reflective questions for social work educators. *Social Work Education*, 1-18. Retrieved from: <https://doi.org/10.1080/02615479.2018.1563591>
- Todd, S. (2012). An alternative to competency-based pedagogy. Presentation to Canadian Association of Deans and Directors of Schools of Social Work (CADDSSW), October 11, 2012.

- Todd, S., & Schwartz, K. (2009) Thinking through quality in field education: Integrating alternative and traditional learning opportunities, *Social Work Education*, 28(4), 380-395.
- Tuck, E., & Yang, K. W. (2018). Introduction: Born under the rising sun of social justice. In E. Tuck & K. W. Yang, (Eds.), *Toward what justice: Describing diverse dreams of justice in education* (pp. 1-17). New York, NY: Routledge.
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*. 1(1), 1-40.
- University nuhelot'ine thaiyots'i nistameyimakanak* Blue Quills. (n.d.). *George Brereton* [digital image]. St. Paul, AB: UnBQ.
- Van Beek, S. (2016). *Intersections: Indigenous Language, Health and Wellness*. [Course Assignment, University of British Columbia]. Brentwood Bay, BC: First Peoples' Cultural Council.
- Van Manen, M. (1997). *Researching lived experience: Human science for an action sensitive pedagogy* (2nd ed.). London, ON: Althouse Press.
- Walcott, R. (2018). Against social justice and the limits of diversity: Or black people and freedom. In E. Tuck & K. W. Yang (Eds.), *Toward what justice: Describing diverse dreams of justice in education* (pp. 85-99). New York, NY: Routledge.
- Walia, H. (2015). 'Land is a relationship': In conversation with Glen Coulthard on Indigenous nationhood. *Rabble.ca*. Retrieved from <http://rabble.ca/columnists/2015/01/land-relationship-conversation-glen-coulthard-on-indigenous-nationhood>
- Warah, A. A. (2004). *Relational accountability, values and ethics: An existential perspective*. Presentation made at Saint Paul University, Ottawa, Canada.
- Waterchief, L. (Photographer). (2018). *Margaret Waterchief* [Digital image]. Reprinted with permission.
- Waterchief, M. (2008). In First Nations Adult and Higher Education Consortium. *Iihtaihtawa'pssop-Papewewin: Showers of Mutual Blessings* [videorecording], 8:37. Calgary, AB: FNAHEC
- Weasel Head, F. (2008). In First Nations Adult and Higher Education Consortium. *Iihtaihtawa'pssop-Papewewin: Showers of Mutual Blessings* [videorecording], 11:23. Calgary, AB: FNAHEC
- Wehbi, S. (2015). Arts-informed teaching practice: Examples from a graduate anti-oppression classroom. *Social Work Education*, 34(1), 46-59.
- Wehbi, S. (2011). Reflections on experiential teaching methods: Linking the classroom to practice. *Journal of Teaching in Social Work*, 31(5), 493-504.

- Wehbi, S. (2009). Reclaiming our agency in academia: Engaging in the scholarship of teaching in social work. *Social Work Education*, 28(5), 502-511.
- Wehbi, S., & Turcotte, P. (2007). Social work education: Neoliberalism's willing victim? *Critical Social Work*, 8(1). Retrieved from <http://www1.uwindsor.ca/criticalsocialwork/social-work-education-neoliberalism%E2%80%99s-willing-victim>
- Wildcat, M., McDonald, M., Irlbacher-Fox, S., Coulthard, G. (2014). Learning from the land: Indigenous land based pedagogy and decolonization. *Decolonization: Indigeneity, Education & Society*, 3(3), I-IV.
- Wilson, J. (2005). An overview of social work education in Australia. *Portularia*, 5(1), 187-203.
- World Indigenous Nations Higher Education Consortium. (2010). *WINHEC Accreditation Handbook: Higher Education, Third Edition*. Honolulu, HI: WINHEC.
- World Indigenous Nations Higher Education Consortium. (2016). *WINHEC Accreditation Handbook: Indigenous Teacher Education, First Edition*. Honolulu, HI: WINHEC.
- Yellowbird, M. (2008). Terms of endearment: A brief dictionary for decolonizing social work with Indigenous peoples. In M. Gray, J. Coates & M. Yellow Bird (Eds.), *Indigenous social work around the world: Towards culturally relevant education and practice* (pp. 275-291). Burlington, VT: Ashgate.
- Yellowbird, M., & Gray, M. (2008). Indigenous people and the language of social work. In M. Gray, J. Coates & M. Yellow Bird (Eds.), *Indigenous social work around the world: Towards culturally relevant education and practice* (pp. 59-70). Burlington, VT: Ashgate.