

CASWE-ACFTS



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RÉSUMÉS DES SESSIONS SIMULTANÉES
CONCURRENT SESSION ABSTRACTS

Racism | Racisme

Lead Presenters	Title	Abstract
<p>Alcaraz, Nelie</p> <p><i>Co-presenters:</i> Liza Lorenzetti, Sarah Thomas, Rita Dhungel</p>	<p>Breaking Isolation, Exposing the Racist TFW Program: Social Work in solidarity with migrant workers through and beyond COVID-19</p>	<p>The presentation examines the systematized and racist labour-trafficking policies that escalated Temporary Foreign Workers' (TFW) experiences of socio-economic marginalization, and the community-based responses and advocacy strategies used to support TFWs during the COVID-19 pandemic. The TFW program was supposedly established to permit Canadian employers to employ foreign workers to fill temporary jobs when there are no Canadians willing to do the work. In essence however, this program inherently creates a pool of racialized workers who are characterized by precarity and temporariness which profoundly restricts their access to social, employment, and civil rights and denies them fundamental political rights.</p> <p>Since 2000, the number of TFWs in Canada has significantly increased however, their rights and well-being continue to erode. Their precarious immigration status is tied to their employer which places TFW's in positions where they are unprotected from and susceptible to abuse and exploitation. The COVID-19 pandemic has further intensified their vulnerability in multiple ways, for example, while Canadian citizens were entitled to financial relief programs launched by the Government of Canada and support from their respective employers, the TFWs including seasonal agricultural workers were "othered", and were excluded or faced multiple barriers in accessing these urgent services. Using case examples of meat plant workers in High River and Brooks Alberta, Canada, we begin this presentation with a brief examination of the structural barriers that TFWs have faced every day before and during the pandemic. This will be followed by a discussion of our solidarity action developed in collaboration with community-based organizations, such as Migrante Alberta and the Alberta Assembly of Social Workers, to support the TFWs and their families. This is augmented by a brief overview of our participatory approaches that provided a wide range of community members from different professions/background/ heritage/neighbourhoods with opportunities to join in solidarity and assist TFWs. Overall, this presentation will help participants critically understand intersectional oppression that TFWs in Alberta, Canada face, recognize the urgent need for policy changes, and key learnings for post-pandemic community interventions.</p>
<p>Amin Ngami, Jilefack</p>	<p>Exploring labour market integration among skilled African immigrants in Montreal</p>	<p>The purpose of this paper is to share preliminary findings of the labour market integration of African immigrants in Montreal. This research is a multiple/collective case study (Yin, 2009) exploring the trajectories of labour market integration of Black Africans in Montreal who migrated under the Quebec Skilled Worker Program. In depth semi-structured interviews were conducted with African immigrants who have integrated into the labour market in their pre-migration profession or other skilled employment or unskilled</p>

		<p>employment in Montreal. An anti-Black racism theoretical perspective is utilized to observe how race and anti-Black racism affect the labour market integration of African immigrants who self-identify as Black.</p> <p>This paper illustrates how high pre-migration academic and occupational attainment are not enough to secure labour market integration in levels befitting their qualifications once in Quebec. This study highlights various challenges and discriminatory practices that inhibit the integration of African immigrants into their pre-migration professions at levels they are qualified for. These challenges persist even after some African immigrants go back to school and obtain other requirements, such as the “Quebecois” experience. Theories of Anti-Black racism provide a critical and nuanced understanding of how blackness or being a person of African descent shapes African immigrants’ labour market experiences in Montreal. In my research, African immigrants express in their own words their experiences trying to access the labour market, integrating into the labour market, and what it is like to be Black African immigrants in the Quebec labour force.</p> <p>This study contributes to provincial policy recommendations, by offering an engagement on the ways the Quebec government can address anti-Black racism, discrimination, and other systemic barriers to employment that Black African immigrants and other people of African descent experience, in the everyday. I emphasize that the government must take these experiences seriously, that they are structural issues, and as thus, these issues should not be handled or understood as isolated or individual cases. I argue that the Quebec government should carry out programs to sensitize employers and encourage them to employ African immigrants. This study also considers integration as a two-way commitment where federal and provincial programs are not just developed to integrate immigrants into Quebec society, but for Quebecers to also accept African immigrants and people of African descent into Quebecois society.</p> <p>I intend to present this study as a pre-recorded paper presentation. My topic falls under sub-theme 2: “Critical Dialogues and Interventions to Address Systemic Racism”. I shall present the labour market integration experiences of African immigrants under the sub-heading: “Mobilizing across difference to support Black Communities, colleagues and students”, with an emphasis on the Black African immigrant community in Montreal. My research also falls under sub-theme 5: “Decolonizing Equity in Social Work Education: Efforts to Intervene Across and Work through Difference”. I shall present the intersectionality of being Black African immigrants from predominantly Francophone countries and their experiences accessing and integrating the Quebec labour market under the sub-heading: “Intersectionality and Canadian Francophone Realities”.</p>
Asey, Farid	Inclusive exclusions and exclusive inclusions: The enigma of privative	Legal statutes require employers in Canada to also hire workers from racialized minority backgrounds. Subsequently, and depending on the jurisdiction, it could be illegal to

	<p>and deficient inclusion in the experiences of racialized public servants in British Columbia</p>	<p>exclude non-white applicants at any stage of the hiring process. However, the reality is employment discrimination targeting racialized minorities in Canada is rampant. Using in-depth qualitative interviews with twenty-five racialized public servants in British Columbia (BC), this presentation will: a) theoretically outline what this novel conceptualization, privation of inclusion, entails; and, b) shed light on the experiences of racialized workers with privation of inclusion at work.</p> <p>I will first argue that privation of inclusion represents not an outright denial of participation in workplace opportunities but a defective form of exclusive inclusion. In this regard, privation is not the complete absence of inclusion but inclusion in its defective and deficient form. Additionally, whereas the Manichean or dualistic inclusion-exclusion view transfixes these two concepts/states (i.e. inclusion and exclusion) in immovable, mutually irreducible positions, the exclusive inclusion conceptualization offers an alternate framework for a third space, one that would make room for a great deal of mobility and fluidity between inclusion and exclusion. Moreover, the total absence of exclusion does not signal inclusion. Similarly, the mere presence of inclusion does not constitute the total absence of exclusion. Privation, on the other hand, allows for the possibility of inclusive exclusions or, conversely, exclusive inclusions.</p> <p>Ultimately, despite the seemingly paradoxical state, the privation of inclusion framework allows for a richer conceptualization of the transition, fluidity and hybridity involved in the constantly-shifting space between inclusion and exclusion. Specifically, privative inclusion is the mushy, non-linear and occasionally incoherent middle which permits varying degrees of engagement with inclusion while also perpetuating exclusion. Lastly, and for an empirical linkage to research, I will use results from my study to illustrate how racialized bodies were marked and targeted for differential treatment after they were initially included, as in offered entry into the primarily white workplaces.</p>
<p>Baksh, Amilah</p>	<p>All Tea, No Shade: Systemic Racism in Social Work Education and The Importance of Protected Spaces</p>	<p>In 2020, the importance of understanding and addressing internalized, interpersonal and systemic racism re-entered into public consciousness. It is evident that racism and its corollary, white supremacy, exist in all facets of public life, including within the study and practice of social work. For racialized individuals and communities, the experiences and effects of racism never left our consciousness. This podcast entry will explore how racism manifests within graduate studies of social work, and how a protected space for racialized students has served to de-centre whiteness and build community and capacity amongst racialized students.</p> <p>NIRE (Normalizing Intercultural Relationships in Education) was initially started by racialized students, many of whom were international students. They reported experiences of ostracism, misunderstandings and microaggressions within the Faculty of Social Work. The original goal of NIRE was to support students in their development of</p>

		<p>cultural humility, and encourage cross-cultural connections. This group was open to students of any racial or ethnic identity. NIRE was effective in bringing racial identity and discrimination to the forefront of conversations within the Faculty, and challenging social work students to enhance their capacity for understanding and practicing anti-racism.</p> <p>In the Fall of 2020, after expressions of concern about the centring of whiteness in classroom and extracurricular spaces, a shift was made and NIRE became a space exclusively for racialized individuals in the Faculty of Social Work. Here we build community, discuss our shared experiences with racism and navigate how this impacts our learning and practice of social work. Through this, NIRE has become a space in which the needs of racialized students are prioritized and the burden of teaching white students about racism is shed. NIRE acts as a means through which healing from racism might take place.</p> <p>Through an interview format, student voices will be centred as we engage in conversation around the impact of NIRE, and the importance of having protected spaces for marginalized students. Throughout the conversation we will explore how microaggressions and macro aggressions occur in the classroom, and how these experiences impact racialized students.</p>
<p>Batac, Monica <i>Co-presenters:</i> Fritz Pino, Ilyan Ferrer</p>	<p>Highlighting the local and national emergent issues within Filipino/a/x Canadian social services in Canada</p>	<p>While Filipinos continue to be one of the fastest growing racialized communities in Canada, intersecting issues related to acculturation, identity, racism, labour opportunities, education, and mental health across generations remain. Indeed, the recent COVID-19 pandemic has highlighted the urgency of addressing the local and transnational realities that Filipina/o/x's face. This presentation showcases the innovative practical, empirical, and creative contributions of Filipino/a/x in Canadian social work education, social services, community development, and advocacy. The presenters offer their approach to knowledge production, community-partnerships and centering, prioritizing and mobilizing the emergent Filipina/o/x diaspora by archiving relevant resources such as historical developments of service provisions in the Filipino/a/x community, and discussing building meaningful collaborations between scholars and social service providers. The presenters also pose and invites the audience to consider the following questions: How do we incorporate our cultural and community knowledges to expand and enrich our existing practice - be it frontline work, research, community development, and education? In what ways do Filipino/a/x social workers and community advocates engage in and support advocacy and social service improvement at organizational, municipal, regional, provincial, and federal levels? What are the ways in which we acknowledge and support the intersectionality and diversity within the Filipina/o/x Canadian diaspora in terms of gender and sexuality, age, class, ability, immigration status, among other markers of difference? How might we support and mentor the next generation of social work/community practitioners in ways that</p>

		acknowledge mutual intergenerational engagement? Can knowledge sharing be more mutual, reciprocal, and resistant to unequal power relations shaped by dominant institutional affiliations?
<p>Boatswain-Kyte, Alicia</p> <p><i>Co-presenters:</i> Syndie David, Nicole Mitchell</p>	<p>Black in The Classroom: Challenges in Teaching Anti-Oppressive Practice in Predominantly White Spaces – WITHDRAWN</p> <p>We wish to acknowledge that the invited panelists** have chosen not to participate in Congress as an act of solidarity with the Black Canadian Studies Association and that the Conference Planning Committee has cancelled the panel to honour their decision.</p> <p>Nous souhaitons reconnaître que les panélistes invités** ont choisi de ne pas participer au Congrès par solidarité avec la Black Canadian Studies Association et que le Comité de planification de la conférence a annulé le panel pour honorer leur décision.</p>	<p>In the fall of 2019, three Black instructors simultaneously taught a cohort of undergraduate social work students' anti-oppressive practice. The course was delivered for 13 weeks with the instructors meeting on a monthly basis to discuss pedagogical approaches and intraracial dynamics in the classroom. During the final debrief, each instructor described a certain level of disembodiment from their racial identity throughout their classroom experience. This ranged from: 1) active disengagement in the presence of white fragility, 2) censoring of thoughts/feelings/emotions to promote group harmony and 3) unconscious othering. In this trio ethnography, we explore each of our respective journeys of Black consciousness to understand how they influenced our pedagogical approach and survival in the classroom. Each instructor's experience is then viewed within its respective course evaluation for implications for teaching and racial authenticity in the classroom.</p>
<p>Brockbank, Maddie</p> <p><i>Co-authors:</i> Fatemah Shamkhi, Ange Bitwayiki, Valerie Nwaokoro</p>	<p>Creating safety for marginalized students in social work pedagogy</p>	<p>This research originated from work conducted by United in Colour, a student-led peer support group for racialized students in the School of Social Work at McMaster University. The goal of this project is to create safety for marginalized students through the development of a pedagogical webinar and documentation to be provided to the Faculty of Social Sciences. This presentation is based on an analysis of student experiences and perspectives gathered in a focus group conducted in the first phase of this project. Major findings from this project included: (1) the prevalence and significance of uncompensated/unrecognized labour (without formal supports from the institution), (2) systemic issues with pedagogy and instruction, (3) the impacts of a lack of safety on long-term emotional well-being, (4) experiences of harm, and (5) students' suggestions for creating safety in the classroom. In collaboration with the director and faculty of the School of Social Work at McMaster University, we are mobilizing these findings to create formalized suggestions for the department around faculty directions for course structure</p>

		<p>that enhances safety for racialized students. This discussion includes the creation of a webinar, which seeks to provide instructors, staff, and students with information to facilitate safe(r) spaces in the classroom, especially in class dialogues around marginalized identities and systemic oppression. This webinar, which could be included in course outlines, would attempt to address how students can engage in class dialogue around a myriad of social justice-related issues respectfully and reflectively. Topics would include: the impacts of tokenism and under/misrepresentation of marginalized identities, the difference between intent and impact of language and actions, and how students can check in with themselves, their instructor(s), and each other to foster a safer space for class discussions. Our presentation will discuss the project's findings and future directions for social work pedagogy around addressing systemic racism within and outside of the institution.</p>
<p>Burrell, Tara <i>Co-presenter: Rose Cameron</i></p>	<p>Exploring the Pathways to Student Success: An Anti-Racist, Human Rights Approach for the School of Social Work in Northern Eastern Ontario – WITHDRAWN</p>	<p>Recent events, such as the COVID 19 pandemic, has shed light on massive social inequities, injustices, and the violent infringements on human rights on an international, national, and regional level. The result of which is a call for institutional, structural, and systemic changes that address equity, equality, and justice, while recognising the histories, contributions and sacrifices that have been made to create the country that we call Canada. The presentation highlights our journey to explore what it means to work with an Anti-racist, Human Rights approach for our School of Social Work in the North. We share our exploratory, and preliminary plan on how to evaluate our current policies, field education goals/objectives and curriculum of the School of Social Work Program in the North from a student and faculty/Director perspective. The rationale of the project came about as a result of the Canadian Association for Social Work Education's (CASWE) motions, which resulted from the Annual General Meeting (2020), for Schools of Social Work Program to re-assess how their programs are currently supporting racialized students in social work education. There are three components to the project. First, we share brief findings of a literature review that we conducted which assisted us to explore how anti-racist, human rights approach could be used to assess social work policies, curriculum and field education goals and objectives. Second, we examine the motions made by CASWE at the Annual General Meeting (2020) that become the impetus to start our anti-racism work. Third, we give insight into a research project that would ultimately further support our work to include racialized students, and faculty in the project. We draw upon critical race theory while assessing our current social work policies, field education goals and objectives, and evaluating a sample of social work courses on whether anti-racism content is, or is not integrated as readings or activities. The method in the research project includes conversational methodology, Participatory Action Research (PAR), and Intersectional analytical approaches. We discuss the importance of in-depth conversations to identify and support the needs of racialized service users, and students. In addition, we discuss the importance of the triangulation process to contextualize the data through the application of three retrieval methods that</p>

		<p>are associated to examining the four forms of racism: Institutional Racism, Structural Racism, Systemic Racism, and Interpersonal Racism/Microaggressions.</p>
<p>Duhaney, Patrina <i>Co-presenters:</i> Ifeyinwa Mbakogu, Ilyan Ferrer, Ed Ou Jin Lee</p>	<p>Racialized Social Work Scholars Challenging Whiteness Through Activism in Predominantly White Institutions</p>	<p>Following the police killings of Black and Indigenous Peoples, including George Floyd and Breonna Taylor in the U.S. as well as Regis Korchinski-Paquet and Chantel Moore in Canada, there has been a resurgence of student-led anti-racist activism within Canadian universities. Activism by racialized students in predominantly white universities is grounded in resisting oppressive and racist structures that maintain white supremacy, while creating spaces to project and center their voices. This paper forefronts the lived experiences of four racialized scholars and examine the ways in which they confronted and challenged institutional racism. Through a collaborative ethnographic methodology, the authors discuss how their early initiatives during graduate school lead to the creation of the Racialized Student Network (RSN). The RSN Model of Racialized Students' Activism is presented to demonstrate the collective processes the student activists explored to reflect and apply their intersecting identities to support racialized students and address systemic racism. The RSN's model of activism is premised on the effect racism has on the exclusion, sense of belonging, wellbeing and success of racialized social work students. Their presentation serves as a type of public archive where they share the road map that informed their student-led anti-racist activism. These scholars unearth the strategies they utilized to confront white supremacy embedded in departmental and institutional policies and practices. Now as emerging tenured-track and tenured professors, these scholars address how their previous initiatives as graduate students inform their current activism in their respective institutions. Through this critical dialogue, they hope to contribute to confronting and interrogating whiteness within Canadian social work education.</p>
<p>Dumaresque, Renee</p>	<p>Maddening Sex, Self, and Social Work Education: Unlearning Through Autoethnography-as-Pedagogy</p>	<p>Across social work education sites, amongst many other health disciplines, there is an increasing emphasis placed on gender, sexuality, and disability in classroom discussion and curriculum content. However, approaches to education based on promoting tolerance and inclusion -- and even those based on commitments to social justice -- often fail to make visible and disrupt the colonial processes through which compulsory heterosexuality and able-bodiedness are produced and governed, including the role that sites of education and professional practice play in maintaining colonial relations of power. In this paper, I argue that health and social work education should confront how gender, sexuality and disability operate as technologies of race and colonization. By engaging a range of critical theorizing, I propose autoethnography as a pedagogical tool that is capable of historicizing professional discourses and enabling analysis of the pedagogical process itself.</p> <p>My discussion is situated in a mad and crip of colour reading of chronic vulvar pain, also</p>

		<p>known as vulvodinia, whereby I engage autoethnographic inquiry to attend to the dominant knowledges and colonial histories that shape discourses and experiences of bodily pain, gender and sexuality. Grounded in a commitment to post-colonial and post-structural praxis, I demonstrate the potentialities of autoethnography-as-pedagogy to centre coalitional politics in accounting for the multiple relations of power, processes of subject-formation and affects that operate in sites of learning and unlearning. Critically, this approach can support social work education that situates students within material under examination while also attending to the limits and dangers associated with reflexive practices.</p>
<p>Edwards, Travonne</p> <p><i>Co-presenters:</i> Nakema McManamna, Bryn King</p> <p><i>Co-author:</i> Faisa Mohamud, Kofi Antwi-Boasiako, Kineesha William, Jason King, Elo Igor</p>	<p>The Absence of Language: A Critical Exploration of Anti-Black Racism in Ontario's Child Welfare Legislation, Policy and Practices</p>	<p>The United Nations General Assembly has declared 2015 to 2024 as the International Decade for People of African Descent and implored governments to mobilize efforts to tackle racial discrimination and racism faced by people of African descent. Following suit, governments, organizations and child welfare agencies have begun to respond and commit to addressing the overrepresentation of Black children in care. The resulting acknowledgements of anti-Black racism have been amplified by the data demonstrating the impacts of child welfare on Black families, and the calls from Black communities for change. However, discourse is still emerging on how to pragmatically address anti-Black racism in child welfare to reduce outcomes disparities. From a research perspective, there has been a limited exploration of the connection between the structures within the child welfare system and the delivery of child welfare service that results in disparate outcomes. Addressing the conference theme of critical dialogues and interventions to address systemic racism, our presentation will share our recent scholarship which investigates: 1) how child welfare is situated in a nexus of anti-Black policy and structures which subsequently drive racial disparities for Black families; 2) the entrenchment of anti-Black racism within the child welfare system by critically assessing the language and absence of language within the guiding legislative and implementation policies that shape practice; and 3) our systems intervention work we have begun in partnership with a local Black community advocacy group to reduce child welfare referrals, the threat of apprehension and more intensive children's aid society involvement for Black families in Peel region. We will discuss how this emerging contemporary research can inform critical paradigms of social service research, pedagogies and praxis to better prepare frontline social workers in supporting Black families who are navigating Ontario's child welfare system.</p>
<p>Greenslade, Zipporah</p>	<p>Exploring the Transformative Nature of Social Work Education through Story Telling: A Black Student's Perspective</p>	<p>I vividly remember my intentions when I applied for my Master of Social Work studies. Coming in as a foundation student from a different discipline, social work represented greener pastures. I had my practicums mapped out and I knew exactly which jobs I would apply for when I completed my studies. Best laid plans anyone? Well, as I near the end of my program, I marvel at how grossly I underestimated the power of social work education. Not to fret, this is a good thing. In fact, I would go as far as calling it a great thing!</p>

		<p>In this storytelling podcast, I use my lived experience to walk you through the transformation. It is a reflection on becoming Black, owning my identity, becoming anti-racist and yes, becoming a social justice advocate. I talk about developing a critical consciousness – which I sometimes want to wish away..... for a little while anyway. I also highlight gaps that have made the experience challenging for me as a racialized student. This is a story about becoming, a story about finding my voice.</p> <p>Oh, and in case you were wondering, I am completing a thesis exploring “Outgoing social work students’ perceptions of readiness for anti-racist practice: Exploring the role of education.” In this context, I will talk about anti-racism and what my current research is describing as knee jerk solutions to deeply rooted systemic racism. We are social workers so we understand anti-racism, right? This is not necessarily the case according to my initial literature review. What then does it mean when we make assumptions about social workers and competence in engaging in anti-racism conversations? What does it mean for us racialized persons? In the end, this critical reflection will be a call to action. A call to meaningful anti-racism education and engagement.</p>
Joseph, Ameil	Occidental appropriations of resistance to systemic racism: The erosion of Anti-Racism work & the maintenance of white supremacy	Over the last year, we have seen a widespread re-invocation of commitments to anti-racism, while we also witness ongoing global white supremacist and white nationalist organizing. Too often, responses to public outcry and calls for change result in pervasive, public opposition to the more egregious acts, then engagement ensues with typical responses: anti-racism trainings, establishing voluntary committees, the release of superficial solidarity statements, the establishment of task forces dedicated to changing hiring practices or inquiries into publicized racist transgressions. Professional bodies, public and private institutions, have participated in an almost palpably orchestrated, recurring pattern of evasion of the core issue of white supremacy in these responses. The recipe of: write a statement, establish a committee, do some trainings, use a different hiring rubric, hire an equity person, reproduces many problematic historical forms. This paper, traces some of the historical contours of the practices of appropriation and erosion in response to resistance. Specifically, this paper examines historical and contemporary attempts to dilute discourses of resistance, infiltrating social movements through the practice of solidarity-busting/systemic betrayal, repeated implementations of practices of exploitation, and the wielding of burn-out/exhaustion mechanisms to evade acknowledgements of ongoing complicity, transformation or radical change. These practices must be confronted for their ongoing venture to erode struggles against racism, while re-establishing global relations of white supremacy.
Khan, Maimuna	Navigating uncharted terrains of practice: The experiences of disabled and mad Muslim women within social work	In this presentation, I examine and interrogate dominant ableist, racist, and neocolonial discourses as they shape the experiences of disabled and Mad Muslim women within helping professions, particularly within social work spaces. Grounded in transnational feminist, critical disability, and critical race theories, I unpack how such discourses and

		<p>attitudes construct disabled and Mad Muslim women, govern their realities, assume homogeneity of their bodies/minds, and shape their experiences of accessing and using social work services. Particularly, I use a postcolonial lens to examine and question the ways deficit-based discourses typecast disabled and Mad Muslim women as pathologized and as unproductive bodies/minds. I then also critically analyze how interlocking systems of oppression have shaped their unique experiences by specifically problematizing the role of social work in reproducing dominant neocolonial, racist, and ableist discourses. This presentation speaks to subthemes Critical Dialogues and Interventions to Address Systemic Racism and Decolonizing Equity in Social Work Education: Efforts to Intervene Across and Work Through Difference as I center the discussion around decolonizing the constructions of a disabled or Mad Muslim woman's body, while challenging the profession of contributing to the preservation of such constructions.</p>
<p>Leung, Vivian</p>	<p>Cultural socialization by Chinese parents: The role of institutional, interpersonal and internalized racism</p>	<p>Cultural socialization refers to the processes that “teach children about their racial or ethnic heritage and history; that promote cultural customs and traditions; and that promote children’s cultural, racial, and ethnic pride, either deliberately or implicitly” (Hughes et al., 2006, p. 749). Interests in ethnic minority parents’ cultural socialization practices are growing because they were found to be associated with their adolescent children’s ethnic identity exploration and commitment, mental health, cognitive development, and academic achievement. Thus, it is important for practitioners and social workers to provide parents with adequate support for this process during service delivery.</p> <p>Despite the large amount of literature that looks at predictors of parental cultural socialization, factors related to parents’ social context were largely absent. This study aims to understand the broader predictors of Chinese parents’ cultural socialization practices, particularly (1) parents’ experiences with different levels of racism, (2) their neighborhood ethnic density and (3) their ethnic/social capital. The research questions and hypotheses were based on a conceptual framework that integrates Social Dominance Theory (Sidanius & Pratto, 1999) and the theory of social capital (Lin, 1999) under an ecological perspective (Bronfenbrenner, 1979; Kotchick & Forehand, 2002). In this presentation, I will focus on the first part – the roles of different levels of racism on parents’ cultural socialization behaviours. The research question was: What is the relationship between Chinese immigrant parents’ experiences with three levels of racism (institutionalized, personally mediated, and internalized) and their cultural socialization practices?</p> <p>Data was gathered by a cross-sectional online survey that targeted Chinese parents who lived in Canada and the United States. The sample size was 490, and participants were recruited across two countries through social media, online forums, and community organizations. Majority of the participants self-identified as women (83.7%), and around</p>

		<p>60% of the participants lived in Canada. The places of origin included Taiwan (44.1%), Hong Kong (26.4%), Mainland China (20.9%), and some were born in Canada (6.5%). Key variables include parental cultural socialization practices (Knight et al., 1993; Su, 2011), institutionalized and personally mediated racism (Williams, Spenser, & Jackson, 1999), and internalized racism (David & Okazaki, 2006). The survey was available in Chinese (traditional and simplified) and English. Structural equation modeling using MPlus was used for data analysis in order to examine the interconnected relationships among variables.</p> <p>Results indicate that the relationships between external experiences with racism (institutionalized and interpersonal) and cultural socialization were fully mediated by internalized racism. Chinese parents who experienced more institutionalized racism reported lower internalized racism; in contrast, those who experienced more interpersonal racism reported higher internalized racism. In turn, parents who reported higher level of internalized racism were less likely to deliver cultural messages to their children. The results show that the three levels of racism are interdependent but affecting parents' behaviours under different mechanisms. Social workers working with minority or immigrant parents should be mindful of how clients' social experiences, their perception and interpretation of the negative events, and the internalization of oppression play a role in their parenting behaviours.</p>
<p>McKenzie, Cameron</p> <p><i>Co-presenters:</i> Nuha Dwaikat-Shaer, Anh Ngo, Michelle Skop</p>	<p>The time is now: Anti-racism and the CASWE-ACFTS Accreditation Standards and Procedures</p>	<p>The Canadian Association for Social Work Education - l'Association canadienne pour la formation en travail social (CASWE-ACFTS) provides the foundation for how faculties and schools of social work are accredited. There are currently 43 accredited faculties, schools, and departments in Canada that offer BSW and MSW programs.</p> <p>As social workers, we have a duty and an ethical obligation to uphold social justice and fight for liberation for those who are oppressed in our society. We are at a critical point as a profession and as educators to speak up and speak out against anti-Black racism and other forms of racism. We also need to look inwards with respect to how we have allowed systemic racism within our own profession.</p> <p>This means we need to question how Black, Brown, Indigenous, and other racialized communities are being represented in social work curricula in both BSW and MSW programs. When evaluation of accreditation standards occurs, do the procedures require the inclusion of contents related to racialized communities in the curriculum?</p> <p>This presentation in the form of a podcast conversation among the co-presenters will share preliminary findings on the need for a required antiracism course in social work. Furthermore, this is a call of action to encourage CASWE-ACFTS to put into place structures that not only promote anti-racism within social work education, but to require it via accreditation processes.</p>

		<p>Preliminary findings will include a content analysis of the CASWE-ACFTS Accreditation Standards and Accreditation Procedures. This study is informed by a similar study by members of the CASWE-ACFTS Queer Caucus (Mulé, Khan, & McKenzie, 2020) and by foundational works calling for explicit anti-racism within social work education (Jeffery, 2005; Razack, & Jeffery, 2002; Sinclair, & Albert, 2008) as well as renewed calls for such (Ladhani, & Sitter, 2020). Findings will be discussed within the backdrop of a course title review of the current accredited BSW and MSW programs. The co-presenters will engage in a discussion on the implications of the findings as well as recommendations. The time is now to move beyond critical reflection and put in the structures needed to get to a point of action.</p>
<p>Meza-Tejada, Samantha <i>Co-presenters:</i> Maimuna Khan, and Yahya El-Lahib</p>	<p>“It was not something that I expected”: Refugees’ navigation of systemic racism in education and settlement</p>	<p>In this presentation, we share stories gathered through the Journey Home Project from refugees of war-torn countries and settlement service providers in Calgary, Alberta. Examined from a critical feminism and human security theoretical frameworks, findings suggest that struggles faced by refugees to learn the English language and advance their education in Canada is directly related to their subjectivities as displaced refugees. Using institutional ethnography, interviews and focus groups were completed with refugee individuals, families, and service providers to map out the settlement journey and interrogate the ways refugees from war-torn countries are constructed, interpreted and managed. We will share stories that present the sacrifices of refugee parents as they resettle in Canada and demonstrate the hard choices they had to make such as leaving their academic and career success behind to overcome barriers and systemic forms of exclusion. Stories that speak to the overwhelming pressure to exceed academic and language expectations and how refugees negotiate and maneuver through the challenges they face as they resettle into their new homeland are also shared. Our findings suggest that patterns of systemic racism exist within the settlement sector as well as the educational system in ways that shape access to educational opportunities for refugees and limits their chances of academic success and integration. In addition, our findings demonstrate the problematic homogenous construction of refugees’ academic attainments that impose pre-determined expectations on them and shape the ways their academic knowledge and skills are measured and qualified by settlement and education services. We also show how the current system depletes refugees’ abilities to fully settle and integrate into Canadian society and implicate organizations, schools, and the government in the operation, facilitation and sustaining of this practice of systemic racism. We conclude by offering some recommendations for social work and other helping professions involved in settlement and integration practices to resist systemic racism and change the narrative about refugees in Canada.</p>
<p>Mkango, Maria</p>	<p>Decolonizing Allyship: Centering the Voices of People of Colour</p>	<p>In 2020, when the Black Lives Matter (BLM) became a global phenomenon, a big question became how can people, organizations, and institutions support Black people and engage in allyship? Allyship has been well documented, with the most common</p>

		<p>narrative being privileged people coming forth to support the oppressed groups. I believe it is detrimental to decolonize our understating of allyship and distinguish between an “ally” and a “saviour.” A broad overview of the literature shows the disproportionate literature by white writers compared to people of colour in the topic of allyship. The disproportionate illustrates the need to decentre whiteness in allyship and highlight people of colour’s voices. In this presentation, I will share my reflection on becoming an ally to Black people and engaging meaningfully in the process of disrupting systemic racism. Moreover, I will explore some factors that make a person an ally and whether it is a self-given title. I will also share some examples highlighting some areas needing change at individual, cultural, and institutional levels. I will discuss some common racial microaggressions that have been normalized by the dominant culture that alienates Black people in Canada. I will briefly reflect on these lessons and apply them to social work education and practice. Throughout the presentation, I will draw on literature, the experiences of Black people and people of colour, and my personal experiences. Furthermore, I will discuss the importance of oppressed groups unifying and aligning together against the various forms of oppression to address systemic racism facing all colonized and people of colour in Canada.</p>
<p>Patranobis, Sunny <i>Co-presenters: Amy Alberton, Jayashree Mohanty</i></p>	<p>Perceived COVID-related discrimination and isolation among Asians in Canada</p>	<p>Due to the COVID-19 pandemic originating in Wuhan, China, people of Asian descent have experienced greater pandemic related racism, discrimination, and stigma than other ethnic groups in Canada. For example, in Vancouver, British Columbia, anecdotal evidence suggests that hate crimes against Asian people have increased to more than double the number for the same period in the previous year (CBC, 2020). Relatedly, Miconi et al. (2021) found that in Quebec, Asian people reported more COVID-19-related discrimination and stigma than other ethnic groups. At a national level in Canada, Wu et al. (2020) reported that East Asians reported experiencing increased symptoms related to mental illness due to increased experiences of discrimination. However, there is a lack of scientific research addressing pandemic related anti-Asian racism and its associated impacts in Ontario, Canada.</p> <p>The purpose of this study was to advance knowledge related to Asian peoples’ experiences of racism and feelings of isolation as a result of the COVID-19 pandemic in Ontario, Canada. Hypotheses were: (1) People of Asian descent are more likely to experience being blamed for spreading COVID-19 than people of other ethnicities; and (2) People of Asian descent who report being blamed by others for spreading COVID-19 will be more likely to experience feeling left out than those who do not report these experiences.</p> <p>Hypotheses were tested using data collected via an online survey from April 22, 2020 to May 22, 2020. Using convenience sampling, individuals were recruited from the general population in Ontario, Canada. The first hypothesis was tested with a sample of 864</p>

		<p>respondents while the second hypothesis was tested with only the Asian subsample (n = 120). Two separate dichotomous outcome variables were (1) being blamed for spreading COVID-19, and (2) experiencing feelings of being left out. Logistic regressions tested both adjusted and unadjusted predictive effects of race on being blamed for spreading COVID-19 and the predictive effects of being an Asian who was blamed for spreading COVID-19 on feelings of being left out. Practical and statistical significance were assessed with odds ratios (OR) and 95% confidence intervals estimated from regression statistics.</p> <p>Both hypotheses were supported. People of Asian descent were more than three times as likely (OR = 3.38) to experience being blamed for spreading COVID-19 than people of other ethnicities, even when other factors were accounted for. Moreover, people of Asian descent who reported being blamed by others for spreading COVID-19 were more than two and a half times (OR = 2.63) as likely to report feeling left out than those who did not report being blamed.</p> <p>This study supports evidence that anti-Asian racism related to the COVID-19 pandemic is rampant and the effects are deleterious to feelings of well-being among Asian-Canadians. Social workers must be at the forefront of advocating for campaigns and programs to address COVID-19 related racism across Canada. Future research should further assess the impacts of anti-Asian racism on feelings of isolation, well-being, and overall mental health.</p>
<p>Pino, Fritz <i>Co-presenters:</i> Willow Samara Allen, Amanda Gebhard, Peta Gay Waston-Jones</p>	<p>Racialized Immigrants' Settlement During COVID-19 in the Prairies: Understanding The Role of School Settlement Workers From A Transnational Feminist Perspective</p>	<p>Covid-19 pandemic has made a significant impact on global migration, including the integration and settlement of newcomer immigrants and refugees in settler colonial nation-states such as Canada. The rise of anti-immigrant sentiments such as anti-Asian and anti-Black racisms have heightened as racialized newcomers become targets of racial violence, marking their bodies as those who exacerbate the pandemic due to their affiliations outside of national borders. School settlement workers are frontline essential workers who are continually supporting newcomer immigrants and refugees to navigate the Canadian school system during the pandemic. We consider how these workers, many of them racialized immigrant women or women from the global south, work through and against the 'brick wall' of a schooling system and of a nation-state that appears ambivalent of their essential work.</p> <p>Within this context, we ask the following questions: How can we understand racialized immigrant school settlement workers' responses to the heightened racism during the pandemic in ways that consider their transnational, gendered, and racial affiliations and locations? Can a transnational feminist reading of their experiences be generative? What are the implications of a transnational feminist reading of their experiences to social work education's decolonial praxis?</p>

		<p>This paper presentation presents our preliminary analysis and responses to our overarching questions above. We address these questions by drawing data from our research that examines the experiences of school settlement workers in one prairie province during the COVID-19 pandemic. We generated data through a series of online focus group discussions with school settlement workers across the province between September 2020 and January 2021. For the purpose of this paper presentation, we extract data from a select group of study participants, racialized immigrant female school settlement workers. We analyzed their narratives in the context of their ability to communicate and connect with immigrant families and the mainstream neo-liberal, colonial school system. Implications to dreaming and enacting decolonial social work education will also be discussed.</p>
<p>Roberts, Elizabeth</p>	<p>Decolonized Approaches to Rural Homelessness and Substance Use</p>	<p>This study aims to examine the experience of homelessness and substance use in rural Indigenous communities. Using Participant Action Research informed by Indigenous Ways of Knowing and Indigenous research methodologies, the researcher will engage Indigenous communities in a collaborative effort to bring forward voices and knowledges that contextualize the systemic and racist barriers impacting some of our most vulnerable neighbors and relations. In particular, the research seeks to build upon co-occurring community efforts to recover from and resist the colonial forces both historical and present.</p> <p>Homelessness is a complex enough topic when it occurs in well-resourced urban centers, but addressing rural homelessness has become especially challenging for on-reserve communities, who must navigate these social issues within the political tensions and resource-poor conditions of the larger rural areas. These issues are only further complicated by the interplay between intergenerational trauma and substance use, which often takes place in communities that have experienced colonial injustices such as residential schools. Rural communities often have less access to illegal substances, and this has been linked to increased use of volatile substances or inhalants. This places rural homeless and substance using individuals in danger of the significant health risks associated with volatile substance use without the availability of urban resources and healthcare access that might mitigate this risk.</p> <p>Through relationship building with Indigenous communities experiencing this issue, the researcher and community members will identify the questions that they have about rural homelessness and substance use, as well as questions that will help the local governments develop strategies to support these vulnerable neighbors. The researcher will learn from the Elders in the community how the methodologies of the study can facilitate social justice and reconnection to traditional and spiritual recovery for every person involved. Furthermore, the standards of OCAP will be diligently implemented to</p>

		<p>prevent the harms of historical research done with Indigenous populations.</p> <p>The earnest hope of this research is that it will facilitate the creation of services for this dangerously underserved population. It would also contribute to the academic literature on a variety of different topics, and would inform local service providers about the specific needs of their community. This study is especially relevant to the field of social work because of its focus on decolonized research methods as a means for social justice.</p>
<p>Ross, Nancy</p> <p><i>Co-presenters:</i> Wanda Thomas Bernard, Sue Bookchin</p>	<p>Pathways to Justice: Allyship and Partnership to end Gender-Based Violence</p>	<p>In 2018 there were over 99,000 victims of Intimate Partner Violence aged 15-89 in Canada representing nearly one-third (30%) of all victims of police-reported crime (Burczycka, 2019). However, the Canadian Centre of Justice Statistics (2016) highlights this number is not representative of incidences of gender-based violence because most are not reported. In 2014, fewer than one in five (19%) who had been abused by their spouse reported abuse to police. Despite the persistent scope and magnitude of this violence it receives relatively little academic focus as evidenced by a general lack of publications in this area. Research that exists reveals it is the most vulnerable populations who are least likely to report domestic violence: Indigenous, African Canadians, newcomers, people from the rainbow community, people living with disabilities, low-income, and older adults. A notable gap in the literature relates to the experiences of gender-based violence among African Canadians.</p> <p>This paper presentation will highlight the results of a project titled Pathways to Justice as an example of innovative and collaborative work built on principles of allyship and partnership. This project built on a partnership with the Be the Peace Institute and the Nova Scotia Association of Black Social Workers to explore what would constitute a better justice response to experiences of gender-based violence in African Nova Scotian communities. Mobilizing across difference we engaged in critical dialogues to de-center whiteness and address systemic racism that exists within criminal justice system responses to gender-based violence which often poses as a barrier to reporting violence to the police. We will feature highlights from interviews with members from both organizations to profile the aims of the project, gaps it addressed and the ways in which it serves as a good example of what allyship can do to bridge divides, strengthen community-based practice, and advocate for systemic change. This partnership embraced the three key principles identified by Kim Samuel to build social connectedness: respect, recognition, and reciprocity.</p>
<p>Rwigema, Marie- Jolie</p> <p><i>Co-presenters:</i> Jennifer Ma, Ruth Wilson</p>	<p>50 shades of white supremacy – WITHDRAWN</p> <p>We wish to acknowledge that the invited panelists** have chosen not</p>	<p>White supremacist social work student, worker and faculty identity are constituted through epistemic violence (embodied dynamics, silence and denial, gaslighting, ‘sanitized academic narratives’, theft/exploitation of knowledge and experience) towards Black, Indigenous, People of Colour (BIPOC) students, clients, research subjects and collaborators, whose experiences of harm are denied while they are constructed as the</p>

	<p>to participate in Congress as an act of solidarity with the Black Canadian Studies Association and that the Conference Planning Committee has cancelled the panel to honour their decision.</p> <p>Nous souhaitons reconnaître que les panélistes invités** ont choisi de ne pas participer au Congrès par solidarité avec la Black Canadian Studies Association et que le Comité de planification de la conférence a annulé le panel pour honorer leur décision.</p>	<p>unethical, incompetent, ungrateful, angry BIPOC person We will analyze our experiences of racism in academia, which have included institutional white supremacy being perpetuated by both white and non-white actors – hence “50 shades of white supremacy” We will also discuss our resistance strategies, which include creating our own spaces for transformation and liberation in our research, teaching, practice and relationships to one another Dr Rwigema: In this presentation, I will be heeding Williams’ (2001) call to express my ‘visceral experience’, by framing my analysis of my experiences as a Black social work student, researcher and educator using themes that continuously emerged in poetic texts I wrote as a student From there, I will explore how white supremacy and institutional anti-Black racism are overtly and covertly practiced in settings ranging from white-dominated so called “apolitical” spaces spaces diverse so-called ‘politically radical’ spaces I will then link the ways in which racism in social work education leads to racist social work practice in the field Drawing from Razack (2006), I will argue that ‘innocent’ teaching/learning can be linked to the violence of ‘innocent’ social work practice that facilitate the construction of normative white supremacist subjectivities at the expense of racialized students, social workers, clients and research ‘subjects’ Dr Ma: During this presentation, I will unsettle notions of quantitative research as unbiased knowledge, and demonstrate how it has been used to maintain the status quo and the ongoing marginalization of communities Statistics have been employed by researchers, government, and public health agencies since their inception to further white supremacist agendas While reproducing racist and harmful stereotypes about BIPOC communities, these narratives have resulted in transgenerational disparities To disrupt injustices from being reproduced, I will discuss subverting the white supremacist gaze Employing critical race theory as a framework, I will share my experiences developing critical statistical counter-narratives to respond to complex questions that are meaningful to communities Ms Wilson: This presentation calls into question the largely celebratory narratives surrounding participatory action research (PAR) A critical look into the value and ethics of PAR reveal a continuum of practice between two extremes At one end, researchers facilitate PAR in ways that engage an ecology of epistemologies to democratize, even decolonize knowledge production At the other end, researchers exploit PAR in ways that impose whitestream, Eurocentric epistemological thinking onto communities, particularly BIPOC communities, and dismiss their value as knowledge producers I argue that the slope between these two extremes is a slippery one by examining epistemic injustice in PAR I will engage de Sousa Santos’ (2014) post-colonial tools to understand the colonial processes through which PAR is repurposed to sustain structures of epistemic violence that ultimately fortify whiteness as the centre of academia.</p>
<p>Sakamoto, Izumi <i>Co-authors:</i> Ai Yamamoto, Sho Tanaka, Momo Ando, Nazanin</p>	<p>Yellow Power Movement, social justice organizing and multi-faceted collaborations in/from the Japanese Canadian community: Forty-four</p>	<p>"Their priority is to work alongside the inhabitants of the Downtown Eastside as an assertion and celebration of human rights for all Canadians. The liquidation and internment was the grist for the landmark redress settlement of the first generation of Japanese Canadian human rights activists 25 years ago. To Japanese Canadian</p>

<p>Zarepour, Georgia Lin, Jane Ku, Matthew D. Chin</p>	<p>years of cultural activism through Powell Street Festival</p>	<p>activists today, fighting for the rights of today's DTES inhabitants honours this legacy.</p> <p>Just take the Powell Street Festival as an example. Every year, this festival is a celebration of the value of this neighbourhood – many attend to remember and celebrate what it once was – the cultural hearth of all Japanese Canadians. For others, the festival is also a celebration of what the DTES continues to be – a place where people of all ancestries and relations who have been targeted by an often hostile and uncaring society have always come to find refuge, protection, support, and community."</p> <p>--Jeff Masuda & Aaron Franks (2014)</p> <p>During World War II, 22,000 Japanese Canadians (JCs) experienced mass incarceration, dispossession and dispersal, leading to community destruction and "cultural genocide". Research has shown that many descendants of internees are haunted by the burden of their ancestors' untold memories (Sugiman, 2004), while assimilating to avoid future discrimination (Sakamoto et al., 2016). Concurrently, there have been numerous efforts to engage with the intergenerational effects of racism and erasure in order to externalize suppressed memories through art practices and cultural activism. Run largely by volunteers, PSF, now in its 44th year, is the most vibrant celebrations of the Japanese Canadian community in Canada, showcasing music, visual art, crafts, theatre, martial arts, pop culture, literature, history, scholarly work, activism, and food, attracting over 20,000 attendees every year. In its inception, PSF was conceived of by a community-based organization and supported by young people immersed in the Yellow Power Movement of the 1970s, organizing themselves as the Asian Canadian Coalition. Arguably, PSF's organizing body, the Powell Street Festival Society's sustained grassroots organizing and arts-based activism have been crucial in facilitating space for JCs to define and revitalize their history and community in response to the multi-generational effects of state-sanctioned racism. While social work tends to conceptualize professional community organizing efforts, here is an exemplary effort by a grassroots organization and dedicated volunteers over four decades.</p> <p>Based on a community-based case study that has spanned over three years that involved key informant interviews, community advisors, archival and literature reviews, this presentation will focus on the origins of the Powell Street Festival and the social justice ideologies and community activism that supported it at its inception and throughout its four decades of its existence. In so doing, we will highlight how grassroots efforts like PSF has built community and fostered positive identity, which, in turn, fights against the lasting legacy of state-based violence within JC community and beyond. Further, we will discuss how the PSF has put efforts into reconciliation and actively</p>
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		reaching out to and working with the current residents of the historical Japantown in downtown Eastside.
<p>Shah, Kiran</p> <p><i>Co-author: Alicia Boatswain-Kyte</i></p>	<p>Anti-Racist Education In Social Work: A Review Of Social Work Curriculum In Quebec</p>	<p>Given the vital role social workers play in helping service-users navigate structural barriers and oppressions, and recognizing the prevalence of systemic racism in Quebec, it is evident that they should be well equipped in critical race theory (CRT) and anti-racist education, in order to provide appropriate and equitable services and support to racialized individuals and communities. Anti-racist education largely depends however, on how well social workers are educated and trained through their institutions. This study seeks to review Schools of Social Work curriculums in Quebec, by conducting a thematic analysis of all mandatory coursework, to examine the prevalence of anti-racist curriculum. Our focus was solely on Bachelor of Social Work (BSW) programs as that is the minimum requirement for registered social workers to practice in Quebec. Our results reveal an alarming negligence of explicit antiracist curriculum. These findings raise important considerations for social work education and dismantling racism produced through the supremacy of whiteness within social work practice in Quebec.</p>
<p>Tyler, Stephanie</p> <p><i>Co-presenters: Sheliza Ladhani, Mairi McDermott, Mica R. Pabia, Alexander Russin</i></p>	<p>Animating pedagogies of discomfort and affect for anti-racist and decolonizing aims in social work education</p>	<p>This dialogic presentation captures the interconnected processes and experiences of two racialized doctoral students co-teaching a required critical social work practice course in the BSW parallel to undertaking an independent study on anti-racist and decolonizing curriculum and pedagogies for their own doctoral programs. The undergraduate course sought to articulate and explore the distinct desires of and connections between anti-racism and decolonization while disrupting dominant ideologies and practices in social work education. Drawing on the work of both anti-racist and Indigenous scholars, pedagogies of discomfort and affect were animated to support students in engaging difficult knowledges surrounding race, racism, and coloniality. These pedagogies were engaged through multiple mediums (including story, grounding activities, music, poetry, lived experiences) and informed by nehiyaw (Cree) teachings, specifically learning through the four dimensions of the spiritual, mental, emotional, and physical.</p> <p>These experiences of teaching the BSW while taking the independent study became intimately co-constitutive with the reflections on the BSW course feeding into and informing the direction of the readings and dialogues in the doctoral independent study, which then informed decisions in the BSW course. It quickly became apparent that the stories and processes of the doctoral students co-teaching the course were entangled with the simultaneity of teaching the BSW course while engaging the doctoral independent study. This presentation then animates the layered entanglements of multiple actors: the two graduate students teaching the BSW course, a couple of the BSW students and their reflections and assignments during the course, as well as the faculty member teaching the doctoral independent study. So, to capture these layered understandings and co-constitution of critical social work education through critical reflection on teaching practices, this presentation weaves together these various voices</p>

		<p>as a way of making visible the need for relationality within teaching critical social work in a generative way that invites others into the work. These students and educators explore their processes and experiences of holistic (un)learning/(re)learning while also reflecting on the tensions, resistance, and (im)possibilities that emerged when curriculum, pedagogies, and bodies collide.</p>
<p>Weinberg, Merlinda</p>	<p>Supremacy of whiteness and ethics in social work</p>	<p>This paper examines racism specifically as an ethical concern in social work and queries why, to a large extent, it has been missing from the discursive frames of ethics. I begin with the provision of examples from research and literature to demonstrate the absence of racism in social work ethics. Why this should be an ethical consideration is outlined.</p> <p>I address my right as a white scholar to present on this topic, since I am a beneficiary of the supremacy of whiteness.</p> <p>Using standpoint theory as one explanation for its absence of racism as an ethical matter, I sketch an explanation of the epistemology of ignorance, namely ignorance and socially acceptable but faulty justificatory practices that emerge from one's positioning. Whites are likely to be more ignorant in an area such as racism, due to their standpoint, since they have fewer reasons to develop a critical consciousness in a domain from which they profit.</p> <p>Cognitive norms contribute to the fiction of an absence of racism, including those developed in ethics. One means is through the use of codes of ethics. In Euro-Western cultures, in the helping professions, codes of ethics are the primary vehicle for evaluating ethical conduct. Deontology is the philosophical theory underpinning codes. The assertion in deontology is that morality should be founded on one's obligations to respect persons, treating them as ends, not means; and avoiding harm. Deontology utilizes universal principles (such as social justice), viewed as foundational truths that can be applied similarly to everyone. Most professions, including social work, have adopted the approach of deontology in their examination of ethics, using principle-based approaches to determine ethical conduct. However, I query what constitutes 'universal', contending that principles underlying codes of ethics and the values in social work generally support the supremacy of whiteness. An example of the disparity of norms in Indigenous world-views from white norms in social work is offered to buttress this contention.</p> <p>Utilizing two of my research projects with racialized practitioners who highlighted experiences of racism; throughout the presentation, I provide illustrations of the injustices and ethical implication in social work that ensue from the supremacy of whiteness towards racialized practitioners and service users.</p>
<p>Zhao, Kedi</p>	<p>Conceptualizing Chinese international students' sense of</p>	<p>Chinese international university students who grew up in China and immigrated to Canada for their studies may experience a dramatic cultural tension in which they feel</p>

<p><i>Co-authors:</i> Trish Lenz, Carolyn O'Connor</p>	<p>belonging in Canadian universities during the COVID-19 pandemic</p>	<p>caught “in-between” Eastern and Western cultures (Ge et al., 2019). This experience of identity hybridity (Fang & Huang, 2020), combined with increased instances of anti-Asian racism due to the COVID-19 global pandemic, further impacts upon students’ sense of belonging in Canadian universities. This paper aims to conceptualize Chinese international students’ sense of belonging in Canadian universities amid increases in overt anti-Asian racism due to COVID-19 to further contribute to the literature oeuvre exploring experiences of cultural identity fluidity among Chinese international students. Theories of neoliberalism, cultural racism, and social identity theory are utilized to explore the intersecting levels of analysis through which experiences of identity hybridity and anti-Asian racism contribute to challenges in establishing a sense of belonging for Chinese international students. Applying a neoliberalism lens to this social phenomenon reveals the contemporary macro context that profoundly affects Chinese international students’ cultural transition (Zheng, 2010). In particular, interactions between China’s rising global influence and the dominant Western neoliberal order are explored and reflected through Chinese international students’ educational migration to Canada, and further illustrated through their self-evaluations on cultural differences, identity building, and experiences of disadvantage in the Canadian knowledge economy. Indeed, Chinese international students’ precarious status of being visa students (e.g., partial denial of Canadian social and legal rights; Goldring et al., 2009) creates further experiences of disadvantage. Consistent with the discussion of neoliberalism, cultural racism further reveals how minority cultures are despised or discriminated against in the unequal post-colonial cultural hierarchy (i.e., dominant white culture vs. minority cultures; Bowser, 2017). This theoretical lens makes salient ongoing experiences of cultural racism within the Canadian context of anti-Asian racism exacerbated by the COVID-19 pandemic. Finally, social identity theory will bring into focus how ethnic minorities relocate their identity in a new culture (Hernandez, 2009). This theory focuses on individual agency and uncovers strategies that Chinese international students may take to identify themselves within a new culture, amid heightened levels of anti-Asian racism. This process may have profound impacts on experiences of belonging during the pandemic. A conceptual map is presented to demonstrate the integration of the above analyses and to generate a comprehensive and multi-level understanding of Chinese international students’ sense of belonging in Canadian universities utilizing the macro cross-cultural context (neoliberalism), Canadian cultural context (cultural racism), and individual agency (social identity theory). This conceptualization further guides social work research to investigate anti-Asian racism by considering how a multi-level analysis to this phenomenon impacts upon deeper understandings of cultural identity, experiences of cultural hybridity, and feelings of belonging. In turn, this insight may contribute to the design of more targeted and effective social work interventions aimed at supporting Chinese international students amid heightened levels of anti-Asian racism due to COVID-19.</p>
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<p>Ambrose-Miller, Wayne</p> <p><i>Co-presenters:</i> Naomi Levitz Shobola, Milena Sanson</p>	<p>“Is this REALLY Social Work?” Facilitating practicums in a digital world</p>	<p>Field has been a signature pedagogy for social work education for decades. It is a highlight for students and educators, facilitating the merging of academia and practice. Schools of Social Work across Canada have consistently worked diligently to facilitate strong placement opportunities. While this remains true, the shift in the placement process since the emergence of COVID-19 has caused us to think critically regarding not only our strategies, but students’ perspectives about the internship experience itself.</p> <p>Navigating student perceptions that a virtual placement will not offer the same sense of organizational belonging, or level of rigour that is vital to a graduate level internship has been challenging for both students and field staff. Students are also facing increased stressors in their personal and academic lives, while agencies navigate increased demands in re-imagining how to deliver services to our communities. This, amongst other challenges, exacerbates student fears that they will not be adequately prepared to enter the profession.</p> <p>As field teams, student support is at the forefront of our minds more than ever. We continue to prioritize helping students to meet their learning needs while maintaining their safety and the safety of the community. This shift has required us to take an increasingly holistic approach to considering student learning, re-assessing our relationships with agencies, and increasing the support we offer to agency field instructors. As a team of field coordinator, placement specialist and supervisor, we will discuss the ways in which students have adapted to the virtual placement, from the beginning of the placement experience, through its completion.</p>
<p>Alper, David</p> <p><i>Co-auteurs/ Co-authors:</i> Dominique Arbez, Patricia Bourrier, Danielle de Moissac</p>	<p>Les Petits et les Grands amis : faciliter des échanges et développer des attitudes favorables entre les générations en milieu minoritaire – Bilingual</p> <p>Older and younger friends: fostering communication and developing positive attitudes between generations in a francophone minority setting – Bilingual</p>	<p>Les aînés représentent une proportion croissante de la population canadienne, particulièrement chez les francophones vivant en contexte minoritaire. Dans notre société, les aînés sont vulnérables à l’isolement et à l’exclusion sociale qui se définit comme le manque quantitatif et qualitatif de relations sociales; ces relations constituent une facette intégrale à l’atteinte du bien-être. Ces derniers sont davantage vulnérables et à risque d’isolement social en raison de leur âge avancé, de leur statut linguistique et de leur faible revenu. La pandémie a révélé de profondes lacunes dans les modèles de soins néolibéraux, surtout pour les personnes résidant dans des établissements de soins de longue durée à but lucratif.</p> <p>Par ailleurs, la mobilité fait en sorte que les échanges entre générations sont moins fréquents. Cette mobilité nationale et internationale peut contribuer à la perte de contact</p>

		<p>régulier des enfants avec les grands-parents et autres aînés de leur famille.</p> <p>D'autre part, la francophonie se diversifie culturellement avec un nombre croissant de jeunes familles de nouveaux arrivants. Ce manque d'exposition et d'échanges entre les générations, jumelé à l'âgisme généralisé dans la société, peuvent également avoir un effet sur les enfants et mener à une incompréhension et une perception défavorable des personnes âgées. Les activités intergénérationnelles peuvent être bénéfiques tant pour les aînés que pour les enfants de familles immigrantes.</p> <p>L'idée d'un projet intergénérationnel est venue d'un groupe d'étudiant.e.s en travail social de l'Université de Saint-Boniface, qui y ont milité pendant trois ans et demi pour la mise sur pied d'un service de garde.</p> <p>Ce projet intergénérationnel et interculturel visait à pallier l'isolement social des aînés et favoriser le développement d'attitudes positives chez les enfants à l'égard des aînés. Ce projet a programmé des activités intergénérationnelles, reflétant la langue et les diverses cultures francophones, métisses et africaines de la francophonie manitobaine, et a étudié l'impact de cette initiative sur le sentiment d'isolement social des participants aînés et la perception des enfants quant aux aînés.</p> <p>Ce projet interdisciplinaire regroupait des chercheurs en éducation de la jeune enfance, santé des populations francophones en contexte minoritaire, sciences infirmières et travail social. Plusieurs étudiant.e.s en travail social ont participé au projet en tant qu'assistant.e.s de recherche. L'initiative était possible grâce à l'appui de partenaires communautaires (service de garde, foyer de soins de longue durée, Fédération des parents du Manitoba, Coalition francophone de la petite enfance du Manitoba). Ces partenaires ont participé à la planification du projet et de sa mise en œuvre par le biais d'un comité consultatif, facilitant aussi la mobilisation des connaissances et le potentiel de continuité.</p> <p>À la suite des activités intergénérationnelles, des entrevues avec les participants ont permis d'évaluer si les interactions entre les enfants et les aînés ont eu un effet sur leurs perceptions ou sentiment d'isolement. Un rapport de l'étude a été publié en janvier 2021 et valide l'importance d'activités intergénérationnelles pour ces populations en contexte linguistique minoritaire. Nous espérons que ce projet mènera à l'élaboration d'autres projets intergénérationnels en milieu minoritaire au Manitoba et ailleurs.</p> <p>English:</p>
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		<p>Following the intergenerational activities, interviews with participants assessed whether the interactions between children and elders influenced their perceptions or feelings of isolation. A report of the study was published in January 2021 and validates the importance of intergenerational activities for these populations in minority language settings. We hope that this project will lead to the development of other intergenerational projects in minority settings in Manitoba and elsewhere.</p> <p>Keywords: seniors, children, minority</p>
<p>Archer-Kuhn, Beth</p> <p><i>Co-presenters:</i> Natalie Beltrano, Diane Trudgill, Marni Still</p> <p><i>Co-authors:</i> Judith Hughes, Michael Saini, Dora Tam</p>	<p>Reimagining justice for women who have young children and are in shared parenting arrangements using technology through research and practice</p>	<p>In Canada, shared parenting has become the dominant policy debate that underpins legal judgements and service delivery. This shift to joint legal decisions and shared parenting comes without consensus and with little knowledge about the indicators that determine the success of joint custody, particularly in families when children are under the age of four. In our mixed methods study, we use an ecological lens to listen and to hear the voices of women who have experienced domestic violence about their experiences of shared parenting with young children. Our study addresses critical gaps in knowledge by exploring the experiences of women and young children in shared parenting arrangements in Alberta, Ontario, and Manitoba. For example, until March 1, 2021 when changes were made to the Divorce Act, judges more routinely ordered shared parenting arrangements without knowledge of or impact of situations of domestic violence or the impact of shared parenting on young children. In our presentation, we report on several aspects of the study and how technology enhanced access including: 1) engagement with mothers and service providers through on-line recruitment during Covid-19 pandemic; 2) women completing an on-line survey and interviews through the use of the online platform Zoom to share the impact of shared parenting on young children; and, 3) how services providers perceive their ability to support women who have survived domestic violence during the early months of the pandemic through virtual means and how they understand what women and children need from service providers. Our presentation reflects on the benefits and challenges of technology use in our study, for example, service providers noted an increase in attendance for some women when remote services were offered, whereas, other women were challenged with an abusive partner in their home which reduced their ability to access services. Our findings are particularly relevant and important given the recent adoption of Bill C-73 to the Divorce Act where “family violence” is now part of the Best Interests of the Child standard within federal legislation. We will discuss implications of our findings in relation to the amended Divorce Act for both research and practice. Finally, it brings attention to the need for communities to ensure accessible technology is available for women who experience domestic violence as it may offer a decolonizing tool for social work services.</p>

<p>Bracken, Catherine</p> <p><i>Co-presenter: Paula Crockford</i></p>	<p>Collaborative Peer-mentorship for Remote Field Education</p>	<p>Rationale- Remote social work learning and employment are on the rise (Reamer, 2019); the upsurge has been hastened by COVID-19 direct practice restrictions. Despite a rapid, sometimes chaotic, immersion into the 'virtual world', the pandemic is providing new opportunities for Master of Social Work (MSW) candidates to complete field education practicums in social research facilitated by faculty in 2020-2021. In spite of genuine intentions, students, faculty-field instructors, and field education coordinators experienced challenges in navigating research placements in this unknown remote atmosphere, due to a lack of best-practice guidelines and established structure. Additionally, social isolation of COVID-19 coupled with 'non-traditional' research placements students were feeling anxious and unprepared (Flanagan & Wilson, 2018).</p> <p>MSW Student-led On-line Initiative During COVID-19 - In response, we are two MSW students who proposed a Remote Research Student Practicum Network (RRSPN) at Renison University College. We aimed to foster connection and collaboration through peer mentorship. University social work faculty and staff promoted our student-led initiative through email and the online education portal, while we promoted it through our internal social media. The RRSPN group was established in October 2019. Bi-weekly discussions are student-centered (Lorenzetti et al., 2019; Vassos et al., 2019) and focus on equitable knowledge exchange (Baikie, as cited in Sinclair, 2009). Shared learning has occurred regarding research ethics, methodology, educational theory to practicum-practice, and practicum learning to employment. Members have reflected that virtual peer mentorship has alleviated anxieties regarding social research, has been helpful to facilitate their overall learning, and aided to help formulate student-identities as researchers.</p> <p>Presentation - Our presentation will highlight the gaps in the literature as it pertains for peer mentorship in social work graduate education and virtual learning. It will include a short film of RRSPN member impact statements and discussion highlighting strengths and lessons learned from our peer mentorship initiative. Our desire is that this online student-led innovation will become a standard of practice at our institution to help graduate students connect, support, and learn from each other as they journey through their MSW placement experience. This work has important implications for field education beyond our own program.</p> <p>Key Words: master of social work, online MSW field education, research placement/practicum, online peer-mentorship, MSW placement/practicum</p>
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<p>Cadell, Susan</p> <p><i>Co-presenters:</i> Cynthia Benoit, Catherine Bracken, Amanda Lougheed, Heather Van Kerkhoven, Vikki Healey</p>	<p>Harnessing the Power of Group Peer Review for Graduate Field Education</p>	<p>Graduate education in social work requires a knowledge of searching and evaluation of literature. Master of social work students are often encouraged to publish but it is a relatively rare practice. The submission and peer review aspects of publishing remain an opaque process to those who have not undertaken them. The requirements for the peer review process are not generally taught in graduate programs. Yet there is much to be learned from the experience of evaluating manuscripts.</p> <p>Group peer review of journal submissions is gaining attention as a new approach to a formerly secretive process. An additional recent development is the advent of reviews being published online in a conjunction with the manuscript. Both of these contribute to disrupting the secrecy in the process. To our knowledge, group peer review has not been done in social work field placements before.</p> <p>We, the co-authors, are one professor of Social Work and four MSW students, all of whom are doing virtual research-focused field placements. Based on a model of group peer review with an appreciative inquiry focus (Macdonald et al., 2021), the five of us undertook a group peer review process on a topic related to an area of common interest.</p> <p>This podcast will review relevant literature, feature a framework for undertaking the work and present reflections from each of us on what we gained from the experience.</p> <p>This practice has implications for innovations in social work field education.</p>
<p>Colting-Stol, Jacqueline</p> <p><i>Co-authors:</i> Deann Louise C. Nardo, Allan Matudio, Zharmaine Ante</p>	<p>Voices from the frontlines: Filipino community and essential workers sharing our stories during the COVID-19 pandemic</p>	<p>“The pandemic has shown the importance of the labour that produces that food, processes, delivers, stacks that food, punches those numbers in the cash. Oftentimes that labour is precarious, its low wage.” - Joey Calugay, Immigrant Workers Centre of Montreal, Voices from the Frontlines Research Project</p> <p>Filipino communities are on the frontlines of the COVID-19 pandemic on a global scale. They are facing specific challenges related to already existing inequities and oppressive conditions. Many of our families and community members have essential and frontline jobs – the “new” title for oftentimes precarious and low wage employment. We are domestic workers, personal support workers (PSWs) and nurses in long-term care homes, hospitals and private homes. We are temporary foreign workers (TFWs) who are in meat plants, agricultural sectors, and distribution and packaging centres. In Montreal, research is beginning to show the impact of racial, socio-economic and migratory factors which increase the susceptibility to COVID-19 and the toll it has on largely racialized communities (Cleveland, Hanley, James, Wolofsky, 2020). Migrant worker and grassroots organizations have been speaking out about how these mounting cases show a history of harsh, unequal and exploitative treatment that have been exacerbated during</p>

		<p>COVID-19 but have been mostly unaddressed by provincial and federal governments (Migrant Workers Alliance for Change, 2020).</p> <p>Recognizing the dire need for evidence and research agendas on Filipino community experiences during COVID-19, community organizers (including the lead and co-presenters of this submission) of the Montreal local chapter of the mutual aid network Kapit-Bisig Laban COVID (linked arms against COVID, see our website at www.kbmontreal.ca) interviewed 12 community and essential workers in the Summer of 2020.</p> <p>In a podcast stye, we will share the findings of this community research project both as community organizers in the Kapit-Bisig network and as co-researchers of the Voices from the Frontlines research project. We will share lessons learned from our own organizing before and during the pandemic. We will explore how the network collectively responds to individual cases while aiming for systems-level transformation in the long-term.</p>
<p>Crockford, Paula</p> <p><i>Co-presenters:</i> Sarah Leo, Margaret Gibson</p>	<p>Storying Neurodiversity: Critical Reflections in Field Education</p>	<p>While neurodiversity as a term and concept has been in use for over two decades (Singer, 1998), it has recently come into ascendancy in the mainstream. Neurodiversity is usually connected to support for autistic activism and other disability rights, a rejection of medical frameworks and pathologizing practices, and a valuing of difference (Nerenberg, 2020; Walker, 2014). At the same time, there are ongoing disagreements over the scope, focus, and impact of neurodiversity. Who, exactly, does it encompass? What, exactly, does it propose – or demand?</p> <p>This abstract is part of a larger project in which differently-situated participants reflected on the meaning and significance of neurodiversity. While neurodiversity as a term may be discussed in some education and social work settings, project participants highlighted an urgent need for alternatives to colonial, deficit-based frameworks across these spaces. Social work education is a domain where some students and instructors continue to experience normative and ableist barriers, even as it is simultaneously a space for learning about and through social justice. In order to address social work’s complicity in colonialism, we need to unsettle power and challenge systems that define so many primarily in terms of symptom, deficit, and intervention (Baskin, 2011; Davis et al., 2017).</p> <p>Personal accounts and digital stories offer possible ways to introduce and expand on new understandings (Hyatt et al., 2018). Our presentation will consist of a digital story (short film) and a critical reflective podcast discussion between two students (MSW and BA candidates) and a faculty member/ field instructor. The conversation will be framed across themes depicted in <i>Neurodiversity: Val-You-Able?</i>, produced by the lead</p>

		<p>presenter, based on her field placement experience with the project. The podcast discusses ways in which ideas of human value can be expanded upon and re-configured as a part of decolonizing what “equity” can mean in learning and practice. It also considers how research practices can themselves invite a questioning of colonial frames and practices, building opportunities for collaborative learning (Allan et al., 2019; Kapp, 2011), mutual exchange, and the valuing of different contributions (Ermine, 2007).</p>
<p>Dhungel, Rita <i>Co-presenter: Hellen Gateri</i></p>	<p>Photovoice: Voices and Experiences of African, Caribbean, Black Women Living with HIV in Edmonton</p>	<p>This paper presentation examines a wide range of challenges, as it relates to accessing services in Alberta, Canada, experienced by the African, Caribbean, and Black (ACB) living with HIV. The goals of this presentations are: (I) critically understand challenges that impede access to health care and social services for ACB women; (II) Identify the strengths and resiliency of the women; and (III) unpack social structures (e.g., social, health care services) creating and perpetuating HIV-related discriminations, fear, and denial. Using antiracist theory and intersectionality theoretical framework, a community-based study was conducted in collaboration with Ribbon Rouge Foundation and MacEwan University. Photovoice and semi structured interviews as knowledge construction tools were used to collect data with 5 ACB women. Interpretative phenomenology analysis was used to analyze the data and the photovoice narratives. The study found that ACB women living with HIV experienced barriers to access social and health care services because of stigma and discrimination which are produced and reproduced in broader social processes and structures, cultural, and in everyday interactions. The intersecting sites of discriminatory attitudes and practices have profound effects on ACB women living with HIV, since they are expected to negotiate a host of relationships to access services. These women also demonstrated great resourcefulness in the face of these barriers, which was devised through their strengths, strategies, and facilitators to address these barriers. The study will have significant implications in social work; health care professionals such as nurses, counsellors and therapists and policymakers will need to critically understand the barriers faced by the women to facilitate changes to improve access to social and health care services for ACB women living with HIV. In addition, it is time for researchers to focus on a community-based participatory study that creates a safe forum for the women to come together and share their silenced voices for community change. Overall, the paper presentation speaks to the study process with a focus on photovoice and its applications, challenges that the ACB women face and the resiliency of the women.</p>
<p>Dhungel, Rita <i>Co-presenters: Amanda Labonte, Joey Fickle</i></p>	<p>Critical Reflections in Field Education: Opportunities and Challenges of Experiential Learning Programs during COVID 19</p>	<p>This paper presentation provides a critical reflection as it relates to the Experiential Learning Program (ELP) in social work education during COVID 19. Using a service learning model, the ELP was a teaching pedagogy was first adopted and introduced to the School of Social Work Undergraduate Program “Social Work with Communities (SOWK 401)” at MacEwan University in 2019 with aims to promote personal and professional growth of students. Through engagement in community based projects and</p>

		<p>programs, students reported that this program created spaces for students active engagement in social justice activities, fosters understanding and importance of creating empathic connection to the work, communities and people. By recognizing the need for the continuity of this program particularly in this course, the model was adopted with some changes in 2020 based on the comments students provided by the students who were involved in this program in 2019.</p> <p>Community partners (locally and internationally) were invited to share their community projects/programs with students on the first day of the class (SOWK 401). Using democratic and participatory approaches, students were invited to form small groups (4-5 persons per) and choose organizations and projects of preference. The students share their involvement in the community projects/program with a focus on their key learning and the challenges they face during COVID-19 with the entire class at the end of the term. The transformative learning processes including their key learning, strengths, challenges and the outcomes of the programs were measured through formal course evaluation and debrief. There was an opportunity for co-learning between students, educators and the community; an integral component of relationship building found in social work practice and pedagogy. The ELP created early networking opportunities for students both with community leaders and practitioners in their field of study. These connections educated students on the practical realities of working, engaging and being committed in the field, in ways textbooks cannot, therefore providing career clarification. As practitioners, this makes students far stronger, empathic and professional in their practice. ELP as professionals is tied directly to ethics and values of practice and creating professional identity. Challenges for the ELP program due to the constraints of COVID-19 meant students were unable to engage in this program physically in the field. Communications and project based work were restricted to online programming and engagement. However, this allowed for national and international organizations to be included as well as regional organizations. This created a reimagining for connection as well as the use of technology to generate new and reexamined forms of accessibility. COVID-19 broadened the scope of the ELP program connecting MacEwan students to international organizations in ways previously unimagined.</p>
<p>Drolet, Julie</p> <p><i>Co-presenters:</i> Vibha Kaushik, Cara Au</p> <p><i>Co-authors:</i> Mohammad Idris Alemi, Cara Au, Marion Bogo, Grant Charles, Tara Collins, Jacqueline Fields, Monica Franco, Jesse</p>	<p>Reflections on Social Work Field Education During the Pandemic: Findings from National Surveys on the Impacts of COVID-19 on Field Education</p>	<p>Field education is a vital component in social work education that provides students with the opportunity to apply theories and knowledge learned in the classrooms to real-world situations and develop practice competence in professional settings in a variety of contexts. Most contexts require students to develop critical professional skills such as the ability to connect with people, work with direct and indirect systems within community settings, understand the diversity in the community and societal processes, understand social policies and their impact on community resources and service deliveries, develop professional relationships within the community, and develop self-awareness and discipline as a professional committed to social work values. The goal of field education</p>

<p>Henton, Lavender Xin Huang, Marina Hirning, Vibha Kaushik, Sheri McConnell, David Nicholas, Amanda Nickerson, Jessica Ossais, Heather Shenton, Tamara Sussman, Gabriela Verdicchio, Christine A. Walsh, and Jayden Wickman</p>		<p>is essential to impart experiential learning to students for preparing them for the kind of work they will do as professionals and practitioners. The COVID-19 pandemic has had a major social, economic, and environmental impact globally. The pandemic has also caused major disruptions in social work field education in Canada and adversely impacted student’s experiential learning. The Transforming the Field Education Landscape (TFEL) is a partnership project that aims to prepare the next generation of social workers in Canada by creating training and mentoring opportunities for students, developing and mobilizing promising and wise field education practices, and improving the integration of research and practice in field education. This podcast will discuss the results of two nation-wide online surveys conducted by the TFEL partnership in 2020-2021. The first survey was aimed at understanding the impacts of COVID-19 on social work field education from the perspective of BSW and MSW students (n=367). The second survey was aimed at learning from the experiences of field instructors (n=73) as they supervised practicum students during the pandemic. The surveys were offered in both English and French and included multiple choice, Likert scale, and open-ended short answer questions. Findings have implications for future development of social work field education, remote adaptation of practicum without compromising the richness of experiential learning of social work students, and contingency planning for professional training in case of future outbreaks of large-scale infectious diseases, pandemics, or similar disasters. The podcast will conclude with TFEL-specific recommendations for the development of practicum learning resources and field placement opportunities as a direct response to the call of using technology and reimagining field education especially during the pandemic. The podcast will provide critical reflections on field education and brings together diverse social work student and researcher voices in the recording.</p>
<p>Fields, Jacqueline <i>Co-presenters</i> : Julie Drolet, Vibha Kaushik, Wasif Ali</p>	<p>Confronting Racism in Field Education</p>	<p>Racism remains embedded in the fabric of the Canadian landscape. Rooted in colonization, racism is a systemic issue in Canada perpetrated through existing macro-level oppressive structures and micro-aggressive language and behaviors. Social work education has not escaped being a vehicle of racism. This presentation will explore racism, as it affects multiple populations, using a social work field education lens. This presentation will explore how the Transforming Field Education Landscape Partnership (TFEL) is contributing to anti-racism discourse and practices in Canada. The Partnership comprises researchers and partners from Canadian and foreign post-secondary institutions; provincial, national and international social work associations; government departments; and private, public and non-profit organizations.</p> <p>TFEL has among its many initiatives, a keen interest in engaging in anti-racist work in social work field education. To this end, the Partnership, in collaboration with the Canadian Association for Social Work Education (CASWE), recently established an Anti-racist Advisory Group to explore the manifestations and consequences of racism, and implications for social work field education. This presentation discusses the Advisory</p>

		<p>Group's early activities with special attention paid to the findings emerging from the literature reviews and guided by the following questions: What is racism? What does racism look like from a field education perspective? What existing factors perpetuating racism does the field education body need to challenge? Discussion will also feature the highlights from a planned TFEL-CASWE webinar on anti-racist social work field education. The presentation will conclude with recommendations and final thoughts from the joint TFEL-CASWE Anti-racist Advisory Group on the future direction for social work field education with regards to its role in helping advance anti-racist social work practices.</p>
<p>Green, Monnah <i>Co-presenter: Eve Barid</i></p>	<p>Loneliness and Social Isolation: The Forgotten Generation in the Midst of Pandemic</p>	<p>The global pandemic has exposed many of the structural issues and concerns of people living in vulnerable contexts who were previously hidden or invisible. Older adults, often referred to as “the forgotten generation”, have been neglected for far too long. Although seniors are now drawing a great deal of attention due to COVID-19, it is not positive. Much of the focus has been the atrocities that have been revealed related to the treatment of seniors in special care homes and long-term care homes. While we acknowledge this concern is paramount, we also recognize that older adults aging-in-place still appear to be forgotten. Older adults are more apt to be at risk of loneliness and social isolation due to living alone, chronic illness, and loss of family and friends to name a few. Research has shown that older adults are greatly affected by loneliness and social isolation which are associated with poor health outcomes.</p> <p>This paper draws from our work with The “Mobile Seniors’ Wellness Network” project focused on addressing social isolation and support aging-in-place of seniors living in New Brunswick. This project was spearheaded before COVID-19 invaded our world. This global pandemic has increased loneliness and social isolation of older adults making our project more important, and yet more challenging. Our mandate to connect seniors to social activities in the community to alleviate social isolation and loneliness, and improve their quality of life, has proven to be difficult with the quarantines, lockdowns and social distancing. This paper will discuss the challenges and positive stories of this project highlighting some of the experiences of both older adults and social workers involved in the project.</p>
<p>Guzik, Catherine <i>Co-presenter: Trish Van Katwyk</i></p>	<p>Digital Storytelling and Decolonizing Practice with Inuit Youth</p>	<p>The presenters for this submission are two Settler social workers: an MSW student and an MSW placement supervisor. In this presentation we will be paying close critical attention to decolonizing engagement practices that need to happen in Settler social worker and Inuit youth relationships.</p> <p>We were recently involved in a digital storytelling project with 8 Inuit youth from three different Nunavut communities. We reached out to the Nunavut community and Inuit youth and received funds to support digital storytelling creation for the youth. These funds paid for equipment, space rental, professional training in film production, childcare,</p>

		<p>Elder support, and other costs related to the creation of digital stories. Two of the digital stories were done in the Inuit language of Inuktitut.</p> <p>Most of the digital storytelling project was conducted virtually due to COVID restrictions and the isolated nature of the Northern communities. The social workers used virtual platforms to meet and engage with the youth since neither social worker lives in the same communities as the youth. Film production training was conducted in-person for two of the communities and virtually in the third through a local film producer.</p> <p>This research will be presented in two parts using the short film/video format. The two parts of the story will be structured as follows:</p> <ol style="list-style-type: none"> 1. A brief description and history of the project – 3-5 minutes <ul style="list-style-type: none"> • What is a digital story? • What was the community engagement process? • What did the youth create for their digital stories? 2. A description of the autoethnographic research study based on the project – 8-10 minutes <ul style="list-style-type: none"> • What is critical autoethnography and critical collective autoethnography? • How can this research be used to study our own conduct, biases, colonized training, and Settler privileges in the context of relationships? • How can this research be used to inform decolonizing social work practice? <p>This presentation speaks directly to the conference theme, Northern Relations, as well as CASWE's "Statement of Complicity and Commitment to Change" developed in response to the Truth and Reconciliation Commission's Call to Action.</p>
<p>Hutchings, Pamela</p> <p><i>Co-presenters:</i> Lacey Sabine, Jackie Stilborn, Darlene Chalmers, Carolyn Hoessler, MJ Barrett</p>	<p>Through students' eyes: Critical reflections on a social work research practicum experience</p>	<p>Practicum is a cornerstone of undergraduate social work education. Social work students often gain critical insights from their practicum experiences. The majority of placements, however, tend to be direct-practice based which leaves limited opportunities for exposure to research. Research practica can provide students with opportunities to explore social work practice from a unique perspective through in-depth examination into research processes that are not possible in research courses. Research training is a key area of social work education and integral to the advancement of the social work profession and its practitioners in all areas of practice including, but not limited to front-line care, advocacy, policy development, and community development. Despite the numerous advantages for transformative learning through research practica, these opportunities remain limited. There is limited literature on social work student experiences in research</p>

		<p>practica and virtually none written from the perspectives of students themselves.</p> <p>Social work field education was re-imagined through an interdisciplinary, multi-university collaboration with a focus on research training. This year specifically, due to COVID-19, this research practicum utilized virtual engagement and connection. The practicum highlighted the gaps in experiential research training and the role of research in developing the field of social work. The research practicum experience not only enhanced critical thinking skills, it also allowed students to understand the direct application of ethics, data collection, data analysis, and synthesis of research findings.</p> <p>This presentation will explore the critical reflections of five social work students who completed a virtual cohort-based research practicum during the winter 2021 semester. The challenges and joys of research, virtual nature of the work, and the importance of research as a transformative learning endeavour will be discussed. The presentation will focus on students' insights and reflections on the importance of research practica experiences as an essential entry point into the profession and critical to the development of social work knowledge and skills.</p>
<p>Janse Van Rensburg, Margaret</p> <p><i>Co-authors:</i> Sheila Bell, Christine Jenkins, Courtney Weaver, Edward King, Morgan Bannister</p>	<p>Using an online PhD. advocacy practicum to work research with autistic adults and their allies through favourable practices in community consultations and focus groups</p>	<p>This presentation identifies lessons learned in hosting community consultations with autistic adults during the Fall of 2020 in Ottawa, Ontario, during an online and virtual PhD advocacy practicum with the Ottawa Adult Autism Initiative (OAAI). As a piece reflective of community-based knowledge building, it is collaborative between the student and the steering committee members (autistic and autistic allies). Based on our experiences hosting and taking part in a trial community consultation within the Ottawa Adult Autism Initiative (OAAI), we identify how we addressed issues that we saw pertinent to address for autistic adults during a community consultation/focus group. This paper presentation will feature reflections and quotes reflecting the process of the trial community consultation.</p> <p>First, the presentation will speak to research which gives guidance on conducting research with autistic persons. This research will review of six studies which included research including autistic persons as participants (Pellicano, Dinsmore, & Charman, 2014; Shepherd & Waddell, 2015; Harrington, Foster, Rodger, & Ashburner, 2013; Tager-Flushberg et al., 2017; Johnson, 2014; McEvenue, 2013). Then it will overview the dearth of accessible knowledge on hosting consultations with autistic adults, as most guidelines speak to the inclusion of autistic adults as participants in therapy and skills-building groups. Bringing in literature from Critical Autism Studies, which identifies autistic persons as the true experts in autism, this presentation promotes favourable practices for hosting community consultations and focus groups with autistic adults in collecting information about autism, services, supports, and policies around autism.</p>

		<p>Next, we will overview how we overcame potential challenges we saw may arise while hosting a community consultation. Using the concept of a “social preparation document,” a learning tool based on social stories that provides detailed information about this novel social situation, to help participants prepare for social/communication demands before entering the meeting, we gave detailed instructions and guidance to participants of this community consultation group assisting in understanding ‘what to expect’. These detailed instructions helped guide the facilitator of the conversation and assist those taking part in the consultation know what to expect. We also got feedback that these instructions assisted in the generation of a constructive consultation which was accessible and appreciated by participants.</p> <p>In the presentation, we will next address the social justice implications behind the idea of a “social preparation document”. While a social preparation document can be beneficial for all populations: allowing each person to understand what will happen within a consultation if they choose to participate, there may be drawbacks to using a document like this. Targeting autistic adults specifically with such a document could potentially influence behaviour of participants or be used to influence the outcome of research. We set guidelines for the creation of preparation documents. These guidelines promote safer consultation environments for autistic adults, in environments which are anti-stigmatizing, that allow for freedom of expression, and promote well-being and self-determination. We will finish by overviewing the lessons we learned in hosting an internal focus group with autistic adults and the implications for external community consultations.</p>
<p>Jhinger, Harleen <i>Co-authors:</i> Bridget Murray, Comfort Chima</p>	<p>Advancing Professional Healthcare by the Use of Mentorship</p>	<p>Introduction:</p> <p>Mentorship is a method used to train healthcare professionals across a variety of disciplines. It comprises of a relationship between the ‘mentor’, or the trainer, and a ‘mentee’, or the learner. It is important to determine whether or not mentorship is a useful technique to increase the clinical competencies of healthcare professionals to ascertain where further research should be directed.</p> <p>Aims & Objectives:</p> <p>The research aim is to determine the impact of mentorship on the clinical competencies of healthcare professionals through a systematic review of the literature. As well as this, we aim to determine specific characteristics of a successful mentoring relationship through review of relevant studies. ^{[1][1]}_{[SEP][SEP]}Methods:</p> <p>A systematic review construct was used to gather data from different sources. Four databases (PubMed, Embase, CINAHL, and the Cochrane Library) were explored using</p>

		<p>search terms that fell under the categories of “mentorship”, “field of study” and “randomized control trial”, formulating a total of 502 articles, which were applied to an inclusion and exclusion criteria. 82 articles were duplicates, comprising a total of 420 articles through the search strategy. A variety of review methods were employed, including Mendeley, an EBL Appraisal checklist, and the Cochrane Tool of Bias to assess viability of articles, ensure that each article was accounted for once, and minimize the risk of bias.</p> <p>Outcomes:</p> <p>Six articles met the inclusion and exclusion criteria, out of which five displayed mentorships to be a statistically significant interventional method, while one noted no significant difference. From these results, it is noted that mentorship works to improve health outcomes by enhancing healthcare professional clinical competencies.</p> <p>Conclusion:</p> <p>Based on this systematic review, mentorship is a strong method to develop clinical competencies of healthcare professionals. In the future, research should be directed towards improving specific mentorship programmes.</p>
<p>Kondrashov, Oleksandr <i>Co-presenter: Ani Dingamtar</i></p>	<p>@EMPRSocialwork: Bridging and empowering social workers through social media in times of pandemic.</p>	<p>Using technology as an accessible and decolonial tool to help increase community connections and social participation are the modern challenges that social work educators and practitioners need to address effectively. One way to become more familiar with digital technologies is to use them for professional and personal reasons. As we become more digitally connected, social media's role in social work education and practice needs to be explored. Social media provides social workers with unique opportunities to communicate with colleagues in Canada and around the world. Through Twitter, Facebook, Instagram, social work practitioners, and educators, educators can share information and resources in real-time, particularly in times of pandemic.</p> <p>To help social work educators become more familiar with these technologies, we have created a 15-minute practice-oriented podcast to illustrate a set of techniques for creating and managing Facebook, Instagram and Twitter accounts through the use of @EMPRSocialWork campaign and its use in field education. EMPRSocialWork is a social media campaign to engage social workers and allies worldwide to collectively create a list of individual empowerment tools through the use of images and story-telling and to disseminate them effectively among social work communities of practice. The campaign aims to break down distance barriers amongst social workers through the use of empowerment tools. Empowerment tools are personal growth activities that are used over time to create a sense of self-worth, personal and professional accountability, and</p>

		<p>generate power within an individual.</p> <p>The learning objectives of the podcast will be</p> <ul style="list-style-type: none"> • to examine empowerment tools and how they can be shared via social media • to empower oneself through creating relevant social media posts; and • to utilize social media for resource dissemination and connection building amongst social work students, educators, and practitioners in field education in times of pandemic.
Kondrashov, Oleksandr	Online community engagement field placement: Creating an innovative way of doing field education in times of pandemic	<p>Digital technology keeps transforming social work education and allows more students to access post-secondary institutions. Field education is a social work signature pedagogy. The challenge of finding meaningful learning opportunities for all social work students in a climate of experiential learning competition is becoming more prevalent, with fewer agencies are capable of offering field placement of the growing number of social work students.</p> <p>The presentation highlights the field instructor experience for creating an effective learning environment for an MSW practicum with the use of online technology. The challenges and opportunities of organizing the practicum site, selecting learning activities, providing supervision will be discussed. The presenter will outline field instructor and student qualities and skills, and the university supports critical to creating a successful practicum experience for students to complete their MSW research practicum in an online learning environment. Ideas on how to assist students in their learning journey, strengthen their community engagement, research and practice skills and enhance overall satisfaction from field practicum experience will be shared.</p> <p>The experience of doing online MSW field placements allows for creating new alliances and opportunities in supporting both students' learning and strengthening the future of the social work profession both locally and globally.</p>
Kusari, Kaltrina	Challenging Constructions of Disability in Social Work Field Education	<p>Field education is an important aspect of the social work degree in Canada, and internationally. Field placements offer social work students a chance to develop their social work identities, thus ensuring that emerging social workers are competent. To prepare students for practice, field placements must respond to changing realities, as demonstrated by the COVID-19 pandemic. In 2020, many social work placements had to be completed virtually, thus leading to new challenges and opportunities for students and field supervisors alike. During 2020, I supervised undergraduate social work students at a disability agency in Calgary. As such, responding to the Critical Reflections in Field Education conference theme, the proposed presentation offers insight into how students completing field placements in the disability field navigated the COVID-19 pandemic. My reflections are grounded in critical disability theory, which seeks to analyze disability as a cultural, historical, social, and political phenomenon. Furthermore, I will be relying on a</p>

		<p>case-study approach to share several vignettes from my own practice. These vignettes will demonstrate 1) how practicum students used various information and communication technologies (ICT) to collaborate with people with disabilities and challenge negative stereotypes which impact this population; 2) how parents of individuals with disabilities used technology to help practicum students better understand the impact of ableism on families and communities; and 3) how my experience as a field supervisor was shaped by a virtual context. Throughout these vignettes, I will use a critical disability framework to analyze how I collaborated with practicum students and critically engaged with COVID-19 measures which often treated disability issues as an after-thought. To conclude, I will discuss the potential of technology in helping practicum students and field supervisors re-image accessibility and ensure that disability issues remain central to anti-oppressive social work practice. Furthermore, I will offer key recommendations for field education within the disability sector.</p>
<p>Kyle, Lisa</p>	<p>Reflections from the Field: Field Education in Northern Communities.</p>	<p>Background: Since the start of the COVID-19 pandemic, UNBC School of Social Work has worked to attain the full hour complement for Field Education. Further, we aimed to place as many students as possible in on-site placements.</p> <p>Results: This presentation will discuss both the challenges and successes of the past year related to Field Education in Northern Communities. Further, I will discuss the learning of the past year that will continue beyond the COVID-19 pandemic.</p>
<p>Larson, Amelia</p> <p><i>Co-presenter:</i> Victoria Maldonado</p> <p><i>Co-authors:</i> Rida Abboud, Caroline Claussen, Ad Farshori, Ashlin Russell, Charlotte Yellowhorn, Mcleod, Gulnar Hemani, Margo D. Smith, Meena Durrani, Perry Litwack</p>	<p>Social Return on Engagement™: A Reflection Framework</p>	<p>While there is more to creating change in individuals, communities and society-at-large, Aspen (now Trellis), a social service organization in Calgary, Alberta, believes that meaningful engagement at the practitioner and individual and/or group level can be a spark for significant change in individuals, families, and communities. In the fall of 2018, a group of Aspen staff and an external evaluator embarked on a Participatory Action Research (PAR) project which resulted in findings used to create this framework, which was developed to identify and describe what we mean by “meaningful engagement,” and to provide guidance on how to apply its principles and practices. All aspects of this framework have been identified by agency staff – through narrative reports shared in reflective practice sessions, focus groups, lunchroom conversations, team discussions, interviews and SROE™ committee deliberation. Our claim is that meaningful engagement - driven by self-awareness, reflection, mutuality, trust, and connections - can create strong working relationships. We believe that these working relationships lead to goal achievement and can produce transformative experiences for the individual and the practitioner, families, and communities. This framework is developed from practice-based and local knowledge of meaningful engagement and its potential for change, and it is supported by relevant academic literature. SROE™ is a framework that should be used to engage youth’s ‘people’ to enhance their social support networks; this is particularly salient for individuals raised in care and their natural supports. This</p>

		<p>framework is our story of how meaningful engagement can have significant individual and social returns.</p>
<p>Lee, Barbara <i>Co-presenter:</i> Daniel Ji, Michelle O’Kane</p>	<p>Cross-cultural child welfare simulations: An innovation to connect the classroom and field</p>	<p>The disproportionate representation of Black, Indigenous, or Person of Colour (BIPOC) children and youth throughout child welfare systems in the Global North is disconcerting. Social work educators are in a pivotal position to teach students how to recognize systemic inequities and implement anti-racist and anti-colonial practices for structural change. This research draws upon the concept of cultural agility to examine cross-cultural child welfare practice across ethno-cultural difference through the use of simulation-based pedagogy.</p> <p>Cultural agility is the practice of reading cross-cultural and/or multicultural situations; assessing any differences in attitudes, values, and behaviours; then responding within the cross-cultural context. This research investigates whether there are differences in participants’ acknowledgement of culture via ethno-racial identity and child maltreatment when working with simulated clients from Chinese, Indigenous, and White ethno-cultural backgrounds. It identifies educational differences between students who acknowledge ethno-racial identities, versus, those who do not, and how students conceptualize and reflect on ethnic culture in their interactions with simulated clients.</p> <p>Thirty-one BSW and MSW students participated in a three-hour voluntary child welfare simulation workshop wherein they engaged with standardized client actors portraying one of three child welfare scenarios: (1) an immigrant Chinese family, (2) an Indigenous family, and (3) a White youth. For the Chinese and Indigenous family scenarios, students assumed the role of a child protection social worker and were instructed to conduct an unannounced home visit. For the White family scenario, the context was a youth counselling session with only the youth. Quantitative and qualitative data were collected using pre-workshop demographics forms and post-workshop reflective questionnaires. A theoretically-informed mixed methods approach was used to analyze the data. The cultural agility framework served as an organizing structure to examine cross-cultural practices.</p> <p>Statistical differences were noted among participants who engaged with each of the three child welfare scenarios. Participants demonstrated various aspects of cultural agility as they reflected upon their practice. Based on our findings, simulation-based learning offers the opportunity for students to critically reflect on how they operationalize culture and child maltreatment, and how to manage the complexities of working across ethno-cultural differences. Simulation provides the opportunity for students to take risks and receive timely constructive feedback before applying their practice skills in the field. This study offers implications for how simulation can help connect classroom learning</p>

		with field education, to better equip students to recognize and dismantle systemic injustices through micro practices.
<p>Lee, Edward Ou Jin</p> <p><i>Co-presenter:</i> Ilyan Ferrer, Pier-Luc Chouinard, Liza Lorenzetti</p>	<p>Social Work Graduate Field Education: Exploring the Potential for Transformative Learning and Institutional Change</p> <p>La formation pratique aux études supérieures en travail social: L'apport potentiel de l'apprentissage transformationnel et le changement institutionnel</p>	<p>The Canadian Association of Social Work Education (CASWE) accreditation standards describes field education as an essential component of any social work program. However, Canadian social work field education is in a state of crisis due to the imposition of neoliberal logics, resulting in restructured workplaces, reduced resources and the commodification of learning, resulting in disproportionate impacts on historically and multiply marginalized groups. As a result, graduate field education is often experienced as something to 'survive' or 'get through', instead of a space for rich skill building, transformational learning and deepening collective solidarity. Over the past year, the arrival of COVID-19 has further eroded the working conditions of social workers and health care workers more generally, due to chronic underfunding of public services as governments have raced to deploy public health measures with uneven and inequitable consequences. Indeed, COVID-19 has placed new and cumulative pressures on students in both university and field settings. Under these conditions, how can various actors within social work programs (i.e. students, professors, field coordinators and supervisors, etc.) push back against these neoliberal logics within social work educational and practice settings and redesign social work graduate field education in order to counter these social, political and institutional realities? Is it possible to attend to these constraints while also fostering critical pedagogy, including transformational learning? Is transformative learning possible despite or in response to COVID-19 and its horrors?</p> <p>The research team will address these questions by presenting the results of a SSHRC-funded pilot study that aims to explore the possibilities and limits of transformative learning for graduate student field education within social work programs at the Université de Montréal and the University of Calgary. The innovative and collectively designed critical ethnography research methodology informed by key theories related to inter-relational reflexivity, critical pedagogy and intersectionality will be presented. Subsequently, the research team will present the key themes that emerged from focus groups and interviews conducted across both sites with students, field instructors and coordinators, field supervisors, professors, etc. These reflections are also further contextualized by exploring how the current COVID-19 global pandemic has shaped the project results. Some themes include how various actors navigated institutional barriers and complex and intersectionally-informed power dynamics and tensions between their role (student, supervisor, etc.) and their social location. We also critically reflect upon the costs and benefits of taking risks that adhere to social justice principles, especially during this time of COVID-19, while also fostering the institutional and social conditions that allow for vulnerability as a central feature of transformative learning. This presentation concludes by sharing initial ideas for how social work educational programs may review</p>

		<p>and modify their programs in ways that integrate the principles of transformative learning that is anchored by principles of decolonization, anti-racism, anti-oppression, social justice and equity.</p> <p>Les normes d'agrément de l'Association canadienne pour la formation en travail social (ACFTS) décrivent la formation pratique comme étant une composante essentielle de tout programme de travail social. Cependant, la formation pratique en travail social au Canada est en état de crise en raison de l'imposition de logiques néolibérales, ce qui entraînait une restructuration des lieux de travail, une réduction des ressources et la marchandisation de l'apprentissage. Ces éléments entraînent également des impacts négatifs disproportionnés sur les groupes historiquement marginalisés. En conséquence, l'enseignement aux cycles supérieurs est souvent vécu comme quelque chose qui permet de « survivre » ou de « passer à travers », au lieu d'un espace favorisant de renforcement des compétences, des apprentissages transformationnels et de la solidarité collective. Au cours de l'année écoulée, l'arrivée du COVID-19 a encore érodé les conditions de travail des travailleurs-euses sociaux-ales de manière générale, en raison d'un sous-financement chronique des services publics alors que les gouvernements se sont empressés de déployer des mesures de santé publique avec des conséquences inégales et inéquitables. En effet, la COVID-19 a exercé des pressions nouvelles et cumulatives sur les étudiant-es tant à l'université que sur le terrain. Dans ces conditions, comment les différents acteurs-trices des programmes de travail social (par ex. les étudiant-es, les professeur-es, les superviseur-es, etc.) peuvent-ils repousser ces logiques néolibérales dans les milieux de formation et de pratique et repenser la formation pratique aux études supérieures en travail social afin de contrer ces réalités sociales, politiques et institutionnelles? Est-il possible de répondre à ces contraintes tout en favorisant la pédagogie critique, y compris les apprentissages transformationnels? L'apprentissage transformationnel est-il possible malgré ou en réponse au COVID-19 et à ses horreurs?</p> <p>L'équipe de recherche abordera ces questions en présentant les résultats d'une étude pilote financée par le CRSH qui vise à explorer les possibilités et les limites des apprentissages transformationnels pour la formation aux études supérieures dans le cadre des programmes de travail social de l'Université de Montréal et de l'Université de Calgary. La méthodologie de recherche ethnographique critique, éclairée par des théorisations sur la réflexivité interrelationnelle, la pédagogie critique et l'intersectionnalité sera présentée. Par la suite, l'équipe de recherche présentera les thèmes clés qui ont émergé des groupes de discussion et des entretiens menés sur les deux sites avec des étudiant-es, des superviseur-es, des professeur-es, etc. Ces réflexions sont également contextualisées par la manière dont le contexte de la COVID-19 a façonné les résultats du projet. Certains thèmes incluent la façon dont divers</p>
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		<p>acteurs-trices ont géré les barrières institutionnelles et les dynamiques de pouvoir complexes et intersectionnelles et les tensions entre leur rôle (étudiant-e, superviseur-e, etc.) et leur positionnement social. Nous réfléchissons également de manière critique sur les avantages et les inconvénients lorsque nous prenons des risques qui adhèrent aux principes de justice sociale. Dans ce contexte de la COVID-19, nous réfléchissons également sur les conditions institutionnelles et sociales qui permettent la vulnérabilité en tant que caractéristique centrale de l'apprentissage transformationnel. Cette présentation se termine en partageant des idées initiales sur la manière dont les programmes de formation en travail social peuvent revoir et modifier leurs programmes dans le but d'intégrer les principes de l'apprentissage transformationnel, ancré dans les principes de décolonisation, d'antiracisme, d'antioppression, de justice sociale et d'équité.</p> <p>This presentation will be conducted in a bilingual manner, in both French and English.</p>
<p>Luzius-Vanin, Christina</p> <p><i>Co-presenters</i> : Rana El Kadi, Tara La Rose</p> <p><i>Co-authors</i>: David Bobier, TJ Charlton, Carmela Laganse, Colina Maxwell, Carla Rice, Jim Ruxton, Tracy Tidgwell</p>	<p>Cultivating tech savvy senior communities by fostering online art engagement: Barriers to technology and art access for marginalized older adults in Ontario</p>	<p>Given the considerable growth in the older population in Canada and other Western countries, researchers and practitioners in a variety of fields are grappling with ways to better serve seniors' needs within a social context in which ageism and ableism remain serious issues. Many studies demonstrate the important role creativity and engagement in the arts play in improving health and wellbeing; decreasing isolation and social exclusion; building social relations and community; encouraging lifelong learning; and the enhancing quality of life for older adults (Castora-Binkley et al., 2010; Cohen, 2006; Gutheil and Heyman, 2016; Hanna, 2013; Klimczuk, 2016; McFadden & Basting, 2010; Noice et al., 2014; Todd et al., 2017). However, recent studies show that Canadians living with disability, seniors, and visible minority populations have lower rates of arts engagement than other populations in Canada (Hill, 2015; & 2019).</p> <p>In response to this confluence of social issues, the multi-phase Direct&#091;Message&#093; project aims to explore and develop new digital models to improve and transform access to the arts for older adults who experience barriers resulting from a wide range of factors, such as disability, stigma, and poverty. The study aims to investigate the needs, desires, and barriers experienced by older adults in Ontario (Canada) while creating, appreciating, and engaging with the arts and creative mediums. The study also seeks to explore how digital technology, including live video streaming, online social networks, and online instruction can be used to facilitate older adults' access to and engagement with the arts and creative media as a means of reducing social isolation.</p>

		<p>This presentation will specifically focus on the findings from our first phase of research of interviews with 7 community consultants and 14 service providers in the Hamilton, Guelph, and London regions of Ontario. Preliminary findings suggest that art engagement among the aging population can be impacted by: low comfort level; low energy level; disability; the cost of participation; availability and location of programs, transportation accessibility; and experiences of discrimination) as well as cultural alienation. The barriers that the community consultants and service providers identified to impact seniors' engagement with technology include: digital literacy; over-stimulation resulting from use of technology; the cost of devices and services; regional internet access; lack of individual support, and physical and cognitive disabilities. The need for innovative ways to foster social connections for older adults through technology has become more urgent given the current COVID-19 pandemic crisis. Thus, given digital technologies potential to bring artistic and creative experiences to older adults of diverse geographical locations, economic strata, and physical/cognitive abilities, it has become crucial that future researchers and service providers gain a better understanding of how to gain a deeper and more nuanced understanding of the needs of older adults and their experiences of barriers to engagement/participation.</p>
<p>Mann-Johnson, Julie <i>Co-presenters:</i> Anne-Marie McLaughlin, Kristina Laban <i>Co-authors:</i> Amy Fulton, Carrie Blaug, Lorraine Letkemann</p>	<p>Making A Case for Macro-Level BSW Placements – Current Findings</p>	<p>Macro-level social work that responds to social justice issues is an essential area of practice. Field education within macro-level settings present unique teaching and learning opportunities and challenges for students and educators. Social work students, field instructors, and faculty liaisons have expressed feelings of exclusion from an overly micro-focused field education curriculum. They have experienced challenges in applying the learning agreement and objectives of the field practicum, and these challenges have, at times, become barriers to the placement of students in macro-level placements including advocacy practice, policy settings, research settings, program planning and development and community-organizing agencies and organizations. Structural barriers, particularly from the academy, limit the potential of expanding macro-level social work field placements and participating in meaningful macro-level reflection and integration. Reimagining practica as a whole (including learning agreements and seminar structure and content) will ensure that required critical perspectives are integrated into all levels of practice and will be inclusive of macro-level practice.</p> <p>Collected through focus groups with students and field placement stakeholders in Alberta, this presentation will offer preliminary findings regarding students' experiences in macro-level field placements during their BSW, and proposed changes to macro-level field placements going forward.</p>
<p>Martin, Beth <i>Co-presenters:</i> Amy Ma, Rebekah Ederer</p>	<p>"I no longer have to feel the shame": The Ontario Basic Income Pilot and (de)stigmatization</p>	<p>Basic income has long been touted as an alternate poverty reduction strategy, both nationally across Canada and locally (e.g for Indigenous communities). More recently, the idea of basic income as a potential challenge to the neoliberal, colonial social welfare state has been hotly discussed and public support has only increased since the onset of</p>

<p><i>Co-authors:</i> Kendal David, Thomas McDowell, Mohammad Ferdosi</p>		<p>the COVID crisis. Previous research on basic income pilot programs have suggested that basic income can, for example, reduce poverty, lead to better employment and health outcomes, and improve social relationships (Forget, 2015). Research on the 'Mincome' experiment in 1970s Manitoba has also argued that basic income may eradicate the stigmatizing constructions of 'deserving' and 'undeserving' recipients that are inherent in selective income support programs (Calnitsky, 2016).</p> <p>This presentation will use recent data from the recent Ontario Basic Income Pilot to explore the relationship between basic income and experiences of stigma. While an incoming Conservative government cancelled the project and associated evaluations early, researchers at McMaster university worked to partially fill the void, collecting quantitative and qualitative data from pilot participants in the Hamilton-Brantford area.</p> <p>Our secondary analysis of those data will overlap with aspects of multiple conference themes, including Decolonial Dreaming and Critical Reflections in Field Education. Using an intersectional approach, we will examine the potential for basic income to eliminate the stigma associated with poverty and in turn, the subsequent impacts of destigmatization on mental health, relationships and community participation, for participants and their family members. Our findings have important implications for social workers and those studying social work, by allowing us to reimagine social relations and belonging for people living in poverty, especially those from marginalized communities.</p>
<p>McConnell, Sheri</p> <p><i>Co-presenter:</i> Jill Hanley</p> <p><i>Co-authors:</i> Melissa Noble, Vanessa Finley-Roy</p>	<p>Integrating Research Practice into Social Work Field Education</p>	<p>Given the increasing value placed on research among social work practitioners, and given that field education is primarily responsible for the integration of social work values, knowledge, and practice, it is essential that research be incorporated into BSW and MSW field practica. This integration can be achieved in a variety of ways. A range of research activities can be included in direct practice or community field practica, or students can engage in research-focussed placements.</p> <p>In 2020, a team of Transforming the Field Education Landscape (TFEL) co-investigators and students explored the integration of research activities and projects into BSW and MSW field practica. Given that the TFEL project aims to better prepare the next generation of social workers in Canada by creating student training and mentoring opportunities, students are engaged and mentored in all aspects research, and are empowered to participate in all projects undertaken by TFEL investigators. As such, Melissa Noble, a Memorial University BSW student working with Dr. Sheri M. McConnell, reviewed all field education materials on the websites of English-speaking CASWE-ACFTS accredited programs and Vanessa Finley-Roy, an MSW student at McGill University working with Dr. Jill Hanley, completed a parallel exploration of the websites of francophone CASWE-ACFTS accredited programs. Each student conducted a literature review in their respective language, and engaged in data analysis. Melissa Noble also</p>

		<p>participated in the development and presentation of a webinar, and the writing of project reports.</p> <p>The goals of this aspect of the TFEL project included: 1) identifying current models of integrating research and research activities into BSW and MSW field practica in CASWE-ACFTS accredited programs; 2) identifying relevant issues and best practices, as described in the literature; and 3) presenting recommendations for better integrating research practice into social work field education. This project addressed one primary research question: do Canadian social work programs support and encourage BSW and MSW students in engaging in research projects and/or research activities during field practica? A secondary question (which evolved into a sub-project) inquired whether learning contracts (via learning objectives and activities) support the integration of research into social work field education.</p> <p>This presentation will report on the findings of the project, discuss the implications, and present recommendations for integrating research activities and projects into BSW and MSW field practica.</p>
<p>McKee, Eileen</p> <p><i>Co-presenters:</i> Milene da Silva, Jenna Nieves, Eleni Kelly, Marion Bogo</p>	<p>Planting the Seed: Inspiring and Acculturating MSW Students to Become Field Educators</p>	<p>Existing research indicates an ongoing crisis in the field education landscape (Ayala et al , 2017; Author, 2015; Tam et al , 2018) Field education is the most significant component of the social work curriculum in preparing the next generation (Author, 2015; Finch et al , 2019), yet there is a shortage of practicum opportunities This only worsened during the COVID-19 pandemic, as the Fall 2020 Council on Social Work Education (CSWE) Member Pulse Survey reported social work students were left with a low-quality practicum or none, due to field sites cancelling, modifying, or substituting with simulations (2020) Hence it is necessary for field programs to develop innovative ways to increase capacity for field education A success story during the challenges of COVID-19, this presentation discusses a novel initiative where field educators instilled the philosophy of teaching and field education into the next generation, by creating an environment where Year-2 MSW students supervised Year-1 students and learned skills necessary to transition to becoming field educators Furthermore, by taking on two practicum students, this initiative offered an alternative to the traditional one social worker – one student model, which provides a solution to the shortage of practicums This paper critically reflects upon experience of the four students exploring their perceptions regarding the development of self-reported competence in field education through practicum Furthermore, did the Year-2 students feel competent in their ability to orient, train, and supervise the Year-1 students and has this changed their perception of seeing themselves as field educators This critical reflection was conducted during a research practicum at a post-secondary institution that offers a 2-year Master of Social Work</p>

		<p>program Utilizing semi-structured interviews, this case study critically reflects upon the experience of two Year-2 MSW students in developing their skills by supervising two Year-1 MSW students, under guidance of 2 field educators Upon consideration of literature in field education, two sets of interview questions were derived to assess the development of competencies during this practicum Given the COVID-19 pandemic, this initiative was conducted virtually and emerged as a response to the abrupt cessation of the Year-2 MSW students' field practicums Despite the transition from a face-to-face field practicum to a remote research project practicum, an important finding emerged that there were numerous opportunities presented for the Year-2 students to practice and develop field-related skills This pilot also increases the number of practicums for students, by providing remote field education and utilizing a student educator framework Thus, this initiative addresses both the pressing issues of the shortage of field educators, and their ever-increasing workload Student educators reduced some of the burden off the field educator, while also offering a practicum opportunity to more students This case study illustrates the Year-2 student supervisors' perception of their field education skills, and their interest in becoming field educators It has been demonstrated that through this initiative of "planting the seed" of providing field education opportunities to Year-2 MSW students, that they developed skills, confidence, and a newfound interest in becoming field educators</p>
<p>McMenemy, Claire</p>	<p>Protection, Accessibility and Justice: The Ethical and Legal Dilemmas of Covid-19 Hospital Visitation Bans for Health Social Workers</p>	<p>The social work profession has a complex, dual relationship with "the law." On one hand, through their Codes of Ethics, social workers, unlike other health professionals, are called to challenge injustice. This may include advocating for changes to laws and policies that unfairly disadvantage vulnerable individuals and groups, including those with disabilities. On the other hand, social workers commonly interpret and apply laws according to organizational policies and their own professional discretion. During the Covid pandemic, this dual relationship has been apparent for health social workers as hospitals and other health care centers have imposed visitation bans in an attempt to stop the spread of the virus. In many cases, social workers have become uneasy partners, taking a passive or active role, in the implementation of these bans. Nonetheless, significant questions are raised by the bans which, although important in limiting the spread of Covid, may impose undue socio-emotional hardship, and have a discriminatory impact upon those with disabilities who require family and other supports in order to equally access health care services.</p> <p>Numerous questions are raised for the practice of health social work. These include what level of basic human rights knowledge might support Canadian social workers in their practice, and what role professional and educational bodies might play in supporting social workers to obtain this knowledge. The situation also raises questions regarding the processes by which social workers might integrate knowledge of human rights into their practice when faced with complex, ethical situations such as the denial of family visitation to those with disabilities within health care settings, with resulting negative impacts on</p>

		accessibility of services. After reviewing the visitation example and the questions it raises, this presentation will examine one, new approach - McPherson's Human Rights for Social Work Practice framework- and explore its suitability for the practice of health social work in Canada today. This examination is timely, given the ongoing questions of accessibility and disability justice that have been and continue to be raised during the Covid-19 pandemic.
<p>Meza-Tejada, Samantha</p> <p><i>Co-presenters:</i> Maimuna Khan, and Yahya El-Lahib</p> <p><i>Co-authors:</i> Henry Parada, Kaltrina Kusari</p>	<p>Grappling with "Settler Colonialism" in practicum: Tensions of decolonizing the settlement sector</p>	<p>In this presentation, we share our reflections as students and educators navigating the political tensions and contradictions inherent in practicums within the context of decolonizing the settlement sector. We share these reflections as part of the Journey Home Project where research practicum opportunities were offered for graduate social work students to work on the settlement and integration of refugees from war-torn countries. The Journey Home project completed interviews and focus groups with refugee individuals, families, and service providers to map out the settlement journey in Calgary, Alberta. We share personal reflections of students and teachers approaching this work from an anti-colonial lens and interrogate the tensions that they face as they navigate the theoretical and epistemological contradiction of this work. Reflections focus on how students and educators navigate their own identities as first and second-generation settlers on this land and how they grapple with the complex colonial spaces shaping their identities within this field of studies. Students and educators interrogate their own complex social locations as part of marginalized social groups settling in colonial Canada and investigate how these tensions shape their roles within the research process. Using critical feminism and critical transnational theoretical frameworks, we demonstrate the need for a decolonizing framework to settlement that has the potential to account for contemporary manifestation of colonialism within and through settlement practices. We conclude this presentation with recommendations on how to facilitate a decolonial practicum process that fosters anti-colonial practices and prepares social work students for navigating the complex nature of social work practice and research.</p>
<p>Mohanty, Jayashree</p> <p><i>Co-presnters:</i> Brooke Rorseth, Amaar El Hajj</p> <p><i>Co-author:</i> Srinivasan Chokkanathan</p>	<p>Experiences of family violence during the COVID-19 pandemic</p>	<p>Findings across the globe have recounted an increase in family violence as a result of COVID-19 related stay-at-home measures (Bradbury-Jones, & Isham, 2020; Campbell, 2020; Guardian, 2020). Additionally, international studies and evidence from New Zealand have identified how family violence may escalate after large scale epidemics (New Zealand Family Violence Clearinghouse, 2020). Recent media reports suggest that across Canada, calls to local shelters that serve people experiencing domestic violence have increased significantly (Daya & Azpiri, 2020; Smith, 2020). In Canada, increases in reports of family violence range from 20% to 30% (CBC News, 2020). Furthermore, new forms of family violence are emerging, such as abusers threatening to infect family members with COVID19 or isolating victims from needed sanitary resources (Emezue, 2020; Godin, 2020; Usher et al., 2020). Recently, the UN chief urged governments "to put women and girls at the center of their efforts to recover from COVID-19." A recent study analyzed over one million tweets, and found the most</p>

		<p>prevalent types of family violence experienced during COVID-19, included child abuse, domestic violence, and sexual abuse (Xue et al., 2020). Those most at risk for experiencing family violence are members of the LGBTQ2+ community, women, and children (Xue et al., 2020).</p> <p>Despite mounting evidence locally and globally that family violence incidences are rising, to date, there have been no studies assessing prevalence, risk of, and exposure to family violence during the COVID-19 pandemic in Ontario. The current study examined the prevalence of various types of family violence and explored the severity of violence against women in Ontario, Canada during the COVID-19 pandemic. This study highlights inequities in rates of domestic violence and integrates considerations related to equity in prevention and interventions associated with social work practice.</p> <p>Method: The study involves a cross-sectional design. Data were collected using a Qualtrics survey from April 22, 2020 to May 22, 2020. A variety of recruitment strategies were adopted to reach respondents. A total of 933 respondents were recruited.</p> <p>Results: Among 653 female respondents, the overall abuse rate was 20.2%. Emotional abuse (17.9%), physical abuse (6.4%), sexual abuse (3.8%), and control (5.8%). Logistic regression analysis showed that women from larger households were more likely to report family violence than those from smaller households. Women who had reported experiences of family violence were also more likely to report higher levels of isolation and COVID-19 related stressors than those who had not reported family violence. Family violence appears to be highly prevalent among this sample of women from Ontario. Multi-dynamic and innovative interventions such as hotlines, shelters, rape crisis centres, and counselling services are needed to prevent and effectively deal with the phenomenon of family violence during COVID-19.</p>
<p>Morris, Brenda <i>Co-presenter: Allison Everett</i></p>	<p>The practicum learning portal: Building resilience in social work field education during COVID-19</p>	<p>The social disruption created by COVID-19 has had a dramatic impact on social work field education around the world. In March 2020, sudden placement terminations and the cancellation of future placements impelled schools of social work to find immediate means to support students to complete their practicums remotely whilst accreditation standards had yet to be re-articulated and permitted adaptations were unclear. As the COVID-related social work field education literature continued to emerge, the broader international literature of work-integrated learning (WIL) conceptualized the evolution of practice-based learning from “panic-gogy”(Dean & Campbell, 2020) in the early days of the pandemic, to a more strategic development of new field pedagogies that build institutional resilience during times of crisis long-term (Zegwaard, Pretti & Rowe, 2020). This presentation describes one such pedagogy; the social work practicum learning portal (PLP) developed at Carleton University. Designed by field education faculty and created by experienced social workers from the community, this series of</p>

		<p>online modules engages students in experiential learning that simulates, as much as possible, the kind of learning that occurs in a practice setting by using strategies such as observation, reflection, skills rehearsal, program design, resource-finding, and online engagement with multifaceted or complex client or community scenarios. In the context of a global pandemic that has disproportionately impacted marginalized students and communities (Jenkins et al., 2020), the practicum learning portal expands access to needed field placement hours using digital technology. In this presentation, we will 1) review the genesis, development and content of the practicum learning portal, 2) provide a critical review of the opportunities and limitations of the portal as a tool for supporting social work field placements during COVID-19, and 3) conclude with recommendations for future use and evaluation.</p>
<p>Posca, Emma</p>	<p>Indigenizing the Academy: Resistance & Rethinking colonial practices in academia through Indigenous Storytelling & Allyship</p>	<p>Indigenous feminism, ethnographic storytelling, and decolonization will be used to examine the existence of gender, race and Indigenous-based discriminations that exclude Indigenous scholars from the academy. These are rooted in dominant white hegemonic colonial views that socially construct differences to oppress, marginalize, and eradicate those constructed as the "other." Ethnographies hold the experiences and descriptions of trauma experienced by Indigenous communities that has made Indigenous people a minority and virtually non-existent in the academy. Therefore, ethnographic storytelling amplifies Indigenous voices forcing the rethinking, and resisting of discriminatory practices and structures, especially in academic settings. Ethnographic storytelling becomes a form of decolonization and is an activist stance against the colonial state of Canada.</p> <p>Even though Indigenous communities have resisted colonial domination since contact, the understanding of this resistance has not always been documented or even visible to non-Indigenous people. Allies are defined as, "the dominant group who work to end prejudice in their personal and professional lives and relinquish social privileges conferred by their group to support non-dominant group and they are aligning within the battle; not fighting someone else's battle." (Henry.et.al 2017, 05). It is the responsibility of allies and guests to use their privilege to confront the inequalities and recognize ethnographies as forms of decolonization (Koleszar-Green 2019, 13). This will allow for the a) evoking of inclusionary spaces; b)creation of the reception of equity practices for Indigenous faculty, students and staff in the academy and finally; c) allow for the expression of the existence of racism without having it dismissed as "angry and emotional" (Henry.et.al. 2017, 05).</p> <p>This paper will be an education for non-Indigenous people of the impact of discriminatory colonial structures that exist against Indigenous people within the academy. This education will pave the way non-Indigenous people, also known as guests (Koleszar-Green 2019, 13), to acknowledge privilege, build a knowledge-base and create</p>

		awareness that ignites Indigenous scholars, frameworks, methodologies and ways of thinking-to become a part of the academy.
<p>Redmond, Melissa</p> <p><i>Co-presenters:</i> Zaynab Al-Hemed</p> <p><i>Co-author:</i> Beth Martin</p>	<p>Critical reflections on democratized space : Local public libraries as social service gateways</p>	<p>In an age of neoliberalist austerity, innovative additions to traditional social service provision have contributed to the development of novel social service delivery models (Richter, Bell, Jackson, Lee, Dashora, & Surette, 2019). Local public libraries are often the first stop for community members, providing targeted services and safer gathering spaces to immigrants, seniors and children, underhoused individuals and others (Aabø & Audunson, 2012; Richter, Bell, Jackson, Lee, Dashora, & Surette, 2019). While there exists a burgeoning research literature in information science on social service provision in public libraries, little research has considered this topic from a social work perspective.</p> <p>This presentation will discuss preliminary findings linking social work discourse and the lived experiences of library stakeholders, in order to examine public libraries as sites for “social working” both before and after COVID-19. Using Mathiasson and Jochumsen’s (2019) research approach, we employed web archiving to sample, collect and document the social media announcements of public library events in several Canadian cities. Examining urban public library programs by way of social media content, we asked “What do Facebook events say about public library programming in Canada in the digital age? What might an examination of current library offerings reveal about each city’s library institutional history of helping patron communities (Padgett, 2017)”?</p> <p>In addition to statistical descriptive analysis and content analyses, the presentation will detail initial thematic offerings mapping community needs and relationships. A thorough examination of existing public library programming is a first step in assessing the potential for social work practice in libraries and other traditionally non-social work community spaces. Finally, we will reflect on the use of social media analysis as a research method in social work.</p> <p>The project has implications for several conference sub-themes including institutional and social service access for rural and remote communities and mobilizing across difference to support BIPOC communities by illuminating how localized public spaces must be also be creatively responsive to the social welfare needs of their constituent communities. This project will ultimately contribute to critical reflections in field education by reimagining social work, social relations within public spaces, and by examining the lessons learned about libraries and community social support during the COVID-19 pandemic.</p>
<p>Sajous, Anne</p>	<p>Our story of change and growth through experiential research training: Sowing seeds for social</p>	<p>In this presentation, 3 recent MSW graduates reflect on the value of experiential learning for social work students, specifically for research literacy and competence. Although experiential learning is already a cornerstone of social work education through the</p>

<p><i>Co-presenters:</i> Kendal David, Mikaela Berg</p>	<p>work practitioners of tomorrow and beyond</p>	<p>implementation of field education, we argue that this pedagogical approach has great merit in research education for social work students. We discuss our collective experiences conducting a community-based study as part of the research courses for the MSW program at Carleton University. From Fall 2019 to Summer 2020, we designed and implemented a qualitative program evaluation in partnership with the Perley Rideau Veteran’s Health Centre. This project provided us with invaluable and treasured learning opportunities to develop and practice foundational research skills, including: assessment and review of relevant literature, designing a study with community partners, ethics application and review, participant recruitment, conducting qualitative interviews, transcription, coding and analysis of textual data, and writing research reports.</p> <p>In this presentation, we critically reflect on these learning opportunities and discuss the importance of research training for social work students. In particular, we highlight the value of learning by doing research; we reflect on the value of hands-on experience taking an active and leading role in the design and implementation of a research project for graduate students in social work. We also discuss the transformative experience of becoming active participants in the knowledge production process, and critical consumers of research through these experiences. We conclude the presentation by sharing how we overcame the challenges faced through the Covid-19 pandemic and how this experience has prepared us for our future social work careers. The intended outcome of our presentation is to highlight the importance of framing social work research education as a way to instill confidence in students’ abilities to contribute to knowledge and practice development.</p>
<p>Samson, Patricia</p> <p><i>Co-presenters:</i> David Nicholas, Janet McFarlane, Debra Samek, Tiffany Gloeckler, Kaelyn Gras</p>	<p>Sustainable practice models in social work field education: Findings from a pilot MSW Rotational Supervision Model</p>	<p>The landscape for social work field education is in a constant state of flux, having been in a crisis due to an entrenched process of neoliberalism for decades, currently intensified by the COVID-19 pandemic. As more educational programs incorporate service-learning components as part of their curriculum, universities and community agencies alike have seen increased pressures and competition for limited practica opportunities for their students. There has been a devolution that has compounded structural shifts in health-based social work practice and field education over several decades. These shifts have hampered the delivery of social work services in these settings, resulting in limited training, career access and professional development for social workers in healthcare despite increased recognition that the health of the population requires attention to social and community resources-core to social work provision in the health context. With hospital practica identified as valuable opportunities for students, social work education programs are becoming more flexible to actualize these learning venues for their students. As a result, a collaborative partnership between social work leaders and practitioners in the health context of a western Canadian province and social work faculty members formed four years ago to initially support field practica, has expanded to include multiple initiatives to promote and enhance the value of social work in healthcare.</p>

		<p>In thinking outside of the box to enhance field opportunities for both social work students and field instructors (FI), a creative and innovative Rotational Supervision practicum model was developed and piloted with a small group of MSW students over a period of 8-months. In sharing challenges and success stories in the age of COVID-19, findings from this project, conducted between 2020-2021, will be shared. This project involved students completing 4 practicum blocks, where they rotated between distinct practice areas in one geographic region, completing 6-week intervals during each block. A matrix supervision model was implemented, where students had different FIs during each 6-week rotation and received weekly on-site social work supervision. Results from a series of focus groups designed to evaluate this project details strengths, challenges, opportunities, and next steps from the perspective of students, supervisors, and agency and university field leaders. The experiences of those involved in this collaborative community-university partnership and the outcomes of this pilot project are anticipated to support re-envisioning field practica in more holistic, fluid, and flexible ways that promote sustainable and innovative approaches to social work field education.</p>
<p>Strumm, Brianna <i>Co-presenter: Devon MacDonald</i></p>	<p>A 'SPARK' to promote sustained well-being in BSW students</p>	<p>Social workers on the front-line, including BSW students in field placements, are at increased risk of experiencing depleted personal welfare due to the unique role they play in health and social care. Front-line human service workers are often exposed to fast-paced, ever-changing work settings that increase their risks of burnout, compassion fatigue, vicarious trauma, and so on. Furthermore, Covid-19 has added an additional layer of complexity and stress for many students this past year as they entered the field. As such, it is increasingly being recognized by social work educators that students require support in developing positive behaviours and practices that promote their well-being and long-term resiliency in practice.</p> <p>As a result, this past semester, students in their third year BSW field placement at the University of the Fraser Valley (UFV) were asked to reflect on their personal welfare and well-being on a bi-weekly basis. The focus of this request was to ensure students were assessing their individual wellness throughout the duration of their field placement – developing skills for sustainable and resilient practice.</p> <p>Using an ecological framework and tool developed by scholars in Ireland called SPARK (which stands for Self-reflection, Prevention, Assessment, Resilience and Kindness), students completed a self-care assessment within different domains of their life including workplace support and environment, workplace conditions, sleep, technology, emotional/psychological wellness, support networks, physical and mental health, leisure and relaxation, compassion and kindness, and spirituality. Taking a holistic approach to self-care allowed for the application of various strategies to promote positive professional development and an overall sense of changes that may be necessary to improve their welfare. In addition to assessing these different domains of their life every two weeks,</p>

		<p>students were asked to include and update their tailored self-care plan for the forthcoming two weeks. This self-reflective assessment was a cyclical process that unfolded throughout the duration of the semester.</p> <p>This short presentation will introduce the audience to the SPARK tool and discuss how it was used to assess and advance student well-being, self-care and resiliency as they engaged in their field education during COVID-19. This innovative tool aimed to increase student knowledge and reflection skills regarding their personal and professional lives while engaged practice. Students' recognized issues of stress experienced by front-line human service workers and how to respond to individual stress signs and symptoms in order to prevent sustained stress. The tool also supported students in becoming more critical, reflective and empathetic practitioners as they enter practice.</p>
<p>Tabak, Willem</p> <p><i>Co-presenters:</i> Arya Boustani, Jay Zapata, Doug Murphy, Sebastian Benavides</p> <p><i>Co-authors:</i> Liza Lorenzetti, Meral Unal</p>	<p>ManBox Art Project: Engaging men utilizing an art-based approach</p>	<p>The Manbox is a community-based participatory research project conducted by the University of Calgary, Faculty of Social Work and Alberta Men's Network on violence prevention. Alberta Men's Network's human rights, feminist and anticolonial lens is a firm foundation from which to build community supports and programs to transform our structures and the social norms that perpetuate violence and inequality. The project reaches out to men from diverse communities to involve them in opportunities to create and share their art in a virtual forum and build relationships. Men's gender scripts/roles have been likened to a "ManBox". Using art as a medium, we were inspired to create a project that would provide participants with the space to explore their own "ManBox". The project engages men in the community in a Covid-19-friendly process which allows them to gain a deeper understanding of themselves. To abide by safe social distancing measures, an unfinished 12x12" wooden box is dropped off along with an art supply kit at a participant's home, for them to complete. Through this project we are exploring the following questions:</p> <ol style="list-style-type: none"> 1. How internalized perceptions and beliefs about masculinity affects men's lives? 2. How can men break out from their "man boxes"? <p>In order to do this, men are asked to include on the inside of their boxes those things that were most important to their masculinity or what they did not like to show the world; on the outside, those things they wanted the world to see, what was most public. Participants were advised that they could use any mediums, including painting, pictures, words, sculptures, etc.</p> <p>Participants are asked to keep track of their thoughts throughout the development of their Manbox and brought together in a community dialogue where they can share what the box meant, what they learned, and hear about each other's the experiences. Initial reflections from the project demonstrate that men are seeking different ways to explore</p>

		<p>their masculinity and gain a better understanding between what society wants men to be and who they actually are. Men have found the project to be personally transformative, both through the creation of their pieces and the sharing that occurs with other men over a virtual platform. Using art as a tool for community research engagement has been successful in advancing critical self-reflection and promoting, healthy relationships. In this presentation, we will share the photos and stories of the various Manboxes, including participant perspectives, and discuss the projects objectives in promoting healthy, diverse and anti-oppressive masculinities.</p>
<p>Tam, Dora <i>Co-presenters:</i> Siu Ming Kwok, Brittany LeBlanc, Janae Nahirney, and Caleb Lam</p>	<p>Children and Youth Mental Health in a Global Pandemic Context: Learning from a Canada-China Collaboration</p>	<p>Using a partnership engagement model with Bronfenbrenner's Ecological Systems theory, the authors narrate the challenges of conducting an international collaborative project on children and youth mental health in Canada and China amid a global pandemic. The adaptability, resilience, and strong partnership of our project team members alongside community partners meet up with those challenges. The main objective of this project is to engage children and youth, parents, and community partners in the development of user-focused initiatives for the promotion and early intervention of mental health and mental wellness among children and youth in Canada and China. In the process of project engagement, evidence of existing intersecting inequities that are magnified and worsened by the COVID-19 is pellucid to this project team, and such disparity of resource distribution in terms of geographical locations, cultural and socio-economic differences present further challenges for this project. This presentation will explicate these challenges, which include: 1) contrast of internet connectivity between rural and urban communities for conducting live project activities over virtual platforms; 2) accessibility of mental health service provisions to underserved populations; 3) impact of COVID-19 and the subsequent restrictive public-health measures on the capacity of social service organizations to meet the mental health needs of children and youth; 4) coordination among project team, community partners, and project participants; and 5) impact on student field education with changes to practicum during the pandemic such as online practicum, self-directed practicum, and reduced hours in practicum. Additionally, strategies to meet these challenges will be shared in the presentation as a reference point for future community-university collaborative projects.</p>
<p>Taylor, Dalon</p>	<p>Afrocentricity in social work amidst COVID-19 revelations</p>	<p>Reports confirm that Black communities are among the hardest during the COVID-19 pandemic. This should come as no surprise since the needs of Black communities have not been engaged meaningfully on any platform in society. The institutional and systemic forms of discrimination and oppression continue to hamper efforts that can begin to tackle the root causes of the issue. It is therefore incumbent upon social work to integrate Afrocentric ways of teaching and learning, to fully equip future social workers to dismantle these oppressive structures.</p> <p>This presentation provides a summary of Afrocentrism, its key principles and</p>

		<p>considerations for the engagement of Afrocentric understandings within academic spaces. Discussion will incorporate the integration of Afrocentricity within a social work context and within the human services field. The presentation shares insights based on the writer's experience teaching an Africentric Perspective in Social Work course to social work students in a Bachelor of Social Work program, and key moments of revelation in the process. The presentation concludes with suggestions on how to effectively integrate Afrocentric perspectives in social work programs, and better prepare future social work students to challenge institutional and systemic systems of oppression.</p>
<p>Vaillancourt, Anita</p>	<p>Exploring Strategies for Overcoming Challenges to Indigenizing and Decolonizing Post-Secondary Education</p>	<p>The need to address the impacts of colonialism has been widely recognized across post-secondary intuitions and social work programs. Reflecting the growing awareness about Canada's cultural genocide and its legacy of intergenerational trauma and disproportionately poorer educational, employment, health, and social outcomes experienced by Indigenous people, this recognition has been articulated as a range of commitments to decolonize and to a lesser extent, Indigenize higher education.</p> <p>Despite commitments to remedy the marginalization, exclusion and other ongoing harms to Indigenous people associated with the Western educational system, challenges to decolonize and Indigenize higher education persist. White supremacist and settler colonial violence culture and logics that co-exist within the Western education system undermine decolonization and Indigenization efforts leaving destructive aspects of the Western educational system intact. These structures, alongside common misconceptions about decolonization have the potential to compromise the function of decolonizing education to redress harms inflicted on Indigenous people. Social work programs that operate within mainstream university settings are not immune to these impacts.</p> <p>Referencing Mi'kmaw education scholar, Dr. Marie Battiste's position on decolonizing education that identifies deconstruction and reconstruction as necessary for decolonization, this paper presents an exploration of the implications of white supremacy and settler colonial violence culture within higher education as they relate to decolonizing and Indigenizing efforts in the academy and within social work education. Drawing on various publicly documented commitments to decolonization from higher education and social work institutions and organizations, as well as the author's decolonization and Indigenization work as a social work educator and researcher, this analysis identifies and discusses specific implications for decolonizing social work education and strategies to overcome constraints associated with engaging in decolonizing and Indigenizing higher education within mainstream institutions.</p>
<p>Vito, Rosemary <i>Co-presenter: Bharati Sethi</i></p>	<p>Decolonizing social work practice: Fostering inclusion and relationality</p>	<p>This pre-recorded paper presentation will focus on decolonizing social work practice between leaders in senior management positions and front-line employees to improve service delivery, create an inclusive work climate, and enhance organizational</p>

	<p>through workplace diversity management</p>	<p>performance. It aligns with the first subtheme on ‘Decolonial Dreaming’ and ‘sharing stories of emerging efforts...in institutions.’ The authors (a European Canadian-born and a South Asian immigrant) used a narrative case study methodological approach (Etherington & Bridges, 2011) combined with autoethnography to examine their lived paid work experiences in social service organizations, connecting the personal to the political (Stahlke Wall, 2016). Thematic analysis of the authors’ narratives demonstrate that low-quality leader-member exchanges and poor diversity management reduced their feelings of value and inclusion during a period of major organizational change. Their experiences of discrimination and exclusion negatively impacted their emotional and physical health, job satisfaction, and retention.</p> <p>In this presentation the authors will highlight the value of high-quality leader-member exchanges, based on mutual trust and respect, to reduce isolation and foster inclusion and social connectedness between leaders and front-line employees (Brimhall et al., 2014). Further, the authors will suggest strategies to build relationality between social work administration and front-line employees from intersecting social locations using the theoretical framework of diversity management in leadership and organizational practice. Diversity management policies and procedures recognize and respect individual rights and differences thus enhancing employees’ inclusion, engagement, and retention in organizations (Mor Barak et al., 2016).</p> <p>Individually and institutionally our stories of lived experience offer new insights that can enable leaders in human service organizations to shift their management style from paternalistic and authoritarian to relational leadership. A commitment to institutional change demands centering the voices of minority employees (e.g. women, Indigenous peoples, etc.) and those that are marginalized due to their intersecting social identities (e.g. gender and race). Diversity with inclusion is critical to maintain a safe work environment and promote organizational performance and growth in the global marketplace.</p> <p>As scholars, researchers, and educators, the authors believe that ‘decolonial dreaming’ is precisely the critical response to reimagining ‘courageous’ academic learning by promoting a “culture in which it is safe and acceptable to be open and to expose professional vulnerabilities for the sake of learning” (Fook, 2015, p. 448). Through uncomfortable reflections, the authors have been able to unpack their self-defeating beliefs that resulted from their past oppression, individually and collectively. In exposing their vulnerabilities and integrating their new learning in their work with the next generation of social workers, colleagues, and the academic community, the authors dream and work towards a social work profession and collaborative working environment that fosters relationality and inclusive workplaces.</p>
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<p>Wu, Haorui <i>Co-author: Patricia A. Stukes</i></p>	<p>Improving COVID-19 data protocols for Indigenous peoples in the U.S. and Canada: A public-media-based cross-national comparison</p>	<p>In response to current calls by the World Health Organization and United Nations to prioritize data processes regarding COVID-19 and its impact on Indigenous Peoples worldwide, this exploratory paper aims to briefly identify barriers regarding data processes for Indigenous communities impacted by COVID-19 in Canada and the U.S. Built on emergent themes contributed by current research, the research conducted qualitatively public media analysis to address communication, distrust, and community participation as issues, barriers, and solutions for thorough and accurate data processes. Funding has been a long-term existing and primary issue in addressing these three themes. Federal governments of both countries could better support the Indigenous communities by providing adequate funding, following through with their pledges of support, and sharing detailed, accumulated data with tribal authorities, and tribal epidemiologists. Better communication among federal, state/provincial, and Indigenous community authorities would improve data collection and analysis. Stimulating bottom-up community participation in COVID-19 efforts, not only promotes the data processes in Indigenous communities, but also empowers the local communities' leadership to develop solution-based responses. This cross-national pilot research sheds light on the necessity of international collaboration advancing Indigenous communities' health and well-being in both disaster and non-disaster settings.</p>
<p>Zhang, Heidi</p>	<p>Disrupting the ontological security of anti-oppressive practice: Paradoxes within critical political desires and their decolonial commitments</p>	<p>Anti-oppressive practice (AOP) - as a pedagogy for theorising on oppression, reflecting on one's selfhood and creating political change - has been widely adopted at both the undergraduate and graduate levels of social work education in Canada, particularly when addressing issues of systemic violence and modes of decentering whiteness. AOP is conceptualized as a social justice framework when engaging racialized and dispossessed populations because of its potential to address and challenge structural inequalities through critical reflection of one's social location while also resisting oppressive social structures. The identity constructed from AOP discourse is a persistent project of modern social work that seeks to address issues related to social justice.</p> <p>Expanding on the presenter's article "How "anti-ing" becomes mastery: Moral subjectivities shaped through anti- oppressive practice" (Br. J. Soc. Work, 2017), this presentation aims to rethink and position AOP as a particular mode of knowledge worthy of critical interrogation due to the possible dangers in its subject-making process which paradoxically secures a normative agent whose active productivity in "doing justice" makes them the ideal neoliberal subject that becomes a source of capitalist and colonial value. This presentation will demonstrate the force of AOP's political claims and examine how AOP causes us to organize our knowledge and activities within critical social work theory and practice. Specifically, AOP has the potential to re-inscribe a neoliberal normalcy that relies on the production of an ontological security: a kind of continuous, autonomous subject that in their formation of a coherent self, strives to work on challenging colonial conditions without unsettling how the formation of a secure self is</p>

		<p>crafted within and from the discursive materiality of a colonial imaginary which relies on the continued expulsion and extraction of incoherent Others. This presentation invites social work scholars and practitioners to rethink the operationalization of AOP as it secures one's ontological status, illuminating that often the way we resist certain social norms is through inhabiting other ones. In our current time of compounded intersecting inequities, it is important to think through this complexity, to trouble the political desire of specific critical practices and its disciplinary commitment not in order to overcome it, but to make visible how certain disciplinary beliefs continues to be situated in workings of coloniality. This presentation invites people to not surrender their pedagogical imaginations as it is being shaped and remade through efforts to destabilize the colonial reality, a reality that continues to be embedded in complex economic and political processes and practices.</p>
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Decolonization | Décolonisation

<p>Borum, Valerie</p>	<p>Decentering Whiteness and Making White Supremacy Visible: Reimagining Social Work Education</p>	<p>Societal and institutionalized cultural dominance (Eurocentrism/Whiteness) continues to pervade anti-oppressive social work education efforts, presenting challenges to applying pedagogical frameworks aimed at attending to diversity for social justice. For example, intersectionality as a term, tool, and framework was first conceptualized by American civil rights activist Kimberlé Crenshaw as a criticism of White Feminism (Crenshaw, 1989). The impetus for incorporating intersectionality as an overarching pedagogy is to challenge the single-axis analysis of identity categories and capture the multidimensionality in Black women's lived experiences (Crenshaw, 1989). Further, the concept of intersectionality grapples with interlocking, mutually constructing systems of power, privilege, and oppression (Collins, 2015). The invisible and entrenched Whiteness in the neoliberal colonial academy creates a context where even radical frameworks such as intersectionality continue to marginalize and reduce the experiences of people of colour (Almeida, Rozas, Cross-Denny, Lee, & Yamada, 2019).</p> <p>This presentation seeks to expose and resist the metaphysical challenges in conceptualizing and operationalizing intersectionality, effectively making visible the cosmological, ontological, and epistemological dimensions of White culture. The presenter will discuss how Eurocentric Western logic views humanity in dualistic terms where ways of being are dichotomized. The presenter outlines the harm and erasure of complex wholistic human experiences originating in an epistemology that privileges positivism and building knowledge based on principles and numerical analyses. Finally, the presenter unpacks how linear, sequential, and individualistic methodology separates and decontextualizes people from shared histories, experiences, and power structures' impact on group membership (Ortiz & Jani, 2010; Schiele, 2000).</p>
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<p>Brown, Catrina Co-presenters: Gail Baikie, Judy MacDonald</p>	<p>Critical Clinical Practice In Social Work: Resisting Neoliberal And Colonizing Practices</p>	<p>Despite a long-standing history of anti-oppressive and social justice based social work education and practice in Canadian social work, there has not been a substantial focus on the direct critical clinical application of these ideas. Progressive social work has tended to view clinical work as focusing on the individual and not contributing to social change. This presentation challenges that assumption and elaborates upon the need to develop critical clinical skills consistent with an anti-oppressive, decolonized and social justice paradigm of social work. A critical clinical approach focuses on integrating these critical frameworks and offers a critique of central concepts such as power, knowledge, experience, self, emotion, and ethics, while recognizing oppressive discursive and structural influences shaping people's lives. It emphasizes non-pathologizing, discursive, contextual and deconstructive narrative and collaborative strategies that aim to unpack dominant and unhelpful social stories through with a focus on helping to produce counterstories that participate in social resistance. For example, in mainstream clinical settings the colonial impacts on Indigenous Peoples are typically individualized and pathologized, predominantly addressed through universalized western perspectives and approaches. Social justice perspectives tend to perceive colonization as a macro event and ongoing process impacting social -political and economic systems and institutions. Wherein a critical clinical perspective brings the analysis and application to all levels of intervention by recognizes that colonization and decolonization is materialistically and discursively created through our interactions in everyday events. Within the dominant neoliberal and medicalized approaches to service provision alternative forms of knowing are not recognized or given space. This presentation will highlight the basic tenets of critical clinical social work practice illustrated through an exploration of decolonizing Indigenous social work praxis within the borderlands which emphasizes decolonizing critical reflection.</p>
<p>Burke, Susan</p>	<p>Indigenizing the Social Work Classroom: Considerations around Providing Safety for Students</p>	<p>In their final Calls to Action, the Truth and Reconciliation Commission of Canada (TRC) (2015) made several recommendations directed towards academic institutions, resulting in universities across the Nation moving towards implementing Indigenous-content in their courses. Despite this general acceptance of the TRC's recommendations, there has been little consideration for how Indigenous content can be delivered in post-secondary classrooms in a good way (Cooper & Moore, 2009). The goal of this</p>

		<p>presentation is to leave educators with some concrete ideas to consider around how to ensure the safety of Indigenous social work students and, by extension, their non-Indigenous counterparts. These suggestions will be based on the findings of a study that involved interviewing nine First Nations and Métis social workers located in five communities across British Columbia.</p>
<p>Carlson-Manathara, Elizabeth <i>Co-presenter: Chris Hiller</i></p>	<p>Indigenous Sovereignty is Climate Action: Centring Indigenous lands and jurisdiction in social work education towards climate justice</p>	<p>'Indigenous Sovereignty is Climate Action' is a galvanizing cry that can be heard chanted and seen inscribed on signs at round dances and protests unfolding across Turtle Island and around the globe. This slogan finds an echo in the words of a growing number of Indigenous and settler scholars, climate activists, and land defenders who assert that Indigenous sovereignty--the enactment of Indigenous peoples' jurisdictions, authorities, and relations to their lands--is humanity's best hope for ensuring the planet's survival. And yet as social work education increasingly engages with the emerging climate crisis, and as it begins as well to grapple with how social work as a profession has participated in or failed to address practices aimed at Indigenous dispossession and erasure, Indigenous sovereignty as a concept continues to be overlooked, sidelined, and confined to the margins of the conversation. In this paper presentation, we interrogate this silence, considering the ways in which settler colonial assumptions and erasures play out in environmental social work in general and in social work education around climate action in particular. Using an anti-colonial framework that centres Indigenous critiques of settler colonial relations, and drawing from the work of Indigenous scholars within social work and across a range of disciplines, we argue that social work curricula responding to the climate emergency must be anchored in efforts to explore what it means--for differently positioned Indigenous and non-Indigenous peoples--to resist settler colonialism and live in Indigenous sovereignty. Such a focus, we argue, is essential for equipping social work students to be able to understand, honour, and concretely support Indigenous peoples' struggles to protect and assert jurisdiction over their lands--ultimately, for the survival of the planet.</p>
<p>Dagenais-Lespérance, Jeanne</p>	<p>Questioning, connecting, unlearning: climate change's power for perspective transformation in social work training</p>	<p>It's no news: the increasingly present effects of climate change will drastically contribute to the ever-growing spatial inequalities of our neoliberal times. Floods, heatwaves, forest fires will just add on to toxic waste, polluted air, and heat islands...But what are social workers, dedicated to social justice, got to do with that?</p> <p>This presentation of preliminary results of the author's master's thesis aims to unpack the experiences and reflections of students in social work, started by asking this disorienting question in social work educational settings. While the original research question was to simply explore the place of environment in social work training, it is the experiences and reflections of students that quickly became the focus of research.</p> <p>The data has been gathered through focus group discussions with fellow students of social work in the Province of Quebec, and therefore approaches the global from a very</p>

		<p>intimate perspective. Filtered through a feminist lens, the analysis of data points to a deep re-envisioning of social work's roles, responsibilities, and ethics through the simple act of questioning the established dichotomy of environment-social work and giving space for dialogues about it. Emotions, structural reflections, privileges, missed opportunities, students' strategies, limits, hopes and, of course, learning, will be addressed, amongst other themes. The conceptual framework is in the works, and the analysis presented here is therefore very preliminary. The author's arts-based reflective research journal is still waiting for its place in the results.</p> <p>Through the sharing of this research, the author hopes to open discussions in social work on the necessity for thorough, open, and future-gazing dialogues to connect the multiple meanings of environment in a truly engaging way.</p>
<p>Freymond, Nancy <i>Co-presenter: Cheryl Smith</i> <i>Co-authors: Marilee Sherry, Andrew Koster, Joanne Ebear, Julia Harkness, Darian Fournie</i></p>	<p>Critical Dialogues for Consciousness Raising in Child Welfare Systems</p>	<p>Systems of child welfare preserve and perpetuate deeply colonial relations. This podcast introduces the work of the Child Welfare Truth-telling Collective, a group of current and former child welfare workers based in Ontario who are searching for a way to reconciliation. Through a methodological grounding in collective autoethnography, expanded by a series of critical dialogues, we came together to honour a deep yearning to speak unfiltered truths about our situatedness and our experiences of doing child welfare work. Drawing on the theoretical framework of Freire's critical consciousness-raising, we are committed to compassionate listening and speaking. And, inspired by Indigenous teachings, we are relying on the fullness of our humanity – our minds, bodies, hearts and spirits – to delve deeply into our child welfare activities and to grow our collective consciousness.</p> <p>This podcast features the words of Cheryl Smith who has a lifetime of child welfare experiences and Marilee Sherry, a retired child welfare worker, about how and why our Collective formed. They take us on a journey into the gradual unveiling of truths about who we are, what we do and our complicities in colonization. They discuss findings about codes located deep in the DNA of these systems, well beyond the rhetoric of how child welfare services are promoted. These codes perpetuate the silence of the everyday child welfare work force, orient significant investments of time, energy and money toward infrastructure that relies on the myth that 'separation creates safety' and uphold the protection of Whiteness. Cheryl and Marilee explore how our collective work continues to seek new potentialities for understanding. They conclude with an inspiring message about the importance of truth-telling as a humble first step toward reconciliation as we take up our responsibilities in decolonizing ourselves and these systems.</p>
<p>Gladue, Keeta</p>	<p>Indigenous Academic Integrity</p>	<p>Indigenous peoples are distinct and diverse nations and communities who carry forward the knowledge of millennia in their stories, songs, protocols, ceremonies, and histories. As Indigenous peoples in the place now known as Canada, we know that the knowledge we carry must be authentic, validated, and shared through principled action in order for</p>

		<p>our peoples to survive and thrive into the future.</p> <p>Join us as we discuss the paradigms and principles of academic integrity based on Indigenous values. Providing the philosophical and the practical, this presentation is designed to explore Indigenous approaches to the caretaking of knowledge for both Indigenous and non-Indigenous members of the post-secondary community.</p> <p>This presentation will explore the Indigenous Academic Integrity project. Designed to serve Indigenous and non-Indigenous scholars, students, faculty, and community, the Indigenous Academic Integrity project provides insight into paradigms and practices founded in shared values and parallel ways of being. Using a multimodal approach to storytelling, including oral, visual, and written mediums, this presentation demonstrates the formal rigour, validation, and approaches found within Indigenous paradigms that serve to caretake and protect the integrity of knowledge. This resource provides concrete practices that centre Indigenous academic integrity and stem from Indigenous theories and Indigenous research, and it focuses on the principles of relationality, reciprocity, and respect.</p> <p>Equity, diversity, and inclusion have never been more important to our global community than they are today. The inclusion of new ideas, new perspectives and diversity of thought are the focus of movements around the world. The caretaking of knowledge is fundamental to every culture and every people, yet academic integrity is often considered from a single perspective, a western, often legalistic, and individualist perspective. With growing international calls to decolonize and Indigenize social work education, this presentation offers insight into the values-based, collectivist paradigms, and practices of Indigenous academic integrity.</p> <p>The presentation will outline the Indigenous Academic Integrity project and how it seeks to explore the many ways of being, connecting, and learning which support both Indigenization and decolonization in the field of academic integrity.</p> <p>Learning Outcomes:</p> <ul style="list-style-type: none">· Identify specific themes and principles of Indigenous paradigms.· Gain insight and examples of Indigenous paradigms in practice.· Ability to demonstrate concrete knowledge on differences between decolonization and Indigenization in the academy.
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<p>Gouschuk, Cassandra</p>	<p>Examining the Perpetuation of Colonialism in Social Work Research with Indigenous Peoples</p>	<p>As social work and research converge, Indigenous research scholars such as Absolon (2011), Wilson (2008), Smith (2012), and Kovach (2009) have impressed the importance of relationship within research, a large proponent of which is identifying the self in relation to the research and its participants. Aligning with the theme of Decolonial Dreaming: Centering Indigeneity, Decolonization, Reconciliation and our Commitment to Change by reimagining Indigenous / Settler relations, this paper presentation seeks to share the findings from research that evidences the gap between how social work research claims it is decolonizing and its active participation in this.</p> <p>Within this presentation three primary topics will be discussed. Firstly, the guidance from Indigenous scholars and the importance that has been placed on self-location and the relationship will be explored. Secondly, a review of the literature utilizing critical discourse analysis will reveal the ways in which social work research in Canada discuss the self and its relationship to the research and Indigenous community. Finally, unpacking what it means to be a White settler social worker embarking on research and how to reimagine a new relationship between social work research and Indigenous peoples.</p> <p>Social work continues to build its prominence across research domains. The discussion emerging from this paper holds implications for social work practice and education through illuminating the ways social work is actively engaging in research with Indigenous peoples. Despite much of the literature of both Indigenous and non-Indigenous scholars which identify how research needs to and should be shifting, if the action is not presented we cannot hope to reconcile with the harms of the past. In order to shift the relationship between social work research and Indigenous peoples, we must first sit in the truth of our complicity in the colonial and White supremacist actions that seek to silence and oppress Indigenous populations.</p>
<p>Keewatin, Miranda <i>Co-author: Carrie Bourassa</i></p>	<p>Community Garden Box Kit for Older Adults: Supporting Cognitive Health – WITHDRAWN</p>	<p>Background:</p> <p>There are multiple challenges when living in rural areas of Indigenous communities, including food insecurities due to rising food costs. For those living in poverty, healthy food often becomes unaffordable. A lack of proper nutrition is a risk factor for the development of dementia; rates of dementia within Indigenous communities have been climbing, with rates up to 34% higher than that of Canada's non-Indigenous population. Unsurprisingly, traditional foods are essential for the wellness of Indigenous people. A community Garden box kit provides Indigenous communities with an opportunity to grow their traditional produce, which results in inaccessible and sustainable fresh produce.</p> <p>Morning Star Lodge, in partnership with the File Hills Qu'Appelle Tribal Council (FHQTC) and its Community Research Advisory Committee, has developed a program that will</p>

		<p>see the development of such personal garden growth, which will incorporate traditional methods of planting and harvesting, and allowing space for Elders and Knowledge Keepers to provide traditional teachings, healthy food options and gardening knowledge, growing and preserving food to help maintain the process of growing personal gardens. Ultimately, it will benefit the cognitive health of Indigenous older adults living with dementia while creating a space for social support and assist them with access to foods necessary for optimal brain health.</p> <p>Methods: Indigenous methodologies of Storytelling and Sharing Circles were used in this mixed qualitative approach and one non-Indigenous approach being Photovoice. Photovoice, an empowering community-based research strategy, was utilized. The co-researchers in this project were asked to capture their Garden Box's growth process and answer four questions as it pertains to them personally: 1) What does your photo mean to you? 2) What was the overall experience? 3) What did you find beneficial? and If you could, what would you change? 4) Were there any limitations that you faced in this project?</p> <p>The project recruited 5 Older Indigenous adults completed the research process over four months. The data was collected by co-researchers who were asked to capture pictures of their Garden Box development. Through photographs and story-telling through Sharing Circles, the co-researchers defined and spoke about their personal garden growth, the experience of planting and harvesting, and sharing their gardening knowledge.</p> <p>Results:</p> <p>Nanâtawihowin cimowina Kika-Môsahkinikêhk Papiskîci-Itascikêwin Astâcikowin &#091;NAKPA&#093; is an Indigenous grounded data analysis process that will be utilized. The preliminary findings from this project will be discussed at Congress 2021.</p>
<p>Knezevic, David <i>Co-presenter:</i> Rosemary Vito <i>Co-author:</i> Gina Kayssi</p>	<p>Decolonizing social work practice between emerging student leaders and senior management</p>	<p>This pre-recorded paper presentation will focus on decolonizing social work practice between social work students as emerging leaders and senior managers in human service organizations, aligning with the first subtheme of 'Decolonial Dreaming' and sharing stories of emerging efforts in classrooms. Social work students are pursuing micro/direct practice over macro/leadership concentrations, and schools of social work focus curriculum on micro/direct practice. Graduates are not developing essential leadership knowledge and skills and are consequently disadvantaged for leadership and senior management positions. Social, political, and economic inequities are deeply rooted in our ongoing existence as a colonial nation, positioning social workers who are Black, Indigenous and people of colour differently. How do we reimagine meaningful organizational and societal change if we are not enabling differently positioned social</p>

		<p>workers to pursue leadership roles? Social work educators, researchers, field instructors and schools of social work must accept the challenge to reconceptualize and develop creative ways to prepare social work students for administration – to meaningfully invest in our leaders of tomorrow for the seven generations to come.</p> <p>This presentation explores leadership in social work through a diverse group of social work students. The Emerging Leaders (ELs) Initiative focused on grassroots engagement of Ontario social work students in leadership and advocacy work with the Ontario Association of Social Workers. Nineteen students representing thirteen schools of social work participated in training on appreciative inquiry and strategic planning that culminated in co-creating a student strategy. A subset of the ELs participated in this study to explore and assess outcomes of the training on their perceptions of leadership and professional practice in social work.</p> <p>Qualitative data was gathered post-training through an online survey and three video-conference focus groups, regarding ELs’ perception of leadership, attributes/skills, purpose/intent, change process, appreciative inquiry and strategic planning. Thematic data analysis suggests a positive training effect on ELs perception of leadership, including a broader understanding and increased self-confidence to consider future leadership opportunities. Themes included: critical thinking and self-awareness; understanding diversity, oppression, and advocacy for change; being a role model, inspiration/integrity; strengths-based approach, collaboration/power-sharing for change; interpersonal and conflict management skills. The ELs did not convey depth of knowledge about traditional formal leadership, offering a more inclusive view of leadership in every social worker. Appreciative inquiry and strategic planning aligned well with their conceptions of social work leadership, but their critiques defaulted to a person-centred perspective reflecting a micro focus of education and practice.</p> <p>The themes from this exploratory qualitative study provide important insights for research, education, and practice. There is a paucity of research about leadership training of social work students. More focus is needed on administration and macro practice in social work curriculum, especially given the anticipated surge of retiring social workers in leadership positions. Educating social work students in leadership, appreciative inquiry and strategic planning is a worthwhile investment to develop their competence and confidence as future leaders capable of managing continuous organizational change. Social work education has much to do, and this work is fundamental to realizing a decolonial future.</p>
Lannon, Heather	Home is Where the Heart is: The Connection Between Home and the Transplant Journey	Every year thousands of Canadians are diagnosed with heart failure and for many the only treatment option is a heart transplant. Organ transplants are not available in every province and territory in Canada thus many patients and caregivers must relocate to

		<p>access transplant care.</p> <p>Using narrative analysis, this study explores the connection between home and the heart transplant journey. Nineteen interviews were conducted with patients and caregivers from across Canada who relocated to access heart transplant care. Several of these patients relocated within their home province, while others moved outside of their home province to access the care required. The average length of relocation was between five months to four years.</p> <p>Autoethnography was also used to analyze the researchers own transplant journey as a caregiver. The researchers journal writings, which documented a three-year relocation with her husband who required a heart transplant were also analysis.</p> <p>Participants defined home primarily as the people around them – family, friends and loved ones, while also reporting that home is a sense of community, safety and comfort. These definitions of home correlates with what patients and caregivers found most helpful during the transplant journey: meeting other patients, caregivers and families, support from care providers that went beyond medical duties, and the importance of those who relocated with the participant to the new city. Autoethnography revealed findings similar to those reported by the participants. What the research found most helpful during their transplant journey: the care team and other patients who become family, support from family who resided in the new city, as well as visits from family and friends who remained in the home province.</p> <p>The findings from both the narrative analysis and autoethnography show that home is connected to the transplant journey.</p>
<p>Ma, Jennifer</p>	<p>Plants, people, and community: A relational and decolonial approach to collective healing- WITHDRAWN</p>	<p>There is a need for culturally relevant services to support families and communities, creating opportunities for decolonization and transformative healing. Providing support in the community, which is grounded in Indigenous ontologies, cultural ways of knowing, specifically Buddhism, and land-based theories will contribute to efforts to stop the chronic overrepresentation of Indigenous, Black, and racialized peoples in institutions, such as the child welfare system. This presentation focuses on my experiences implementing nature-based approaches, including community gardens, with racialized youth and communities in Tkaronto/Toronto. I will discuss engagement with plants and gardens as a decolonial, grassroots initiative for healing, community care, and cultivating resilience.</p> <p>Interactions among plants, people, and community can provide space for transforming relationships with Indigenous nations in the context of Canada’s ongoing colonialism. They can also provide opportunities for developing relationships between Indigenous</p>

		<p>peoples and racialized people, including forced migrants. The processes of restoring our relationships to the land and liberation from colonialism through healing with plants and in the garden are described, along with its application to community practice.</p> <p>Overall, this presentation provides insight into why and how plants and ecological landscapes can create space for resisting systemic discrimination collectively while building resilience for individuals and communities. Plants and gardens can be engaged with relationally to cultivate consciousness and compassion, and to create community for people who may be socially isolated, such as refugees and racialized people. They allow us to reconnect to the land as a decolonial practice. Healing with plants and in gardens is a powerful response to the social and ecological challenges we face in the present era, the Anthropocene.</p>
<p>MacKinnon, Kinnon</p> <p><i>Co-presenters:</i> Adrian Guta, JijianVoronka, Merrick Pilling, Lori Ross</p>	<p>The Political Economy of Peer Research: Exploring the Possibilities and Precarities of Paying People for Lived Experience</p>	<p>Background: Peer research, or the practice of engaging community members in research studies on the basis of lived experience, has become increasingly mainstream in social work research. Aspirations of peer research promise that community involvement democratizes the research process, providing community members with “capacity building” and opportunities to co-produce knowledge, ameliorating social injustice in turn. Yet these claims are rarely evaluated by empirical investigations into the socio-material work conditions of peer researchers. Here we present findings of a study that examined the experiences of peer researchers, focusing on payment inequities and social workers’ roles in advocating for economic justice.</p> <p>Methods: Together with peer research assistants, we conducted a participatory constructivist grounded theory study, interviewing peers (total n= 34) who were hired to work on studies in domains where participatory research is commonly practiced: racialized communities, communities of people who use drugs, consumer/psychiatric survivor/ex-patient and mad communities, and trans/non-non-binary communities. Drawing from these data, we explicated some of the material work conditions happening in peer research.</p> <p>Findings: Our findings highlight divergent experiences, shaped largely by varying academic mentorship styles and research team cultures. While some peer researchers were satisfied with their roles and their treatment on research teams, others discussed the precarity of their positions on short-term contracts or managing peer research income alongside state social assistance such as disability support programs. Tracing these findings to the broader neoliberal academic landscape, we conclude that in some cases the peer researcher role is characterized by precarious working conditions which amplify rather than challenge injustices within the research enterprise.</p> <p>Conclusion: Broader economic trends, labour market restructuring, and employment</p>

		<p>discrimination affecting marginalized communities may be impacting the working conditions of peer researchers and the participatory research landscape itself. Still, our findings have implications for revitalizing efforts toward challenging social and systemic injustices happening within participatory research. The practice of paying peers for lived experience must be accompanied by attention to equity, justice, and the wider social and structural context. Social work scholars are well-positioned to lead systemic change and advocate for social justice for peer researchers.</p>
<p>McGuire, Patricia <i>Co-presenters:</i> Ingrid Green, Audrey DeRoy</p>	<p>Decolonizing Research: A Case Study of a Collaborative Community Led Project, Holding our World Together Women’s Knowledge and Stories - Canadian Institute of Health Research</p>	<p>Research is a key instrument in the ongoing colonialism of Indigenous peoples, (Smith 1999). Scholarly research enables a cadre of academics, universities, and research institutes and others to, unfairly, benefit from colonial practices, including the othering of Indigenous peoples. Many Indigenous scholars are determined to change this. This research study is an example in using a community led process to decolonize research. Collaborative partnerships and processes are centered. Research agendas and processes discussed include developing Indigenous ethics-based research; ensuring research benefits for all participants; developing research infrastructures; incorporating methodology based on Indigenous community led principles of research; interpreting and analyzing information; protecting and archiving research documents; and jointly, dispersing and designing actionable results. Results include sharing power and control, in the research process, in substantive ways.</p> <p>Indigenous knowledges, practices and languages are valuable resources to address the effects of colonialism and to address on-going colonial trauma experienced by Indigenous communities. In this study, Anishinaabe relational worldviews comprise spiritual understandings about the world, ethical frameworks for one’s life practice, a collective basis for individual knowledge(s) and how these knowledges(s) relate back to communal understanding(s) of life. Indigenous collective ideas of resilience based on Indigenous knowledge(s) suggest these ways of knowing offer cultural scaffolding for collecting, exploring, and developing new knowledge(s).</p> <p>These ways of knowing, combined with the Ontario Native Women’s Association, R.A.T.T.L.E.S. research framework, enables community led processes for Indigenous knowledge(s) to explore health and well-being. This Canadian Institute of Health funded experiential study engaged Indigenous women 18+ with experience of colonial trauma. The overall research question was: Can Indigenous land-based knowledge provides foundations for healing and act as catalyst for wellness for Indigenous women who have experienced colonial trauma, and if so, how? Our objectives in this research were to: To conduct preliminary research with Indigenous women in Ontario dealing with colonial trauma system(s) who are willing to participate in a land-based pilot project; to examine if learning to live on the land can be an effective social intervention for Indigenous women who have experienced trauma; to investigate if land-based interventions based on</p>

		<p>Indigenous Knowledge(s) can be a catalyst for wellness for Indigenous women and; to further develop, culturally safe, trauma informed community-based research tools as Indigenous measurement tools for wellness. The words, stories and art of the resilient and courageous Indigenous women, are privileged. Results of this experimental research project to develop, culturally safe, trauma informed, and community led Indigenous interventions for wellness, including measurement tools, will be discussed.</p>
<p>Neil, Alyjah <i>Filmmaker: Blake McLeod</i></p>	<p>Being an Academic Indigiqueer: Love Letters for my Community</p>	<p>This project is a collection of writings from Alyjah Neil. The purpose of this work is to give understanding and insight into an Indigiqueer experience in academia. The hope for this project is to offer community and encouragement to the next Academic Indigiqueer. There are a limited number of Indigenous and Queer (Indigiqueer) students in higher education and academia.</p> <p>This act of storytelling is raw vulnerability that speaks to the successes and challenges that come from being an Indigiqueer student. Indigenous ways of knowing weave their way through this project, challenging the dominant discourses surrounding research, social work, and education.</p> <p>The project's findings and lessons will be delivered through a short film documentary; created by Alyjah Neil and Indigiqueer filmmaker, Blake McLeod. Together they work to showcase Alyjah's writings in a way that captures the decolonial honesty Alyjah is offering. In conjunction to the literature this project speaks too, five letters are showcased in the project as gifts to the community to show lessons of survival and success while being an Academic Indigiqueer.</p>
<p>Olivier, Claude</p>	<p>Dandelions in the Wind: The Use of Expressive Arts to Foster Intimate Spaces Leading to Personal and Social Change</p>	<p>Of late, there has been growing interest in the use of expressive arts in social work, leading to both theory and practice development (Huss & Bos, 2018; Heinonen, Halonen, & Krahn, 2019). In this paper, the author recounts his use of expressive arts, including theatre, drawing, and painting in small group programming offered through a community-based women's organization. The organization develops its programs with input from women with lived experience that includes multiple and differing vulnerabilities and challenges. As evident in observation and program evaluation, the small group programming supports the ability of art to bridge many critical divides in social work including levels of practice, practitioner and service user disconnect, cognition and emotions, and demographic diversities. The group participants tap into their creativity in exploring their lived experiences through various expressive art activities. The activities assist group participants surface their thoughts and feelings related to such issues as resilience, social support, hopes and goals, and trauma and loss. Facilitated reflection and discussion results in greater self-awareness and insight, recognition of resilience, and simply having fun. In addition, the women have developed elaborate theatre pieces touching on homelessness, addiction, and accessing mental health services. They have presented these at public venues with the goal of bringing about social awareness and</p>

		<p>change. The use of theatre illustrates bridging the divide between micro and macro levels of practice and activities that embody both thoughts and emotions. Incorporating art-making can help transcend worker/client and client/client divides as each person finds common humanity through relationship and creating art together. Throughout the presentation the author will share his ideas on best practices in using expressive arts in social work and link this to theory. He will also illustrate presentation content with slides of artistic activities. Like dandelions in the wind, the author, as group facilitator, remains attentive and flexible in journeyed with the group participants, never predetermining outcomes, and always in awe as to where the women's artistic expressions may carry them.</p>
<p>Schmid, Jeanette <i>Co-presenter: Marina Morgenshtern</i> <i>Co-author: Jessie Turton</i></p>	<p>Re-setting Social Work Education: Canadian and South African (Contextualized) Perspectives</p>	<p>This presentation offers a final report of a Canadian–South African study regarding relevant alternatives to Western social work education. Through the adoption of individualized assumptions and interventions, dominant social work practice and education frequently miss the mark in addressing local and mass social conditions. Indeed Euro-centric, white, middle class approaches promoted through professional imperialism, exercised through social control and disregarding local ways of knowing, doing and being may additionally perpetuate discrimination, oppression and colonization. The scholarly literature reflects emergent alternative practice(s) (which we conceptualized as contextualized social work) though educational efforts remain largely undocumented.</p> <p>We engaged 29 educators in interviews and sharing circles to elicit what constituted the alternative education they were offering. We chose South Africa and Canada both for their shared colonial histories and for their contextual differences. A critical social work lens was employed, paying attention to the impact of power and structural issues in the accounts shared. Thematic analysis was used.</p> <p>The educators suggested that they were motivated to adopt alternative social work educational approaches by calls for transformation and reconciliation; a professional recognition of the harmful effects of social workers as agents of social control; and personal experiences of being invisible in social work education. An emphasis on critical, meaningful responsiveness to and engagement with the context emerged. The participants identified as a foundational principle of alternative education the honouring of the 'local' or 'indigenous' (recognized as Indigenous in the Canadian context). This included privileging local articulations of social conditions as well as the production of knowledge and theorizing. A further principle they articulated was understanding the local or indigenous through a critical lens that foregrounded power relations. Both South African and Canadian participants highlighted decolonization as an educational imperative, this being paired with Afrocentrism in the former context and anti-oppressive practice and Indigenization/Indigenous social work in Canada. Additionally, participants</p>

		<p>suggested that contextualized social work content include education regarding historical and contemporary oppression, critical theories, global issues and the platforming of local voices, experience and knowledge, while pedagogy should promote critical reflexive thinking through collaboration, innovation, relationality and responsiveness to students' needs and lived experience. They suggested that the goal of contextualized social work education was to equip social work students to practice in locally meaningful and relevant ways that advanced social justice. Academics offering such contextualized education reported encountering barriers through neoliberal environments, inadequate funding, insufficient local materials and missing policy. Supports included university, departmental and professional communities that valued socially transformative education and advanced local knowledge production. Participants concluded that the social work education agenda must be reset by prioritizing a critical contextualized social work approach.</p>
<p>Sorensen, Michele <i>Co-presenter: Valerie Triggs</i></p>	<p>Hope for a Resurgence of Agential realism in University Engagements: Preparing for Seven Generations</p>	<p>Hope for a Resurgence of Agential realism in University Engagements: Preparing for Seven Generations</p> <p>Toward the end of 2019, amidst the current pandemic, and with so many writing about ways to locate reasons to be hopeful, Lester Spence (2019) tweeted that the question of where to find hope might not be the right one to be asking. Spence suggested that the question we should be asking is "what institutions do we need to build or rebuild?" In addressing Spence's challenge, we wonder, how we might move into these highly politicized times and contribute our imagination and study to how postsecondary institutions of learning have already taken up the good work of Indigenization and decolonization that has been underway since the TRC (2005).</p> <p>In this presentation, we draw on some preliminary research data collected in the first few months of 2021 that documents how Western Canadian Universities have taken up, defined and enacted the work of Indigenization in consideration of how it will impact forthcoming generations. Inspired by student reactions offered in faculty courses, we are reviewing current research literature as well as policies and faculty documents to understand how notions of Indigenization are currently being defined and enacted in various faculties. While we are still in the process of gathering data to understand current situations and responses, we also share an Indigenous New Materialist perspective as a framework for our process, data analyses, as well as for implicating our own participation, and imaginations in this work.</p> <p>We draw on New Materialist scholarship (Barad, 2007), alongside Indigenous studies research and thinking in various disciplines (for example Kovach, 2009 ; Rosiek, Snyder & Pratt, 2020) for engaging a philosophy of human and non-human agency in their entangled and productive ontological relations. In Indigenous studies, developments of</p>

		<p>new materialist philosophy such as non-human agency and the vital materiality of places, are already presumed; the personal and ethical aspects of relation are already taken for granted (Rosiek, Snyder & Pratt, 2020) and there is instead, a press to instantiate inquiry that enacts an ethical reciprocity with all things including those in the unknowable future. This relational character of agency compels practices of knowing that are designed pedagogically for continual transformation and openness to humans and nonhumans involved. The question before us is how to begin to ethically think/move in responsible and attentive institutional and personal ways that do not value general knowledge over the vital materiality of particular places and times, realizing that nothing has incidental meaning, as well as thinking seven generations ahead. We consider the work of Indigenization and decolonization as more than a metaphor (Tuck & Yang, 2012) and more than an improved description serving to get to particular predetermined or instrumentalized ends. Our hope in addressing Spence's tweet is that our research will contribute to respectful anti-colonial engagements and practice in policies, classrooms, practicas and scholarship in post-secondary institutions.</p>
<p>Sathivadivel, Sumu</p>	<p>Decolonizing Union Spaces – WITHDRAWN</p>	<p>My presentation can be a 15min documentary or a podcast since I am a podcast host and a filmmaker. Based on covid restrictions for filming, I want to be open for both options.</p> <p>The documentary or podcast will include interviews with frontline caseworkers from social services, Registered Social Workers, and labour activists engaged in anti-racism work in a union space for the past 8 months. We will explore why individuals in the Social Work field have an obligation to pursue social justice causes and continue to advocate for human rights. A brief explanation of labour movement's role in systemic racism and the exclusion of people of colour will be discussed. The documentary or podcast will also highlight the struggles of BIPOC (Black, Indigenous and Persons of Colour) workers who are dismantling systems and challenging white supremacy every day to create inclusive and equitable spaces. The union under study will be the Canadian Union of Public Employees, local 905, which is a union that represents 6000 public servants in the Greater Toronto Area. Interviews will explore how BIPOC workers are dismantling colonial leadership models and creating collective structures focused on shared power. This piece will include interviews with the president of the local and others in leadership positions to talk about how the local has changed since BIPOC workers started decolonization work.</p> <p>The following questions will be also included in the interviews</p> <ol style="list-style-type: none"> 1) What does it mean to be an anti-racist? 2) What does it mean to be an ally? 3) What de-colonization practices are being used to dismantle this particular labour

		<p>movement?</p> <p>4) What type of barriers are BIPOC workers facing in this journey?</p> <p>5) How technology and online spaces are supporting anti-racism work during a pandemic?</p>
Thompson, Sheryl	Anti White Culture: Its time to change the narrative- WITHDRAWN	<p>This podcast seeks to disrupt the current narrative of the profession of social work and critically examine the mandate, mission and vision of the profession. Through examining the current state of colonialism that permeates the profession as a whole listener will be encouraged to interrogate social work education, theory and practice while examining the current political, economic, and societal values. Listeners will be engaged through critical questions that provoke self reflective analysis at the micro, mezzo, and macro level while exploring anti white culture and the impacts of colonialism on the profession as whole. Examining the framing of whiteness in Canada and the concepts that allow for whiteness to continue in the practice of social work will be discussed throughout the podcast. The goal of the podcast is a call to action for social work educational institutions to develop frameworks within social work schools of education that promote and guide learning that is centered on decolonial frameworks. History of colonialism is required to be taught in a way that does not promote white centering, white privilege, and white supremacy. Social work as a profession must recognize that it too has been colonized and seek to redefine, reposition, and redevelop the structures within it in order to move towards a profession that is aligned with its values.</p>
Torres, Sara	Family and community agency perspectives on the role of social workers and child welfare: the case of Indigenous, African Nova Scotian, and Immigrant and Refugee Children in the Halifax Regional Municipality	<p>The inequities experienced by families from Indigenous, Black, and other racial minority groups in Canada are linked to those populations historically having been over-represented in child welfare settings and among children and youth in care. Intersecting factors, such as gender, race, colonialism, citizenship, immigration, and socio-economic status have contributed to children's involvement in Child Protection Services, which in turn has an effect on the health and wellbeing of children, families and communities. In this presentation, we discuss findings from a pilot study that sought to identify support systems and strategies to strengthen the capacity of families from urban Indigenous, African Nova Scotian, and immigrant and refugee populations in the Halifax Regional Municipality to mobilize communities to prevent the entry or re-entry of children into state care. Findings from in-depth interviews with 16 family members and community agencies from the three populations confirmed what has been documented in the literature: a series of structural, community and individual barriers influence the everyday experiences of urban Indigenous, African Nova Scotian and immigrant and refugee families and their interactions with the child welfare system. Factors named by participants include colonialism, geography, poverty, lack of services, and a dysfunctional system. Also a concern were child welfare workers' perceptions of Brown and Black bodies, lack of cultural knowledge of communities and lack of training and their inadequate experience. Protective factors include formal and informal supports, community connections and resources that build capacity and resilience and contribute</p>

		<p>to preventing children from the three communities from entering or re-entering the child welfare system. Findings also revealed the pressures that community agencies face. This includes being underfunded and/or having their role not always recognized by the child welfare system. A call for better training and accountability of social workers came out loud and clear from participants. Findings also discussed the need for social workers to recognize the strengths of communities and cultures and their ways of being. This is the first time in Nova Scotia that a team examined the informal and formal support systems available to these three communities to prevent children being taken into state care by mobilizing communities to create supportive environments for children and families' health and wellbeing. The study was carried out by an interdisciplinary, interprofessional, inter-racial research team drawn from the community, government, and academia.</p>
<p>Wabie, Joey- Lynn <i>Co-presenters:</i> Gladys Rowe, Elizabeth Carlson-Manathara, Alicia Williamson <i>Co-author:</i> Jill McIntosh</p>	<p>Catalyzing student decolonial journeys: Opportunities for social work education</p>	<p>Increasingly, social work students are exploring what decolonization means for their lives and for their social work practice. Social work education, for some, has helped facilitate their decolonial journeys. For others, social work education has offered little relevant content and guidance. This has been contextual - based on influential professors, courses, programs, identities, and changes in the discipline over time. Students in mainstream programs have often had to initiate and deepen their decolonial journeys despite or without the help of their social work education. In fact, for many, their social work education has led to their further socialization into colonizing thoughts and practices. This is a result of the colonizing nature of university settings, many social work programs, and the social work profession itself. Indigenous and access-based social work programs have more often offered space, tools, and mentorship to assist students in their decolonial growth. In this session, as social work educators and students in both mainstream and Indigenous social work programs, we share student stories of the impact of their social work education on their decolonial learnings and transformative processes. While this is a critical moment to understand our roles, we also examine risks of Indigenous and non-Indigenous students and educators working towards decolonization within the same spaces. This reflects the "catching up" and processing of non-Indigenous students learning about colonization, while Indigenous students and instructors continue to live it. Based on these dynamics, we explore the question: how do we best assist all students in their navigation towards decolonization?</p>
<p>Wilson, Tina</p>	<p>"Passing on" critical social work</p>	<p>For this presentation I orient on critical social work in welfare state contexts as a disciplinary formation shaped by its scholars and educators, subject to shifts in the role of the university and embedded in broader geopolitical contexts. My point of departure is the question of "passing on" critical social work from one generation to the next through the pedagogical and scholarly channels of a university discipline. Grounded in feminist traditions, my founding premise is that standpoints – perspectives, orientations, vantage points, lenses, attunements – are shared rather than individual (Haraway, 1988).</p>

		<p>Moreover, shared standpoints, such as those signaled by a “critical” social work, must be built and rebuilt over time and place (Bracke & Puig de la Bellacasa, 2003). In this presentation I therefore suggest the work of intentionally building and rebuilding inter- and intra-generational disciplinary standpoints requires that we develop an attending “caring knowledge politics” (Puig de la Bellacasa, 2017) tuned to generational relations (Allan, Hackett, & Jeffery, 2019; Mannheim, 1927; van der Tuin, 2015; Williams, 1977), and to the more and the less intelligible. In this paper I unfold these ideas and arguments in an effort to open up this loosely shared critical disciplinary standpoint to more of us in social work.</p>
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<p>Bennett, Michael</p> <p><i>Co-Authors:</i> Joe Perry, Carly Charron, Danielle Talbot, Karen Feng, Emily Fraser, Thecla Damianakis</p>	<p>Jamming for Wellness: Breaking Down Social Barriers through Music Performance in a Hospice Setting</p>	<p>Rationale Objectives</p> <p>In 2011, an open musical jam program was created by a musician for musicians at the Hospice of Windsor-Essex. The jam is an informal social gathering where local musicians come together to cover pre-recorded songs or improvise original material. This group session was created as an alternative for musicians who could no longer attend open jams at local mainstream music venues due to their health conditions. The jam at Hospice has been providing an accessible place for musicians and audience members where they receive services and play live music. The name of this program is Jammin' for Wellness (JFW)-a name that echoes the values of hospice care. This Hospice program has resulted in many local musicians, living with a life-altering illness, coming together to play music at hospice every week and is the only one of its kind in Canadian hospice settings. To date, there are no existing social work studies on the role of live music performance in Canadian hospice settings and the non-judgemental, inclusive, connection that is created.</p> <p>Methods</p> <p>In 2018, a collaborative qualitative research study was initiated by the University of Windsor and Hospice, funded by a Social Sciences and Humanities Research Council (SSHRC) grant.</p> <p>In this three-phase study, utilizing naturalistic observations of the jam sessions, in-depth interviews, and focus groups, we explored the role of music in facilitating the personal and social well-being of 30 musicians associated with JFW. Additionally, we explored how the musicians' creative group process facilitated quality interpersonal experiences, broke down social barriers, and created a sense of flow and social connection, in the midst of living with life-altering illnesses. Our theoretical framework draws from the well-</p>
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		<p>established role of the arts for social work in enhancing human experiences and promoting social justice, and from Mihaly Csikszentmihalyi's established concept of "flow", as "exceptional moments" in human experience, further characterized by task absorption, an altered sense of time, loss of self-consciousness, and high level of connection and fulfillment.</p> <p>Findings: The study background, research design and emerging findings from participant interviews will be presented, and implications for living well in the midst of limiting Western-Cartesian notions that dichotomize mind and body, promote stereotypical notions of death and dying, and the role that music and collective processes play in challenging these limited frameworks will be discussed. The findings of this study have implications for strengthening community-based practice and the role of social work educators and practitioners in seeing how creative endeavours are vehicles for challenging interpersonal and social barriers, while facilitating an inclusive and diverse environment. They suggest an innovative program to provide meaningful care to individuals; to not only improve emotional well-being and restore purpose, but also foster social connections and a sense of belonging. Ultimately, the study will lay the foundation for future collaborations across Canada with hospices that have already expressed interest in arts programming, by providing evidence of its value, through participants' own words and experiences.</p>
<p>Brown, Catrina <i>Co-presenters:</i> Marjorie Johnstone, Nancy Ross, Kaitrin Doll</p>	<p>Re-Imagining Social Work Practices in Mental Health and Health Equity in Nova Scotia</p>	<p>We will present the results of our community-based consultation "Repositioning Social Workers Practices in Mental Health and Health Equity in Nova Scotia" initiated by The Nova Scotia College of Social Workers. This consultation emphasizes the important influence of the social determinants of mental health. While research shows that oppression and colonization are significant social determinants of mental health and substance use problems our study found that taken together neoliberalism, biomedicalism, colonialism and systemic oppression result in and fail to address inequity and oppression and are inconsistent with a social justice approach to service delivery and provision. Neoliberalism, the dominant socio-political and economic ideology today, emphasizes both fiscal constraint and individual responsibility which has resulted in significant limiting of supports and services to social welfare programming. One size fits all approaches to under resourced programming emphasize individual responsibility, efficiency, short term services, with limitations to access including lengthy waiting lists. An emphasis on "evidence-based" programming often highlights the privilege of certain knowledge and knowers over others, and often promote the salience of a Eurocentric approach to work in the social service field, thereby isolating marginalized groups and alternative more culturally appropriate services. Yet, with an increase of social inequities, such as poverty, inadequate affordable housing, food insecurity, and social discrimination resulting in marginalization (all of which are key</p>

		<p>social determinants of health), there is a growing need for mental health services. Overall, this consultation found significant barriers to mental health equity and social justice in mental health service delivery including a lack of attention to diversity and of diverse programming; a lack of community consultation and involvement, an overall absence of anti-oppressive approaches to service delivery; and a lack of opportunity for social workers to adopt practices that confront and address inequity and colonization. Participants reported an inadequate response to trauma, intergenerational trauma, childhood trauma and post-traumatic stress. Not only is there very little programming that addresses co-existing trauma, mental health and substance use issues in Nova Scotia, there is next to no programming that addresses the social contexts that produce these problems. All told, these results suggest that African Nova Scotian and Indigenous individuals are unlikely to receive adequate supports if they choose to access these services. If social workers are able to acknowledge and address oppression and intergenerational trauma in mental health and addiction service delivery, we need to both reposition and value social workers role in service delivery and restructure the dominant mainstream neoliberal and biomedicalized system of mental health and addiction which as it is currently structured cannot adequately address the realities of people's lives or address the specific needs of diverse, oppressed and marginalized groups.</p>
<p>Clark, Shane <i>Co-presenter: Laurel Pirrie</i></p>	<p>Quiet Down! The Disruptive Queer Supper Club Podcast</p>	<p>What does it mean to be a queer/trans/GNC MSW student and not see our identities reflected in our cohort, course material, or educational experience? How are we creating our own learning and how are we teaching ourselves and others? What is missing and how are we filling in the gaps for ourselves?</p> <p>In an effort to queer our collective social work education experience, and find connection to my community with the intention of creating accessible moments of learning for the predominantly cisgender heteronormative student body, I invite queer, trans and gender-nonconforming MSW grad students as guests to the supper table to participate in a podcast with me. We join together from across the country through the power of virtual meeting technology, which has become ubiquitous in the wake of the COVID-19 pandemic.</p> <p>Over the course of three months, our small group will meet to talk about our experiences as gender and sexual minority students in both the virtual classroom and the field placement setting. In an act of resistance against erasure and disconnection and drawing on the rich history of the queer dinner party, we will connect over food and drinks (virtually) to fall, gratefully, into each other's queerness in an effort to find our place in a cisgender, heteronormative online distance education program in which visibility is an issue for any minority. This presentation will present a 15-minute audio selection from those dinner parties, with a brief introduction to the context of the underground supper club and community organizing.</p>

		<p>Developing and presenting this podcast project is a process that parallels engaging in online learning spaces within university programs, albeit it with much less formality and much more risk-taking. We want to ask ourselves the questions that our professors and classmates are not asking us, but to do so publicly means we must first find each other and then assess our relative safety to 'out' ourselves both as queers and queer students currently enrolled in an MSW program. 'Consenting to learn in public', that is, to offer our imperfect reflections on permanent and public record bound to a moment in time, requires vulnerability, bravery, and a commitment to growth – a stance that MSW online education programs ask us to take but which is not named or considered in our experience.</p>
<p>Coulombe, Antoine <i>Co-presenters:</i> Hannah Kia, Jay Groat</p>	<p>Queering Schools of Social Work: A Conversation</p>	<p>Advancing Social Justice is a core value of the social work profession in Canada. However, there are essential gaps in Sexual Orientation and Gender Identity and Expression (SOGIE) education in schools of Social Work, and much remains to be explored in the literature on SOGIE instruction in SW. SOGIE education has been limited and often led by students or individual instructors, while some schools of SW only offer elective courses on LGBTQ2S+ content. Unfortunately, LGBTQ2S+ populations continue facing diverse forms of discrimination, which have negative outcomes regarding their health and well-being. SW students will work with LGBTQ2S+ populations during their careers but are not provided with sufficient training to meet these populations' needs and intersecting identities. Furthermore, SW students who identify as LGBTQ2S+ experience homophobia, transphobia, heterosexism, and cisnormativity themselves within Schools of SW. In this podcast, two SW educators and a SW student meet to discuss the evolving role of Schools of SW in preparing students to work with LGBTQ2S+ people and how schools can improve safety for LGBTQ2S+ students within Schools of SW and higher education.</p>
<p>David, Kendal</p>	<p>What makes a "normal" social worker? Exploring the boundaries of social work identities using critical discourse analysis</p>	<p>This presentation reports on preliminary findings from my MSW thesis project, supervised by Dr. Pamela Grassau at Carleton University. In this study, I investigated how practicing social workers in Alberta negotiate their personal and professional identities. Grounded in critical and anti-oppressive theoretical frameworks and methodologies, I explored the normative boundaries of social work culture and identity, and how participating social workers engaged with these boundaries. In particular, I aimed to highlight the power relations frequently hidden in discourses about what social work is, and who "normal" social workers are expected to be. I collected data in 2020 by conducting 2 semi-structured interviews each with 11 unique participants, who were practicing, registered social workers in Alberta at the time of the study. I used Critical Discourse Analysis as my overarching methodology, and the analysis process consisted multiple readings of the interview transcripts while coding for rhetorical means, ideological statements, and discursive strands or themes.</p>

		<p>In this presentation, I share some of the preliminary findings from my thesis project. In particular, I discuss the discursive strategies that are used to define and categorize what social work is. While threads that hold the social work profession together may seem obvious to social workers themselves, I contend that many of them are frequently hidden or taken-for-granted – especially those that weave dominance and oppression into the fabric of our collective identity. As such, I aim to make explicit some of the discursive strategies used by practicing social workers to construct and enact “social work,” and to situate these discourses in their social and historical context. Then, in alignment with an intersectional, anticategorical analytic approach, I discuss fluidity and tension in how the boundaries of social work are operationalized, and challenge the ways that dominance and power are indexed and expressed by them. The intended outcome of the presentation is to spark reflection and conversation about taken-for-granted assumptions about what we define as social work, who we expect social workers to be, and how we categorize ourselves within the profession.</p>
<p>Gaulin, Dominique <i>Co-présentateur(e): CélineTukalak</i></p>	<p>Décoloniser la recherche et les pratiques dans le domaine de la santé mentale et du bien-être au Nunavik: défis et pistes de solution</p>	<p>Bien que les Inuit représentent un peuple largement étudié, les inégalités sociales, politiques et économiques à leur endroit perdurent. Sans s’en rendre compte, nombre de chercheurs, cliniciens et décideurs politiques font perdurer ces inégalités, que ce soit en imposant des paradigmes ou en omettant tout simplement de reconnaître différentes formes de savoirs et d’expériences au sein des pratiques et de la recherche.</p> <p>La littérature sur ce sujet suggère certaines des raisons qui limitent la présence des savoirs autochtones au sein des recherches, notamment le fait que les chercheurs fondent leurs pratiques sur des méthodes qui font consensus au sein des milieux et qui reposent sur des données dites probantes. Ajoutons les différences culturelles, épistémologiques et méthodologiques, les barrières de langues et les enjeux de confiance entre Inuit et chercheurs, suite à des siècles de colonisation et de colonialité (Ellington, 2019 ; Martin, 2013 ; Webster, 2018 ; Wilson, 2008). Il y a tendance à sous-spécialiser les savoirs expérientiels et culturels au profit des savoirs techno professionnels. Ce genre de pratique n’échappe pas au domaine du travail social, qui a contribué à la mise sous silence des Autochtones, notamment dans le domaine de la santé mentale.</p> <p>Afin d’adresser cette réalité, plusieurs voix se sont levées dans les dernières années pour demander non seulement l’adaptation des services aux groupes traditionnellement marginalisés, notamment les Inuit, mais la décolonisation de ceux-ci. La décolonisation, est comprise ici comme un processus ancré dans le concept d’autodétermination qui nécessite un changement de paradigme impliquant la reconnaissance de multiples épistémologies dans le domaine de la santé mentale et donc, qui met de l’avant les valeurs, savoirs et pratiques des Inuit dans l’organisation des services (Inuit Tapiriit, Kanatami, 2015; Smith, 1999; Wilson, 2008).</p>

		<p>Cette présentation, en se basant à la fois sur la littérature, notre pratique au Nunavik* (l'une comme travailleuse sociale autochtone et l'autre allochtone), et notre cheminement académique, aborde la nécessité de décoloniser les pratiques et la recherche dans le domaine de santé mentale et du bien-être au Nunavik. Via une posture critique et postcoloniale, nous explorons les principaux défis de la décolonisation et les mécanismes qui occultent certaines formes de savoir dans le domaine de la santé mentale au Nunavik. Pour terminer, nous nous pencherons sur la place/rôle du chercheur et du travailleur social en contexte autochtone et jeterons un regard aux avenues à prioriser dans la pratique et la recherche.</p> <p>* Le Nunavik est la région située au nord du 55e parallèles au Québec, territoire des nunavimiiut.</p>
<p>Gauthier, Marie-Claire</p>	<p>La production de connaissances en travail social : réflexions entourant les questions de privilèges en tant que chercheuse cisgenre qui s'intéresse aux enjeux trans</p>	<p>La recherche en travail social se distingue par sa volonté d'améliorer les conditions de vie des populations marginalisées, en produisant des connaissances sur leurs réalités ainsi que sur les problèmes sociaux qui les touchent. Ces connaissances servent entre autres choses à développer des interventions auprès de ces populations afin de bien répondre à leurs besoins. On constate toutefois qu'un grand nombre de chercheur.euse.s en travail social qui produisent ces connaissances appartiennent à des groupes favorisés et privilégiés, voire parfois dominants par rapport aux populations étudiées. De ce fait, le travail social déploie plusieurs efforts afin d'inclure des savoirs alternatifs dans la production de connaissances à travers des recherches de type par et pour tels que des recherches participatives (Lee, 2017) et des recherches-actions (Pullen Sansfaçon, 2014) qui ont comme visée de coconstruire les savoirs avec les populations concernées. Malgré cela, la situation nous semble problématique si l'on considère qu'appartenir à un groupe dominant vient souvent avec certains biais et ignorances épistémiques dans la compréhension des problèmes sociaux (Médina, 2013). En ce sens, je soutiens que la création de connaissances dans un tel contexte a des implications sur les interventions développées auprès des populations marginalisées, puisqu'une certaine ignorance de leur réalité est maintenue. De plus, il existe un danger de reproduire des oppressions envers ces dernières.</p> <p>Cette présentation a pour but d'apporter des pistes de réflexion sur la notion de privilèges et de rapports de pouvoir dans la production de connaissances en travail social, plus précisément concernant les populations trans. À partir du concept de l'ignorance épistémique (Médina, 2013) et de la perspective anti-oppressive en recherche (Parada and Wehbi, 2017), je propose une autoréflexion et une autocritique sur ma responsabilité épistémique en tant que doctorante et chargée de cours cisgenre qui s'intéressent aux enjeux trans dans la recherche ainsi que dans la formation en</p>

		<p>travail social. Pour ce faire, cette présentation s'articule autour de deux questionnements critiques : 1) Quel sont les meilleures pratiques (attitudes et habiletés) à adopter en tant que chercheur.euse.s cisgenres qui étudient les enjeux trans en travail social pour éviter de présenter de façon biaisée les réalités de ces populations et éviter de reconduire des formes d'oppressions à leur égard ? ; 2) Quels dispositifs peuvent-être mis en place en travail social pour valoriser davantage les savoirs issus des populations trans ?</p>
<p>Gibson, Margaret</p> <p><i>Co-presenters:</i> Izumi Sakamoto, Hannah Monroe</p>	<p>Decolonizing neurodiversity? Implications for social work education</p>	<p>Neurodiversity is talked about as a paradigm, an identity, and a social movement. The term usually designates a direct challenge to deficit-based frameworks for understanding autism, intellectual and learning disabilities, ADHD, and a growing list of identities/ diagnoses. While the language of neurodiversity has existed for over twenty years, the concept continues to be debated, redefined, and repurposed (Singer, 2019; Walker, 2014). In this paper, we consider findings from a larger study about how people are using and understanding “neurodiversity”, as found in published literatures, event observations, and 60 ethnographic interviews. In particular, we discuss whether and how neurodiversity might continue to exclude some within the community, particularly along the lines of race, perceived “functioning”, and gender. We ask, what might it mean to “decolonize” neurodiversity?</p> <p>Neurodiversity has strong connections to disability activism, and particularly to autistic activism and related scholarship. At the same time, the term has been increasingly evident in other domains including education, counselling practice, self-help, and employment. While some understandings of neurodiversity continue to challenge normative systems that value particular forms of embodiment and productivity, others follow a limited inclusion mandate. For example, Broderick and Roscigno (2021) have written about the vast investments and costs of the “Autism Industrial Complex”. Concurrently, some ardent supporters of community-defined neurodiversity can themselves make “moves to innocence” that ignore or exploit the hard divides produced by colonialism and white supremacy (Fellows & Razack, 1998; Kennedy-Kish et al., 2017). Building on the work of Allan, Hackett, and Jeffrey (2019) and Tuck and Yang (2012), we attend to neurodiversity as an example of the complexities of decolonizing beyond theory. Given the urgent need for anti-colonial solidarities to combat the deadly hierarchies of human worth, we argue that there is an ethical imperative for educators and researchers to challenge social work’s complicities in colonial violence and capitalist normalization.</p>
<p>Gill, Manvinder</p>	<p>From theory to practice: a qualitative study of problems with alcohol within Panjabi communities</p>	<p>This paper explores the relationship that second-generation Panjabi-Sikh-Canadians have with alcohol. Predominant understandings of alcohol in the community argue that Panjabi culture promotes the consumption of alcohol while Sikhi prohibits it yet culture and religion cannot easily be separated or understood in such monolithic ways. Problems with alcohol are often referred to as a Panjabi issue stemming from a hypermasculine culture that emphasizes overconsumption. Simply blaming the “culture” misses the</p>

		<p>heterogeneity of the community and the impacts of intergenerational trauma and contemporary formations of masculinity, culture, and religion that are rooted in colonialism. Furthermore, stating that Sikhi is vehemently anti-alcohol fails to engage with the central Sikh text, Guru Granth Sahib, and lived reality. The central thesis of the Guru Granth Sahib, IkOankar (1-Ness), advocates against binaries, moving away from normative and simplistic understandings of good and bad or prohibited and accepted. This is not to argue that Sikhi promotes alcohol consumption rather, depicting alcohol consumption in reductive and binary terms is against the IkOankar paradigm and fails to engage how Sikhi is practiced in reality. Although in mainstream understandings of Sikhi, alcohol is prohibited, this is not always what is practiced. Moving beyond simple prohibition or acceptance, alcohol consumption can be understood through the dynamic ways in which Panjabi-Sikh-Canadians engage with the substance.</p> <p>This theory has been put into practice through a collective: Asra, The Punjabi Alcohol Resource. Asra's website (asranow.ca) and their transnational online conversation series, "Broken Punjabi," aim to problematize singular understandings of culture and religion by illuminating the porous borders of their definitions and the dangers of categorizing minority groups as monoliths. The website moves beyond simple "English to Punjabi" translation, and instead uses colloquial language to truly make it accessible to communities. Understanding how colonial ideals are implicitly perpetuated helps individuals engage in mindful work within their wider communities and recognize the ways in which religion and culture can be utilized as strengths.</p>
<p>Goulden, Ami <i>Co-presenter:</i> Ran Hu <i>Co-author:</i> Bryn King</p>	<p>Life Satisfaction for Disabled Youth: What Role Does Resilience Play?</p>	<p>Background and Purpose: Life satisfaction (LS) is an individual's perceived quality of life based on the preferences of multiple life domains and satisfaction within these domains. LS is closely related to overall functioning and is an influential predictor of psychological states and psychosocial systems (e.g., mental and physical health). Studies show that LS decreases in adolescence and is associated with an increase in mental health disorders. Yet there is a dearth of knowledge related to how youth typically labeled as marginalized, such as those with disabilities, experience LS and the protective factors that may exist. Studies suggest that resilience is a protective factor that is effective in promoting LS and well-being among marginalized populations. However, no studies have explored the relationship between resilience and life satisfaction for disabled youth. This study extends past research to 1) explore the relationship between LS and disabled youth and 2) explore how resilience mediates the effect of LS on disabled youth.</p> <p>Methods: Data came from the 2016 Canadian General Social Survey (GSS-2016), a cross-sectional nationally representative household study focusing on the well-being of Canadians at home and work. The final sample included 1,443 youth aged 15 to 24 (48.6% females; 26.1% living with disabilities). Youth with disabilities were identified as those who disclosed living with at least one of the six types of disabilities predefined in</p>

		<p>the survey: (1) physical, (2) mental, (3) hearing, (4) seeing, (5) learning, or (6) other disabilities. LS was measured using the sum of nine items each on an 11-point Likert scale from 0 (“Not at all satisfied”) to 10 (“Completely satisfied”) (Cronbach's alpha = 0.84). Resilience was measured using the sum of 10 items each on a 5-point Likert scale from 1 (“Always”) to 5 (“Never”) (Cronbach's alpha = 0.78). Ordinary least squares (OLS) regression was used to separately model the outcomes of LS with disability status, resilience, and the interaction between resilience and disability, adjusting for the effects of health, stress, and sociodemographic characteristics (e.g., gender, family income, education, employment, and social class). Sampling weights were used in all analyses.</p> <p>Results: Disability status was significantly associated with LS ($b = -3.86$, $p < .001$). After including resilience in the model, disability status continued to be a significant predictor of LS but the effect was mitigated ($b = -2.60$, $p < .001$). Similarly, resilience had a significant effect on LS ($b = 0.95$, $p < .001$). Last, we found a significant interaction effect between resilience and disability status ($b = 0.44$, $p < .05$). As resilience scores increased LS scores among disabled youth with disabilities increased more rapidly than youth without disabilities, suggesting the significant role of resilience in narrowing the gap in LS between disabled youth and youth without disabilities.</p> <p>Conclusions and Implications: The findings highlight the importance of comprehensive support services that focus on improving LS by promoting resilience in disabled youth. Detailed intervention strategies will be discussed.</p>
<p>Jamal, Omer <i>Co-presenters:</i> Liza Lorenzetti, Aamir Jamal <i>Co-author:</i> Tayyab Ali Shah</p>	<p>Bringing Hujra to Canada – A culturally relevant, community based, transformative learning approach for gender justice among the Pashtun Community in Canada</p>	<p>Developing a culturally relevant, anti-colonial, and socially appropriate approach for social change among diverse communities is a challenge for social work policy and practice. Keeping in view the urgent need and significance of culturally relevant social justice approaches and its application to diverse realities in the Canadian landscape, we developed a community-oriented, relevant model that makes use of an established cultural institution (Hujra) for personal reflections and transformative learning. ‘Hujra’ is a deep rooted and established informal cultural institution within the Pashtun community where men come together to socialize and discuss sociocultural issues in a talking circle, which is reflective of indigenous traditions in that region. With the support of the Calgary Pashtun Association, Alberta Men’s Network, and action researchers at the University of Calgary’s Faculty of Social Work, a series of Hujra nights were organized. Pashtun men were invited to bring forward their cultural constructions of masculinity and reflect on them in a multicultural Canadian context. A Pashtun “Hujra night” experience in Canada demonstrated the significance of co-construction of practice knowledge for social workers as they work on the sensitive issues of gender justice and domestic violence in immigrant communities. The main learning objectives from this presentation include the importance of cultural relevancy in mainstream social work practice; development of a</p>

		community-oriented, anti-colonial, and transformative approaches and the implications of their holistic integration within the broader Canadian context.
Khan, Maryam	Understanding and Supporting LGBTQ Muslims in Social Work Practice	<p>Over the last decade in Canada, a LGBTQ Muslim intersectionality has gained some visibility in social science research, yet, remains largely ignored within normative LGBTQ communities in the arenas of program and service provision. There especially exists a gap concerning how to best support LGBTQ Muslim and their families within the scope of the helping professions, social work practice as it relates to service provision and programming. This presentation will focus on the many hegemonic discourses that construct and influence the lives and identities of LGBTQ Muslims. An overview of the existing research on sexually and gender diverse Muslims in the global North will be outlined. This will highlight some key issues facing LGBTQ Muslims as these relate to sexuality, religiosity, gender identity and expression, families of origin, racism, and Islamophobia.</p> <p>Emphasis will be placed on exploring Rahman’s concept of homocolonialism which offers nuanced understandings of gender and sexuality, LGBTQ rights in the global North, Islamophobia and conservative Muslim intolerance for LGBTQ rights. The presentation will argue that the three aforementioned aspects of homo-colonialism triangulate and can invisibilize LGBTQ Muslim sexualities as their identities, and lived experiences transcend hegemonic norms found in both LGBTQ and Muslim communities. In order to address the service gaps, focus will be placed on affirmation of a LGBTQ Muslim intersectionality, critical self reflexivity, and decolonization of gender and sexuality, coming out and performing of LGBTQ lives and identities.</p>
Khan Maimuna <i>Co-presenters:</i> Yahya El-Lahib, Samantha Meza-Tejada <i>Co-author:</i> Henry Parada, Kaltrina Kusari	Challenging the saviour complex within the settlement sector: An institutional ethnography of settlement practices in Canada	In this presentation, we report on findings from an institutional ethnography study interrogating the ways in which settlement practices shape refugees’ settlement experiences and integration processes. Informed by critical transnationalism as a theoretical lens to examine experiences of displacement, border crossing, and settlement, and guided by critical feminism to challenge the assumed homogeneity of refugees’ experiences, this study offers a unique perspective on the ways refugees from war-torn countries have been constructed. Our findings offer new theoretical conceptualizations of refugeeness that disrupt dominant construction of refugees and displaced subjects from war-torn countries as victims and challenge the savior complex that continues to valorize host countries and promote their reputation as humanitarian haven for marginalized social groups. Findings also demonstrate that these constructions subject refugees to problematic practices that promote, produce and operationalize colonial discourses and practices within settlement and resettlement. Contemporary neoliberal shifts in services and policies coupled with the rise of white supremacist ideologies contribute to the normalization of such dominant colonial discourses and reinforce ‘superior/inferior’ power relations within and through access to settlement services. In this discussion, we problematize such colonial relationships as they shape

		not only access to services and the relationship between refugees and the settlement sector, but also define the ideological processing and operation of institutional practices within and through the sector. We also critically interrogate the ways that social work and other helping professions involved in settlement are implicated in the production, facilitation and operation of colonial discourses through settlement practices. We end the discussion by calling on social work to question and challenge its role in such practices and contribute to resisting institutional colonial discourses and practices.
<p>Kia, Hannah</p> <p><i>Co-presenters:</i> Kaan Göncü, Kelendria Nation, Jodi Gray, Darren Usher</p>	An exploration of social work practice with transgender and gender diverse (TGD) communities	Trans and gender diverse (TGD) communities experience profound marginalization across social contexts, both in Canada and beyond, and yet continue to be under-recognized as populations with distinctive service priorities and needs within social work scholarship. In this qualitative study, which was informed methodologically by grounded theory, we sought to develop knowledge on constituents of ethical and effective social work practice with TGD populations in British Columbia. In collaboration with a Community Advisory Board (CAB), we recruited 20 TGD-identified people with lived experience of social services in BC, as well as 10 social workers in this province, and invited these participants to take part in individual 1-1.5 hour semi-structured interviews. In these interviews, we asked participants to (1) respond to a case vignette involving a social worker and trans-identified service user, and then (2) to share their overarching insights on knowledge required for social work practice with TGD communities. We analyzed the accounts of participants in a process of constant comparison that involved reading verbatim transcripts of interviews, identifying and comparing themes across the data, and using these processes to generate theory on salient components of practice knowledge. Our preliminary findings broadly revealed the significance of possessing and using knowledge surrounding the historical relationships of TGD communities with social service and healthcare providers, together with insight on the diverse lived experiences and the resistive activities of TGD people, as critical components of social work practice with these populations. Applying critical ecosystemic and intersectional frameworks to conceptualize our findings, additionally, highlighted the role of the social work profession in supporting diverse TGD communities with their ongoing pursuit for greater equity and access to human rights. Given the paucity of empirical literature on ethical and effective social work practice with TGD communities in British Columbia and elsewhere in Canada, we believe our work promises to inform change within the profession and across systems that employ social workers as care providers. As such, we draw on our findings to conceptualize recommendations for social work practitioners, regulators, administrators, and educators, and identify priorities for future scholarly inquiry within the discipline.
<p>Lorenzetti, Liza</p> <p><i>Co-presenters:</i> Aamir Jamal, Gabrielle Hosein,</p>	Men Engaged in Gender Justice in the Caribbean, Pakistan, and Canada: Documenting Personal	There is a global call for men's involvement in ending violence against women and girls, yet most conceptual and theoretical constructs on gender-based violence (GBV) are embedded and evolved in Western frameworks. Our work aims to de-center colonial perspectives that obfuscate the realities of intersectional oppression and "global

<p>Muhammed Ibrar, Rita Dhungel, Jeff Halvorsen, Janelle Lee Pong, Kamal Sehgal, Sarah Thomas</p> <p><i>Co-authors:</i> Peter Weller, Abbas Mancey</p>	<p>Transformation through Digital Stories</p>	<p>north/global south” relations as they pertain to men’s active engagement in gender justice. In this presentation, collaborators from the Caribbean, Pakistan, and Canada share insights on involving men in violence prevention efforts. Preliminary findings from our research, which uses a transnational and decolonial lens, explores local perceptions, social realities as well as culturally relevant practice models and motivation factors from men who are engaged in prevention of GBV in their communities. Men from each of the three regions have been invited to share their narratives through a process of digital storytelling (DST). Digital stories provide an intersectional lens to examine the impacts of gender, race, colonization, and other factors on how violence is produced, understood, and addressed in each context. Through engaging in this participatory process, we hope to reveal the shared experiences and influences of men, including their felt impacts, actions, challenges, and stories of personal transformation, that encourage them to pursue gender equity.</p> <p>The digital stories will be shared with the broader community to elucidate the context-specific histories, definitions, and strategies to move towards gender justice and address GBV. Our knowledge mobilization strategies are dependent upon collaboration and partnership in view of centralizing community-based ways of knowing and solutions to this pervasive social issue.</p>
<p>Mbakogu, Ifeyinwa</p>	<p>Retention of Students of African Descent Within the Invisible Cloak of Equity, Diversity and Inclusion</p>	<p>The International Decade for People of African Descent (2015 – 2024) proclaimed by the UN General Assembly, in December 2014, hopes to advance access to education and social services for people of African Descent, while addressing racism, discrimination and other intolerances faced by the people particularly within historically marginalised communities in Canada. Relatedly, from an education and social services perspective, is the quest to dilute whiteness that exists in the social work profession, social work practice and institutions that groom social workers in Canada. This begins, by supporting admission policies grounded in equity, diversity and inclusion (EDI) as drivers for attracting students of African Descent into Schools of Social Work in Canada. However, it appears, that institutional policies promoting, diversity, equity and inclusion, if inadequately managed, could or has become the new gatekeeping for promoting white supremacy within the same institutions. This paper begins by asking if: institutional policies grounded in Equity, Diversity and Inclusion are simply designed to admit more students of African Descent into social work programs; or are proactively designed within clearly articulated cultural and historical contexts to admit and retain students of African Descent until graduation. This paper addresses this overarching question within the rhetoric of curriculum content, class dynamics and resistance, admission policies, support networks, disembodied interventions, faculty composition that perpetuate white supremacy within Schools of Social Work in Canada and moderate the retention of students of African Descent.</p>

<p>Odei Boateng, Mavis <i>Co-presenter: Jill Grant</i></p>	<p>Peer mentoring in higher education – A theoretical analysis</p>	<p>Peer mentoring of university students has been used to improve student transition and to increase graduation rates particularly amongst those from under-represented groups. Peer mentoring has also been used as an intervention to improve students' academic performance. While several studies have been conducted on peer mentoring, most have been examined from an empirical lens with limited theoretical analysis. We analyzed existing research through four diverging frameworks in order to assess of the role of peer mentoring in social work education across four countries: USA, Canada, Australia and the United Kingdom.</p> <p>The hermeneutic approach was used to guide literature exploration in proposing an interpretative understanding and a need for theorising peer mentoring. Our analysis of literature showed the application of a minor theory - Cohen and Wills' (1985) Social Support Buffering Hypothesis as a means of understanding the buffering role of peer mentoring in higher education. However, we found the application of no major theories. Consequently, we propose the adaptation of major theories such as the social learning, experiential learning, and ecological systems theories. We highlight the strengths and limitations with the application of these theories in understanding the role of peer mentoring in higher education. We critically discuss this knowledge in light of its research implications on education, policy and practice for professional programs like education and social work in a neoliberal context.</p>
<p>Ramírez, Nélica</p>	<p>Learning for social work intervention from the practices and knowledge of socio-environmental movements and organisations: A framework of environmental justice in Antioquia, Colombia and Curicó, Chile</p>	<p>The purpose of this article is to present the results of a comparative exploratory research project between Colombia and Chile. The study focuses on answering the question: What lessons can be learned from the practices and knowledge of socio-environmental movements and organizations in Antioquia-Colombia and the Maule Region-Chile? The aim is to get to know the organisations and social movements and identify methodologies of intervention that contribute to enriching the epistemological and practical knowledge of social work in connection with environmental justice. The research is approached with a qualitative methodology with a phenomenological focus as it starts from the narrative of the social actors who participate in organisations or social movements, four in Colombia and four in Chile, whose representatives and/or leaders were interviewed through virtual platforms. Some of the conclusions indicate that the organisations have the purpose of defending water and territory, and are a collective social force against environmental inequality.</p>
<p>Woodside, Liz <i>Co-presenters: Melissa Redmond, Beth Martin</i></p>	<p>Electoral candidate debates: Large classroom experiential learning for social justice</p>	<p>Experiential learning has long been touted as effective for deepening student understanding and honing their ability to transfer academic skills and knowledge beyond classroom walls. While social work's rich experiential learning history is evidenced in literature examining direct practice courses, domestic and international field education, and research and program evaluation projects, there is little pedagogical research exploring experiential learning in social policy classrooms.</p>

		<p>Though social policy knowledge is essential for social work and social justice practice, building students' understanding of the relevance of policy to social work can be challenging as the topic is initially often seen as uninteresting and lacking relevance. Integrating experiential learning into social policy and social welfare classes holds great potential for heightening student engagement, reimagining social relations in the classroom, and fostering crucial professional competence.</p> <p>This presentation will report our findings regarding the efficiency and efficacy of hosting electoral debates as experiential learning opportunities in large social policy classrooms. Presenters will detail their experiences of organizing and hosting in-class candidate debates during the 2019 federal and 2018 Ontario municipal elections for first year BSW students in an 'Introduction to social welfare' class. The research draws on our perspectives as instructors and a teaching assistant, and integrates student data collected through a reflection assessment, within a constructivist theoretical approach.</p> <p>The research responds to two questions: "How feasible and appropriate are electoral candidates debates as an experiential learning method in social work?" and "How effective are electoral candidates' debates in building BSW students' understanding of social justice and its relationship with social policy?" In our presentation, we will introduce the social policy learning opportunities; detail the ethical questions associated with organizing in-class electoral debates; think critically about what it means to centre electoral politics; explore the strengths and limitations of using candidate debates as pedagogical tools, and finally, share thoughts regarding how to implement and improve similar classroom activities during future elections.</p> <p>We argue that candidates' debates are an opportunity for a pedagogical shift in the large classroom, from lecture-based to student-directed experiential learning. They can be an effective way to encourage students to work through difference and critically consider the relationships between social policy course content, social justice, social work, and political structures. They can lead students to reimagine social relations and commit to diverse forms of participation in the political process. This presentation challenges experiential learning research literature which holds that class structure and size can impede experiential learning and instead, contributes to a broadening understanding regarding the opportunities and challenges of experiential learning in social work teaching.</p>
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Decolonial Dreaming | Rêver la décolonisation

Alberton, Amy	Predictive Effects of (Neo)Colonialism and Other Forms	Social work, since its inception, has been premised on the value of social justice. At its core, social justice is about the elimination of structural violence, including (neo)colonial
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	<p>of Structural Violence on Involuntary Contacts with the Criminal Justice System in Canada: A Statistical Analysis with an Autoethnographic Perspective</p>	<p>practices, policies, and laws. Thus, social work practitioners, educators, and researchers must be acutely aware of what structural violence is, how it is perpetuated, and what can be done to work towards its reduction and ultimate elimination. However, little social work research has been dedicated to quantitatively assessing the impacts of structural violence, especially as they relate to the criminal legal system. The purpose of this study, using statistical analysis and autoethnographic narratives, was to test the effects of structural violence on involuntary contacts with police and criminal courts in Canada, while opening opportunities for dialogue on atonement and reconciliation. In so doing, this research was premised on working toward personal, social, and cultural understanding and transformation.</p> <p>Six hypotheses related to involuntary contacts with police were tested and were systematically replicated for contact with criminal courts. These hypotheses were tested using the 28th cycle of Statistics Canada's General Social Survey. The sample consisted of 1,162 First Nations, Inuit, and Métis peoples and 27,371 white settler people. Univariate frequency distributions were employed to describe the study samples and binary logistic regression models were used to test the hypotheses across both outcomes.</p> <p>The independent predictive effects of being an Indigenous person, of having experienced violence in multiple structures of Canadian society, and of having experienced discrimination extensively on contacts with police and criminal courts were all quite large. The predictive effect of gender was very small. No support was found for the interaction hypotheses; meaning the effects of structural violence and discrimination are equally as harmful for everyone. However, the risk of an Indigenous person having been involuntarily contacted by the police was more than three times greater than the risk among white settler people. The autoethnographic narratives highlighted the importance of understanding both privilege and oppression and engaging in reciprocity, alliance building, trust, authenticity, and knowledge and skill transfer between Indigenous peoples and settler white people.</p> <p>The novel findings of this study add to the current literature related to structural violence, including (neo)colonialism, and contacts with police in Canada. Moreover, the current study highlighted that without public critique and measures being instituted to bring about change, the status quo of domination over Indigenous peoples and the harmful impacts of structural violence are likely to continue. Social workers must function to eliminate continued indifference, ineffective policies, programs and practices, and deliberate acts of violence, racism, sexism, hegemonic discourses, and ignorance. Only through understanding and recognizing these issues can social workers and other helping professionals, and the public begin to develop the urgently needed counter-narratives.</p>
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<p>Banh, Jennifer</p> <p><i>Co-presenters:</i> Natalie Dahl, Elizabeth Welton, Kiran Toor</p> <p><i>Co-authors:</i> Lisa Moy, Amanda LaVallee, Brianna Strumm, Olivia deGroot and Courtney Mignot</p>	<p>Social Justice in Social Work Practice from the Perspective of Social Work Students: Obvious or Ambiguous?</p>	<p>As social work students, we recognize social justice as one of the core values of the social work profession. However, social justice is difficult to define and capture in practice. The value of social justice has many different interpretations and applications, which are often dependent on the issues of injustice, as well as the type of social work practice being deployed. Yet, despite this complexity and ambiguity, social work claims a commitment to social justice and social change. Despite its centrality to the profession, limited research has been done about what social justice looks like, and how it translates directly into practice contexts.</p> <p>As social work students, we believe social justice is an important value to examine due to the centrality of the value to the profession, which sets social work apart from other helping professions. Historically, students of social work have been taught to analyze the significance of injustice but, oftentimes, have not been taught how social justice should be applied to their professional practice.</p> <p>This student-led research project recently explored how social workers practicing in British Columbia understand their relationship to social justice and their pursuit of social justice in their daily work. Through both surveys and semi-structured interviews, participants shared their understandings of social justice, which allowed us to conceptualize this important value. In this presentation, we will share our findings about what shapes social workers' understanding and definitions of social justice and how social workers in British Columbia are pursuing social justice to reimagine relationships and belonging in society.</p>
<p>Jamal, Aamir</p> <p><i>Co-presenter:</i> Wasif Ali</p>	<p>Canadian Muslim Youth Identity Issues in Context of Global Conflicts</p>	<p>The Muslim population of Canada is over one million people. They belong to diverse ethnic backgrounds and speak different languages. Canadian Muslims (CM) also represent the youngest Canadian population with a median age of 28.9 years (National Household Survey, 2011). With the recent influx of Syrian refugees, the number of Muslim population has significantly increased.</p> <p>Despite growing public interest in understanding challenges and issues of Muslim youth identity construction amongst Muslims living in Canada has received relatively limited attention in the literature. Several studies have targeted particular issues, still little is known about the construction of multiple identities or the dialogical construction of identity as they pertain to the wider and diverse Muslim community's perspective on youth identity. In spite of strong research on how extremist narratives find fertile soil around the world, we are no closer to understanding why those narratives appeal to</p>

		<p>certain youth and to crafting effective counter narratives to reduce the risk of religious extremism and promote a resilient and positive youth identity.</p> <p>We are filling this gap through a two phase qualitative research project. We seek to address the following questions: 1) What are the varieties of identity found amongst CM youth? 2) How do CM youth construct, negotiate and maintain their individual, communal, religious and transnational identities? 3) What are the factors (e.g. gender, religion, experiences of discrimination etc.) impacting upon CM identity development? 4) What features of the narrative sense-making environment attract, justify and support some CM youth moving to extremism? 5) What avenues of prevention and disengagement are seen as most promising in countering violent extremism? 6) What avenues and strategies of prevention and disengagement do Muslim community see as most promising in positive youth development?</p> <p>We have began interviewing immigrant Muslim youth (aged 18–32, the UN Habitat Youth Fund definition of youth) that is recruited from ethnically diverse Muslim communities (Arab, African, Turkish, Pakistani, Syrian, Iranian etc.) through contacts with mosques, social networks, community organizations, schools and universities located in Toronto, Calgary, Montreal, and Vancouver.</p> <p>Through individual interviews with CM youth across Canada, we have developed a framework to evaluate how and where self, others and the conflict in between is negotiated and transformed. In second phase of research, through a qualitative Delphi study, we seek the insight, experience and collective wisdom of the Muslim community to develop viable counter narratives to extremist ideologies. We explore avenues and strategies of prevention and disengagement do stakeholders (such as Muslim community and Islamic scholars) see as most promising in building resiliency, and promoting positive youth development.</p> <p>A second intellectual outcome, we are developing a model for a counter narrative for Muslim youth that signifies a collective identity, collaborative civic participation and peaceful co-existences, leading, we expect, to social benefits involving citizenship, multiculturalism, and integration.</p>
<p>Janes, Julia</p> <p><i>Co-presenter:</i> Jennifer Poole</p> <p><i>Co-authors:</i> Kathy Absolon-King, Giselle Dias, Peggy Simon, Catherine Vanner, Leslie Flynn,</p>	<p>Re/Visioning our Decolonizing Responsibilities: A Settler-to-Settler Dialogue - WITHDRAWN</p>	<p>Both the Truth and Reconciliation Commission and the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls outline the transformative possibilities of decolonizing and Indigenous knowledges in post-secondary education. Yet we know little about how the process of decolonizing education will unfold. There is an emerging literature on shifts in settler consciousness, community-building with Indigenous peoples, and incorporating Indigenous knowledges and decolonizing pedagogies into post-secondary education. However, this scholarship has</p>

<p>Sophie Pheasant, Stephanie Roy, Cara Fabre, Kerry Taylor, Jacqueline Briggs, Katka Hrcic-Lipovic</p>		<p>not articulated the different responsibilities of Indigenous and non-Indigenous educators. Adam Gaudry and Danielle Lorenz's (2018) model of the continuum of indigenization provides a helpful framework for an exploratory dialogue of how we might work toward what the authors call "decolonial indigenization" and a treaty-based approach to social work education. Drawing on our experiences with the Decolonizing Education program offered by the Centre of Indigegogy at Wilfrid Laurier University and our continuing knowledge work together, we propose that settler educators have a responsibility to disrupt colonial practices to create 'ethical space' (Ermine, 2007) for Indigenous educators to indigenize. We will share our strategies and struggles in the work of dismantling colonial pedagogies, research practices, institutional arrangements, and invite others to reflect upon their decolonizing journeys.</p>
<p>Kelly, Kaylene</p>	<p>Capturing the Voices of Indigenous Social Work Students</p>	<p>Indigenous social work students are most likely to experience anti-Indigenous racism, oppression, and racial discrimination within the four walls of post-secondary classrooms, similarly to the experiences that their ancestors encountered within the four walls of residential schools, child welfare agencies, prison cells, and Indian hospitals. Social work educational programs across Canada lack sufficient Indigenous content and representation due to ongoing colonialism, racial discrimination, and systemic racism. How are Indigenous social work students expected to succeed or make change within the social work system that continues to be built in exchange for the tears, blood, and bodies of Indigenous people; a system that continues to undermine their existence, human rights, voices, and indicates time and time again that they are inherently unworthy?</p> <p>As a Woodland Cree woman and an Indigenous social work student, I often found myself as the only Indigenous student in my University classroom settings. Within the four walls of these rooms, I was subjected to tokenism, racism, a severing disconnect from my culture and family, and often felt misunderstood by my white colleagues and professors. On numerous occasions, I contemplated dropping out of my social work program, until I discovered that my power was awaiting in my voice and in my writing. As I learned to speak up between the four walls of these classrooms, my voice became my biggest tool throughout my educational journey.</p> <p>In light of these experiences, my proposed presentation will focus on a project that I am currently undertaking that aims to capture the voices of Indigenous social work students, with the hope of creating an ongoing dialogue about what decolonial dreaming in social work education, theory, research and practice means by highlighting how Indigenous social work students can reimagine what social work education should look like for today, and for the seven generations to come. I hope to involve Indigenous social work students who may or may not have yet found their voice, or who continue to be silenced by these oppressive power structures, through a creative, arts-based approach that captures their</p>

		<p>humanity, authenticity, resiliency, courage, and recommendations for social work education in a way that honors Indigenous ways of being and knowing. I want Indigenous social work students to have freedom in utilizing their creativity and cultural practices to highlight their voices, through mixed qualitative approaches of digital storytelling, social media, writing, traditional practices, or other formats of arts-based methods. I do not want Indigenous students to feel further undermined by Western academic requirements of research, as Indigenous ways are just as credible and knowledgeable. I hope to alleviate the powerlessness felt when dancing between Indigenous ways, and the expected conformity to Western education.</p> <p>To conclude, I would be very honored to present my progress through short film/video/documentary. Since the project may be ongoing, my hope is that the vision of supporting Indigenous social work students is carried forward by CASWE and Thunderbird Circle through some type of supportive platform, where Indigenous students can connect together, outside of the Western education system.</p>
<p>Khoury, Emmanuelle <i>Co-authors:</i> Pierre Legault-Pariseau and Amélie Daoust-Boisvert</p>	<p>La mobilisation, la valorisation et le croisement des connaissances par la co-création des baladodiffusions: une voie pour rendre accessible plusieurs voix dans la salle de classe</p>	<p>Alors que nous entrons dans l'ère numérique et technologique, nous avons la possibilité de contribuer à la formation pratique en travail social, entre autres professions, afin qu'elle soit prête à réagir et à exploiter toute technologie disponible dans une visée d'accessibilité, de justice et d'inclusion. L'utilisation des technologies d'apprentissage peut redéfinir l'expérience d'apprentissage et avoir un impact à grande échelle (Berzin, et al., 2015 ; Ferrer et al., 2019). Cependant, comme toute autre forme d'apprentissage, nous avons besoin de nous assurer de l'impact positif dans la salle de classe de ces technologies, par le biais des pédagogies inclusives et d'une réflexion critique sur leurs usages potentiels. De ces technologies, les baladodiffusions offrent le potentiel de combler ce fossé. En travail social, Berzin, Singer et Chan (2015) identifient les baladodiffusions comme une opportunité de s'engager avec des étudiants, des citoyens, des organisations et des intervenants d'une manière novatrice. Ils soulignent leur accessibilité aux personnes avec une diversité de capacités (disAbled). Elles créent un espace pour accueillir les histoires de vie. Une recherche pilotée par Salloum et Smyth (2013) suggère que les étudiants stagiaires et les intervenants considéraient ce moyen comme un bon outil pédagogique.</p> <p>Cette présentation exposera les réflexions préliminaires sur un projet de recherche participative qui a comme objectif de co-créer des baladodiffusions avec des personnes qui ont une expérience vécue de problèmes de santé mentale importants. Le processus de création, ainsi que l'artefact de ce processus, une série de 4 baladodiffusions, représente une voie d'utilisation de cette technologie d'apprentissage comme outil de partage de récit de vie qui met la voix des personnes concernées au centre d'un croisement des connaissances. La nature du contenu d'un cours en santé mentale pour de futurs intervenants se prête à des conversations difficiles sur la discrimination des</p>

		<p>personnes vivant avec des problèmes de santé mentale, la folie, les problèmes de santé mentale spécifiques et les pratiques de pointe pour y répondre. Le matériel de cours peut évoquer l'inconfort et l'anxiété, qui sont démontrés comme pouvant réduire la curiosité et la capacité d'apprendre. Ainsi, la création d'un espace sécuritaire est importante afin d'assurer l'intérêt des étudiants. Il s'agit donc de réfléchir aux objectifs pédagogiques poursuivis par l'utilisation de la baladodiffusion dans les cours en santé mentale, mais aussi aux moyens employés afin d'exploiter le plein potentiel de cet outil d'apprentissage technologique. En particulier, nous abordons comment les baladodiffusions peuvent: 1) donner aux étudiants la possibilité d'apprendre à tout moment et offrir un accès égal au matériel de cours; 2) établir un pont entre l'apprentissage en classe et l'utilisation de la technologie dans la pratique avec la sécurité d'un environnement universitaire; 3) proposer une méthodologie de recherche traduisant les connaissances de diverses sources et les outils pédagogiques.</p>
<p>Kulatilake, Ranjith</p>	<p>No More Idling, Settler! Reversing the Gaze on to my Settler-Canadian-ness</p>	<p>“We were never idle!” Lavallee (2020), quoting urban Elder Vern Harper (1979), has seriously disrupted my thinking in my continuing unlearning about Indigenous Peoples during my graduate course – Aboriginal Social Work Practice and Research – at Ryerson University. How true! When I first heard about Idle No More (INM) as a new settler-arrivant some years ago, I thought that this was a powerful way to reorganize movements with different focuses on many different issues, concentrating on Indigenous sovereignty. My thinking was that Indigenous Peoples should not be ‘idled’ or ‘getting distracted’ any longer. Internalizing the settler-colonial discourse that externalizes the Guardians of the Land as ‘the other’ and the ‘problem’ to be sorted, I had joined the blame game with my ‘gaze’ turned onto Indigenous Peoples. I joined INM events without seriously challenging my settler-Canadian-ness. Why has this gaze never been on settlers or the settler-state, who have robbed and cheated Indigenous Peoples and idling for centuries?</p> <p>Holding firmly onto this insightful moment, I hope to critique my dubious settler desire to portray Indigenous Peoples as the ‘problem’, even in my seemingly progressive actions of solidarity. Learning from Lavallee (n.d.), I will argue that the current hypes for reconciliation, Indigenization and indeed decolonizing, are not only misleading but also legitimizing of settler desires to move to innocence, to charity, to self-cleansing, to complicity, to fragility and to re-centering. In doing so, they dispossess Indigenous Peoples, fortifying settler-colonialism.</p> <p>Social work has been a key hegemonic arm of the Canadian state’s well-crafted project ‘kill the Indian in the child’. This project has included the historic residential schools, to the sixties scoop, to the insidious actions of the child welfare system that has removed more Indigenous children from their families and communities than residential schools</p>

		<p>ever did (Baskin & Davey, 2017). As a frontline worker working with LGBTQ+ refugees, and a student of social work, I know what settler-colonial and cis-heteropatriarchal social work education and practice has been, and how very little has changed. In fact, over the past few decades the profession has steadily succumbed to neoliberal business models of education and practice.</p> <p>Hence, what rights have we, even to dream about decolonizing, while being active agents of a settler-colonial system? Finally, I will argue for the reversal of the settler gaze, so that it may focus reflexively on settler privileges as agents of the settler-colonial state, and for commitments and concrete actions of solidarity.</p> <p>Work cited: Baskin, C. & Davey, C. (2017). Parallel pathways to decolonization: Critical and Indigenous social work. In S. Wehbi & H. Prada (Eds.), Reimagining anti-oppression social work practice (3-15). Canadian Scholars Press. Lavallee, L. (2020, October 6). We were never idle &#091;PowerPoint slides&#093;. Ryerson University D2L: https://courses.ryerson.ca/d2l/le/content/384048/viewContent/3185587/View</p> <p>Lavallee, L. (n.d.). Indigenous resurgence – Adamant dismissal of RID! IndigenousResurgence. https://indigenousresurgence.blog.ryerson.ca/?page_id=36</p>
<p>Minet, Chantai</p> <p><i>Co-presenters:</i> Liza Lorenzetti Yvonne Poitras Pratt, Patricia Danyluk, Elisa Vandeborn, Mick Elliott</p>	<p>What Does Reconciliation Mean to Me?</p>	<p>"What Does Reconciliation Mean to Me?" is a part of ii' taa'poh'to'p: Indigenous Strategy Intercultural Capacity Building at the University of Calgary (https://www.ucalgary.ca/indigenous). Our project engages the wider university community in sharing creative, compelling, and personal accounts of their respective roles in reconciliation through short videos. Envisioned as a contemporary way to share narratives and commitments to reconciliation, we understand oral narratives as impactful teaching and learning approaches grounded in Indigenous cultures and history; storytelling connects ways of knowing, doing and being, all of which are essential to move forward with our roles in reconciliation.</p> <p>In response to the question, "What Does Reconciliation Mean to Me?" members of the campus and broader community were invited to share reconciliation stories and commitments in a 2–5 minute video. These videos were reviewed and uploaded to a dedicated website created for the project (https://www.ucalgary.ca/indigenous/ii-taapoh'to'p/reconciliation-video-project). We plan to share these stories at a public virtual screening event and subsequently offer them as impactful teaching tools for both on and off campus use.</p> <p>The intention of this project is to activate and empower different minds and ideas in a</p>

		<p>creative and visually engaging opportunity. Our project targets the issue of how the broader campus community can take part in reconciliatory activities that address societal racism. We believe that providing opportunity to others to be a part of societal change is an effective and enticing way to build on the work already generated by champions across campus.</p>
Rowe, Gladys	<p>Enacting Indigenous resurgence: Offerings from stories Indigenous full spectrum doulas and lessons for social work</p>	<p>The relationships that maintain and sustain cultural continuity and wellbeing for Indigenous peoples have been disrupted by hundreds of years of colonial violence and destruction. As a result, for Indigenous peoples who give birth, there has been a severing of essential relationships, limiting access to and support from knowledge keepers for reproductive health needs. Recently, the practice of Indigenous full spectrum doulas has emerged and supports a reclamation of Indigenous reproductive health practices grounded in Indigenous knowledges and practices. This presentation, based on a study which explored experiences of Indigenous full spectrum doulas providing culturally grounded reproductive care for people across Turtle Island by explores the question: How does the work of Indigenous full spectrum doulas contribute to Indigenous resurgence?</p> <p>These stories are represented in an Indigenous Resurgence Knowledge Bundle. The work of Indigenous full spectrum doulas supports Indigenous resurgence by building and strengthening relationships between Indigenous peoples, with their lands and plant medicines, and with ceremonies. The stories express the responsibility we hold to be accountable to our relationships and to remain vigilant to care for one another: humans, plants, animals, waters, and lands. By fostering meaningful relationships across each of these areas, Indigenous full spectrum doulas hope to support sovereignty over Indigenous bodies and lands. This presentation will make connections between the teachings offered within this Bundle and the urgent decolonial work of our profession.</p>
Schenk, Alyssa	<p>Reimagining Relationships through Resistance: Understanding Indigenous/Settler Relations and Allyship through Sikolohiyang Pilipino</p>	<p>This paper explores the postcolonial theory of Sikolohiyang Pilipino (i.e. Filipino psychology) and how it can inform and influence the Indigenous/settler relations and allyship on Turtle Island. Developed as early as the 1920s and gaining further momentum with the national indigenization movement, which emerged in the Philippines in the 1970s, Sikolohiyang Pilipino can be understood as a form of liberation psychology, exploring the impacts of colonization and imperialism on the Filipino mind and cultures. While the discourse surrounding Sikolohiyang Pilipino has been quite limited in diasporic communities in recent times, Filipinos on Turtle Island who are committed to Indigenization movements and decolonizing education and practice continue to explore and apply this emerging school of thought in their work.</p> <p>Filipinos in the homeland and in its diasporic communities have a history of resistance as long as its history of colonialism and imperialism. Sikolohiyang Pilipino is just one manifestation of such resistance. It challenges umbrella applications of Western</p>

		<p>psychology which often present as a “one size fits all” approach to understanding, assessing, and “treating” service users of psychology or social work services. These “traditional” approaches often contribute to damaging repercussions through the omission of decolonial lenses and the process of context-stripping in practice.</p> <p>This paper’s exploration of colonial mentality among Filipinos seeks to further understand the relationships between the Indigenous peoples of Turtle Island and its Filipino settlers. How do Filipino settlers transform the impacts of their own colonial histories into productive, reconciliatory actions as allies to the Indigenous peoples of Turtle Island? How can practitioners and educators utilize anti- or postcolonial lenses in their work to further understand the relationships between Indigenous peoples and settlers, in particular settlers with their own colonial mentalities and histories?</p>
<p>Vo, Tin <i>Co-presenter: Cameron McKenzie</i> <i>Co-author: Dane Griffiths</i></p>	<p>Community-based research towards 2SGBMSM health and well-being</p>	<p>The 2 Spirit, gay, bisexual, queer, and other transgender and cisgender men who have sex with men (2SGBMSM) in Canada face serious population-specific risks. Mental health issues in the queer community are well documented, as are higher rates of substance use and suicide. There is also increasing recognition of the socioeconomic risks of being queer, such as housing instability and lower income, sometimes leading to homelessness. Of particular concern to the social work profession is the fact that the queer community often faces structural barriers to accessing supports due to discrimination and a lack of culturally appropriate services among mainstream providers.</p> <p>Among organizations that do respond to the well-being needs of 2SGBMSM specifically, policies and services focus disproportionately on HIV/AIDs. As a result, there is a lack of understanding of the social determinants of well-being among queer men, despite recent research that indicates a need to move beyond a focus on HIV/AIDS to respond to queer men’s well-being more holistically. Specifically, those organizations originally set up to address HIV/AIDS, referred to as AIDS Service Organizations (ASOs), are expressing growing concern with the lack of public policy attention to social well-being among queer men. In the absence of other supports, these organizations find themselves struggling, without mandates or resources, to meet the most urgent needs of their clients.</p> <p>This paper will outline an innovative approach to research, and knowledge mobilization designed to put these issues on the Ontario government’s policy agenda. The overall goal of this participatory action research project is to document mental health and well-being needs in the gay men’s community in partnership with The Gay Men’s Sexual Health Alliance (GMSH), a member-based coalition of 30 ASOs and other organizations from throughout Ontario concerned with 2SGBMSM health and well-being. The findings of this research will inform social work practice and literature, as well as help the GMSH develop resources, programs, and ways to influence policy.</p>

