

**Renewing Change
in Social Work Education:
Dismantling, Decolonizing
and Reconnecting**

**Regénérescence dans la formation
en travail social :
démantèlement, décolonisation
et reconnexion**

 **CASWE-ACFTS**
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RÉSUMÉS DES SESSIONS SIMULTANÉES CONCURRENT SESSION ABSTRACTS

Dismantling | démantèlement

Presenter(s) & Co-authors	Title	Abstract
Anderen Thalia	Addressing Student-Initiated Confrontations in Social Work Education: The Development and Field Testing of a Workshop to Address Gaps in Teacher Training for Post-Secondary Social Work and Human Services Educators	<p>Over the past three decades, there is mounting evidence to suggest that post-secondary educators, including social work educators, are experiencing increasingly concerning behaviours initiated by students both inside and outside the classroom environment ranging from incidental rude and disruptive behaviours to more intentional ongoing aggressive and threatening behaviours. While there are a number of contributing factors to this phenomenon, the neo-liberalistic ideologies many post-secondary institutions are founded upon position education as a commodity that students purchase for their own benefit rather than for the intrinsic value of learning, which may be a factor in the increase in student-initiated confrontations (SIC). Learning how to minimize and manage SIC can pose challenges for post-secondary educators. These challenges are exacerbated by an overall lack of teacher education training within PhD curricula, and a lack of explicit training with respect to SIC and classroom management offered within post-secondary institutions for both their new and seasoned faculty. This presentation will outline the developmental process and field-testing results of a workshop designed to educate, train, and empower post-secondary educators to be proactive in the prevention and mitigation of SIC. The writings of Dewey, Foucault, and Freire were influential in understanding the phenomenon of SIC, particularly in relation to power relations and neo-liberalistic structures within academia. Empirical studies in classroom management and the negative impacts of SIC on the learning environment and on the overall well-being of both students and educators also informed the workshop's design. This presentation and the overall development of the workshop offers a valuable contribution to a broader conversation about the need to develop a pedagogy of teaching about teaching at the post-secondary level and address the larger institutional factors potentially contributing to the rise in student-initiated confrontations.</p>

<p>Antwi-Boasiako Kofi</p>	<p>Child Welfare Workers and Community Service Providers’ Viewpoints on Black Children’s Overrepresentation in the Child Welfare System of Ontario, Canada</p>	<p>Background and Purpose</p> <p>The overrepresentation of Black children in the child welfare system is a social problem that has received longstanding attention in the United States, but has recently received increasing attention in Canada. The emerging Canadian literature suggest that Black families experience disparity in the child welfare system. This study builds on a study conducted by Antwi-Boasiako and colleagues (2020) that used data from the first five cycles of the Ontario Incidence Study of Reported Child Abuse and Neglect (OIS) to examine Black and White families investigated by Ontario’s child welfare system over a twenty (20) year period, from 1993 to 2013. The study found that the rate of child maltreatment-related investigations involving White families doubled between 1998 and 2003. In contrast, the rate of child maltreatment-related investigations involving Black families increased almost fourfold during the same period. Findings from a second study (Antwi-Boasiako et al., 2021) also showed that incidence of physical abuse and exposure to intimate partner violence investigations were higher for Black families than White families over time. The primary purpose of this study is to explore the findings of these two studies in order to interpret them through the perspectives of child welfare workers and community service providers.</p> <p>Methods</p> <p>Six focus groups were completed with thirty-four focus group participants (21 child welfare workers, and 13 community service providers). Child welfare organizations in Ontario serving lots of Black families were used to recruit the child welfare workers. Community service providers in Toronto were purposively sampled for the study. Each of the focus groups was audio recorded and manually transcribed verbatim. Constant comparison analysis was used to analyze the transcribed data.</p> <p>Findings</p> <p>Twenty-nine of the participants were female and five were male. The participants came from diverse ethno-racial backgrounds including Black (n = 16), White (n = 9), multi-racial (n = 5) and Asian (n = 4). Themes that emerged from the study include the following concerns: racism and bias from referral sources; racism and bias from child welfare workers; lack of</p>
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cultural sensitivity; lack of workforce diversity/training; lack of culturally appropriate resources; assessment tools; duty to report; fear of liability; lack of collaboration; and poverty. Participants were also asked about potential solutions which included viewing Black families as experts of their own lives; increasing workforce diversity; providing cultural sensitivity training and education; educating referral sources and Black families on child welfare practices; subjecting referral sources to detailed questioning; partnering with community organizations; providing mentorship opportunities; and stopping harmful record keeping on families.

Conclusion and Implications

The results from this study reinforce the need to shift practice that acknowledges Black families as valuable stakeholders and experts of their own lives and involves them in the development and implementation of policies and practices that affect them.

<p>Archer-Kuhn Beth, Natalie Beltrano, Kemi Adebayo, Sahar Esmaeili, Gurjot Sohi</p>	<p>Dismantling Traditional Higher Education Towards Social Justice and Inclusion</p>	<p>Background/Rationale:</p> <p>To promote socially just social work education and practice we focus in this study on dismantling teacher-driven learning experiences, and instead support students to develop key skills which will further enhance critical thinking; skills which are required for lifelong learning. Inquiry Based Learning (IBL), identified as a socially just pedagogy employs high-impact learning strategies to enable the shift of power inherent in the higher education classroom from instructor to student, and supports the development of student-led lifelong learning. As part of the IBL cycle, students are engaged in activities that promote the following: reasoning skills, knowledge and use of resources, communication and group skills, and evaluation and assessment skills. As a student-driven pedagogy, IBL embraces equity, diversity and inclusion while fostering connections. In the IBL classroom connections occur on several levels: students connect with their learning, students connect with each other, students connect as knowledge producers, and students connect with instructors.</p> <p>Methods/Methodology:</p> <p>Applying a quasi-experimental design, we engaged with 6 cohorts of undergraduate students, 4 cohorts of a social work course over two years (2019, 2020) where IBL was the teaching and learning strategy, 1 cohort of the same social work course with traditional instruction, and 1 cohort of a course outside of social work while still using IBL. Students completed self-assessment and peer-assessment scales rating the development of 4 key skills at two points in time: mid-term and end of term.</p> <p>Results:</p> <p>In this presentation data from the six cohorts is compared using bivariate analysis, paired and independent t-tests. Results from each cohort are compared with the other cohorts. Findings from the four social work cohorts where IBL was applied revealed similar results.</p> <p>We found that peers in all classes reported improvement in students' skills over time from</p>
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week 6 to week 12, however, only in the Social Work IBL courses were the findings statistically significant. Peers also rated students higher on peer assessments than did students in self-assessments.

Conclusions:

Our findings suggest that the students in the social work course where IBL was the teaching and learning strategy provided both self-reports and peer-assessments that show an increase in the 4 key skill areas that are critical post-graduation. In the application of IBL, students are able to locate themselves within the learning environment while driving the inquiry process, as instructors support the co-creation of new knowledge. These findings are discussed in relation to previous work from a longitudinal study from varied disciplines. This is a call for instructors from all disciplines to consider the potential impact of a student-led pedagogy for increased student inclusion, and support for equity and diversity within the classroom and beyond, and in preparing students for lifelong learning, particularly for social work education.

<p>Asante Benedicta</p>	<p>Help-Seeking Among Black Immigrant Women Survivors of domestic violence: Service Providers' Perspective</p>	<p>Background/Rationale: While existing literature has examined Black immigrant survivor's perceptions on factors that influence their decisions in accessing domestic violence services, there seems to be very little research devoted to service providers' perceptions on help-seeking behaviours of domestic violence survivors. To design and evaluate services aimed for Black immigrant women experiencing domestic violence, we need a comprehensive understanding of the barriers that influence help-seeking decision from the perspectives of service providers.</p> <p>Methods/Methodology: This study used a phenomenological approach to explore the perceptions of 10 service providers on help-seeking behaviours among abused Black immigrant women. One focus group session; with 3 study participants and 7 individual in-depth interviews were conducted via zoom. The question guide employed were open-ended and semi-structured.</p> <p>Results: Findings from this qualitative research show that lack of understanding of domestic violence, language barriers, fear of deportation, fears of racial brutality from police, cultural barriers, transportation difficulties, financial challenges, accountability and responsibility of their children, isolation, and lack of knowledge of available resources and services impede Black immigrant women's help-seeking behaviours. Importantly, the westernized views on domestic violence of service providers and delivery of westernized services and programs inhibit help-seeking. The range of barriers to help-seeking among Black immigrant survivors of domestic violence is more systemic and cultural.</p> <p>Conclusions: These findings imply the need for culturally appropriate strategies to make it more comprehensible for Black immigrant women to access services and enhance the development and reinforcement of prejudice of domestic violence among Black immigrant children. This qualitative study recommended culturally appropriate and all-inclusive practices and policies that will enhance services and resources and make it more accessible to Black and other immigrant survivors.</p>
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<p>Beltrano Natalie</p>	<p>A Theoretical Framework for Dismantling White Supremacy in Child Welfare: Application in Education and in Practice</p>	<p>Child welfare (CW) is rooted in settler colonialism; legislation, policy, and practice were designed to maintain White supremacy through the disenfranchisement of Black, Indigenous, and Persons of Colour. Though there are calls to decolonize and address anti-Black racism in CW practice, it remains an oppressive system of care maintained through systemic violence.</p> <p>The purpose of this presentation is to outline a theoretical framework to initiate the dismantling of White supremacy in CW. When examining the foundation of CW through Critical Race Theory (CRT), legislation, policies, and practices are recognized as being rooted in White, Christian values, and norms. Alternative views of parentage were controlled through surveillance, with children seen as property of those with power. White supremacy is maintained in CW today through legislated surveillance and intervention, enacted by child welfare workers (CWWs) and the application of the decision-making continuum.</p> <p>On the cusp of this foundation are the experiences of families who experience the intersectionality of oppressions. Returning to Crenshaw’s original definition of intersectionality where genderism and racism results in systemic violence to oppress Black, Indigenous, and Persons of Colour, women as caregivers experience the erasure of person-, women-, and motherhood by CW systems through prioritizing the White norms of parentage. These priorities physically appear as primarily female, White, middle-class, social workers, physically representing the colonial history of the “friendly visitor”. If CW expectations are challenged, mothers’ risk further subjugation through the creation of the “unsafe” or “uncooperative” parent, which may result in further policing to maintain control.</p> <p>Child welfare workers take up space on this foundation, in a position of privilege where they have the power to begin dismantling White supremacy within CW systems. First, to support CWWs’ role to dismantle White supremacy and promote social justice, social work students and CWWs require curriculum specific to CRT to develop understanding on how settler colonialism permeates all aspects of social work. Second, CWWs’ need to understand the potential influence of their characteristics, beliefs, and biases on decision-making. Third,</p>
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		<p>when engaging in decision-making, CWWs need to be aware of dual process thinking, engaging in both fast (implicit; intuitive) and slow (explicit; critical) thinking processes. When CWWs can apply both types of thinking, they may begin to challenge the policies and practice within institutions that maintain White supremacy. Fourth, CWWs need to be engaged in an anti-privilege model of practice. An anti-privilege model gives voice to the power differentials in CW, recognizing that families who live with the intersectionality of oppressions are disproportionality affected by CW interventions. By applying an anti-privilege model, CWWs are required to identify opportunities for change and work towards social justice by recognizing the importance of different ways of knowing, being, and doing which centres all children's well-being within their own communities. Finally, social work students need to develop the skills to engage in deep critical self-reflection. Though critical self-reflection is often discussed in curriculum, how and when it is taught requires specific attention.</p>
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Bergen Heather	"Mandated Supporting not Mandated Reporting": Re-Building Social Work's Commitment to Children	<p>This paper will examine a growing movement to end the mandated reporting of suspected or disclosed child abuse and neglect. The child protection system continues to struggle with disproportionate involvement of Indigenous, Black, mother-led families living in poverty. Despite efforts to reform the system the disproportionality remains, and it begins from the moment that families come to the attention of the system, often due to reports from mandated reporters. There is a growing activist movement, primarily in the United States, that calls for mandated reporting legislation to be repealed and a strategy for supporting families to be developed in its place.</p> <p>A scan will be conducted of writing, videos and social media campaigns conducted in support of this movement. This research will use an intersectional feminist framing to critically analyse the arguments used by activists and the alternatives they propose. The implications and possibilities of this emerging movement will also be analyzed with respect to the Canadian situation as this is a primarily American movement.</p> <p>The importance of both dismantling colonial systems of “care” such as mandated reporting and creating alternatives that increase well-being for children are critically important. This movement calls for both ending harmful practices and calls on us to envision what it would mean to truly support families.</p>
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<p>Bonnycastle Marleny, Kelsey Streber, Anne Oserin- Pinnock</p>	<p>Northern Housing Vulnerability in COVID Times</p>	<p>“Stay home, save lives”. Over the expanse of the COVID-19 pandemic, this phrase was ingrained into the public subconscious and urged citizens to stay home to keep themselves and others safe. However, what do you do when you have nowhere to call home and when policies stemming from this rhetoric end up creating an environment of increased pressure, social exclusion, and complications for an already vulnerable population.</p> <p>This study aimed to capture the effects of COVID-19 on the unhoused population in Northern Manitoba and studied the engagement of community stakeholders and the challenges and creative strategies that were developed in response to the COVID-19 pandemic. The utilization of community-based participatory research and mixed methods were central to the study of how the pandemic has impacted an already vulnerable population in communities that had already been experiencing a housing crisis. Within the study, quantitative reviews aimed to describe the current approaches utilized in the region and identify strategies, solutions, and ideas on what future support could look like within this sector using in-house monthly statistics of Thompson agencies, a community cafe with service providers, as well as interviews and a photovoice project with community members with lived experience. Simultaneously, qualitative avenues of research were examined to look for emerging themes and differences.</p> <p>This presentation outlines several changes that must occur to address homelessness at micro, mezzo & macro levels, not only in Northern Manitoba, but throughout the country. As raised by study participants, the COVID-19 pandemic created additional barriers for this population, but the racist, colonial structures that contribute to homelessness were in place well before 2020 and must be dismantled to create a society that supports all members. This presentation will focus on the study methods, the seven overarching emerging themes as well as the recommendations that have arisen from the research, which includes community members’ voices for sustainable change. The presentation ends with few questions to deepen reflections on ‘Now what’ to transform the role of social work education and practice in interrogating systems of oppression.</p>
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<p>Boynton Heather, Patricia Samson, Beneditca Asante, Lorena Koenig</p>	<p>Exploring the Lived Experience of Children’s Services’ Social Workers during COVID-19</p>	<p>Background/Purpose: The COVID-19 pandemic has had an unparalleled impact on workers globally, particularly on the operation and provision of child welfare and protection services in Canada. The purpose of this study was to identify the impacts and effects of COVID-19 on child welfare practices through the lived experiences of child protection workers across the province and on the effects on children and families.</p> <p>Methods: This qualitative study employed a PAR approach and was conducted in a Western Canadian province. Purposive and snowball sampling strategies were used to recruit Children’s Services workers. Research participants were invited for a focus group session via zoom. There was an option for an individual interview for participants who were uncomfortable within a group setting and, wished their input to be more confidential, or who could not make the time of the focus group. A semi structured question guide was employed.</p> <p>Results: Findings highlighted a range of effects on children and families from the impacts of trauma for workers as well as children and families, to workers having to think outside the box and develop creative and innovative solutions and practices in a dynamic and shifting landscape brought with uncertainty. This study brought forward the universal effects of the pandemic such as isolation, disconnection, fear and anxiety, increased impacts on mental health and wellbeing which were felt across the province and how services were influenced in multiple ways, as well as unique experiences in certain contexts where provincial mandates did not appear to fit.</p> <p>Implications: This study acknowledges the burdens, and mental health needs of Children’s Services workers across the province, and the need to re-consider and strategize efforts to alleviate these challenges for future pandemics and/or disasters. There is potential for changes, revisions or refinements of policies, processes, procedures, protocols, and practices associated with COVID-19 measures. There is also a need to acknowledge the innovations and successes and practices to support those most impacted and ways of connecting individuals to family members and resources. Suggested best practices will be shared.</p>
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		<p>Keywords: COVID-19, pandemic, children's services, mental health, stress, burnout, creativity</p>
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<p>Brown Catrina, Kaitrin Doll</p>	<p>All Dressed up and No Where to Go: The Impact of Neoliberalism on Social Justice Based Social Work Scope of Practice with Mental Health and Addictions</p>	<p>Abstract—We will present the results of our study “Interrogating the Impact of Neoliberalism on Social Justice Approaches to Mental Health in Social Work” which provides a critical profile of the landscape of social workers’ mental health service provision in Canada. This study investigated three distinct yet related issues: 1) The social discourses informing social workers’ beliefs about mental health problems and how these beliefs affect their choice of treatment paradigm, 2) How organizational ideologies and practices influence mental health treatment options and, 3) The extent to which mental health services delivered by social workers’ challenge or reinforce neoliberal discourse on mental health. Findings support existing international research which highlights the moral distress increasingly faced by social workers as they grapple to practice within the constraining conflation of neoliberal managerialism and bio-medicalism. This study demonstrates how social work practice is constrained under neoliberalism, social workers report they often feel devalued in the hierarchy and fragmentation of mental health care provision where they are often supervised by non-social workers and have very little voice in shaping mental health practice. Managerial policies emphasize fiscal constraint, limited supports and resources, efficiency based one size fits all short-term care and the responsabilization of the individual client. Participants noted that as these policies do not address the social context of clients’ lives, they fail to address the impact of social inequities such as systemic racism, colonization, poverty, affordable housing, food insecurity and intergenerational trauma on mental health and addictions. Despite the influence of the social determinants of mental health, and a growing need for mental health services, there is little attention to diversity and equity issues within social work practice settings. This study demonstrates how neoliberal regimes impact both social work training and practice. Alongside neoliberal constraints, participants highlighted the limited effect of the often-unquestioned dominance of the medical model in mental health care. Many research participants noted a significant tension between their social justice based social work education and the expectations that they practice from limited individualistic and medicalized paradigms. A further tension identified was a gap between their mental health and trauma social work training and critical theoretical frameworks.</p> <p>Finally, presenters will compare the findings of this study with a Nova Scotia report <i>Repositioning Social Work Practice in Mental Health and Health Equity in Nova Scotia (2021)</i></p>
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		<p>to identify parallels and divergence between the findings of these two studies. We suggest recommendations for a path forward including perspectives on unionization of the profession as one mechanism to challenge the structural and discursive obstacles which constrain social workers from practicing in a manner consistent with their professional identity, ethics and training.</p>
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<p>Cheung Maria</p>	<p>A critical inclusive analysis of the Anti-Asian Racism Discourses</p>	<p>Human Rights is one of the core values that social work profession upholds. However, a global human rights perspective is still lacking in many of the macro policy analyses. One of the examples is missing such an angle in the current Anti-Asian racism discourses and its implications of creating divide among Asians.</p> <p>With an Asian heritage, I use a discourse analysis to examine the current Anti-Asian racism discourses as a result of the label of the COVID-19 virus as a “Chinese virus”, and apply a critical analysis to examine the risks and consequences of the dominant discourses that are lacking a global human rights perspective. The focus of the presentation is on analyzing a dominant discourse of critiquing the present ruling Chinese Communist regime as xenophobic and racist, and explore the consequences of how such discourse would fall prey into the regime’s expansionist narratives, besides silencing human rights issues and crime against humanity committed by the regime.</p> <p>I use a qualitative meta-analysis method (Hoon, 2013) to critically analyse the case studies in Australia (Hamilton, 2018), New Zealand (Brady, 2017), Canada (Manthorpe, 2019), and United States (Bowe, 2018) in the last decade on the systematic infiltration of the ruling Chinese regime (Chinese Communist Party or CCP) in diaspora Chinese communities and beyond in democratic countries. A key finding is the CCP’s expansionist aggression in these countries is valid and the oppressive global power should be held accountable to the crimes it commits.</p> <p>Anti-Asian racism has been happening in many White-dominated countries for many decades. To effectively confront the present anti-Asian racism in these countries, all citizens and residents need to learn how to de-couple the ethnic group’s identities from the ruling system. The unintended consequence can be complicit in facilitating an aggressive regime that infringes national integrity and compromise freedom of expression in democratic countries while uses a race card as a convenient tool to suppress dissidents’ voices and evade accountability to the world. In confronting Anti-Asian racism, we not only need to dismantle systemic and oppressive structures in the host countries but also that of a</p>
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		perpetrating country of origin which is leading a new form of colonization with an intention to dominate the world.
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<p>Daley Andrea, Merrick D. Pilling</p>	<p>Institutional Ideologies and Critical Documentation Practices</p>	<p>This panel presentation draws on the qualitative analysis of 161 psychiatric inpatient charts through critical frameworks such as critical feminism, critical race theory, critical disability theory, queer and trans theory, anti-colonialism, and Mad Studies to: 1) reveal how documentation practices produce client narratives that are storied by institutional ideology; and 2) deconstruct the ways in which documentation practices in the 'psy' disciplines, including social work, are governed by institutional ideologies that reflect and reinforce normative gendered, raced, sexualized, and classed norms, values, and presuppositions. Using document excerpts from psychiatric inpatient charts, we illustrate how the operation of institutional ideologies such as coloniality, white supremacy, cisheteropatriarchy, and rape culture are revealed through the documentation of client information, lived experiences, and expressions of distress and explore how to transform documentation practices towards challenging institutional ideologies.</p> <p>Presentation #1 (15 minutes): Narrating Genders in Psychiatric Chart Documentation (Andrea Daley)</p> <p>This presentation interrogates how gender, sexuality, race, and class structure the normative base of psychiatry and the psychiatric institution by asking what about gender is most relevant in chart documentation. The analysis draws attention to the psychiatric chart as an institutional artifact rather than an artifact produced by individual mental health service providers. The intersectional analysis offered through the inter-related themes, gendered aesthetics and recognizable gender = credible narrator points to the central role of white hegemonic femininity and masculinity in psychiatric assessments of distress in ways that go unnoticed and unquestioned.</p> <p>Presentation #2 (15 minutes): Sexual Violence and Psychosis: Intersections of Rape Culture, Sanism, and Black Sanism in Psychiatric Inpatient Chart Documentation (Merrick D. Pilling)</p> <p>This presentation explores how rape culture informs the ways in which mental health</p>
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professionals document regarding sexual violence in the charts of patients diagnosed with 'psychotic illness.' The presentation begins with a discussion of intersections between rape culture, sanism, and anti-Black sanism. Themes emerging from the data are then explored including: (1) the normalization of sexual violence; (2) sexual violence reconfigured as delusions; (3) pathologizing the impact of sexual violence. A discussion of the institution's responsibility to address sexual violence within and outside of its walls concludes the presentation.

Presentation #3 (15 minutes): Educating Social Work Students Towards Critical Documentation Practices (Andrea Daley & Merrick Pilling)

Key findings from the analysis of the psychiatric inpatient charts inform critical considerations for teaching documentation practice to undergraduate and graduate social work students. Presenters will discuss the importance of educating students about the ideologies that structure social service and health practice settings in order to be able to create documentation that grounds patients' experiences within their social and structural contexts. In doing so, presenters underscore the overall goal of challenging students' perceptions of documentation as a neutral and disinterested practice through social work education that attends to the politicized nature of documenting lives.

<p>Elkassem Siham, Andrea Murray- Lichtman</p>	<p>Academic Voyeurism: The White Gaze in Social Work</p>	<p>Co-authors will discuss and present their article which explores the insidiousness of racism and White supremacy embedded within the social work academy. We conceptualize the social work academy as the institutionalized practices within social work education, research, policy, and practice. As such, the social work academy is the bedrock that continues to perpetuate racism and colonialism within the profession. Anchored by an integrative analysis of social work that draws on both postcolonial and critical race theory, we theorize that, rooted in this foundation of oppression, White supremacy in social work often manifests as academic voyeurism—the non-performative White gaze. We suggest that academic voyeurism within the social work academy renders Black people, Indigenous people, and People of Colour (BIPOC) as bodies to be studied, exoticized, and theorized about, without any substantive anti-racist change or action required. Academic voyeurism sustains social work’s dissonant position—its endorsement of social justice alongside its simultaneous ambivalence towards racism and White supremacy. The discussion draws on historical underpinnings, research, and experiential data to turn the gaze onto the academy, illuminating the implications of academic voyeurism on racialized bodies and the social work profession’s broader goals. The discussion concludes with a call to collective action for racialized social workers and those wishing to be justice-seeking accomplices. We will discuss in detail the implications for the social work profession. This includes our suggestions for changes to direct practice, education, research and institutional policy changes.</p> <p>Academic voyeurism is neither benign nor civil, having damaged countless lives in the academy and practice. Our silence is violence, and it neither calls for justice nor keeps racialized bodies safe (Lorde, 2007); instead, inaction entrenches norms and perpetuates racism and White supremacy. We cannot disrupt academic voyeurism without disrupting our complicity, which may come at personal and professional risk—especially in a space that rewards the maintenance of racism and White supremacy. The reawakened global fight for social justice and the call for social work provides a moral and ethical case for substantive anti-racist changes and opportunity for institutional growth.</p>
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<p>Foray Caroline Keisha</p>	<p>L'ARTivisme dans la lutte au racisme anti-Noir·e·s : étude de la fresque La vie des Noir·e·s compte à Montréal</p>	<p>L'art est un élément central pour penser l'identité. À travers les images et les imaginaires qui y sont véhiculés, il « forme des représentations extrêmement puissantes qui influencent les comportements » (Padjemi, 2021, 19). Ces images, que l'on assimile, partage, commente, font ainsi office de symboles socio-politiques. L'art a ainsi une « fonction constitutive » (Djavadzadeh, 2015, 8), puisqu'il est reconnu comme étant le lieu et l'enjeu des luttes pour les définitions hégémoniques de race, de genre, de sexe, et de classe, entre autres (Blanchard et al., 2018; Djavadzadeh, 2015, 2016). Comme moyen d'expression et de réflexion, il permet de donner et de faire sens aux expériences personnelles et collectives, et d'ainsi reconquérir un pouvoir d'agir, notamment pour les plus opprimé·e·s, à travers des messages qui mêlent rébellion, idéaux sociaux et libération. L'art a donc également une fonction sociale en termes de mobilisation et d'inclusion sociale, et représente une avenue fertile d'intervention pour le travail social dans un contexte de tensions raciales au Canada comme ailleurs dans le monde.</p> <p>Dans cette perspective, le mouvement Black Lives Matter, et plus particulièrement ses mobilisations artistiques, dont plusieurs ont émanées à la suite du meurtre de Georges Floyd, font office de nouveau langage esthétique et politique. À Montréal, c'est au mois de juillet que la rue Sainte-Catherine Est a été marquée, en français, par La vie des Noir·e·s compte, une œuvre gigantesque réalisée en soutien au mouvement Black Lives Matter, mais aussi une manière de dénoncer les violences qui touchent les communautés noires du/au Québec.</p> <p>Jetant ainsi les ponts entre l'artistique et le politique, cette esthétique qui interroge les paradigmes de race, de classe, de genre, etc., et les clichés à l'œuvre dans la « bataille des représentations » dans la société, pose la question de la réception sociale et citoyenne. Répondre à cette question suppose ainsi de s'intéresser à l'œuvre, à son pouvoir d'influence et de transformation, mais aussi aux modalités de sa production au Québec et à Montréal en particulier. En ce sens, cette communication présentera une partie des résultats, tirés d'un focus group, dans le cadre de mon projet de recherche de maîtrise intitulé Art(iste)s en résistance à Montréal : étude féministe exploratoire de la fresque « La vie des Noir·e·s</p>
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		<p>compte », dont l'objectif général est de d'identifier les liens entre les pratiques artistiques et la justice raciale.</p> <p>À cet effet, le cadre théorique combinant les Cultural Studies, la théorie critique de la race et les théories féministes noires, contribue à offrir une vision complexifiée du médium artistique et des espaces où se joue racialisation et rapports de pouvoir dans le contexte québécois. La méthodologie quantitative interprétative critique (Anadón, 2006), permet de comprendre le sens et les significations attribuées aux expériences des participant-e-s, ainsi qu'une critique radicale des aspects politiques, sociaux et culturels. Plusieurs pistes de réflexions pour la formation, la recherche, et la pratique en travail social féministe et antiraciste seront discutées, notamment en ce qui a trait au démantèlement des structures, des normes et des valeurs dominantes.</p>
<p>Freymond Nancy, Tamia Knight, Amilah Baksh, Joanne Azevedo, Darlan Fournie</p>	<p>Everywhere and Barely There: Perceptions of Whiteness in Everyday Child Welfare Practices</p>	<p>Discussions about the operation and existence of Whiteness in everyday child welfare practices are scarce. Yet, racial discrimination, as evidenced by the over-representation of black, brown, and Indigenous children in systems of child welfare, has been identified as a persistent issue that needs to be addressed. Whiteness is more than racial identity, because it structures everyday child welfare systems through norms, beliefs, and practices. Without truthful dialogues about the ways in which Whiteness bolsters racial inequity, everyday child welfare policies and practices will continue to be protected by its influence.</p> <p>Over this past year, we collaborated with former and current child welfare practitioners (n=21) across North America in race-based caucus group dialogues (11 who identified as white alongside 2 white researchers; and 10 who identified as a racial identity other than white alongside 1 black researcher and 1 brown researcher) about their experiences of Whiteness in child welfare work. Through these conversations, we learned that Black, brown, Indigenous, Asian, and other non-white workers are acutely aware of the insidiousness of Whiteness operations in everyday child welfare practices, while white workers are awakening to these realizations. In the absence of this awareness, we wonder how this pervasiveness can be dismantled as those with the most power and privilege rationalize its</p>

		<p>functioning. During this session, we will compare and contrast these experiences, examine complicities, highlight resistances, and consider the future of child welfare practice.</p>
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<p>Gheorghe Ruxandra M, Sarah Todd, Katherine Occhiuto, Sarah Tarshis</p>	<p>Resisting Expertise: Embracing Uncertainty in Social Work Direct Practice- WITHDRAWN</p>	<p>What happens when social workers feel too certain or assumptive when sitting with clients? Can embracing uncertainty help resist harmful notions of expertise?</p> <p>Claiming expertise of clients' contexts, experiences, and identities sustains the oppression of client populations. Such claims of expertise are in direct opposition to socially just social work practice, which places clients as the experts of their lives and requires social workers to effectively engage diversity and difference (Brown et al., 2020). Cultural humility has been proposed as an approach that centers clients' unique lived experiences and identities; this centering requires clinicians to embrace not knowing and uncertainty (Guittierez & Ortega, 2016; Owen et al., 2016). Within our neoliberal practice context, however, there are pressures to claim expertise to justify our paid positions and to feel useful, competent and skilled. Therein lies a tension between this neoliberal urge to secure competency, versus the relational need to uphold a curious, not knowing stance that respects the complexity of clients' lives.</p> <p>Guided by a social constructivist epistemology (Witkin, 2012), we utilized a simulation-based research (SBR) methodology (Author, 2021) to understand encounters with uncertainty of social workers with varying levels of practice experiences (MSW students, recent graduates, and experienced practitioners). Participants (n = 34) engaged in two video-recorded, 30-minute online simulations with two simulated clients, enacted by live actors. Participants then engaged in a 45-minute reflective dialogue with a member of the research team to explore how uncertainty was encountered in the simulated sessions. These reflective dialogues allowed participants to review the video-recorded simulated sessions with the researcher, establishing a mutually-reflexive conversation to arise. Data were inductively analyzed using grounded theory coding methods (Charmaz, 2014).</p> <p>Our findings illustrate various ways that expertise developed through participants' feelings of certainty, assumptions and inattentiveness of unique client contexts. Our findings also highlight a range of experiences of overwhelm, particularly when participants were met with a client who had significantly different experiences, positionality and identities than their own. This uncertainty was often evoked when engaging in cultural humility, when</p>
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considering the participants' own role and purpose, and when the clients expressed complex circumstances relating to systems of oppression. Finally, we found that less experienced practitioners found themselves struggling with uncertainty while more experienced practitioners demonstrated an ability to pause and lean into it.

This presentation suggests key implications for pedagogical strategies that disrupt a positivist, expertise-oriented accounting of competence practice and instead work towards building counselling relationships grounded in socially just relations across difference. Our research supports the need to teach social work students how to better approach relational work, how to engage in cultural humility, and how to employ skills to 'sit with' and 'lean into' feelings of uncertainty when working with clients. Doing so not only emphasizes the importance of providing social work students with opportunities to develop the skills necessary to embrace uncertainty and responsibly engage clients across difference, but it also works towards disrupting neoliberal notions of competency and furthering social work's commitment to social justice.

<p>Goulden Ami, Stephanie Baird</p>	<p>Dismantling neoliberal-ableism in clinical social work education: A practical application</p>	<p>This presentation responds to the theme of dismantling neoliberalism by presenting a phenomenological autoethnographic account of our experiences of identifying neoliberal practices in social work education. Specifically, we use critical feminist intersectional and disability theories to re-imagine our own pedagogical approaches. We will share personal and reflexive accounts from our roles as instructors of a bachelor-level individuals and families social work practice course at a Canadian university to illustrate how we identified a need to disrupt bio-medicalized and ableist approaches in the course.</p> <p>We adopted a phenomenological autoethnographic approach for this presentation, which combines autoethnography and phenomenology to understand the personal, cultural, and lived experience of a phenomenon. This combination of autoethnography and phenomenology has been previously employed in social work education to document reflections from educator and student learning. Our process included using phenomenological autoethnography to record our observations and reflections about the course and our conversations as social work educators and experienced social workers. This process assisted us in determining how to dismantle dominant neoliberal practices and to begin to replace them with practices that center the experiences of marginalized individuals and families.</p> <p>The presentation outlines how neoliberal-ableism upholds principles that value autonomy and independence, through an emphasis on economical contributions to society. This often means that the needs of disabled people are not considered by institutions, leaving disabled people and their families to advocate for funding, policies, and services. On the contrary, the dismantling of neoliberal-ableism involves problematizing the role of entrepreneurialism in social services and identifying how discourses and practices value independence. Social work practice and education continue to be saturated with approaches that perpetuate both neoliberalism and ableism. Although there have been some shifts towards equity in social work education, the predominant discourse on disability in social work has been a deficit-focused, individualistic approach that perpetuates a bio-medical understanding of disability. A re-envisioning of disability as an aspect of identity and culture that holds inherent value in our communities is necessary.</p>
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		<p>In this presentation, we outline theoretical ideas for social work education and practice by utilizing crip theory, a merging of critical disability studies and queer theory, with intersectionality. We describe how our approaches as social work educators have been strengthened by an understanding of systemic inequities experienced by disabled people. Drawing on our phenomenological autoethnographic approach, we include reflections and vignettes to illustrate how an intersectional crip lens can shift social work education in crucial ways. We have organized our reflections into four implications for social work education: 1) the theorization of an intersectional crip lens, 2) re-envisioning course content and traditional frameworks for practice, 3) examining and disrupting ableism within social work education, and 4) centering the voices of individuals and families in social work education.</p>
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<p>Holt Alyssa, Amy Moir, Jennifer Murphy, Juliana West</p>	<p>Dismantling academic research: Notes from a collaborative feminist AOAP research team</p>	<p>Undergraduate social work research opportunities offer students meaningful mentoring, training, and irreplaceable hands-on research opportunities. These unique opportunities challenge notions of research and knowledge production as relevant sites for undergraduate inquiry, and provide research faculty with revitalizing opportunities for reflexivity and inspiration. While other disciplines such as sociology or psychology offer undergraduate students opportunities in honours projects, social work predominantly limits student research positions to graduate level studies. This presentation highlights the process and effectiveness of a feminist, Anti-oppressive Anti-privilege AOAP partnership model - two BSW students working together with two co-supervisory/mentoring faculty. Featuring student and faculty experiences, this presentation highlights the critical relevance of undergraduate social work research in reconceptualizing knowledge production and the implications this has for the students' research informed practice and graduate studies readiness. Grounded in critical feminist and AOAP approaches in deconstructing power/privilege and dismantling and interrogating research and higher education as systems of oppression, this presentation challenges supervision to move to collaborative and reciprocal mentoring models actualizing transformative relations. The presentation offers strategies and tactics for transgressive social work education, research, and practice.</p>
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Hutchison Jessica	“They’re assimilating policies:” Strip searching in women’s prisons as a mechanism of gendered colonial genocide	<p>Context: Despite decades of activism by previously incarcerated women drawing attention to the harms of strip searching, it remains a routine practice in carceral settings and is relatively unexamined in the scholarly literature. Given the mass incarceration of Indigenous women in Canada, an exploration of strip searching through anti-colonial feminist frameworks is warranted. Methodology: My paper will share stories from my critical qualitative doctoral research, wherein I spoke with 23 formerly incarcerated Indigenous, Black and white women from across Canada about their experiences of being strip searched. My research utilized feminist and Indigenous research methodologies, and stories were gathered in virtual sharing circles following Indigenous circle protocol, and through individual conversations. Relational accountability forms the foundation of my research process. Findings: This presentation will focus specifically on my conversations with 11 Indigenous women. A common thread that emerged from the conversations is that strip searching is experienced as sexual violence. Women shared how being strip searched reminded them of the sexual violence they had experienced as children and as adults, and made them feel dirty. Furthermore, women are strip searched during their moon time and are forced to remove their tampon or pad to show guards. Strip searching Indigenous women during their moon time is a violent colonial act as this is a time of great spirituality and sacredness during which nobody should interfere. It is also a time when women’s grandmothers come to visit, thus, strip searching Indigenous women during their moon time is not only a violation against the women being strip searched, but also against their grandmother. Women also spoke about the contradictory nature of being strip searched after attending traditional ceremony such as Sun Dance, Pow Wow, and sweat lodge; being forced to remove ceremonial clothing and sacred items; and while imprisoned at an Indigenous healing lodge. Some also shared their experiences with residential schools and connected it to their experiences of being strip searched. Conclusion: The research demonstrates how sexual violence is embedded within state structures and systems, offering an expanded analysis of strip searching as state-inflicted sexual violence. For Indigenous women, to be forced to choose between being strip searched and engaging in traditional teachings as part of their healing from colonialism is an act of colonial violence. In this way, the colonial state functions to separate Indigenous women from their culture, kin, land, and communities through the use of strip searching. Therefore, strip searching can be</p>
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		<p>understood as an attempt to sever spiritual and cultural connections and is a mechanism of gendered colonial genocide. The presentation concludes with a call to abolish the use of strip searching in prisons and other carceral settings as a form of decolonizing praxis and encourages social workers to engage in advocacy to end the use of strip searching.</p>
<p>Janse van Rensburg Margaret</p>	<p>Improving Autistic Students' Experiences in Higher Education: Developing a critical autism pedagogy framework</p>	<p>Autistic peoples are the fastest growing sector of student populations with disabilities (Chown et al., 2018), and autistic adolescents often desire to continue their education after secondary school in higher education (HE) (Camarena & Sarigiani, 2009). Autistic students enter diverse ranges of disciplines (Gelbar et al., 2015; Ward & Webster, 2018), and while growing numbers of autistic students are continuing in HE, they are not yet receiving adequate social or educational support in these settings (Cai & Richdale, 2016). Adequately supporting autistic students is a societal and social justice concern. Autistic students who complete post-secondary education tend to have better life outcomes (Anderson et al., 2018), including improved employment opportunities and self-determination abilities (Hart et al., 2010). Completing such education can play an important role assisting autistic people with the typical challenges of navigating and finding employment, decreasing their social isolation, and increasing their independent living skills (Hillier et al., 2018). Questioning what is currently going wrong within institutions of HE, with an overarching aim to identify a framework that gives that autistic students a fair and equitable chance to succeed in HE, this paper presentation employs a critical lens to explore autistic people's current experiences in HE and challenge traditional conceptions of autism and traditional approaches to supporting autistic students. Aiming to improve autistic</p>

		<p>peoples' experiences in HE, a framework based on a collective, combined effort to support autistic students is proposed.</p>
<p>Jeff Halvorsen, Adrian Wolfleg, Lemlem Haile, Liza Lorenzetti</p>	<p>Community leaders talking about white men allies: Tensions and expectations</p>	<p>Background and Purpose: Recent movements in Canada such as Black Lives Matter, #Metoo, responses to Canada's National Inquiry into Missing and Murdered Indigenous Women, Girls, and 2 spirit people, and the Truth and Reconciliation Commission have placed the struggle of women, Indigenous peoples, Black, and racialized people and their calls for equity and justice in sharp relief. As awareness and condemnation of these injustices become more commonplace, parallel conversations are emerging about the role of white male privilege in perpetuating injustice and the question of what white men are doing in response. Some white men are seeking ways to create a more equal world by joining the profession of social work and progressive social movements as allies. Yet some activists have identified challenges of working with white male allies: they often dominate discussions, assume positions of leadership, ask hurtful and insensitive questions that create emotional burdens for the group they are seeking to support, and cause activist burnout. Given white men's continued domination of private and public institutions in Canada and growing interest in seeking allyship, we ask: What are the strategies and tensions in engaging white men in social justice allyship?</p> <p>Methods: The study employed a critical ethnographic methodology in which seven community leaders who identify as Indigenous, Black, South Asian, Pashtun, Caribbean, and Latina were recruited through convenience and purposive sampling. Participants engaged in three focus groups and four individual interviews on their experiences, perspectives, and expectations for white men's allyship. These were recorded, transcribed, and data were analyzed using a critical ethnographic approach. Transcripts and results were presented to participants in an additional focus group for validation and refinement.</p> <p>Results: Participants expressed they had been looking for an opportunity to discuss white men's roles, both in terms of how to engage white men, and to describe the characteristics of productive and helpful allyship, along with their hopes for accountability from white men in pursuing social justice. Through these encounters, we developed three themes (1) resisting oppression (2) constructing "white men"; and (3) expectations of white men</p>

		<p>seeking allyship.</p> <p>Conclusion: In the context where the greatest impact of white men seeking allyship is activist burnout, there is a need to engage white men in critical reflexivity and personal transformation in how they seek to be allies. We describe the commitments and roles we see for would-be white men allies. These results are currently being used in engaging white men in a second phase of the research in which they were invited to reflect on their path to allyship and how they engage as allies. These findings have implications for engaging white men in social work education, in personal transformation, and developing social justice commitments.</p>
<p>Kalmanovitch Alicia, Maimuna Khan, Kaltrina Kusari, Kendal David</p>	<p>Reflections on resisting individualized learning practices in graduate social work education</p>	<p>The profession of social work highlights the importance of human connection and relationships, yet the presenters have experienced their graduate social work education as solitary and focused on individual learning. This experience was further exacerbated by the COVID-19 pandemic. However, we used the move to virtual learning as a chance to find new and creative ways to dismantle long-standing educational practices that focus on individual-focused styles of learning. To resist neoliberal concepts of learning, we developed a collective learning process, centered around Critical Discourses Analysis (CDA) — the methodology we used for our graduate research projects. In this presentation, we offer an example of collective learning by exploring a national, student-initiated, co-learning space focusing on Critical Discourse Analysis (CDA). Focusing on CDA, we will share our reflections on the process of creating a collective learning space as well as the implications this has for social work education, theory, and practice. We end the presentation by offering suggestions for others who wish to create their own such collective and to create spaces within their own networks in which students can meaningfully learn with and from one another.</p>
<p>Khan Maimuna</p>	<p>Grappling with colonial terrains in social work: A critical discourse analysis of disabled</p>	<p>In this presentation, I report on key findings from my MSW thesis project that examined how dominant colonial, racist, and ableist/sanist discourses shape the experiences of disabled and Mad Muslim women navigating help and care contexts. Grounded in</p>

	<p>and Mad Muslim women’s experiences in help and care</p>	<p>Transnational Feminism, Critical Disability and Mad Studies, and Critical Race Theory, I problematize key discourses that maintain coloniality in social work and other helping professions. I specifically utilize Critical Discourse Analysis methodologies to trace the ideological and sociocognitive processes social workers use to uphold essentializing constructions about disabled and Mad Muslim women through mental health and disability contexts. I also demonstrate how disabled and Mad Muslim women make meaning of their experiences using or providing services as the Other and how they resist colonial discourses of help and care. I end the presentation by offering recommendations for social work education, research, and practice to re-envision its commitment to social justice.</p>
<p>Kondrashov Oleksandr</p>	<p>Dismantling russian systems of “brotherly” care: #StandwithUkraine global movement</p>	<p>#StandWithUkraine global movement indisputably opened a new page in Ukrainian history on February 24, 2022 when russian forces expanded their genocidal war to all Ukrainian territories. It also showed the visible changes in understanding the concept of displacement, what can be done to support displaced Ukrainians, what care can look like, and why russian “brotherly care” and "saviour" rhetorics are destructive for the future of independent states.</p> <p>In this presentation, the author will present the analysis of the significant aspects which influenced the #StandwithUkraine movement and its value in the process of democratic changes. The author will show how putin's regime systematically used propaganda to justify the invasion and how social workers and social work educators can use the anti-oppressive and anti-privilege lens to dismantle russian narratives of care and re-envision how we care for one another and support individual and collective well-being as the world #StandwithUkraine.</p> <p>The #StandwithUkraine movement showed many positive trends, including the unity of the people and striving towards a democratic state and freedom of choice, where the outburst of the people themselves is of fundamental importance. Citizens' protests worldwide against russian aggression, carried out with the help of the Ukrainian diaspora and based on a genuine desire to support the people of Ukraine, are already a substantial step toward promoting civil society. The implications of #StandwithUkraine movement for social work education and practice will be presented, and recommendations on how to use programs</p>

		<p>that were created to support the people of Ukraine in Canada for all victims of forced displacement will be identified.</p>
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<p>Lam Simon, Irum Mannan</p>	<p>Informing Practice: Supporting Racialized Communities with Enhanced Education for Social Workers</p>	<p>Background: The COVID-19 pandemic has highlighted the inequity among racialized and marginalized communities facing increased barriers to mental health services and employment. In addition, mental health can be both a consequence of and a risk factor for unemployment. People with mental health concerns often face increased difficulties in navigating systems and supports due to systemic oppression such as discrimination, which is further exacerbated for individuals from marginalized populations. To address this, the Ontario Association of Social Workers (OASW) provided specialized training to social workers across Ontario by offering content that enhanced service delivery to racialized and marginalized populations. The primary objective of the project was to design evidence informed educational content by offering training that increased knowledge, skills, and capacity in supporting groups disproportionately impacted by the intersection of COVID-19 and mental health. The goal of this work was to ultimately positively impact the quality of care delivered to disproportionately impacted individuals and communities.</p> <p>Methods: OASW engaged with experts and scholars in anti-Black racism, equity, intersectionality, and anti-oppressive practices to develop education curricula and recruit racialized faculty to deliver the training. The RFP was promoted through personal networks and targeted outreach to culturally specific online spaces and media outlets. A key focus was to create and deliver educational content utilizing culturally appropriate frameworks and approaches in response to the needs of racialized populations in Ontario. We worked with our faculty to ensure all offerings de-centred whiteness and instead, centred the lives, experiences, and expertise of racialized communities. Each offering was also evaluated through feedback surveys and in partnership with the Centre for Addictions and Mental Health (CAMH)'s Evaluation team to analyze the data and determine the effectiveness and impact of the trainings.</p> <p>Results: We received 12 proposals and accepted 9 proposals, which represented the engagement of 14 faculty with the majority identifying as racialized social workers. In total, our faculty delivered 31 courses and 16 webinars from February 2, 2022, to June 29, 2022. Increased access to trainings was facilitated by having all social workers, social service workers, and students in those respective professions attend for free. Nearly 2,000 learners</p>
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attended the courses and webinars with the majority expressing a high satisfaction for the offerings. Initial feedback showed that participants reported an increase in their knowledge, skills, and confidence on how they can better support racialized communities and clients. Furthermore, participants shared they intend to use knowledge gained from webinars and courses in their social work practice.

Conclusion: Critical conversations on systemic racism, structural and cultural issues including white supremacy in social work requires dedicated resources for increased trainings on how social workers can better support racialized and marginalized communities. It involves the intentional creation of new opportunities and platforms for racialized social workers to deliver training and education, recognizing that traditional avenues for teaching may not be easily accessible. Our project highlights the demand for diversity in education offerings within the nonprofit sector and in turn, leads to enhanced services for all communities.

<p>Lee Barbara, Kristen Lwin, Jennifer Ma</p>	<p>Education and Training in Working with Immigrant Children and Families in the Child Welfare</p>	<p>Background: Immigrant children and families experience disparities across various stages of the child welfare decision making continuum (e.g., Lee et al., 2017; Vis et al., 2021). Extant literature describes different needs among immigrant children and families within the child welfare system (Ranghetti & Milani, 2021). As the global rates of migration continue to increase, child welfare workers require a specific set of knowledge and skills to effectively work with this population. Yet, there is limited research on education and training for child welfare workers who serve immigrant groups.</p> <p>Theory: This scoping review is guided by structural social work theory to examine the education and training programs available to prepare child welfare workers for their involvement with immigrant populations and offers recommendations for future research, policies, and practices. A structural social work theory problematizes the gap in social systems to recognize the unique needs of immigrant populations, and the inability of social systems to adequately train and support workers to provide culturally appropriate care for immigrant children and families who encounter the child welfare system.</p> <p>Methods: The scoping review follows Arksey and O'Malley's (2005) framework and PRISMA-ScR reporting guidelines (Peters et al., 2020; Tricco et al., 2018). The scoping review used electronic databases (CINAHL, ERIC, Medline, PsycInfo, Social Service Abstract, Social Work Abstracts, and Scopus) and hand searches in relevant journals and bibliographies to identify original peer-reviewed empirical research in English language with abstract and full-text available. The scoping review spanned a 20-year period (2000-2020). Non-peer reviewed research, literature reviews, book reviews, and conceptual articles were excluded from the scoping review.</p> <p>Results: Three studies (n = 3) were determined to be eligible and included for analysis (Carten & Finch, 2010; De Jesus et al., 2016; Leake et al., 2016). Carten et al. (2010) focused on evaluating student perceptions and knowledge transfer of a MSW program with specialized field education units located in community-based sites in resettlement neighbourhoods for new immigrant families. De Jesus et al. (2016) used mixed methods to assess capacity for effective service delivery (e.g., cultural awareness, knowledge, skills) in</p>
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		<p>the face of child welfare structural racism and across ethno-racial and cultural diversities. Leake et al. (2010) measured a competency-based training program using simulation-based learning designed to increase effective service for Latino families.</p> <p>Conclusion: While there is a growing demand to offer culturally appropriate services to immigrant populations, there is little guidance, education, and training to support workers with the knowledge and skills to provide effective intervention. Over a span of 20 years, only three empirical-based research studies documented the education and training efforts to prepare child welfare workers for serving this population. The scoping review illuminate the need for more education and training to provide culturally appropriate care for immigrant children and families; as well as, the focus on dissemination efforts to share knowledge and outcomes of empirical educational interventions.</p>
Leveque Erin	A day in the life: Creating a space for Madness in clinical social work education	Professional social work situates itself as a field honouring the inherent dignity and worth of all persons, which advocates for the pursuit of social justice, and as holding a high standard of competence for practice. However, the history of social work has been marked by colonial, carceral, and oppressive practices, which are often still thriving in both the training and practice of social workers today. While balancing current standards of competent and ethical practice, social work still has much to do in order to meaningfully achieve its values of practice. One such disconnect between social work values and its practice and education includes the sanist discourses, assumptions, and attitudes prevalent throughout the field of

		<p>professional social work. This presentation will follow a creative and autoethnographic narrative of my experiences as a Mad social work graduate student navigating and challenging sanism within clinical social work education and practice. Throughout the narrative, I will use relevant literature to support my reflections as I begin a conversation about the opportunities for change and critically unpack the risks of maintaining current standards. In the spirit of Mad activism, I will also include a sample of art responses created from the critical reflection on sanism and ethical social work practice from the my graduate thesis research. Finally, in this presentation, I will discuss how dismantling sanism within social work education and practice requires critical applications of theory and social work values to uphold our commitments to Mad service users and social workers alike.</p>
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<p>Lewis Tanice</p>	<p>Trauma Informed Practice in Mental Health and Health Care Settings for Racialized Men</p>	<p>As social workers, our academic training includes core competencies and code of ethics, practiced throughout our profession. As representing social workers in hospital settings, we are trained to incorporate these competencies and code of ethics as set out by our governing body and Canadian associations, within our scope of practice. As social workers, we are often met with conflicting practices between our principles and the expectations of health care or mental health institutions. For instance, we are taught to be cognizant of gender, religion, or race in accordance with our guiding principles, yet the institutions that we practice in, often have policies and practices that are colonial, non-diversified, and Eurocentric. In relation to trauma informed care, a concern is that we are educated and trained to utilize trauma informed practices for victims of assault, and victims who reported a traumatic event, which consists of mainly women and children.</p> <p>One suggestion is for social work education to expand the criteria of eligibility for potential individuals who have experienced trauma, which would expand awareness throughout the social work profession. The goal would focus on dismantling the meaning of trauma and trauma informed care. Life experiences, such as chronic exposure to racial discrimination while navigating through society and public systems with compounding negative experiences, would be accounted as traumatic experiences with lifelong affects. Within the scope of practice, there would be heightened awareness and accommodation exhibited amongst social workers, who acknowledge that feeling restrained by the social determinants of health, shapes the behaviour of racialized men who aim to reduce experiences of othering, and perceived traumatic life experiences.</p> <p>A report from the Government of Canada (2020), found that discrimination, and racism practices are embedded in policies, and institutions, in a manner that is invisible to non-racialized communities. A Canadian study found that some racialized men felt that their masculinity was depleted, and stifled by their life experiences within Canada due their exposure to societal demands and restrictions (Affleck et al., 2018. Mizell, 1999; Wade & Rochlen, 2013; White & Peretz, 2010).</p> <p>In addition to social work education teaching code of ethics, and values; the application of an intersectional and critical race (CRT) concept interwoven in trauma informed care would</p>
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be beneficial in academia. Through an intersectional lens, the detrimental impact of tailoring treatment practices, such as the methods used to complete a biopsychosocial assessment, the environmental ques, body language, the importance of advocating for autonomy, and accommodation for racialized men in these settings, would be vital. There are additional benefits to understanding the presence of whiteness and interest convergence from CRT in these settings.

This is an example of renewing change in social work education. It would expand our conceptualization of trauma informed care and promote a learning space for crafted examples of how trauma informed practice should be exhibited more inclusively in health and mental health settings.

<p>Ma Jennifer, Fritz Pino, Hani Rukh E Qamar</p>	<p>Reimagining Caring Practices for BIPOC Communities: Politics, Epistemologies, and Aesthetics</p>	<p>Given the proliferation of white supremacy, anti-Indigenous racism, anti-Black racism, and anti-Asian racism, it is important to build solidarity among Black, Indigenous, and People of Colour (BIPOC) communities to resist colonialism, racism, and xenophobia, while healing both individually and collectively. Currently, mainstream and dominant systems of care and caring practices do not reflect the needs of BIPOC. Specifically, services take place in a settler colonial context whereby practices of care reproduce white supremacy and conceptions of BIPOC as in need of state intervention and surveillance. To contribute to efforts to support BIPOC communities, we engaged in a workshop and research project to reimagine caring practices from the perspective of BIPOC in Saskatchewan in July 2022.</p> <p>Our project, entitled Reimagining Caring Practices with BIPOC Communities in Saskatchewan: Politics, Epistemologies, and Aesthetics', draws on and bridges together the work and lived experiences of BIPOC scholars, service providers, activists, and artists to foster new and evolving critical perspectives on caring practices that can be applied to research, policymaking, advocacy, and service provision. The purpose of the project is to interrogate the dominant epistemologies of care, such as the biomedical model, positivist frameworks, and deficit-based constructions of BIPOC. Through small group dialogue, we engaged in critical conversations about caring practices focused on three themes, namely the politics of care, the epistemologies of care, and the aesthetics of care. This presentation will focus on the findings of the research project, which includes a holistic understanding of care in order to resist systemic violence collectively and to disrupt colonial systems that impede meaningful community engagement and liberation.</p>
<p>Maybanting Sherjan</p>	<p>Dismantling Racialized Settler Discrimination: The case of Ethnocultural Minority Older Adults (EMOA) in Rural Canada</p>	<p>We are all getting older. While we all are, our experiences of aging differ. The objective of this paper is to present a critical analysis of the different experiences of ethnocultural minority older adults (EMOA) in rural Canada. EMOA is a term that refers to the diverse population of both immigrants and visible minorities older adults that are united in their experiences of healthy aging inequities in Canada. In utilizing critical lens, anti-oppressive perspective, and anti-racist framework, a thematic analysis of the existing literature</p>

		<p>interrogates Canada's economic-based immigration that results to the compounding, accumulative, and intersectional vulnerabilities among EMOA in their "aging out of place." Initial findings show that Canada's economic-based immigration policy is itself overtly discriminatory not just among older adult immigrants but also against immigration applicants that are in late life. Those that are admitted relatively young, as a policy-based consequence of economic-based immigration, further sustain ageism in a unified inequitable aging experience of the growing and diverse ethnocultural minority population. The analysis concludes that Canada's emphasis on economic-based immigration legitimizes systemic oppression as a matter of policy which perpetuates in the life trajectory of immigrants in their late life. In dismantling and recognizing the inequitable aging experiences of EMOA as a direct consequence of economic-based immigration, the analysis will then present suggestions as implications towards social work actionable strategies, tactics, interventions, and advocacies to confront and disrupt the systems of oppression perpetuated and sustained by immigration policy in maintaining marginality among EMOA.</p>
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<p>Mayor Christine</p>	<p>The Erasure and Punishment of Black Students' Trauma: Anti-Blackness and School Social Work in Canadian K-12 Schools</p>	<p>Background/Rationale</p> <p>Given the rapid adoption of the trauma-informed movement in Canadian social work, it is important to critically interrogate if and how anti-Blackness may operate on and through trauma practices. A critical review of the school social work literature suggests there is limited writing on the trauma-informed school movement in the Canadian context. Further, an examination of how anti-Blackness may be interwoven in these school-based trauma definitions, practices, and policies is absent.</p> <p>Methodology</p> <p>Drawing on the findings from a larger study on whiteness and anti-Black racism in the trauma-informed school movement, this presentation begins to address this gap by exploring the research question: How does anti-Blackness structure how Canadian school social workers recognize, understand, and respond to students' expressions of trauma in K-12 schools?</p> <p>This critical qualitative study combined fictional vignettes and semi-structured interview questions with school social worker participants drawn from Ontario K-12 public and private schools (n=19). Data were analyzed using critical whiteness, anti-Blackness, and critical trauma theories through Lawless and Chen's (2018) critical thematic analysis and organized in NVivo. Data triangulation, member-checking, peer debriefing, and self-reflexive memoing were utilized to increase trustworthiness.</p> <p>Results</p> <p>The findings demonstrate how whiteness and anti-Blackness are enacted by the trauma work of school social workers. Participants frequently favoured a definition of trauma that reinforced colonial and anti-Black logics. When responding to the vignettes, participants regularly imagined supporting 'good,' white trauma victims and moving them into systems of support. In contrast, the stories told by participants indicated that Black and non-Black</p>
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		<p>racialized students receive slower or insufficient trauma support. Black students were also regularly depicted as being invisibilized and under-protected as victims of both episodic and systemic trauma.</p> <p>In addition, schools were often depicted as traumatic places for Black students. The findings suggest that Black youth are commonly over-surveilled, quickly labelled as bad or dangerous, and both they and their families face more punitive and carceral consequences (e.g., suspensions and expulsions; being criminalized and pushed into the school-to-prison pipeline; families being reported to child welfare). Students also faced additional consequences when resisting school-based anti-Black racism. The data not only suggest that schools function as sites of racialized trauma against Black students and families, but that school social workers may play a pivotal role in perpetuating these traumatizing conditions.</p> <p>Despite the harm that some school social workers are complicit in or actively perpetuate, the interviews also included a range of examples of how racialized and white social workers can and do work to resist these ideologies and practices steeped in anti-Blackness through individual interventions and advocating for systemic change.</p> <p>Conclusion</p> <p>Because the findings demonstrate how the sociopolitical, structural, and ideological dynamics of anti-Blackness shape and constrain the actions of individual players in schools, this presentation concludes with implications for dismantling and challenging anti-Blackness within social work and trauma theory, practice, policy, research, and education.</p>
Mbakogu Ifeyinwa	Dismantling White Supremacy Without the 'Listened-To-Voice'	Social justice education is considered a useful platform for interrogating and dismantling white supremacy inherent in social work curricula, programs, and practice settings. However, the dismantling and transformative process will remain elusive if practitioners fail

	<p>in Social Work Education and Practice</p>	<p>to acknowledge that social work is rooted in historical classist, racist, gendered, and xenophobic structures that build from imperialism, colonialism, and persistent oppression. The paper builds from ongoing research on the persistence and retention of social work students and practitioners of African Descent. The narratives show that attempts to dismantle white supremacy within social work education is a wasted effort, when it fails to address curriculum content, racism within social work classrooms and field work placement and the transference of these inhibiting triggers to eventual social work practice settings. Structural issues that reinforce white supremacy do not go away without shifts in institutional practices, within schools of social work, and social service agencies. These include shifts in admission processes, educational content and engagements, hiring practices, interpersonal practices and institutional policies. By projecting the voices and experiences of students and practitioners of African Descent, we are open to diverse systems that maintain their marginality as well as their efforts to overcome these inhibiting forces/systems for the wellbeing of themselves and their communities of belonging.</p>
<p>McLeod Sharon, Susan Silver</p>	<p>Crossing borders: Enacting Critical Pedagogy through Collaborative Dialogue</p>	<p>After a year of crisis remote teaching during the global pandemic, we commenced the academic year with recognition of the urgency to explore new and different approaches to teaching. Siloed teaching reifies principles of neoliberalism that conceal and mask structural forms of violence that continue to permeate through the academy and the profession. What emerged was a unique collaborative model of teaching in which we struggled to achieve a shared pedagogical and epistemological space. To achieve this space, our respective subjectivities and intersectionalities demanded that we engage in the difficult work of border-crossing.</p> <p>Our collaborative process was informed by critical pedagogy and a conscious departure from damage-centered perspectives. The intent of our collaboration was to amplify, decolonize and dismantle the historical dissonance and normative issues of power within the academy, ourselves and in the profession. The values of activist learning called us to rigorous, intellectual, and inclusive dialogue. Our aim: to deepen the students' competence; to imagine new transformative possibilities for critical social work; and to add new accountabilities to practice.</p> <p>Towards this end, we propose a series of pedagogical thresholds that emerged in our work,</p>

		<p>and that allow us to expose deeply embedded and decontextualized truths harmful to responsible social work. Our thresholds are complexity, literacy, interconnectedness, embodied experience, and intersectionality. We count these as markers/indicators to which we are held accountable and which are required to achieve critical competencies that are strategic, transformative, and build alternative ways of knowing, positioning and practicing. When achieved in tandem, these thresholds offer the greatest possibility for moving our pedagogy towards the highest expression of politicized, justice-based education and practice.</p> <p>Our presentation provides participants a lens into our process, chronicling the challenges inherent in crossing borders, and revealing the importance of engaging in these crucial discourses that center our pedagogical thresholds. We outline impact, we share implications for the classroom and underscore the imperative of realizing new ways of knowing, being and doing.</p>
McWhinney Tara	Making Household/Domestic Labour Visible in Social Policy Education: Applying a Feminist Political Economy Lens to Unpaid Labour	<p>Important social policy debates are occurring across Ontario regarding government policies and supports that have significant implications for how households manage childcare and housework responsibilities. Yet, these policy deliberations, including those regarding childcare supports (Friendly et al, 2018; Brennan & Mahon, 2013), minimum wage increases (Brennan & Stanford, 2015) and guaranteed basic incomes (Forget, 2017; Segal, 2016) are proceeding without discussion of household/domestic labour and without the involvement of the (mostly) women who perform this unpaid labour (Luxton, 2011). While men's share of domestic labour has slowly increased, women's participation in this work remains high and deeply unequal (Guppy, Sakumoto & Wilkes, 2019; Horne, Johnson, Galambos, & Krahn, 2017). Further, there has been little attention given to changing household formation, life cycles and work patterns, which, combined with increased income inequality (Green, Riddle & St-Hilaire, 2016) and post-welfare regime austerity measures (Wahl, 2011), has squeezed the time and resources available for domestic labour contributing to a 'care-crisis' (Weeks, 2011; Braedley, 2006; Bakker, 2003).</p>

		<p>In my doctoral research, 'Revisiting Domestic Labour in the Context of Austerity and New Household Formations: Examining Women's Provisioning Work and Freedom', women were brought together to share, discuss and debate their understandings and experiences of housework in an effort to tease out existing and new meanings of this unpaid work. This presentation will review the findings from this research to discuss what freedoms working-class women have to organize and support their domestic labour, in the context of neoliberal regimes and social policy formations that marginalize unpaid work. I will also share my experiences of incorporating a Feminist Political Economy understanding of unpaid housework and childcare into social policy coursework and discuss why these understandings are essential to social work practice and advocacy efforts for social policy change.</p>
<p>Moir Amy, Alyssa Holt, Jennifer Murphy, Juliana West</p>	<p>Lived experience in the helping professions: Dismantling traditional conceptualizations of helping "professionals"</p>	<p>The social work profession has upheld marginalization and systems of oppression by othering and devaluing service providers with lived experience. However, increasing attention is being paid to the value of incorporating lived experience into the helping professions. This exploratory study applies an intersectional feminist and anti-oppressive framework to analyze how social service agencies reproduce or dismantle marginalization for women who have survived criminalization and now work in a helping role. Through a national survey and five in-depth interviews with service providing women living with criminalization experience, themes such as strengthened connections, unparalleled insight, empowerment, and the past is given a purpose emerged, elucidating the profound benefits that lived experience has in social service work. Participants described how they dismantle marginalization by using their experience to help others overcome stigma and find healing and empowerment in their role as helpers. Other themes of stigmatization, criminal record checks, and funding barriers illuminate how social service agencies reproduce marginalization by maintaining the traditional divide between service user and service provider. Participants shared tactics of resistance against the oppressive structures they worked within, such as adapting criteria to reduce exclusion. This study interrogates the oppressive structural forces that lead to criminalization and subjugate service providers with</p>

		<p>lived experience. These findings demonstrate the need for social workers to challenge this subjugation and advocate for equitable compensation and meaningful incorporation of lived experience into the social work field. Participants further urge for transformative change in responses to social issues, particularly the criminal “justice” response to those contending with intersecting oppressions. Decolonizing traditional conceptualizations of professional helpers can help dismantle systems of oppression by creating equitable opportunities for service providers and increasing the efficacy and relevance of services. This original research was funded by a \$7000 TRU Undergraduate Research Experience Award Program Grant.</p>
<p>Motia Maryam</p>	<p>Art and community art in relation to the mental health of immigrant women in Canada</p>	<p>Canada is a destination for a rising number of immigrants, especially immigrant women. By 2031, more than 52% of immigrants in Canada will be women. Moreover, by that year, it is predicted that over 27% of women in Canada will be immigrants. Studies indicate that the mental health of newcomer women may gradually decline after immigration. These findings highlight the importance of investigating and removing barriers in supporting the mental health of this growing population. This proposal aims to shed light on dismantling colonial systems of care.</p> <p>Studies indicate that social support can preserve and promote the mental health of immigrant women in Canada. Support from various resources helps immigrants navigate their new home country and learn how systems work. Obtaining informational and emotional support and learning about available resources can mitigate immigration-related stresses and facilitate integration into the host society. Social support is also a significant factor that protects immigrant women against hopelessness.</p> <p>In addition, engagement with art has desired impacts on the mental health of these women. The arts can help newcomer populations improve their knowledge of mental health issues and identify the symptoms of mental illness (e.g., depression). Engaging with arts is a venue for self-expression without the pressure of articulating feelings, leading to improved self-confidence and enhanced mood.</p> <p>The psychological benefits of creating artworks and exchanging social support may be magnified in community arts programs. Despite reports on the positive consequences of</p>

grassroots art projects in Canada for the mental health of immigrant women, there is a very limited number of Canadian-based scholarly literature in this field.

My proposed research will address the mentioned gap and answer the following questions: A) How do immigrant women conceptualize their mental health in the context of their migratory journeys? And B) How does art, as a research method, allow immigrant women to express their mental health experiences related to migration? I will use constructivist grounded theory and hold three scrapbooking groups and an individual interview afterwards. During four virtual weekly sessions, participants in each group will engage in creative art activities. They will create scrapbooks to share their mental health experiences of migration. A theme will be designated for each session to guide activities. Between 6-8 individuals will participate in each scrapbooking group. There will also be an individual interview afterwards. The collected data will include video recordings of the beginning and end of each session and the individual interviews, photos of scrapbooks and hand-written notes such as memos and field notes.

This study would provide suggestions for mental health researchers, especially those who use arts-based methodologies in their research with immigrant women. The findings of this arts-based research would also have implications for mental health professionals and other service providers and policymakers in the field of migration to adequately and appropriately support the mental health of immigrant women, given their unique needs.

<p>Pino Fritz, SherJan Maybanting</p>	<p>Living In The Canadian Prairie: Understanding The Impact of Geographical Location On The Subjectivities Of Racialized LGBTQ+ Migrants</p>	<p>Scholarships on racialized LGBTQ+ migrants have been situated mostly in large metropolitan centers of Canada such as Toronto, Montreal, and Vancouver. Expanding this work towards the Canadian prairies will broaden the conversation on the role of geographical locations on the lives of racialized LGBTQ+ migrants. In this research, we looked at one Canadian prairie province and conducted individual, semi-structured interviews with queer and trans Filipino migrants in the province. We focus on this population given the rapid increase of Filipino migrants in the Canadian prairies in the last five years. During the interviews, we inquired about their migration histories and the challenges they face as racialized queer and/or trans migrant in the prairie.</p> <p>Theoretically, we are guided by queers of colour critique, which is an anti-racist approach to sexuality, queer, and migration studies. Queers of colour question that predominance of whiteness in LGBTQ+ spaces, as well as, as the hetero-patriarchal normativities within racialized migrant communities. Generated from queers of colour critique is the concept of queer diaspora to expand the critique of whiteness and heteronormativity by foregrounding the impact of global neoliberal agenda of nation-states towards racialized queers and trans migrants. We epistemologically positioned ourselves from these critical queer perspectives to offer a more nuanced and expanded analysis of the stories of queer and trans Filipino migrants in our study.</p> <p>Reading their narratives from critical queer lenses, queer and trans Filipino migrants elucidate experiences that disrupted the myth of Canada as a space where one can fully express ones' identities. Space then matters in the expression of one's identities. By disrupting such myth with their personal stories of being in the prairie, queer and trans Filipino migrants demonstrate their autonomy and agency as marginalized migrants whose desires and decisions to migrate have been shaped by such Canadian migration myth. We continue to reflect on how this myth is used to reinforce settler colonial subjectivities among</p>
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		<p>racialized LGBTQ+ migrants arriving in Canada. Insights from this research will inform social workers in developing community-based programs that foster anti-colonial consciousness among racialized queer and trans migrants in the prairies.</p>
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<p>Polar Brenda</p>	<p>Settler relationships of White Nationalists, Quechua immigrants, and First Nations, Métis and Inuit Peoples</p>	<p>I examine how social workers can support the alliance between First Nations, Métis and Inuit people and racialized immigrants while acknowledging their marginalization. I focus on an Indigenous group of immigrants from Abya Ayala/South America living in these lands so called Canada, Quechua immigrants, and their potential allyship with First Nations, Métis and Inuit people. Quechuas are marginalized for being immigrants and Indigenous, while they also contribute to settler colonialism in their position as settlers.</p> <p>For Quechuas to become allies, they would need to address their marginalization while working towards resistance and transforming the power and domination of settler colonialism. To explore the allyship of Quechuas, I first examine how they contribute to settler colonialism using a triad set model of settler colonialism. Adapted from Tuck and Yang's (2012) triad set model, I analyze the settler relations involving white nationalists and Quechua immigrants; white nationalists and First Nations, Métis and Inuit people; and Quechua immigrants and First Nations, Métis and Inuit people. In an effort to conceptualize allyship between Quechua immigrants and First Nations, Métis and Inuit people, I examine ways to dismantle this triad set model of settler colonialism. This triad set is one of the many contributing to settler colonization.</p> <p>Under this triad set, white nationalists maintain the settler colonization of First Nations, Métis and Inuit people through processes that marginalize Indigenous immigrants (Thobani, 2007). White nationalists also work at keeping a distance between Indigenous immigrants and First Nations, Métis and Inuit people. Simultaneously, Indigenous immigrants cooperate with the colonialization of First Nations, Métis and Inuit people through complicity or denial of their settler identities and responsibilities (Tuck & Yang, 2012).</p> <p>This triad set model also shows how intersectionalities of oppression play out. The oppression of First Nations, Métis and Inuit people intersects with the oppression of Indigenous immigrants as they are both under the hegemonic power of white nationals and their structures domination. At the same time, the forms of oppression they experience are very different because of their different positions as Indigenous to these lands and as racialized immigrants. As Tuck and Yang (2012) highlight, it is crucial to distinguish the</p>
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difference between the positions that Indigenous people and racialized immigrants occupy if we want to address and change the triad set of settler colonialism.

Lastly, based on Chazan's (2020) allyship work, I examine the need for Quechuas to begin allyship by situating themselves and conceptualizing forms of belonging through resistance. Taking into account their Indigenous, immigrant and settler identities, I examine how Quechua immigrants can connect to these lands by resisting settler colonization and supporting First Nations, Métis and Inuit people.

<p>Quan Yiwei, Rachel Chung Kwan Tam</p>	<p>“Home away from home”: Analyzing the lack of regulation in Canadian K-12 international student homestay industry</p>	<p>In 2017, over 490,000 international students were studying in Canada and 15% of them were enrolled in K-12 (i.e., Kindergarten to Grade 12) education (Canadian Bureau for International Education, 2018). These K-12 international students are valuable to Canada as they not only bring financial benefits to schools and local communities but also supply the Canadian labour market (Elnagar & Young, 2021; Cudmore, 2005). However, some of these students live in homestay accommodations that have been poorly regulated, resulting in them experiencing various forms of insecure housing, unreported emotional and/or physical neglect and/or abuse, and challenges seeking support (Xing, 2018). In addition, the COVID-19 pandemic reinforced their challenges through the denial of financial support provided to their local counterparts and the closure of campuses (Firang & Mensah, 2022). Although numerous students shared similar stories on social media in their first language, their experiences have not obtained enough attention in mainstream English/French-speaking media in Canada. While there is now extensive literature focusing on the housing issues of post-secondary students in Canada (for example, Pillai et al., 2021), research on this topic in relation to public K-12 international students is much less developed and thus called for an analysis of the current policy regulating K-12 international student housing industry.</p> <p>In this presentation, we first dismantle the K-12 international students' struggle with homestay programs due to the lack of regulation through an integrative theoretical lens. We will present this analysis using a conceptual map that demonstrates the interconnectedness between notions of the Canadian neoliberal ideology, the exclusionary boundaries justified by the narrative of multiculturalism and inclusivity, and cultural racism, as well as their influence on the current policy. Then, we analyze the policy gap -- characterized by a diffusion of responsibilities and the lack of an appropriate student feedback system -- and discuss some current dialogues and British Columbia province's attempt at addressing it. Lastly, we will provide an integrative practice framework for social workers to work with K-12 international students and aid in regulating the homestay industry at the micro (providing culturally appropriate support to students), mezzo (creating training programs for homestay families and accessible feedback system), and macro (dismantling and challenging the oppressive system that continues to marginalize international students) levels.</p>
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		<p>Overall, this policy analysis will further guide social workers to investigate the current policy and the best practices in regulating the K-12 international student homestay programs by considering how the rhetoric of multiculturalism and inclusivity are mobilized as tools for the differential treatment of international students, as well as the neoliberal ideologies influence policymaking (Bhuyan et al., 2015; Lee et al., 2021). In turn, this insight may contribute to the design of more targeted and effective social work interventions aimed at supporting K-12 international students living in homestay arrangements amid these perpetuating social barriers.</p>
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<p>Ross Nancy, Wanda Thomas Bernard, Sue Bookchin, Stephanie Zubriski, Dennis Adams</p>	<p>Dismantling white supremacy in colonial systems of health and social care systems to reduce gender-based violence among African Nova Scotians</p>	<p>This workshop invites you to reflect on the implications of decolonial research for practice.</p> <p>Defining moments of the research journey of an inter-racial and intergenerational team engaged in a project titled Culturally Responsive Healthcare to Reduce Gender-Based Violence will be shared along with key findings. Building on prior partnerships and collaboration our research team comprised of community members and academics sought to understand how culturally responsive care may assist health and social service providers to provide culturally appropriate programming, resources, and services to better respond to gender-based violence in African Nova Scotian communities. Our research methods, informed by Africentric Research processed defined by Asante (1998) and Riviere (2002), collected qualitative and quantitative data through the facilitation of Kitchen Table Talks (KTTs), an online survey and a literature review and recordings of our biweekly team meetings. Facilitated by our African Nova Scotian team members, KTTs engaged 41 African Nova Scotians to better understand their perceptions and experiences of health and social care services in general and in response to gender-based violence. Our online survey, completed by 194 health and social service professionals in Nova Scotia, was informed by a preliminary analysis of the KTTs.</p> <p>Our team met biweekly for two years and along the way shared many powerful stories of their own journeys as we applied the Africentric Research Canons that framed and guided our research process and data analysis. Rivere (2002) defined five canons that emphasized the need for each team member to center themselves by a process of introspection throughout the research process. The five canons include Ukweli=truth telling, Kujittoa=commitment/values/knowledge construction, Utuliva=justice centred approach, Ujamaa=community/collective and Uhaki=balance and harmony.</p> <p>We will share ways in which the stories we heard ignited our diverse team members to reflect on the ways in which they had encountered anti-Black racism while White members of our team learned to listen, empathize, and internalize painful and uncomfortable feelings. The team’s development together is a microcosm of the deep, brave and open-hearted spaces we need to scale-up to challenge and deconstruct colonial white supremacy.</p>
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Our workshop includes two objectives:

- 1. To learn about decolonizing research in practice
- 2. To reflect on the call to move from individual responses to acknowledge historic, colonial, and systemic injustice that insist upon collective action

This workshop will invite participants to reflect on the application and implication of Africentric research principles on three broad themes that emerged from our findings by using representative quotes. These themes were: negative experiences shared by Black women seeking health and social service care; Black men’s silence regarding everyday experiences of racism; and perceived barriers by care providers to providing culturally adept and responsive care.

Our findings indicate that while gender-based violence is a significant issue among African Nova Scotians it is rooted and inextricably linked with cultural discrimination, structural biases and historic systemic racism and intergenerational impacts of enslavement which are issues that cannot be separated from understandings of the root causes of gender-based violence and the need to dismantle white supremacy.

<p>Rwigema MJ, Jennifer Ma, Ruth Wilson</p>	<p>50 Shades of White Supremacy</p>	<p>Workshop proposal:</p> <p>White supremacist social work student, worker and faculty identity are constituted through epistemic violence (including embodied dynamics, silence and denial in the space of the classroom, ‘sanitized academic narratives’, and the theft/exploitation of knowledge and experience) towards Black, Indigenous, and racialized students, service users, research participants and partners whose experiences of harm are denied while they are constructed as the unethical, incompetent, ungrateful, angry BIPOC person. During this workshop, we will analyze our experiences of racism in academia. We will also engage in participatory activities focused on our resistance strategies, which include creating our own spaces for transformation and liberation.</p> <p>Dr. Rwigema: 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 anti-Black racism are overtly and covertly practiced in settings ranging from white-dominated ‘politically neutral’ spaces to BIPOC dominated ‘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 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’.</p> <p>Dr. Ma: Through subversion and resistance, we move towards liberation from oppressive systems that maintain the status quo. To disrupt racist and xenophobic narratives from being reproduced through academia and research, it is important to actively engage in reciprocal and respectful relationships, and the creation of statistical counter-narratives, integrating qualitative, critical analysis, and quantitative methods. Statistics are widely disseminated and accepted as objective facts, however, they are an interpretation of reality that has influence over how we understand society. Statistics have the power to affect governance and social policies. I propose critical statistics as a method of challenging white</p>
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supremacist narratives. Together with participatory action research, racialized communities can develop narratives that are representative of our lived experiences while advancing social change.

Ms. Wilson: This presentation seeks to join the long-standing, fervent efforts of anti-racist and Indigenous knowledge producers around the world to bear witness against the epistemic violence and fortification of white supremacy in academia. The pathway from how whiteness is sustained in academia to the continuous propagation of white supremacy beyond academia is well documented, and yet catastrophically underestimated. Decades of dismissing, denying, and defying the ways in which academic behaviours fan the flames of racial violence in North America has opened a safe space for pseudo-intellectual, white nationalist movements to flourish in academic institutions. The objectives are to 1) name and document the reach of white nationalists in academia in North America; 2) share experiences of resistance to micro- and macroaggressions; and 3) highlight movements to produce knowledge in ways that disrupt the protection of white supremacy in academia.

<p>Schmidt Cathy</p>	<p>"When we try to explain this whole status and funding and mandate stuff it sounds like, 'You don't want to help me'": Analyzing The Exclusion of Immigrants with Precarious Status from Settlement Services in Canada as Form of Everyday Bordering</p>	<p>Background and Purpose: Settlement services in Canada support newcomers with language classes, employment support, housing assistance, information and referrals, and general orientation to their new communities. However, due to neoliberal shifts in Canadian immigration policy, most new immigrants in Canada now arrive with a temporary or precarious immigration status and are not eligible for federally funded settlement services. This study sought to better understand how exclusion from settlement services impacts immigrant women with precarious immigration status, and how service providers respond to and resist their participation in practices of exclusion. In this presentation, we theorize such exclusions from settlement services as a form of "everyday bordering" (Yuval-Davis et al., 2019), through which social divisions based on immigration status are constructed in daily life.</p> <p>Methods: This analysis is based on a larger qualitative research project about the settlement experiences of immigrant women in Canada, using feminist methods that attended to researchers' subjectivity and how participants made sense of their immigration and work experiences (Fonow & Cook, 2005). We conducted in-depth interviews and focus groups with 20 service providers and 35 recent immigrant women in three cities in Ontario, Canada. We used purposive sampling to recruit women who entered Canada with different immigration statuses (e.g., refugee claimants, international students; temporary workers) through community agencies, online networks, and snowball sampling. We analyzed interview transcripts and field notes using both inductive and theoretical thematic analysis methods (Braun & Clarke, 2006).</p> <p>Findings: Immigrant women with precarious status described lacking support and information upon arriving in Canada; some were turned away from settlement organizations while others assumed they were ineligible and did not seek services. For women who were unaware of their rights in Canada, exclusion from services contributed to their exploitation by family members, landlords, and/or immigration lawyers. Some participants were able to meet their immediate settlement needs through social and professional networks, but later experienced personal challenges, such as job loss and family health issues, and were unable to access the formal support they needed. Service providers described using different</p>
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		<p>strategies to resist the bordering work mandated by their funding requirements, including seeking diverse sources of funding, partnering with other organizations, or doing extra work to serve immigrants who could not be included in their “official” case numbers. While a few service providers rationalized the exclusion of temporary residents based on neoliberal nationalist logic, most described emotional distress due to the disconnect between their inclusive values and restrictive program eligibility.</p> <p>Conclusions and Implications:</p> <p>Our findings show that exclusion from settlement services contributes to the structural vulnerability of immigrants with precarious status, leaving many unaware of their rights or the services for which they are eligible, and putting them at greater risk of misinformation and exploitation. Our study highlights the need to enable all immigrants to access federally-funded settlement services, and to dismantle Canada’s colonial immigration categories which serve to legitimize the denial of social rights to immigrants without permanent status.</p>
<p>Jolene Wright, Elaine Spencer</p>	<p>Social Work Leadership in Canada: An Exploratory Study/Leadership en Travail Social au Canada – Une Enquête Exploratoire</p>	<p>The authors propose to present on their original cross-Canada (English and French) exploratory survey research on social work leadership. Drawing on critical, progressive theory and the landscape of entrenched neoliberalism and managerialism, we hypothesized that social work leadership was rife with value and ethics conflicts in new public management, and that the global Covid-19 pandemic had exacerbated these challenges. We further hypothesized that equity-deserving/seeking groups would not be well included/centered/supported in social work leadership. Results of the survey and grounded theory thematic analysis will be revealed, and recommendations for policy, practice, and education will be shared. We actively invite participant thoughts, reflections, reactions and</p>

		<p>actions to build and re-assert a critical, structural social work leadership framework centering equity, diversity, Indigenous rights and principles.</p>
<p>Straka Silvia</p>	<p>Ungrading: A decolonizing, anti-racist approach to assessment in social work education</p>	<p>The ungrading movement, located in critical pedagogy, is growing across all levels of education, yet is relatively unknown in social work education. While ungrading still results in grades, the process of arriving at grades seeks to dismantle neoliberal educational structures. A central principle is having explicit conversations with students about how to share power and dismantle classroom power structures.</p> <p>In this presentation I, a White Settler professor, will share my practical experiences of contract grading (a form of ungrading) in social work, the results for both students and me, and the possibilities it brings for a more decolonizing and anti-racist pedagogy.</p> <p>Background/rationale: My research on several problems in social work education that have long disturbed me led me to ungrading as a possible solution. These issues include questions of equity, sustainability, and justice in how we “do” social work education. I encountered a body of research about grading as a neoliberal practice that not only fails to assess learning but is often harmful to equity-seeking students. Yet I was unable to find any guidance on how to apply these assessment approaches to a professional discipline such as ours.</p> <p>Methods: I will share how I developed two contract grading courses, delivered online in 2021. Inspired by Asao Inoue’s work on contract grading as anti-racist practice, I hoped this approach would help create a strong sense of community among students (during the pandemic), support a more decolonizing and socially just pedagogy, engage students in curiosity-driven learning, allow them to take risks with their learning, and -- all this without sacrificing quality of learning and ensuring that students meet basic learning outcomes.</p> <p>In contract grading, students collectively agree on a grading contract that allows them to “sign up” for a grade based on the amount of effort they can put into the course, without considering the quality of their work, beyond ensuring they meet the basic (collectively negotiated) criteria to pass the assignment. Students are expected to meta-reflect on their learning throughout. I met with students individually and in their teams several times</p>

		<p>throughout the course, as well as providing qualitative (no grades) feedback on their assignments.</p> <p>Results: The results exceeded my expectations. I will present the impacts of this approach on students, including receiving more equitable final grades based on their self-assessment, creating a strong sense of community and support in the class as a whole as well as in their learning team, their excitement about curiosity-driven learning, and their considerable insights into how they learn.</p> <p>Conclusions: Ungrading is an approach well aligned to integrating decolonizing and anti-racist social work values into our pedagogy, not only in the content we teach.</p>
Stubbs Alisha	Supporting Autistic Females in Public Education in Ontario:	This proposal is to engage in sharing of theoretical and empirical information that is the foundation for my future research, which ultimately aims to strengthen the responsiveness of school social workers in addressing the non-academic needs of autistic girls. Because

	<p>The role of the school social worker</p>	<p>autism and the education system are both gendered I will use a gender analysis lens to center the experiences and needs of autistic girls, including articulating the way gender norms contribute to lack of responsive service for autistic girls compared to autistic boys within the education system because the understanding of disability is socially constructed differently within gender binaries. To achieve this broad goal, I will present the non-academic needs of autistic girls and the factors within the school system, including issues of power, that contribute to the invisibility and lack of responsiveness to these needs. Further, I will examine the role of school social workers in addressing these needs, including making school systems more responsive. Aligned with my integration of the social-ecological and critical disabilities models will place emphasis on ways the education system (schools – including key actors, school boards, and the ministry of education) through practices, policies, and cultural values and expectations produce and maintain barriers for autistic girls.</p>
<p>Taiwo Akin</p>	<p>Disrupting Whiteness and Expanding the Base of Social Work Education and Practice</p>	<p>The history of social work in North America has mainly focused on the role of Settlement House Movement and the Charity Organization Society respectively led or influenced by Jane Addams and Mary Richmond. As some scholars argued, courses in social work history socialize students to perpetuate a white supremacist narrative of White women as the primary doers of social justice work, and this colonizes the bodies and knowledges of Black, Indigenous, and People of Colour (BIPOC) who had their own systems of care. There is a concerted effort both in the United States and Canada to interrogate this history, which has marginalized, sidetracked, ignored, and overlooked the activities and efforts of BIPOC scholars and activists in the development of the profession.</p> <p>The purpose of this presentation is to examine why BIPOC history is excluded from the dominant narrative of the history of social work practice, and to especially highlight and include Black social work activism in the social work curriculum and research for a fuller and more holistic understanding of the profession.</p> <p>The objectives are to: (a) disrupt the dominant White/Eurocentric narrative of social work history, (b) expand the body of knowledge to provide an equitable history of the profession, (c) diversify the curriculum by infusing content on racialized scholars and activists, and (d) centre Black, Indigenous, and People of Colour’s helping practices as a legitimate form of</p>

		<p>social work.</p> <p>This presentation shall embrace the frameworks of Critical Race Theory and Critical Whiteness approach, both of which interrogate the salience of race in all aspects of society, including education and professional practice. They would both be used to address the gaps in recognizing privilege and oppression in the profession of social work.</p> <p>The scholarly significance of these approaches is their contemporary relevance, and their potential to increase our understanding of social work history and practice. Using these perspectives would also disrupt the dominant discourse of non-White people as passive recipients of social work services.</p> <p>Furthermore, these approaches will provide new insights into the historical contributions of Black and other racialized scholars, thereby expanding the literature and curriculum. The approaches can also be used to promote the principles and values of equity, diversity, and inclusion in social work education and practice.</p>
<p>Torres Sara, Jenica Witkowski, Nancy Ross</p>	<p>Building solidarity among urban Indigenous, African Nova Scotian, and immigrant and refugee communities' through examining their child welfare system experiences in Halifax Regional Municipality.</p>	<p>The harm caused by Canada's historic child welfare policies and the enduring impact on the well-being of racialized communities has been well documented. In the face of this, racialized communities in Nova Scotia have a long history of community-led interventions that have supported families in preventing or managing their children's entry into the child welfare system. Few studies exist, however, that examine how these interventions operate in urban Indigenous, African Nova Scotian, and immigrant and refugee communities, and how they can mobilize and build solidarity within and among communities. This is the first study in Nova Scotia of this nature. The sample included sixteen participants from community agencies and parents, who formerly dealt with child welfare services. Results suggest that shared protective factors that prevent entry and re-entry into care include kinship and community supports, relationship building and connecting with community organizations, and accessing culturally appropriate services. Our findings also highlight how these protective factors are mediated by intersecting forms of discrimination linked to colonialism and racism and how this increases the risk of child apprehension. Findings</p>

		<p>illustrate both the complicity of social workers, and the role they can play in dismantling systems that contribute to the overrepresentation of racialized children in state care.</p>
<p>Torres Sara, Nancy Ross, Stephanie Fernandez, Jakkapan (Ron) Karnjanavijaya</p>	<p>Navigating multiples systems: perspectives of cultural/liaison brokers as intermediaries between Children's Services and Immigrant and Refugee Families.</p>	<p>Background:</p> <p>The partnership between the Multicultural Health Brokers Coop (MCHB) and the Alberta Children's Services emerged in response to the increasing need for culturally contextualized support for immigrant and refugee families. MCHB's cultural/liaison brokers provide support to both families and Children's Services workers through their role as intermediaries, which arises from their unique ability to understand the cultural differences between their home countries and Canada.</p> <p>Methods:</p> <p>We analyzed 17 interviews with cultural/liaison brokers and Children's Services workers and 28 documents using a Grounded Theory approach, which has shed light on: the history of the collaboration between the MCHB and Alberta Children's Services; the impact that this collaboration has had on immigrant and refugee families and the broader community; the experiences of families adjusting to life in Canada; how to improve the relationship with the child welfare system; and, families' experiences of discrimination, racism, and stigma.</p> <p>Results/Observations</p> <p>Preliminary results elucidate: the pre- and post-migration experiences that families face; the reasons immigrant and refugee families are brought into contact with Children's Services (domestic violence, physical discipline); the impact that culture has on child rearing; the role that cultural/liaison brokers have in supporting families and Children's Services workers (being in the middle space); the impact of racism and discrimination; the benefits and</p>

challenges of the collaboration between cultural/liaison brokers and Children's Services workers; and, future plans to further collaboration to better support families.

Conclusion:

Analysis to date demonstrates the distinct impact that cultural/liaison brokers have on the experiences of immigrant and refugee families as they settle in a new country. The collaboration between the MCHB and Alberta Children's Services has supported families as they navigate through various systems in a new, and often unfamiliar, country. This includes experiences of racism and discrimination, which may permeate through families' interactions within both their immediate and larger societal and institutional environments. This context frames how people perceive and understand immigrants and refugees, and helps account for why families from those communities tend to be overrepresented in child welfare and apprehension. The argues the need for increased resources for cultural brokering.

Tortorelli Christina	Is Allyship Enough?	<p>As a non-Indigenous social worker engaging in doctoral research in the child welfare sector, I embarked on a deeper, reflective examination of my values, social location, and actions in relation to reconciliation. As an early career researcher, entering a complex research space in which Indigenous children are over-represented in foster care, has been both a deeply personal and critically important journey.</p> <p>Choices about when, where, and how to engage in reconciliatory action can and should involve deep consideration about the intent, required knowledge and skills, topic, potential barriers, strategies, outcomes, and impacts through the lens of one's social location. There are four key terms used to describe the relationship between Indigenous and non-Indigenous peoples. These terms fall on a continuum and include the roles of actor, ally, accomplice, and co-conspirator.</p> <p>Being an ally has become common language in discussions around boardroom tables. Further, the politically correct approach is to engage Indigenous people to join committees, share the stage when announcements are made, and identify and even applaud the various opportunities for allyship. Are these authentic gestures – or are they duplicitous efforts to portray an acceptable image?</p> <p>No matter the term that is used, it is the intention in words and concerted actions that are critical. Exploring one's positionality and how they have interacted in the past might give way to further insight into how one wants to interact in the future. This presentation unpacks these four key terms and asks the question "As a social work student, practitioner, and/or researcher – is allyship enough?"</p>
Tufford Lea, Lori Gauthier	Dismantling neo-liberalism in field instructor training	<p>As the signature pedagogy, the field education component of a social work program is critical to the overall development of social work students' readiness for practice. Field education has long been recognized as one of the most impactful aspects of preparing social work students. However, increasing demand and diminishing availability of practica contribute to the crisis currently facing Canadian field education as does the long-standing neoliberal strategy of "do more with less" with resultant high caseloads, limited financial resources, funding uncertainty, little workload relief, and demands for productivity. These</p>

		<p>challenges impact the quality and quantity of supervision, which may endanger clients and social work students. Field Instructors (FI) bear the brunt of neoliberal policies and one deleterious outcome concerns FI training. A multi-university study examined Canadian FIs' (N = 58) training needs and perceived barriers to training through an online, mixed-methods survey. Quantitative data was analyzed with descriptive statistics while thematic analysis was used for qualitative data. Participants noted feeling "somewhat confident" in the FI role and 55 percent reported no training prior to becoming a FI. Time limitations and workload were overwhelmingly cited as principal barriers to training which mainly occurred through FIs' workplaces, independent reading, and at the participating university. Despite these challenges, participants identified the enjoyment of mentoring and giving back to the profession as reasons for becoming a FI. This presentation will consider the impact of neoliberalism on the training, motivation, and availability of FIs along with multi-level forms of resistance to dismantle neoliberalism within field education.</p>
Urban Karl	<p>Excluded, Alienated, Silenced: Children's Voices (and Beyond) in Nonprofit Program Evaluation</p>	<p>Program evaluation in human service nonprofit organizations (HSNs) represents an important way social workers and social policymakers 'know' service user populations and the efficacy of interventions. Yet, mainstream program evaluation often disregards the voices of service users, contradicting the democratic and liberatory aspirations of HSNs in civil society. This presentation explores the role of evaluation in disempowering a particular group of service users, children. Though limited scholarship has explored children's participation in social service organizations, the issues of children's rights and power in evaluation processes has rarely been explored. Evaluation plays an important role in nonprofit organizational knowing and doing, in which children's participation is systematically disallowed. Processes of disempowerment occur at three levels of analysis: organizational exclusion, direct service alienation, and individual and collective silencing. Mainstream program evaluation relegates children as non-members of HSNs, allows for misrecognition of their interests through adult neoliberal service structures, and disallows opportunities for their individual and collective participation as rights-bearing citizens. Challenging disempowering evaluation practice requires the development of robust critical frameworks to analyze the shortcomings of current approaches, including the concept of voice, and unsettle constructs of childhood that underlie them. Accomplishing this means building on collaborative evaluation scholarship, as well as concepts of co-assessment, and</p>

		<p>child participation in evaluation. Perspectives for future critical evaluation scholarship and practice development will be offered that emphasize the role of relationality, critical organizational knowledge, and creativity.</p>
<p>Vaccaro Angelina</p>	<p>Off the clock: Exploring the debilitating nature of capitalist temporalities in the contemporary group home</p>	<p>During the COVID-19 epidemic we have become more conscious of time—for during the pandemic, time seemed to stretch on and slow down, leading to increased feelings of stress and sadness. As a result, time has become an increasingly popular research topic but has remained under theorized in social work. This absence is particularly important given that research in other disciplines has found that time is experienced quite differently based on the intersection of social identities and a lack of unconstrained time is disproportionately experienced by BIPOC, queer, disabled, and other marginalized communities.</p> <p>Through integrating the literature with an autoethnographic vignette taken from my field experience as a social work practitioner, this research expands on these emerging conversations on time and applies it to how autistic and/or developmentally disabled folks experience time in institutional environments. Drawing connections between social work, critical disability studies and geography, this research explores how time is used as a punitive and rehabilitative instrument to debilitate autistic and/or intellectually disabled persons living in institutional environments. Specifically, this project examines the concept of time budgeting and applies it to understanding how time is manipulated to discipline the subject into submitting to neoliberal temporalities-- producing debilitating assemblages for those who cannot, or will not, partake in said temporaries.</p> <p>The time budgets of autistic and developmentally disabled individuals living in institutions are shaped by the staff and are primarily occupied by time-based tasks and demands reflective of capitalist temporalities, such as full-time employment, that are meant to discipline residents into fulfilling normative expectations required for citizenship in neoliberal societies. Additionally, what is often unstructured or “leisure” time become sites of debilitation; even the seemingly banal aspects of people’s lives, including hygiene, cleaning, making dinner, or ordering a pizza become a scheduled rehabilitative act that produces a debilitating, restrictive time-budget for the resident.</p>

		<p>The autoethnographic vignette that forms the foundation of this research is based on an autistic resident who was punished for ordering his dinner “too early”. His time budget within the group home was organized by staff and the time he ordered pizza became a site for rehabilitation that simultaneously rendered him debilitated through making his actions a product of his autism. While I, as a social work practitioner, have access to unstructured time, the lives of autistic and developmentally disabled folks living in institutionalized settings are strictly structured to mirror “normative” time budgets. Even something like ordering a pizza too early became a reflection of “disability” that required correction through removing the autistic resident’s ability to choose what time he ate—thereby assembling a debilitating space that produces disability.</p> <p>Along with offering insights into the debilitating power of time, this research adopts the concept of “crip time” as an avenue towards facilitating change through the dismantling of neoliberal temporalities to produce alternative spaces of time. Crip time is a temporal landscape that facilitates resistance and change outside of capitalist, normative notions of time where persons can move at different speeds and in different directions.</p>
Zhang Heidi	Critical social work education as an optimistic enterprising endeavor within digital learning: How neoliberal rationalities recode social justice commitments	Throughout the COVID-19 pandemic, digital learning using university e-platforms and teleconference technology such as Zoom were presented as a ready-made, common sense remedy that alleviated student and faculty anxieties of teaching and learning when in-person meetings was not an option. The shift to digital pedagogies was conceptualized as minimizing disruption by its offer of flexible, transparent, and accessible remote learning which aligned with the intensified “business-as-usual” structure of higher education. This trajectory of post-pandemic digital learning also became an opportunity for higher education to modernize itself and contribute to a growing digital-information economy.

		<p>With this context in mind, this presentation expands on the presenter's article "Teach me how to stay on top of things": Navigating ontological in(security) and optimistic attachments (Intersectionalities, 2021), where the presenter focuses on the experience of leading a tutorial for an undergraduate critical social work course through digital teaching. This presentation offers an analysis of the reconfiguration of a neo-liberal normalcy, whereby the student subject encounters an ontological insecurity that requires a (re)constitution of the self through taking on the moral technologies of risk assessment, surveillance of self, and self-responsibilization. Through this reconfiguration, political and social injustice becomes recast as personal challenges to be managed by forming a particular disciplinary relationship to oneself within a neoliberal market mentality. This presentation argues that in the operationalization of digital learning technologies, critical social work's political commitment to disrupt and unsettle neoliberalism's world-making has been eroded and turned on its head. A pandemic crisis that threatens linear progression and normality has created within itself the very conditions for re-centering neoliberal ethics within digital learning, as it stabilizes the learning subject as savvy in the logics of consumer calculation, self-management practices, and optimistic outlooks to invest in themselves the 'right' way through a desire to embody an ethos of optimistic entrepreneurialism. Despite critical social work's political commitments to subvert and challenge existing dominant knowledges, digital learning paradoxically requires a status of normative recognition of oneself that works to stabilize students' investment in this world-making. By opening up this field of problematization, the presenter wishes to engage in a careful dialogue on digital learning's moral technologies to suspend the desire for a specific kind of self-activation and regulation that neoliberal subjectivities require. Ideas for a radical (re)connection toward ourselves and each other that resists self-interpretation through neoliberal sensibilities will be explored as the shift to digital platforms has assembled a form of governance that threatens to de-politicize critical social work education.</p>
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Decolonizing | décolonisation

<p>Burke Susan</p>	<p>Indigenous Men and Colonial Violence: Decolonization Through Social Work Education, Practice, and Research</p>	<p>This presentation will focus on the colonial violence perpetrated against Indigenous men, calling for social work education, practice, and research that explores the realities for Indigenous men and considers the role that social work could play in decolonization related to Indigenous men. An overview of how Indigenous men have been impacted by colonial violence in specific ways will be provided, followed by a brief review of the literature on Indigenous men and social work practice. The presentation will close with suggestions for social work educators, practitioners, and researchers.</p>
<p>Croteau, Karine Cyndy Wylde</p>	<p>Réflexions entourant une réforme de la pédagogie universitaire en protection de la jeunesse autochtone. Faits saillants pour la recherche, l'enseignement et la pratique sociale</p>	<p>Résumé Dans une perspective décolonisatrice des services de protection de la jeunesse au Canada, cette allocution examine les avenues d'une réforme souhaitable de la formation des intervenants sociaux en devenir sous l'angle d'un rapprochement épistémique entre deux visions du monde (autochtone et occidentale). À l'aide du modèle de gouvernance des services Mino Obigiwasin chez les Anicinabek, les auteures éclairent les leviers, les entraves, ainsi que les transformations pédagogiques nécessaires en milieu universitaire pour rompre avec un modèle colonisateur avoué et assurer une plus grande sécurité culturelle aux enfants et familles autochtones en besoin de protection. Afin d'engager les futurs intervenants sociaux, professeurs et chercheurs dans cette reconfiguration, une discussion et conclusion sont articulées autour des valeurs de Pierres de touche (Blackstock, Cross, George, et al., 2006) pour un avenir meilleur et plus respectueux des communautés.</p> <p>Abstract From a decolonizing perspective of child welfare services in Canada, this conference examines the avenues for a necessary reform in the training of aspiring social workers from the perspective of an epistemic rapprochement between two worldviews (Indigenous and Western). Using the Mino Obigiwasin services model of governance among the Anicinabek, the authors shed light on the strengths, obstacles, and pedagogical transformations needed in the University setting to break away from an avowedly colonizing model and ensure</p>

greater cultural safety for Indigenous children and families in need of protection. In order to engage future social workers, professors, and researchers in this reconfiguration, a discussion and conclusion are articulated around the Touchstones of Hope values (Blackstock, Cross, George, et al., 2006) for a better and more respectful future for communities.

Kakina ekitomakak oo masinaikan

Kitci wawecipitcikatek ka taci inakonikewatc iki8e ka mikimawatcin apinotcican eka kitci nikitintcin, oowe masinaikan kanawapatcikate kitci minopitcikatek ke ici kikinoamasowatc ikiwe ke mikimawatcin ka mamitawisentcin mawasak kitci kanawapamowatc ati ecinamowatc mitci nicin enakanesiwatc (anicinapen acitc ka wapisiwatc/ka pakanisiwatc awiakok). Wi nosoneikate Mino Obigiwasin anicinape ocipiikewikiwam otinakiwe masinaikan, ka ocipiamowatcin masinaikanan otani mikitanawa keki ici sakakwemakakin, acitc ke ani atcisekin ka inentakosiwatc kitci ici kikinoamasowatc ka icpikamakak kikinoamasowinikak kitci kipitinikatek ka apatcicitake maia kawi tipentamak acitc kitci nakatcicitkatek apinotcicak acitc pecikotenamak eka kitci wanitowatc anicinape icitwawini ikiwe ka ntawentakosiwatc kitci nakatciakaniowatc. Kitci ki oninakaniowatc tac iki ke mikimawatcin ka mamitawisentcin, kikinoamakewinnik acitc nanatawapatasowinnik, ki mikotcikatewan acitc ickwaiak ke icinakwakin ki mawasako oninikatewan tapickotc ka icpentakwakin pierres de touche (blackstock, cross, george, et al, 2006) ka icinikatek kikinoamaso masinaikanikak, nawatc nikan kitci ani minokapawimakakin anicinapewakin.

*Les auteures souhaitent remercier les gardiennes du savoir Peggie Jérôme et Katy Rankin-Tanguay qui ont généreusement accepté de fournir des recommandations à l’allocution proposée. Leur expertise du domaine traité a permis d’apporter des contributions d’une valeur inestimable aux réflexions articulées.

<p>Deloria Rochelle</p>	<p>Panlimpunang Gampanin: A Qualitative Study on the Social Responsibilities of Filipina/x/o-Canadian Post-Secondary Youth</p>	<p>Background: The Filipino/a/x-Canadian diaspora continues to be the fastest growing immigrant population in Canada. In response to this growth, research has emerged to understand the settlement patterns and integration for Filipino/a/x migrants and their children. It was found that despite motivations to immigrate and seek a better life in Canada, Filipina/x/o-Canadian youth disproportionately experience a downward trajectory of educational achievement in comparison to other ethno-cultural groups in Canada. Understanding the influences that facilitate successful completion of post-secondary education including barrier and motivators are important to create a narrative of empowerment for emerging generations, and guide institutions to support emerging and upcoming scholars. Therefore, this study aimed to qualitatively listen and document to the lived experiences of Filipina/x/o post-secondary students (current or recently graduated) across Canada. Social responsibility, or panlimpunang gampanin is a concept related to Filipino/a/x values, such as utang a loob (indebtedness). Understanding social responsibility in the Filipino/a/x context can be used to better understand the responsibilities and aspirations that guide Filipino/a/x-Canadians, and where they situate themselves in society today and in the future. For this project, I aim to understand and document the educational trajectories of current Filipino/a/x-Canadian post-secondary students and the processes that motivate them to pursue and complete higher education. This project will explore the social responsibility of Filipina/x/o- Canadian students and how they situate themselves, their responsibilities, and their roles towards their educational trajectory and in their future careers.</p> <p>Methods: Guided by social responsibility (panlimpunang gampanin) as our theoretical framework, we conducted 15 semi-structured interviews with Filipina/x/o-Canadian post-secondary students (current or recently graduated) in Alberta, Manitoba and Ontario. Interviews were transcribed verbatim and exported into the ATLAS.Ti software for conventional thematic analysis.</p> <p>Findings: Social responsibility for participants was organized and defined by the relationships that they retained. Individuals felt a deeper sense of panlimpunang gampanin towards family members, friends, and those that they directly interacted with or felt a sense of</p>
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obligation towards. There are multiple influences that shape how social responsibility manifests in the students' lives that stem from personal experiences, their experiences as Filipina/x/o-Canadians, and career and educational expectations. The educational and career trajectories for students were influenced by social responsibility towards family, cultural expectations as well as personal interests.

Conclusion: Overall, our findings outline the complex transnational experiences of Filipino/a/x- Canadians and how these identities shape how social responsibility manifest to shape their career and educational trajectory, and their overall lives. As Filipino/a/x youth continue to trouble purpose, motivation, and place in higher education, centering and acknowledging their experiences from a decolonizing, equity, diversity, and inclusion approach will facilitate a culture of empowerment and guide interventions moving forward in social work education, and beyond. Our findings are an insight into the lived experiences of the Filipina/x/o-Canadian diaspora and will likely inform future work towards better understanding the barriers and facilitators that shape career and educational trajectory for Filipina/x/o-Canadian youth.

<p>Dias Giselle, Jessica Hutchison</p>	<p>Decolonizing & Anti-Carceral Social Work</p>	<p>Utilizing Circle process and the practice of Indigegogy, this workshop will explore how colonization continues to structure social work practice to separate Indigenous peoples from their lands and communities through various carceral sites of social work practice. This workshop will explain how social work functions largely on the same colonial and carceral logics as policing & prisons (e.g., surveillance, coercion, and punishment) and participants will be encouraged to consider how they engage in carceral social work at an individual and organizational level. Practical examples of anti-carceral social work will be introduced and discussed and participants will be encouraged to identify changes they can make in their practice, teaching, and research.</p> <p>Workshop participants will:</p> <ul style="list-style-type: none"> • explore how social work functions through colonial and carceral logics (e.g., surveillance, coercion, control) • identify ways social workers reinforce colonial and carceral logics both personally and professionally • provide examples of how social workers can engage in anti-carceral social work practice, research, and education • experience decolonial teaching/learning through the practice of Indigegogy
<p>Drolet Julie, Olena Babenko, Eileen McKee, Saleema Salim</p>	<p>Promising, wise, and innovative practices in field education: Study findings from the Transforming the Field</p>	<p>Field education plays a critical role in preparing future social workers. However, social work education programs face significant challenges in delivering effective practicum experiences to their students and in integrating research and practice in field education. Therefore, it is essential to find promising, wise, and innovative approaches to transform field education.</p>

	<p>Education Landscape (TFEL) partnership</p>	<p>The Transforming the Field Education Landscape (TFEL) partnership aims to better prepare the next generation of social workers in Canada by creating training and mentoring opportunities for students, developing and mobilizing innovative and promising field education practices, and improving the integration of research and practice in field education. The presentation will share the research findings of 104 interviews on promising, wise and innovative practices and 31 focus groups on how to transform field education, conducted between October 2021 and April 2022. Study participants included social work field educators from across Canada who answered the research question: What is needed to transform field education? The study findings will focus on four key issues: new practices for field education, the impacts of COVID-19 on students' learning, student preparedness for practicum, and decolonizing field education. The study findings will inform the development of sustainable models of field education. The presentation will share a developing inventory on promising, wise and innovative practices, and highlight future dialogues to take place in 2022-23 to mobilize the study findings into action plans. The TFEL partnership (2019-2025) is funded by a Social Sciences and Humanities Research Council of Canada (SSHRC) partnership grant.</p>
<p>Ellington Lisa</p>	<p>Sécurisation culturelle et décolonisation des savoirs en travail social : processus de co-construction du cours Travail social en contextes autochtones à l'Université Laval (Québec)</p>	<p>Depuis les dernières décennies, on admet que le travail social a contribué à opprimer et à marginaliser les peuples autochtones, en participant notamment aux différentes politiques assimilatrices. On reconnaît que les « solutions » proposées ou imposées jusqu'à présent par la société dominante ne répondent pas aux besoins de plus en plus complexes des peuples autochtones et n'ont pas eu d'incidence notable sur leur bien-être. Dans les faits, la discipline du travail social est largement influencée par la culture et les idéologies dominantes et repose sur un système de connaissances construit par et pour les sociétés occidentales, qui s'oppose radicalement à ceux des peuples autochtones.</p> <p>Depuis plusieurs années, des chercheurs de partout au Canada et ailleurs dans le monde reconnaissent l'importance d'intégrer les visions du monde et les savoirs des peuples autochtones dans la pratique professionnelle. Afin d'y arriver, un nombre grandissant d'universités ont entrepris des réflexions afin d'autochtoniser les milieux académiques. Au Québec, il s'agit d'un enjeu particulier, considérant la quasi-absence de chargés de cours et de professeur.es autochtones.</p>

		<p>L'an dernier, l'École de travail social et de criminologie de l'Université Laval (Québec) a décidé, à la suite de demandes de nombreuses organisations autochtones, de développer un nouveau cours intitulé "Travail social en contextes autochtones", destiné aux étudiant.es de tous les cycles en travail social et des disciplines connexes. Cette présentation vise à exposer le processus de co-construction et de développement de ce cours. S'inspirant de l'approche du "Two-Eyed Seing", la démarche se fonde sur la participation de plus de cinquante (50) professionnels et « experts par expérience » (Aînés, intervenants sociaux et travailleurs sociaux autochtones, étudiants autochtones et travailleurs sociaux non-autochtones œuvrant au sein d'organisations autochtones). Nous détaillerons le processus consultatif ayant eu cours (focus-group et entretiens individuels), puis nous expliquerons la manière dont les visions du monde des participants ont été intégrés dans les différents modules de cours. Nous mettrons ensuite en lumière la pertinence d'intégrer l'expérience et l'expertise des Premières Nations et des Inuit au curriculum de formation des futur.e.s professionnel.le.s en travail social, dans une perspective de sécurisation culturelle. Enfin, nous présenterons un outil concret (brochure d'intervention) qui illustre les résultats de la démarche et qui met de l'avant des principes d'intervention sociale, selon les perspectives des personnes et des groupes rencontrés.</p>
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<p>Ferguson Marva J</p>	<p>The Politics of “Doing Good,” An Inclusive Approach to teaching about Disaster and Crisis Management in Higher Education</p>	<p>COVID 19 continues to remind the world, and educational institutions that no person is unscathed during the pandemic (Gautam, & Hens, 2020; Firang, 2020). The pandemic highlight the gaps in social work education specific to knowledge, practice, and theories taught about disasters in the classroom. The inclusion/exclusion of diverse populations is impacted, and their voices need to be part of the planning and decision-making process (Teasley, & Moore, 2010; Rock & Corbin, 2007). As professional social work practitioners, many of us have encountered disasters and crises or listened to the stories shared by clients and the media. Additionally, organizations tend to rely on social workers to respond to disasters that are oftentimes overwhelming, hazardous, and complex. What action is taken (if any) to train social work students about disaster management and the complex needs that arise when working with racialized, Indigenous communities, people with disabilities, and members of the LGBTQ+ community? Too often the global community and agency response is based on a generic model of “hand out and doing good” that highlights a response that ignores diverse communities and recipients, instead of integrating their knowledge and cultural practice.</p> <p>The Canadian Association of Social Workers Code of Ethics (2005) lists two of its six core social work values and principles to include-- Pursuit of Social Justice and Service to Humanity as part of social work professional and competency requirements. Complementing these core values, the presentation will highlight some of the lived experiences, and lessons learned from responding to Hurricane Katrina (2005), as well as professional response to other critical incidents. Participants will hopefully begin to gain an awareness of the gaps and limitations in responding to disasters in their organizations, and communities, and seek to address the needs of diverse groups in their area of practice. The importance of developing a standard of practice as part of the organization/agency's strategic plans and policies will be discussed.</p>
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<p>Freymond Nancy, Karen Lambert</p>	<p>Is valuing the lived experiences of child welfare families and workers enough? Mixed findings from a child welfare agency-university teaching collaboration.</p>	<p>In the face of ongoing and well-documented harm to families, children and communities that receive child welfare services, can we prepare BSW students for effective practices that redress the oppressions and inequities the field created? If so, how? Using the child welfare experiences of those receiving and providing services, a child welfare agency and university developed a collaborative teaching and learning project to combat students' implicit biases against child welfare families and problematize their notions of helping.</p> <p>Based on constructivism, which holds that learning is the result of adapting our mental models to interpret new experiences, students had the opportunity to interact with child welfare families and workers in community settings, where they could observe and hear about their daily lives and involvements. Using a pre-post survey (n=21) and accompanying focus group (n=9), we aimed to understand student learning across the domains of orienting beliefs toward child welfare families, competence in child protection knowledge, and skills for future child protection decision-making. The non-parametric Wilcoxon signed-rank test was used to assess the difference between pre and post-scores. These results in addition to the perspectives generated in the focus group did not produce uniformly positive results.</p> <p>Mixed findings pertained to the potential of learning from lived experiences to overturn stereotypes and biases held by BSW students. Students tended to tie child welfare 'helping' to the policing functions of assessing risk and separating children from parents deemed negligent in providing care to their children, thereby reducing the range of complex and challenging issues encountered in daily living to simplistic and dangerous thinking that the natural remedy for the 'unsafe' child is separation from their families. The focus group findings suggested that exposure to families led some BSW students to conclude that, despite hardships, child welfare families seemed "normal" and doing their best. However, pre-post scores on the positive orientation toward child welfare families scale did not yield significant results.</p> <p>We present an overview of the limitations of this research, along with our thoughts regarding what went wrong with this approach to teaching and learning. We conclude with the assertion that if we are to change child welfare practices, educators must find ways to</p>
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		<p>move beyond valuing lived experience and toward learning through relationships characterized by humanity, mutual respect, and humility as well as some thoughts about how this might be accomplished.</p>
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<p>Gladue Keeta</p>	<p>Reconciliatory Burden: Unrecognized and Unpaid Institutional Expectations on Indigenous Post-secondary Students, Staff, and Faculty in a post-TRC Environment</p>	<p>With the TRC Calls to Action providing further momentum to the social/political movements of reconciliation and Indigenization, there has been a steep increase in the number of requests made of Indigenous students, staff, faculty, and external Indigenous communities by post-secondary institutions. Based on the findings of my 2022 study on Indigenous post-secondary student mental health and wellness, this session discusses the pressure placed on Indigenous students to be an expert, spokesperson, defender, and teacher of Indigeneity in the classrooms. In a Circle ceremony conducted in 2022, Indigenous student participants suggested that they frequently face questions regarding (or demands for) information on Indigenous issues from Indigenous students (tokenism), pressures to defend and/or teach Indigeneity, Indigenous history, or Indigenous politics by their instructors, or requests for contributions to multiple diversity, equity, inclusion, and Indigenous awareness committees and initiatives.</p> <p>This pressure as experienced by Indigenous students, staff, and faculty results in feelings of loneliness, isolation, and burnout. This reconciliatory burden, as I conceptualize it, refers to the largely unpaid, unrecognized labour that Indigenous learners are implicitly and explicitly asked to provide at all levels of post-secondary education. I propose that this reconciliatory burden is being shouldered by Indigenous learners (as well as Indigenous staff and faculty) and has been intensified by a post-TRC institutional climate where resources to support decolonization and Indigenization remain inconsistent and inadequate.</p> <p>It is my belief that this phenomenon comes from the misconception that reconciliation is solely the work of Indigenous peoples. As such, the systems of post-secondary education perceive and mistreat Indigenous bodies and minds as commodities, spent to purchase equity and decolonial transformation of educational institutions.</p> <p>What is true for students is being found at all levels of post-secondary institutions across Canada. The first vice provost of Indigenous engagement at the University of Manitoba, Dr. Lynn Lavallée, Anishinaabe scholar in the field of social work, resigned after only a year in the position saying, "it really comes down to a sole person sitting at the senior administrative table, trying to cover everything Indigenous at the institution" (Lavallée,</p>
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2018). Jaris Swidrovich, Canada's first Indigenous doctor of pharmacy (who comes from the Saulteaux nation), resigned in 2021 from the University of Saskatchewan and told reporters that he experienced significant racism as a faculty member and that it "started to affect me at all levels of my health and well-being" (Woodward, 2021).

In this session, I seek to share my findings on reconciliatory burden and start a conversation about how we can transform our education systems to support Indigenous peoples in meaningful - wellness-focused ways.

Gladue Keeta	Indigenous Academic Integrity	<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 on 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 post-secondary 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>Gloeckler Tiffany, Patricia Samson</p>	<p>Creating New Narratives in Course Design and Implementation: Findings from a Graduate-Level Collaborative Learning Pilot Project- WITHDRAW</p>	<p>The neoliberal context of Canadian post-secondary education has placed universities under increasing pressure to deliver high-quality, relevant content under progressively constrained budgets. University resources have been further constricted by the expedited movement from entirely in-person delivery to blended or fully online curriculum. These mounting pressures coupled with the swift need to adapt delivery models following COVID-19 has forced institutions to rapidly modify and innovate existing approaches to post-secondary education. More importantly, the pressures of the neoliberal agenda have forced social work institutions to grapple with the question of how can social work education adhere to core social work values when under mounting pressure to meet the demands imposed by the politics fueling current trends in post-secondary education? Our presentation describes a unique approach to curriculum designed to address these concerns.</p> <p>The Enhancing Collaborative Learning pilot was a collective venture among graduate students and university faculty who engaged in a newly developed graduate level certificate program offered in a western Canadian university. The project was designed to facilitate the co-curricular integration of four graduate certificate courses into one unified online learning management system (LMS) to align curriculum outcomes, as well as to create a singular content access point. A review of the literature related to digital learning systems revealed support in creating a student-centered LMS to promote identity development, self-authorship, an integrated sense of self in students, and better access for increasingly diverse student populations. A lack of student-centered planning in the design of an LMS has been noted to hinder the utilization of the platform, especially when the instructional design is based around institutional or political priorities rather than student needs.</p> <p>Findings from this mixed-methods graduate-level pilot project obtained from four student cohorts over 2 years will describe both student and instructor learning experiences, highlight the efficacy and applicability of the co-curricular design of each course, and consider the use of shared blended learning outcomes and assignments across courses. Results reveal the need for increased levels of collaboration and planning between faculty, provide a framework for implementing a more collaborative curricular design process, identifies gaps</p>
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		and areas of improvement, and illustrates the relationship between system design, accessibility, and user satisfaction.
Jamal Aamir, Liza Lorenzetti, Julie Drolet, Yahya El-Lahib, Kamal Khatiwada	Rethinking and Redesigning the MSW International Social Development Program	Across the globe, social work continues to encounter complex and multidimensional disciplinary and real-world challenges. Responding to structural injustices and ethical dilemmas requires creative strategies for integrating local and international social work with sustainable development. With the help of local and global community partners, field professionals, and academic collaborators, our team developed a new graduate specialization and curriculum model for an online Master of Social Work (MSW) program on International Social Development at the University of Calgary, Canada. Grounded in the Sustainable Development Goals, the Global Agenda for Social Work and Social Development, and social work's ethical frameworks, human rights and liberatory pedagogy, this curriculum analyzes social development theories and practice models from Indigenous Worldviews & relational accountability, anti-post colonialism, anti-racism, transnational feminism, and anti-oppressive perspectives. The curriculum includes four courses that apply a social work lens to policies, practices and advance ethical approaches to working with diverse populations in global and local contexts. Teaching methods and strategies include mentorship from journey guides, case studies, experiential learning, digital storytelling, community participation/action and international social work practicum. Centralizing a community-oriented curriculum, critical theories and global social justice approaches blended with creative pedagogical methods, this framework can be contextualized and applied to other regions outside Canada. Reflections and insights will be shared and broader implications for social work, social development, and sustainable development offered.
Khan Maimuna, Yahya El-Lahib	Navigating Neoliberalism in Higher Education: Resisting Colonization, Epistemic Violence and Reclaiming our Knowledge	Contemporary higher education continues to be shaped by neoliberal ideologies and practices that commodify education and prioritize outcome-based learning environments. These realities create rigid power dynamics and institutional structures that limit creativity and restricts students and educators' abilities to create meaningful educational experiences. These dynamics and structures have significant impacts on student and educators in general,

		<p>but the impacts on those from equity seeking groups have yet to be interrogated and examined. In this presentation, we reflect on our experience navigating such academic spaces and discuss the ways various forms of epistemic violence inflicted on us as we challenge and interrogate the colonial and neoliberal systems of higher education. We also discuss our positionalities as a graduate student and supervisor, both from equity seeking groups, as we challenge dominant knowledge and perceptions that construct us as the “Other” and interrogate the systems that delegitimize our knowledge and lived experiences in academia. In doing so, we offer a space of resistance that facilitates a dialogue to challenge dominant colonization of knowledge and epistemic violence. Following a transformative approach to teaching and utilizing principles of experiential pedagogies, we demonstrate how relationships of power within graduate studies are negotiated to support students’ development as independent researchers and knowledge mobilizers within highly neoliberalized and institutionalized higher education systems.</p>
<p>Kusari Kaltrina</p>	<p>Social work constructions of return migrants: At the intersection of coloniality and paternalism</p>	<p>In the last decade, the number of return migrants has increased by 173% worldwide. This is partly because the UNHCR has adopted repatriation as the preferred solution to forced displacement. Repatriation refers the right of displaced people to return to their countries or origin and is adopted as a preferred solution based on the idea that repatriation is voluntary. However, research suggests that most returnees are forced to return, and they face unique challenges during the repatriation process. As a result, up to 75% of them desire to re-emigrate, thus leading to unsustainable repatriation. Despite the increasing number of forced returnees, little is known about social work practice with this population. To address this lack of research, I conducted a qualitative study which included interviews with 18 social workers who offer services to return migrants in Kosovo. Kosovo was chosen as a focus because it has one of the highest numbers of returnees per capita. The study combined postcolonialism and transnational feminism as a theoretical framework because literature suggests that Global North countries use colonial and paternalistic measures to impose the preference for repatriation. I used Critical Discourse Analysis to analyze the discourses used by service providers to construct returnees as well as the repatriation process itself. As such, the proposed presentation will share key findings emerging from these interviews, as well as discuss implications for decolonized social work practice and education. Specifically, findings suggest that service providers recognize the human rights violations that forced</p>

		<p>returnees experience, yet are likely to construct returnees as a burden and place the responsibility of successful repatriation on individual returnees and their families. Such an approach exacerbates the experiences of xenophobia, racism, and gender-based discrimination that returnees experience throughout their asylum journeys. Considering this, the presentation will end by discussing how findings help us better understand manifestations of colonial and neoliberal practices in social work, and offer recommendations for including critical understandings of cultural competence within the social work curriculum.</p>
<p>Lavallee Lynn, Raven Sinclair, Amanda LaVallee</p>	<p>Professional Responsibility of Social Work Educators in Addressing Fraudulent Claims to Indigeneity</p>	<p>Indigenous colleagues globally have been confronted with the reality of fraudulent claims to indigenous identity for decades, to the point that we are developing an insightful critical discourse that interrogates the motivations, intentions, and rewards for fraudsters who falsely claimed to be indigenous. Some of the responses from non-Indigenous people and institutions are silence and avoidance, replete with suggestions that Indigenous people need to 'figure this out'. However, silence and avoidance support white supremacy, the colonial mindset, and ultimately, the fraudster, and inaction in the face of fraudulent conduct is harmful and unethical. Colleagues, staff, students, and others affected by the fraud suffer a form of gaslighting when silence is the prevailing response. While several academic institutions are developing processes to deal with fraudulent claims, professional bodies have yet to take up these issues. The International Federation of Social Workers (IFSW) Global Social Work Statement of Ethical Principles and the Canadian Association of Social Workers (CASW) Code of Ethics and Guidelines for Ethical Practice all speak to requirements of integrity to the profession, and to practice. Silence and inaction, therefore, compromise the integrity and reputation of the social work profession. This panel presentation will address the impacts and harms of fraudulent claims of Indigeneity for all social work educators and will provide recommendations for the CASWE and Schools of Social Work on how to initiate courageous conversations regarding Indigenous identity fraud.</p>
<p>Meza-Tejada Samantha</p>	<p>Decolonizing Research in the Settlement Sector: The Experience of a Social Work Practicum Student</p>	<p>In this presentation, we share reflections from a Master of Social Work student that completed their field education in a research project focusing on the settlement sector. Through the Journey Home Project, graduate social work students worked on the settlement and integration of refugees from war-torn countries and completed interviews and focus</p>

		<p>groups with refugee individuals, families, and service providers to map out the settlement journey in Calgary, Alberta. Personal reflections of a practicum student approaching this work from an anti-colonial lens and their grapple with tensions that they faced as they navigated the theoretical and epistemological contradiction of this work are shared. Reflections focus on how the practicum student navigated their positionality as a second-generation settler-colonizer on this land and their position of power as a research assistant within this field of studies. Interrogation of their own complex social locations as part of marginalized social groups settling in colonial Canada and how these tensions shape their roles within the research process are also explored. Using critical feminism and critical transnational theoretical frameworks, we demonstrate the need for a decolonizing framework that has the potential to account for contemporary manifestation of colonialism within and through settlement research and field education. We conclude this presentation with areas to consider on how to promote a decolonial approach to field education in research in the settlement sector that considers the relationship between settler-colonizers and Indigenous nations, and present final thoughts from the student on how they will continue to navigate the complex nature of their social work practice and research.</p>
<p>Mooney Kate</p>	<p>Challenging Market Food Systems: How Do We Motivate Communities to Grow and Share Food?</p>	<p>Indigenous food systems were based on environmental stewardship and conservation and Indigenous societies were non-monetary systems in which sharing, and reciprocity were both valuable and normative. I would like to offer the theory and background relating to my upcoming thesis study focused on community action and food security solutions. I will be examining gardening as a suitable means of unsettling capitalist norms, re-establishing healthy relationships with food, the environment, community, and systems of nonmarket economy that more closely resemble Indigenous ways of doing and being. Applying Indigenous approaches to this project I will be seeking the input of a variety of community stakeholders and will synthesize their collective advice into a proposed action plan.</p>

Olivier Claude	Truth and Reconciliation Calls to Action Plans	<p>Truth and Reconciliation Calls to Action Plans</p> <p>1. Background/Rationale</p> <p>Schools of Social Work are becoming increasingly aware of the importance of decolonizing pedagogy and responding to inequities in services with Indigenous peoples and communities. With this intent, BSW and MSW students in courses on Diversity and Social Justice, were required to develop plans to implement a Call to Action (or component of a Call to Action) from the Truth and Reconciliation Commission of Canada Report, in their professional roles as social workers. Students were directed to develop plans that they individually could envision implementing, and to approach the task with cultural humility and being mindful of their social location. The plans included: goal(s), objectives, action steps, and measurable outcomes. This presentation reports on the plans developed by 85 BSW students and 42 MSW students enrolled in courses between the fall of 2021 and winter of 2022.</p> <p>2. Methods/Methodology</p> <p>The course instructor noted the Call to Actions reflected in the students' plans and carried out descriptive statistical analysis.</p> <p>3. Results</p> <p>The BSW students developed 89 Call to Action plans (82 students developed plans for 1 Call to action, while 3 students developed plans for 2 or 3 Calls to Action). The BSW students focused their plans on 28 of the 94 Calls to Action listed in the Truth and Reconciliation Committee Report. However, over half of the plans (53.9%) related to either Call to Action 1 (34 plans, 38.2% of total plans) or Call to Action 22 (14 plans, 15.7%). The remaining Calls to Action ranged from one plan (1.1%) to three plans (3.4%) of the total plans. The MSW students developed 47 Call to Action plans. Thirty-seven (37) students developed plans for 1 Call to Action and five students made plans for 2 Calls to Action. The MSW students focused</p>
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their plans on 20 of the 94 Calls to Action. Just over half of the plans (51%) related to either Call to Action 22 (10 plans, 21.3%), Call to Action 1 (9 plans, 19.1%) or Call to Action 23 (5 plans, 10.6%). One (2.1%) or two (4.3%) plans were developed for each of the remaining Calls to Action.

4. Implications/Conclusions

Given social work's involvement in child welfare and health care, it is not surprising that most of the social work students developed plans related to these 2 areas. Call to Action 1 (Child Welfare) outlines five steps aimed at "reducing the number of Aboriginal children in care". Calls to Action 22 and 23 address health issues through recognizing the value of Indigenous healing practices, increasing the number of Indigenous health-care providers, and providing "competency training for all health-care professionals". These findings indicate areas for curriculum content essential in responding to the Truth and Reconciliation Calls to Action. In addition, ensuring that students approached their work with cultural humility and awareness of social location was critical to developing appropriate and decolonizing plans of action.

References:

Truth and Reconciliation Commission of Canada. (2015). Truth and Reconciliation Commission of Canada: Calls to Action. Winnipeg, Manitoba.

<p>Robillard Madelaine</p>	<p>Building Relationships from an Indigenous Perspective</p>	<p>Reconciliation is something that many agencies, organizations, community members, educators, and individuals are seeking to embrace. What is reconciliation? How do we embrace reconciliation and decolonization with our actions, and what commitments can we make? This Group discussion will focus on why it is important to include Indigenous peoples in policy decisions, program development, and service delivery. There will be discussions around why truth has to come before reconciliation, and why it is important to engage with Indigenous populations in a respectful and ethical way in order to create sustainable relationships. Some other topics that will be discussed are land acknowledgements, allyship, Elder protocol, and how we can learn to relate to each other as human beings from a place of authenticity and compassion, while understanding the intricacies of power.</p> <p>This group discussion will provide education in combination with a fluid and adaptable space for discussion so participants can ask questions in an environment of nonjudgement, compassion, and curiosity.</p>
<p>Skeete Krystle</p>	<p>Reclaiming the Power to Heal: Using Emotional Emancipation Circles (EE) to heal from Anti-Black Policing.</p>	<p>Anti-Black policing has been a pervasive practice in police culture since its inception as slave patrols. The evolution of policing culture has sustained anti-Black practices, in the form of racial profiling, carding, brutality, and killings of unarmed Black men and Black boys at an alarming rate. Studies have shown that anti-Black policing interactions have had adverse mental health consequences on Black youth, particularly Black men and boys (Lipscomb et al., 2019; Geller et al. 2014). Through the exploration of anti-black policing, this research examines the direct and indirect mental health consequences of anti-Black police interactions. Recent scholarship has demonstrated a linkage between policing practices and “racial trauma” (Carter, 2007; Jernigan & Danielle, 2011) and “race-based traumatic stress” (Bryant-Davis & Ocampo, 2005; Bryant-Davis, 2007) as a common effect of police interactions. Informed by Critical Race Theory, this paper extends the current literature on the trauma effects of police practice, and explores Emotional Emancipation (EE) circles (Carter, Kirkinis, Johnson, 2020; Garza, 2018; Grills, Aird, Rowe, 2016), as an evidence-informed peer model to support the therapeutic approach of healing from anti-Black police encounters. I propose reframing intervention practices across Canadian social work education, by challenging traditional eurocentric normative frameworks of therapeutic</p>

		treatment and reimagining and redefining culturally congruent African-centred modalities and praxis of healing as a community using the EE model
Upadhya-O'Brien Anjali	Decolonizing Mental Health Praxis	<p>My previous MSW study focused on constructions of ethno-racial mental health transnationally. I explored the forces that shape these constructions both within the mental health system, and for service recipients, and analyzed the tensions or incongruencies that exist between the two. It included a critique of cultural competency models, and employed the lenses of critical theories, anti-oppressive practice, postcolonialism, and social constructionism, among others. This presentation springboards from that early study to consider the intersections between postcolonial theoretical frameworks, and a decade of praxis and reflection in the mental health sector.</p> <p>Most current approaches to decolonizing psychiatry and mental health services, seem to fit within a cultural competence framework. This applies to psychotherapy and mental health counselling treatments (i.e. CBT, DBT, etc.) as well. These decolonizing strategies involve raising awareness of 'othered' ways of supporting mental health. For example, the plethora of recent trainings in Indigenous cultural safety have successfully served the intent of consciousness-raising, which in and of itself is useful, but has not created a space or infrastructure to support Indigenous healing in practice.</p> <p>As such, in order to administer these cultural practices of treating mental health issues within the prevailing cultural competence framework, they are re-colonized, appropriated, and reconstructed, in order to repackage them to fit evidence-based treatment models within Westernized mental health systems and psychiatry. This has been seen with mindfulness practice that has been secularized, decontextualized, and commodified, and not administered in an indigenized way.</p> <p>One way to mitigate this risk, is by employing social constructionism, the notion that individuals are active agents who construct particular meanings of ideas in particular social contexts. Further to this framework, is the concept of symbolic interactionism, which is the idea that people construct their identities through social interactions with each other. In this presentation I reflect on how I have attempted to employ a methodology that assists in</p>

		<p>decolonizing therapy by incorporating this constructionist model into the counseling and psychotherapy process. Through this framework, cultural understandings and related meaning-making inform the construction of identity, mental wellness, knowledge production, and support or intervention options, in a collaborative manner. This creates new constructions of mental health and "treatment" in each client relationship that is more culturally relevant. Narrative therapy, as an example, is one debatably marginalized therapy modality that incorporates constructivist methods, where the construction of illness and its proposed intervention is a joint venture between therapist and service recipient. Such approaches have untapped potential at the interactional level, as well as the potential to facilitate the creation of epistemological frameworks, to inform systemic and institutional change. This presentation invites participants to join the dialogue in applying these theoretical frameworks and research, to practice. I also further consider the implications for social work education, and social work practice in current times.</p>
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<p>White Judy, Fritz Pino, Silvia Straka, Rhonda Hackett</p>	<p>Our language reflects our commitment to decolonizing knowledges and practice: Reconnecting and deepening relationships</p>	<p>Social identities are categories into which individual people are grouped by others and by themselves. Labels, or group names, are essential to social identities. Labels may shift over time as groups realign and develop different views of themselves and their relations to other groups. And new social identities come with new labels. (McConnell-Ginet, 2020, p. 8)</p> <p>Research endeavours are powerful tools for self reflection and transformation. At every stage of the research journey, our research team has been challenged to consider the significance of words to everyone involved in the project: participant-co-researchers, academics and researchers, students, and communities. Our workshop shares the lessons from a research project focusing on the experiences of rural older men from diverse communities. We will share lessons such as the importance of listening and learning from one another, about recognizing how labels and language evolve and change over time, and about the impact of language on all involved in the research. We will also discuss how the diverse identities and histories of research team members, students and community advisory committee members shape the language of the research and ultimately all communication tools and strategies that evolve. The team will also discuss the impact of these reflections on the quality of research findings and knowledge generation. Finally, we will discuss the relevance to Social Work's agenda to dismantle, decolonize, and reconnect.</p> <p>This workshop aims to expand the conversations we have had within our team, and engage others in reflection and learning about the power of language, especially when we engage in research. We will use a circle pedagogy, informed by Freirean principles, to dialogue, and learn from one another. The workshop will be useful to students and faculty who, in a spirit of humility, are committed to respectful dialogue and ongoing learning. It will include 3 phases.</p> <p>Phase I (20 minutes): The methodology</p> <p>The team (led by the facilitator) will begin the session by sharing the key methodological principles guiding their research: alignment with Freirean principles of participatory processes of learning with, and from one another; and using a circle pedagogy to facilitate</p>
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		<p>this. More concretely, the team will share how research sessions systematically included land acknowledgments and personal sharing at the start of team meetings. Team members' openness to being humble, vulnerable, and sharing the personal stories, life histories and experiences impact their research practice. The team will share how these principles and processes led to questioning and unpacking the use of language throughout the research.</p> <p>Phase 2 (55 minutes): Participants Dialoguing and learninging from one another</p> <p>One broad question is posed (with prompts):</p> <ul style="list-style-type: none"> • What prompted the changes? Who or what have been the influencers? • To what extent do these changes reflect a deepening of how we understand decolonizing knowledges and practices? • How has your academic research language changed or evolved over time? <p>Phase 3 (15 minutes): Take-aways and check-out</p>
Zhao Kedi	Uncovering the diverse intra-group identity-building within Chinese communities during the COVID-19 pandemic in Canada	<p>The global COVID-19 pandemic and the consequent anti-Asian racism have profoundly shaped the identity-building of Chinese communities in Canada (Gao, 2021). However, the extant literature mainly focuses on Chinese communities as a whole, whereas the diversity within Chinese communities (e.g., immigrants from Mainland China, Taiwan, Hong Kong, and Macau) and its influences on identity-building are largely overlooked. Since relevant empirical and theoretical research is still extremely rare, this presentation starts this exploration by integrating three theories through a top-down approach. Postcolonialism (Hiddleston, 2014) is first adopted as a macro contextual theory to depict dynamic identity formations of different Chinese communities in the global context. Specifically, Western hegemony still exerts profound influences on the world order through its cultural, political, and economic remnants (Paquette et al., 2017). Whereas China, as a rising superpower, gradually challenges this order, and has increasing frictions with the West due to ideological, economic, and political tensions (Zoubir & Tran, 2022). This contemporary postcolonial context impacts how Chinese from different regions perceive their identity and further</p>

		<p>shape their adaptation and identity building in Canada. Pandemic othering (Dionne & Turkmen, 2020) is adopted as a mezzo theory to narrow the context down to Chinese immigrants' intercultural contact in Canada, and further explains how their identity building in Canada has been shaped by the pandemic. Specifically, Chinese communities have been stigmatized as 'virus carriers' by other ethnic groups (Zhao et al., 2022). This situation shows how easily Chinese communities can be separated and seen as 'others' that do not belong here (Zhao et al., 2022). This 'othering' can further seep into Chinese communities and shapes intra-group relations. For example, it is seen that mainland Chinese were discriminated against in Hong Kong (HK) due to COVID-19 (Xu et al., 2021), and these intra-group dynamics caused by COVID-19 in the Chinese-speaking context may further transmit and impact intra-group interactions here. Social identity theory (Tajfel & Turner, 1986) is then applied as a micro individual lens to explore how individuals from different Chinese communities locate themselves in Canadian society. This theory accentuates human agency in intercultural contact and explores how immigrants locate themselves in host society based on their judgement of social contexts and their positionalities, an insight that helps us better understand their identity building during the pandemic (Abrams et al., 2021). For example, some HK immigrants already self-identify as Hong Konger Canadians rather than Chinese Canadians (Uguen-Csenge, 2021), a decision that can be seen from the influences of the current social contexts. Building upon these theoretical analyses on three levels, we further propose a conceptual model that illustrates this integration, but also believe that this model needs to be constantly tested and improved through future research and practice. Overall, this conceptual model provides a good start to exploring immigrants' dynamic identity building during the pandemic. It can guide researchers to measure the effects of different contexts on immigrants' identity building, and guide practitioners to better deliver settlement services by considering immigrants' unique lived experiences.</p>
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Reconnecting | reconnexion

<p>Baines Donna</p>	<p>“Without Losing What We Know”: Dissenting Social Work in the Context of Overlapping Crises- WITHDRAWN</p>	<p>INTRODUCTION: This paper builds on Nancy Fraser’s argument that the overlapping crises of social reproduction, climate, economy, and public health have resulted in a splintering of the hegemony of dominant groups. This generates a “wilding of the public sphere” in which groups urgently seek counter hegemonic storylines and alternative solutions to interwoven crises. This article further theorizes consent and dissent in social work practice and workplaces.</p> <p>METHODS: Data was collected using qualitative interviews and a convenience sample of ten executive directors and managers of social services in a large city in Canada. Data were analyzed using a constant comparison method involving multiple readings of the field notes and transcripts, until patterns and themes could be discerned</p> <p>FINDINGS: The article first analyzes three themes of dissent: 1) working on the edges of the state; 2) working on decolonization including what it means to be a settler; and 3) critical reflection. The themes are then discussed together under a final interwoven theme that is argued reflect new hegemonies, in particular political world making building new emancipatory knowledges, theory, practice and hegemonies.</p> <p>CONCLUSION: Social justice-engaged practices can emerge within systems hostile to social solidarity, suggesting that dissent is resilient to neoliberalism though it may sometimes operate quietly and at the level of individual practice. This resistance and the nascent, shared, dissenting narratives can contribute to the de-legitimatization of oppressive social structures as social workers search for and build more emancipatory approaches.</p>
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<p>Djeneba Sarah Dagnogo</p>	<p>Les réalités des aidantes à l'aube de la pandémie de la COVID-19</p>	<p>Cette présentation porte sur mes recherches au sujet des réalités des proches aidant·e·s et des effets de la pandémie de la COVID-19 sur leur expérience. Depuis 2020, la pandémie frappe tout particulièrement les personnes âgées et leurs aidant·e·s. Cette crise sociale et sanitaire a exacerbé la situation déjà préoccupante des proches aidant·e·s qui sont appelé·e·s à assumer ces rôles en raison du vieillissement de la population canadienne. L'analyse de textes scientifiques et la réalisation d'entrevues semi-dirigées auprès de trois aidantes ont révélé que la pandémie a eu des effets positifs et négatifs sur leur expérience. Ces résultats démontrent certaines tensions et contractions : pour certaines, la pandémie a eu comme effet de diminuer la charge de travail alors que pour d'autres, celle-ci s'est vue alourdie. De plus, la crise sanitaire a provoqué une restructuration de la vie familiale des participantes, dans la mesure où elles se sont vues dans l'obligation de cohabiter avec la personne qu'elles aidaient en raison des mesures sanitaires en vigueur. J'en conclus donc que la prestation des soins peut avoir de nombreuses conséquences pour les femmes, qui sont davantage susceptibles d'assumer un rôle de proches aidantes avec toutes les tâches et responsabilités qui en incombent. Les discours des participantes, analysés sous la loupe du féminisme, révèlent les différentes facettes (sociale, économique et psychologique) de la réalité de ces proches aidantes. À ce propos, ma compréhension de ces facettes permettra de mobiliser et de réfléchir à des méthodes d'intervention qui pourraient améliorer le bien-être des aidantes et de leur proche. Sur ce point, ces connaissances sont pertinentes, car elles permettraient d'outiller les intervenants.</p>
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<p>Julien Ariane</p>	<p>RÉSO : Une application qui permet de rester connecté à la vieka</p>	<p>Contexte – raison d’être :</p> <p>L’application RÉSO, utilisée dans différents milieux d’éducation ou d’intervention au Québec depuis février 2019, a été développée par différents Centres de prévention du suicide afin d’inciter les utilisateurs, et s’il y a lieu, les intervenants œuvrant auprès d’eux, à mettre en place des mesures pour maintenir une bonne santé mentale et obtenir des réponses à leurs besoins dans les moments de détresse. Dans le contexte d’isolement engendré par la pandémie COVID-19, RÉSO offre un soutien intéressant à l’intervention psychosociale offerte aux personnes ayant des problèmes de santé mentale, vivant en contexte de vulnérabilité ou en crises suicidaires ceci, à travers la construction (ou la co-construction) d’un réseau de soutien à utiliser au besoin. RÉSO existe dans deux versions bilingues : RÉSO pour adulte et RÉSO-cool pour les adolescents et permet non seulement aux utilisateurs d’y inscrire les membres de leur réseau personnel mais aussi, grâce à la géolocalisation, d’avoir accès aux ressources les plus proches de leurs positions selon la ou les problématiques choisies par eux. De plus, si aucune ressource n’existe dans leur secteur, ils seront référés aux ressources provinciales répondant le mieux à leurs besoins de sorte qu’ils ne demeurent pas seuls aux prises avec leurs difficultés.</p> <p>Objectif de l’étude : Évaluation préliminaire de l’utilisation de RÉSO par les utilisateurs, au moyen des métadonnées d’utilisation amassées sur les apps store ceci, afin de comprendre comment les usagers naviguent dans l’app (phase 1).</p> <p>Méthodes:</p> <p>Phase 1 – Analyse des métadonnées d’utilisation de l’App RÉSO-Cool (N= 1002 interactions par 529 personnes) et RÉSO-Adulte (N= 490 interactions par 274 personnes) Des analyses de cluster ont permis d’identifier des profils d’utilisation de l’App.</p> <p>Phase 2 en cours – Des entrevues individuelles sont actuellement menées auprès de gestionnaires et d’intervenants psychosociaux utilisant RÉSO dans leur équipe et auprès de leur clientèle afin de comprendre comment ils l’intègrent dans les processus d’intervention ainsi que dans les plans d’interventions.</p> <p>Résultats Phase 1 – L’analyse de la navigation des deux versions de l’App montre des patrons d’utilisations similaires Les interactions durent en moyenne 4mn49s (RÉSO-Cool) et 4mn39s</p>
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(RÉSO-Adulte) Cinq profils d'utilisation sont apparents dans RÉSO-Cool : 1- Je vais dans ma bulle et ma boîte à outils – 30%, 2- Je viens pour la boîte à outils – 21%, 3- Je vais dans toutes les sections de l'App – 20%, 4- J'interagis peu avec l'App – 16%, 5- J'utilise les ressources et modifie les préférences – 13%) et quatre dans RÉSO-Adulte : 1- J'interagis peu avec l'App – 36%, 2- Je viens pour la boîte à outils - 30%, 3- Je vais dans toutes les sections de l'App – 23%, 4- Je viens pour les ressources – 11%.

Conclusion:

RÉSO est une application prometteuse pour soutenir les liens entre la personne en difficulté ou suicidaire, ses intervenants et son réseau social ainsi que pour développer de saines habitudes sur le plan de la santé mentale.

Les données indiquent qu'il est pertinent de poursuivre les activités de promotion de RÉSO.

<p>Tanchak Sherri, Tiffany Gloeckler</p>	<p>Care as resistance: Reconnecting with Self using the Window of Tolerance</p>	<p>Taking care of ourselves is an act of social justice. Too often the act of care for helping professionals is superseded by the urgency to produce and prioritize work in a boiler pot of political pressures brought on by neoliberal policies. COVID-19 magnified systemic cracks by compounding issues associated with the scarcity of funding and resources in the field. Increasingly, social workers are asked to produce more for less resources. This is detrimental: Burnout, empathy fatigue, vicarious trauma, moral injury, fragmentation, and isolation all compromise social workers' energy to resist the cacophony of policies and workload expectations jeopardizing their long-term health. Employers reproduce the neoliberal status quo via increased workloads, non-competitive wages, superficial discussions or outright refusal to acknowledge mental health as a non-negotiable component of occupational health.</p> <p>This workshop will guide participants through a process designed to help strengthen self-regulation, supporting a reconnection with self which will prepare them to better respond effectively and ethically to this plethora of workplace stressors. We will extend the application of window of tolerance as originally coined by Dr. Dan Segal, which is a practice rooted in polyvagal theory frequently seen in the field of trauma intervention. Rather than focus on the trauma of clients, our workshop applies the practice to professionals at risk of experiencing workplace stress and trauma. We will briefly provide the theoretical framework, then walk participants through the process of noticing and identifying how optimal, hyperarousal, and hypoarousal states can manifest in the workplace. We will brainstorm how to notice and address these changes of state. Put simply, we will guide participants in answering the following questions: What does optimal functioning look like? What triggers or stimuli in the workplace cause a change in state? How can I attend to or notice changes of state? What can I do once I have noticed a change in state to return to optimal functioning?</p>
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		<p>Being in arousal states precludes social workers from resisting the external systems and stimuli that activates workplace stress. When individuals do not pause for care, they find other ways to cope and self-regulate when in these states. We implore employers, educators, supervisors, instructors, and managers in the field to stop reproducing and reinforcing neoliberal ideals of prioritizing productivity over health and wellbeing. Perpetual stress and anxiety can foster occupational stress levels that compromise the health and well being of frontline social workers. To this end, our workshop contributes to critical practice by giving social workers tools and strategies to resist oppressive work regimes and use daily care as one tool to foster a greater community of professional care. More importantly, we provide social workers the evidence and theoretical basis to legitimize their claim for a space of care in practice.</p>
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<p>Matsuoka Atsuko, John Sorenson</p>	<p>Understanding violence against women with companion animals (pets) from interconnectedness – All our relations</p>	<p>The CASWE’s educational policies and accreditation standards capture its vision of a just world based on respect for the worth, agency, and dignity of all beings. Thus, reconnecting all our relations beyond human beings must be the foundation of practice, policies, research and education. Our current study on violence against women (VAW) shelter services for women with their companion animals helps CASWE’s important vision actualize.</p> <p>Recent studies with social workers in Ontario and in other provinces in Canada consistently report social workers are well aware of the link between animal abuse and abuse of women. Among VAW shelter workers it is common knowledge that women with companion animals stay in abusive situations if they cannot find a shelter to accommodate companion animals, yet very few shelters can accommodate both women and their companion animals.</p> <p>This original empirical study explored what may help to promote services for women with companion animals facing violence, through learning from professionals who already provide support. The study used a two-stage approach consisting of a survey with VAW shelter organizations and nine semi-structured interviews with professionals in Ontario. Critical Animal Studies provided a theoretical basis to understand human-animal relationships through concepts such as intersectionality, anthropocentrism, speciesism, and feminist ethics of responsibility.</p> <p>The study identified seven approaches shelters in Ontario used to help women with companion animals. The professionals found women move to shelters quickly when their companion animals could do so with them. The interview data revealed that accommodating both women and their companion animals means accepting all our relations. Physically accepting all our relations promote client/person-centred practice further. It revealed a much deeper understanding of human-animal relations by the professionals. This study shows that through accepting all our relations, the shelters and professionals affirmed women’s mutually respectful relationships with companion animals and disrupted perpetrators’ violent and controlling relationships with women. Furthermore, it discovered that shelters also benefited by accepting all our relations as they found increased support from local communities and greater opportunities to educate them. All interviewees</p>
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unanimously recommended social work education include an understanding of human-animal relationships.

The study concludes that to mobilize resources for women with companion animals, it is essential to shift ontology to include all our relations. Critical Animal Studies provides theoretical grounding to shift such an ontological change in practice, policy, research and professional education by integrating anti-anthropocentrism, anti-speciesism, feminist ethics of responsibility and intersectionality into a critical examination of human-animal relationships at interpersonal and social structural levels.

<p>Samson Patricia</p>	<p>A Community-University Partnership: Promoting the Value of Social Work in Healthcare - WITHDRAWN</p>	<p>A collaborative university-community partnership between a western Canadian university and a local health authority engaged in a research project to identify and validate clinical activities and competencies for social workers in healthcare settings. This collaboration embodies the theme of connection through the process of linking social work stakeholders from all levels of practice in the unified goal of defining and magnifying the scope and value of social work across the health system. A mixed method developmental and catalytic approach to this work included the following: 1) A scoping review of the literature related to social worker competencies (core clinical social work activities) in the health system; and 2) An environmental scan of promising practices for building social worker capacity in the healthcare system at a national level. Findings from this project contribute to our understanding of the significance of social work by providing a small-scale proof of concept that can be scaled up to a national level to provide a venue for identifying and implementing many of the promising practices that foster the value of social work within the healthcare landscape. Medicine, nursing, and psychology use competency frameworks as part of their accreditation process within Canada and although social work has standards for hospice, palliative care, and field education, there is no national healthcare social work competency framework. We aim to fill this gap by articulating and describing the scope of practice and value of social work in healthcare in a way that brings it into alignment with other health disciplines. Role clarity is a key aspect of intra-and interprofessional collaboration, and as healthcare settings increasingly move towards interdisciplinary practice models, the need for social work competencies becomes that much greater.</p> <p>Social workers are one of the most continuous health care providers on the multidisciplinary healthcare team. They provide consistency of care in the patient journey while advocating as needed for unmet psychosocial needs. Despite these pivotal roles in contributing to the health of Canadians, pervasive and systemic challenges for social workers in health care have persisted for over a decade. A review of the literature has revealed that social workers in healthcare often practice in hierarchical structures that can create a feeling of disconnection from the interdisciplinary team. This perceived disconnect has resulted in poignant disciplinary power inequities, a lack of focused training, and varying disregard for social work's foci in care. To combat the history of mistrust and role confusion about the</p>
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		<p>scope of social work practice in the health system, a shift from generalized roles via a deliberate identification and delineation of social work roles has been proposed and our project aims to do this.</p>
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<p>Wemigwans Nicole</p>	<p>Anishinaabe Motherhood and Cultural Resurgence through Visual/Material Culture</p>	<p>Indigenous parenting can be a beautiful interaction between caregivers and children in which they both learn from each other. From an Anishinaabe worldview, women are life-givers and are highly revered as they are water carriers. A belief that children are gifts from the Creator is an Indigenous worldview that is maintained today. Caregivers' responsibilities are to guide the young person to recognize and grow with their gifts and passions. A valuable practice that has occurred in the way that we prepare for a new life is through the visual and material culture items that we would make for them after they are born. Baby carriers would be built by the parents so that they would have something to carry their baby in while doing their responsibilities. Footwear of moccasins would also be created for the binoojihn (baby) to wear. While some of these art practices remain, there is some material culture that is less common due to the impacts of colonization.</p> <p>Exploration of Indigenous motherhood in contemporary ways demands that pre-colonial ways of life are examined due to the disruptions in parenting and caregiving by the removal of children from their family systems and other colonial trauma. Indigenous motherhood has many intersecting qualities including race, gender, and roles and responsibilities, all of which should be explored and discussed to gain a full perspective. One theory that would invite consideration of these would be Indigenous feminism, which includes the impacts of the intersections of Indigenous motherhood.</p> <p>Visual and material culture is a powerful form of knowledge transmission in relation to Indigenous motherhood. Understanding the connection to the land and natural resources when creating visual and cultural material ensures that these are interconnected and dependent upon one another. Mother Earth is what sustains us, and this is an important teaching for the next generation.</p> <p>All of this would benefit Social Work students and practitioners by highlighting the beauty of Anishinaabe motherhood and the wonderful ways of Indigenous parenting. This would explore the ways that we can teach about Indigenous parenting from a strengths-based lens that includes culture and ceremony. It would focus on moving away from the deficiency lens and contribute to positive dialogue regarding the ways that parenting looks like within the</p>
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		<p>community. This would also highlight the kinship relationships between community members, family, and the roles and responsibilities of caring for young ones.</p>
<p>Diebold Alishau, Meredith Berrouard, Sarah Pearson, David Grand</p>	<p>Deconstructing the Romanticization of Solidarity: Reflections on Social Worker Performativity and Resistance During COVID-19</p>	<p>This article explores how COVID-19 has impacted our understanding of our frontline practice and professional identity as four doctoral social work students. When the pandemic unfolded, we were completing a collaborative autoethnographic research project that revealed how our professional practices were shaped by both performativity and resistance. Because of COVID-19, this project was paused. When we reconvened to draft our research paper, we noted a collective change in our perceptions of performativity and resistance in our practice. In this article we share the insights that arose in the context of our roles as frontline workers. We consider the “romanticizing” of discourses related to frontline workers during the pandemic. We also reflect on the heightened pressure that the four of us have felt to “perform” these discourses in our work. We argue that, while outwardly positive, such discourses have their roots in neo-liberal ideals, and thus they occlude spaces of resistance in already prescriptive practice environments and ultimately maintain oppression for service users. We consider the idea and practice of reconnection as</p>

		<p>resistance to these and other neoliberal discourses and practices. For us, based on our learning and insights from our work together on this research project, reconnection means making continual efforts to reconnect to ourselves and our core values and ethics in the face of the neoliberalism that comprises much social work practice today. Though we work within different fields of practice, we found that our longing to dismantle neoliberalism was buttressed by reconnecting to the values we found with one another during our work together on this research project.</p>
<p>Coulombe Antoine, Shannon Murphy, Jamin Short, Mik Turje</p>	<p>Environmental Justice and Climate Change in Social Work Education: Students leading the way</p>	<p>Social workers play a crucial role in helping people confront inequity, injustice and discrimination by assisting them to heal, reflect and act to improve their lives, communities, and society. Climate change disproportionately affects marginalized populations already facing many forms of oppression, inequity and injustice. There is a growing interest and need for social workers to understand our roles, responsibilities and opportunities in addressing transformational issues such as climate change, support social justice and develop inclusionary solutions.</p> <p>“Young people’s unprecedented mobilization around the world shows the massive power they possess to hold decision-makers accountable. Their message is clear: the older generation has failed, and it is the young who will pay in full — with their very futures.” (www.un.org)</p> <p>Younger generations are playing increasingly critical roles in addressing the challenges of climate change and advocating for environmental justice. Over the last few years, at the UBC School of Social Work, we began to place their voices and ideas at the heart of projects to advance the teaching of environmental justice in social work. Specifically, we worked collaboratively with three MSW students in designing and teaching climate change and environmental justice topics.</p> <p>This presentation will share how these topics have been integrated into three social work courses. The subjects, theories and teaching strategies will be explored. The lessons learned from these experiences in our roles as social workers and social work instructors will be discussed. We hope to provide participants with meaningful and practical knowledge on</p>

		teaching these critical topics and discuss how they can be integrated more widely into social work education.
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<p>Diakiw Kevin, Shelley Shadow</p>	<p>Recovery Coaching: A Close Look at its Trajectory in Canada</p>	<p>Addiction being a disease of isolation, recovery coaches are connectors, linking those suffering from substance misuse to the internal and external resources necessary for well-fortified recovery.</p> <p>It's an emerging approach to recovery in this country, and we expect to hear much more about this unique group of paraprofessionals.</p> <p>Early evidence on recovery coaching shows longer client treatment engagement, decreased relapse rates and earlier reengagement with appropriate levels of care.</p> <p>In this session with two Canadian Certified Recovery Coaches, examine the state of recovery coaching in Canada today, how we got here, and where we expect it to be in the coming years.</p> <p>Often described as a catalyst, a skilled recovery coach expedites change without becoming part of the final product.</p> <p>Training and accreditation ensure recovery coaching is delivered responsibly, effectively, and skillfully. To fully grasp where this country is headed, it's essential to see how other countries implement recovery coaches.</p> <p>The United States is well ahead of Canada in policy and implementation of recovery coaching within the system. The initial American outcomes are extremely promising.</p> <p>In 2017, the Connecticut Community of Addiction Recovery (CCAR) implemented a six-month pilot of recovery coaching in Hartford hospital emergency departments. In that pilot, they saw a 97 percent connect-to-care ratio, linking those addicted to detox, treatment, mutual support or medically assisted treatment.</p> <p>The program was so successful that it has now been implemented in every hospital in the state, with New York, Vermont, Maryland, Massachusetts, Texas, and other states following</p>
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suit.

Seeing the hospital evidence, the Connecticut penal system asked CCAR for as many recovery coaches as it could provide. Forward-thinking wardens said they wanted a recovery coach for every incarcerated person with a substance use problem.

It's just a matter of time before Canada recognizes the effectiveness of these approaches. When they do, we will need as many trained and certified recovery coaches as possible.

When implementing recovery coaches begins in Canada, it will be essential to bring it to some of the groups most in need, such as the Indigenous populations, the street-entrenched homeless, and other hard-to-reach populations.

<p>Grant Stephanie, Carrie Blaug, Serena Visser</p>	<p>Reflecting on a field education model: (Re)connecting with students and community partners through practica</p>	<p>Members of the Faculty of Social Work Field Education team at the University of Calgary have been actively engaged in considering the current delivery of field education. This reflection is situated in current contexts, and the need to consider our roles as field educators in delivering high-impact field education experiences while also considering equitable, relational, decolonizing ways of reconnecting with students and community partners. We will share a model for field education which has emerged; the Community Responsive Field Model.</p> <p>This model offers an approach to field education that reflects the constraints and challenges in delivering field education, such as the crisis in field education, competition and over saturation. The Community Responsive Field model highlights existing challenges experienced by the social work sector within our current neoliberal context. At the same time the model remains open and responsive to student's learning goals and areas of interest in social work practice. We will highlight the tensions that exist around what has traditionally been understood as acceptable social work practicums, and a desire to expand the spaces where social workers exist. We will share our conceptual framework for reconnecting the goals of our community partners, social work students and accreditation requirements. We continue to learn lessons around balancing our response to student learning needs and community capacity. The presentation will discuss examples of where our team has been able to successfully find a balanced approach to field education experiences, as well as examples where a balanced approach has not yet been found. Our presentation will conclude with a call to action for all social work educators.</p>
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<p>Sanders Jane, Andrea Joseph, Michael Massey, Emma Swiatek, Elo Igor, Ben Csiernik</p>	<p>Exposure to adversity and trauma among students who experience school discipline - A scoping review</p>	<p>The disproportionate application of school discipline has been well documented. The relationship between experiences of adversity and school discipline, however, is rarely examined. This despite the extensive literature on the rate and impact of trauma and adversity for students generally. Moreover, the same populations of students who are disproportionately disciplined, notably Black and Indigenous students, are at greater risk of exposure to violence, trauma and adversity. Without a solid empirical foundation specific to adversity and school discipline, educators are unable to make evidence informed practice and policy decisions. If educators are not attuned to experiences of adversity, it is not possible to understand, support and connect with them.</p> <p>Our objectives were to: 1) identify and describe what is already known about exposure to trauma or adversity related to school discipline; 2) identify gaps in our understanding; 3) understand how trauma/adversity is contextualized or theorized within school discipline.</p> <p>Method: This scoping review followed the five-step methodology identified by Arksey and O'Malley and the scoping review recommendations of the Joanna Briggs Institute (JBI). The methods were specified in a registered study protocol and included a three stage search strategy. The full search strategy included Criminal Justice Abstracts, ERIC, PsychInfo (Proquest), Scopus, Social Service Abstracts, Social Work Abstracts, Sociological Abstracts and included all identified keywords and index terms. We adhered to the PRISMA Extension for Scoping Reviews reporting guidelines.</p> <p>Findings: Our initial search identified 9716 articles. Following the removal of duplicates, 7431 articles remained. An additional 6 were identified using hand searching. 7359 were excluded during abstract screening, culminating with 77 articles undergoing full-text screening. Forty-nine articles met our inclusion criteria. Most (87.8%) studies originated in the United States, with studies from Australia, the United Kingdom, Canada, and New Zealand each nominally represented. Of the included articles, 29 (59 %) presented empirical research, 22 (45%) presented original data and seven (14%) were secondary data analysis. The remaining 20</p>
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articles (41%) included one systematic review, five (10.4%) narrative reviews, 11 (22.9%) theoretical or opinion papers, and three program/intervention description papers without a research component. The empirical research indicated a strong relationship between discipline and adversity. The discussion of adversity overall lacked consistent or clear conceptualization of adversity within school discipline with insufficient attention to expanded forms of adversity occurring outside of the home such as systemic racism and community violence.

Conclusion:

This scoping review represent the important beginnings of attention to the role of adversity in school discipline. Acknowledging adversity among students who have been disciplinarily excluded is a necessary step towards a systemic shift. Trauma-informed and culturally attuned discipline may help challenge biased perspectives and close existing opportunity gaps by supporting culturally responsive practice and pedagogy and fostering interventions that are sensitive to experiences of adversity. When adversity is unacknowledged relationships and connection in school is impacted, affecting disciplinary decisions and academic outcomes for students. Applying a critical, intersectional lens can shift accountability away from an individualized approach of “at risk” students towards an acknowledgement of a historically situated social problem.

<p>Sanders Jane, Ariel Seale, M.K. Arundel, Tori Lewis, Rick Csiernik</p>	<p>Support and Aid to Families Electronically (SAFE): A University-School Board Partnership Providing Social Work Services to Families</p>	<p>During the first COVID-19 wave, nearly 90% of students globally were impacted by lockdowns. This shift to distance learning placed a heavy burden on parents/caregivers who were suddenly asked to balance work, childcare and education in the midst of increased financial stress, health concerns, and social isolation. Parental depression and anxiety, intimate partner violence (IPV), adult substance use, all increased. Marginalized communities, migrant groups, and those in lower socioeconomic neighbourhoods were disproportionately impacted, with the burden of educating children in the home disproportionately falling to women.</p> <p>To address this complex problem, battle the compounding inequities exacerbated by COVID-19, and foster connection across systems, a university-community partnership was struck with a local school board to create a counselling program within The School of Social Work. The Support and Aid to Families Electronically (SAFE) practicum program was designed to provide free and immediate online counselling provided by social work interns for parents/caregivers referred by school board social workers.</p> <p>Method: The objective of this mixed method feasibility study was to examine the SAFE pilot program (Jan-June 2021). The following feasibility objectives were examined: 1) acceptability, how satisfying, appropriate and positive or negative SAFE was; 2) demand for SAFE; and 3) success or failure of implementation. This research utilized an integrated knowledge translation (IKT) approach. Thematic analysis of semi-structured interviews, focus groups and qualitative surveys with service users, SAFE students, practicum education office and school board staff (n= 36), was supported by descriptive statistical analysis of referrals, pre and post Parent Stress Index and demographic information.</p> <p>Finding: Each feasibility objective was examined. 1) Acceptability of the program was strong, in particular the focus on parents, one parent asserted, “therapy made me a better me for my children.” 2) In terms of demand, 35 families from diverse backgrounds engaged in counselling. Participants stressed the importance of the program. Referrals to the pilot,</p>
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however, were slightly lower than anticipated, attributed to extended school closures and stress in the system. 3) Program implementation achieved the explicit goal of accessibility through a flexible approach, no waitlist, and unlimited sessions. Translation services enabled support to newcomer families. Virtual services increased accessibility without negatively impacting service delivery. Access to, and cost of, the internet was a barrier mitigated by school supplied Chromebooks. As one practicum office participant identified, SAFE was “able to pivot and respond to the needs of the families and the school board in a way that in other organizations it would be impossible to do.”

Conclusion:

The SAFE pilot program performed well in the feasibility areas explored. The program augmented school social work and addressed barriers such as wait-times and accessibility, while increasing practicum opportunities. The IKT approach ensured knowledge users were involved in the evidence-based development of this program. This research has direct implications for social work service and university school-board partnership, general knowledge of social work education, school social work services, and remote service delivery as well as the importance of connection during a time of unprecedented social isolation.

<p>Przednowek Anna, Aline Bogossian</p>	<p>Re-connecting Social Work & Intellectual and Developmental Disability in Canadian Social Work Education and Practice: An Invitation to A Conversation.</p>	<p>The proposed presentation is an invitation to a conversation, and an opportunity to re-connect Canadian Social Work education and intellectual and developmental disability (IDD). The impact of the COVID-19 global pandemic on the lives of persons with IDD and their care partners (Przednowek, forthcoming) has rendered the need to prepare social workers for work with this population more visible and pressing. In light of these recent realities, audience members will be invited to reflect with us on what is present, what is missing, and how best to deliver these materials to students in social work.</p> <p>Social workers in generalist and specialized practice have an important role to play in providing services and advocating for people with IDD and their families. However, most often, the topic of disability is relegated to the peripheries of social work curricula (Shuttleworth, 2017). While Canadian social work curricula include generalized discussions of social work practice with people disabilities, little distinction is made, for example, between the needs of adults with physical disabilities, and those with intellectual and developmental disabilities (MacDonald et al, 2014).</p> <p>On a global scale, we do find promising examples of methods for enriching local curricula with the input of people with IDD (MacDonald et al, 2014) and for thinking through the space and place of disability content in course curricula and professional programs (Bean & Krcek, 2012).</p> <p>The imperative for bonifying Canadian social work education with specific content on the experiences of populations labeled with IDD is amplified by the presence of social workers in the lives of children, youth, adults and older adults labeled with IDD. Drawing on our past experiences as social work practitioners working with children, youth, adults and seniors with IDD in Ontario & Quebec, we contend that social work education must prepare students for practice, through a curriculum that captures the diverse and complex lived experiences of people with IDD. Consequently, we argue this is a matter of importance given the interface of people with IDD with social workers in a multiplicity of sectors (i.e., health, child welfare, education, rehabilitation).</p>
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		<p>Training of the next generation of Canadian social workers should incorporate elements of effective engagement, advocacy and assessment methods (Roulstone, 2012) that are informed by theoretical and conceptual understandings of IDD, including understandings related to personal identity. Moreover, social work curricula that explore the legislation and policies that underpin IDD support, and the diverse life experiences and their connection for the health, social and emotional wellbeing of those who are labelled with IDD and their care partners (Moyle, 2016) will place social workers in a better position to advocate for the rights and needs of people with IDD.</p>
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<p>Fulton Amy, Julie Mann- Johnson, Kelly Allison, Carrie Blaug, Serena Visser, Krista Osborne</p>	<p>Practicum Innovations: Dismantling, Decolonizing and Reconnecting in Field Education</p>	<p>Practicum (field education) is the signature pedagogy of social work education (Wayne et al., 2010). Yet, for over a decade, field educators have declared that the delivery of field education has been in an ongoing state of crisis (Ayala et al., 2017). This situation has been further complicated in recent years as Canadian social work education programs have persevered with the delivery of field education during the COVID-19 pandemic. The traditional model of one-on-one practicums in institutional settings have proven unsustainable in today’s neoliberal context and health crisis. This model also often fails to meet the diverse needs of social work students or meaningfully address equity, inclusion, and decolonization within social work education and practice. As a result, field educators across Canada have been approaching field education in new and creative ways by developing and implementing innovative practicum models that better respond to the current social, cultural, public health, and political contexts.</p> <p>Field educators across Canada are connecting and leading the way in creating alternative models that present new opportunities for sustainable, transformative learning in field education yet opportunities to connect, share and learn from one another’s experiences have been limited during the COVID-19 pandemic. The goal of the workshop is to create a “think tank style” space for field educators from across Canada to connect and share about their experiences in practicum coordination in the current context. The workshop will address all three thematic clusters: dismantling, decolonizing, and reconnecting.</p> <p>To begin the workshop, two innovative models of field education will be presented by field educators from the University of Calgary and the University of British Columbia. The presentation of these models will be followed by an opportunity for facilitated large and small group dialogue regarding strategies to support implementation and delivery of innovations in field education across Canada as we emerge from the COVID-19 pandemic. Participants will have the opportunity to discuss and provide feedback on the models presented, ask questions, and highlight areas for further development. Participants will also be encouraged to share their own practicum innovation ideas and discuss challenges, barriers and opportunities for greater collaboration.</p>
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By the end of this workshop, participants will be able to:

- 1) Describe and provide feedback on the two innovative approaches to field education presented
- 2) Explore and discuss additional innovations in field education that dismantle current colonial and status quo approaches
- 3) Articulate opportunities for connecting and collaborating with field educators across Canada
- 4) Identify potential strategies for creating or enhancing innovations in field education within field educators' own programs and/or across programs

<p>Thomson-Sweeny Johanne, Emmanuelle Khoury, Sophie Hamisultane, Aline Bogossian</p>	<p>La création d'outils numériques pour favoriser la collaboration et le rapprochement entre étudiant.e.s de diverses identités</p>	<p>Contexte : Le travail social promeut la justice sociale, l'équité et l'autonomisation des communautés marginalisées, notamment par des approches antiracistes, décoloniales et anti-oppressives. Ces approches font partie intégrante de l'enseignement à l'École de travail social de l'Université de Montréal (UdeM). Cependant, des enquêtes menées à l'École ont démontré que les étudiant.e.s issu.e.s de différents groupes marginalisés, tels que les étudiant.e.s racisé.e.s, immigrants, LGBTQAI+ et en situation de handicap, vivent diverses situations d'oppression et de discrimination tout au long de leur parcours universitaire. En réponse à ces expériences d'exclusion, une série d'initiatives ont été lancées, co-crées entre des membres du corps enseignant de l'École et des groupes d'étudiant.e.s. Ces initiatives comprennent, par exemple, le comité antiraciste et inclusif de l'École de travail social de l'UdeM (CAÉTSUM) et un autre comité qui vise à créer des espaces pour des activités de solidarité et de soutien suite à des catastrophes locales et internationales.</p> <p>Objectif : Dans cette présentation orale, les auteur.e.s présenteront le curriculum d'un programme financé par l'UdeM dans le cadre des initiatives de soutien à la réussite des étudiant.e.s. Ce programme est co-développé et co-dirigé par des membres du corps professoral et des étudiant.e.s de l'École de travail social de l'UdeM. Ce programme est conçu pour consolider les initiatives de l'École, par la création d'outils numériques et d'ateliers d'accompagnement, afin de promouvoir la collaboration et favoriser les liens entre les étudiant.e.s de différentes identités. L'objectif du projet est également de renforcer les capacités critiques des étudiant.e.s et de faire en sorte qu'ils.elles puissent intégrer les approches décoloniales et antiracistes dans leur vie académique et professionnelle, ainsi que dans leur vie personnelle.</p> <p>Méthode : L'équipe a développé une programmation pédagogique complète consolidant trois projets distincts : 1) une websérie qui traite de situations de racisme vécues par des étudiant.e.s, intégrant des exercices réflexifs et des synthèses théoriques expliquant les processus en jeu dans ces situations; 2) un programme proposant des activités de pratiques contemplatives pour soutenir les réflexions critiques des participant.e.s et les sensibiliser aux questions de justice sociale ; et 3) une série de balados présentant les témoignages de travailleurs.euses sociaux.iales afin de rendre visible la pratique du travail social dans divers</p>
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milieux et situations problèmes. En s'appuyant sur les leçons apprises et les matériaux développés dans le cadre de ces trois initiatives, le programme mettra en œuvre et évaluera ces outils numériques et les méthodes pédagogiques qui les accompagnent, ancrés dans des théories et des approches décoloniales, anti-oppressives et antiracistes.

Résultats et implications : Le projet contribuera au domaine du travail social et aux pédagogies d'enseignement de la pratique du travail social par le biais de méthodes innovantes, tout en encourageant la collaboration entre des groupes d'étudiant.e.s d'identités diverses afin de soutenir la construction de relations, l'interdépendance et la réconciliation. Grâce à ce travail, l'équipe espère aborder et changer la culture organisationnelle en promouvant la conscientisation de soi et le bien-être des étudiant.e.s, qu'ils.elles appartiennent ou non à un groupe marginalisé.

<p>Axe Jo, Hannah Dahlquist-Axe</p>	<p>Trauma-informed Transitions for Child and Youth in Care</p>	<p>With the intent “to reduce the number of Indigenous children and youth in care and improve child and family services” (Reducing the number of Indigenous children in care, n. d.), the passing of Bill C-92, An Act respecting First Nations, Inuit and Métis children, youth and families, has increased the focus on “reuniting Indigenous children with their families and communities from whom they were separated in the context of the provision of child and family services” (Bill C-92, 2019). As a result, foster parents require additional training to promote trauma-informed practice when transitioning children and youth in care (CIC). Currently, there is a sparsity of research that explores the intersection between trauma-informed practice and foster parent transition training, resulting in a significant gap in our understanding of the benefits of applying trauma-informed principles to transition training; this research will contribute to discussions in this area. In order to address the identified gaps, our primary research question was: how can we prepare foster parents to support children and youth in care who are transitioning back to families and/or home communities? With secondary research questions as follows: 1) what best practices are associated with transitioning CICs? 2) what trauma-informed practices can guide the transition process? 3) what training modalities are currently the most appropriate for foster parents and social workers?</p> <p>A comprehensive literature search was completed to inform the development of the foster parent training module focussed on trauma-informed transitions for CICs. Literature in the following areas was explored: trauma-informed care, training, transitions, Bill C-92, building relationships, and advocacy. The initial literature search identified the need for an exploration into grief and loss, as well as a stronger focus on relationship building. In addition, the researchers completed a series of interviews and focus groups and sent a survey to foster parents on Vancouver Island in British Columbia that identified areas of focus needed for the training module content. The objectives of the primary research and literature search were to: 1) advance our knowledge of transitioning training best practices, 2) provide academic institutions and other organizations with an understanding of content that should be included when developing curricula for foster parent and social worker training, 3) identify foster parent perspectives and beneficial practices to enhance the effective transitioning of CICs, and 4) inform social policy.</p>
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Lavoie Tracey	Re/connecting, dismantling and decolonizing equity in social work education: What creative and contemplative practices and pedagogies have to offer	<p>Creative/arts-based practices and pedagogies in a variety of higher education contexts have many well-documented benefits (Lavoie & Heinonen, 2019; Leonard, Hafford-Letchfield & Couchman, 2018; Luetkemeyer, Adams, Davis, Redmond & Hash, 2021; Rieger, Chernomas, McMillan, Morin, 2020). Contemplative practices and pedagogies- with the focus on w/holistic education/honoring the whole student and the union of mind, heart, body- have also shown to have many positive impacts at the individual level and beyond (Berila, 2016; Lavoie & Katz, 2019; Magee, 2018; Rendón & Kanagala, 2017; Wong, 2013; 2014). The transformative power and potential of creative and contemplative practices and pedagogies include inspiring and/or deepening re/connection, relationship-building/relationality, critical reflection and collective care; honoring various ways of knowing, doing and being; and challenging traditional academic norms- such as disrupting the mind/body(heart) binary that privileges cognitive/rational ways of knowing over embodied/affective ways of knowing, doing and being.</p> <p>Situated against the backdrop of the presenter’s teaching experiences and doctoral research that infuses and examines these practices and pedagogies in social work education through a critical, decolonial, social justice lens, the intention of this session is to illuminate the power and potential of creative/arts-based and contemplative practices and pedagogies- including challenges and dilemmas. Implications and considerations for on-campus settings and online (synchronous, asynchronous and blended/hybrid) formats will also be addressed. Ultimately, in striving for a more embodied ontology and w/holistic epistemology in social justice teaching, the presenter has found that creative and contemplative practices and pedagogies in social work education hold great promise- including furthering the goals of decolonial equity.</p>
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<p>Brockbank Maddie, Amanda Kelly Ferguson</p>	<p>A Participatory Action Research Approach to Developing Tools for Assessing Social Work Student Learning</p>	<p>During the 2020 Institutional Quality Assurance Process implemented within a Social Work program at a Canadian University, concerns were brought forward by students, teaching assistants (TAs), and instructors regarding the assessment of student learning. Specifically, inconsistencies and uncertainties around student assessment have led to conversations about how theoretical and practical learning can be better framed and assessed by teaching teams. The gaps and concerns expressed demand transparency, consistency, accessibility, and equity in post-secondary assessment of and for learning. Accordingly, this project applied a participatory action research (PAR) model to facilitate increased accessibility and equity within the practice of post-secondary assessment through the collaborative development and imagination of a rubric assessment tool.</p> <p>According to the Ontario Ministry of Education, assessment is a critical piece in teaching and learning, with the primary purpose of scaffolding students on their journey to becoming autonomous and independent in their learning. Rubrics as assessment tools serve to allow the instructor, and the student, to accurately evaluate and reflect the quality of a student's work as well as their areas of strength and need across a wide range of assessment activities and subjects. Rubrics have been found to serve a dual purpose, to: 1) facilitate increased transparency around assignment expectations for both students and assessors and 2) positively increase student learning experiences in relation to academic and socioemotional wellness.</p> <p>Within social work education, there continue to be some tensions expressed by students and teaching teams about bridging the gaps between theoretical and practical learning (e.g. in written papers, process recordings, mock interviews, class and placement participation, etc.) The development of assessment tools that integrate students' lived experiences and insights, along with evaluating their grasp and mastery of specific social work skills (both theoretical and practical), has been of significant discussion in the Social Work program serving as the subjects of this project.</p> <p>This pilot project applied an iterative and emergent process bridging theory and practice in post-secondary assessment rubric use. Taking a PAR approach ensured the involvement of</p>
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		<p>the teaching and learning community in a Canadian undergraduate social work program throughout the project. This community (administration, instructors, teaching assistants, and students) collaborated with educational developers (EDs) and experts in EDI, Indigenous knowledges, measurement, evaluation, and assessment on the: evaluation of current assessment practice; design; implementation; interpretation; and the application of findings. The authors will present the development, implementation, and experience of applying a PAR model to the development of an assessment guide that seeks to provide educational shareholders with tangible strategies for designing and negotiating student assessments in a way that reflects the goals and needs of students, teaching teams, and administration.</p>
<p>Fraser Amanda, Giselle Dias</p>	<p>Indigenous Disability & Land-based Education/Learning</p>	<p>This presentation is centered within Indigenous knowledges and on the interconnection between disability, indigeneity, and land-based education/healing. An extensive literature review shows that the western construct of disability pathologizes, excludes, and uses a deficit narrative, which is rooted in ableism, colonialism and capitalism. An Indigenous worldview on people with disabilities is inclusive of individual and collective strengths rather than deficits and uplifts wholism, interconnectivity, relationships, inclusion, equality, and equity for all life. It is widely known that on-going colonization continues to have negative health impacts for Indigenous people, in particular, Indigenous people with disabilities. In order to improve the health & wellbeing of Indigenous People with disabilities, Indigenous literature recommends a need for reconnection to land, land-based healing, community, and kinships, however, there is very little information on how to engage in land-based education/learning with Indigenous people with disabilities. Anishinaabe, two-spirit scholar, Amanda Fraser & Métis, queer, activist scholar, Giselle Dias, will bring in their personal & professional knowledge and experiences of disability, Indigeneity and land-</p>

		based learning/education to help provide direction on how to move forward in this area of social work practice.
Barber Katie	A Reclamation of Being: An Autoethnography	This article shares the findings of an autoethnographic research project situated within an Indigenist methodology (Hart, 2009; Hill, 2014, 2016; Wilson, 2001). The goal of the research was to develop a more comprehensive understanding of the importance of land-based connections, teachings, and practices in facilitating a strong sense of identity and wholistic wellness for Indigenous people. There continues to be a lack of literature on the practical implications of land-based processes, and practices, in strengthening Indigenous identity, as well as how social, systemic, and structural injustices permeate Indigenous peoples' experiences in identity formation, particularly for Indigenous youth. In this article, the author utilizes Indigenous autoethnography as a cultural and relational obligation to 'walk the talk,' embedding a dataset of reflective audio and video recordings, journal excerpts, personal storytelling, and emotional recalls in response to their experience in exploring and engaging land-based connections and relationships across Haudenosaunee traditional territory (i.e., Southern Ontario). Occurring over the course of six months, this research documents the author's reclamation of identity and journey into Indigenous womanhood through fostering connections to land and place, and living the teachings of wholism, reciprocity, relational accountability, self-determination, and knowledge as collective and relational (Absolon, 2011; Archibald, 2008; Hart, 2009; Hill, 2014, 2016; Kovach, 2021; Wilson, 2008, 2021). With focus on relearning, remembering, re-storying, reconnection, revitalization, and reclamation, this autoethnographic account highlights colonialism's persistence in shaping the lives and identities of Indigenous people, and demonstrates the power of possibility that reconnection to land, place, and each other can offer for resistance and resilience. This article deviates from colonial pathways to research, helping, and healing to instead follow the pathways left by our ancestors; thus, demonstrating what an Indigenous relational approach to wholistic wellness and sense of identity may look like, and how reclamation of our original ways presents pathways to belonging.
Bustamante-Bawagan Margaret (Ella), Ilyan Ferrer,	"Piecing Together a Puzzle for the Next Generation": Reflections on preserving Filipino/a/x cultural legacies	Bakground/Rationale: The burgeoning and aging Filipino/a/x-Canadian community raises points of interest for researchers, service providers and social workers about how Filipinos provide/receive care, both locally and transnationally. Rodriguez and Cardenas note how ongoing processes of globalization, colonialism, and neoliberalism have, and continue to,

<p>Conely de Leon, Robyn Rodriguez, Valerie Francisco- Menchavez</p>	<p>through collective autoethnography</p>	<p>shape the dispossession of Filipino/a/xs from their ancestral homeland. This has served as an impetus for transnational (im)migration, which is understood as the process where individuals build and maintain a network of connection in their country of origin while living in another society. Within the social gerontological literature, scholars have only recently begun to make sense of and identify how transnational (im)migration can impact aging for older adults and their care and kin networks. As older Filipino/a/xs engage in transnational (im)migration and live between Global North and Global South societies, a complex web of intergenerational and transnational connections, networks, relationships, and socio-political factors shift one's sense of belonging, community, and caring relationships. Menchavez³⁴, in particular, writes about the emergence of Filipino transnational families and new caring strategies that are characterized as multidirectional and incorporate technologies that allow families to remain digitally connected. While research on Filipino/a/x transnational families offer compelling new analysis that consider multidirectional care, we as Filipino/a/x-Canadian and Filipino/a/x-American social work and ethnic studies researchers, intentionally call attention to the complex power dynamics inherent within multidirectional and reconfigured caring exchanges between intergenerational and transnational families. In particular, we frame transnational (im)migration, aging, and care, as a form and preservation of intergenerational legacies. Methodology: Drawing from a collaborative and collective autoethnography, our research team of Filipino/a/x students, researchers and community engaged scholars, discuss the ethical tensions and responsibilities of doing research on multidirectional care across time, space, and transcultural contexts. We share our iterative process of situating ourselves within the complex web of multidirectional, intergenerational, and transnational (im)migration, care and aging, and share counter-stories as we connect to our ancestral homeland and diasporic and settler communities. In this process, we call attention to legacy work, and how multidirectional care, (im)migration and aging form the basis of intergenerational and transcultural legacies. Results/Reflections: Transcultural legacies embody political and historical contexts, and intergenerational familial dynamics. We discuss how multidirectional care and intergenerational legacies offer diasporic intimacies that guide our day-to-day experiences as Filipino/a/x people and ultimately, shape Filipino/a/x future generations.</p>
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<p>Tarshis Sarah, Stephanie Baird</p>	<p>Using virtual services to connect with survivors of intimate partner violence: Considering ethics and safety</p>	<p>Intimate partner violence (IPV) is a serious public health and societal issue that has been further exacerbated by the COVID-19 pandemic. Defined by the World Health Organization (WHO) as physical, emotional, economic, or sexual violence by an intimate partner or dating partner, IPV impacts individuals, families, and communities worldwide, with women-identified and BIPOC and LGBTQIP2SAA identified people at increased risk of IPV.</p> <p>The onset of the COVID-19 pandemic increased the need for virtual supports for those experiencing IPV. Beginning in March of 2020, many countries around the world implemented public health strategies including physical distancing, stay-at-home orders, and temporary closures of in-person services to reduce the spread of COVID-19. The implementation of these public health guidelines for physical distancing meant that IPV service providers needed to quickly adjust service delivery to ensure the needs of those experiencing IPV were met. Service providers developed ways to connect virtually with those experiencing IPV and establish procedures focusing on maintaining the safety of service users and staff. However, despite the opportunities that virtual technologies (e.g., online, internet-based, and/or smartphone applications [apps]) provide for reconnection during the pandemic, they also created new challenges as far as equitable access to internet, financial barriers to accessing technology, and assessing safety of service users.</p> <p>At the same time as creating virtual IPV supports, service providers also needed to respond to increases in IPV as a result of the COVID-19 pandemic. There has been a range of rates of IPV reported during the pandemic, including up to a doubling or tripling of incidents of IPV. During stay-at-home orders, those experiencing IPV were at increased risk due to being locked down with abusive partners, and due to fewer interactions with family, friends, and community supports. In addition, the pandemic created additional stressors including the homeschooling and caring for children, coping with pandemic-related illness and loss, mental health challenges, and employment and financial challenges.</p> <p>Service providers have continued to provide virtual services to support the needs of those experiencing IPV. Virtual services provide an opportunity for reconnection through social support, advice, and counselling services, to reduce isolation for many individuals</p>
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experiencing IPV. Videoconferencing, e-mail, and text-based services have all quickly gained traction as forms of virtual support, while those experiencing IPV have also been using technology to gain help informally, such as through social media.

Despite the opportunities for reconnection and reduced isolation provided by virtual IPV services, there are several concerns to consider. Given the change to virtual services and the ongoing need for virtual services amidst continued pandemic uncertainties, it is imperative to consider ethical and safety challenges in using virtual IPV services as a form of reconnection and support. In response, this presentation will outline five key considerations in virtual IPV service provision, including: 1) prioritizing the needs of groups that have been marginalized as well as service preferences; 2) ensuring adequate service provider training in assessing safety; 3) protecting privacy 4) maintaining professional boundaries; and 5) responding to financial and access barriers.

<p>Alcaraz Nellie, Liza Lorenzetti, Rita Dhungel, Aamir Jamal, Marie-Eve Lamothe-Gascon, Badri Karki</p>	<p>Fathers in Focus: Linking Immigrant Fathers and their Stories through Photovoice</p>	<p>Abstract:</p> <p>Background/Rationale: Improving men’s wellbeing and creating spaces for men to pursue healthy relationships, reduce social isolation and gain access to appropriate resources are part of a primary prevention approach to address negative social and gender beliefs. In Canada, racialized men face complex challenges in accessing support and services for their wellbeing. Nurturing father involvement has been associated with positive early child development outcomes and improvement of family relationships. However, this is often impeded by traditional gender roles, which can limit men’s involvement in care-giving and lead to violence and abuse. Despite the wealth of studies on gender-based violence, there is little information on the transformational journeys of immigrant fathers breaking intergenerational violence. Therefore, this study was designed and conducted with an aim to explore the connection between nurturing fatherhood practices, men's well-being, and healthy non-violent family relationships experienced through positive father involvement.</p> <p>Methods/Methodology: Using a participatory action research paradigm, narrative inquiry and photovoice methods were used to investigate the transformative experiences of men in fatherhood roles. The process began with community meetings with ethnocultural leaders who expressed interest in the project and supported recruitment activities. Using a purposive sampling strategy, 20 racialized and immigrant men who identified themselves as fathers initially participated; of which, 14 men and fathers from Filipino, Nepali, Nigerian, and Pakistani communities participated in two focus groups and completed the entire project. Participants were first invited to watch a video introducing the study, its benefits, and the photovoice method. Participants were given some leading questions to focus on their photography and associated narratives responding to the research questions. They then submitted 2 to 3 fatherhood photos prior to joining an online sharing session wherein the participants shared their photos and experiential narratives. Four of the co-researchers on the project were dads, and participated in various phases of research planning, facilitation, analysis, presentations and writing.</p> <p>Results: In addition to culture, migration stories, struggle, and achieving goals for the advancement of their family, initial findings highlighted immigrant fathers’ journeys and</p>
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their quests to develop healthy and nurturing relationships with their children. Preliminary analysis shows diverse interpretations and meanings of being a father and a man with a particular focus on the intersectional barriers, strengths and resilience of immigrant and racialized fathers.

Implications and conclusions: The photos and narratives were shared through both an online and in-person art exhibits entitled “Fathers in Focus: Stories from Immigrant Dads”, which engaged dads and diverse community members in conversations and actions that explore men’s experiences on what it means to be a father and foster nurturing fatherhood. Program creations and policy changes supporting healthy masculinities and strengthening family relationships are being proposed to promote nurturing fatherhood journeys for immigrant fathers.. Implications for policy and programs are being developed which will be shared with policymakers and agency leaders that focuses on well-being, healthy relationships, and violence prevention.

<p>Lwin Kristen, Mohamad Musa, Xiaohong Shi, Lorraine Oloya, Natalie Beltrano, Melanie Dignam</p>	<p>Engagement in Virtual Child Welfare Services: Perspectives of Caregivers, Youth, and Child Welfare Workers</p>	<p>The COVID-19 pandemic and subsequent physical distancing orders resulted in changes to how child welfare services were delivered - often in ways that had never even been considered. One of the major changes introduced was the delivery of child welfare services remotely and without face-to-face in-person communication. However, it remains unclear, in these conditions, whether child welfare services delivered virtually has the ability to engage service users. Engaging service users and building relationships is a competency that can be viewed as the cornerstone of strength-based and comprehensive child welfare practice. However, this competency balances on a precarious line between building a strong connection with caregivers, and assessing child safety and well-being while monitoring parenting capacity. Although most child welfare organizations and systems across Canada are governed and operate similarly, there is paucity of research evidence that provides a clear picture of what factors are associated with effective child welfare practice. However, service user engagement is one area that is associated with some evidence that are associated with positive child welfare outcomes.</p> <p>This study is built on a partnership between the University of Windsor and a large urban child welfare organization in Ontario that assessed stakeholders' perspectives of engagement while delivering or receiving virtual child welfare services.</p> <p>Grounded theory was utilized as the theoretical foundation for data collection and data analyses (Strauss & Corbin, 1998). Open sampling was used, whereby participants were recruited based on inclusionary criteria applied to all three participant groups (caregivers, youth, child welfare workers; Strauss & Corbin, 1998). There were no pre-determined sample sizes, participants, from each of the identified groups, were recruited until thematic saturation was achieved. Data from semi-structured interviews with 15 caregivers, 17 youth, and 15 child welfare workers were included in the analyses.</p> <p>Findings from each stakeholder group (caregivers, youth, child welfare workers) will be discussed separately and in relation to one another. Results suggest that each of the sample</p>
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		<p>groups conceptualize engagement via virtual communication and its effectiveness differently and only in certain contexts.</p>
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<p>Colting-Stol Jacqueline</p>	<p>“I see myself in each of you”: Queer kuwentuhan (talk-story) and photovoice community-based research methods as sites of (re)connections with LGBTQ+ Filipino/a/xs in the diaspora</p>	<p>Only in the past several years has social work research in Canada made marginal strides to understand the realities of LGBTQ+ migrants and people of colour in the diaspora. Advocacy support to prioritize social justice and engage directly with the experiences of LGBTQ+ people of colour so they are informing policy and practice are important areas of social work intervention. At the same time, a small but emerging set of literature shows how these communities have forged community and grassroots support operating outside of social work institutions to build resources and connection, and resist and transform institutional, social, and political contexts.</p> <p>This presentation will focus on my PhD dissertation research methods which not only responds to these known research gaps but adapts two qualitative participatory action research (PAR) methods, Kuwentuhan (talk-story) and Photovoice to understand the lived individual and community-building experiences of LGBTQ+ Filipino/a/xs in the diaspora. From June to October 2022, I drew from these visual and oral storytelling community-based methods in collaboration with a local Filipino/a/x grassroots storytelling and archiving project, Pulso ng Bayan (Pulse of the People). The research process included a series of four photography, storytelling and skill-building workshops, an art exhibit, field notes and individual interviews. This presentation will provide initial reflections of the strengths, possibilities and (re)connections embedded in this culturally and queerly adapted community-based PAR approach.</p> <p>These methods view the participants as the experts on their own lives, as the process aims to partner with community-based groups and challenge extractive and individualized research that may further entrench power hierarchies and exclusion. Rather, this project is beginning to show potential to generate queer and decolonial (re)connections from historical, individual, collective and transnational perspectives within the process itself. Emerging from the workshops is a desire and intentional action to re-connect to cultural and historical roots and narratives and challenge colonial systems that may or have generate(d) disconnections and ruptures in the diversity, roles and unity across genders, sexualities and communities. I will reflect on how a critical queer diaspora lens in research and practice challenges these disconnections, thinks through solidarities and settler colonialism, and can</p>
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		<p>aim for more transformative research potential through PAR methods. I will highlight and build from previous literature that navigates the multiple roles of the community-based researcher, faces ethical, institutional, and community-based challenges, and possibilities to decentre power relations within and outside of institutional settings. Overall, I will question and invite reflections around the ways in which social work researchers and students may bring sites of (re)connection in our research practices through these oral and visual storytelling, and advocacy methods toward more transformative support, spaces, and futures.</p>
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<p>Greig Meredith, Haorui Wu</p>	<p>Promoting environmental justice and social justice: A call for Canadian social workers to embrace Green social work, reconnection to natural environments, and environmental sustainability</p>	<p>For centuries, social work professionals have engaged in disaster management, including disaster relief, environmental preservation, and advocacy against ecological oppression to promote environmental justice and social justice. This engagement is categorized as green social work (GSW). Although gaining attention, GSW remains under-researched and under-developed in social work professional education and practice in Canada and beyond. As climate change increases disasters, environmental subjugation occurs disproportionately in marginalized groups, including Indigenous peoples. GSW has been deepening social work knowledge and interventions regarding community-based disaster mitigation and post-disaster community social development, contributing to building resilient and sustainable communities across Canada and internationally.</p> <p>This presentation will utilize a case study approach to examine current GSW research-practice engagement internationally and in Canada. Drawing from the case studies, this presentation will contribute to knowledge mobilization by developing practice-driven recommendations for students, educators, and practitioners in social work regarding advancing GSW research-practice interventions. Promoting the ongoing research-practice engagement in the community-based context will strengthen social workers' capacity to be better prepared for future extreme events, reconnection to the land, and engage in sustainable practices by advocating for environmental justice and social justice.</p>
<p>Trudgill Diane, Natalie Beltrano</p>	<p>Navigating doctoral social work education: The importance of connection</p>	<p>Social work is rooted in connection; connections with our clients, our community partners, and broader society – with intention to advocate and empower with and for those who have been marginalized by systemic oppression. Social work education should follow these same principles, rooted in social justice, with students at the center. When the COVID-19 pandemic required us to be physically distant, many of us also became socially distant. We were at risk of being disconnected from the sources of support that have been identified as imperative for motivation and perseverance in doctoral studies: faculty, institutional or departmental, family and friends, and student peers. With these newfound challenges, we were required to navigate doctoral social work education in new ways. As a cohort of two, we relied on each other to identify supportive and motivating relationships to maintain our own and each other's success in our program. Now, with opportunities to embrace technology while also recognizing the need for more than a stable internet connection, we</p>

		<p>wonder how current and future doctoral social work students can (re)connect with their peers and the academic institution in new and meaningful ways. From a Systems Theory perspective, we apply our own experiences to our review of the literature. The extent literature identifies the student-faculty connection as the primary relationship to facilitate student success at the PhD level, as faculty members empower their students to understand and navigate the complex system of higher education. Additionally, we highlight the importance of (re)connection in doctoral social work education, focusing on the need for strong student-peer relationships in addition to support from the mezzo- and macro-systems. We incorporate what we learned through our attendance at the inaugural Canadian Social Work Doctoral Student Network Conference, where we found our experiences are not unique. Overall, there is a paucity of published information about how to facilitate or enhance connections with the key sources of support in doctoral education. With many students returning to campus this Fall, recognizing the need for relationships and the unknown impact of two years of physical distancing and remote learning, we focus on the need for (re)connection of doctoral social work students at all system levels. We share our recommendations and highlight areas for future research to empower future generations of doctoral social work students to (re)connect in new and meaningful ways with their student peers, family and friends, faculty, and department or institution.</p>
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<p>Carter Irene, Robin Wright, Mindy Hartleib</p>	<p>Creating online seminars to accompany MSW field placements that help address learning related to current community needs</p>	<p>The authors describe the challenges, lessons learned and benefits in the change to online delivery of seminars that accompanied MSW placements. Prior to the development of weekly, two-hour seminars to accompany student MSW placements, students in the on and off campus MSW programs faced travel of up to four hundred kilometers from their placement to the campus for bi-weekly classroom, six hour seminar sessions. The authors implemented an online course delivery option for weekly practicum seminars that accompanied student practicums throughout Ontario in response to a critical need for MSW students who were being placed in quality placements throughout Ontario at considerable distance from their school location. In addition to a literature review about best practices in online teaching, data was gathered from MSW schools across Canada regarding the delivery of similar courses. Online delivery of the seminars resulted in the possibility for students to complete integration seminars from their home locations. Online delivery of seminars also created the opportunity for MSW students to experience culturally diverse placements while reducing the stress associated with the time and expense of travel.</p> <p>The authors created online course delivery consistent with the accreditation standards of the Canadian Association of Social Work Education. Students are required to complete approximately four hundred placement hours in both Year One and Two of their social work education. Placements are supported by a seminar course throughout the placement that meets on Friday for two hours. Yearly, in the on-campus program approximately 100 students take part in two, first year field integration classes and three, final year advanced integration classes; in the off-campus program about 275 students take part in four, first year field integration classes and seven, final year advanced integration classes. To promote diverse, high impact, social work practicums, the University of Windsor has collaborated with agencies across Ontario to meet the needs of both its on-campus and off-campus Master of Social Work students by offering innovative integration seminars. Course content includes current topics on social work practice and theory, trauma, anti-black racism, and Indigenous and Francophone communities. Student evaluations indicated implementing an online course delivery option for integration seminars responded to a critical need for MSW</p>
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		<p>students. The writers also found the change to online seminars made it possible to meet the teaching challenges related to COVID-2019. The writers identify efforts to enhance the seminar experience, note some of the challenges of engaging students in an online social work program, and provide thoughts on how to improve the online delivery and content in integration seminars that promotes inclusion and diversity applicable to the practicum.</p>
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<p>Lorenzetti Liza, Rita Dhungel, Sarah Thomas, Jeffery Jeffery, Gabrielle Hosein, Aamir Jamal</p>	<p>Building an International Community of Practice for Gender Justice: Principles, Power-Sharing and Relationships</p>	<p>Responding to a global call for men’s participation in the prevention of gender-based violence (GBV) requires interdisciplinary research, structural change and protective policy priorities, community-based practice models, and accessible educational tools. A lack of focus on knowledge sharing and capacity building for community advocates, academics, and practitioners contributes to the barriers that men and families face in accessing culturally relevant and transformative services and supports.</p> <p>Communities of practice (CoP), a concept first proposed by Lave and Wenger (1991) through their study of social learning theory, is a formal model or system that fosters a living learning community. A community of practice (CoP) is a collective space for capacity building, and the generation of ideas and shared knowledges to advance practice and social action movements. Grounded in ethical principles and critical reflexivity, CoPs can engender collective care and mutual engagement, fostering meaningful relationships among members. However, the persistence of western colonial models and practices in global partnerships pay little attention to power differentials and accountability.</p> <p>To counter this critique, our interdisciplinary team of activist scholars, students, and organizational leaders from Canada, the Caribbean, Nepal, and Pakistan, employed an international CoP framework to mobilize research and experiential knowledge to involve men in GBV prevention. Building on our activist, research, and practice knowledges, we employed anti-colonial and anti-oppressive principles, power-sharing strategies, and respect for local contexts and leaders to establish and maintain a virtual ethical and relational space that would facilitate public consciousness raising activities, collaborative research endeavors, and knowledge mobilization plans.</p> <p>Our COP, developed through a co-reflective process of relationship-building, region-specific leadership and knowledge exchange, established an iterative process of co-reflexivity, capacity-building, consciousness raising, and knowledge harvesting. We then implemented several collective actions aimed at fostering men’s roles towards gender justice and healthy and equity-sourced families and communities. We offer this suggested framework for international research collaborations interested in working for social justice. We also share</p>
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		<p>reflections on how scholars, practitioners and community activists may use a CoP to inform collective and interdisciplinary prevention agendas rooted in community knowledge, that can be effectively applied within diverse local communities.</p>
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<p>Johnstone Marjorie, Eunjung Lee</p>	<p>Reconnecting through applying the principles of Epistemic justice in Social Work Education: toward centering the calls for justice of the National Inquiry into Missing and Murdered Indigenous Women and Girls.- WITHDRAWN</p>	<p>The epidemic of violence against Indigenous women and girls has persisted in Canada into the present and the tireless resistance of Indigenous women has resulted in the 2019 publication of Reclaiming Power and Place: The Final Report on Missing and Murdered Indigenous Women and Girls (MMIWG). This report declares the epidemic as a Canadian genocide. As anticolonial, non-Indigenous social work scholars who have critiqued Canadian social work complicity and neglect in responding to Indigenous people, we wish to join Indigenous scholars as allies and contribute to the pedagogical work of including this important material in our teaching. We follow the guidance of Indigenous scholars who call for relational accountability (Wilson, 2019; Kovach, 2021) and we honor the successes of Indigenous women who have courageously resisted this epidemic. We believe that it is critical for social workers-to-be to understand how the social work profession participates in the MMIWG epidemic, both historically and currently, and to teach clinical strategies that can interrupt, decolonize, and reconnect social workers with Indigenous feminist perspectives. We will address the theme of reconnecting by briefly exploring the history and then the current roles and responsibilities of social work educators and students, specifically examining the findings and recommendations contained in the MMIWG final report.</p> <p>We use the theoretical frameworks of social justice (Button & Marsh, 2020), epistemic justice (Fricker, 2010; Medina, 2013; Tsosie, 2019) and Indigenous feminist perspectives (Anderson et al, 2018; Arvin et al, 2013; Lawrence & Dua, 2005; Green, 2007) to guide our analysis. The MMIWG report notes a correlation between young Indigenous girls moving from the child welfare system to sexual exploitation, and the sex industry. They note the frequency of young Indigenous women phased out of care with a paid bus ticket and falling into the hands of pimps who then recruit them into sex work. These pimps seem to act with impunity. This phenomenon is exacerbated by the lack of infrastructure to support these vulnerable youth (transportation, staffing, wrap around care, safe housing, income assistance). Current youth unemployment and shortages of affordable housing has increased the number of youth who remain with their parents until 29, an option denied these youth.</p> <p>Social workers dominate child welfare services, and these are significant conduits to the</p>
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		<p>MMIWG epidemic. Mainstream Euro-Western social work was constructed in a colonial context and operates in an interjurisdictional social welfare environment. To navigate this historical juncture, we advocate for restructuring child welfare services and we stress the importance of listening and learning from Indigenous knowledge production such as the MMIWG report and the voices of Indigenous service users (Epistemic justice). We will discuss the application of the principles of epistemic justice as a clinical tool to guide social workers in their interviewing and assessment practice. Hermeneutic justice (part of epistemic justice) means that we must resist listening through a medicalized meta-narrative of symptomology and expertise but rather facilitate sharing, relationality and collaboration in our practice. We will discuss how this can be mobilized by social workers to enrich their practice.</p>
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<p>McGovern Molly</p>	<p>Exploring Ambiguous Loss in Dementia Using Arts-Based Research Methods</p>	<p>Background: Care partners of persons living with dementia often experience grief prior to the death of the care recipient. This phenomenon is recognized as ambiguous loss, which is grief in response to the loss of a significant relationship rather than a physical death. Care partners navigating ambiguous loss often lack social support during this experience, as little information exists to define the structures and processes of support in this circumstance. Drawing from a master’s research project, this presentation will explore the methodological orientations that can be used to investigate the experiences of care partners and ambiguous loss. I will discuss the place of arts-based approaches as a tool for collaborative inquiry to support (re)connection, and the opportunities arts-based methods, like poetic transcription, present for knowledge mobilization.</p> <p>Methods:. This work will explore how narrative inquiry may make space for the sharing of stories to understand participants’ experiences in this circumstance. Researchers listen to both the meaning-making that is housed within stories while also analyzing the narrative form, content, and format. I will examine how this approach may allow participants to share their experiences with loss over time, and leave space to explore the shifting and difficult to articulate losses that can arise as dementia progresses. This may reveal an embodied mosaic of knowledge that represents the nuances of this experience. A narrative analysis will be conducted to identify key themes and situate this knowledge within a broader societal lens. To support the mobilization of this research, I will examine how poetic transcription may be used to “re-present” the data by selecting keywords and phrases with participants and arranging this information into poems. The poems may communicate a powerful reflection of lived experiences of ambiguous loss.</p> <p>Results: The anticipated outcome of this research will be a framework that investigates how social workers can facilitate opportunities for care partners to express and enable new connections in ambiguous loss. Within the discipline of social work, the importance of the reflexive practitioner is often emphasized within scholarship. However, the research methodologies positioned within social work research often work to unveil the researcher’s interpretation of participants relationship to their unique oppressions. Arts-based methodological orientations can enable collaborative inquiry and present an opportunity for</p>
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the data to be foregrounded in the participants interpretation. This ontological approach invites participants to work collaboratively with the researcher, and co-lead in the discovery of experiential knowledge.

Conclusions: This presentation will examine how arts-based methodological orientations can be applied to ambiguous loss and dementia. Specific focus will be given to how poetic transcription may offer care partners an opportunity to (re)connect with themselves as they reflect on their care giving journey. I will further explore how the poems generated in this project may be disseminated into the community to (re)connect community members with experiences of vulnerability located beyond the parameters of public space. The methodology outlined in this presentation will explore the anticipated knowledge these narratives may afford to social work practice.

<p>Batac Monica, Veronica Javier, Mary Chris Llorente, Alyssa Schenk, Ilyan Ferrer</p>	<p>Centering critical hope and relational accountability with racialized practitioners and our communities: circle dialogues towards collective action (workshop)</p>	<p>This interactive workshop holds space for community organizing, network mobilizing, and collective action with racialized social work practitioners, scholars, educators, and students. We invite those who identify as racialized to our session; it is a closed session. We particularly invite students seeking connection as well as long-time CASWE-ACFTS members keen to informally mentor and support. We acknowledge those who walked through social work classrooms, departments, and organizations before us: those who have led knowledge gathering and network building amongst Indigenous, Black, Asian, and other racialized social work scholars, educators, practitioners, and/or students. We hold up the ongoing work of the Association of Black Social Workers and Thunderbird Circle, and bring in and center the living and breathing concepts and practices of critical hope and relational accountability.</p> <p>Our workshop will be facilitated by members of the Filipino-Canadian Social and Community Workers Network (FCSCWN) and invited relatives. Using an empowerment framework and modeling, practicing, and committing to circle methodology and kwentuhan (storytelling), we engage with the conference’s core themes of Dismantling, Decolonizing and (Re)Connecting, to critically reflect on the ways we currently work in and with each other and our various communities of belonging and practice.</p> <p>First, we welcome participants to introduce themselves and their intentions for joining the workshop. Then, we offer a short reflective writing prompt and reflexive group activity to dialogue about our own practice and vision for organizing/mobilization within our communities of practice. We then come together to collectively reflect on how to maintain and sustain hope in trying times and through conflict and prioritize relational accountability in our work.</p> <p>It is our intention that this workshop enables us to plant and nurture seeds for alliances, allyship, and collective action. We sit together in circle to share emerging and ongoing visions, as well as the strategies and pragmatics for solidarity work and networked mobilizing amongst ourselves and our relational-professional-scholarly networks.</p>
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<p>Gosek Gwendolyn, Tracey Lavoie, Lonnie Gosek</p>	<p>(Re)connecting to what matters in social work education: Acknowledging & attending to the w/holistic wellbeing of students</p>	<p>The purpose of this presentation is to highlight the practice and policy implications that emerged from our research project that explored social work graduate students' perceptions of their experience with COVID-19. This research sought to explore social work graduate students' perceptions of their experience with COVID-19 that revealed a range of implications for social work education. The relevance and timing of this research topic is critical in terms of capturing the experience and insights of graduate students as it relates to their university scholarship and established relationships within their respective universities and personal life circumstances. Specifically, our qualitative study invited MSW students to share their perceptions of the impact of COVID 19 on their progress in graduate programs reflecting on both the response from their university to COVID-19 and their personal response in relation to progress in their programs and their w/holistic wellbeing. Students were invited to share about the emotional, physical, spiritual and intellectual aspects of their experiences during Covid 19. Consistent with a storytelling and a narrative approach to qualitative research, and the study goals, participants responded to open-ended prompts that included reflections on their personal strengths and challenges, institutional supports and barriers, what they found helpful and what they would change.</p> <p>Storytelling sessions were undertaken with students from two provinces via phone or Zoom. Preliminary thematic analysis revealed important themes related to w/holistic wellbeing and considerations for educators and administrators. Two main themes to be discussed in this presentation include:</p> <ol style="list-style-type: none"> 1. Insights into how COVID-19 impacted and complicated students' vulnerabilities, as well as highlights of their resilience during this unprecedented time; 2. The critical role of relationality and supportive relationships in the university community in times of societal stressors. <p>The presentation will conclude with recommendations drawn from the insights shared by the graduate students during the storytelling sessions.</p>
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Vaillancourt Anita	Social Work Education as Ecological Justice	<p>A systematic and comprehensive focus on environmental and sustainability issues has been conspicuously absent from social work education.</p> <p>In light of the well-known deleterious consequences of environmental degradation and climate change for the planet, its inhabitants, and the disproportionate impacts on marginalized populations with whom social workers primarily work, a growing number of social work scholars and educators are calling for action. However, despite the acknowledgment that manifestations of environmental issues and climate change produce and exacerbate a myriad of social problems that extend to the domain of social work practice (such as poverty, displacement, and health conditions and the compatibility of Social Work's core values with environmental justice and sustainability objectives, there remains an apprehension within the profession to engage in this work. Several factors have been attributed to the limited uptake including the lack of an established professional role for Social Work in relation to environmental sustainability and climate justice; the constrained conceptualization of environment within social work models of practice (i.e. Ecological systems theory and the "person-in-environment" perspective) as limited to the social rather than the physical or natural environment; the entrenchment of social work within an individualist, clinical framework, and the limited environmental literacy among social workers resulting from failing to include the subject matter within social work education.</p> <p>Drawing on anti-colonial perspectives as the theoretical and methodological approach for grounding the analysis, this chapter takes as its starting point, the ongoing centrality of Eurocentric and white supremacist values, structures, and processes active within conventional social work that function as a central barrier to necessarily broadening the conceptual notions of helping relationships to extend beyond the current colonial, individualistic, deficit-focused model; and authentically engage the natural environment as a legitimate and established site of practice and focus within social work education. Recognizing the roles that Western and white supremacist perspectives, institutional structures, and processes play in shaping and defining mainstream social work practice and</p>
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		<p>education in ways that confine its range will further inform the analysis and recommended strategies for advancing social work education that fosters reconnecting with the land.</p>
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<p>Sorensen Michele, Valerie Triggs</p>	<p>Retracing, Reimagining and Reconciling our Roots in Social Work Education in Canada</p>	<p>This paper presentation contributes to discussion regarding creative and arts-based research methods for researchers interested in pedagogies aiming for decolonization and Indigenous reconciliation in graduate education of social workers in a postsecondary university setting.</p> <p>In this presentation we will share our research and pedagogical process from a federally funded research project focusing on decolonization of education in relation to social work practice. The research objectives include exploring the potential of the arts and artists for provoking complex conversations about Indigenous-settler relations in social work education as they relate to reconciliation, land and culture.</p> <p>Specifically, we are interested in the implications of aesthetic walking practices grounded in local histories, land and culture for concrete steps in advancing social work education towards reconciliation and reconnecting with land as teacher and healer for Indigenous populations. As well, the project focused on ways in which arts-based methods and a/r/tography in particular might work alongside traditional Indigenous Knowledges to help social work students foster practices grounded in respect, relevance, reciprocity and responsibility across cultural difference.</p> <p>We employed a/r/tographic methodology in our pedagogy and research. A/r/tography is an adaptive methodology encouraging application of hybrid methods to document visual, auditory, sensory and text-based data as well as invite participatory approaches in artmaking, research and practitioner work (teaching). It encourages bringing together various practices of artmaking, everyday living and professional practice to find generative opportunities arising in this interference. The walking practice in this project, invited the land as a prompt for learning; each site engaged had geo-specific Indigenous-settler relations and histories, providing a more holistic understanding of reconciliatory responsiveness in Canadian universities and communities.</p> <p>Student walking was augmented with assigned “provocations”—quotes from class readings from such writers as Robin Kimmerer and Richard Wagamese. Students wrote “field notes” each week, based on walks and course readings. Various artists were introduced; art was</p>
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		<p>made in class and photos of completed work was submitted with written artist statements. We worked alongside Indigenous artists, Medicine keepers, and Elder helpers. The artistic innovation and cross-cultural collaboration were sites of inquiry into becoming socially engaged, ethically responsible and professionally competent teachers and social workers, facilitating explorations of issues, strategies and methods. The learning proved to be meaningful and transformative.</p> <p>A student filmmaker was hired to document the research process and in our presentation, we will share a clip of our film in process. We are currently working with our research data and will share beginning findings analyzed in relation to engagement with the concepts of retracing, reimagining, reconciling and rootedness, and how the artmaking, walking, and writing may offer new insight into social work pedagogy and practitioner work, as well as everyday relationality and care for others.</p>
<p>Nobe-Ghelani Chizuru</p>	<p>Renewing relations with glocal lands: Land-centered reflections on Indigenous-Refugee relations</p>	<p>This presentation shares insights emerging from a pilot project with a local refugee serving organization, the Canadian Centre for Victims of Torture (CCVT), to explore their role in reconciliation with Indigenous Peoples. The project draws on Indigenous methodologies, particularly land-based knowledge and circle sharing in order to centre land-based Indigenous teachings in discussions of citizenship and refugee integration. Our key question was: What does refugee integration look like when local Indigenous history, presence and knowledge are considered? We engaged with this question through circle-sharing workshops around Truth and Reconciliation processes, political persecution in home countries (from refugee experiences to Indigenous experiences in Canada), and Indigenous understandings of land-based healing in relation to refugee experiences of land disconnection. This project addresses a gap in the current scholarship on Indigenous-Settler relations by focusing on marginalized refugee populations. By attending to the displacement of Indigenous and refugee populations, the project further highlights the intersection of colonial violence as experienced by diverse racialized peoples in global and Canadian contexts. The project also has begun clarifying the potential healing value in creating</p>

		<p>opportunities for refugee populations to learn from Indigenous peoples about land-based healing. These teachings have allowed the refugee participants to recall their own Indigenous land relations around medicines, food and ceremony, and then consider ways of bringing those ways of living more actively into relation with Indigenous experiences and these lands. It also has a practical implication for direct practice for settlement workers and program development for refugee-serving and settlement organizations such as CCVT as well as the consideration of the role of refugee communities in the commitment to the calls to action of the Truth and Reconciliation Commission.</p>
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