

Indigenous and Anti-Colonial in Social Work Field Education

An Annotated Bibliography 2021



Transforming the Field
Education Landscape

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The Transforming the Field Education Landscape (TFEL) project, funded by the Social Sciences and Humanities Research Council of Canada's (SSHRC) partnership grant program, 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.

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METHODS

The purpose of this annotated bibliography is to gain a better understanding on Indigenous and anti-colonial practices in social work field education. The literature search was conducted using the University of Calgary online system. Titles and abstracts were reviewed and 21 articles were deemed relevant for this annotated bibliography.

Database Search, Keywords and Modifications

Database	Keywords	Search Modifications
Academic Search Complete	<ul style="list-style-type: none"> • “Indigenous” AND “field education or field placement or practicum” AND “Social work” • “Indigenous or native or Aboriginal or First Nations” AND “field education or field placement or practicum” AND “social work” • “Anti-colonialism” AND “Indigenous” AND “social work” 	<ul style="list-style-type: none"> • 2011-2021 • English language • Peer Reviewed
CINAHL Plus with full text	<ul style="list-style-type: none"> • “Indigenous” AND “field education or field placement or practicum” AND “Social work” • “Indigenous or native or Aboriginal or First Nations” AND “field education or field placement or practicum” AND “social work” 	<ul style="list-style-type: none"> • 2011-2021 • English language • Peer Reviewed
Google Scholar	<ul style="list-style-type: none"> • “Indigenous perspective” AND “field education” AND “social work” 	<ul style="list-style-type: none"> • 2011-2021
SocINDEX with Fulltext	<ul style="list-style-type: none"> • “Indigenous peoples” AND “field education or field placement” AND “social work” • “Indigenous practices” AND “field education or field placement” AND “social work” 	<ul style="list-style-type: none"> • 2011-2021 • English language • Peer Reviewed
Social Work Abstracts	<ul style="list-style-type: none"> • “Indigenous practices” AND “field education or field placement” AND “social work” • “Aboriginal or Indigenous or First Nations” AND “field placement or field education or field experience or practicum or placement or field curricular experience” AND “social work” 	<ul style="list-style-type: none"> • 2011-2021 • English language • Peer Reviewed

Database	Keywords	Search Modifications
University of Calgary Quick Search	<ul style="list-style-type: none"> • “Indigenous” AND “Field education or field placement or practicum” AND “Social work” • “Indigenous or native or aboriginal or first nations” AND “field education or field placement or practicum” AND “Social work” • “Anti-colonialism” AND “Indigenous” AND “Social work” 	<ul style="list-style-type: none"> • 2011-2021 • English language • Peer Reviewed

ANNOTATED BIBLIOGRAPHY

Chatterjee, S. (2019). Immigration, anti-racism, and Indigenous self-determination: Towards a comprehensive analysis of the contemporary settler colonial. *Social Identities*, 25(5), 644–661. <https://doi.org/10.1080/13504630.2018.1473154>

Anti-racist attempts to conceptualize Indigenous decolonial justice are preoccupied with the contested relationship between immigrant settlement and Indigenous self-determination. In the process, an ethically and politically driven practice of implicating immigrants onto the settler colonial project has emerged. Paying particular attention to the emerging concept of ‘immigrant settler hood’ as a sign of severing of political economic considerations from theories of settler nationalism, I advocate for a comprehensive and concrete analysis that does not lose sight of the capitalist colonial project of simultaneous dispossession (of Indigenous people) and precarious incorporation/resettlement (of immigrants). Next, since notions of sovereignty primarily enact the conditions for exploitation of immigrants and impale them onto the settler project via anti-racist claims, I propose ‘no border’ politics as a conceptual tool for confronting settler colonialism. Finally, considering the centrality of land/place in Indigenous self-determination, I reflect on the possibility of a ground between Indigenous rootedness and diasporic place lessness. This essay thus makes an attempt to conceptualize an anti-racist politics that could meaningfully respond to the settler-colonial project of simultaneous recruitment/resettlement (of immigrants) and dispossession (of Indigenous people) without casting social justice demands of Indigenous peoples and immigrants as inherently oppositional.

Chow, E. O. W., Cheung, C. K., & Chan, G. H. (2018). Calibrating field practicum assessment in social work education with a competency-based evaluation tool in Hong Kong. *International Social Work*, 61(2), 260–273. <https://doi.org/10.1177/0020872815620262>

As social work is an international profession, it is necessary to establish the validity of assessment of the field practicum of students for the purpose of professional accreditation. This study calibrates an indigenous assessment tool, the Social Work Practicum Assessment (SWPA), developed in Hong Kong with a competency-based evaluation (CBE) tool popularized in North America, using data collected from 171 social work final-year undergraduates. The results demonstrate convergence between the SWPA and CBE when rated by field instructors and were greater when the student-assessed CBE was higher. Alternatively, the student-assessed CBE displayed greater convergence with the instructor-rated CBE when the Indigenous assessment was higher. The positive results imply the generalizability of the assessments across places.

Clark, N., & Drolet, J. (2014). "Melq'ilwiye" Coming together: Reflections on the journey towards Indigenous social work field education. *Currents (University of Calgary. Faculty of Social Work)*, 13(1), 1-21. <https://journalhosting.ucalgary.ca/index.php/currents/article/view/15951>

This article shares the reflections, based on exploratory research and practice in the Interior of British Columbia (BC), Canada, of social work and human service field education coordinators on reconciling field education programs. Drawn from a larger study, the authors present the findings from in-depth interviews, using an Indigenous intersectional storytelling approach to understand the experiences of Indigenous and non-Indigenous field coordinators in moving towards an Indigenous field education model. There is limited research on Indigenous field education and few publications on the experiences of field education coordinators about this important area of practice. This article draws from the study's previous publications and focuses specifically on the narratives of field education coordinators in order to contribute to the development of new literature on the process of reconciling field education practices. The

findings of the study call for a transformation of field education policies and practices in order to support Indigenous intersectional and culturally safe field education.

Crane, P. (2018). From institution-centred to place responsive practicums: Reflections from engagement with the Cherbourg Aboriginal community. *Advances in Social Work & Welfare Education*, 20(1), 122-138.

There has been much attention paid to university-community engagement generally and, in particular, to Work Integrated Learning (WIL) partnerships with agencies for social work and human service students. Since late 2013, the social work and human services program at Queensland University of Technology (QUT) has been working in partnership with the Australian Aboriginal community of Cherbourg on diverse community-initiated projects. The opportunity arose to locate social work and human service students on placement within Cherbourg agencies. From the outset of the partnership, it was important to appreciate that Cherbourg was evidence that processes of exclusion and marginalisation are often produced and reproduced, and that our approach to student placement might add to this if not reflecting principles of respect, decolonisation, and social justice. A range of constraints have been identified which illustrate the importance of high-level institutional support for such an approach to succeed (Cooper & Orrell, 2016). Hence, a reciprocal approach – a theme from research and strategic developments globally – was a requirement. This article outlines a place-responsive approach to field education that has emerged from the experience with the Cherbourg community, one that privileges the interests and strategic goals of the host community, translates these into community-nominated and supported projects, and links students from relevant disciplines in a series of open-ended processes that transcend institutional requirements. Social work and human services students on placement play an

important role in enabling a place-responsive approach, though there are key implications for how placements are understood and undertaken to achieve this.

Cross, S. L., Day, A., Gogliotti, L. J., & Pung, J. J. (2013). Challenges to recruit and retain American Indian and Alaskan Natives into social work programs: The impact on the child welfare workforce. *Child Welfare*, 92(4), 31–53.

There is a shortage of professionally trained American Indian/Alaskan Native (AI/AN) social workers available to provide services including child welfare services to tribal communities. This study used a mixed-model survey design to examine the perceptions of 47 AI/AN BSW and MSW students enrolled in social work programs across the United States to determine the challenges associated with recruitment and retention. The findings are supported in the literature. Findings indicate that social work academic programs have not made substantial gains in the recruitment and retention of AI/AN students over several decades. Students identified the following seven major barriers to successful recruitment and retention: (1) a lack of AI/AN professors; (2) a shortage of field placement agencies that serve AI/AN clients; (3) conflicts between students' academic obligations and responsibilities to their families and tribal communities; (4) students' feelings of cultural isolation; (5) the need for AI/AN role models and mentors; (6) a lack of understanding by universities of cultural customs and traditional values; and (7) racism. Implications for policy and practice are offered.

Fernando, T., & Bennett B. (2019) Creating a culturally safe space when teaching aboriginal content in social work: A scoping review. *Australian Social Work*, 72(1), 47-61.

<https://doi.org/10.1080/0312407X.2018.1518467>

Teaching Aboriginal content in social work education presents risks of re-traumatisation for students. There are international calls for a trauma-informed teaching model that creates cultural safety in the classroom. This study aimed to develop a trauma-informed model for

social work education by reviewing the literature on cultural safety for Aboriginal peoples.

This model incorporates key aspects of ensuring Aboriginal cultural safety: de-colonise social work education; collaborative partnerships; build relationships; critical reflection; develop cultural courage; and yarning and storytelling. It provides a valuable framework for creating a more equitable teaching and learning environment that also ensures the essential academic content is covered.

Gair, S., Miles, D., Savage, D., & Zuchowski, I. (2015). Racism unmasked: The experiences of Aboriginal and Torres Strait Islander students in social work field placements. *Australian Social Work, 68*(1), 32–48. <https://doi.org/10.1080/0312407X.2014.928335>

Attracting more Aboriginal and Torres Strait Islander people to the social work profession is an important strategy in responding to Indigenous disadvantage. The literature suggests that the inclusion of Aboriginal and Torres Strait Islander people, knowledge, and skills in social work is impeded by racism and white privilege. This article reports on a research project that aimed to explore the field education experiences of Aboriginal and Torres Strait Islander social work students. Interviews were conducted with 11 Aboriginal and Torres Strait Islander students and graduates and their narratives were analysed through a collaborative process. Findings reveal experiences of subtle and overt racism as every day features of their placements. The findings highlight the need to address racism, the value of cultural mentors, and the necessity to increase the employment of Aboriginal and Torres Strait Islander academic staff in social work education.

Haight, W., Waubanascum, C., Glesener, D., Day, P., Bussey, B., & Nichols, K. (2019). The center for regional and tribal child welfare studies: Reducing disparities through indigenous social work education. *Children and Youth Services Review, 100*, 156–166. <https://doi.org/10.1016/j.childyouth.2019.02.045>

This research addresses one of the most pressing and controversial issues facing child welfare policymakers and practitioners today: the dramatic overrepresentation of Indigenous families in North American public child welfare systems. Effective, inclusive education is one necessary component of efforts to reduce such disparities. Yet recruiting students from various cultural communities to the field and educating white social work students and professionals to practice in culturally responsive ways are ongoing challenges. In this ethnography, we examine an apparently successful model of inclusive education: the Center for Regional and Tribal Child Welfare Studies (the Center) at the University of Minnesota, Duluth, School of Social Work. For over a decade, the Center has graduated Indigenous and non-Indigenous child welfare workers with MSWs now practicing within tribal communities, as well as provided continuing education for child welfare professionals. At the Center, Indigenous scholars and social workers, tribal leaders and their allies design and sustain a model of honoring and integrating Indigenous worldviews with Western social work. Experiential learning – engaging the “heart and head” – is a cornerstone of the Center's educational practices. Students and professional colleagues are approached with a “good heart” as “relatives” with positive intentions. They learn about the spirituality, language, culture and history of Indigenous people. The strengths-based curriculum also includes challenging content on the legacy of genocide and historical trauma on Indigenous families and communities, as well as contemporary laws and policies such as the Indian Child Welfare Act. The educational worldview and practices of the Center provide understanding for social work, generally, and child welfare, specifically, that supports effective practice and policy within diverse communities.

Harms, L., Middleton, J., Whyte, J., Anderson, I., Clarke, A., Sloan, J., Hagel, M., & Smith, M. (2011).

Social work with Aboriginal clients: Perspectives on educational preparation and

practice. *Australian Social Work*, 64(2), 156–168.

<https://doi.org/10.1080/0312407X.2011.577184>

The many Aboriginal and non-Aboriginal social workers who work with Aboriginal communities to address health and socioeconomic disadvantage have a key role to play in reducing the continuing inequalities experienced by many Aboriginal clients in Australia. The need for more culturally-responsive practice is well recognised, as historic barriers to effective practice and relationships persist. This paper describes the views of Aboriginal people about the knowledge that social workers need to possess for effective work with Aboriginal clients, and the ways that this might be learned. Four focus groups with 30 urban Aboriginal community members identified three key areas of knowledge: Aboriginal history and its impact; cultural knowledge (including family and community structures); and the impact of social work interventions. Suggested methods for learning include building consultation and community connections, and field-education placements. The paper recommends that social work education prepares students for more effective practice with Aboriginal client groups by incorporating these content areas and methods into the core curricula.

Herring, S., Spangaro, J., Lauw, M., & McNamara, L. (2013). The intersection of trauma, racism, and cultural competence in effective work with aboriginal people: Waiting for trust. *Australian Social Work*, 66(1), 104–117. <https://doi.org/10.1080/0312407X.2012.697566>

The consistent failure of initiatives aimed at addressing discrepancies between Australia's Aboriginal and non-Aboriginal citizens point to a need to address responses to Aboriginal people by mainstream service providers. This practice paper draws on the experience of Aboriginal and non-Aboriginal practitioners in the trauma field to consider the limitations and potential of "cultural competence" as a construct for working with Aboriginal and Torres Strait Islander peoples. Key limitations are the lack of accounting for the trauma and ongoing

racism experienced by Aboriginal people, which result in isolation of communities, protection of abusers, and under-use of mainstream services by Aboriginal people. When trauma and racism are addressed, successful and respectful engagement with Aboriginal individuals and communities becomes possible and the potential of cultural competency initiatives can be realised. A three-step process for achieving this at the personal, practice, and agency levels, which has been developed in a collaboration by Aboriginal and non-Aboriginal practitioners, is outlined.

Hertel, A. L. (2017). Applying Indigenous knowledge to innovations in social work education. *Research on Social Work Practice*, 27(2), 175–177. <https://doi.org/10.1177/1049731516662529>

Grounded in an indigenous holistic worldview and borrowing from the four Rs (values of relationships, responsibility, reciprocity, and redistribution), this article supports the inclusion of translational science and the integration of core met competencies into social work doctoral education as innovations in the field of social work science. The author argues that these innovations will enhance the ability of social–work–trained researchers to serve on transdisciplinary research teams, which are necessary to address complex metaproblems found in the natural world. Further, the author asserts that transdisciplinary scientific integration is helpful to social work science, as it builds awareness and appreciation of social work scholarly inquiry, promotes the inclusion of social work values in scientific research, and helps erode the scientific hierarchy that has traditionally existed between the natural and social sciences. By leveraging personal experiences in transdisciplinary education, the author offers a conceptual framework for innovations in doctoral education.

Hill, G., & Wilkinson, A. (2014). Indigegogy: A transformative Indigenous educational process. *Canadian Social Work Review*, 31(2), 175–193.

Social work training programs have not been able to keep step with the needs of Indigenous people since the advent of the profession. As former agents of government assimilation, social workers now find themselves in difficult positions where they are unable to help Indigenous people, despite their best intentions. Indigenous Social Work Education has become a necessary response to the growing needs of Indigenous people, and increasing social problems in Canada. Furthermore, Indigenous people who practice Indigenous social work have become vital to the survival of Indigenous people and their communities. The teaching and practice of Indigenized, social work education has become a strong presence in the reclamation of indigenous identity. A decolonized pedagogy such as the one presented in the case study of the Aboriginal Field of Study (AFS) at Wilfrid Laurier University (WLU) affirms indigenous ways of being, knowing, and doing and places control and ownership of helping practices firmly in the hands of Indigenous people. The case study outlines four critical elements of the AFS: Elder-in-Residence, Circle Pedagogy, Wholistic Evaluation and Culture Camp that are used to guide Master of Social Work (MSW) students on how to develop a Wholistic Healing Practice framework.

McLeod, B. A., Gilmore, J., & Jones, J. T. (2017). Solutions to structural racism: One organization's community-engaged approach in the aftermath of civil unrest. *Social Work (New York)*, 62(1), 77–79. <https://doi.org/10.1093/sw/sww067>

In April 2015, civil unrest in Baltimore City in the aftermath of the death of Freddie Gray- an unarmed black man who died in police custody- brought a renewed focus on finding solutions to socioeconomic and political disparities. In cities like Baltimore, where predominantly low-income communities of color face abysmal educational, health, and economic outcomes, it is hard not to point to the vestiges of structural racism, which are both deep-seated and historical. Despite being located within the nation's wealthiest state, nearly half (49.7 percent)

of Baltimore City residents have income 50 percent below the poverty level (or \$5,385 per individual), whereas the wage to afford housing in the city is \$23.69 per hour or over \$49,000 per year (Maryland Alliance for the Poor, 2016). Given these data, solutions to ameliorate these disparities will not be found overnight. Nor can we assume that transactional service provision, which focuses on programs and services to address microlevel social functioning, will alone address such issues. The purpose of this commentary is to share how one community-based organization, which serves as a field placement site for four MSW students at the University of Maryland School of Social Work in Baltimore City, is spearheading a community conversation series to discuss the city's pressing issues in the aftermath of civil unrest-with attention to its first conversation focused on identifying solutions to structural racism. Community engagement and community-focused solutions are so often taught in our schools of social work. However, social work students often end up working for organizations that do not model these concepts in their culture. Through foundation support and partner collaboration, this organization operated outside of its usual approach of transactional service provision to facilitate transformation-focused discussion through community-building activities to address disparities, oppression and racism in their communities.

Mlce, S. (2014). Are we doing enough to develop cross-cultural competencies for social work? *The British Journal of Social Work*, 44(7), 1984–2003. <https://doi.org/10.1093/bjsw/bct044>

In the delivery of social work education, how can we devise a relevant curriculum that addresses the development of cross-cultural competencies? Some of the assumptions that our students bring to their study programme (many already work in different parts of the human services profession) are premised on outdated ideas that have as their source prejudice, racism, whiteness behaviours, fear and mistrust, and a lack of knowledge and understanding about the complex layers in understanding situations of access and equity,

discrimination and the abrogation of human rights for marginalised communities. In this paper, I share some of the strategies and content material that we use at Charles Sturt University (CSU), Australia, together with professionals-in-the-field, in developing cross-cultural competencies to prepare our students for work in the profession. For example, as part of our current social work curriculum, students are introduced to intense debates that scrutinise the above phenomena-in-practice; in particular, they scrutinise their own biases and entrenched worldviews that are often developed out of an ethnocentric monoculturalism. At the very least, a critical reflection framework explores assumptions embedded within practice; this is not a new dynamic for social work and is worth revisiting here, but, ultimately, are we doing enough?

Nickson, A., Dunstan, J., Esperanza, D., & Barker, S. (2011). Indigenous practice approaches to women, violence, and healing using community development: A partnership between indigenous and non-indigenous Workers. *Australian Social Work*, 64(1), 84–95.

<https://doi.org/10.1080/0312407X.2010.543691>

This article describes a successful partnership between Indigenous and non-Indigenous workers in relation to women, violence, and healing. The focus was on identifying and using Indigenous practice approaches, taking a community development approach and a project that produced culturally-relevant Strengths Cards (“Yarnabout Cards”), which provided benefits for all partners. The processes used are documented. The project involved a work-based social work student placement, the benefits of which are also discussed. It is hoped this may serve as an example or guide for others interested in collaborative learning and working with Indigenous communities and work-based social work student field placements that can provide positive learning experiences.

Patil, T., & Ennis, G. M. (2018). Critically reflecting on the Australian association of social workers code of ethics: Learning from a social work field placement. *The British Journal of Social Work* 48(5), 1370-1387. <https://doi.org/10.1093/bjsw/bcx101>

When a student experienced a personally challenging situation during field placement, she and her field supervisor worked through the scenario together, using a process of critical reflection. Many ideas and assumptions were unsettled for both, and aspects of the Australian Association of Social Workers (AASW) Code of Ethics were questioned. Using critical reflection as a pedagogical tool, we reflect on how discourses affect our practice. We demonstrate this by undertaking a political reading of the AASW Code of Ethics. Our analysis exposes tensions between the core social work value of 'respect for persons' and the practice responsibility of social workers to undertake culturally competent, safe and sensitive practice. We suggest that the Code of Ethics is predominantly embedded in Kantian philosophy and limits our ability to practise in culturally sensitive ways, as it denies the impact that knowledge and power have on our work with Indigenous communities specifically, and all non-Western peoples more broadly.

Ravulo, J. (2019). Social work as a recognised profession in the Pacific region. *International Social Work*, 62(2), 712–725. <https://doi.org/10.1177/0020872817747027>

This article explores how social work is understood as a profession in the Pacific region, alongside forces of globalisation and the consequent neo-colonialism that can emerge where Western models are perceived as superior to indigenous models of social work. Eight Western Sydney University social work students who completed their final 500-hour field practicums in Fiji and Samoa between 2013 and 2015 provided feedback on their experience. Issues include the lack of recognition of social work as a profession, as it is often perceived to occur naturally

within Pacific cultures, and the role of social work education in preparing qualified practitioners.

Shokane, A. L., Masoga, M. A., & Blitz, L. V. (2020). Creating an afro-sensed, community-engaged school: Views from parents and school personnel. *Journal of Progressive Human Services*, 31(2), 107–125. <https://doi.org/10.1080/10428232.2020.1732272>

Schools are important for the development and socialization of children to learn to function as responsible citizens, but there can be obstacles, including differences in culture, expectations, and lack of communication between adults at school and home. Family engagement with schools has been shown to improve learner outcomes and minimize differences in culture between home and school. School social work is a specialized field of practice that can strive to engage families, prevent problems, and promote education, but school social workers may not share families' culture, and thus may not know how to offer optimal support. To better understand perceptions, focus groups with parents and school personnel were conducted to explore the question: What cultural indigenous practices can be incorporated in school social work to facilitate family engagement? Four themes were identified that together support indigenous knowledge and encourage local cultures and contexts to integrate Afro-sensed approaches toward a transformed school social work practice.

Sinclair, R. (2020). Aboriginal social work education in Canada: Decolonizing pedagogy for the seventh generation. *First Peoples Child & Family Review*, 1(1), 49–61. <https://doi.org/10.7202/1069584ar>

Aboriginal social work is a relatively new field in the human services, emerging out of the Aboriginal social movement of the 1970s and evolving in response to the need for social work that is sociologically relevant to Aboriginal people. Aboriginal social work education incorporates Aboriginal history and is premised upon traditional sacred epistemology in order

to train both Aboriginal and non-Aboriginal social workers who can understand and meet the needs of Aboriginal people. The deficiencies of contemporary cross-cultural approaches and anti-oppressive social work education are highlighted as a means to emphasize the importance of social work education premised upon relevant history and worldview. The values and responsibilities that derive from Aboriginal worldview as the foundation for Aboriginal social work education are discussed in terms of the tasks that are implied for the educator and student of Aboriginal social work. Such tasks include self-healing, decolonization, role modelling, developing critical consciousness, and social and political advocacy. Aboriginal social work education, a decolonizing pedagogy directed to mitigating and redressing the harm of colonization at the practice level, is a contemporary cultural imperative.

Tamburro, A. (2013). Including decolonization in social work education and practice. *Indigenous Social Development*, 2(1), 1–16. <https://doi.org/http://www.hawaii.edu/sswork/jisd>
<http://scholarspace.manoa.hawaii.edu/handle/10125/29811>

Social service providers must support the recovery of Indigenous peoples from the effects of colonization. Therefore, social work educators must help decolonize our profession.

Indigenous North Americans, Alaska Natives, and Native Hawaiians have experienced colonization and its multigenerational impact. Without an understanding of the effects of colonization, social workers, many of whom will work with Indigenous clients, will be less prepared to encourage positive change. A description of decolonizing Social Work practice and education through the application of post-colonial theory and approaches is provided. This approach can also inform Social Work with African-American and Indigenous Hispanic peoples since these groups have also been negatively affected by the oppression of colonization. The focus of this discussion is the application of post-colonial approaches to

Social Work. The decolonization of Social Work practice, through the incorporation of Indigenous worldviews into Social Work curriculum including knowledge, skills, and values, which are needed for effective provision of social services, is demonstrated through reforms to Indigenous child welfare services.

Thompson, K., Harpring, J., & Whitegoat, W. (2021). Indigenous world views and social work field practice: Reflections from social workers advancing through grounded education program (SAGE) educators. *Journal of Human Rights and Social Work*, 6(1), 49–53.

<https://doi.org/10.1007/s41134-020-00144-y>

Social work plays a significant role in defining, implementing, and ensuring access to and accountability for human rights and human rights violations from direct practice to policy level issues. Examples in Indigenous communities include environmental destruction, inadequate access to clean and safe water and food, political disenfranchisement, limited access to healthcare, unlawful removal of children, racism, educational inequities, and restricted religious autonomy, to name a few. Field education provides opportunities to social work students to understand and practice human rights work. Students work within Indigenous organizations and cultures to better understand violations within these communities, as well as these communities' strengths. The Social Workers Advancing through Grounded Education (SAGE) program increases the number social workers prepared to provide culturally respectful services and become leaders in social service settings to eliminate disparities and other human rights violations within Indigenous communities in the USA. The SAGE program creates applied learning opportunities and reduces student financial burden so students can train to be culturally respectful social workers who address human rights issues within Indigenous communities. This article provides reflections from SAGE program staff and field faculty.

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Mlce., S. (2014). Are we doing enough to develop cross-cultural competencies for social work? *The*

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Nickson, A., Dunstan, J., Esperanza, D., & Barker, S. (2011). Indigenous practice approaches to

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