"WORK, RESPECT, BELONGING": REMOTE FIRST NATION SCHOOL PROGRAM DEVELOPMENT

by

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ABSTRACT

This report summarizes my practicum experience at Aatse Davie School in Fort Ware, British Columbia, on the traditional territory of the Kwadacha Nation. This K-12 school is located in one of the most remote areas in British Columbia and has approximately 100 students. I expanded and developed senior and junior boys' groups, while also exploring program development as a social worker in a remote school location. My practicum firstly introduced electronics to these students as part of a STEM extracurricular activity and secondly explored areas of Indigenous masculinity. This report explores my practicum goals, accomplishments, and learnings, and then concludes with suggestions for future social workers and contributions to social work practice which emerged from my learning as part of my practicum experience.

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Chapter 1: Introduction

My practicum took place at Aatse Davie School. I utilized a generalist framework within my social work practice. Initially, I engaged with male youth in the school two nights a week and one weekend a month. The male youth were divided into two groups: from grades five to eight and from grades nine to twelve. My initial focus was engaging the male youth in the development of new technology skills, providing opportunities to connect with land and culture through positive recreation activities, and discussing ideas of Indigenous masculinity. The first two weekend cultural activities were well attended, however, the number of participants in weekend cultural activities began to diminish with subsequent weekend activities. I learned through a casual conversation with a particular youth that he was not coming to the boys' group because he did not want to come to Thursday activities. With this in mind, I moved to a different format that separated the group into two distinct and individual programs. The boys' group took place on one weekend a month, and then I also hosted an electronics club two weeknights after school. During both of these activities, we took opportunities to discuss issues and ideas around Indigenous masculinity.

As well, I wanted to engage male youth in prosocial activities and accomplished this through dividing the practicum into three sub-foci: (1) helping male youth develop new skills as electronic technicians; (2) engaging the youth in land and culturally based activities; and (3) exploring ideas and definitions of being a young Tsek'ene male within the village and within contemporary society.

The male youth accomplished the first focus, developing new electronic technician skills, by building, experimenting with, and troubleshooting electronics. Electronic components included wiring, light emitting diodes, sensors, and integrated circuits. A microcontroller,

specifically the Arduino Uno, controlled these electronic components and interfaced with the computer through the Arduino integrated development environment [IDE] and a programming language based on C and C++. Moreover, the program code, known as a sketch, was imported into the Arduino to address the electronic components connected to the Arduino and to produce a functional piece of technology. Through this, the male youth became both consumers and developers of technology.

The second focus, providing male youth with opportunities to connect with culture and land through positive recreational activities, included three areas. First, weekly intermural sports allowed them to engage with other classmates (both male and female) and work together as a team in healthy sporting activities. Second, I facilitated and provided outings onto the land in the traditional territory of the Kwadacha Nation, where the youth engaged in wilderness recreational activities and cultural practices. Third, I hosted youth camps monthly within the traditional territory of the Kwadacha Nation. At these camps guides provided cultural training, local knowledge, and guidance.

The third focus was discussing and exploring Indigenous masculinity. The youth and I discussed concepts of healthy Indigenous male masculinity during weekly meetings and the weekend outings. I explored ideas of traditional Indigenous masculinity with the youth and how these concepts applied to them today. I also explored how Indigenous youth are able to incorporate concepts of masculinity into their lives, into their understanding of self, and into their identities.

The remainder of this report is divided into five additional chapters. Chapter Two provides an overview of the practicum location, including a description of Aatse Davie School, Fort Ware, BC, and the Kwadacha Nation. Chapter Three offers an orientation of the theoretical

framework of my practicum and my place within that framework. Chapter Four reviews the literature relevant to the practicum setting, including an overview of: (1) Physical activity and concepts of the self and belonging; (2) Science, technology, engineering, and math activities and the benefits to male youth; (3) The exploration of Indigenous masculinity issues; and (4) Remote social work practice. Chapter Five encompasses the activities, tasks, and key learnings from my practicum experience. And finally, Chapter Six is comprised of implications for future social work practice.

Chapter 2: Aatse Davie School

Aatse Davie School is located in Fort Ware, British Columbia on the traditional territory of the Kwadacha Nation. This school serves the children of the Kwadacha Nation and those seeking to further their adult education. The school hosts a variety of groups and afterschool programs, including Taekwondo, a girl's group, a boy's group, and a senior girl's group. My practicum site supervisor and other school employees identified a need to provide stability and formality for the junior boys' youth group and for the development of a senior boys' youth group and as such, I began by providing a consistent presence, date, and time to the junior male youth group, comprising grades five through eight. Another responsibility during my practicum was to help meet the identified need for afterschool activities by establishing a senior boys' youth group. This group was comprised of grades nine through twelve. As stated previously, through the above, the male youth received instruction on electronics and technology as well as engaged in pro-social extracurricular activities. Interwoven within these opportunities were discussions on Indigenous masculinity and being a Tsek 'ene man.

Practicum Setting

Aatse Davie School is a single building hosting all grades from kindergarten to grade 12 with approximately 100 students enrolled. The current building was built in 1983, with structural changes since then to the building that created more space and physical rooms. Since 1993, Aatse Davie School has been Band operated. The school bears the name of a respected member of the Fort Ware Community: Aatse Davie. Aatse is the Tsek'ene word for grandfather. Many people considered Davie to be their grandfather. Aatse Davie, was recognized for his remarkable and memorable generosity, kindness, and humanity; these three characteristics of Davie were incorporated into the mission statement of Aatse Davie School. The school is

dedicated to ensuring each student receives learning tantamount to their ability, which includes beyond average learning (KES, 1999). The Kwadacha Education Society [KES] governs the school and has three purposes. The first purpose is to provide educational opportunities to all members of the Kwadacha Nation. Promoting educational excellence in Fort Ware is the second purpose. The third purpose is to take advantage of educational funding opportunities only available to a registered society (Kwadacha.com/education).

The people of the Kwadacha Nation live in a village more commonly known as Fort Ware, BC. Fort Ware is approximately 570 kilometers north of Prince George, BC. From Prince George, it is accessible via a one-hour fifteen-minute flight or via driving approximately 185 km of highway and then 411 km of forest service road, a route which takes about 8-14 hours. Given the remote and northern descriptors associated with this community, I will include a short discussion on this topic in the literature review section of this report.

Practicum Learning Goals

I completed 450 practicum hours at Aatse Davie School under the supervision of the school counsellor. The placement heightened my understanding of school social work and the nuances associated with practicing social work in an academic setting. Specifically, the goals of my practicum revolved around the school motto: "Work, Respect, Belonging." This motto guided three main areas of focus for these male youth groups. The first part of the motto is "Work." The boys were encouraged to attend school and participate in class. Also, as opportunities arose, they volunteered around the community providing services to community members; such as community clean up, chopping wood, and setting up for community events. The second part of the motto is "Respect," and I think of it as respect for self, community, culture, and Elders. Respect for the self was cultivated through activities by taking ownership

and pride in the completion of projects. Respect for culture and Elders was reinforced with the inclusion of Elders and cultural practices in group meetings and weekend activities. The third part of the motto is "Belonging". A sense of belonging was created with inclusion in the male youth groups. I hope they developed a sense of comradery with each other and a sense of belonging within their community.

The boys' group meetings occurred after school on Tuesdays and Thursdays (one meeting each for the junior and senior groups) on the first and third weeks of each month. Additionally, once per month the male youth groups participated in a weekend camping trip. The goal was to develop a structured and consistent program for the male youth to participate and be engaged within their community and amongst each other in healthy and pro-social ways; I believe this was established through my practicum and ideally will continue in perpetuity.

Chapter 3: Theoretical Framework

While reviewing the current literature to inform my practicum work at Aatse Davie School, I realized that there was a need for further information regarding program development in rural social work practice. Also, through my literature review and personal contemplation, I decided a structural perspective with a generalist approach was beneficial to develop a clear and concise model outlining social work as a program developer. This section outlines this theoretical orientation and addresses my position as a practicum student.

Structural social work focuses on societal structures such as patriarchy which oppress certain groups of people and notes structural barriers in accessing resources, services, and other social needs. It is derived from a need to deconstruct societal barriers. When working with Indigenous populations, the inclusion of Indigenous perspectives is paramount in order to practice from a trauma-informed cultural lens. An Indigenous perspective requires an understanding of the historical context of Indigenous peoples as well as one that incorporates the culture into the work of the social worker (Baskin, 2003; 2012). Interventions from an Indigenous perspective have a basis in culture and traditions; furthermore, applying cultural and traditional interventions generates greater success than interventions facilitated by a non-Indigenous perspective (Baskin, 2012).

Sharing and connection are integral aspects in Indigenous social work. In a brief overview of this, Hart (2009) stated, "Spirituality is so encompassing of traditional Indigenous life that it is respected in all interactions and is demonstrated through such activities as meditations, prayers, and ceremonies" (p. 35). Spirituality is a section of the medicine wheel that is a powerful tool used in many Indigenous cultural practices to achieve a sense of balance and stability (Hart, 2009). Moreover, values of respect and sharing are indicative of Indigenous

social work. Hart (2009) defined respect as, "the showing of honour, esteem, deference and courtesy to all, including refraining from imposing our views on others" (p. 36). He explained that sharing not only includes the sharing of everything we can, including life experiences and acquired knowledge. He emphasized the importance of sharing from everyone. It develops relationships based on the exchange of information. When one person learns from another, it is easier for the learner to receive instruction due to being more open to being taught.

In addition, trauma-informed practice not only recognizes the impact of trauma and an understanding of the pathways to healing, but also integrates policy information and knowledge regarding trauma into practice. A key component is to create an environment free from the potential for further traumatization. As such, the trauma-informed social worker needs to have a trauma-informed lens embedded in all areas of their practice. For instance, working with children from a trauma informed practice standpoint "is about the way of being in the relationship, more than a specific treatment strategy or method" (Poole, Talbot, & Nathoo, 2016, p.10). Critical components of a trauma-informed practice require recognizing trauma and its prevalence. The trauma-informed social worker needs to construct an environment characterized by safety, trust, compassion, and collaboration in addition to providing opportunities for individuals to experience choice and empowerment (Poole, Talbot, & Nathoo, 2010). As such, I approached my practicum with the assertion that an Indigenous practice, and my practicum itself, was incomplete without being trauma-informed.

A generalist social worker approaches barriers to success from a variety of perspectives, troubleshoots different concepts, and uses practical approaches to find solutions (Collier, 2006). The generalist social work practitioner develops a wide range of fundamental skills to be competent at reducing silos, barriers, and gaps in service. Service silos are best visualized as

services that are separate and operationally constrained from other services. A generalist social worker possesses the requisite skills and abilities to navigate between siloed services and even reduce the number of silos, narrowing gaps in and between services. Humboldt State University [HSU] (2018) provided a comprehensive definition of generalist social work practice:

> Generalist social work practitioners work with individuals, families, groups, organizations, social policies, and communities in a variety of settings in pursuit of social and economic justice. Generalist practitioners view people and systems from a strengths perspective in order to recognize, support, and build upon the innate capabilities of all human beings. They engage, assess, broker services, advocate, counsel, educate, and organize with and on behalf of individuals, families, and collections of people. Generalist practitioners engage in community development, organizational development, and evaluation in order to ensure that services are useful, effective, and ethical. (para. 1)

As a generalist social work practitioner, it is important to have a wide range of skills and competencies to be able to provide services to the people and not limit themselves to one specialty. It is also important to favour a flexible approach: one that allows the social worker to engage in different facets of social work, including casework, community development, and program development (Collier, 2006). Moreover, it is important to place special attention on the competencies of advocacy and community or organizational development when working in program development and administration. A generalist social worker needs to utilize all their faculties, using a variety of approaches to address and find solutions to problems Overall, a generalist practice was a good fit for my practicum because it allowed me to fill a variety of roles, including program facilitation, crisis intervention, and prevention activities.

As a generalist social worker, I developed and facilitated expanded learning opportunities for youth including afterschool programs. Effective expanded learning opportunities support academic rigour, boost student engagement, and provide students with supportive relationships; these programs have significant outcomes, such as a reduction in dropout rates. Providing additional access to expanded learning opportunities can be a part of key strategies in reducing dropout and therefore, increase graduation rates (Afterschool, 2013). Although the primary purpose of the boys' groups was not to minimize truancy or increase school attendance, it was a pleasant outcome for the boys' groups participants at Aatse Davie School. It was reported to me that one of the boy's was in the office every day the previous week for difficult behaviours, he attended the boy's group weekend outing and the subsequent week he was not directed to report to the office (R. Tallman., personal communication, September 2018).

In conclusion, the theoretical framework of my practicum experience was generalist social work practice from a structural perspective incorporating an Indigenous lens and an understanding of trauma-informed practice. A structural approach helped me identify gaps in service, advocate for youth, and work with the school administration staff to identify sources for funding. As well, my practicum experience included program delivery, program development, and troubleshooting that required creative adaptation and application of critical thinking skills in order to adjust to dynamic situations that presented during the boys' groups.

Positioning Myself Within the Practicum

From personal experience through contact with the Indigenous people I have worked with and lived amongst, it is customary to identify yourself, your ancestors, and your territory. Before I delve into some personal details, I wish to visit the concept of reflexivity, which Bolton (2010) defined as:

Finding strategies to question our own attitudes, theories-in-use, values, assumptions, prejudices, and habitual actions; to understand our complex roles in relation to others. It develops responsible and ethical action, such as becoming aware of how much our ways of being are culturally determined… to be reflexive is to examine, for example, the limits of our knowledge, of how our own behaviours play into organizational structures counter to our own personal and professional values, and why such practices might marginalize groups or exclude individuals. It questions how congruent our actions are with our espoused values and theories. (p. 7)

Reflexivity provides a means of identifying and accounting for one's own biases and lived experiences. By engaging in a reflexive practice, I identified and accounted for my positions, biases, and privileges.

Myself, My Ancestors, and My Territory

My name is Christopher Adam Tyler. I was born in Whitecourt, Alberta. I am a Métis man descended from the McGillivrays and Fiddlers. My European family originated in the Orkney Islands of Scotland and France. They travelled westward, joining the fur trade and found employment with the North West Company in exploration, finance, and harvesting. William McGillivray, by virtue of *à la façon du pays,* was married to Susan, a Cree woman. William and Susan McGillivray had five children including twin boys, Simon and Joseph. Simon McGillivray's grandson married the granddaughter of Mary Mackagonne, a Cree woman. Until the early twentieth century, my family lived in Red River settlements in Rupert's Land, which is now Manitoba and Saskatchewan, before moving northward and westward to the North West Territories and British Columbia. I have lived in Northern British Columbia for most of my life. I have only recently, in the last five years, discovered my Métis ancestry and heritage; my

parents and grandparents did not talk about the history of our family. In contemplation of this silence, I speculated that my family was issued scrip, taking parcels of land or money in exchange for a claim on Indigenous lands, rights, and processes. Another possibility is that my family tried to pass as "white." From a Métis perspective, passing refers to the act of appearing to belong to one group or another and for Métis people, this meant passing as either "white" or Indigenous (Baikie, 2009). Passing as white may have insulated my ancestral family from persecutions otherwise endured.

Baikie (2009) declared that Indigenous social workers, meaning social workers who are Indigenous, are required to "re-center our Indigenous knowledge, skills, and practice realities" (p. 60). Moreover, the process of Indigenous-centered social work provides an opportunity to centre "Indigenous philosophies, values, histories, and theories in all their multiplicity – similarities and differences, points of congruence and divergence" (p. 60). Indigenous philosophies are significant for me because of my history; the duality of my families' history and place in this country; as well as the convergence of western and Indigenous parts of being and the divergence thereof. I was raised with white western privilege.

The ongoing struggles for the identity of Métis people must be attended to in practice (Richardson & Seaborn, 2009). While I believe that Richardson and Seaborn discuss the importance of addressing particular challenges and considerations that exist uniquely for Métis people, I also believe that this sentence conveys an important message for people of Métis identity engaged in social work practice. Although I identify as being Aboriginal, specifically Métis, the population where I engaged in for my practicum are also Aboriginal, specifically First Nation of the Kwadacha Nation, and it would be remiss not to acknowledge some differential facts. I have been born into a society that has granted me certain privileges; for example, most

people recognize me as of European descent, I have grown up in a lower-middle-class home. I have had the privilege of education, the privilege of learning about and not experiencing racism, and predominately avoided discrimination. These privileges were juxtaposed to what I have found within the Kwadacha Nation in Fort Ware, BC. Many people on the reserve live in multi-generational homes in cramped conditions, live near or below the poverty line, educational opportunities are growing (the highest level of education attainable is grade 12), and racism and discrimination are a predominant part of the people's lives. Additionally, my parents and my grandparents did not experience residential school and the hardships present there; whereas, in Fort Ware, BC, there exists a prolific number of people who attended residential school or have been affected by previous generations' experiences from attending residential schools.

Chapter 4: Literature Review

This chapter is divided into five sections. The first two section will include perspectives on land and healing, one from western ideologies and the other from an Indigenous perspective. These two perspectives will comprise the first two sections of this chapter. The first section explores the effects of physical activity and space in the context of the self. The self and a sense of belonging are often expressed through self-esteem and as such, much of the literature in this section focuses on that area. The second section of this chapter will explore Indigenous perspectives on culture, land, and healing. The third section of the literature review explores science, technology, engineering, and math in regard to male Indigenous youth. The fourth section briefly examines Indigenous masculinity. The final section of the literature review examines concepts pertinent to remote social work practice.

Physical Activity, Space, and the Self

Physical activity affects self-esteem. Bayazit (2014) measured this phenomenon using twenty girls with a pre- and post-test administration of the Coppersmith self-esteem inventory. In between the administrations of the self-esteem inventories, the girls participated in recreational activities, such as volleyball, basketball, orienteering, and dance. The program lasted ten weeks, two days per week, and ninety minutes per day. The spread of the minimum and maximum for the pre- and post-test scores was forty. The range of scores for the pre-test was between sixteen and fifty-six, with a mean score of 36.20 (sd=10.09). The post-test scores ranged from forty-four to eighty-four with a mean score of 58.80 (sd=11.68). The mode of the pretest scores was forty-four, whereas the mode of the post-test scores was fifty-six. The difference between the pre- and post-test scores was analyzed with a paired samples T-Test resulting in a P value equal to 0.000, indicating a strong significance between the pre- and post-

test self-esteem scores. These results support the notion that recreational activities influence self-esteem. Although this research was conducted with female adolescent students and cannot be generalized the working population of my practicum, these results are congruent with other research (Carraro, Scarpa, & Ventura, 2010; Liu, Wu, & Ming, 2015), which will be discussed in the paragraphs below.

Physical self-concept plays a crucial role throughout the adolescent years, a time when individuals experience many changes to their bodies, biological sex differences become more apparent, and higher physical performance is achieved. In a sample of 103 middle school students aged 12 to 15 years, participants answered a physical self-concept questionnaire developed by Marsh, Richards, Johnson, Roche, and Tremayne (1994) to measure the multifaceted architects of physical self-concept (Carraro, Scarpa, & Ventura, 2010). This seventy-item questionnaire measured eight components of physical self-concept: health, coordination, activity, body fat, appearance, strength, flexibility, and endurance – and two global components, global physical and global esteem. This questionnaire has good internal and external validity. Although the research findings revealed insignificant positive correlations between global esteem and physical fitness indicators, the endurance shuttle run had a moderately significant correlation on global self-esteem ($r= 0.37$, $p<0.05$). Additionally, MANCOVA calculations on the bent-arm hang showed an effect on self-esteem. This study uncovers that while not all components of physical self-concept had a significant effect on self-esteem, there were some components, such as strength and endurance, which had greater significant correlations with self-esteem.

Furthermore, some researchers examined the patterns of intrapersonal changes in global self-esteem, physical self-perceptions, and physical activity. For instance, Lindwall, Asci, and

Crocker (2014) used latent growth curve models to analyze the data for change patterns and associations amongst those three variables and applied multivariate latent growth curve models to estimate covariation of individual differences in the independent variables. They found that at an intrapersonal level, there was a weak correlation amongst physical activity, global self-esteem, and physical self-perceptions ($r = 0.12 – 0.28$, $p<0.01$). They reported that higher values of baseline measures in global self-esteem related to a reduced decline in physical activity over time. In other words, lower baseline values of self-esteem revealed that participants were more likely to stop or reduce physical activity over time. Variability in physical self-perceptions, global self-esteem, and physical activity appeared to "travel together across time" (p. 557) and were systematically interrelated.

As well, Lindwall et. al. (2014) demonstrated that a change in either physical self-perception, physical activity, or self-esteem reflected in a change in the other two variables. The only predictive value was that of baseline self-esteem scores, which correlated to greater adherence to physical activity continuance. In fact, changes in physical activity revealed a weak and insignificant relationship to global self-esteem. Moreover, changes in physical activity had a positive and significant relationship with global self-esteem and physical self-perception. Overall, their research suggested that changes in self-esteem were significant and positive only when changes in physical activity and physical self-perception were co-observed. Changes in physical activity alone were not enough to reflect changes in self-esteem.

Another example from the literature comes from Liu, Wu, and Ming's (2015) meta-analysis evaluating the effectiveness of physical activity interventions on self-esteem. These researchers performed additional meta-regression analysis in an attempt to identify moderators that affected the relationship between physical activity and self-esteem. The results of the study,

involving eighteen randomized control trials, showed a small, but significant effect of interventions involving physical activity (g = 0.29, p<.001). Furthermore, they found that there were five psychological mechanisms that potentially mediated subjective well-being and physical activity. The first psychological mechanism was detachment recovery, which suggested that the participant was building resources during the period of physical activity, allowing for greater stress remediation and greater subjective well-being. In other words, physical activity provided an escape from reality. The second psychological mechanism was autonomy, which was a mediating link to subjective well-being and physical activity. The third psychological mechanism was mastery, which was an activity that challenged and provided learning opportunities, allowing the honing of skills and the achievement of new levels of success. The fourth psychological mechanism was meaning. The physical activity needed to be meaningful and provide purpose, focus, or be something of importance to the individual. The fifth, and final, psychological mechanism was affiliation. Affiliation was a connection with others in social situations. Affiliation is akin to Maslow's third tier in the hierarchy of needs, belonging, and Alderfer's Existence Relationships Growth (ERG) theory describing relationships (Newman, Tay, & Diener, 2014).

Another concept of effects on self-esteem comes from Bronfenbrenner (1979), who stated that the ecological systems theory explains an interlinked and bidirectional relationship between individuals and their roles in their physical and social environments. Here, Bronfenbrenner suggested that there were different identified levels within the ecological systems: microsystems, mesosystems, exosystems, and macrosystems. The microsystems include factors such as the individual, family, and peers. The mesosystems include factors such as settings such as school, home, work, and traditional territory. The exosystem include factors such as an individual's

culture, community culture, and spirituality. The macrosystems include factors such as individual and community politics, government policy, economics, and employment options. In other words, self-esteem did not develop within a vacuum and in fact, there were many factors effecting self-esteem such as location, peers, home environment, and culture.

For youth, Bergstrome (2002) found that changes in self-esteem were more strongly correlated with interventions involving school-related or extra-curricular activities. Pretty et al. (2007) discovered that physical activity in the country affected mental and physical health measures. The results of this investigation showed improvements in self-esteem and total mood disturbances after completion or engagement in exercises in green environments such as country settings or parks in urban spaces.

Land and Culture

There is a deep connection between the person and traditional territory. The relationship is so strong as to suggest that there is a link between that relationship and intrinsic well-being. Fred Kelly, an Anishinaabe Elder, states in *The Truth and Reconciliation Commission of Canada* (2015),

> To take the territorial lands away from a people whose very spirit is so intrinsically connected to Mother Earth was to actually dispossess them of their very soul and being; it was to destroy whole Indigenous nations. Weakened by disease and separated from their traditional foods and medicines, First Nations Peoples had no defence against further government encroachments on their lives (p. 225).

The processes of colonization created an environment or set of circumstances, which forced a disconnect between Indigenous peoples and their traditional territory. Elder Fred Kelly explains the reason why reconnecting with culture and land (traditional territory) is vital for healing the

Indigenous soul. Exploring this concept further, I wish to explore what it means to be connected to the land, or what connection is, and the benefits of that connection.

Being connected.

As land was stolen from Indigenous people, they often became disconnected from the land in which their cultures, traditional knowledge, and languages were rooted (Root, 2010). There is a healing power of nature, and returning to the land is a way of connecting individuals to culture and promotes an intergenerational transfer of knowledge (Radu, House, & Pashagumskum, 2014). Furthermore, Kirkmayer, et al. (2011) concluded that there was no real separation between the person and the environment when they stated, "Thinking about the person as fundamentally connected to the environment dissolves the opposition between nature and culture" (p. 88-89). Connection to the land and the environment is rooted in personal and cultural identity, and the search for traditional knowledge is also a spiritual quest (Kirkmayer et al., 2011; Roué, 2006). Further to the notion that connection to the land is rooted in the cultural identity of Indigenous peoples, there is a perception that the disruption of traditional roles for men resulted in "profound problems of identity and self-esteem" (Kirkmayer et al., 2000, p. 610).

Connection Benefits.

There are two main areas of benefits from a connection with the land and culture to be discussed in this section. First, I will explore the benefits that connection to land and culture plays in the role of identity and self-esteem. Second, I will delve into the power that connection to land and culture has in the healing process.

Identity and Self-esteem. Many benefits are conveyed when a connection to the land is restored. Probably foremost in this list of benefits is that the damaging effects of cultural

disconnection and loss of identity caused by colonization can be directly counteracted by learning one's language, culture, and tradition, which will strengthen a sense of identity (Kirkmayer et at., 2011). Furthermore, learning about one's Indigenous identity can be a catalyst for healing and lead to a positive identity (Gregory, 2013). Facilitating connection and time on the traditional territory of Indigenous peoples is a land-based activity. Land-based activities are seen as facilitating connection to a Nations' ways and culture, nature, family and community, identity, and spirituality, as well as pride and self-esteem (Walsh et al., 2018). The concepts of identity that Walsh et al. (2018), Gregory (2013), and Kirkmayer et al. (2011) discussed have direct links to the discussions of global self-esteem and concepts of self-worth reviewed in the previous pages of this report.

Healing. Healing on the land provides opportunities for youth to learn autonomy within a familiar or communal setting (Roué, 2006) and furthermore, gives space and place for self-reflection, strength, and resilience (Radu et al., 2014). Spending time on one's traditional territory; participating in cultural activities, such as hunting, fishing, trapping, cooking traditional foods; and many other cultural activities are all healing practices (Gregory, 2003). Healing is a process of decolonization and provides a rebalance of systems of power (Radu, et al., 2014). Furthermore, Radu et al., (2016) states, "the reciprocal and dialogic relationship with nature provides not only the material needs but also the ethical, moral and spiritual underpinnings of living a good life" (p. 93). Kirkmayer et al., (2011) describe how resilience is connected to culture and tradition. They stated,

> Ideas of resilience are grounded in cultural values that have persisted despite historical
> adversity or have emerged out of the renewal of [I]ndigenous identities. These include
> culturally distinctive concepts of the person, the importance of collective history, the

richness of Aboriginal language and traditions, and the importance of individual and collective agency and activism (p. 88).

Land and Culture Concluded

There are many benefits to participating in land-based cultural activities, especially when enjoyed on Indigenous traditional territories. With the presence of changing times, decolonization, and a re-appropriation of culture, defining how these cultural and traditional practices are exercised, is important. There needs to be a recognition that,

> All cultures constantly evolve, and cultural and ethnic identity must be understood as inventions of contemporary people responding to their current situation. This is not to question the authenticity of tradition but to insist that culture be appreciated as a co-creation of people responding to their circumstances-an ongoing construction that is contested from within and without (Kirkmayer et al., 2000, p. 611).

As culture and healing take place in an indigenous and de-colonizing perspective, we need to be prepared to move forward with connection to traditional territories and making space for healing; sometimes this healing may be through an evolutionary process, sometimes it may be uncomfortable, but always created from a space of resilience towards a greater life.

Science, Technology, Engineering, and Math

There appears to be limited information in the research literature regarding technology within Indigenous communities and youth; however, the work that does exist suggests a need for Indigenous communities to not only be engaged as consumers of technology, but also as architects of technology (Prins, 2002). Bang, Marin, Faber, and Suzukovich (2013) researched the repatriation of Indigenous technologies in an urban setting and found that technology and tools were no longer viewed as objects of authoritarian origin with roots outside of the

Indigenous community. Instead, they revealed that teachers and students became producers of technology for implementation in the development of their own knowledge.

One way to conceptualize technology is to understand it through science, technology, engineering, and math [STEM], which is a curriculum that focuses on those four disciplines to aid students with problem-solving skills, creativity, teamwork, technology knowledge, and intellectual flexibility. It would be an understatement to describe the research into the effects of learning technology and young men as scarce. Most of the research currently into STEM involves adolescent girls. This disparity is understandable when examining the disparity of gender representation in the STEM fields. However, there is some research into STEM field participation indiscriminate of gender. Sahin, Ayar, and Adiguzel (2014) discussed the importance of collaborative learning groups, which is a way of learning from each other to expand expertise or knowledge and efficiency through collaboration. Their research showed that the learner became better able to address and solve daily issues through the development of twenty-first century applied skills such as critical thinking; problem-solving; creativity (Association for Career and Technical Education, 2010); accessing and analyzing information; curiosity; and imagination (Wagner, 2008).

Indigenous Masculinities

I believe that the main definition of masculinity emerges from the dominant white patriarchy and is propagated by education systems, government systems, and the media and entertainment industries. Because these ideas are so dominant and pervasive, they are normalized through everyday interactions: Innes & Anderson, 2015 state:

> These perceptions are so pervasive; it is next to impossible for Indigenousmen not to be
>
> exposed to them. As a result of the colonization of their lands, minds, and bodies, many

Indigenous men not only come to accept these perceptions but also come to internalize
them. (p. 10)

The dominant space of masculinity includes ideas and phrases such as "man-up," "don't be a pussy," "grow a pair," or "big boys don't cry." As per Morgensen (2015), these masculine ideologies "arose to violently control and replace distinctive gender systems among Indigenous peoples" (p. 42). A part of the colonization process of forced assimilation was to route the current culture and paradigms of the subjugated people; this included the idea of what it meant to be an Indigenous male and their place within the social order.

An example of tradition Indigenous masculinity can be found in the way of life and from the creation stories of the Diné (Navajo) people. As this is a winter story, according to Diné tradition, I will not include it here because the traditions state that the story should only be shared during the winter. In summary, it is a story of the twin protectors who searched for their father, the sun; in this story, one of the twin's behaviours resonated with what it meant to be a Diné man. Some of these exemplary behaviours included taking responsibility for their actions, protecting people from the monsters of their time, being triumphant in fear, demonstrating independence, and showing a strong sense of identity. A Diné man must be knowledgeable, unafraid of responsibility, and protect his family and people. The priorities of the Diné men belonged to others first and themselves second (Lee, 2015).

As well, there are Tsek'ene stories about the dangers in the forest, local fauna, and other narratives. However, none of these contain messages regarding men's place in the social structure and what it meant to be a Tsek'ene male. Historically, men were the hunters and during times of scarcity and travelled great distances to provide for their families. Future discord

with Tsek'ene Elders may reveal additional knowledge regarding creation stories and Tsek'ene masculinity (personal communication, Dune Tiyh Society, January 2020).

The circumstances of Indigenous men, however distinct, are in many ways not dissimilar to those of Indigenous women; nevertheless, I argue that these circumstances have not been adequately acknowledged in the media beyond reports of criminal behaviours. For example, in Canada Indigenous men are more likely to be incarcerated, murdered, have shorter lifespans, and are more likely to fail to graduate high school (Innes & Anderson, 2015). These situations may be perpetuated or supported by stereotypes of maleness and masculinities as propagated by the media. In an examination of research from the 1990s, Antone (2015) found that men generally felt trapped in the masculinity of American society: a gun-toting, John Wayne mentality. As Antone stated, "Much of the work we reviewed did not discourage this individualistic way of thinking. We were looking for the materials that spoke to the virtues of Indigenous values or, at the very least, culturally neutral ones" (p. 29).

These stereotypes are not generally conducive to Tsek'ene cultural traditions, where there is a sense of community, assistance, and selflessness, concepts that are promoted and cultivated in the community. For example, the school annually presents an award to a community member under 55 years of age who demonstrates Tsek'ene traditions and whose values reveal the importance and continued reinforcement of Tsek'ene ideals and traits. This award carries the namesake of Francis Charlie, who exemplified Tsek'ene values in his daily living. In addition, the Tsigazi award is presented in recognition to a school age child for exemplifying Tsek'ene values and traditions. With the presentation of these two awards, it becomes clear that the school and community of Fort Ware desire to continue promoting Tsek'ene traditional values. It is important when working with Indigenous male youths to understand what it means to be a

developing man in a modern Tsek'ene community and within the cultural way of being; one

must try to comprehend developing a definition of masculinity in contravention of current,

colonial, and narrowly defined standards of maleness and masculinity (personal communication,

S. McCook, September 2019).

Elders are at the centre of Tsek'ene culture. They are the holders of language and

traditional teachings. The Elders of the Kwadacha Nation form the Dune Tiyh Koh, the Elder's

Society. Dune Tiyh Koh translates from Tsek'ene to English as "Wise People's House"

(Kwadacha.com, 2016). The Dune Tiyh Koh provides guidance and support to members of the

Kwadacha Nation; resident professionals, such as teachers and counsellors; and visiting

professionals. The Elders are respected in the community and provide necessary and important

guidance.

Remote Social Work

Defining remote social work is an arduous process. Often, scholars are unable to discuss

remote social work without resorting to other descriptors such as rural (Collier, 2006) and

northern. However, remote does not necessarily equate with northern, as in many contexts, the

hinterland regions are not located geographically north (Zapf, 2009). However, northern is an

effective descriptor for my practicum as the community is located significantly in the north of

the province: Fort Ware, BC falls above the 57th parallel, whereas the Canadian border is on the

49th parallel. Remote social work is social work carried out in a remote location, or in the case of

my practicum, a remote community. A remote community can be defined as a community being

"off the grid," where the community is neither connected to the electrical or natural gas systems

of the rest of the province (Natural Resources Canada, 2011). Fort Ware fits within this

definition of a remote community as most homes are powered by a diesel generator and heated

with either electricity, wood, or a combination of both. The government of Canada defined remote as "a geographical area where a First Nations community is located over 350 km from the nearest service centre having year-round road access" (Public Health Agency of Canada, 2018).

Specific and significant feelings often coexist when working in a remote community. There can be feelings of isolation, separation, loneliness, and distance. Distance can be created through a sense of disconnection from mainstream services, such as a hospital, law enforcement, and court systems. Remote social work can also be marked by circumstances that present a "fish-bowl-effect," dual roles, boundary issues, and non-conventional work hours that require flexibility. These characteristics sometimes bring difficulties to the remote social work experience. However, the opportunity to work in a remote social work setting also brings exciting opportunities. A remote location can provide opportunities to work creatively, fulfill a variety of roles, develop an understanding of the community and people, and immerse yourself into the work in ways one cannot experience in an urban setting (Schmidt, 2008).

Literature Review Final Thoughts

Generally, there was a need to engage male youth in the Fort Ware community and provide opportunities for them to receive entertainment from pro-social activities, including afterschool activities and weekend activities. The research indicated that the opportunity to engage in cultural practices on traditional territory and afterschool sports promoted increased self-esteem, stress reduction, and connection, and these effects were especially enhanced when done in green spaces. Furthermore, engaging in STEM activities as part of expanded learning opportunities provided an additional area of exploration that may lead to increased attendance at school; the development of translatable life skills, such as problem solving and critical thinking; and becoming developers of technology. During these activities in my practicum, there were

opportunities to engage in mentoring practices with the youth surrounding ideas of Indigenous

masculinity and what this meant for them, and how they fostered and supported the development

of Tsek'ene male ideologies in themselves and their community.

Chapter 5: Activities, Tasks, and Learning

While engaged in my practicum experience, I expanded upon my knowledge gained through historical experiences, such as my time with Scouts Canada, both as a youth and a Scout leader; during my employment with community corrections; and through my current position as a community justice coordinator with the Kwadacha Nation. The focus of my practicum experience was to engage male youth in three areas of pro-social activities: (1) STEM activities, specifically electronics; (2) land and culturally based activities; and (3) understanding the ideals of Tsek'ene maleness. Within my practicum, I achieved a greater understanding of program development in social work practice and in three main areas of understanding. Firstly, I experienced a greater understanding of the role of a social worker in a school setting. Secondly, I developed a youth program for young men that incorporated many factors, such as skill development, Tsek'ene masculinity, culture, and ceremony. Thirdly, I engaged in self-care throughout my practicum. What follows is an exploration of these goals in greater detail.

Role as a School Social Worker

I wanted to expand my understanding of the requirements for engaging in social work practice in a school environment. In this, I wanted to explore the policies, protocols, and procedures of Aatse Davie School. Additionally, I sought to engage and integrate with the school staff and faculty. Furthermore, I wanted to conduct myself as a professional social worker and engaged in ethical practice. Below is a discussion of my practicum in terms of my intentions, how I experienced my practicum, and the learnings I took from it regarding northern remote practice and myself.

Policies, Protocols, and Procedures

Ethical and effective engagement at Aatse Davie School meant understanding the school's protocols, policies, and procedures. For the purposes of the activities in which I was engaged at the school, I utilized school permission slips, food order forms, and purchase order forms. I provided permission slips to the boys attending the weekend group trips; these slips listed departure and arrival times, location of the trip, and who accompanied the boys. The permission slips were returned to the school before the departure of the weekend outing. If any of the boys were in the care of the Ministry of Children and Family Development, the local social worker responsible for the file signed the permission slips. Upon the boys' arrival back into the community, each was dropped off at their respective homes. Sometimes, for reasons of administrative sanction, some boys were prohibited from participating in extracurricular activities; as such, I regularly consulted a whiteboard in the staff room to observe if any of the boys were prohibited from attending the outings.

One of the most important practices of the boys' group was enlisting the assistance of a local guide. This person led the youth in culturally based activities on the traditional territory of the Kwadacha Nation. Many of the activities involved hunting, fishing, and guidance surrounding culturally appropriate methods of tending to locally harvested flora and fauna. The plan was that when an animal such as a beaver or moose was harvested, the youth had the opportunity to learn and practice the skills and techniques for skinning and preparing the meat and other useable parts of the animal. The local guides were extremely important to the boys' group experiences; without them, the outing may have been limited to an escape from the stresses at home and school, but instead the boys achieved a stronger cultural experience. While the guides were important, when they were not available the outing was still beneficial for the

boys in attendance, but lacked the deep cultural experience provided with the presence of the guide.

Policies, procedures, and practices were an important component of my practicum experience. The practices of the guides shaped my understanding of how to engage with the youth in a culturally appropriate manner. My previous experiences with Scouts Canada shaped my understanding of how to supervise youth in a wilderness setting. During one of my first outings with the youth, we set up camp along the Finlay River's bank and the guide was preparing to take youth down river for a hunting trip. Many of the youth wanted to go, but a few wanted to stay behind at the campsite. The guide stated that it was okay. Although I was anxious and wanted to have either myself or the teacher chaperone remain behind, the guide insisted that this situation was acceptable. I took a quick head count of all the youth: 14. While no animals were harvested on this hunting trip, it was still successful. The youth watched eagles and fished for minnows along the bank. Upon my return to the campsite, I discovered that the youth who choose to remain behind had built a lean-to to sleep outside, as opposed to sleeping in the wall-tent. Upon my return to the campsite, I did another head count to account for all youth. As my practicum progressed, I became less concerned with managing risk and the safety of the youth, and became more immersed in the moment; however, I still continued to do head counts to make sure we came back with all the youth with whom we departed. A takeaway learning opportunity from this experience from a de-colonizing perspective can be summed up as an unlearning of western perspectives of safety and supervision towards an understanding of Tsek'ene perspectives of safety and supervision. This was a powerful learning moment during my practicum experience and will be important to remember this lesson moving forward to

adjust my understanding and expectations to accommodate the perspectives of the population with whom I am working.

Integration with School, Staff, and Faculty

Integration with the school was an important part of my practicum. Firstly, when possible given my travel and scheduling requirements, I attended all staff and faculty functions including staff meetings and social functions. One of the most memorable staff functions was a Christmas party event with "Elf Party" as the theme. At this event, staff got ready for the students' Christmas function and wrapped presents for the Santa visit. I also attended other integrative activities such as staff and faculty sports nights as well as participated in special event activities, including Orange Shirt Day.

Secondly, one of the most important integration activities was attending the school and visiting the classrooms of the students I worked with during boys' groups. I was present at Aatse Davie School at the beginning and the conclusion of each school day I was in Fort Ware. I did this during my regular workday and did not count these minutes toward my practicum. I believed this activity was vitally important. Being in the classroom gave me a greater understanding of the students in their formal educational environments. For instance, during one of my school visits, I walked and spoke with a student from the junior boy's group who was pacing the hallway. He shared that he took a break from the classroom to clear his mind. We talked about his current issue and discussed potential solutions. I also asked why he did not attend the last few boys' groups. He replied that it was because he thought he was not allowed to participate. We talked about his behaviour during an afterschool activity and why he was asked to leave (by a school administrator who overheard the interaction) for that specific activity. Although I had followed up with him the next day, he still believed he could not attend any

further extracurricular and weekend trips. I clarified this again during our conversation, and he attended the next and consecutive activities. My presence at the school and willingness to engage in conversations with the students helped to build these pathways to communication. The importance of these encounters was evidenced in the story itself; moreover, if I did not attend the school and had this random encounter, then this young man may not have re-engaged in activities due to a lack of connection.

As well during school visits, I built and enhanced relationships with school staff and faculty beyond which would have occurred through participation in staff meetings and activities. I accomplished this through spending time in the staff room and by visiting classrooms. I gained insight into student difficulties and successes. Furthermore, I coordinated and collaborated with school faculty regarding extracurricular school activities, such as the weekend junior boy's group trips and the electronics club. Integration with the school, faculty, and staff proved to be an invaluable component of my practicum.

Professional Social Worker – Ethical Practice

While examining the British Columbia Association of Social Workers Code of Ethics (BCASW.org., 2020), three of the eleven codes were challenging to meet. The third ethical guideline states, "A social worker shall carry out her or his [sic] professional duties and obligations with integrity and objectivity (para. 4)." This ethical guideline was important as I did my best to attend my social work practicum during agreed upon dates and times, although there were factors that made it difficult. I did not live in the Fort Ware community full-time, so intermittent weather and a university faculty and staff strike affected my practicum schedule. For instance, I missed two planned trips to Fort Ware due to the plane not being able to land because of visibility issues and diverting back to Prince George. As well, during November

2019, a strike involving faculty and staff at the University of Northern British Columbia prevented me from attending two boys' group events; although I did not attend, one of the planned events still occurred and the boys were accompanied by other adults in the community. As a result of not being able to practice in a preferred manner and to address this disconnect between ethics and practicality, I maintained constant communication with my placement supervisor, supporting professionals, local guides, and others as appropriate. In this way, I felt I upheld the third ethical guideline despite being affected by externally controlled forces.

The second BCASW ethical guideline related to my practicum experience and states, "A social worker shall have and maintain competence in the provision of a social work service to a client" (para. 5). In preparation for and throughout my practicum, I read relevant materials, such as *Indigenous Men and Masculinities*, edited by R. Innes and K. Anderson and *Lost at School*, written by R. Greene. Both of these books helped me begin to understand social work in a school setting, provided perspectives on Indigenous masculinities, and helped me contemplate what it meant to be an Indigenous male.

Further to this, I met with members of the Elders Council of the Dune Tiyh Koh (Elders Society) to gain an understanding of being a Tsek'ene male and the roles of these men in the community. The Elders Council imparted great insight into this area of conversation, and this report contains further discussion of this aspect in a proceeding sub-section.

A portion of my practicum involved working with the youth in electronic STEM projects. Although I had a background in electronics and programming, I still researched, constructed, and troubleshot electronics projects and the associated program codes before presenting them to the youth to facilitate a smoother process. This preparation included building the projects, figuring

out nuances, and learning enough about the components well enough to share this information with the youth effectively.

BCASW ethical guidelines six and seven had a significant perspective on my role as a practicum student: "[a] social worker shall protect the confidentiality of all professionally acquired information. She or he [sic] shall disclose such information only when required or allowed by law to do so, or when clients have consented to disclosure" and "[a] social worker who engages in another profession, occupation, affiliation or calling shall not allow these outside interests to affect the social work relationship with the client, professional judgment, independence and/or competence" (paras. 7 – 8). As I have been, and am currently, employed by the Kwadacha Nation as the Khutsedzik'e' Coordinator, there were many times when my roles as a Khutsedzik'e' Coordinator and a practicum student converged. For instance, a student involved with the junior boys' group was also involved with criminal activity in the community. As a result of the criminal investigation, I received a referral from the local Royal Canadian Mounted Police detachment for pre-charge diversion. Although I had to proceed with the justice circle immediately and no other community justice forums facilitators were available to facilitate, I still clarified my roles and responsibilities with the youth involved. Three days later, the young man was in the passenger seat of the school van that I was driving. The other young men present in the back of the van made quite a ruckus that day, so I found a private moment with the young man to remind him that what happened in the village did not pertain to the current youth trip. Where we were now, I was not the "justice guy," but a student working with the school and enjoying this moment with everyone else. I assured him that I was available if he wanted to discuss what had happened and the outcome, although that was the last conversation we had regarding this matter. Through this and many instances similar to it, I learned that being

open and transparent helped navigate this duality of roles with relative ease; this was an important consideration when remaining ethical within northern remote practice, and without harming the relationship of trust and security (coldwar.org, 2020).

Program Development

I had many goals I wanted to accomplish during my practicum at Aatse Davie School. One of these goals was developing and expanding existing programs at Aatse Davie School, focusing on the senior and junior boys' groups. I emphasized strengthening the junior boy's group and creating a senior boy's group. Additionally, I discussed my learnings about Tsek'ene masculinity, how culture and ceremony were incorporated into the program, and finally, the electronics club.

The Boys' Groups

As discussed earlier, there were two boy's groups, one for the junior boys and one for the senior boys. These groups functioned similarly, but since each had different outcomes and learnings, as such each group is discussed separately below.

Senior Boy's group. The senior boy's group had a bi-weekly after school electronics activity and a bi-monthly weekend cultural activity. To prepare for the semi-weekly afterschool electronics activity, I visited classrooms and displayed an example of an electronic activity. There was interest shown and I announced that the first after school activity would take place that day after school. Three youth popped their heads into the classroom after school that day and mentioned they would be back in a moment; however, none returned. Over the course of the coming months – throughout the school year – the senior boys showed no further interest in coming to the afterschool activities. While this remained true, I continued to try and build interest though classroom visits and school announcements. As well, I still prepared and waited

at the prescribed meeting location for each of the semi-weekly meetings in case a youth attended. I hoped that remaining consistent would result in participation by the senior boys; this proved to be a false presumption.

The second component of the senior boy's group was semi-monthly cultural outings. A local guide led these outings at a camping location on the traditional territory of the Kwadacha Nation. Opportunities for recreation, teamwork exercises, and leadership development were developed during these outings. Disappointedly, these events were attended with underwhelming results. Although the trips were planned for the senior boys' groups, often the senior boys would cancel last minute, and I sought permission for other boys to attend. However, there were two examples when a boy or a group of boys approached me and inquired about arranging a trip.

In particular, I want to share how a group of the senior boys exhibited both leadership qualities and teamwork skills. During a winter activity event at Jake Lake, two boys left to ride a snowmobile on and around the lake. About thirty minutes later, the two boys returned to the camp, but on foot. They had inadvertently stuck the snowmobile in a deep snowbank and could not move it. Those two boys, two other boys, and the guide all walked back across the lake to help remove the snowmobile from the snowbank. Of note, the two boys who originally took the skidoo out for a ride were less experienced riders. One of the boys who helped remove the snowmobile was an experienced rider and ended up showing the lesser experienced riders a method to get the snowmobile out of the snowbank without having to dig it out. Through this example, I observed teamwork when the group offered assistance and leadership when the experienced rider taught the less experienced riders some snowmobile techniques and skills.

Junior Boy's Group. I modelled the junior boy's group similarly as the senior boy's group and provide similar opportunities so there would be consistency and familiarity when the junior boys transitioned to the next group. The junior boy's group received a formal name in Tsek'ene: Natsidootasii, which translates to 'let's go' (F. Seymour & A. Hocken, personal communication, January 30, 2019). Natsidootasii incorporated bi-weekly extracurricular activities and bi-monthly outings onto the traditional territory.

As stated earlier, at the beginning of my practicum I visited classrooms and shared an example of electronic activities for the boy's groups. The junior boys showed interest. Furthermore, I announced that the first afterschool activity would take place that day after school. Many young men showed up for the first session and subsequent sessions.

These bi-weekly meetings of Natsidootasii contained multiple discussion themes. The first theme was exploring culture, identity, and masculinity. Through our discussions, we spoke about who we are and how we fit within our familial systems. One topic that resonated with me was how identity extended from and was molded by popular media and the entertainment industry. During one meeting, I presented the junior boys with two audio clips and asked them to identify the eagle. One audio clip was what media often uses to portray the sound of an eagle, whereas the second audio clip was the actual sound of an eagle. All these young men who have spent most of their life in wilderness setting with the presence of eagles had mis-identified the sound of the eagle; which further highlights the power of media over experience. What they identified as being the eagle was, in reality, the call of a hawk. We discussed why the media and entertainment industry might use the sound of a hawk as opposed to an eagle. We discussed how the call of the hawk sounded more aggressive, whereas the eagle call sounded less-strong and not reminiscent of what the young men wanted to identify with. Tsek'ene culture has a lot of respect

and admiration for the eagle, which is a sign of good luck and messages from the ancestors

(Dune Tiyh Koh, personal communication, January 30, 2020). That very next weekend, the

junior boys and I went on a cultural outing hunting along the Finlay River, south of Fort Ware.

The young men heard the call of a bird and wondered what bird it was; they heard the call again

and identified the call as the sound of an eagle. After walking around a couple of bends in the

river, a flock of eagles greeted us as they feasted on something along the riverbank. We

connected the discussion from the previous afterschool activity to that the weekend activity, and

many of the boys appeared excited by recognizing the call of the eagle.

The second component of Natsidootasii was the bi-monthly weekend cultural activities.

Much like the senior boy's group, the junior boy's group were accompanied by a local guide

who, somewhere upon the traditional territory of the Kwadacha Nation, led the youth in cultural

activities, such as hunting and fishing, and shared of traditional knowledge, such as skinning

animals and preparing harvested meats. Furthermore, there were recreation activities, teamwork

opportunities, and leadership development. Attendance varied and sometimes there were as few

as five participants and sometimes as many as fourteen. On one weekend outing, the youth

gathered felled logs and brought them to the campsite for processing. One of these logs was

heavy and needed more than two youth to transport it. With encouragement from the guide and

leaders, each youth grabbed a section of this log and carried it to the campsite together. This

became a learning opportunity to realize that together they can accomplish much more than

individually.

On another practicum activity on the Finlay River south of the village, another leadership

opportunity arose for the boys. Some of the youth wanted to sleep outside, as opposed to the

majority of the youth and the adult accompaniments, who slept in a wall tent with a wood stove.

One of the older junior boys built a lean-to and showed the younger boys how to build it, including adding a raised shelf. A couple of the boys ended up sleeping on the brush under this shelf. What stood out for me during this particular outing was that one of the youth took on many leadership opportunities, encouraging the others and sharing instruction on shooting a rifle; this same youth had been sent to the principal's office daily in the week prior to leaving for the trip, but after the trip was not sent to the principal's office due to misbehavior or any other reason both of these experiences demonstrated a degree of success shared by those who participated in the junior boy's groups.

Concluding Thoughts on the Boys' Groups

While the boys' groups targeted different age groups, there were two overarching themes. First, the boys' groups were marked generally by cooperation and cheerfulness despite a few occasions of disagreeable or unexpected behaviours. Green (2009) states:

> The vast majority of challenging kids already know how we want them to behave. They
> know they're supposed to do what they're told. They know they're not supposed to
> disrupt the learning of their classmates or run out of the school when they're upset or
> embarrassed. And they know they're not supposed to hit people, swear, or call out in
> class. So they don't need us to put lots of effort into teaching them how we want them to
> behave. And while this may be hard to believe, most challenging kids already want to
> behave the right way. They don't need us to continue giving them stickers, depriving
> them of recess, or suspending them from school; they're already motivated. They need
> something else from us. (p. 7)

Had I not read this passage early on in my practicum, I may have continued to deal with behavioural situations in ineffective ways. I found what worked well in addressing difficult to

handle behaviours was exploring the situation with the youth and discussing what they needed from the situation. For example, one youth thought that I was not paying enough attention to their needs while focusing on another youth. Therefore, I had to develop further my skill of managing differing needs within a group dynamic. This experience also allowed me to experience and put into practice a trauma-informed perspective, as I looked into the needs of the youth behind the behaviour and not focused solely on the behaviour. I am reminded, Poole, Talbot, & Nathoo (2016) stated that when working with youth, from a trauma informed perspective, the greatest effect on a youth is the relationship between the youth and the worker. By focusing on the needs of each individual in the group and not the needs of the group, I was better able to build relationships with the youth, which created a safe place and a closer relationship.

The second overarching theme was the notion that youth can and will do well or perform as expected when given the opportunity to do so, an argument supported by Green (2009). I observed this notion many times throughout my practicum. For example, the youth discussed above who visited the principal's office daily prior to an outing experienced change in behaviours immediately after participating in the weekend groups. Furthermore, I observed the phenomenon that youth would succeed when given the opportunity while engaged in the weekend cultural outings. The boys who frequently exhibited challenging behaviours during the semi-weekly afterschool activities would often take on leadership roles during the weekend outings, displaying helping behaviours. The development of this change echoes the healing characteristics that Radu et al., (2014); Roué (2006); and Gregory (2003) discussed when connection to traditional territories and culture are participated in and experienced. The youth are in a safe place, comfortable, and able to express their internal resilience, it is not a stretch of

the imagination that these transformations are observed. It was amazing to observe and experience the transformation of these boys.

Masculinity

Exploring ideas of masculinity led me on two parallel and often convergent paths. The first path was reading material on Indigenous masculinity and the second path was talking with Elders in the community of Fort Ware. Through both paths, I gained insights into principles of Indigenous masculinity, and specifically, Tsek'ene masculinity.

Indigenous Masculinity

Antone (2015) discussed the reconstruction of Indigenous masculine thought and why there was a need to reconstruct this thought. He stated that prior to colonial influences, ideas and facets of Indigenous masculinity were culturally bound. After the colonization of the land, the culturally relevant ideas of Indigenous masculinity changed into that of a "John Wayne" sense of masculinity. Regarding colonialism and masculinity, Antone further stated:

> Five hundred years of contact riddled with atrocities has left behind a society of Indigenous men lacking true joyful identities, their authentic humanness erased by generations and countless acts of violence against them. These experiences have left *beings* who have survived through small acts of control and power, who have become household oppressors. They mimic the oppressors they hate, as if this is the only way to be a man. (p. 33-4)

In other words, we learn from what we see and experience. Indigenous people experienced many ineffective examples of Indigenous masculinity through the processes of colonization, including residential schools, "child welfare", and the criminal justice system. The reality of the situation is that, although the historical trauma of Indigenous masculinity is not the fault of

Indigenous people, it is still their responsibility to learn what it means to live as an Indigenous male within contemporary society and within their culture.

How can Indigenous men reclaim their personages and masculinity identities? Antone (2015) asserted that to understand Indigenous masculinities, we need to understand the creation story of Indigenous peoples. Indigenous creation stories relate to the creation of the people and the masculine role in those stories are indicative of the vast cultures of Indigenous peoples in Canada.

I had hoped to share the creation stories of both the Cree or Métis-Cree and Kwadacha Nations, to both explore my own creation story and assist with the young men in exploring theirs. However, I encountered two obstacles. The first obstacle was that at the time of this writing, I was unable to hear to a story from an Elder in the Kwadacha Nation. When I asked about the creation story, the Elders did not share this story with me. I am unsure if this was because the Elders were too shy to share or because of a fear of outsiders caused by the effects of colonialism and a fear of transfer of knowledge to a document such as this report; as such, I did not press the conversation further. As well, when researching Cree or Métis-Cree creation stories, I discovered that both cultures share creation stories involving Wisakecahk. However, stories about Wisakecahk are to be shared during the winter months only and are meant to be narrated and shared, not simply read. Given these factors from each of the Kwadacha, Cree, and Métis-Cree creation stories, and out of cultural respect and honour, I am not sharing their creation stories within this report. Nevertheless, I encourage everyone, including the reader, to seek out creation stories in order to understand and internalize the messages and teachings found with those stories.

Tsek'ene Masculinity

I wanted to understand the role of men and masculinity in Tsek'ene culture and traditions. Therefore, I utilized opportunities to speak with and listen to the Elders of the community. The Elders, both male and female, shared many stories and much wisdom. The following are my interpretations of the pieces of knowledge and stories shared; however, the Elders of the Dune Tiyh Koh reviewed and approved these writings to be included as part of my practicum report.

One of the first lessons I learned related to grandfathers and their role in the family. Traditionally the grandfather was an essential role in a child's life. The grandfather taught children how to be self-sufficient and these teachings continued until the child reached the age of ten. One Elder shared a story in which, after he turned ten years old, he was taken to a trapline and left alone for three days to show his skills and self-reliance. Seeking guidance from the grandfathers is congruent with the importance of looking to the Elders for guidance. Before the men become grandfathers, they are often fathers. Fathers' responsibilities were to teach their sons how to hunt, fish, and take care of the household. The fathers protected the family and brought home what the family needed for survival. When I asked about gender roles, the Elders informed me that binary gender roles were often blurred, and with no significant difference between men and women regarding chores.

Before the men in the village became fathers and grandfathers, and prior to the introduction of western ideas of religion and matrimony, they respectfully courted not only a woman, but also courted the woman's family. The men spent a season with her family. Before the introduction of western ideas of religion and matrimony, one had to prove to the prospective spouse's family that you could take responsibility for your spouse and support her and future

children. The courting male was often required to spend an entire year with the spouse's family to demonstrate he had the required skills and would be able to keep their daughter safe and free from harm.

One man who exemplified the ideals of Tsek'ene masculinity so well that the community memorialized his legacy. His name was Frances Charlie. Aatse Davie School presents an award to a community member who demonstrates behaviour in their life exemplifying the personage of Frances Charlie. Frances Charlie was dedicated to helping community members, especially those in need. He was a widow with children and was a Tsek'ene male who espoused a strong understanding of family. Francis Charlie was a watcher of the people and checked in with other families to ensure they had the necessary provisions. While he was always moving around, he was always there to help. Recently, the school presented the Francis Charlie award to a male adult community member who is known in the community to offer support, supply hunted meat, and generally take care of the community.

Masculinity Concluded

At the outset of my practicum, I discussed issues of masculinity formally and then later, informally; however, there was minimal interest from the youth to discuss this topic. What I found effective during my practicum was challenging toxic masculinity as it occurred. There were two experiences over the course of my practicum. One of these experiences occurred during the first few weeks of my practicum as the youth, the local guide, other chaperones, and myself completed cleaning up after dinner. The sun had long since rested behind the mountains. We camped near the roadside and occasionally saw vehicle lights heading north or south along the road; however, one set of lights turned into the camp site. We were greeted by the guide's partner and his children. She had brought supplies to make s'mores. One of the boys exclaimed,

"I thought this was boys' group." I called him by name, to gain his attention, and then responded with, "I think what you meant to say is, thank you for bringing s'mores." He then responded positively and thanked the person for bringing s'mores.

Another example happened during camp in the wintertime. The boys needed to haul firewood and one boy did not carry as much as the other boys. One of the other boys called him a little girl, and he responded by throwing something across the yard. I gathered those two boys together, asked what he meant by calling him a little girl, and asked the other boy why he behaved by throwing an object in an aggressive manner; I believe I challenged both areas of toxic masculinity through challenging the name calling and through challenging a physical response to conflict. After a brief conversation and addressing each other's feelings, the two boys recognized that verbally mocking others and throwing objects was unacceptable; it also allowed the one boy an opportunity to explain that he was embarrassed to ask for assistance because a piece of firewood he was to carry became stuck.

Although working with the young men to understand masculinity and what it meant to be a Tsek'ene male occurred in a way I did not plan for, I found ways to have discussions and challenge ideology within everyday occurrences. I learned that it is effective to challenge toxic masculinity in the moment, encouraging the young men to espouse the standards of the community and of the school, and of the example provided by Frances Charlie.

Culture and Ceremony

Culture and ceremony were important components of the boys' groups. There were three main examples of culture and ceremony that I observed while engaged with the guides during the practicum experience. The first example of culture I encountered was after a hunt on the river. A couple of boys had harvested small game. One of the boys did not want to skin the

animal; however, the local guide encouraged the young man and promised assistance if needed. The young man needed no further encouragement and only minimal assistance as verbal direction. Once he finished harvesting the hide from the animal, I could see a sense of pride and accomplishment that would not otherwise have been present but for engaging in and implementing the cultural skills the youth possessed.

The second example of culture I wish to share occurred during a winter weekend outing. We were spending the weekend out at a local lake and during the second day of the weekend trip the young men were guided to another lake a short snowmobile ride away. Here the youth were provided the opportunity to engage in an ice-fishing competition. The boys spent the better part of the afternoon fishing in holes in the ice and, when not actively engaged in fishing, they were playing around on the lake with the snowmobiles. Although no fish were caught, the boys appeared to enjoy the competition.

The last example of culture and ceremony I wish to share relates to ceremony. The ceremony I wish to discuss correlates to the resolution of conflict and the sharing of stories: the ceremony of council fire. The ceremony of council fire is held with what can be boiled down to two basic guidelines: respect the circle and respect the talking piece. Council fire involves the participants sitting in a circle around a fire that is prepared specifically for the event. Participants will take turns sharing and talking before passing on the talking piece. For the boy's group, council fire was used more specifically when a conflict arose, and the youth were not able to resolve the conflict in the moment. Council fire allowed the youth to address the issue and resolve the conflict without resorting to violence. Anyone at any time can call for council for any reason. Pre-practicum experience had exposed me to council fire procedure and ceremony: what was different in the implementation of council fire between my previous experience and the

experience with the boy's group was the frequency of when council fire was utilized. For the boys' groups, council fire was held in response to when conflict arose and not, as per my previous experience, daily. What I learned from the utilization of council fire in the boys' groups was, for one, that ad hoc council fire was effective in addressing conflict and providing a resolution and, second, that council fire was as affective with adults sitting in council as it was with youth sitting in council.

Culture and ceremony were very important components of the boys' groups and provided guidance for the nature of activities that occurred during the weekend outings. During the course of the boys' groups, when the youth were more heavily engaged in traditional activities, culture, and ceremony, the perceived occurrence of conflict and the prevalence of malaise and boredom was anecdotally observed.

Electronics Club

When I started my practicum during the 2018/2019 school year, I facilitated electronic activities for male youth participating in the boys' group program. Out of the two boys' groups, only the junior boy's group participated in the electronics activities. They built and tested two electronic projects. They also took an electronic schematic and transferred what they saw on paper onto a breadboard. If the project worked, they then played with it and experiment with different variables and processes. If the projected failed to perform as expected or failed to power on at all, the youth performed troubleshooting processes to discover what went awry. Once they discovered the error, which was sometimes a misplaced cable or a component plugged in backwards, I observed their joy from problem-solving. My father, who was also my scout leader, often described the joy in seeing a child's sense of pride and accomplishment. I never

understood this phenomenon until that first moment when the youth's chest expanded with that very same sense of pride and accomplishment.

As I concluded my practicum during the 2019/2020 school year, I modified the afterschool activities to be more inclusive and to address the fact that only four or five junior boys participated. The afterschool extracurricular activities were modified from Tuesday and Thursdays for the junior and senior boys' groups respectively. This was done in part to address two apparent issues. First, there were four to five junior boys who were regularly participating in the weekday extracurricular activities and none of the senior boys were participating. Previously I said the afterschool electronics activities were modified in part due to a lack of attendance; the other part which precipitated the modification was to create a space of inclusion. The extracurricular activities became an electronics club open to all students in grades eight through twelve.

The first meeting of the open electronics club occurred in October and twelve students attended, both male and female. They collaboratively decided on an electronic project to develop over the course of the year; this project was an assistance walking device for blind individuals that provided haptic or auditory feedback based on the proximity of obstacles. Despite the apparent strong start to the electronics club, there were three obstacles that impacted its success. First, I could not travel to the community on two occasions due to weather and plane issues. Second, the staff and faculty strike at the University of Northern British Columbia prevented me from engaging in practicum activities for the duration of the strike. Third, personal health issues prevented any further meetings of the electronics club. Despite these obstacles, I learned that there was interest from the community's youth, regardless of gender identification, in designing, building, and experimenting with electronic projects. I also learned

that I had difficulty remaining consistent with commitments to youth when I tried to be a member of and participate in a community where I did not live full-time. Although I identified as being a temporary community member, I still felt a heartfelt sense of belonging whenever in Fort Ware.

Self-Care and Me

Self-care was an important component of my practicum. For self-care, I utilized massage therapy, reiki, journaling, and personal hobbies. Massage therapy and reiki were instrumental in addressing residual stresses and created a healthy work/life/school balance. Journaling helped me process my thoughts and feelings. On a few occasions, especially when the boys were exhibiting difficult behaviours, I contemplated the choices I made when managing these behaviours. Journaling reminded me that the youth's struggles were not mine and mine were not theirs. The boys were on their traditional territory without worrying about the stresses back in their community. One day I hope to share these experiences on the traditional territory of the Kwadacha Nation with my family.

Massage therapy, reiki, and journaling were all methods of self-care that I used as needed and when I could take time away from other tasks. As well, I tried to set aside time daily to engage in personal hobbies such as computer programming and playing video games. These methods of self-care provided relaxation and reduced my stress. When I did not engage in regular self-care, I felt the work/life/school balance shifting. However, when I engaged in regular and consistent self-care, I addressed the difficulties of balancing work, life, and school.

Activities, Tasks, and Learning Concluded

I have learned much from my practicum at Aatse Davie school in Fort Ware, BC, on the traditional territory of the Kwadacha Nation. As I progressed through my practicum, I modified

and adapted my practicum goals to meet community needs and the demands of the moment; I know now that this is a hallmark of performing social work in a remote and isolated northern community. Over the course of the last year and a half, I have seen the joy that came from working with youth and saw, from their perspective, the differing joys found in life.

Chapter 6: Implications for Social Work Practice

My practicum at Aatse Davie School was similar to the professional work I have done for the last decade; however, my practicum also had many unique circumstances and experiences. It was similar in that I worked with people, engaged in conflict resolution, shared information, and listened to others on an individual and group level within both situations. The practicum was different due to the special considerations needed when working with youth instead of adults, especially in regard to supervision, guidance, and care. I also felt a stronger level of responsibility towards the youth. Through my experiences from both my work experience and my practicum, I am able to summarize my key learnings and identify potential future contributions to social work practice. More specifically, I will (1) discuss gender neutrality within the BCASW Code of Ethics, (2) discuss a new term *serial temporary*, and (3) provide recommendations within the areas of commitment, flexibility and adaptability, teamwork, and Glasnost.

Gender Neutral Code of Ethics

A significant portion of my personal growth and processing throughout my practicum was contemplating gender constructs and experiencing helpful- and toxic-masculinity. In 2019, I attended a conference on restorative justice hosted by the Nation Association of Community and Restorative Justice and was asked to indicate my preferred pronoun. When I received my registration name card at the conference, my indicated preferred pronoun was written just below my name. Hale (2007) argued that the inclusion of preferred and diverse preferred pronouns is both helpful and normalizing. Furthermore, misgendering through not using preferred pronouns can create barriers to inclusion in the workplace (Fogarty & Zheng, 2018). British Columbia now recognizes an 'X' gender on forms of government identification, including birth certificates

and driver's licenses (British Columbia, 2018). As well, New York City legally recognized 31 gender identifications (Datta, 2017). With the recent and necessary discussions regarding gender inclusion, the BCASW Code of Ethics should be gender neutral. By modifying the Code of Ethics to include all genders, BCASW would be inclusive, operate from a more trauma-informed perspective, and not cause undue harm to those who identify as non-binary. The current Code of Ethics is included as Appendix B and the modified Code of Ethics is included as Appendix C. The reworking of the code of ethics is subtle, but powerfully inclusive. I have shown the modified text of the reworked Code of Ethics is in bold typeface for easier recognition.

Serial Temporary

I discussed earlier in this report that I flew in and out of the community to perform my practicum tasks. Thus, sometimes I was involved with the community and was a member of the community and at other times I was not. Through my education at the University of Northern British Columbia, I studied at least two courses that focused on remote and northern social work and participated in as many courses on Aboriginal social work. Despite this education, I did not feel adequately prepared for the impact of being a fly in and fly out social worker.

To understand what this meant to social work practice, I reviewed the available literature and searched for examples describing the nuances created by being a temporary worker. Most of the research related to temporary farm workers (McLaughlin, Wells, Mendiburo, Lyn, & Vasilevska, 2017), family impact (Dittman, Henriquez, & Roxburgh, 2016), impact on resources and regions (Rolf & Kinnear, 2013; Carrington & Pereira, 2011), resource workers (Mayes, 2020; Darow & Mandizadza, 2018; & Ellem, 2015). I found no research on fly in and fly out impacts of social work practice and the unique circumstances that affected this practice.

I choose the term *serial temporary* to describe the unique set of circumstances that occurred during my practicum. In terms of "temporary", I was in the community at intermittent times and met other temporary workers who worked for a brief period of time, left, and then never returned. On the other hand, my schedule varied. Sometimes I was in the community a week and then left to come back in another week. Sometimes, I was there for five days and other times I was there for two or four nights. This, in a sense, created a situation where I was a temporary worker; however, this was different than the other temporary workers since I would always return to the community shortly.

In terms of "serial", from a technical standpoint communication occurs when a bit of data is transferred in or out across data lines sequentially one at a time. Relating this concept to my practicum, I often arrived in the community, presented to the school, did an activity or function, and then left, only to return again some time in the future to repeat this process; this is a perfect example of seriality. For instance, early on in the week I arrived in the community to perform the regular components of my employment and then, on a Friday morning would head out on a weekend activity as part of my practicum; we returned on Sunday sometimes late in the day and before school started on Monday, I returned to Prince George with a plan to come back to the community in about ten days.

Working with the youth as part of my practicum created an extraordinary sense of responsibility for myself and for my commitment to the community beyond what I felt throughout my previous five years of working with the Kwadacha Nation. From this experience I have four recommendations for serial temporary social workers that I believe are applicable when working with any age group in a remote northern community.

Recommendations

Recommendation One – Commitment

The first recommendation is to be committed to your work. Much like doing research in Indigenous communities, the social worker should endeavor to build trust in the community and do this partly through following through on commitments. Specific to social work practicum students, the student should remain and continue to work with the community or organization after the conclusion of the practicum, which will build trust (Blackstock, 2010).

Furthermore, a temporary social worker should set a reliable schedule and communicate this to the community and community organizations. When the community can anticipate a social worker's arrival and departure, they are able to plan accordingly and look forward to the programs and services offered. When the social worker fails to abide by the principles of commitment, programs can suffer and potentially discontinue. I assert that trust is the most important factor in maintaining stability in the community and for the programs that are being offered, requested, or supported.

Recommendation Two – Flexibility and Adaptability

When working as a serial temporary worker, there are variables that can interfere with maintaining commitments. Therefore, it is necessary to internalize a strong sense of flexibility. Social work in this context does require flexibility. During one of my trips into the community, the plane was enroute to Fort Ware, the landing gear was down, the plane descended, and then at about 400 meters from the runway the plane took a sharp turn skyward and returned to Prince George, BC. The activities I planned to do for this trip were postponed until the next time I was in the community. During times when there was a boy's group scheduled for the weekend and the plane was cancelled or once when I was personally ill, I made other arrangements so that the

activities still took place. Arrangements included finding other chaperones or ensuring that the food order was delivered on the next plane.

Flexibility and social work should be synonymous, but special consideration should be taken into account when working as a serial temporary social worker in a remote northern community. It is beneficial to be adaptable with situations as they arise. This is more than being a generalist social worker. However, even the most committed, flexible, and adaptable social worker will not be able to be accomplish all goals individually, which leads to my next recommendation of teamwork.

Recommendation Three – Teamwork

No social worker should work in isolation; while they might be the only social worker employed by an organization, it is helpful to ally one's self with other professionals in the community who show similar ethics and understandings. Teamwork is important to be successful in remote northern communities as a fly-in-fly-out social worker. In my experience, more was accomplished when everyone worked together. I relied upon the expertise of local guides, teachers, and other community professionals to answer the questions and inform me regarding differences in local practices and guidelines. Teamwork also means that the social worker responds to and understands other people's unique perspectives, including considering diverse backgrounds, education, history, and family stories. When I could not complete a task during my practicum, or was unable to attend for weather or personal reasons, I relied upon others to make sure the youth were still able to have the excursion as planned.

Recommendation Four – Glasnost

The term glasnost is a term that means openness and was the name for the social and political reforms in the Soviet Union to provide more rights and freedoms with the people (Coldwar.org, 2020). The takeaway from the glasnost principle is the concept of openness. Glasnost principles suggest that social workers be transparent in their desires and reasons for engaging in social work. There should be an expectation that the social worker is genuine and caries their work with integrity. During my practicum, I rescheduled or postpone events for various reasons. Some of these reasons included the death of an Elder, personal sickness, and familial illnesses. I found that as long as I was genuine and transparent, that the youth accepted these scheduling changes. This was evident as the youth continued to ask about future groups and outings.

Recommendations – Concluded

Ultimately, these four recommendations are inextricable linked and build upon one another. Furthermore, the four recommendations will build and strengthen the trust amongst the social worker, the community, and professional agencies. I also suggest using these recommendations when hiring social workers to work in a remote northern community; I suggest hiring social workers who are committed, adaptable & flexible, demonstrate teamwork, and are genuine.

Conclusion

Overall, my practicum experience at Aatse Davie School not only helped to expound my knowledge of social work, of who I am, and my sense of masculinity, but also benefited the other work that I perform in the community. I have a greater understanding of being a social worker working in criminal justice systems, being a school social worker working within a school, and being a social worker working within a community. The wisdom I gained from the practicum goals accomplished and the learning opportunities from difficulties was immeasurable.

The beginning of this report introduced the school motto as "work, respect, belonging". I originally intended the motto to guide program development and over the course of the practicum, I became influenced by the motto. "Work": I worked with youth, with staff and faculty at the school, with the Elders, and with all others involved in my practicum. "Respect": I showed respect to the youth, local guides, Elders, school administration, and school staff. I believe that the youth and community reciprocated that respect. "Belonging": As I performed my practicum duties and functions in the school, I felt a greater sense of belonging not only in the school, but also within the community and with the Elders. In other words, work leads to respect, respect leads to belonging, and belonging leads to better social work practice.

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Appendix A

MSW Practicum II Learning Contract

Student: Christopher Tyler

Practicum Supervisor: Rebecca Tallman

Academic Supervisor: Dr. Joanna Pierce

Agency: Aatse Davie School, Fort Ware, BC on the traditional territory of the Kwadacha Nation

Length of Placement: 560 Hours   **Estimated Completion Date:** March 31, 2019

Hours of Work: Tuesday and Thursday 3-5pm plus one weekend a month

Learning Goals	Objectives and Activities	Monitoring and Evaluation Criteria
Gain knowledge regarding Aatse Davie School's protocols, policies, programs, and procedures.	Become familiar with documentation used by the school for the purpose of running the youth group Develop effective working relationships with group participants, school faculty and staff, and supervisors	Follow agency policy and use program forms and paperwork Attend required or supported meetings at school
Increase understanding of the role of social worker as school youth group coordinator	Attend agency meetings Work directly with school administration and staff to provide youth activities to two youth boy's groups	Engage with school personnel and work collaboratively Provide youth group activities twice per week with the youth and coordinate camping trips once per month

	Work collaboratively with other school youth group coordinators to problem solve and develop programming	Attend school-based team meetings when available
Identify as a professional social worker and conduct myself accordingly	Attend practicum during agreed-upon hours	Attend practicum during agreed-upon dates and hours
	Connect and collaborate with other school youth group coordinators	Meeting with my practicum supervisor regularly to ensure practicum goals are being met
	Understand agency policy	Review agency policy and procedures
	Maintain professional boundaries	
Engage in ethical practice	Engage in the on-going critical reflection of practice	Maintain a journal to document my practicum experience and engage in on-going critical reflection of self and practice
	Apply ethical principles to my practice	
		Attend regular clinical supervision
	Attend clinical supervision and debrief	
		Review BCASW Code of Ethics and apply to practice as needed
Develop program development skills from the lens of a generalist social work practitioner	Review theories and practice models and how they can be applied in the context of my practice	Develop and manage a program for two boy's youth groups
	Attend clinical supervision	Use effective and creative problem-solving skills to address issues and adapt program on an on-going basis

	Develop a program for youth in the school	
Develop an understanding of understanding of masculinities within the context of being aboriginal (young) men	Effectively engage male youth groups in developing an understanding of masculinities within the context of being aboriginal (young) men	Gain a better understanding of Indigenousmasculinities and myself in place within those identities.
Improve and build upon program development social work practice	Develop effective relationships with group participants Increase understanding of various program coordination and leadership skills and their efficiencies in the group setting	Work with the youth groups and provide leadership and program
Develop an understanding of the use of cultural practice and its place **in** the youth program	Engage youth in cultural ceremony and practice in a meaningful way that enhances the youth's understanding of cultural ceremony and practice Engage in the use of Elders throughout the course of the program	Use cultural ceremony and practice in an appropriate and effective manner in the youth program Sit and take council from Elders and garner their support and participation in various aspects of the youth programs.
Develop self-care and coping strategies to maintain mental and **emotion**al well-being in my practice	Engage in self-care activities regularly to maintain balance	Engage in reflective practice through journal writing Engage in self-care activities (exercise, connection with spirituality, nature) Engage in regular debriefs with my supervisor

Appendix B: BCASW Code of Ethics

Ethical behaviour is at the core of every profession. The BCASW Code of Ethics was jointly adopted by the BC Association of Social Workers and the BC College of Social Workers in January 2003 and consists of eleven principles:

1. A social worker shall maintain the best interest of the client as the primary professional obligation.

2. A social worker shall respect the intrinsic worth of the persons she or he serves in her or his professional relationships with them.

3. A social worker shall carry out her or his professional duties and obligations with integrity and objectivity.

4. A social worker shall have and maintain competence in the provision of a social work service to a client.

5. A social worker shall not exploit the relationship with a client for personal benefit, gain or gratification.

6. A social worker shall protect the confidentiality of all professionally acquired information. She or he shall disclose such information only when required or allowed by law to do so, or when clients have consented to disclosure.

7. A social worker who engages in another profession, occupation, affiliation or calling shall not allow these outside interests to affect the social work relationship with the client, professional judgment, independence and/or competence.

8. A social worker shall not provide social work services or otherwise behave in a manner that discredits the profession of social work or diminishes the public's trust in the profession.

9. A social worker shall promote service, program and agency practices and policies that are consistent with this Code of Ethics and the Standards of Practice of the BC College of Social Workers.

10. A social worker shall promote excellence in her or his profession.

11. A social worker shall advocate change in the best interest of the client, and for the overall benefit of society.

Appendix C *Revised* BCASW Code of Ethics

Ethical behaviour is at the core of every profession. The BCASW Code of Ethics was jointly adopted by the BC Association of Social Workers and the BC College of Social Workers in January 2003 and consists of eleven principles:

1. A social worker shall maintain the best interest of the client as the primary professional obligation.

2. A social worker shall respect the intrinsic worth of the persons **they** serve in **their** professional relationships with them.

3. A social worker shall carry out **their** professional duties and obligations with integrity and objectivity.

4. A social worker shall have and maintain competence in the provision of a social work service to a client.

5. A social worker shall not exploit the relationship with a client for personal benefit, gain or gratification.

6. A social worker shall protect the confidentiality of all professionally acquired information. **A Social Worker** shall disclose such information only when required or allowed by law to do so, or when clients have consented to disclosure.

7. A social worker who engages in another profession, occupation, affiliation or calling shall not allow these outside interests to affect the social work relationship with the client, professional judgment, independence and/or competence.

8. A social worker shall not provide social work services or otherwise behave in a manner that discredits the profession of social work or diminishes the public's trust in the profession.

9. A social worker shall promote service, program and agency practices and policies that are consistent with this Code of Ethics and the Standards of Practice of the BC College of Social Workers.

10. A social worker shall promote excellence in **their** profession.

11. A social worker shall advocate change in the best interest of the client, and for the overall benefit of society.