



Saskatchewan Social Worker

NOVEMBER 2021 | Volume 32 Number 3

What Does Reconciliation Mean to You?

By Dolapo Onidare, RSW

As a Mental Health Clinician for Children and Youth, working in a northern community of Lac La Ronge, Saskatchewan, this question, “What Does Reconciliation Mean To You?” keeps ringing in my head. I had no choice than to take a couple days to reflect on it. No matter what profession you are doing right now, I will urge everyone to also reflect on this question. Reconciliation is everyone’s responsibility, not just the government and policy makers. In fact I had asked some Social Work students who I know, to reflect on this in one of our zoom conversations on the week of September 27, 2021. The conclusion of the zoom meeting was about graduate Social Work students wishing they had known about Indigenous Peoples history earlier than later.

For the first time in history, Canada declared the National Day for Truth and Reconciliation, which was first observed on September 30, 2021. While there is so much controversy surrounding this National Day which is also known as the “Orange Shirt Day,” let us not forget the HISTORY and PURPOSE. This is an important conversation because I have seen social media bullying that is targeted to people who are not wearing an orange shirt or where they chose to get their orange shirt from. I know

people want to purchase from local sellers that will potentially donate some profit for Indigenous cause. No one should ever make gain from Indigenous Peoples’ history! I have also seen controversial social media comments about why some workers get the national day as a statutory holiday and not others. Please let us not forget the history and purpose! Let’s use the day annually to reflect on the experiences of Indigenous Peoples and then ask yourself, have things changed or is it still the same? Is history repeating itself?

This national day should be more than the statutory holiday either paid or unpaid, it should be more than the orange shirt, it should be about bringing more change in various levels, and more actions as addressed in the Truth and Reconciliation Commission of Canada (TRC, 2015). The purpose of this national day is to “honour the children, survivors, families, and communities affected by residential schools” (CBC News, 2021). I did not learn so much about Indigenous history until university and I believe this is not appropriate, I am hoping that this is changing. As a Black immigrant woman, with almost similar history of colonization and slavery, I reflected on my experiences as a child and I must confess that, what Indigenous Peoples experienced in the past and continue to experience in the present

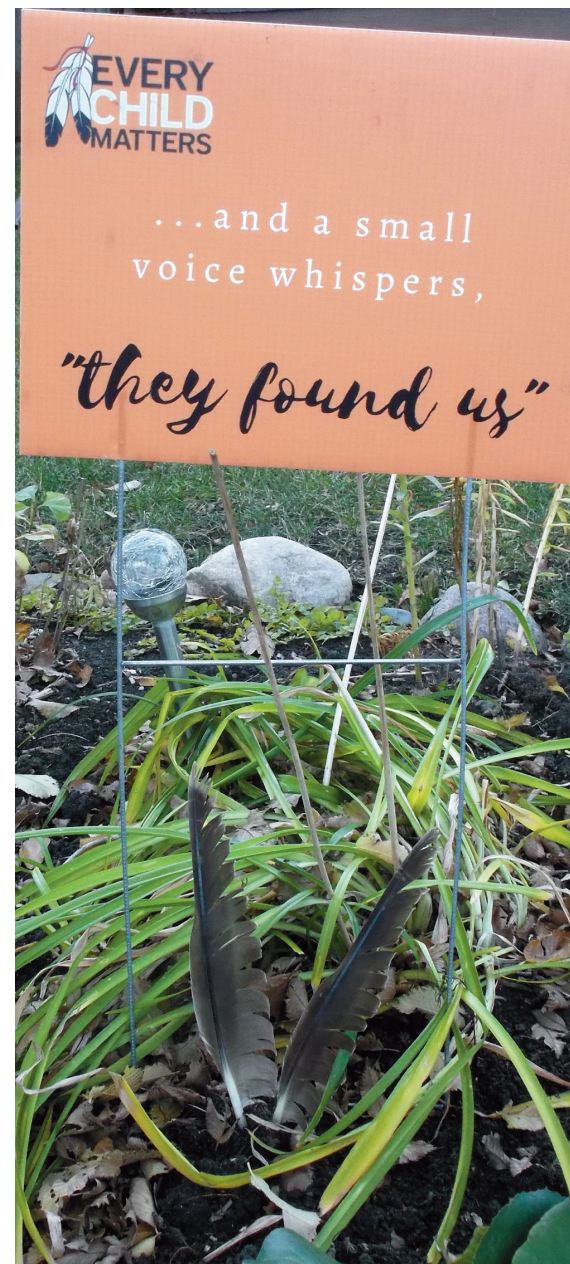


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Saskatchewan Social Worker

The Saskatchewan Social Worker is published by the Saskatchewan Association of Social Workers.

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The Saskatchewan Social Worker is published and released in February, June, and November.

Deadlines for submission of information are December 31st, April 30th, and September 15th.

Advertising Rates are as follows: \$200 half page, \$300 half page

Please submit material to:

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PRESIDENT'S MESSAGE

Overwhelm. Exhaustion. Frustration. Fear.

By Erin Beckwell, MSW, RSW

So many people are struggling right now. Spring 2020 calls to action (remember “two weeks to flatten the curve”?) seem like a refrain from another lifetime, maybe even another reality. I think it’s safe to say that none of us expected we’d still be trying to navigate life in a pandemic nearly two years later.

I’m worried. A lot. What shape will our systems — especially our healthcare and education systems — be in when

we come out the other side of this? What shape will the humans who work in those systems be in? How will individuals and communities move forward when the need for support will be greater than ever, and our capacity to provide support could be at an all-time low? How will we even begin to mourn our collective losses which have come through death, but also through loss of control, safety, connection, and support? Who steps in (or up) when the helpers — of all

kinds — need help, too?

Social workers have always worked in intense situations where needs are high, and resources are tight. And yet amid that reality, many of us have been able to take steps toward prioritizing meaningful, practical “self-care” strategies as part of our work. That said, many of us were also already struggling to find balance, wellbeing, wholeness, and care before COVID came into our lives, and — while it’s given us opportunities for pause — the pandemic has added a new layer of intensity, complexity, and urgency to this struggle.

What Does Reconciliation Mean to You? cont.

is horrifying. They do not deserve what they have gone through and we are sorry. You do not need to be a mother, father, grandparents, or Indigenous People to know this, you just need to be a human. As a Christian, it breaks my heart to hear the negative contribution of churches and priests. A few days ago, as I drove home from work, I heard another horrific story of some priests who had sexually abused children, both male and female. As I shook my head in grief-stricken manner, these are the questions that stuck to my thought. Is there really reconciliation? Isn’t forgiveness needed for reconciliation to happen? Are all the TRC ‘calls to action’ really in action? I believe we need to start acting and not let history to repeat itself. The experiences of Indigenous Peoples are tragic and painful and have negatively impacted survivors, leading to intergenerational trauma and creating lack of trust in people who have power and privileges and lack of trust in the system. As

a clinician, I continue to incorporate strength-based, critical race, and anti-oppressive theory, cultural awareness, safety, and competency, and trauma-informed care into my practice. What about you? Have you ever thought about your contribution to oppression? If yes, think and read about ways you can deconstruct the systems of oppression.



I don’t have any brilliant solutions for these challenges, and I’m guessing I’m not alone in that. So, what can we do? Be gentle with ourselves, and with others. Ask for help. Check in on our neighbours, friends, and colleagues. And always, always remember that we don’t have to do any of this alone.

A few days ago, I came across a post on social media that resonated with me in a very deep way. It said:

- Keep my anger from becoming meanness.*
- Keep my sorrow from collapsing into self-pity.*
- Keep my heart soft enough to keep breaking.*
- Keep my anger turned towards justice, not cruelty.*
- Remind me that all of this, every bit of it, is for love.*
- Keep me fiercely kind.*

Try not to let this experience take our softness, kindness, and connectedness, too. We’ve lost enough already.



FROM THE DESK OF THE EXECUTIVE DIRECTOR

Reasons to be a Member

By Karen Wasylenka, MSW, RSW

The best way to not feel hopeless is to get up and do something. Don't wait for good things to happen to you. If you go out and make some good things happen, you will fill the world with hope, you will fill yourself with hope.

— Barack Obama, 44th president of the United States

It is October 1 already as I write this. We are having a beautiful fall that follows a hot and dry summer. Even with the lovely fall colours and the bright sunshine, it is not only the knowledge that the cold dark days of winter are approaching but the darkness of the pandemic still surrounds us. Who would have thought that 18 months later we would still be in this position? We all look forward to the day when we can return to life as we knew it before March 2020. I hope that you all can find some hope and joy in your lives during these difficult times in both our professional and personal lives.

Fall is a time of new beginnings; in fact, sometimes it feels like the start of a new year — school year, university year, work planning year. You will read about some of the SASW initia-

tives in this newsletter. Also, when you read this, we will be in the midst of renewal season. This is often when we hear questions such as “why should I register or renew if its not required for my job?” and “what do I get for the fees I pay?” There are many answers to these questions. To the first question, first and foremost to me, is the privilege to use the title “social worker.” I want to be recognized as a member of this profession.

What do we get for our fees? With increased membership, we have been able to increase our capacity to provide additional resources and supports. You will meet Desi Terry in this edition – Desi is the Co-ordinator of Member Support, Advocacy, and Communications. Desi's role will assist in providing support to SASW association activities, including supporting the newsletter committee in putting the newsletter together.

One benefit to social workers from their fees is our membership in CASW. A portion of your fees go to CASW. As SASW members, you receive many benefits from CASW, including discounted liability and other insurance, advocacy at the national level

on social policy, and free webinars which usually are sufficient in number (or close to it) to make up your 40 hours of CPE. If there aren't enough webinars, reading a position paper that CASW has developed will also count to your CPE! CASW/BMS offers the scholarship funding which our members can apply for in the fall. Currently, CASW is also undergoing a review and revision to the 2005 Code of Ethics and Guidelines for Ethical Practice. This is a large and costly undertaking which our fees support. We all aspire to a Code of Ethics that is current and inclusive and reflects the values of all social workers in Canada.

I am pleased to announce that Brenda Schock of Regina, has been appointed to Council as Incoming President. We thank Brenda for stepping forward to volunteer for this role. You will see the nomination form for Council positions becoming available in spring 2022 in this Newsletter. Please consider serving — it is a great opportunity to become involved in the social work profession at another level. The positions that will be available are Members at Large (1), Secretary and Treasurer.

Take good care.

“No act of kindness, however small, is ever wasted”

– Aesop



FROM THE KITCHEN OF THE REGISTRAR

Registration Renewals for 2022

By Fay Schuster, MSW, RSW

It is hard to believe we are almost done our 2022 renewals! If you haven't completed your 2022 renewal you are encouraged to do so before December 1, 2021.

Members that become new members in 2021, members that reinstated their membership in 2021 after their membership lapsed over 1 year and members with a non-practicing registration in 2021 are not required to report the 40 hours of Continuing Professions Education (CPE) hours to complete the 2022 renewal. If you fall into one of these groups, once you complete the 2022 renewal you will then have the CPE section posted on your home page in our online system to begin enter CPE hours for 2022 to complete the 2023 renewal. Check out the Renewal Q and A (https://www.sasw.ca/site/renewal_gas) on our website specifically Q17 and Q18 for information on how to submit your CPE hours.

Once you complete the annual renewal any CPE activities you undertake after that date will credit to the next year's renewal. For example, if you complete the renewal on November 15 and then participate in two CASW webinars on November 30, you can enter those hours into the online system and they will credit to the 2023 renewal.

What you need to know if you are going into Private Practice

SASW does not require a member to do anything in addition to the general

membership requirements. Members engaging in private practice are considered to be self employed and as such responsible to ensure they meet all clinical and business requirements for their practice.

Members are strongly encouraged to read thoroughly the SASW Standards of Practice <https://www.sasw.ca/document/5075/Approved%20Standards%20Document%20eff%20March%201%202020.pdf> to ensure compliance with the Standards. Members may also want to review the CASW website for information on private practice (<https://www.casw-acts.ca/en/resources/private-practice-portal>). Members also have access to the CASW's professional liability insurance through BMS Insurance (<http://www.casw.bmsgroup.com/>)

Recently the Canada Revenue Agency began offering a free tax help service through liaison officers (canada.ca/cra-liason-officer) that members may find helpful. Liaison officers are able to provide information on tax-related questions such as income tax, GST, payroll, business tax deductions, tax errors and general bookkeeping practices.

SASW does have a private practice roster as a courtesy for our members who wish to post their information for the public. SASW does not endorse any specific practice. Members who wish to post their private practice information can log into the online

system. Once on the member's home page scroll down to locate the "View/Edit My Profile" link on the left-hand side of the page and click on.

Members can call the SASW office at 306-545-1922 or toll free at 1-877-517-7279 for assistance if needed.

Can I claim CPE Hours for reading the SASW Newsletters?

SASW provides a newsletter to members three times a year. The newsletters are packed with articles and information related to the practice of social work. It would be appropriate to claim 1-2 hours of CPE per year under Category C "Self Directed Learning."

SASKATCHEWAN ASSOCIATION OF SOCIAL WORKERS



Meet our Co-ordinator of Member Support, Advocacy and Communications

Tansi! My name is Desiree (Desi) Terry; I am the new Co-ordinator of Member Support, Advocacy and Communications here at SASW. I grew up in and currently live on Treaty 4 territory, oskana kâ-asastêki (Regina). I am a proud citizen of the Métis Nation of Saskatchewan. I graduated with a Bachelor of Indigenous Social Work from the First Nations University of Canada in 2018, followed by a Certificate in Reconciliation Studies in 2019. I worked for the Government of Saskatchewan for eight years in various administrative and co-ordination roles. After that, I worked in Ranch Ehrlo Society's Family Treatment Program and Intensive Family Preservation Services. I am currently working toward a Master of Social Work at the University of Regina, aiming to complete a thesis next semester. I am also an artist; in my spare time I love to create, mainly in the form of beadwork. This past summer, I started a large mural inspired by the First Nations Child and Family Caring Society's Honouring Memories, Planting Dreams campaign. This "Heart Garden" has become a collaborative effort involving other artists, and my hope is that it serves as a site of unsettling and (un)learning.

I am grateful for the opportunity to serve in this role at the SASW. I am excited about the relationships built and work under way, as well as what the future holds.



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Ruth Ann Thomas is on the Ministry of Justice's approved list of mediators as an option for alternate dispute resolution.

the Family Counselling Centre

& PAR Consultants

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New in Saskatchewan — Family law matters (e.g., separation, parenting time) will be required to attempt a family dispute resolution process before they will be able to continue with court proceedings.

Meet the Artist for SASW's 2022 Calendar

The Public Relations Committee is so excited to include SASW's 2022 Calendar in the mailout with this newsletter. We are grateful for the opportunity to work with DJ Tapaquon, a local artist from Treaty Four territory, oskana kâ-asastêki (Regina). We hope you enjoy having his incredible artwork in your homes and offices.

DJ Tapaquon is a Cree/Saulteaux artist born in 1977 in Regina, Saskatchewan. He is a member of George Gordon First Nation. DJ is a Residential school survivor and suffered with addiction in his youth. He was incarcerated at the young age of 18, but it was here that he discovered his love of art when he came upon the work of Isaac Bignell in a calendar. Inspired, DJ taught himself how to draw and even sold his first art piece while there.

At 20, DJ moved to Winnipeg where he met and studied under Ojibway artist Leo Neilson (Sweet Pea). In 1998, DJ moved to Vancouver, where he says it was the best time of his life as an artist. Here he found sobriety and met his teacher and mentor, Saulteaux artist Dennis Bruce who taught him the art of abstract painting. The Indigenous artist community in Vancouver called DJ "Picasso."

In 2006, DJ moved back to Regina where he lives and paints today. He works mainly with acrylic on large canvas as well as pastels and charcoal on paper. He wants his art to celebrate his culture and to inspire those in his

community who struggle with addiction and despair. DJ is forever grateful to his teachers and mentors and honours their spirit in his art.

DJ is so excited to have his new work featured in the SASW 2022 Calendar.

He painted each of these canvasses especially for the new calendar. All original art pieces are available for sale. Please contact his agent Debby Sereda for more information at debbysereda@shaw.ca or call 403-283-9747.

Update from the Standards of Practice Committee

The Standards of Practice Committee has started the process of reviewing the current version of the Standards of Practice for Registered Social Workers in Saskatchewan. The committee has welcomed a number of new members to be a part of this review.

Highlights of the work to date include:

- The creation of a guidance document to assist social workers with the administration of Naloxone. This document will be on the SASW website.
- Development of guidance in the Standards on redeployment of work during emergencies
- Development of a guidance document on Cultural Humility and

Standards of Practice for Social Work. This work began in September when the committee had gathered at Wanuskewin Heritage Park. The day involved a morning of teachings on Indigenous and Métis history with a focus on ethics and protocols. In an approach of cultural humility and seated in a circle we gave our own personal reflections. We were joined by Elder Andre Letendre and Knowledge Keeper Audrey Armstrong. We were honoured to have the opportunity to participate in an afternoon of ceremony following a hearty lunch of buffalo soup and bannock — a very meaningful beginning to the process of developing this document.

Newsletter Contributions

Contributions to the Saskatchewan Social Worker are always welcome. Please send your articles and ideas to sasw@accesscomm.ca Deadline for the February 2022 issue is December 31, 2021.



**NOTICE TO MEMBERS
- CALL FOR NOMINATIONS TO COUNCIL POSITIONS -**

As per section 25 (2) of *The Social Workers Administrative By-laws*, SASW voting members are hereby given notice of your right to nominate licensed member(s) to fill any Council vacancy for the upcoming year. The positions open for nomination are Treasurer, Secretary, and one (1) member-at-large.

All nominations must be submitted on the "Call for Nominations" form. Nominations must be faxed/e-mailed to the SASW Office no later than **March 15, 2022**.

Call for Nominations for SASW Council

Position for Nomination: _____

Name: _____

SASW Registration Number: _____

Address: _____

Credentials: _____

City/Town: _____

Number of years in practice: _____

Area(s) of practice and contribution to the profession: _____

Previous/present involvement with SASW Branch/Committee: _____

Nature of contribution(s) to be made on SASW Council: _____

Signature of Nominee: _____

Nominators - Registered Social Workers (*Please Print*)

Signature of Nominators

1. _____

2. _____

3. _____

Deadline for submitting nominations: March 15, 2022

Send completed form to SASW Office - 2110 Lorne Street, Regina, SK, S4P 2M5

Email: sasw@accesscomm.ca Fax: 306.545-1895



From the Desk of the Dean of Social Work

By Dr. Cathy Rocke, MSW, PhD

I hope that everyone is enjoying this unseasonably warm Fall weather! Unfortunately, the infection rates in Saskatchewan continue to be high and this has impacted the delivery of our courses at the Faculty of Social Work in the Fall term. We are currently delivering all of our undergraduate and graduate courses remotely. I am grateful that student placements have continued in person — a critical component of the social work curriculum that allows students to develop social work skills. We are hopeful that the faculty will return to more normal operations in the Winter 2022 term.

Over the summer the faculty completed our strategic planning process and the finalized version will be posted on our website in the next few weeks. One of the main initiatives that the faculty will be engaging in over the next year is how we plan for changes to our course delivery models. One of the lessons that we learned during the pandemic is that through technology we can make our degree programs more accessible beyond our Regina and Saskatoon campuses. In a recent survey completed by the Faculty of Social Work student associations a large number of students indicated that one of the benefits of the remote learning has been their ability to complete their social work education without leaving their home communities. Over the next year, the faculty will be exploring how to make both our undergraduate and graduate programs more accessible through the use of technology for all social work students across the province.

As mentioned in an email sent out to

all SASW members earlier this year, the faculty made the decision to not reopen the Prince Albert office once the pandemic is over. Prior to the pandemic, the location was not being used to host any on-site teaching or student services, and the two faculty members whose offices were housed there have voluntarily relocated. As the faculty moves towards more flexible course delivery modalities we fully anticipate that we will be able to serve the educational needs of students in the Prince Albert and surrounding areas.

I would like to extend my congratulations to Dr. Judy White, the former Dean of the Faculty of Social Work, Professor Emerita and long standing member of SASW. The Canadian Association of Social Work Education recently wrote a letter of commendation to the University of Regina President & Vice Chancellor, Dr. Jeff Keshen outlining the contributions that Dr. White has made to the Association Board. During her tenure, Dr. White served as Board Treasurer and as a member of the Executive Committee. The Board highlighted her steadfast advocacy “for decolonizing and anti-racist approaches to governance” and her “wise leadership” that “served to strengthen the national profile of the University of Regina.”

Finally, I would like to congratulate our Fall 2021 MSW graduates.

Lena Raye Natasha Agecoutay – Field Practicum: A Clinical Counseling Experience on the Pasqua First Nation.

Sharon Miller – Research Practicum: Families Caring for Children with



Moral Courage and Justice for First Nations Children

By Desiree Terry (she/her), BISW, RSW, MSW Candidate

I wanted to dedicate space in this newsletter to justice for Indigenous children. The National Day for Truth and Reconciliation may have passed, but the conversations and the work within our profession cannot lose momentum. In Dr. Cindy Blackstock's webinar, *Wanted: Moral Courage in Social Work*, she shared about the ongoing legal battles for equitable treatment for First Nations children by the Government of Canada. A link to the recorded webinar is posted on the SASW website. If you have not yet had the chance to watch it, I highly recommend it. I want to provide a high-level overview of these legal proceedings and discuss their significance to social work. These cases are the embodiment of moral courage, of taking personal and professional risks to do the right thing. Moral courage is crucial in anti-oppressive, anti-racist, and anti-colonial social work practice; it aligns with our ethical obligation to pursuit of social justice.³ Much of this

information comes directly from the First Nations Child and Family Caring Society's (FNCFC) website, which has a detailed timeline of Canadian Human Rights Tribunal (CHRT) cases and documents.

Jordan's Principle

Jordan's Principle was unanimously supported in the House of Commons in 2007. It is a legal obligation to First Nations children with no end date, to ensure they all receive the health care products, social services, supports, and education they need.⁵ The Principle is in memory of Jordan River Anderson, of Norway House Cree Nation. Jordan River Anderson passed away at the age of five, having never spent a day in his family's home, living his entire life in a hospital. He was born with complex medical needs, which resulted in jurisdictional funding disputes between the Provincial and Federal governments.⁵ The Government of Canada's implementation of Jordan's Principle included definitions so narrow that no child met the criteria for several years. The definitions

required children to have complex medical needs (i.e., multiple conditions) and to have multiple service providers in place.⁵ As Social Workers, we must honour the life and spirit of Jordan River Anderson. We can do this by understanding the supports and services First Nations children and families are entitled to under Jordan's Principle, and ensuring we know how to support them in accessing this funding. We honour the spirit of Jordan River Anderson each time we speak his name and each time we speak of Jordan's Principle.

CHRT Complaint

The Assembly of First Nations (AFN) and First Nations Child and Family Caring Society (FNCFC) sought to have the Government of Canada voluntarily provide equitable and culturally relevant child welfare services to First Nations children for nearly 10 years. With no resolution in sight, the AFN and FNCFC filed a complaint with the Canadian Human Rights Tribunal on February 26, 2007, on the basis that the Government of Canada discriminates against First Nations children on reserves by providing them with less government child welfare funding, and therefore less benefit, than other children in Canada.^{2,4} It is important to note that at the time of this complaint, the United Nations Declaration of the Rights of Indigenous People (UNDRIP), was before the United Nations. The Government of Canada was among four nations who opposed UNDRIP, while 143 nations supported and 11 abstained.² These (in)actions highlight a misalignment between the Government of Canada's spoken commitment to reconciliation and their practice. While there have been some positive changes since 2007, including the recent implementation of UNDRIP by the Government of Canada, the trajectory of these cases

From the Desk of the Dean of Social Work, cont.

Long-Term Disabilities: Current Resources and Areas of Improvement for Saskatchewan.

Jordan Mills – Field Practicum: Retelling Stories of Resilience as a Counterplot to Homelessness: A Narrative Approach in the Context of Intensive Team-Based Housing Support Services.

Aurelie Modeland – Research Practicum: The Role of Indigenous Youth Leadership in Family and Child Well Being.

Latoya Reid – Thesis: *The Portrayal of Central American Migrants in North American Media: A Critical Discourse Analysis.*

One of our October graduates, Latoya Reid was further honored by the University of Regina Alumni Association with the Alumni Crowning Achievement Award in the Distinguished Humanitarian and Community Service category (Alumni Awards – Latoya Reid 2021 – University of Regina (uregina.ca).

Congratulations to all of our graduates!

Moral Courage and Justice for First Nations Children, continued

show there is still much work to do.

In 2008, the Auditor General released a report confirming that First Nations child welfare services are funded at rates lower than those for non-Indigenous children, as alleged in the CHRT complaint. The Government of Canada has relied on legal maneuvers and technicalities throughout the history of these cases, the first being an appeal to dismiss on the basis that funding is not a “service”; thus, they believed the complaint was outside of CHRT jurisdiction.⁴ The Government of Canada declined to participate in mediation, repeatedly raising technical objections and alleged procedural unfairness.² The CHRT’s assessment of the case lasted over one year, ultimately affirming the merits of the case.²

In 2009, the CHRT case considered the narrowing of Jordan’s principle, which the Government of Canada responded to by filing multiple appeals and motions to dismiss. In 2011, the case was dismissed in its entirety on a legal technicality. The FNCFCFS appealed and in 2012, the Federal Court set aside the CHRT Chair’s decision to dismiss, returning the complaint to the CHRT for a new hearing. As expected, the Government of Canada appealed.⁴ In July of 2012, Dr. Blackstock filed a motion alleging the Government of Canada retaliated against her and monitored her; these allegations were substantiated in 2015 and the Government of Canada was ordered to pay damages.⁴ Throughout the cases, the Government of Canada attempted to prevent public broadcasting of proceedings and have expert reports dismissed. These attempts were ultimately dismissed.⁴

Victory for First Nations Children

On January 26, 2016, a landmark ruling found the Government of Canada is racially discriminating against 165,000 First Nations children. The Government of Canada did not appeal the decision.⁴ In the same year, the CHRT also found the definition of Jordan’s Principle racist and discriminatory, ordering the Government of Canada to make immediate changes.⁵ The application of Jordan’s Principle was expanded, eliminating the need for a child to have multiple disabilities, and applying to children living off reserve.⁴

Ongoing Non-Compliance and Compensation

Since the landmark ruling, the CHRT has issued 19 non-compliance and procedural orders.⁴ These orders have linked Canada’s non-compliance to unnecessary foster placements of many First Nations children and to the deaths of three.¹ In 2019, the CHRT ruled children and families affected by the narrow definitions of Jordan’s Principle and inequitable child welfare funding were entitled to compensation. On September 29, 2021, the Federal Court of Canada upheld the CHRT’s 2019 ruling regarding compensation, while agreeing all First Nations children should be eligible for Jordan’s principle, regardless of Indian status or where they live.⁴ While the Government of Canada has spared no expense trying to evade their obligations to First Nations children, these children continue to experience systemic harm. Children are dying as a direct result. These harms are happening within systems in which social work is directly implicated. The number of children in child welfare have reached

record levels, eclipsing both the “60s scoop” and residential schools.² We can no longer be bystanders; we need to be involved in this fight for justice at an individual, organizational, and collective level.

Substantive Equality

The matters in these cases and proceedings rely on the legal principle of substantive equality. This means that services needed to provide the same outcomes to First Nations children as other children must consider the historical and contemporary disadvantages and structural oppression they experience. Further, First Nations Children should be able to access services, products, and supports that may not be accessible to other children, to overcome those noted barriers, while taking into consideration the distinct needs and circumstances of First Nations children and families living on reserve.⁵ This is an important principle for social workers in any capacity to be aware of.

Moral Courage and the Path Forward

Dr. Blackstock was subjected to undue surveillance and retaliation for seeking justice and equitable treatment of First Nations children. The FNCFCFS no longer receives funding from the Government of Canada.² This is what Dr. Blackstock means when she speaks of moral courage in social work; making the moral decision to “put our missions before our organizational interests”.² We must decide how much we are prepared to risk, personally, professionally, organizationally, in challenging oppressive and harmful systems. Dr. Blackstock describes this as a “nothing to lose” approach:
... there is nothing more threat-

... services needed to provide the same outcomes to First Nations children as other children must consider the historical and contemporary disadvantages and structural oppression they experience.

Why Non-Profits are Failing Sex Workers

By Emily Ritenburg (she/they) RSW, BSW, MSW Candidate

Non-profits are a colonial structure. They are rooted in the charity model of helping established primarily by religious organizations during the foundational years of colonialism in Canada (and beyond). This model, based on religious morality, established harmful ways of assuming who is deserving of and undeserving help. Today, non-profits and how they are funded still uphold ideas of who is “deserving and undeserving” of support. If this is new or unsettling information to you, this is a wonderful opportunity to further decolonize your social work practice by researching this history.

Sex workers often fall into that category of “undeserving” unless they are actively working to leave sex work. They become difficult to advocate for in the non-profit world because there is a discomfort among funders and other stakeholders aligning themselves with sex work advocacy. Yet, this discomfort is deeply rooted in the very oppressive systems social work (claims

to) challenge: patriarchy, misogyny, capitalism, religious conservatism, colonialism, imperialism, racism, ableism, queerphobia, and the list goes on.

This is a good time to mention that there are a lot of folks who engage in sex work who thrive and experience fulfilment in this work. There are also folks who engage in sex work because there are significant barriers to conventional employment. In the community, the definition of sex work is not limited to “full service,” in-person experiences, it is expanded to include camming, OnlyFans content creators, stripping, sensual massage, sugar dating, dominatrix services and more. Sex work is not inherently traumatic, it is the oppressive systems and policies in place that make sex work traumatic.

Anyway...

I recently retired from the non-profit sector as a social worker, not only because of the reality of non-profit burnout, but also because there are very real limitations to doing

meaningful work with some of the most marginalized and underserved communities (such as sex workers). When considering non-profit funding models, often the simple requirement of collecting invasive or dehumanizing information from service users stands as a barrier to sex workers accessing services. Yet, this information is often considered a “requirement” by funders in order to renew or even be eligible for future funding. This is a quintessential function of the non-profit industrial complex.

In order to challenge this and the other endless ways that colonial systems create barriers for sex workers to seek support, I went into private practice. On top of offering full rate and sliding scale counselling services to those with the means, this practice also involves offering free counselling to low-income sex workers. I also offer educational opportunities to organizations looking to be more inclusive of sex workers, work that brings me joy and fulfilment!

I consulted with my communities about

Moral Courage and Justice for First Nations Children, continued

ening to federal politicians and policy makers than a group that operates in moral ways and has nothing to lose. When the “nothing to lose” organization is willing to reach beyond politicians and bureaucrats to the caring public then a social movement begins to take root.²

As social workers, we occupy various spaces and positions of privilege and power. We need to have moral courage and take a “nothing to lose” approach seeking justice and equity for First Nations children. As Dr. Blackstock says, “reconciliation means not saying sorry twice.”² Dr. Blackstock has shown us one path forward with her

own actions. There are many paths to the future we want to see. Much of this work will not be easy, and it will not be comfortable. Some parts of this work are simple: following the court proceedings; watching them to show the Government of Canada you are a witness; contacting your Member of Parliament. Part of my role here at the SASW is support to members. I hope that I can serve as a resource to all of you in efforts such as these. I am no expert on any matter, but I will always do my best to seek anything I don’t know.

- 1 Blackstock, C. (2021). Screaming into silence. *Maclean’s*.
- 2 Blackstock, C. (2011). The Can-

adian Human Rights Tribunal on First Nations child welfare: Why if Canada wins, equality and justice lose. *Children and Youth Services Review*, 33, 187-194. DOI: 10.1016/j.childyouth.2010.09.02

- 3 Canadian Association of Social Workers (CASW). (2005). Code of Ethics. https://www.casw-acts.ca/files/documents/casw_code_of_ethics.pdf
- 4 First Nations Child and Family Caring Society. www.fnccaringociety.com
- 5 Kamran, R. (2021). Canada’s history of failing to provide medical care for Indigenous children. *Pediatrics & Child Health*, 279-282. DOI: 10.1093/pch/pxaa

Why Non-Profits are Failing Sex Workers, continued

When considering non-profit funding models, often the simple requirement of collecting invasive or dehumanizing information from service users stands as a barrier to sex workers accessing services. Yet, this information is often considered a “requirement” by funders in order to renew or even be eligible for future funding.

This is a quintessential function of the non-profit industrial complex.

what ethical private practice looks like while trying to do work for some of the most marginalized people. One way that I practice this is by uplifting, validating, and promoting information that is shared at a community level. In the case of sex work, this means uplifting the knowledge of street-based knowledge keepers who carry the most important survival and safety advice for all sex workers in any area of the industry. This means compensating sex workers for the knowledge and time they share with me. This means crediting them with that knowledge (when safe to do so).

This work has come to fruition in a few ways since starting my private practice. One of these ways was creating the Safer Sex and Safety Handbook for Street Based Sex Workers. This 16-page booklet, in the form of a mini-zine, is filled with safety and harm reduction information sourced from whisper networks, mutual aid groups, street-based knowledge keepers, other harm reduction organizations (primarily the National Harm Reduction Coalition), and my own personal

experiences. I offer these and other resources by donation to agencies, organizations, or practitioners who encounter sex workers. They are discreet and easy to offer to a service user who has disclosed that they engage in sex work. The information within is written in language that is accessible and relevant to the community.

I still face ethical dilemmas in private practice, but so does anyone who is functioning within a colonial, capitalist system that actively works against the most marginalized people. I am working against systems that tell social workers that they must work until they are exhausted to the point of burnout, and that anything less is lacking compassion. I am also working against a system that devalues how those in the helping professions are compensated. Further, I'm challenging a white supremacist, capitalist culture where those with lived experience in the margins are often expected to volunteer their time to share their very valuable (and traumatic) knowledge without compensation, and to then be grateful that people in positions of

privilege will listen. I will not support this anymore. So, with that being said, I know in my heart that I am doing work that is important and that it still has value outside the non-profit and charity models of service provision.

For more information on accessing resources (including the Safer Sex and Safety Handbook for Street Based Sex Workers) and the services I offer as a counsellor, consultant and advocate please visit my website: www.arohapcc.ca or email emily@arohapcc.ca

Emily Ritenburg, BSW, RSW, MSW Candidate (she/they) is the owner and principal of Aroha Pride Counselling & Consulting. She has over 10 years of experience working with youth, adults, and communities in social, therapeutic, educational, and activist contexts. In their consulting practice, Emily specializes in areas related to sex work inclusivity and advocacy, gender and sexual diversity, addictions, and the intersections within and between these areas. Emily brings a balance of both formal education and lived experience to their practice.

An Overview of Prairie Harm Reduction Services

By Sheena McCallion, MSW/RSW

As a social worker, it is my honour to serve on the board of Prairie Harm Reduction. The organization epitomizes many of the values of the social work profession, chiefly, the inherent dignity and worth of all persons, the pursuit of social justice, and service to humanity. It seeks to reduce the harms associated with substance use without requiring that people decrease their use¹. The ultimate goal of harm reduction is to preserve life by meeting people where they are and matching them with resources that they identify are needed.

Prairie Harm Reduction aims to meet these goals through programming such as Saskatchewan's first safe consumption site, support services, family support services, education and outreach. All services are provided with a trauma-informed and low-barrier approach. Perhaps the highest profile initiative of the agency, the Safe Consumption Site is the product of years of advocacy and groundwork in reducing stigma and misconceptions. Drug users can use substances of their choice (which they supply themselves) under the supervision of a paramedic, and access clean needles and pipes to do so. According to Health Canada, Safe consumption sites have been proven to reduce the risk of transmission of infectious diseases, prevent overdose deaths, and save the health care system millions of dollars². Along with the consumption site, the drop in centre also provides a welcoming space where people feel safe, making them more likely to request referrals and access support.

The family support program is a lesser-known service that still delivers much impact. The program works with families at risk of intervention by the Ministry of Social Services, offering practical supports like outreach and transportation to engage parents. By building trust with people who access services, family support staff find they are more open to supports such as counselling, treatment, and parent education, a preventative approach that builds resilience for the next generation.

Under its current leadership, the organization has become a national leader in advocating for humane drug policy, speaking out against criminalization of substance use, political inaction regarding the overdose and HIV epidemics, and discrimination, among other issues. PHR has rallied wide community support for a population living on the margins, helping to bridge divides stoked by stereotypes and judgement. PHR's safe consumption site is entirely funded by donors, a sign of the public's recognition that we are all impacted, directly or indirectly, by the loss of life caused by neglecting this population.

Another aspect of Prairie Harm Reduction's operations that I am particularly proud to be associated with is the recognition of lived experience as expertise. PHR offers peer support to those living with HIV and Hep C, realizing that the most valuable source of information is often someone who has experienced the challenges facing people who access our services. In addition, PHR strives to include people who access services in decision making about policy and services, under-

standing their perspective is invaluable in the success of measures aimed at meeting their needs.

For those interested in supporting the work of Prairie Harm Reduction, there are many ways to do so. Staff offer information helpful to individuals and organizations wishing to learn more about harm reduction, overdose prevention, and disease prevention to benefit others in their circles. In addition, Prairie Harm Reduction staff have gained recognition for providing training on harm reduction methods to those who work in the field. Sharing our messages on social media and participating in letter writing campaigns helps to increase public awareness, reduce stigma, and influence decision makers. Finally, donations are always needed and put to good use! As mentioned above, donors are essential to PHR operations and donors have an opportunity to directly improve the lives of some of our community's most vulnerable citizens. Individual donations can be made through Canada Helps by clicking the "Donate" button on the Prairie Harm Reduction website: www.prairiehr.ca

If you have an idea for a fundraiser or would like to volunteer to raise funds, please contact Executive Director Jason Mercredi at admin@prairiehr.ca

References:

- 1 <https://harmreduction.org/about-us/principles-of-harm-reduction/>
- 2 <https://www.canada.ca/en/health-canada/services/substance-use/supervised-consumption-sites/explained.html>

Harm reduction philosophy is based on a respect for the unique circumstances, resources, and agency of each individual.

Indigenous Harm Reduction & Colonialism

By Chasity Head-Stonestand B.Ed.
(B.S.W. pending)

Advocacy for harm reduction approaches to substance use and addictions is on the rise here in Saskatchewan. Let's explore what harm reduction looks like from an Indigenous perspective. I am an Indigenous social work student grappling with the realities and concepts of how to make two worldviews co-exist. I believe it is possible. I always say to self and others, "there is room for both."

There are numerous versions of Indigenous harm reduction models in circulation, as the term Indigenous holds an abundance of varying nations beliefs, traditions, customs, and practices under its umbrella term. Despite the varying models available, several key elements remain aligned. One of those key elements is the call to decolonize the work. Hopefully, this phrase isn't new to you or your organization because decolonization strategies and practices can and should be embedded into harm reduction services. Decolonization can be embedded into all levels of our educational systems. In fact, seeking out additional education on how Indigenous harm reduction looks different from mainstream (westernized) harm reduction approaches, is a more comprehensible (and necessary) way of understanding and using a harm reduction approach with our clients.

First Nations Health Authority defines Indigenous harm reduction as being "a process of integrating cultural knowledge and values into the strategies and services associated with the work of harm reduction." The First Nations Health Authority is an organization based out of British Columbia. They describe themselves as the "first and only First Nations Health Authority in Canada" (FNHA, 2021). Variations in harm reduction models are required considering the different cultural and personal differences of the people it aims to resonate with. For Indigenous

communities, harm reduction is not about just limiting behaviours and use of substances. It is also about reducing the harms of the effects of colonialism. I think this part is often missing in harm reduction advocacy. Having that decolonizing aspect plays a key role in the policies, programs and practices that are being implemented for/with Indigenous people. Additionally, it means looking at the systems and structures that shape the daily lives of Indigenous People both in their homeland communities as well in urbanized living situations.

As a current social work student, I feel it is important for me to mention that I do not claim to be an expert in harm reduction. As part of my identity, I remain rooted as a lifelong student-learner of life. I am committed to continual growth throughout my heart journey. Growth in self and in the knowledge that I carry out into the world. I strive, along with my fellow colleagues who are engaged in harm reduction work as future professional social workers, to amplify voices and perspectives that would not otherwise have the opportunities. We are in a period of "Reconciliation" in Canada. I am speaking not of dormancy reconciliation, but of the time of pivotal action in reconciliation. I am committed to gaining knowledge and perspectives and sharing these with others as I come to understand them. So, I leave this very brief insight into Indigenous harm reduction with some recommendations.

In the varying Indigenous harm reduction models, two key concepts of importance are:

1. Incorporating a strengths-based approach to care
2. Being culturally grounded in (and led by) Indigenous knowledge systems

Fundamentally, we know harm reduction is to recognize that drug use is complex and multifaceted. The inten-

tion behind these approaches is to bring wider acceptance of the harm reduction concept amongst Indigenous (populations) communities so that they can find some value and connect with it on both an individual and community-wide level.

1. Research: have conversations outside of your comfort zone and give yourself permission to get familiar with other ways of knowing and being in the world that we share.
2. Challenge your language usage. I am learning that a significant part of harm reduction is challenging the way we communicate with others. Part of that requires us to take the time to just listen. Intermittently there are no responses necessary, no interventions needed, just simply listening to what is being communicated to you. Whether it is verbally or non-verbally just simply listen.
3. Do the reflective thinking, processing, and analyzing that we do afterwards. Because today, more than ever, our communities need strong integrated systems to co-exist.

Tiniki (Thank you),
Chasity Head-Stonestand, Director of Communications, SWSS Saskatoon

References

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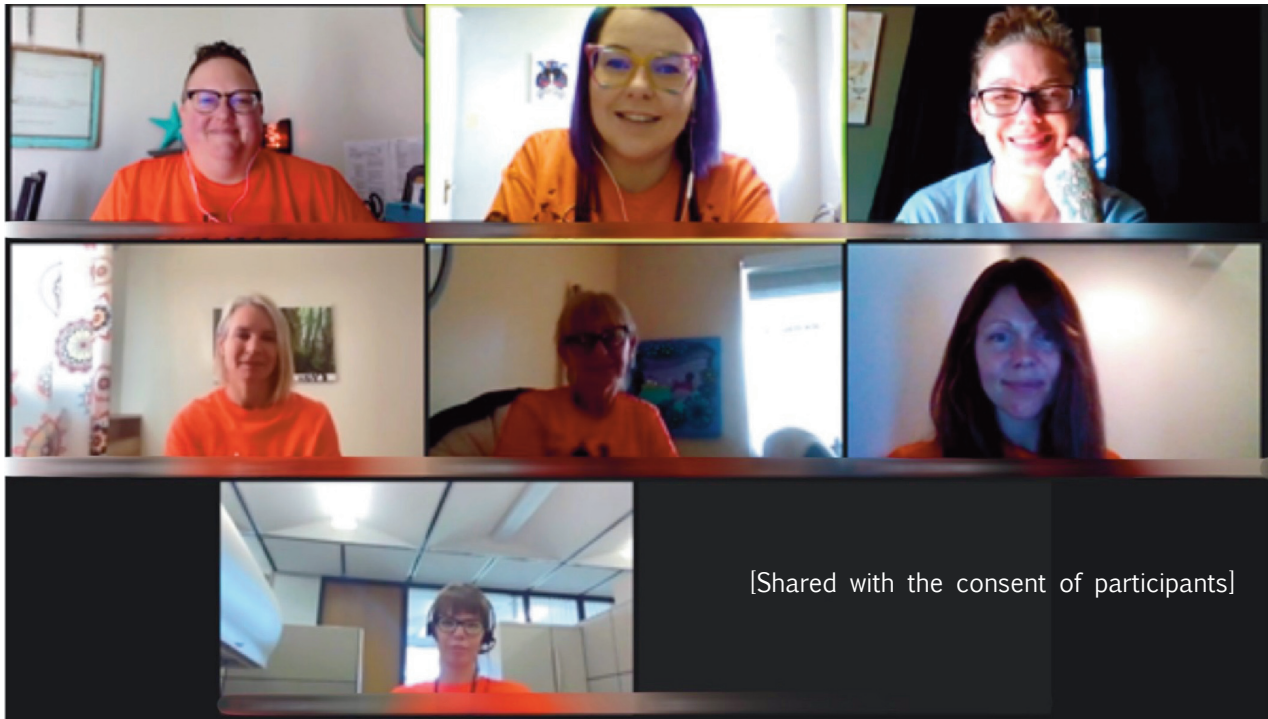
TRC Working Group

By Desiree Terry (she/her), BISW, RSW, MSW Candidate

SASW's recently established TRC Working Group (working title) met virtually for the first time on September 30, the first official National Day for Truth and Reconciliation. The group's membership thus far includes First Nations, Métis, and settler-ally Registered Social Workers. Our first meeting involved relationship building; good relationships between each other and the world around us are foundational

to this work. We had powerful discussions around the ways in which our profession has historically been, and remains, complicit in colonial systems and oppression. Most importantly, we discussed ways that we might, individually and collectively, be a part of imagining and actively creating a new present and future for social work practice. This vision includes Indigenous representation throughout SASW, anti-oppressive and culturally safe education for members, and ensuring policy and practice within the SASW

provides space for Indigenous and other ways of knowing. Ideally, we would have met in person, in a circle, beginning and ending in ceremony. Considering our current realities, virtual meetings are the safest way for us to begin this important work. I am so grateful for the opportunity to support this work and I look forward to sharing more about the group's work as it progresses. If you are interested in participating, please contact me at desi.sasw@accesscomm.ca



Volunteering for SASW Committees

Committee positions are filled on an “as needed” basis by the SASW Volunteer Development Committee. When there are vacancies on a committee, an email will go out to those who identified interest in that committee. You will be asked to confirm your interest, the amount of time you can commit to the committee, and provide a short statement of your interest and experience. New committee members will then be selected. Please contact the office at sasw@accesscomm.ca if you have any questions about the committees or the process of recruitment.

*Submissions
Welcome!!*

Is there a social issue, population, or theoretical modality you're passionate about? Consider sharing your experience, knowledge, and insights with other SASW members. E-mail your article to sasw@accesscomm.ca.

Virtual Practice – What do the Standards of Practice say?

By Karen Wasylenka, Executive Director

Can I “see” clients who are living outside of Saskatchewan? The SASW office receives many inquiries from Registered Social Workers in Saskatchewan regarding the extension of their license to practice virtually outside of Saskatchewan.

Section E.3.(e) of the Standards of Practice for Registered Social Workers states “A social worker who uses

telephonic or other electronic means to provide services shall abide by all regulation of their professional practice with the understanding that their practice and records may be subject to regulation in both the jurisdiction on which the client receives services and the jurisdiction in which the social worker provides the services. To practice in another jurisdiction you must be registered in that jurisdiction.”

Each jurisdiction has their own legisla-

tion, policy, and processes regarding licensing requirements. If you are thinking about electronic practice outside of Saskatchewan, as the Standards state, you must contact the social work regulatory body in the province in which you want to practice and determine their requirements. This also includes situations where a client moves to another province and wants to continue services for a period of time following relocation or a client relocating temporarily in another province.

Discipline Decision Summary

Ms. Brianne Santha

A hearing of the Discipline Committee of the Saskatchewan Association of Social Workers (“SASW”) pursuant to Section 28 of the Social/ Workers Act was conducted virtually (via Zoom) on June 14, 2021 with respect to a complaint against Ms. Brianne Santha (SASW Reg.#4455).

The Professional Conduct Committee’s investigation resulted in the following charges:

“While you were employed as a therapist:

- (a) You disclosed confidential information about Client #1
- (b) You initiated a close personal relationship with Client #2,
- (c) You initiated and continued a close personal relationship with Client #2’s children after this client and family were discharged from the program.
- (d) Further to charge 1(c), you did not document your continued contact after the family had been discharged from the Program.”

The matter proceeded by Agreed Statement of Facts with Ms. Santha admitting

guilt to the charges as presented.

The Discipline Committee accepted Ms. Santha’s guilty plea and her acknowledgment and admission that her actions constitute professional misconduct as that term is defined in section 30 of *The Social Workers Act*, SS 1993 and the sections of the SASW General Bylaws, SASW Standards of Practice for Registered Social Workers in Saskatchewan and The Canadian Association of Social Workers Code of Ethics and Guidelines for Ethical Practice identified in the charges.

The Discipline Committee’s penalty order dated July 5, 2021 included:

1. Pursuant to section 29(1)(e) of *The Social Workers Act* (the “Act”) Brianne Santha shall be reprimanded.
2. Pursuant to section 29(1)(b) of the Act, Ms. Santha shall not be entitled to reapply for registration with the SASW for a period of two years from the date of the Order. Prior to such an application for reregistration being submitted, Ms. Santha shall successfully com-

plete an ethics and boundaries course and bear the costs of that course.

3. Pursuant to section 29(1)(d) of the Act and upon reinstatement, Ms. Santha’s shall enter a period of mentorship and consultation with a mentor, approved by the Registrar, for a period of one year.
4. Pursuant to section 29(1)(a)(ii) of the Act, Ms. Santha shall pay the costs of the investigation and hearing fixed in the amount of \$5,000.00. Such costs shall be paid on or before July 1, 2023. Failing payment, Ms. Santha’s license and practicing membership, if any, shall be suspended until payment is made pursuant to section 29(2)(b).
5. Pursuant to section 29(3) of the Act, the Discipline Committee shall send a copy its decision and Order to Brianne Santha and to the complainant.
6. Pursuant to section 17(10) of the SASW General Bylaws, a digest of this decision shall be published on the SASW website and in the SASW newsletter.

Should All Social Workers have Liability Insurance?

By Fay Schuster, Registrar

I wrote about this in the June 2020 newsletter but thought it was worth drawing members' attention back to this question. Why would a member want/need to have professional liability insurance?

As a member of SASW, you are eligible to apply for BSM liability insurance that is offered in partnership with CASW. The application process is online and can easily be renewed each year.

Below are two excerpts taken from the CASW BMS Insurance Brochure:

“Professional Liability Insurance (PLI) protects you against liability or allegations of liability for injury or damages that have resulted from a negligent act, error, omission, or malpractice that has arisen out of your professional capacity as a social worker or if a complaint is made against you to your College. PLI protects social workers by ensuring that your legal defence is coordinated and paid for if a claim is made against you. Your PLI also covers the cost of client compensation, or damages.” ([http://](http://www.casw.bmsgroup.com/)

[www.casw.bmsgroup.com/.](http://www.casw.bmsgroup.com/))

“The regulatory legal expense endorsement provides coverage for legal costs associated with having to respond to a complaint, or appear at a disciplinary hearing with a provincial regulatory organization or agency. In the event of a complaint or investigation, members are provided with superior legal representation and defence protection. Examples include complaints alleging professional misconduct, incompetence, or incapacity.” ([http://www.casw.bmsgroup.com/.](http://www.casw.bmsgroup.com/))

Your registration with SASW does not provide you with any type of legal coverage. Whether or not your employer would provide you with coverage may be dictated by circumstance in terms of responsibility/liability. If circumstances were that the employer did not cover you than you would be responsible to cover the costs associated with a possible complaint made against you or any discipline action taken as a result of the complaint.

I would encourage members to review SASW's Discipline/Hearing Deci-

sions that are posted on our website (<https://www.sasw.ca/site/public/decisions>) to understand the types of sanctions and costs that may be ordered by a Discipline Committee.

Although no one wants to have a complaint filed against them or even think of having to appear before a Discipline Committee it is a part of being a member of a regulated profession. As social workers we work with people who are vulnerable and even when we provide services with the best of intentions it is not always viewed that way by the client. There are also those situations where the social worker just did the wrong thing and has to be accountable for their actions.

I would encourage all members to check out the CASW professional liability insurance through BMS insurance at [http://www.casw.bmsgroup.com/.](http://www.casw.bmsgroup.com/) The cost for this insurance is very reasonable with Plans starting at \$130.00/year which includes coverage for E-services.

Social Work is Essential



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Somatic Experiencing® (SE™), developed by Peter A. Levine, PhD, is a potent psychobiological approach to resolving the symptoms of trauma and chronic stress. Whether you are a medical or mental health professional, addictions counselor, first responder, body worker, educator, alternative medicine practitioner, or other helping professional, the SE™ Professional Training is a continuing education program that will help you make an even greater difference with your clients.

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- SE offers a framework to assess where your client is “stuck” in the fight, flight, or freeze responses and provides clinical tools to resolve these fixated physiological states that underlie so many trauma symptoms. Our educational model is both theoretical and highly experiential, offering you effective skills for restoring nervous system regulation and resolving trauma that can be immediately integrated into your professional practice.
- Instead of focusing on the re-telling of traumatic events or personal history, SE aims to identify what is interfering with people’s internal threat-recovery process and helps clients develop tools for restoring their innate capacity to rebound from overwhelming experiences. By facilitating the completion of self-protective responses and releasing survival energy that has become bound in the body, SE addresses the root cause of trauma symptoms.

traumahealing.org



Beginning Level 2022

Beginning I – May 27 - 30

Beginning II – September 16 - 19

Beginning III – December 9 - 12

Intermediate Level 2023

Intermediate I – March 3 - 6

Intermediate II – June 2 - 5

Intermediate III – September 15 - 18

Advanced Level 2024

Adv. I, II – Dates TBA

Location

Venue TBA

Saskatoon, Saskatchewan
Canada

Faculty

Berns Galloway MED, CCC, SEP

Organizers in Partnership with SEI

Jeannette Kuc and Susan Risula

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Educational Opportunities

Regina Sexual Assault Centre Conference: From Awareness to Action – Supporting Systemic Responses to Sexual Violence

November 9-10, 2021.

This conference will bring together frontline workers, service providers, policymakers, researchers, students, etc., from a variety of disciplines and fields, to share knowledge, experience, tools, and resources related to the impacts of sexual violence trauma.

For more information visit <https://www.rsacconference.ca/>

and organizations to join in Saskatchewan Violence Prevention Week! SVPW serves to acknowledge the impact of violence in our province, increase awareness of supports, programs, and services and recognize people who are working to build healthy, safe communities for all people.

Watch for updates at www.stopstoviolence.com

RESOLVE Talk 2021 - Dusting Off Our Past for a Safer Tomorrow: Historical Context of Gendered Violence in the Prairies

Friday, November 19, 2021

12:00 – 1:30 pm

Candace Klein's presentation will be followed by a brief, focused conversation about the deep rooted, structured, historical violence issuing from trauma in the prairie families. This conversation will be guided by targeted questions with the goal of moving one step closer towards action for change.

For more information visit <https://research-groups.usask.ca/resolve/resolve-talk-2021.php#AbouttheEvent>

Family Violence Initiative Fund Training

October 1, 2021, through March 31, 2022

United Way Regina has partnered with Caring Hearts, STOPS to Violence, Safe Places Swift Current, RCMP F Division, and Beatrice Wallace/Wolfe – Survivor & Lived Experience Indigenous Advisor to provide free access to top quality Education & Resource training to front-line workers in the family violence sector in south Saskatchewan. Community agencies, volunteer, and RCMP members located in Treaty 2 and Treaty 4 Territories (south Saskatchewan region) will have opportunity to access free and cost-effective training on trauma-informed care, abuse prevention, and vicarious trauma and burnout prevention.

There will be three different types of training available:

Ambiguous Loss & Trauma-Informed Care Training

Hello Hero – A VIP Course for First Responders and Their Back-UP

Abuse Prevention – Safe Places Volunteer Training

For more information visit <https://unitedwayregina.ca/wp-content/uploads/2021/09/Training-Informational-Package.pdf>

Canadian Association of Social Workers (CASW) Webinars

As SASW is a member organization of CASW, SASW members can access these webinars for free. Visit <https://www.casw-acts.ca/en/webinars> to see upcoming as well as past recorded webinars.

FROM AWARENESS TO ACTION: SUPPORTING SYSTEMIC RESPONSES TO SEXUAL VIOLENCE

University of Regina
Sexual Assault Centre

**Virtual Conference
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For more information, visit www.rsacconference.ca or contact rsacconference2021@uregina.ca

With Keynote Speakers:

Dr. Lori Haskell
Trauma informed approaches to mental health service delivery and legal responses

Dr. Jennifer Mullan
Decolonized Therapy

Saskatchewan Violence Prevention Week

November 28 to December 4, 2021.

STOPS to Violence invites individuals

Transgender Day of Remembrance

Saturday, November 20, 2021

Transgender Day of Remembrance (TDOR) is an annual observance on November 20 that honours the memory of the transgender people whose lives were lost in acts of anti-transgender violence. For more information visit <https://www.glaad.org/tdor>. Follow the SASW Facebook page for more TDOR information and events.

Saskatchewan Violence Prevention Week

Save the Date!
Nov 28 to Dec 4, 2021

www.stopstoviolence.com/svpw

RESOLVE Talk 2021
DUSTING OFF OUR PAST FOR A SAFER TOMORROW
HISTORICAL CONTEXT OF GENDERED VIOLENCE IN THE PRAIRIES
November 19, 2021 | 12:00 PM to 01:30 PM CST, Zoom