**Chapter 1**

**Historical Foundations of Addressing Needs:
Indigenous, French, and English Traditions**

**MULTIPLE CHOICE QUESTIONS**

1. *Mino-pimatisiwin* is a Cree word that means \_\_\_\_\_\_\_\_.

a) social work

b) the Medicine Wheel

c) the good life

d) First Nations

e) a gathering of elders

2. Canadian social work has largely been shaped by \_\_\_\_\_\_\_\_ traditions.

a) British and American

b) American only

c) Western European

d) Australian

e) Scandinavian

3. \_\_\_\_\_\_\_\_, a principle contained in the Medicine Wheel, refers to understanding each aspect of the four cardinal directions of the Wheel and the directions' interconnections for holistic well-being.

a) Stability

b) Wholeness

c) Treatment

d) Fulfillment

e) Welfare

4. Historically, which of the following has not been a way Elders have passed on knowledge?

a) Role modelling

b) Written texts

c) Storytelling

d) Ceremonies

e) Sharing circles

5. *Inuit Qaujimajatuqangit* is the Inuktitut term for \_\_\_\_\_\_\_\_.

a) traditional or Indigenous knowledge of the Inuit

b) working with non-Inuit Peoples

c) Inuit ways of knowing

d) Inuit territory

e) Inuit elder education

6. After Quebec, the province or territory with the largest number of residents whose mother tongue is French is \_\_\_\_\_\_\_\_.

a) New Brunswick

b) British Columbia

c) Ontario

d) Alberta

e) Yukon

7. It is through \_\_\_\_\_\_\_\_ for healing and growth that individuals, families and communities can attain *mino-pimatisiwin*.

a) personal responsibility

b) long-term therapeutic interventions

c) harmony

d) collective work

e) institutional treatment

8. \_\_\_\_\_\_\_\_ authored an analysis of the conditions of Montreal's working-class communities in the late 1800s.

a) L'Abbé Charles-Edouard Bourgeois

b) Marie Lacoste Gérin-Lajoie

c) Frederick Marsh

d) Herbert Ames

e) Charlotte Whitton

9. The Public Charities Act of 1921 \_\_\_\_\_\_\_\_.

a) was the first legislation enacted which brought together charity organizations to formalize and organize relief provision to the poor

b) was the first social legislation enacted, mandating that government was required to help those in need

c) was the legislation which provided public funding to parishes to serve communities living in poverty

d) provided targeted funding for the distribution of aid in rural communities

e) formally brought together Charity Organization Societies to systematically provide relief

10. In seventeenth-century Montreal, a(n) \_\_\_\_\_\_\_\_ combined relief with moral rehabilitation through labour for the undeserving poor.

a) maison d'industrie

b) settlement house

c) hostel

d) almshouse

e) halfway house

11. The *bureaux des pauvres* were established and operated in the cities of Quebec, Montreal, and Trois-Rivières in \_\_\_\_\_\_\_\_.

a) 1566

b) 1601

c) 1688

d) 1710

e) 1750

12. An early belief about poverty was that it was \_\_\_\_\_\_\_\_.

a) a result of economic forces

b) evidence of the shortcomings of the education system

c) individually driven

d) a consequence of the lack of collaboration between the provinces and the federal government

e) tied to a region's agricultural productivity

13. \_\_\_\_\_\_\_\_was one of the first in Quebec to challenge conventional attitudes toward the poor, asserting poverty was more related to unemployment than laziness.

a) Marie Lacoste Gérin-Lajoie

b) L'Abbé Charles-Edouard Bourgeois

c) Sœurs Dominicaines du Rosaire in Trois-Rivières

d) Herbert Ames

e) J.S. Woodsworth

14. The 1871 census recording in Quebec found that \_\_\_\_\_\_\_\_ of the population was Roman Catholic.

a) 50 per cent

b) 55 per cent

c) 99 per cent

d) 85 per cent

e) 70 per cent

15. In Quebec in the nineteenth century, most charitable activities were carried out \_\_\_\_\_\_\_\_.

a) under the supervision of or directly by churches

b) by local government officials

c) by settlement houses

d) by wives of wealthy businessmen

e) by provincial administrators

16. In \_\_\_\_\_\_\_\_, the Civil Code of Lower Canada sought to codify all aspects of civil relations, primarily persons, property, succession, and marriage.

a) 1935

b) 1866

c) 1937

d) 1897

e) 1901

17. In the 1800s in Quebec, \_\_\_\_\_\_\_\_ were an early model for charity organization societies.

a) workhouses

b) benevolent societies

c) civil offices

d) municipal welfare offices

e) local independence societies

18. Material assistance provided to individuals and families in their own homes was referred to as \_\_\_\_\_\_\_\_.

a) indoor relief

b) poorhouse provision

c) outdoor relief

d) alms

e) organized charity

19. In the 1800s in Quebec, \_\_\_\_\_\_\_\_ were entities founded by groups of workers to provide for workers and their families in case of sickness or death.

a) mutual benefit societies

b) Charity Organization Societies

c) settlement house organizations

d) missions

e) municipal councils

20. The principle requiring that the standard of living of a labourer who works the lowest-paying labour market job be higher than that of an individual receiving public assistance is \_\_\_\_\_\_\_\_.

a) benefit adjusting

b) administrative welfare

c) civil eligibility

d) dependence-prevention

e) less eligibility

21. According to the Puritan doctrine of vocation, relief to those who are poor leads to \_\_\_\_\_\_\_\_.

a) famine

b) outdoor relief

c) increased dependence

d) character improvement

e) increased independence

22. Provision of care for the poor shifted from work done by volunteers to paid social work largely because of the application of a "scientific approach." This reflects the idea that \_\_\_\_\_\_\_\_.

a) volunteers need to be paid to undergo training to make moral judgments of who is "deserving"

b) social work should involve the ability to prescribe medication; hence, social workers need to be paid professionals with training in medicine and/or science

c) it is necessary for the worker to have specific training to gain a scientific understanding of human behaviour and social processes

d) it is not important to understand the behavioural aspects of clients but only to address physical symptoms

e) social work in hospitals requires further training for process diagnoses

23. The Elizabethan Poor Law of 1601 had its origins in \_\_\_\_\_\_\_\_.

a) France

b) New France

c) American colonies

d) England

e) Ireland

24. Proponents of the Charity Organization Societies believed that the application of a rigorous welfare delivery system would provide \_\_\_\_\_\_\_\_ evaluations of poverty's causes.

a) objective

b) interdependent

c) subjective

d) religious

e) individual

25. \_\_\_\_\_\_\_\_ is assistance provided in an institutional setting.

a) Familial relief

b) Outdoor relief

c) Domicile relief

d) Provincial relief

e) Indoor relief

26. Addressing an issue by systematically gathering data on an individual, analyzing the data, and then making a data-based diagnosis and treatment plan is referred to as \_\_\_\_\_\_\_\_.

a) structured charity

b) social casework

c) anti-poverty measures

d) social planning

e) organized system plans

27. Social welfare provision at the beginning of the twentieth century was marked by \_\_\_\_\_\_\_\_.

a) a growing antagonism toward social evidence

b) an increasing emphasis on private welfare

c) the emergence of "friendly visitors"

d) a provincial push to increase local parish involvement

e) a shift from moral judgment to a scientific approach to problem solving

28. \_\_\_\_\_\_\_\_, as related to poverty, is the belief that indiscriminate relief would weaken a person's moral character, leading to a weakening of society.

a) Utilitarianism

b) Individualism

c) Altruism

d) Social Darwinism

e) Socialism

29. Friendly visitors representing Charity Organization Societies would evaluate individuals' eligibility for relief by assessing their \_\_\_\_\_\_\_\_.

a) social environment

b) economic environment

c) community's dynamics

d) individual character

e) level of education

30. Settlement house workers used \_\_\_\_\_\_\_\_ as a main tool for social change.

a) material welfare provision

b) relationships with community members

c) family tax credits

d) local parishes

e) municipal tax benefits

31. Settlement House Movement proponents placed a greater emphasis on \_\_\_\_\_\_\_\_ than proponents of the Charity Organization Societies.

a) religious foundations

b) provincial intervention

c) social reform

d) moral rehabilitation

e) individual character

32. In the early 1900s, \_\_\_\_\_\_\_\_ conducted a study to discover how to encourage the neighbourliness found in rural areas in urban areas, as a way to address social challenges.

a) J.S. Woodsworth

b) Herbert Ames

c) Jane Addams

d) Charlotte Whitton

e) Daniel Matthews

33. The most famous settlement house, Hull House, was founded in \_\_\_\_\_\_\_\_.

a) Toronto

b) Chicago

c) Montreal

d) New York

e) Winnipeg

34. The \_\_\_\_\_\_\_\_ was a theological and social movement devoted to social development and change.

a) Social Democratic Movement

b) Social Methodist Movement

c) Religious Activist Movement

d) Social Rebellion Movement

e) Social Gospel Movement

35. In 1914, the Moral and Social Reform Council of Canada evolved into the \_\_\_\_\_\_\_\_.

a) Social Service Council of Canada

b) Settlement House Societies Council of Canada

c) Canadian Association of Schools of Social Work

d) All Peoples' Mission of Canada

e) United Church of Canada Reform Council

36. In 2007, the prevalence of poverty among women either unmarried or not in common-law relationships was \_\_\_\_\_\_\_\_ the prevalence among women in families.

a) greater than

b) less than

c) the same as

d) not recorded

e) negligible compared to

37. One of the oldest, largest Black churches in Canada, \_\_\_\_\_\_\_\_ was founded in 1907 in Montreal by a group of Black railroad porters who no longer felt welcome in White churches and wanted to control their own institution.

a) Union Methodist Church

b) Union Saint-Joseph

c) Union Congregational Church

d) African Methodist Episcopal Church

e) All People's Mission Church

38. \_\_\_\_\_\_\_\_ was/were at the centre of the social order in colonial society.

a) Elders

b) The church

c) Clergy members

d) The family

e) Fathers

39. A perspective that began in the colonial era defining a woman's role solely as a wife and mother is \_\_\_\_\_\_\_\_.

a) patriarchy

b) the family ethic

c) the Protestant work ethic

d) feminism

e) matriarchy

40. The Great Depression caused Canadians to see unemployment as a(n) \_\_\_\_\_\_\_\_.

a) problem that was largely located in the Prairie provinces

b) socio-economic structural problem rather than a personal problem

c) acceptable fact of life

d) result of government intervention in the economy

e) failure of private philanthropy

41. The stock market crash in \_\_\_\_\_\_\_\_ brought on massive unemployment and poverty across Canada.

a) 1909

b) 1934

c) 1945

d) 1924

e) 1929

42. In \_\_\_\_\_\_\_\_, the Assistance to Needy Mothers was enacted in Quebec.

a) 1901

b) 1897

c) 1968

d) 1937

e) 1928

43. A(n) \_\_\_\_\_\_\_\_ state describes a country whose government assumes responsibility for ensuring that its citizens' basic needs are met.

a) revolutionary

b) private

c) welfare

d) individualistic

e) charity-focused

44. In 1963, the \_\_\_\_\_\_\_\_ marked the end of an era requiring that a person in need have "good morals" as eligibility for assistance.

a) Marsh Report

b) Boucher Report

c) Romanow Report

d) Social Welfare Council Report

e) Lajoie Report

45. The Quiet Revolution occurred in \_\_\_\_\_\_\_\_ in the \_\_\_\_\_\_\_\_.

a) Quebec; mid-1920s

b) Ontario; mid-1960s

c) Quebec; mid-1960s

d) New Brunswick; mid-1970s

e) New Brunswick; mid-1950s

46. In addition to ensuring that basic needs are met, the fundamental idea of any welfare system is to increase \_\_\_\_\_\_\_\_.

a) access to services

b) opportunity

c) equality

d) freedom

e) collectivism

47. A state where limited support is only given to people in need as a last resort is referred to as \_\_\_\_\_\_\_\_.

a) institutional

b) systemic

c) structural

d) residual

e) socialist

48. The first schools of social work opened in Toronto and Montreal in the 1910s as a response to \_\_\_\_\_\_\_\_.

a) political turmoil overseas

b) the Great Depression

c) educational reforms for women

d) the growing Socialist movement

e) the desire for greater professionalization of social service provision

49. Neoliberalism can be defined as \_\_\_\_\_\_\_\_.

a) economic policies that support the shift of control of economic factors from the public sector to the private sector

b) economic policies that increase funding for liberal social programs to alleviate poverty

c) a political movement that seeks to remove government control from local regions

d) economic policies that seek to tighten control of social spending by increasing public sector control

e) a political ideology that seeks only minimal state intervention in civic life

50. Neoliberal policies began with the election of \_\_\_\_\_\_\_\_.

a) Stephen Harper

b) Brian Mulroney

c) Justin Trudeau

d) Paul Martin

e) Jean Chrétien

**TRUE/FALSE QUESTIONS**

1. Those who are in need of healing must submit to the wisdom of an Elder and follow the Elder's recommendations.

2. Harmony, a principle contained in the Medicine Wheel, is focused on caring for connections within oneself, with nature and non-humans, and in the world and universe.

3. The Medicine Wheel has one exclusive interpretation.

4. Traditional healers are integral to the health of Indigenous communities through assisting the body in healing not only by employing herbal medicines but also by employing physiological practices.

5. Elders are all members of an Indigenous community aged 65 and over.

6. *Maligait* is an Inuktitut word which refers to the laws that contribute to "living a good life."

7. Inuit Elders typically wait for those in need to seek them out.

8. Indigenous Elders are key knowledge connections not only to the past but also to the present and future.

9. Canadians whose mother tongue is French live only in Quebec.

10. Quebec was the last Canadian province to grant the vote to women in 1940.

11. Enabling women to work outside of the home to support their families financially was known as the family ethic.

12. L'Abbé Charles-Edouard Bourgeois founded the first Francophone social service agency which focused on helping orphaned and neglected children.

13. Early relief provision in Quebec was the responsibility of municipally funded charities.

14. The 1871 census recorded Quebec as being 97 per cent Roman Catholic.

15. In the nineteenth century in Quebec, hospitals and hospices were also providers of care for the poor and were organized along religious lines.

16. Charity work in Quebec in the 1800s was primarily the domain of French-speaking middle-class and wealthy women.

17. Charity work in Quebec in the 1800s was primarily the domain of English-speaking middle-class and wealthy women.

18. In 1866, under the Quebec Civil Code, married women held the same legal status as minors and those whose civil rights were taken away on the grounds of mental disability.

19. The Public Charities Act of Quebec was the first social assistance legislation to mandate that the government had to intervene to help those in need.

20. Indoor relief refers to the material assistance given to individuals and families in their own homes.

21. Those who were chronically ill were seen as undeserving of public assistance.

22. Charity Organization Societies had their origins in London, England.

23. Mary Richmond asserted that focusing on individual-level problems was the only way to address societal issues.

24. Social casework consisted of collecting statistics about community conditions for comparison to conditions in other communities.

25. Detailed data regarding an individual's environment, including family and other factors outside the family, were called "social evidence."

26. The primary goal of Charitable Organization Societies was to bring educated, middle-class youth and members of the charitable gentry to live among poor, urban populations.

27. Settlement Houses saw dysfunctional families as the root cause of poverty within a well-functioning society.

28. Jane Addams believed that societal problems at the turn of the twentieth century were due to urbanization, industrialization, and the gap between those on one end of the spectrum and those on the other.

29. The first settlement house for Black Canadians opened in 1901.

30. Organized religion has had a profound impact on the development of social work in Canada.

31. Social Darwinism provided the foundation for the development of Settlement Houses.

32. A consequence of burnout is impaired decision making.

33. The Civil Marriage Act, which legalized same-sex marriage across Canada, was enacted in 1991.

34. The Quiet Revolution occurred as a result of the failure of the first referendum on Quebec sovereignty.

35. Residual welfare states provide support to the entire population in the form of universal programs.

36. Canada's welfare model could be considered a hybrid, having some means-testing social programs but also offering universal programs such as Medicare.

37. With regard to welfare, Canada operates from a purely residual model.

**SHORT ANSWER QUESTIONS**

1. What are the six principles of the Medicine Wheel as summarized by Hart (2002)?

2. In Inuit culture, what is *Inuit Qaujimajatuqangit*? What are the four laws that are the foundation of IQ?

3. What key roles do Elders play in Indigenous communities?

4. In the early years of relief work, what were the two major tenets regarding poverty that guided relief across Canadian regions?

5. How was relief to the poor organized in Quebec in the nineteenth century?

6. How were women's lives shaped by the family ethic?

7. What is one way in which the development of Quebec's social welfare system was influenced by France's system?

8. What are two examples of factors that shaped the development of social welfare in Quebec?

9. What was one reason for the development of the scientific approach for alleviating poverty?

10. What is Social Darwinism as it relates to poverty?

11. What is a key difference between the Charity Organization Societies and the Settlement House Movement?

12. Why did churches in Black communities evolve into community service providers?

13. How were early settlement houses funded?

14. What is one example of how discrimination was present in social work in the early 1900s?

15. What are the two distinct historical interpretations of the role of the church for Black Canadian populations?

16. Historically, what is the "feminization of poverty"?

17. What education program opportunities are available to those wanting to specialize in Indigenous social work?

18. Why is self-care important for social workers?

19. Why is Canada considered a welfare state?

20. What is neoliberalism?

**ESSAY QUESTIONS**

1. What is the Medicine Wheel? Describe the six principles contained in the Medicine Wheel. How do they work together for the well-being of all?

2. How did J.S. Woodsworth view poverty? How did Woodsworth believe the needs of the poor should be addressed? Who should be involved?

3. Describe the English, French, and Indigenous foundations of social work practice.

4. How did proponents of the Social Gospel Movement address social and economic problems?

5. Describe and compare the traditional English and French approaches to the provision of relief.

6. How are historical categorizations of those living in poverty as deserving and undeserving still seen in practice today?

7. Describe the Settlement House Movement and the Charity Organization Societies. How did proponents of the SHM conceptualize the causes of poverty? How did their views of the causes of poverty differ from those held by proponents of the Charity Organization Societies?

8. How has neoliberalism affected social work practice? Provide two examples in different social work practice settings.

**ANSWER KEY**

**MULTIPLE CHOICE QUESTIONS**

1. c

Page Ref: 7

2. a

Page Ref: 4

3. b

Page Ref: 6

4. b

Page Ref: 5-6

5. a

Page Ref: 9

6. c

Page Ref: 10

7. a

Page Ref: 7

8. d

Page Ref: 11

9. b

Page Ref: 13

10. a

Page Ref: 11

11. c

Page Ref: 10

12. c

Page Ref: 10

13. d

Page Ref: 11

14. d

Page Ref: 12

15. a

Page Ref: 12

16. b

Page Ref: 13

17. b

Page Ref: 12

18. c

Page Ref: 14

19. a

Page Ref: 13

20. e

Page Ref: 14

21. c

Page Ref: 16

22. c

Page Ref: 16-17

23. d

Page Ref: 14

24. a

Page Ref: 17

25. e

Page Ref: 14

26. b

Page Ref: 17

27. e

Page Ref: 17

28. d

Page Ref: 17

29. d

Page Ref: 17

30. b

Page Ref: 18

31. c

Page Ref: 19

32. a

Page Ref: 18

33. b

Page Ref: 19

34. e

Page Ref: 20

35. a

Page Ref: 21

36. a

Page Ref: 23

37. c

Page Ref: 21

38. d

Page Ref: 23

39. b

Page Ref: 23

40. b

Page Ref: 24-25

41. e

Page Ref: 24

42. d

Page Ref: 25

43. c

Page Ref: 25

44. b

Page Ref: 25

45. c

Page Ref: 25

46. c

Page Ref: 26

47. d

Page Ref: 26

48. e

Page Ref: 27

49. a

Page Ref: 26

50. b

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**TRUE/FALSE QUESTIONS**

1. FALSE

Page Ref: 7

2. TRUE

Page Ref: 6

3. FALSE

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4. TRUE

Page Ref: 8

5. FALSE

Page Ref: 8

6. TRUE

Page Ref: 9

7. FALSE

Page Ref: 9

8. TRUE

Page Ref: 9

9. FALSE

Page Ref: 10

10. TRUE

Page Ref: 11

11. FALSE

Page Ref: 23

12. TRUE

Page Ref: 11

13. FALSE

Page Ref: 10

14. FALSE

Page Ref: 12

15. TRUE

Page Ref: 12

16. FALSE

Page Ref: 13

17. TRUE

Page Ref: 13

18. TRUE

Page Ref: 13

19. TRUE

Page Ref: 13

20. FALSE

Page Ref: 14

21. FALSE

Page Ref: 11

22. TRUE

Page Ref: 16

23. FALSE

Page Ref: 17

24. FALSE

Page Ref: 17

25. TRUE

Page Ref: 17

26. FALSE

Page Ref: 16-17

27. FALSE

Page Ref: 18-19

28. TRUE

Page Ref: 20

29. FALSE

Page Ref: 20

30. TRUE

Page Ref: 20

31. FALSE

Page Ref: 17

32. TRUE

Page Ref: 29

33. FALSE

Page Ref: 26

34. FALSE

Page Ref: 25-26

35. FALSE

Page Ref: 26

36. TRUE

Page Ref: 26

37. FALSE

Page Ref: 26

**SHORT ANSWER QUESTIONS**

1. The six principles of the Medicine Wheel as summarized by Hart (2002) in his book *Seeking* *Mino*-*Pimatisiwin* are wholeness, balance, connection, harmony, growth, and healing.

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2. *Inuit Qaujimajatuqangit* (IQ) is an Inuktitut term for traditional or Indigenous knowledge of the Inuit or "that which has long been known by Inuit." IQ is composed of four laws, or *maligait*, which contribute to "living a good life." These laws are: (a) working for the common good; (b) respecting all living things; (c) maintaining harmony and balance; and (d) continually planning and preparing for the future.

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3. Elders are those who are responsible for sharing and passing on traditional knowledge and teachings to younger generations in Indigenous communities. They are critical knowledge links to the past, present, and future.

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4. First, poverty was individually driven due to a perceived inability to live within the current economic and social system in combination with unfavourable character traits. Second, the poor were either "deserving" or "undeserving."

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5. In the nineteenth century, most charitable activities in Quebec were organized and carried out under the supervision of or directly by churches and church-related entities, such as benevolent societies.

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6. Since colonial times, a woman's relationship to the family ethic determined the type of treatment she would receive under social welfare policies. A woman's adherence to the family ethic was grounded in obedience to her husband and her social respectability based on colonial interpretations of femininity and womanhood. Thus, married women, widowed women, or those whose male breadwinners were able to support them (primarily White, middle-class women) were treated more favourably under social welfare policies than unmarried women, unmarried mothers, and women whose breadwinners were not able to sufficiently provide for their families.

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7. The development of social welfare in Quebec was directly influenced by France's emphasis on the family as the primary institution to provide aid to the poor, as well as a system of relief that depended on the humanitarian foundations of Christian charity; this reliance on the family and the Church continued until the mid-1900s, when state welfare was emphasized.

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8. Factors that shaped the development of social welfare in Quebec include: (a) the influence of the Catholic Church; (b) the Quebec Civil Code (based on French model where welfare is derived in the family, from private institutions and from the church); and (c) the Boucher Report, which understood poverty to be related to structural and not individual factors.

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9. The scientific approach was developed to address the broad, unsystematic provision of aid believed to worsen poverty, emphasizing the value of a methodical investigation system which could be taught over arbitrary, unsystematic charity giving.

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10. As related to poverty, Social Darwinism is the belief that indiscriminate relief would weaken a person's moral character, leading to the weakening of society. Thus, those who were poor were considered "unfit" while those who were wealthy were not only "fit" but also possessed higher moral character.

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11. One key difference between the Charity Organization Societies (COS) and the Settlement House Movement (SHM) lay in how they saw families and conceptualized poverty's causes. The COS saw dysfunctional families as the root cause of poverty within a well-functioning society; the SHM believed in the sufficient functioning of families who lived within a society in need of reform.

Page Ref: 18-19

12. Black Canadians were typically denied aid due to racist and discriminatory practices by local providers of public assistance.

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13. The first settlement houses were typically funded by wealthy donors as charitable contributions.

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14. Settlement houses for Black and Jewish Canadian populations did not open until the mid-1920s, later than other settlement houses established in Vancouver (1894), Toronto (1899), and Montreal (1910). For Black Canadians in Montreal, the Negro Community Centre was established in 1925 to provide educational, recreational, and social opportunities. Also in Montreal, Settlement House, a settlement for Jewish children, opened in 1927.

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15. One view was that the church had a negative influence by acting as a barrier to integration, furthered Black Canadians' segregation from White society by promoting attitudes of patience, subservience, and resignation to their status as second-class citizens, and increased the distance between Blacks and Whites in Canadian society. Another view saw the role of the church in Black communities more positively, seeing the reactions of Black churches as constructive and responsive to the racist and exploitative nature of Canadian society at the time by providing Black communities with a space for community members to experience feelings of belonging and develop their own identity and sense of self-worth.

Page Ref: 21

16. Historically, whereas social rights for men were grounded in their participation in the market economy, social rights for women were based on their status as mothers and caregivers. Women's duties revolved around the maintenance of the household and care for family members. Mechanisms built into the structure of social welfare policies were designed to treat women differently based on how their lives related to traditional colonial-era women's roles.

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17. Today, for those wanting to focus on Indigenous social work, there are Faculties, Schools, or Departments of Social Work that offer Bachelor of Aboriginal or Indigenous Social Work degrees (BASWs or BISWs), Masters of Aboriginal or Indigenous Social Work degrees (MASWs or MISWs), and Indigenous-centred BSWs and MSWs.

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18. Social work can be demanding, and social workers themselves can be especially vulnerable. Occupational exposure to stress can lead to burnout, "compassion fatigue," and/or vicarious traumatization, which may reduce one's practice effectiveness, hinder one's ability to concentrate, and impair decision-making. Self-care is an important part of maintaining one's health and wellness.

Page Ref: 28-29

19. Canada is considered a welfare state because it is a country in which the government assumes responsibility for ensuring that its citizens' basic needs are met.

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20. Neoliberalism is a set of economic policies that promote the shift of control of economic factors from the public to the private sector.

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**ESSAY QUESTIONS**

1. The Medicine Wheel is a healing tool that has multiple variations across Indigenous Peoples but shares many concepts in the process of helping and healing. There are six foundational principles in the Medicine Wheel: wholeness, balance, connection, harmony, growth, and healing. All principles contained in the Wheel are related to and depend on each other in order to bring about good health for all. The first principle, wholeness, refers to understanding the four cardinal directions of the Wheel and how the directions are related for holistic well-being. Balance relates to wholeness in that one part of the whole cannot eclipse another. If that occurs, then the resulting imbalance leads to ill health. Connection refers to the relationships among all parts of the Wheel, including relationships among people and with nature and with one's internal mental and emotional health. Harmony describes how relationships need to be cared for and protected in order to have harmony within oneself, with others and nature and non-humans, in the world, and in the universe. Growth refers to the lifelong process of motion toward the Wheel's centre, which contains wholeness, balance, connections, and harmony with oneself and with all others in creation. The final principle, healing, highlights the importance of the interconnectedness of all the principles. Healing starts with an individual taking personal responsibility for their own healing and growth in order to be able to help others move toward the centre of the Wheel. Healing of one contributes to healing for all.

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2. J.S. Woodsworth viewed poverty as a lack of social connections. This lack of connectedness caused families to live in poverty, being worse in cities than in small towns and villages. He saw relationships as critical, and believed that in Canada's small towns and villages, neighbours were more likely to help each other (be "neighbourly") than in large cities where community members did not have relationships with one another, and poor members could not appeal to that relationship. In his research conducted in 1911, he described the interconnections among labour conditions and wages, housing conditions, sanitation, family well-being, and child welfare, including children's nutrition, education, material needs, child labour's elimination, and the creation of dedicated play space. Woodsworth advocated for greater involvement in social issues, particularly by churches, asserting that the problem of poverty was a moral one which could only be addressed with the combined efforts of "social service," which he defined as COSs, settlement houses, social work of churches, and city missions. Woodsworth was also a proponent of the Charity Organization Societies' approach to relief in that indiscriminate relief to the poor would only worsen their situation, thus the most effective way to address poverty was through organized, systematic, "objective" relief.

Page Ref: 16, 18-19

3. French foundations of social work practice were heavily influenced by France's emphasis on the family as the primary institution to care for its impoverished members. When families failed in their obligations to family members, relief provision depended on the charity of local parishes of the Roman Catholic Church and Christian-based charity. Rather than through a coordinated system, relief was disbursed in Quebec's cities and towns using subjective evaluation criteria to address the needs of those living in poverty.

Drawing heavily on its British roots, early poverty relief in English-speaking Canadian settlements was influenced by the Elizabethan Poor Law of 1601 and focused on addressing poverty locally. While it was accepted that poverty existed, it was the family and community's obligation to alleviate distress caused by poverty. Central to addressing the needs of the poor were oversight and the belief that poverty was a result of a flaw in one's character. Addressing that personal flaw was seen as the needed change as opposed to analyzing societal structures that created conditions of poverty. Assistance was mainly provided by private charity organizations or religious entities. Both the English and French traditions focused on two major tenets regarding poverty: (a) poverty was individually driven due to a perceived inability to live within the current economic and social system in combination with unfavourable character traits; and (b) the poor were either "deserving" or "undeserving."

For Indigenous Peoples, traditional ways of addressing communities' needs were greatly disrupted and, in many cases, targeted by colonizing forces. Traditional approaches to helping and healing have been experienced with Indigenous Elders, traditional healers, and helpers who have shared their knowledge, abilities, spiritual paths, and experiences through role modelling, storytelling, ceremonies, sharing circles, and traditional medicines. A foundational belief is that a person in need of healing must be in a space where they are prepared for the interactions with a healer, and that healing of oneself must come before someone can offer healing to another. Traditional teachings are given as gifts by Elders within specific cultural contexts such as a ceremony, event, or time spent with an individual.

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4. The central belief of the Social Gospel Movement was that God was at the centre of social change, through a love of social justice. Thus, Social Gospellers sought to address social and economic problems through Christ's teachings. The movement held an optimistic view of human nature and spoke of traditional Christian doctrine such as sin, atonement, salvation, and the Kingdom of God in social and collective terms. During this time, churches increasingly became places that offered social services through their social welfare and social reform activities, as women associated with Christian organizations founded the majority of settlement/neighbourhood houses/missions across the country.

Social Gospeller J.S. Woodsworth led All Peoples' Mission from 1907 to 1913, working with poor and immigrant families in Winnipeg's North End. In 1907, major Protestant and Methodist churches joined together to form the Moral and Social Reform Council of Canada. In an attempt to adopt a more scientific perspective and create distance from its founding religious base, the Reform Council became the Social Service Council of Canada in 1914.

Woodsworth saw city life as a spider's web, where all threads were interconnected. Thus, his suggestions for reforms touched on multiple spheres: labour conditions and wages, housing conditions, sanitation, family well-being, and child welfare, including children's nutrition, education, material needs, child labour's elimination, and the creation of dedicated play space. Woodsworth advocated for greater involvement in social issues, particularly by churches. He believed that social reform would only occur through the combined efforts of "social service," which he defined as COSs, settlement houses, social work of churches, and city missions.

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5. For traditional English approaches to public assistance, responses should include discussions of less eligibility, the concepts of worthy and unworthy, including who fell into each category, and indoor and outdoor relief. For the French approaches to the provision of relief, responses should include the concept of deserving and undeserving, including who fell within each category and why, the utilization of workhouses, and the control of poor relief by the Catholic Church through their parishes.

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6. Responses should include the historical descriptions of the categories of deserving and undeserving and contemporary responses to need through categorical vs. universal programs. Examples could include treatment of children living in poverty vs. treatment of adults or benefits given to those with disabilities vs. those given to single unemployed adults.

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7. The Charity Organization Societies (COS) were organized in the late 1880s in order to standardize care provision for those living in poverty by adopting a social casework approach. Using this approach, a trained "friendly visitor" would gather detailed data regarding an individual's environment, including family and other factors outside the family. Proponents of COS believed that training visitors and applying a rigorous, scientifically based welfare delivery system would provide "objective" evaluations of poverty's causes and encourage the poor's independence. The general assumption of the friendly visitors was that the corrosion of character was a leading cause of poverty; the visitors' own middle- or upper-income status was assumed to be an indicator of a higher moral nature. Visiting the poor in their homes, "friendly visitors" believed that their role was to treat individuals through teaching and modelling.

The Settlement House Movement (SHM) was the second major development in social welfare provision by the voluntary sector. Educator volunteers, often university students, moved into impoverished neighbourhoods in "settlement houses" alongside those living in poverty. It was believed that by living in poor communities, these volunteers would be better able to understand community members' lives and perspectives, and, using relationships with community members as a tool for social change, improve conditions through the social, economic, and political reconstructions of urban neighbourhoods. Settlement houses emphasized social action through the provision of neighbourhood services and community development initiatives.

One key difference between the SHM and the COS lay in how they viewed families and conceptualized poverty's causes. The COS saw dysfunctional families as the root cause of poverty within a well-functioning society; the SHM believed in the sufficient functioning of families who lived within a society in need of reform.

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8. Neoliberalism's effects have been broad and continue to impact social work in multiple ways, including higher workloads for social workers, drastic reductions in human and financial resources, and increasing bureaucratic requirements. It has become a perpetual challenge for social workers to avoid having their practice evolve into a mechanized service provision.

Responses could include examples of a social worker given a higher caseload but not additional work hours or resources, or a new bureaucratic hurdle such as increasing the number of requirements for public assistance.

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