



COURSE OUTLINE

FNGA 200
Organizational and Community Wellness

3 credits

PREPARED BY: Aaron Derrickson and Mary Butterfield

DATE: March 15, 2020

APPROVED BY: Tosh Southwick

DATE: Click or tap to enter a date

APPROVED BY SENATE: April 15, 2020

RENEWED BY SENATE: Click or tap to enter a date



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Organization and Community Wellness

INSTRUCTOR:	OFFICE HOURS:
OFFICE LOCATION:	CLASSROOM:
E-MAIL:	TIME:
TELEPHONE:	DATES:

COURSE DESCRIPTION

Organizational and Community Wellness introduces students to the relationship between the concept of “wellness” as it relates to, and in the context of, Indigenous community, organizations, and governance. The course is an opportunity for students to critically engage with and reflect upon the nature of organizations and community from the perspective of wellness and well-being. Using a combination of theoretical literature, government legislation, news media, institutional policy, and oral history, students will examine and reflect upon relationships within organizations, with a particular focus on northern Indigenous communities. By the end of the course students will be able to both create and critically assess a wellness resource for a community or organization.

PREREQUISITES

ENGL 100 and one of HIST 140, FNGA 100 or FNGA 101.

RELATED COURSE REQUIREMENTS

Students participating from an off-campus location will require a computer with stable internet connection. A headset with microphone is also recommended

EQUIVALENCY OR TRANSFERABILITY

This course is new/newly developed/recently re-developed, and its transferability is still being evaluated. Receiving institutions always determine course transferability. Further information and assistance with transfers may be available from the School of Applied Arts.

LEARNING OUTCOMES

Upon successful completion of the course, students will be able to

- Critically reflect on how cross-organizational relationships relate to and are a part of community and organizational wellness.
- Explain how leadership and governance relate to (Indigenous) community and organizational wellness.
- Describe and reflect on how reconciliation is a part of and connected to community, organizational, governmental, and individual wellness.
- Identify ways Indigenous ancestral values and governance practices can inform, redefine, and/or be incorporated into modern Indigenous governance in order to promote community and organizational wellness.
- Think reflectively about their role in community and organizations.
- Engage in critical reading and writing, and respectful communication.

COURSE FORMAT

This class will consist of in-person instruction, video conferencing, participation, individual presentations, and instructor contact hours. If not based in Whitehorse, students may participate in classes via distance using web-based conferencing tools.

ASSESSMENTS:

Participation and in-class work (25%)

Students are expected to attend class and participate actively in discussion and in-class work. Examples of in-class work include small group critical reading, reflective writing, and exercises in written and verbal communication.

Reconciliation project and presentation (25%)

Students will be asked to prepare a brief presentation and short reflection piece on an example of institutional policy and practice around reconciliation.

Major project progress report (15%)

Students will hand in a formal progress report on their major project.

Major project and final paper (35%)

Students will complete a major project by completing a wellness resource for a community or organization, accompanied by a short critical paper.

EVALUATION:

Participation and in-class work	25%
Reconciliation project and presentation	25%
Major project progress report	15%
Major project and final paper	35%
TOTAL	100%

REQUIRED TEXTBOOKS AND MATERIAL

Required readings and materials will be available online.

ACADEMIC AND STUDENT CONDUCT

Information on academic standing and student rights and responsibilities can be found in the current Academic Regulations that are posted on the Student Services/ Admissions & Registration web page.

PLAGIARISM

Plagiarism is a serious academic offence. Plagiarism occurs when a student submits work for credit that includes the words, ideas, or data of others, without citing the source from which the material is taken. Plagiarism can be the deliberate use of a whole piece of work, but more frequently it occurs when students fail to acknowledge and document sources from which they have taken material according to an accepted manuscript style (e.g., APA, CSE, MLA, etc.). Students may use sources which are public domain or licensed under Creative Commons; however, academic documentation standards must still be followed. Except with explicit permission of the instructor, resubmitting work which has previously received credit is also considered plagiarism. Students who plagiarize material for assignments will receive a mark of zero (F) on the assignment and may fail the course. Plagiarism may also result in dismissal from a program of study or the University.

YUKON FIRST NATIONS CORE COMPETENCY

Yukon University recognizes that a greater understanding and awareness of Yukon First Nations history, culture and journey towards self-determination will help to build positive

relationships among all Yukon citizens. As a result, to graduate from ANY Yukon University program, you will be required to achieve core competency in knowledge of Yukon First Nations. For details, please see www.yukonu.ca/yfnccr.

ACADEMIC ACCOMMODATION

Reasonable accommodations are available for students requiring an academic accommodation to fully participate in this class. These accommodations are available for students with a documented disability, chronic condition or any other grounds specified in section 8.0 of the Yukon University Academic Regulations (available on the Yukon University website). It is the student’s responsibility to seek these accommodations. If a student requires an academic accommodation, he/she should contact the Learning Assistance Centre (LAC): lac@yukonu.ca.

TOPIC OUTLINE

Week	Topic	Readings (provided for reference only; subject to change before submission of course materials)
1	Introduction to the course Oral tradition	<ul style="list-style-type: none"> • Syllabus • Jeannette Armstrong, TBD
2	Leadership and Governance	<ul style="list-style-type: none"> • Hassan, S., Mahsud, R., Yukl, G., & Prussia, G. E. (2013). Ethical and empowering leadership and leader effectiveness. <i>Journal of Managerial Psychology</i>, 28(2), 133–146. https://doi.org/10.1108/02683941311300252 • Yukl, G. A. (2013). <i>Leadership in organizations</i> (8th ed.). Upper Saddle River, NJ: Prentice Hall. • Mowbray, M. (2006). Localising Responsibility: The Application of the Harvard Project on American Indian Economic Development to Australia. <i>Australian Journal of Social Issues; Sydney</i>, 41(1), 87-103,4.

		<ul style="list-style-type: none"> Governance, F. N. (2009). Governance best practices report. Retrieved from http://fngovernance.org/publication_docs/NCF_NG_Best_Practice_Report.pdf
3	<p>The role of oral tradition in leadership and governance</p> <p>*Major project assigned. Sign up for instructor meeting*</p>	<ul style="list-style-type: none"> Nabigon, H., & Wenger-Nabigon, A. (2012). "Wise Practices": Integrating traditional teachings with mainstream treatment approaches. Retrieved from https://zone.biblio.laurentian.ca/handle/10219/1981
4	<p>Reconciliation in government (the land question)</p> <p>*Reconciliation project assigned*</p>	<ul style="list-style-type: none"> Holder, C. & Corntassel, J. (2008). Who's Sorry Now: Government Apologies, Truth Commissions, and Indigenous Self-Determination in Australia, Canada, Guatemala, and Peru. <i>Human Rights Review</i> 9 (4):465-489 DOI 10.1007/s12142-008-0065-3 Armstrong, J.C. & Sam, M.G. (2013). Indigenous water governance and resistance. In J. Wagner (Ed). <i>The social life of water</i> (pp.239-254). New York: Berghahn Books
5	<p>Reconciliation in institutions (the legislation question)</p>	<ul style="list-style-type: none"> Borrows, J. (2002). <i>Recovering Canada: The Resurgence of Indigenous Law</i>. University of Toronto Press. *selections* Katz, D. & Kahn, R. (1978). <i>The social psychology of organizations</i>, 2nd ed. New York: John Wiley & Sons. Deloria, V. (1969) <i>Custer Died for Your Sins</i>. University of Oklahoma Press. *selections*

6	Reconciliation in community (self and others)	<ul style="list-style-type: none"> • 150 Acts of Reconciliation for Canada’s 150 http://activehistory.ca/wp-content/uploads/2017/08/150acts.pdf • Brene Brown selection TBD • Maclean, K., Ross, H., Cuthill, M., & Rist, P. (2013). Healthy country, healthy people: An Australian Aboriginal organisation’s adaptive governance to enhance its social–ecological system. <i>Geoforum</i>, 45, 94-105. https://doi.org/10.1016/j.geoforum.2012.10.005 • “You’re calling me a racist?” The Moral and Emotional Regulation of Antiracism and Feminism Author(s): Sarita Srivastava. Source: <i>Signs</i>, Vol. 31, No. 1 (Autumn 2005), pp. 29-62 Published by: The University of Chicago Press Stable URL: http://www.jstor.org/stable/10.1086/432738
7	Reconciliation project presentations	
8	Intergovernmental affairs (Nation-to-Nation relationship)	<ul style="list-style-type: none"> • Rollo, T. (2013, January 3). I am Canadian! (because of treaties with Indigenous nations). <i>Rabble</i>. https://rabble.ca/news/2013/01/i-am-canadian-because-treaties-indigenous-nations • Wente, J. (2020, February 25). Reconciliation is dead and it was never really alive. <i>CBC</i> https://www.cbc.ca/news/canada/toronto/jesse-wente-metro-morning-blockades-indigenous-1.5475492 • Rice, R. (2016). How to decolonize democracy: Indigenous governance innovation in Bolivia

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		and Nunavut, Canada. <i>Bolivian Studies Journal/Revista de Estudios Bolivianos</i> , 22(0), 220–242. https://doi.org/10.5195/bsj.2016.169
9	Industrial relations (resources and land) Major project progress report due	<ul style="list-style-type: none"> • Maclean, K., Robinson, C. J., & Natcher, D. C. (2015). Consensus Building or Constructive Conflict? Aboriginal Discursive Strategies to Enhance Participation in Natural Resource Management in Australia and Canada. <i>Society & Natural Resources</i>, 28(2), 197–211. https://doi.org/10.1080/08941920.2014.928396
10	Organizational wellness	<ul style="list-style-type: none"> • O’Reilly, C. A., & Tushman, M. L. (2013). Organizational Ambidexterity: Past, Present, and Future. <i>Academy of Management Perspectives</i>, 27(4), 324–338. https://doi.org/10.5465/amp.2013.0025 • Brown, B. (2007). <i>I thought it was just me (but it wasn’t)</i>. Penguin Random House LLC *selections* • Padilla, A.; Hogan, R.; Kaiser, R.B. (2007) The toxic triangle: Destructive leaders, susceptible followers, and conducive environments. <i>The Leadership Quarterly</i>, 18(3), 176–194. https://doi.org/10.1016/j.leaqua.2007.03.001
11	Cultural safety	<ul style="list-style-type: none"> • Mitchell, V. (2008). <i>From the Margins: Cultural Safety from an Okanagan Squilx Perspective</i>. [Master’s thesis, University of British Columbia]. UBC Campus Repository. https://open.library.ubc.ca/cIRcle/collections/ubctheses/24/items/1.0364669 *selections*
12	<i>Major project</i>	

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	<i>work - no class, students to meet one on one (in person or virtually) with instructors during the week.</i>	
13	<i>Major project presentations</i>	
14	<i>Major project presentations</i> <i>Final papers due</i>	

Important *(remove this note from your complete course outline):*
Please refer to the current approval process for any additional required documents or/and contact Governance Office for assistance.