



Course & Session Number	SOWK 614.01 S01	Classroom	In-person HNSC 334
Course Name	Trauma-Informed Practice with Indigenous People & Communities		
Dates and Time	<u>Start of Class:</u> January 12, 2023 <u>End of Class:</u> February 16, 2023 <u>Dates and Time:</u> In-person instruction (Thursdays, 9 am to 4 pm) <u>Add/Drop/Withdrawal Dates:</u> Please refer to the course-specific deadline in your Student Centre ¹ .		
Instructor	Marlyn Bennett, PhD	Office Hours	Available by appointment via email
UCalgary E-mail	marlyn.bennett@ucalgary.ca	UCalgary Phone	403-220-2212

OUR COMMITMENT TO EQUITY, RACIAL JUSTICE, DIVERSITY, INCLUSION AND DECOLONIZATION

The Faculty of Social Work (FSW), University of Calgary (UCalgary), is committed to promoting and actualizing equity, racial justice, diversity, inclusion and decolonization. We affirm that diversity and uniqueness are enriching and valuable, and that they can strengthen our teaching, learning, research, scholarship, and community connections. We aim to foster an inclusive, thriving and equitable environment for our students, non-academic and academic staff, and community members. We take the stand that [equity](#) does not mean sameness in treatment of people, but rather requires measures and accommodations for diverse life experiences and circumstances to ensure that no one of a particular social group is disadvantaged, underrepresented or overlooked in all aspects of our work. We intend to address systemic inequities and compounded disadvantages due to intersectionality of social locations, particularly for those who are members of racialized communities, Indigenous peoples, Black peoples, persons with disabilities, migrant groups (including refugees and immigrants), 2SLGBTQ+ communities, linguistic minorities as well as those who have experienced socioeconomic, caregiving, religious, political, and/or cultural barriers to their education and employment. We also recognize, honour, and integrate into our work diverse perspectives, ways of knowing and doing, experiences, and strengths. An anti-oppressive lens, particularly intersectional, anti-colonial, anti-racist and decolonizing frameworks, will inform our work.

Please refer to our full statement of [Our Commitment to Equity, Racial Justice, Diversity, Inclusion and Decolonization](#), the work of the faculty's [Anti-Black Racism Task Force](#), and the university's [Indigenous Strategy](#).

¹ In the Enrolled Courses table, under Deadlines, click on the Calendar icon by each course and the deadlines will appear.

SYLLABUS STATEMENT

SOWK 614 Graduate Calendar Statement: Examines issues in clinical practice with diverse populations, including Indigenous, Francophone and newcomer populations. Specific treatment modalities and techniques are critiqued and examined in depth.

SOWK 614.01 Instructor Statement: This course section focuses on the nature of historical, multigenerational, and contemporary dynamics that impact Indigenous people through an examination of the traumatic experiences of colonization, residential schools, rampant child welfare apprehensions, cultural suppression, and discrimination. It provides a lens that tailors assessments and interventions that are culturally sensitive and appropriate.

COURSE DESCRIPTION

The history of Euro-Canadian colonial and assimilation practices has had profound effects on Indigenous people of Turtle Island (North America). The impacts of this history are numerous, complex and inter-related. As a result of colonization and failed assimilation acts and policies, disruptions to Indigenous wellness have predominantly been created and addressed through western systems and experiences of trauma from an Indigenous worldview may not be easily navigated through western structures. Understanding trauma and healing processes from a decolonial lens is essential for social workers (non-Indigenous and Indigenous alike) working with Indigenous peoples. Decolonization is a critical response to imperialism and colonialism. It means understanding the historical and contemporary structural violence that is at the root of trauma in Indigenous communities. It means unlearning systems of oppression and colonization. It means bringing in cultural safety, cultural humility and two-eyed seeing. It means starting with knowing who we are and where we come from. This course will encourage students to synthesize previous course material on the fundamentals of trauma and the implications of traumatic experiences throughout an individual's lifespan within the context of Indigenous realities and considerations as an Indigenous ally or as an Indigenous social worker. Students will identify self-location and explore frameworks for assessments, intervention tools and methodologies that are culturally responsive and support decolonizing trauma-informed social work practices. An opening circle start each day and a debriefing circle will end each day.

COURSE LEARNING OUTCOMES

Upon completion of this course, students will be able to:

1. Identify and examine personal identity and awareness of privilege and power in self and society through an anti-oppressive lens.
2. Understand historical and social forces that have and continue to impact Indigenous peoples and communities.
3. Define and analyze historic and collective trauma, intergenerational trauma transmission, and situational trauma within Indigenous contexts.
4. Compare and contrast the impacts of Indigenous trauma to individuals, families and communities.
5. Synthesize prior course content and learn how to utilize culturally conscientious intervention and therapeutic approaches.

6. Understand and develop an Indigenous ally framework for assessments, intervention tools and methodologies for trauma-informed practice.
7. Understand how to practice advocacy and activism skills at individual, family, group, organization, community and population levels when working with Indigenous populations.
8. Students will gain a deeper understanding of the experiences of Indigenous people and apply a decolonizing lens to social work practice.

LEARNING ACTIVITIES

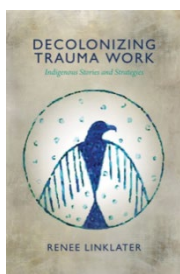
Individual and group discussions, Elder teachings, possibly guest speakers (to be confirmed), and oral and written assignments, will be prominent features of the course.

Sharing Circles: The primary format for classroom discussions will be a circle. The sharing circle is a very important structure among many Indigenous cultures and worldviews. In the circle everyone is equal, as well as interconnected. Students are encouraged to share only what they feel comfortable sharing. Students are allowed to pass if they do not feel like sharing, but we encourage everyone to share as the sharing circle is intended to support students in individual and group reflective processes leading to new understandings. When available, we will use a talking stick or stone to start the circle. When a person in the circle receives the talking stick or stone, it is their turn to speak. Respectfully, it is everyone's responsibility to listen and not interrupt that person when they are sharing. Respectful listening can happen in a number of different ways beyond hearing with our ears. For instance, we can hear:

- a) *With our eyes* ... we can listen by looking at the speaker.
- b) *With our mouths* ... we can listen by keeping our lips together and not talking.
- c) *With our minds* ... we can listen by thinking about what is being said by others instead of thinking about what we're going to say, or what we're doing later today, etc.
- d) *With our hearts* ... we can listen by caring about others and what they are saying (participants can point to their chest/heart area and this is a quick way to get at the 'caring' aspect of listening, and engaging the heart).

There should also, always be safety in the sharing circle format – that is ... *what is said in the circle, stays in the circle*. Do not share what you have heard with anyone outside the circle unless you have permission to share.

LEARNING RESOURCES



REQUIRED TEXTBOOK:

Linklater, R. (2014). *Decolonizing trauma work: Indigenous stories and strategies*. Halifax & Winnipeg: Fernwood Publishing.

Required Chapters and Articles to Read (in order):

- Bombay, A., Matheson, K., & Anisman, H. (2009). Intergenerational trauma: Convergence of multiple processes among First Nations peoples in Canada. *International Journal of Indigenous Health*, 5(3), 6-47. <https://jps.library.utoronto.ca/index.php/ijih/article/view/28987/23916>
- Methot, S. (2019). Chapter 1: How things work, and why stories matter (pp. 1-30) & Chapter 2: What it means to be colonized (pp. 31-61). Toronto, ON: ECW Press. (will be posted on D2L)
- Fortier, C., & Hon-Sing Wong, E. (2019). The settler colonialism of social work and the social work of settler colonialism. *Settler Colonial Studies*, 9(4), 437-456. <https://med-fom-osot-inclusive-campus.sites.olt.ubc.ca/files/2021/01/The-settler-colonialism-of-social-work-and-the-social-work-of-settler-colonialism.pdf>
- Doetzel, N-A . (2018). Cultivating spiritual intelligence: Honoring heart wisdom and First Nations Indigenous ways of knowing. *Interchange*, 49(4), 521-526. (Access through Ucalgary library, using your email and login student info)
- Poonwassie, A. (2006). Grief and trauma in Aboriginal communities in Canada. *International Journal of Health Promotion & Education*, 44(1), 29-33. (Access through Ucalgary library, using your email and login student info)
- Tousignant, M., & Sioui, N. (2009). Resilience and Aboriginal communities in crisis: Theory and intervention. *Journal of Aboriginal Health*, 5(1), 43-61. https://www.iicrd.org/sites/default/files/resources/Resilience_and_Aboriginal_Communities_in_Crisis_0.pdf
- Broadhead, L. A., & Howard, S. (2021). Confronting the contradictions between Western and Indigenous science: a critical perspective on Two-Eyed Seeing. *AlterNative: An International Journal of Indigenous Peoples*, 17(1), 111-119. <https://journals.sagepub.com/doi/epub/10.1177/1177180121996326>
- Duran, E., & Firehammer, J. (2016). Injury Where Blood Does Not Flow. In *Indigenous Cultures and Mental Health Counselling* (pp. 137-154). Routledge. (Access through Ucalgary library, using your email and login student info)
- Ward, C., Branch, C., & Fridkin, A. (2016). What is Indigenous cultural safety – and why should I care about it? *Visions*, 11(4), 29-32. <https://www.heretohelp.bc.ca/visions/indigenous-people-vol11/what-indigenous-cultural-safety-and-why-should-i-care-about-it>
- Gone, J.P. (2013). Redressing First Nations historical trauma: Theorizing mechanisms for Indigenous culture as mental health treatment. *Transcultural Psychiatry*, 50(5), 683-706. <https://learningcircle.ubc.ca/files/2014/05/Redressing-First-Nations-historical-trauma-Theorizing-mechanisms-for-indigenous-culture-as-mental-health-treatment.pdf>
- Moon-Riley, K. C., Copeland, J. L., Metz, G. A., & Currie, C. L. (2019). The biological impacts of Indigenous residential school attendance on the next generation. *SSM-population health*, 7, 100343. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6354437/pdf/main.pdf>
- Wexler, L. (2014). Looking across three generations of Alaska Natives to explore how culture fosters Indigenous resilience. *Transcultural Psychiatry*, 51(1), 73-92. <https://journals-sagepub-com.ezproxy.lib.ucalgary.ca/doi/epub/10.1177/1363461513497417>
- Marsh, T.N. Coholic, D., Côté-Meek, S., & Najavits, L.M. (2015). Blending Aboriginal and Western healing methods to treat intergenerational trauma with substance use disorder in Aboriginal peoples who live in northeastern Ontario, Canada. *Harm Reduction Journal*, 12(14), 1-12. <https://harmreductionjournal.biomedcentral.com/articles/10.1186/s12954-015-0046-1>
- Baskin, C. (2016). Chapter 17: So You Wanna be an Ally? Accomplice? Co-Conspirator? (pp. 325-350). *Strong helpers' teachings: The value of Indigenous knowledges in the helping professions*. Canadian Scholars' Press. (will be posted on D2L)

- Lavallee, L. F., & Poole, J. M. (2010). Beyond recovery: Colonization, health and healing for Indigenous people in Canada. *International Journal of Mental Health and Addiction*, 8(2), 271-281.
<https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1190&context=aprci>
- The Toronto Star (2021). Forget charity. If you really want to show solidarity with Indigenous people, you need to listen and follow. Retrieved from <https://www.thestar.com.cdn.ampproject.org/c/s/www.thestar.com/amp/opinion/contributors/2021/07/17/forget-charity-if-you-really-want-to-show-solidarity-with-indigenous-people-you-need-to-listen-and-follow.html>
- Middelton-Moz, J., Mishna, F., Martell, R., Williams, C., & Zuberi, S. (2021). Indigenous trauma and resilience: pathways to 'bridging the river' in social work education. *Social Work Education*, 1-18.
<https://www.tandfonline.com/doi/epdf/10.1080/02615479.2021.1998427?needAccess=true&role=button>
- Oldani, M. J., & Prosen, D. (2021). Trauma-Informed Caring for Native American Patients and Communities Prioritizes Healing, Not Management. *AMA journal of ethics*, 23(6), 446-455. Retrieved from <https://journalofethics.ama-assn.org/sites/journalofethics.ama-assn.org/files/2021-05/cscm2-peer-2106.pdf>
- Oulanova, O., & Moodley, R. (2010). Navigating Two Worlds: Experiences of Counsellors Who Integrate Aboriginal Traditional Healing Practices. *Canadian Journal of Counselling and Psychotherapy*, 44(4), 346-362.
<https://cjc-rcc.ucalgary.ca/article/view/58946/44398>
- Ramanathan, N., Fruchterman, J., Fowler, A., & Carotti-Sha, G. (2022). Decolonize Data: The sector too often extracts and siloes data from the communities it supposedly serves. *Stanford Social Innovation Review*, 20(2), 59–60. (Access through Ucalgary library, using your email and login student info)

Video Webinars & YouTube Videos:

- The Seven Sacred laws (Episodes 1-7) – Turtle Lodge (Manitoba):
 Episode 1: The Creation Story (<https://www.youtube.com/watch?v=5tGQ3SyIBA0>)
 Episode 2: Buffalo | Respect (<https://www.youtube.com/watch?v=5ZCE5wUzqZM>)
 Episode 3: Eagle | Love (<https://www.youtube.com/watch?v=pOPpCWAdsiU>)
 Episode 4: Bear | Courage (<https://www.youtube.com/watch?v=duNnuC86pmE>)
 Episode 5: Sabe | Honesty (<https://www.youtube.com/watch?v=gcyswnThOH8>)
 Episode 6: Beaver | Wisdom (https://www.youtube.com/watch?v=S7wbE9YJ5_o)
 Episode 7: Wolf | Humility
 (https://www.youtube.com/watch?v=0x32iacMyvk&list=PL_wQ7QfAR0HwnHMvAUyQulwuFvH9CJWID&index=7)
 Episode 8: Turtle | Truth (<https://www.youtube.com/watch?v=1lb8WQX3bCE>)
- Makokis, P. & Greenwood, M. (April 24, 2017).
https://www.nccih.ca/495/Webinar_What_s_new_is_really_old_Trauma_informed_health_practices_through_an_understanding_of_historic_trauma.nccih?id=205
- Anderson, M., & McGibbon, E. (2017, October 26). *Indigenous health equity: Examining racism as an Indigenous social determinant of health*. [Webinar]. <http://www.icscollaborative.com/webinars/indigenous-health-equity-examining-racism-as-an-indigenous-social-determinant-of-health>
- Yellow Bird, M. (2014). Decolonizing the Mind. *Vimeo* <https://vimeo.com/86995336>
- Northern Health BC. (2017, February 17). Cultural safety: Respect and dignity in relationships. [Video]. *YouTube*.
<https://www.youtube.com/watch?v=MkxcuhdglwY>
- Senator Murray Sinclair: How can Canadians work toward reconciliation?
<https://www.youtube.com/watch?v=j2Lv21Ktz84>

Podcasts:

CBC. (2016). When Indigenous healing practices meet modern medicine and 4 sacred medicines (Irene Young, Dr. Marcia Anderson, Tracy Bone, Jade Harper, and Melissa Brown). [Podcast: *Unreserved, CBC Radio*]. 45:30 minutes. <https://www.cbc.ca/radio/unreserved/when-indigenous-healing-practices-meet-modern-medicine-1.3530072>

CBC. (2020, January 30). Death and dying: How Indigenous communities grieve, survive and thrive. [Podcast: *Unreserved, CBC Radio*, 42:00 minutes.]. <https://www.cbc.ca/radio/unreserved/death-and-dying-how-indigenous-communities-grieve-survive-and-thrive-1.5441767>

Suggested Readings:

Borell, B., Moewaka Barnes, H., & McCreanor, T. (2018). Conceptualizing historical privilege: the flip side of historical trauma, a brief examination. *AlterNative: An International Journal of Indigenous Peoples*, 14(1), 25-34. <https://asset-pdf.scinapse.io/prod/2769008973/2769008973.pdf>

Baskin, C. (2016). Chapter 10: Mental Health as Connected to the Whole (pp. 191-209). *Strong helpers' teachings: The value of Indigenous knowledges in the helping professions*. Canadian Scholars' Press. (will be posted on D2L)

Brokenleg, M. (2012). Transforming cultural trauma into resilience. *Reclaiming children and Youth*, 21(3): 9-13. https://www.traumebevisst.no/program/barneblikk-arendal/filer/21_3_Brokenleg.pdf

Elliott, A. (2019). Pp. 1-12. A Mind Spread Out on the Ground. Doubleday Canada. (will be posted on D2L)

First Nations Health Authority Cultural Safety and Humility Action Webinar Series
<https://www.fnha.ca/wellness/wellness-and-the-first-nations-health-authority/cultural-safety-and-humility>.

McGuire (Kishebakabaykwe), P.D. (2010). Exploring resilience and Indigenous ways of knowing. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 8, 117. https://www.suicideinfo.ca/wp-content/uploads/gravity_forms/6-191a85f36ce9e20de2e2fa3869197735/2018/03/Exploring-resilience-and-indigenous-ways-of-knowing_oa.pdf

Brigden, K. (2018). Becoming an ally: Intersections of indigenous worldviews and clinical social work practices within Carrier Sekani Family Services. Practicum Report. University of Northern British Columbia. https://unbc.arcabc.ca/islandora/object/unbc%3A58828?solr_nav%5Bid%5D=71d9c11a940bb4087c4d&solr_nav%5Bpage%5D=0&solr_nav%5Boffset%5D=0

Gehl, L. (2012). *Ally Bill of Responsibilities*.
https://www.lynngehl.com/uploads/5/0/0/4/5004954/ally_bill_of_responsibilities_poster.pdf.

NICW, CAFB, CMHS, and SAMHSA. (April 2014). *Trauma-Informed Care Fact Sheet*. https://www.nicwa.org/wp-content/uploads/2016/11/2014_TraumaInformedCare_FactSheet.pdf

Indigenous Working Group of the British Columbia Association of Social Workers. (2016). *Towards a new relationship*. https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final_May-11.pdf

LEARNING TECHNOLOGIES AND REQUIREMENTS

A D2L site is set up for this course, which contains required readings and other relevant class resources and materials. A laptop, desktop or mobile device with Internet access, microphone and speaker is required to access D2L and course resources.

RELATIONSHIP TO OTHER COURSES

This course is one of a four-course component in trauma treatment and trauma informed care (SOWK 610, SOWK 612, SOWK 614, SOWK 616). In this course we examine the comprehensive framework of

historic trauma and the intergenerational transmission of trauma into contemporary Indigenous context.

CLASS SCHEDULE

Important Dates for Winter 2023

- Start of Term: Thursday, January 7, 2023
- End of Term: Friday, April 28, 2023
- Fee Deadline: Friday, January 27, 2023
- Alberta Family Day, no classes: Monday, February 20, 2023
- Good Friday, no classes: Friday, April 7, 2023
- Easter Monday, no classes: Monday, April 10, 2023
- Term Break: Sunday, February 19 – Saturday, February 25, 2023

Class Schedule

- Every Thursday on the following dates: January 12th, January 19th, January 26th, February 2nd, February 9th, and February 16th, 2023.
- Class is from 9 am to 4 pm – there will be short breaks and a lunch break each day.
- Last day to withdraw is January 19th, 2023

Dates	Topics and Due Dates *	Text/Readings/Videos/Podcasts/Suggested Readings
<p>Week 1 January 12th</p>	<p>Opening Circle, Introductions and key components of course outline and assignments, etc.</p> <p>Understanding colonial history and recognize impacts on Indigenous peoples and communities</p> <p>Suggestion: Take time to write one page reflection after class</p>	<p>Text Chapter to Read: Linklater, R. (2014). <u>Prologue & Chapter 1</u>: Colonialism, Indigenous Trauma and Healing (pp. 9 – 46). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</p> <p>Articles to Read: Bombay, A., Matheson, K., & Anisman, H. (2009). Intergenerational trauma: Convergence of multiple processes among First Nations peoples in Canada. <i>International Journal of Indigenous Health</i>, 5(3), 6-47. https://jps.library.utoronto.ca/index.php/ijih/article/view/28987/23916</p> <p>Methot, S. (2019). <u>Chapter 1</u>: How things work, and why stories matter (pp. 1-30) & <u>Chapter 2</u>: What it means to be colonized (pp. 31-61). Toronto, ON: ECW Press. (will be posted on D2L)</p> <p>Video Webinar (to be viewed in class): The Seven Sacred laws (Episodes 1-2): <u>Episode 1</u>: The Creation Story (https://www.youtube.com/watch?v=5tGQ3SyIBA0) <u>Episode 2</u>: Buffalo Respect (https://www.youtube.com/watch?v=5ZCE5wUzqZM)</p> <p>Makokis, P. & Greenwood, M. (April 24, 2017). https://www.nccih.ca/495/Webinar_What_s_new_is_really_of_d_Trauma_informed_health_practices_through_an_understanding_of_historic_trauma.nccih?id=205</p>

		<p>Gladue, J. (2022). Intergenerational Trauma: Considerations in Working with Indigenous Populations. <i>University of Calgary Faculty of Social Work and Alberta Health Services</i>. https://vimeo.com/765777997?mkt_tok=MTYxLU9MTi05OTAAAAGH3fH0QfBngYGVXCY_Slt1Xfg8QzO-zZX1Ev5rFQBHORfBZ_72BQ4Oal9GG_XHFBu4ckU-a4tNxJoKGQEHcvxq70nG3Xb4ZOpeU-s0MwITtP4mfmc.</p> <p>Suggested Readings: Borell, B., Moewaka Barnes, H., & McCreanor, T. (2018). Conceptualizing historical privilege: the flip side of historical trauma, a brief examination. <i>AlterNative: An International Journal of Indigenous Peoples</i>, 14(1), 25-34. https://asset-pdf.scinapse.io/prod/2769008973/2769008973.pdf</p>
<p>Week 2 January 19th</p>	<p>Indigenous Perspectives on Racism, Grief, Wellness and Healing, and Resilience</p> <p>Suggestion: Take time to write one page reflection after class</p>	<p>Text Chapter to Read: Linklater, R. (2014). Chapter 3: Indigenous Perspectives on Wellness and Wholistic Healing (pp. 74-100). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</p> <p>Articles to Read: Fortier, C., & Hon-Sing Wong, E. (2019). The settler colonialism of social work and the social work of settler colonialism. <i>Settler Colonial Studies</i>, 9(4), 437-456. https://med-fom-osot-inclusive-campus.sites.olt.ubc.ca/files/2021/01/The-settler-colonialism-of-social-work-and-the-social-work-of-settler-colonialism.pdf Doetzel, N-A . (2018). Cultivating spiritual intelligence: Honoring heart wisdom and First Nations Indigenous ways of knowing. <i>Interchange</i>, 49(4), 521-526. (Access through Ucalgary library, using your email and login student info) Poonwassie, A. (2006). Grief and trauma in Aboriginal communities in Canada. <i>International Journal of Health Promotion & Education</i>, 44(1), 29-33. (Access through Ucalgary library, using your email and login student info) Tousignant, M., & Sioui, N. (2009). Resilience and Aboriginal communities in crisis: Theory and intervention. <i>Journal of Aboriginal Health</i>, 5(1), 43-61. https://www.iicrd.org/sites/default/files/resources/Resilience_and_Aboriginal_Communities_in_Crisis_0.pdf</p> <p>Video Webinar & YouTube Video (to be viewed in class): Anderson, M., & McGibbon, E. (2017, October 26). <i>Indigenous health equity: Examining racism as an Indigenous social determinant of health</i>. [Webinar]. http://www.icscollaborative.com/webinars/indigenous-health-equity-examining-racism-as-an-indigenous-social-determinant-of-health The Seven Sacred laws: Episode 3: Eagle Love (https://www.youtube.com/watch?v=pOPpCWAdsiU)</p>

		<p>Podcast (to be listened to in class): CBC. (2020, January 30). Death and dying: How Indigenous communities grieve, survive and thrive. 42:00 minutes. [Podcast: <i>Unreserved</i>, <i>CBC Radio</i>]. https://www.cbc.ca/radio/unreserved/death-and-dying-how-indigenous-communities-grieve-survive-and-thrive-1.5441767</p> <p>Suggested Readings: Baskin, C. (2016). <u>Chapter 10</u>: Mental Health as Connected to the Whole (pp. 191-209). <i>Strong helpers' teachings: The value of Indigenous knowledges in the helping professions</i>. Canadian Scholars' Press. (will be posted on D2L) Brokenleg, M. (2012). Transforming cultural trauma into resilience. <i>Reclaiming children and Youth</i>, 21(3): 9-13. https://www.traumebevisst.no/program/barneblikk-arendal/filer/21_3_Brokenleg.pdf</p>
<p>Week 3 January 26th</p>	<p>Cultural Safety, Cultural Humility, and Two-Eyed Seeing</p> <p>Suggestion: Take time to write one page reflection after class</p>	<p>Articles to Read: Broadhead, L. A., & Howard, S. (2021). Confronting the contradictions between Western and Indigenous science: a critical perspective on Two-Eyed Seeing. <i>AlterNative: An International Journal of Indigenous Peoples</i>, 17(1), 111-119. https://journals.sagepub.com/doi/epub/10.1177/1177180121996326 Duran, E., & Firehammer, J. (2016). Injury Where Blood Does Not Flow. In <i>Indigenous Cultures and Mental Health Counselling</i> (pp. 137-154). Routledge. (Access through Ucalgary library, using your email and login student info) Ward, C., Branch, C., & Fridkin, A. (2016). What is Indigenous cultural safety – and why should I care about it? <i>Visions</i>, 11(4), 29-32. https://www.heretohelp.bc.ca/visions/indigenous-people-vol11/what-indigenous-cultural-safety-and-why-should-i-care-about-it</p> <p>Video Webinar & YouTube Video (to be viewed in class): Yellow Bird, M. (2014). Decolonizing the Mind. Vimeo https://vimeo.com/86995336 Northern Health BC. (2017, February 17). <i>Cultural safety: Respect and dignity in relationships</i>. [Video]. YouTube. https://www.youtube.com/watch?v=MkxcuhdglwY The Seven Sacred laws: <u>Episode 4: Bear Courage</u> (https://www.youtube.com/watch?v=duNnuC86pmE)</p> <p>Suggested Viewing/Reading: First Nations Health Authority Cultural Safety and Humility Action Webinar Series https://www.fnha.ca/wellness/wellness-and-the-first-nations-health-authority/cultural-safety-and-humility. McGuire (Kishebakabaykwe), P.D. (2010). Exploring resilience and Indigenous ways of knowing. <i>Pimatisiwin: A Journal of Aboriginal</i></p>

		<p>and Indigenous Community Health, 8, 117. https://www.suicideinfo.ca/wp-content/uploads/gravity_forms/6-191a85f36ce9e20de2e2fa3869197735/2018/03/Exploring-resilience-and-indigenous-ways-of-knowing_oa.pdf</p>
<p>Week 4 February 2nd</p>	<p>Psychiatry and Indigenous Peoples</p> <p>Harmonizing ways of knowing and healing</p> <p>Suggestion: Take time to write one page reflection after class</p>	<p>Text Chapters to Read: Linklater, R. (2014). Chapter 4: Psychiatry and Indigenous peoples (pp. 101 – 131). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</p> <p>Articles to Read: Gone, J.P. (2013). Redressing First Nations historical trauma: Theorizing mechanisms for Indigenous culture as mental health treatment. <i>Transcultural Psychiatry</i>, 50(5), 683-706. https://learningcircle.ubc.ca/files/2014/05/Redressing-First-Nations-historical-trauma-Theorizing-mechanisms-for-indigenous-culture-as-mental-health-treatment.pdf Moon-Riley, K. C., Copeland, J. L., Metz, G. A., & Currie, C. L. (2019). The biological impacts of Indigenous residential school attendance on the next generation. <i>SSM-population health</i>, 7, 100343. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6354437/pdf/main.pdf Wexler, L. (2014). Looking across three generations of Alaska Natives to explore how culture fosters Indigenous resilience. <i>Transcultural Psychiatry</i>, 51(1), 73-92. https://journals-sagepub-com.ezproxy.lib.ucalgary.ca/doi/epub/10.1177/1363461513497417 Marsh, T.N. Coholic, D., Coté-Meek, S., & Najavits, L.M. (2015). Blending Aboriginal and Western healing methods to treat intergenerational trauma with substance use disorder in Aboriginal peoples who live in northeastern Ontario, Canada. <i>Harm Reduction Journal</i>, 12(14), 1-12. https://harmreductionjournal.biomedcentral.com/articles/10.1186/s12954-015-0046-1</p> <p>YouTube Video (to be viewed in class): The Seven Sacred laws: Episode 5: Sabe Honesty (https://www.youtube.com/watch?v=gcyswnThOH8) Episode 6: Beaver Wisdom (https://www.youtube.com/watch?v=S7wbE9YJ5_o)</p> <p>Podcast (to be listened to in class): CBC. (2016). When Indigenous healing practices meet modern medicine and 4 sacred medicines (Irene Young, Dr. Marcia Anderson, Tracy Bone, Jade Harper, and Melissa Brown). [Podcast: <i>Unreserved</i>, <i>CBC Radio</i>, 45:30 minutes]. https://www.cbc.ca/radio/unreserved/when-indigenous-healing-practices-meet-modern-medicine-1.3530072</p>

		<p>Suggested Reading: Elliott, A. (2019). Pp. 1-12. <i>A Mind Spread Out on the Ground</i>. Doubleday Canada. (will be posted on D2L)</p>
<p>Week 5 February 9th</p>	<p>Indigenous Allyship</p> <p>*Assignment 1 Student-led group presentations take place today in the afternoon</p> <p>Suggestion: Take time to write one page reflection after class</p>	<p>Articles to Read: Baskin, C. (2016). <u>Chapter 17: So You Wanna be an Ally? Accomplice? Co-Conspirator?</u> (pp. 325-350). <i>Strong helpers' teachings: The value of Indigenous knowledges in the helping professions</i>. Canadian Scholars' Press. (will be posted on D2L)</p> <p>Lavallee, L. F., & Poole, J. M. (2010). Beyond recovery: Colonization, health and healing for Indigenous people in Canada. <i>International Journal of Mental Health and Addiction</i>, 8(2), 271-281. https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1190&context=aprci</p> <p>The Toronto Star (2021). Forget charity. If you really want to show solidarity with Indigenous people, you need to listen and follow. Retrieved from https://www.thestar.com.cdn.ampproject.org/c/s/www.thestar.com/amp/opinion/contributors/2021/07/17/forget-charity-if-you-really-want-to-show-solidarity-with-indigenous-people-you-need-to-listen-and-follow.html</p> <p>Video Webinar & YouTube Video (to be viewed in class): Gladue, J. (2022). The Tenents of Indigenous Allyship. <i>University of Calgary Faculty of Social Work and Alberta Health Services</i>. https://vimeo.com/774009738?mkt_tok=MTYxLU9MTi05OTAAAAGIRV63rNGWEHmSLj1LFHF9eJb7-vuob5uGWZ17-QB5ZYLNizofAEKwsc-SWMy1zlvwtdjvQCAg-Afezkt7MFYC_enzxV-72PIDySISedaBtFXdw</p> <p>The Seven Sacred laws: <u>Episode 7: Wolf (Humility)</u> (https://www.youtube.com/watch?v=0x32iacMyvk&list=PL_wQ7QfAR0HwnHMvAUyQulwuFvH9CJWID&index=7)</p> <p>Suggested Reading: Brigden, K. (2018). Becoming an ally: Intersections of indigenous worldviews and clinical social work practices within Carrier Sekani Family Services. Practicum Report. University of Northern British Columbia. https://unbc.arcabc.ca/islandora/object/unbc%3A58828?solr_nav%5Bid%5D=71d9c11a940bb4087c4d&solr_nav%5Bpage%5D=0&solr_nav%5Boffset%5D=0</p> <p>Gehl, L. (2012). <i>Ally Bill of Responsibilities</i>. https://www.lynngehl.com/uploads/5/0/0/4/5004954/ally_bill_of_responsibilities_poster.pdf.</p>

<p>Week 6 February 16th</p>	<p>Practicing Decolonizing Trauma Work</p> <p>*Assignment 2 due tomorrow, Friday, February 10th, 2023 at 11:59 pm – 6 page reflection paper</p> <p>(Suggestion: Make sure to combine all previous reflections into one document, add cover page and references and submit to D2L Dropbox).</p> <p>*Assignment 3 is due next week on Friday, February 24th, 2023 by 11:59 pm</p>	<p>Text Chapters to Read: Linklater, R. (2014). <u>Chapter 5: Indigenous Strategies for Helping and Healing</u> (pp. 132-157) & <u>Chapter 6: A Decolonizing Journey</u> (pp. 158-162). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</p> <p>Articles to Read: Middelton-Moz, J., Mishna, F., Martell, R., Williams, C., & Zuberi, S. (2021). Indigenous trauma and resilience: pathways to 'bridging the river' in social work education. <i>Social Work Education</i>, 1-18. https://www.tandfonline.com/doi/epdf/10.1080/02615479.2021.1998427?needAccess=true&role=button Ramanathan, N., Fruchterman, J., Fowler, A., & Carotti-Sha, G. (2022). Decolonize Data: The sector too often extracts and siloes data from the communities it supposedly serves. <i>Stanford Social Innovation Review</i>, 20(2), 59–60. (Access through Ucalgary library, using your email and login student info) Oldani, M. J., & Prosen, D. (2021). Trauma-Informed Caring for Native American Patients and Communities Prioritizes Healing, Not Management. <i>AMA journal of ethics</i>, 23(6), 446-455. Retrieved from https://journalofethics.ama-assn.org/sites/journalofethics.ama-assn.org/files/2021-05/cscm2-peer-2106.pdf Oulanova, O., & Moodley, R. (2010). Navigating Two Worlds: Experiences of Counsellors Who Integrate Aboriginal Traditional Healing Practices. <i>Canadian Journal of Counselling and Psychotherapy</i>, 44(4), 346-362. https://cjc-rcc.ucalgary.ca/article/view/58946/44398</p> <p>YouTube Videos (to be viewed in class): The Seven Sacred laws: <u>Episode 8: Turtle Truth</u> (https://www.youtube.com/watch?v=1lb8WQX3bCE) Senator Murray Sinclair: How can Canadians work toward reconciliation? https://www.youtube.com/watch?v=i2Lv21Ktz84</p> <p>Suggested Reading: NICW, CAFB, CMHS, and SAMHSA. (April 2014). <i>Trauma-Informed Care Fact Sheet</i>. https://www.nicwa.org/wp-content/uploads/2016/11/2014_TraumaInformedCare_FactSheet.pdf Indigenous Working Group of the British Columbia Association of Social Workers. (2016). <i>Towards a new relationship</i>. https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final_May-11.pdf</p>
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ADDITIONAL CLASSROOM CONDUCT AND RELATED INFORMATION

EQUITY, DIVERSITY AND INCLUSION

The Faculty of Social Work acknowledges the inequities experienced by racialized people, Indigenous peoples, and other marginalized populations. We aim to foster an environment that recognizes and celebrates diverse perspectives. Therefore, we are committed to eradicating all forms of injustices based on race, gender, ethnicity, sexual orientation, age, socio-economic status, religion, and disability.

GUIDELINES FOR IN-PERSON CLASSES

Students are expected to attend all and participate actively in all classes. Kindly contact the instructor if you are unable to attend the class (fully or partially). Refrain from using your cellphone during class time. All students are expected to behave in a professional manner during the session.

ASSESSMENT COMPONENTS

ASSIGNMENT 1: Student-Led Group Presentations (This is a co-graded assignment worth 30%) – To be Presented the afternoon on Thursday, February 9th, 2023.

Aligned Course Learning Outcomes: 1 - 8

Assignment Description: Your group is expected to plan and present a 15-minute engaging and interactive presentation to colleagues in your class. Before your presentation, you will be expected to hand into the instructor any materials that are handouts. You will be required to give the instructor a brief information sheet with the following information:

1. The name of your presentation.
2. The names of each participant in your group and student ID numbers.
3. References in APA 7 format. This may include narratives from Elders and knowledge keepers.
4. A copy of your presentation (PowerPoint, Prezi, or another format such as a video link).

An exploration and examination of one of the following topics:

- The effect of trauma on Indigenous people.
- Creating a holistic environment within social work practice
- Effective healing methodologies for Indigenous people
- The role of culture in healing
- Creating a parallel practice – Two-eyed seeing
- Self-care from a holistic perspective
- Creating an intergenerational trauma-informed practice framework
- A decolonizing approach to social work practice
- Cultural awareness in social work assessment

This group project should integrate coursework and content as well as other scholarly and traditional/cultural literature or personal narratives and experiences.

This group project should integrate coursework and content as well as other scholarly and traditional/cultural literature or personal narratives and experiences. A participatory learning activity that requires your colleagues to engage with one another and to make deeper meaning of the topic you are presenting.

Your group project may be presented through PowerPoint, handouts, multi-media, etc. or a combination of multi-media methods. A participatory learning activity that requires your colleagues to engage with one another and to make deeper meaning of the topic you are presenting. Your group project may be presented through PowerPoint, handouts, multi-media, etc. or a combination of multi-media methods.

Active participation is required in this assignment and all students are expected to attend meetings with their groups.

Co-Graded Assessment Criteria: The responsibility for grading the student group presentations will be shared (co-graded) between the instructor and your classroom peers. Half of the mark (15%) will come collectively from your student peers and half of the mark (15%) will come from the instructor. The course instructor will provide an peer assessment sheet in class to help students assess each student-led group presentation. All parts of this sheet must be completed by each student otherwise it will be returned for completion. Please make sure to attend on the afternoon of the presentations to support your classmates. If you do not participate in this part of the class exercise you will be docked one mark (to a maximum of six marks) for every presentation missed.

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ASSIGNMENT 2: Reflection Paper on what you learned each day (worth 30%) – due on the last day. Of class, Friday, February 17th, 2023 by 11:59 pm

Aligned Course Learning Outcomes: 1 - 8

Assignment Description: Ideally, you should take time after each class to write a one-page personal reflection on the course materials, readings, video and podcast, and presentations, as well as your own personal awareness of what this means for your own social work practice. You can identify the knowledge that you received throughout the course and reflect this in your writing. Ensure that you write something from each day of the course (1 page for each day). Include a reflection on the most important teaching you took away from each session. You can share whether you had personal challenges if you had shifts in learning or in values and beliefs you experienced each day. Your reflection should conclude with a connection between the course and your own personal and future social work practice. The following questions should be addressed:

- What personal challenges did you experience during this course?
- What new learning or key insights will you take away from this course?
- What impact has your learning in this course had on your beliefs, values and attitudes as a social worker? Did you experience any shifts in your values and beliefs?
- What connections did you make between the course teachings and your practice (or future practice) as a social worker?

Active participation is required for this assignment and to maximize learning students are expected to attend all sessions and attendance is integrated into this aspect of the course.

Your paper (excluding the cover page and references) should be a minimum of 6 pages, single or double spaced, in Times New Roman, 12 pt. font and should adhere to correct APA 7 formatting.

Please upload your assignment to the appropriate Dropbox in D2L by the due date identified above.

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ASSIGNMENT 3: “Decolonizing Trauma”: Clinical social work approaches utilizing the Seven Grandfather Teachings (worth 40%) – due by Friday, February 24th, 2023 by 11:59 pm

Aligned Course Learning Outcomes: 1, 4, 5, 6

Assignment Description: The Seven Grandfather Teachings are Love, Respect, Courage, Honesty, Wisdom, Humility, and Truth. Each teaching honours one of the basic virtues intrinsic to a full and healthy life. Having conversation around what these teachings look like for Indigenous Peoples helps towards understanding certain ways-of-being that aren't necessarily the same in mainstream society. Many Indigenous Nations follow these Seven Sacred Teachings in both different and similar ways.

This assignment invites you to deepen your understanding of the Grandfather Teachings. You can find reliable sources on-line, or perhaps you have a relationship with an Elder or Knowledge Keeper who has given you these teachings already or, you may have opportunity to sit with an Elder or Knowledge Keeper to learn about these teachings (with appropriate Protocol in place). Reflect on each of the seven teachings and how you might embed them into your clinical social work journey to decolonize your practice with Indigenous Peoples. Write a short story or create a visual/audio story that incorporates each of the seven Teachings, demonstrating how you can embrace them as stepping stones on the path to be a “decolonizing trauma” clinical social worker in our services and mainstream society today.

This is meant to be a free expression assignment in keeping with the different ways of knowing we can have.

- Written/academic approaches are expected to be a maximum of 5 pages, excluding title page, references, double spaced, and APA 7th Ed. formatting is required.
- Audio/video approaches should be a minimum 10 minutes and a maximum 15 minutes.
- Art/Craft/Photo approaches should be accompanied by a video/audio component minimum 10 minutes and maximum 15 minutes.
- A list of resources used to inform the assignment should be included.

Assessment Criteria: A rubric will be posted on D2L.

ADDITIONAL ASSESSMENT AND EVALUATION INFORMATION

ATTENDANCE AND PARTICIPATION EXPECTATIONS

- Students are expected to attend class regularly and to be fully present and engaged in class activities and discussions. These are part of the participation grade, as outlined in the assessment components section above.
- Students are expected to engage with the assigned readings, to be fully present and involved in the class activities and discussions.

- Students are also expected to adhere to social work ethical guidelines and professional conduct during class participation.
- Students should work together on their group projects and assignments and the assignments should be submitted on time.
- Kindly notify the instructor ahead of time if you are unable to attend the class, will be late or plan to leave early. In these circumstances, make-up options may be made provided.
- Communication among peers and to the instructor should always reflect professionalism and respect. As per UoC policy, all communication with the instructor should be via the official UoC email address and the instructor maintains the right not to respond to communication through personal email addresses. Kindly allow for up to 48 hours response time to the email communication.

GUIDELINES FOR SUBMITTING ASSIGNMENTS

- Please submit all assignments electronically through their respective Dropbox in D2L.
- Assignments should be submitted in Word format.
- Assignments should have a file name as follows: “Full name and assignment number” (e.g., Jane Smith Theoretical Assignment).
- Assignments are due by 11:59 pm MST on their due date.
- Please note that it is the student's responsibility to keep a copy of each submitted assignment and to ensure that the proper version is submitted.

LATE ASSIGNMENTS

- Late assignments will be accepted only in exceptional circumstances and at the discretion of the instructor.
- Assignments that are submitted after the deadline, without prior arrangements with the instructor, may be penalized with a grade reduction (of 5% per day – including weekends and holidays). Students may request additional time, prior to the due date, to complete the assignment.
- Make-up assignments are subject to the discretion of the instructor, and it is the student's responsibility to make any necessary arrangements with the instructor for any missed assignments.
- There is a 7-day maximum limit by which to accept late assignments for students who have not requested an extension. No assignments will be accepted after the 7-day limit.

EXPECTATIONS FOR WRITING

- The instructor will create opportunities to discuss the assignments in depth during the term.
- Assessment rubrics will be posted on D2L, where applicable.
- All assignments will be assessed partly on writing skills. Writing skills include not only surface correctness (grammar, punctuation, sentence structure, etc.) but also general clarity and organization.
- Sources used in research papers must be properly documented in-text and on the reference list and referenced in APA 7th edition format. Failure to do so will result in a grade deduction. If you need writing support, please connect with the Student Success Centre, at: <https://www.ucalgary.ca/student-services/student-success/writing-support>

ACADEMIC MISCONDUCT

It is expected that all work submitted in assignments is the student's own work, written expressly by the student for this course. Students are reminded that academic misconduct, including plagiarism, has serious consequences, as set out in the University Calendar:

<http://www.ucalgary.ca/pubs/calendar/current/k.html>

GRADING

The University of Calgary [Graduate Grading System](#) and Faculty of Social Work Percentage Conversion will be used.

Grade	Grade Point	Description	Percentage Range
A+	4.0	Outstanding performance	95-100
A	4.0	Excellent performance	95-100
A-	3.7	Very good performance	90-94
B+	3.3	Good performance	85-89
B	3.0	Satisfactory performance. Note: The grade point value (3.0) associated with this grade is the minimum acceptable average that a graduate student must maintain throughout the programme as computed at the end of each year of their program.	80-84
B-	2.7	Minimum pass. Note: Students who accumulate two grades of " B- " or lower can be required by the Faculty to withdraw from the programme regardless of the grade point average.	75-79
C+	2.3	All grades of " C+ " or lower are indicative of failure at the graduate level and cannot be counted toward Faculty of Graduate Studies course requirements.	70-74
C	2.00		65-69
C-	1.70		60-64
D+	1.30		55-59
D	1.00		50-54
F	0.00		Below 50
CR		Completed Requirements	

COURSE EVALUATION

Student feedback will be sought at the end of the course through the standard University and Faculty of Social Work course evaluation forms. Students are welcome to discuss the process and content of the course at any time with the instructor.

ADDITIONAL SUGGESTED READINGS

Additional suggested readings for the course will be provided in D2L.

- Bastien, B., & Kremer, J. (2004). *Blackfoot ways of knowing: The worldview of the Siksikaitapi*. University of Calgary Press. <https://press.ucalgary.ca/books/9781552381090/>
- Brave Heart, Y. H. M. (1999). Gender differences in the historical trauma response among the Lakota. *Journal of Health and Social Policy*, 10(4), 1-21. https://doi-org.ezproxy.lib.ucalgary.ca/10.1300/J045v10n04_01
- Castellano, M. B., & Aboriginal Healing Foundation. (2006). *A healing journey reclaiming wellness*. Aboriginal Healing Foundation.
- Castellano, Archibald, DeGagné, Archibald, Linda, DeGagné, Mike, & Aboriginal Healing Foundation. (2008). *From truth to reconciliation: transforming the legacy of residential schools*. Aboriginal Healing Foundation.
- Centre for Addiction and Mental Health (2014). *Journey to healing: Aboriginal people with mental health and addiction issues: what health, social service and justice workers need to know*. ProQuest Ebook Central <https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca>
- Chan, W. Y. A., Akanmori, H., & Parker, C. (2019). Addressing Canada's Truth and Reconciliation Commission for Indigenous Peoples through religious literacy and spirituality: Unexpected pathways to peace education. *FIRE: Forum for International Research in Education*, 5(1), 63–88. <https://eric.ed.gov/?id=EJ1207550>
- Choate, P. W., CrazyBull, B., Lindstrom, D., & Lindstrom, G. (2020). Where do we go from here? Ongoing colonialism from attachment theory. *Aotearoa New Zealand Social Work*, 32(1), 32.
- Elliott-Groves, E. (2019). A culturally grounded biopsychosocial assessment utilizing Indigenous ways of knowing with the Cowichan tribes. *Journal of Ethnic & Cultural Diversity in Social Work*, 28(1), 115-133. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/15313204.2019.1570889>
- Ermine, W. (2007). The ethical space of engagement. *Indigenous Law Journal*, 6(1), 193-203. <https://jps.library.utoronto.ca/index.php/ilj/article/view/27669>
- Evans-Campbell, T. (2008). Historical trauma in American Indian/Native Alaska communities: A multi-level framework for exploring impacts on individuals, families and communities. *Journal of Interpersonal Violence*, 23(3), 316-338. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1177/0886260507312290>
- Fast, E., & Collin-Vézina, D. (2010). Historical trauma, race-based trauma and resilience of indigenous peoples: A literature review. *First Peoples Child & Family Review: An Interdisciplinary Journal Honouring the Voices, Perspectives, and Knowledges of First Peoples through Research, Critical Analyses, Stories, Standpoints and Media Reviews*, 5(1), 126-136.
- Kirmayer, L. J., Dandeneau, S., Marshall, E., Phillips, M. K., & Williamson, K. J. (2011). Rethinking resilience from Indigenous Perspectives, *Canadian Journal of Psychiatry*, 56(2), 84-91. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1177/070674371105600203>
- Kirmayer, L. J., Dandeneau, S., Marshall, E., Phillips, M. K., & Williamson, K. J. (2011). Rethinking resilience from indigenous perspectives. *The Canadian Journal of Psychiatry*, 56(2), 84-91.
- Lacroix, M. (2006). Social work with asylum seekers in Canada: The case for social justice. *International Social Work*, 49(1), 19-28.
- Lorenzetti, L., Walsh, C. A., Mack, K. D., Lantion, V., Sebastian, B., Ngeth, P., & Mancey, A. (2014). Migrant, resettlement, racialization, and well-being perspectives from immigrant men in Canada. In *The 2014 West East Institute International Conference Proceedings* (pp. 82-89).

- Healing Traditions: The Mental Health of Aboriginal Peoples in Canada. 9780774815253. Vancouver: UBC Press, 2008. Canadian Electronic Library/desLibris. Absolute Page 6. Copyright © 2008. UBC Press All rights reserved. <https://www-deslibris-ca.ezproxy.lib.ucalgary.ca/ID/422886>
- Robbins, J. A., & Dewar, J. (2011). Traditional Indigenous approaches to healing and modern welfare of traditional knowledge, spirituality and lands: A critical reflection on practices and policies taken from the Canadian Indigenous example, *The International Indigenous Policy Journal*, 2(4), 1-17. <https://doi.org/10.18584/iipj.2011.2.4.2>
- Sakamoto, I. (2007). A critical examination of immigrant acculturation: Toward an anti-oppressive social work model with immigrant adults in a pluralistic society. *British Journal of Social Work*, 37(3), 515-535.
- Spiwak, R., Sareen, J., Elias, B., Martens, P., Munro, G., & Bolton, J. (2012). Complicated grief in Aboriginal populations. *Dialogues Clinical Neuroscience*, 14(2), 204-209. <https://www-ncbi-nlm-nih-gov.ezproxy.lib.ucalgary.ca/pmc/articles/PMC3384449/>
- Thomas, R., & Green, J. (2019). A way of life: Indigenous perspectives on anti-oppressive living. *First People's Child & Family Review*, 14(1), 81-93. <https://fpcfr.com/index.php/FPCFR/article/view/27>
- Walker, A. C. (2008). Grieving in the Muscogee Creek tribe. *Death Studies*, 32(2), 123-141. <https://doi-org.ezproxy.lib.ucalgary.ca/10.1080/07481180701801238>
- Wesley-Esquimaux, C., & Snowball, A. (2009). Viewing violence, mental illness and addictions through a wise practice lens. *International Journal of Mental Health and Addictions*, 8(2), 390-407. <http://ezproxy.lib.ucalgary.ca/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=50132686&site=ehost-live>
- Whitbeck, L. B., Adams, G. W., Hoyt, D. R., & Chen, X. (2004). Conceptualizing and measuring historical trauma among American Indian people. *American Journal of Community Psychology*, 33(3-4), 119-130. <http://ezproxy.lib.ucalgary.ca/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=sih&AN=13698726&site=ehost-live>

UNIVERSITY OF CALGARY POLICIES AND SUPPORTS

Professional Conduct

As members of the University community, students and staff are expected to demonstrate conduct that is consistent with the University of Calgary's [Code of Conduct](#).

Students and staff are also expected to demonstrate professional behaviour in class that promotes and maintains a positive and productive learning environment. Consistent with the aims of the Social Work Program and the University of Calgary, all students and staff are expected to respect, appreciate, and encourage expression of diverse world views and perspectives; to offer their fellow community members unconditional respect and constructive feedback; and to contribute to building learning communities that promote individual and collective professional and personal growth. While critical thought and debate is valued in response to concepts and opinions shared in class, feedback must always be focused on the ideas or opinions shared and not on the person who has stated them.

Students and staff are expected to model behaviour in class that is consistent with our professional values and ethics, as outlined in the [Canadian Association for Social Workers, Code of Ethics](#) (2005) and the [Alberta College of Social Work Standards of Practice](#) (2019).

Academic Accommodation

It is the student's responsibility to request academic accommodations according to the University policies and procedures. Students seeking an accommodation based on disability or medical concerns should contact [Student Accessibility Services \(SAS\)](#). SAS will process the request and issue letters of accommodation to instructors. Students who require an accommodation in relation to their coursework based on a protected ground other than disability should communicate this need in writing to their instructor. Please refer to the full policy on [Student Accommodations](#).

Research Ethics

"If a student is interested in undertaking an assignment that will involve collecting information from members of the public, they should speak with the course instructor and consult the [CFREB Ethics Website](#) before beginning the assignment.

Academic Misconduct

For information on academic misconduct and its consequences, please refer to the [Integrity and Conduct](#) section in the University of Calgary Calendar.

Instructor Intellectual Property

Course materials created by professor(s) (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the professor(s). These materials may NOT be reproduced, redistributed or copied without the explicit consent of the professor. The posting of course materials to third party websites such as note-sharing sites without permission is prohibited. Sharing of extracts of these course materials with other students enrolled in the course at the same time may be allowed under fair dealing.

Copyright Legislation

All students who use materials protected by copyright are expected to comply with the University of Calgary policy on [Acceptable Use of Material Protected by Copyright](#) and requirements of the [Copyright Act](#) to ensure they are aware of the consequences of unauthorised sharing of course materials (including instructor notes, electronic versions of textbooks etc.). Students who use material protected by copyright in violation of this policy may be disciplined under the [Non-Academic Misconduct Policy](#).

Freedom of Information and Protection of Privacy

Student information will be collected in accordance with typical (or usual) classroom practice. Students' assignments will be accessible only by the authorized course faculty. Private information related to the individual student is treated with the utmost regard by the faculty at the University of Calgary.

Sexual and Gender-Based Violence Policy

The University recognizes that all members of the University Community should be able to learn, work, teach and live in an environment where they are free from harassment, discrimination, and violence. The University of Calgary's [Sexual and Gender-based Violence Policy](#) guides us in how we respond to incidents of sexual violence, including supports available to those who have experienced or witnessed sexual violence, or those who are alleged to have committed sexual violence. It provides clear response procedures and timelines, defines complex concepts, and addresses incidents that occur off-campus in certain circumstances.

Other Important Information

Please visit the [Registrar's website](#) for additional important information on the following:

- Wellness and Mental Health Resources
- Student Success
- Student Ombuds Office
- Student Union (SU) Information
- Graduate Students' Association (GSA) Information