



Course & Session Number	SOWK 614.01 S03	Classroom	Online: D2L and Zoom Residency: 3-282
Course Name	Advanced Trauma-Informed Practice with Indigenous People & Communities		
Dates and Time	Start of Classes: January 5, 2023 End of Classes: February 17, 2023 Dates and Time: In person Residency: January 5, 6 and 7th from 9:00am -4:00pm Online component via Zoom: Tuesdays Jan 3 – February 17 th from 6:30 pm – 8:30 pm Add/Drop/Withdrawal Dates: Please refer to the course-specific deadline in your Student Centre ¹ .		
Instructor	Kathleen Gorman	Office Hours	As requested
UCalgary E-mail	kmgorman@ucalgary.ca	UCalgary Phone	Please email

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.

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

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](#).

SYLLABUS 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.

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.

This course uses a blended teaching method. The instructor will use online synchronous time for class discussions and exercises. Online asynchronous content will include Talking Circles, taped interviews, webinars and documentaries. The online component of this course will take place via Desire2Learn (D2L) and Zoom. To best succeed in the course, students are expected to participate in the asynchronous learning tasks using the D2L learning environment and synchronous Zoom sessions. When unable to participate live due to the time difference or unforeseen circumstances, inform the instructor in advance and propose and implement an alternative participation activity. Classes will not be recorded to respect and keep sacred Indigenous content.

The in-class residency component will include a variety of experiential teaching methods and an opportunity to participate in a land-based Teaching. Students are expected to attend the three residency dates. If the student is unable to attend due to unforeseen circumstances, please inform the instructor in advance and propose and implement an alternative participation activity.

COURSE LEARNING OUTCOMES

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

1. Examine and state personal identity and awareness of privilege and power in self and society through an anti-oppressive lens.
2. Understand colonial history and recognize historic and contemporary impacts to Indigenous peoples and communities.
3. Identify and define historic and collective trauma, intergenerational trauma transmission, and situational trauma within an Indigenous context.
4. Examine the differences in paradigmatic perspectives between Western and Indigenous worldviews and reflect on how these differences can form a barrier to trauma-informed services for Indigenous people who seek mental health support.
5. Explore Indigenous Allyship and develop a framework for assessments, intervention tools and methodologies for trauma-informed practice that aligns with Indigenous worldviews.
6. Demonstrate ways to decolonize social work skills for clinical and community practice at individual, family, group, organization, community and population levels when working with Indigenous populations.

LEARNING RESOURCES

REQUIRED TEXTBOOKS AND/OR READINGS

Textbook:

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

Articles/Videos/Podcasts:

Baskin, C. (2016). *Strong helpers' teachings: The value of Indigenous knowledges in the helping professions*. Canadian Scholars' Press. Chapter 10 and 17.

Borell, B., Moewaka Barnes, H., & McCreanor, T. (2018). Conceptualising historical privilege: the flip side of historical trauma, a brief examination. *AlterNative: An International Journal of Indigenous Peoples*, 14(1), 25-34.

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.

Clarke & Yellowbird (2021). *Decolonizing pathways towards integrative healing in social work*. Routledge. Chapters 1 and 5.

- Duran, E., & Firehammer, J. (2016). Injury Where Blood Does Not Flow. In *Indigenous Cultures and Mental Health Counselling* (pp. 137-154). Routledge.
- Elliott, A. (2019). *A Mind Spread Out on the Ground*. Doubleday Canada. P. 8-15.
- 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.
- Gone, J.P. (2013). Redressing First Nations historical trauma: Theorizing mechanisms for Indigenous culture as mental health treatment. *Transcultural Psychiatry*, 50(5), 683-706.
- Jeffery, T., Kurtz, D. L., & Jones, C. A. (2021). Two-Eyed Seeing: Current approaches, and discussion of medical applications. Canada's largest purpose-built public day-care surgery centre: A retrospective audit, 321. Retrieved from <https://bcmj.org/articles/two-eyed-seeing-current-approaches-and-discussion-medical-applications>
- LaVallie, C. (2020). Three recordings discussing Linklater (2014) Chapter 4 and some personal reflections on harmonizing ways of knowing/healing.*Pre-recorded in Spring 2020 specifically for SOWK 614.01 (at Kathleen's invitation). Permission granted for Kathleen to use again for SOWK 614.02 Spring 2022 and SOWK 614.03 Winter 2023.
- 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
- McGuire–Kishebakabaykwe, P. D. (2010). Exploring resilience and Indigenous ways of knowing. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 8, 117.
- 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.
- 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>
- Sinclair, J. M. (2016). TOWARDS A NEW RELATIONSHIP. Retrieved from https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final_May-11.pdf
- 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>
- Two Crees in a Pod (2021, January 31). [Podcast]. wîwîp'son – the Healing Swing with Dr. Darlene Auger. <https://podcasts.apple.com/ca/podcast/w%C3%AEw%C3%AEpson-the-healing-swing-with-dr-darlene-auger/id1517083728?i=1000507193581>

Wabie, J. L., London, T., & Pegahmagabow, J. (2021). Land-based Learning Journey. *Journal of Indigenous Social Development*, 10(1), 50-80.

Yellow Bird, M. (2014) Decolonizing the Mind. Vimeo <https://vimeo.com/86995336>

Yes! (2022). An Indigenous Perspective on Reconnecting with the Land (Chevaun Toulouse). Retrieved from <https://www.yesmagazine.org/opinion/2022/10/14/land-conservation-indigenous-biodiversity>

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 for D2L and Zoom access.

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: Tuesday, January 3, 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

Residency		
January 5, 2023	<ul style="list-style-type: none"> ● Opening, Introductions and layout of the course ● Understand colonial history and recognize historic and contemporary impacts to Indigenous peoples and communities 	<p>Linklater, R. (2014). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing. Prologue and Chapter 1 (pp. 9 – 46)</p> <p>Clarke & Yellowbird (2021). <i>Decolonizing pathways towards integrative healing in social work</i>. Routledge. Chapter 1 (pp. 23 – 46).</p>

		<p>Borell, B., Moewaka Barnes, H., & McCreanor, T. (2018). Conceptualising historical privilege: the flip side of historical trauma, a brief examination. <i>AlterNative: An International Journal of Indigenous Peoples</i>, 14(1), 25-34.</p> <p>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.</p> <p>Sinclair, J. M. (2016). TOWARDS A NEW RELATIONSHIP. https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final_May-11.pdf Section 1</p> <p>Video Webinar: 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</p>
January 6	<ul style="list-style-type: none"> • Indigenous Strategies for Helping and Healing <ul style="list-style-type: none"> * Grief and Loss * Creative Expression * Class Activity • Guest speaker in the afternoon (not yet confirmed) 	<p>Clarke & Yellowbird (2021). <i>Decolonizing pathways towards integrative healing in social work</i>. Routledge. Chapter 5 (pp. 105 - 125).</p> <p>CBC. (2020, January 30). Death and dying: How Indigenous communities grieve, survive and thrive. [Podcast]. https://www.cbc.ca/radio/unreserved/death-and-dying-how-indigenouscommunities-grieve-survive-and-thrive-1.5441767</p> <p>Two Crees in a Pod (2021, November 7). The medicine we carry [Podcast]. https://podcasts.apple.com/ca/podcast/the-medicine-we-carry-with-priscilla-mcgilvery/id1517083728?i=1000541066625</p>

		<p>Suggested Listening: Two Creeks in a Pod (2020, October 25) Nikamowin with the Gadwa family [Podcast]. https://anchor.fm/terri-suntjens/episodes/nikamowin-with-the-Gadwa-Family-elisfb</p>
January 7	<ul style="list-style-type: none"> • Indigenous Strategies for Helping and Healing *Class Activity continued * Land-based Teachings • Closing Circle 	<p>Linklater, R. (2014). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing. Chapter 5 (pp. 132-157)</p> <p>Wabie, J. L., London, T., & Pegahmagabow, J. (2021). Land-based Learning Journey. <i>Journal of Indigenous Social Development, 10</i>(1), 50-80.</p> <p>Yes! (2022). An Indigenous Perspective on Reconnecting with the Land (Chevaun Toulouse). Retrieved from https://www.yesmagazine.org/opinion/2022/10/14/land-conservation-indigenous-biodiversity</p> <p>Suggested Reading: Waddell-Henowitch, C., et al., (2022). A Collaborative Multi-Method Approach to Evaluating Indigenous Land-Based Learning With Men. <i>International Journal of Qualitative Methods, 21</i>, 16094069221082359.</p>
Dates	Topics	Asynchronous Circles/Readings/Videos/Due Dates*
<p>Week 1 Jan 9 - 15</p> <p>Synchronous Zoom Circle (will not be recorded): Jan 10 6:30 – 8:30 pm</p>	<ul style="list-style-type: none"> • Indigenous Perspectives on Wellness and Healing • Guest Speaker tbd 	<p>Linklater, R. (2014). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing. Chapter 2 (pp. 51-72)</p> <p>Linklater, R. (2014). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing. Chapter 3 (pp. 74-100)</p> <p>Baskin, C. (2016). <i>Strong helpers' teachings: The value of Indigenous knowledges in the helping professions</i>. Canadian Scholars' Press. Chapter 10 (pp. 191-209) Mental Health as Connected to the Whole</p>

<p>Talking Circle (asynchronous) Postings due Jan 15 at 11:59 pm</p>		<p>Two Crees in a Pod (2021, January 31). [Podcast]. wîwîp'son – the Healing Swing with Dr. Darlene Auger. https://podcasts.apple.com/ca/podcast/w%C3%AEw%C3%AEpson-the-healing-swing-with-dr-darlene-auger/id1517083728?i=1000507193581</p> <p>Talking Circle Questions will be posted on D2L</p>
<p>Week 2 Jan 16 - 22</p> <p>Zoom Circle Synchronous (will not be recorded): Jan 17 6:30 – 8:30 pm</p> <p>Talking Circle (asynchronous) Postings due Jan 22 at 11:59 pm</p>	<ul style="list-style-type: none"> • Cultural safety and cultural humility 	<p>Duran, E., & Firehammer, J. (2016). Injury Where Blood Does Not Flow. In <i>Indigenous Cultures and Mental Health Counselling</i> (pp. 137-154). Routledge.</p> <p>McGuire–Kishebakabaykwe, P. D. (2010). Exploring resilience and Indigenous ways of knowing. <i>Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health</i>, 8, 117.</p> <p>Yellow Bird, M. (2014) Decolonizing the Mind. Vimeo https://vimeo.com/86995336</p> <p>Suggested viewing: 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</p> <p>Talking Circle Questions will be posted on D2L</p>
<p>Week 3 Jan 23 - 29</p> <p>Synchronous Zoom Circle (will not be recorded): Jan 24 6:30 – 8:30 pm</p> <p>Talking Circle (asynchronous) Postings due Jan 29 at 11:59 pm</p>	<ul style="list-style-type: none"> • Two-Eyed Seeing 	<p>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.</p> <p>Jeffery, T., Kurtz, D. L., & Jones, C. A. (2021). Two-Eyed Seeing: Current approaches, and discussion of medical applications. Canada's largest purpose-built public day-care surgery centre: A retrospective audit, 321. Retrieved from https://bcmj.org/articles/two-eyed-seeing-current-approaches-and-discussion-medical-applications</p> <p>Suggested reading/viewing:</p> <p>Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-eyed seeing and other lessons learned within a co-learning journey of bringing together indigenous and</p>

		<p>mainstream knowledges and ways of knowing. <i>Journal of Environmental Studies and Sciences</i>, 2(4), 331-340.</p> <p>Forbes, A., Ritchie, S., Walker, J., & Young, N. (2020). Applications of Two-Eyed seeing in primary research focused on Indigenous health: a scoping review. <i>International Journal of Qualitative Methods</i>, 19, 1609406920929110.</p> <p>Talking Circle Questions will be posted on D2L</p>
<p>Week 4 Jan 30 – Feb 5</p> <p>Synchronous Zoom Circle (will not be recorded): Jan 31 6:30 – 8:30 pm</p> <p>Talking Circle (asynchronous) Postings due Feb 5 at 11:59 pm</p>	<ul style="list-style-type: none"> • Psychiatry and Indigenous Peoples • Harmonizing ways of knowing and healing 	<p>Linklater, R. (2014). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing. Chapter 4 (pp. 101 – 131)</p> <p>Elliott, A. (2019). <i>A Mind Spread Out on the Ground</i>. Doubleday Canada. P. 8-15 (will be posted on D2L)</p> <p>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.</p> <p>LaVallie, C. (2020). Three recordings discussing Linklater (2014) Chapter 4 and some personal reflections on harmonizing ways of knowing/healing.*</p> <p>*Pre-recorded in Spring 2020 specifically for SOWK 614.01 (at Kathleen’s invitation). Permission granted for Kathleen to use again for SOWK 614.02 Spring 2022 and SOWK 614.03 Winter 2023.</p> <p>Suggested Reading: 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.</p> <p>Talking Circle Questions will be posted on D2L</p>
<p>Week 5 Feb 6 - 12</p> <p>Synchronous Zoom Circle</p>	<ul style="list-style-type: none"> • Indigenous Allyship • Guest speaker tbd 	<p>Baskin, C. (2016). <i>Strong helpers' teachings: The value of Indigenous knowledges in the helping professions</i>. Canadian Scholars’ Press. Chapter 17 (pp. 373-391) So You Wanna be an Ally? (will be posted on D2L)</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/opini on/contributors/2021/07/17/forget-charity-if-you-really-</p>

<p>(will not be recorded): Feb 7 6:30 – 8:30 pm</p> <p>Talking Circle (asynchronous) Postings due Feb 12 at 11:59 pm</p>		<p>want-to-show-solidarity-with-indigenous-people-you-need-to-listen-and-follow.html</p> <p>Suggested Reading: Brigden, K. (2018). Becoming an ally: Intersections of indigenous worldviews and clinical social work practices within Carrier Sekani Family Services. doi:10.24124/2018/58828</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.</p> <p>Talking Circle Questions will be posted on D2L</p>
<p>Week 6 Feb 13 - 19</p> <p>Synchronous Zoom Circle (will not be recorded): Feb 14</p> <p>No Talking Circle Postings this week.</p>	<ul style="list-style-type: none"> • Practicing Decolonizing Trauma Work 	<p>Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Chapter 6 (pp. 158-162)</p> <p>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.</p> <p>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</p> <p>Sinclair, J. M. (2016). TOWARDS A NEW RELATIONSHIP. https://bccsw.ca/wp-content/uploads/2016/09/Reconciliation-Toolkit-Final_May-11.pdf Sections 2 and 3</p> <p>Suggested viewing:</p> <p>Cullen, P., Mackean, T., Worner, F., Wellington, C., Longbottom, H., Coombes, J., ... & Longbottom, M. (2020). Trauma and violence informed care through decolonising interagency partnerships: A complexity case study of Waminda’s model of systemic decolonisation. <i>International journal of environmental research and public health</i>, 17(20), 7363.</p> <p>Oulanova, O., & Moodley, R. (2010). Navigating Two Worlds: Experiences of Counsellors Who Integrate Aboriginal</p>

		<p>Traditional Healing Practices. <i>Canadian Journal of Counselling and Psychotherapy</i>, 44(4), 346-362.</p> <p>SAMHSA (2014). https://www.nicwa.org/wp-content/uploads/2016/11/2014_TraumaInformedCare_FactSheet.pdf</p>
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ADDITIONAL CLASSROOM CONDUCT AND RELATED INFORMATION

GUIDELINES FOR ZOOM SESSIONS IN ONLINE CLASSES

Students are expected to participate actively in all Zoom sessions. If you are unable to attend a Zoom session, please contact your instructor to arrange an alternative activity for the missed session (e.g., to review a recorded session) for your best learning experiences. Please be prepared, as best as you are able, to join class in a quiet space that will allow you to be fully present and engaged in Zoom sessions. Unless advised (or agreed) otherwise by their instructors, video cameras should be turned on during class and students are expected to manage their microphones as required. All students are expected to behave in a professional manner during all Zoom sessions.

ASSESSMENT COMPONENTS

Assignment 1: Talking Circle Question of the week discussion board posting (worth 30%) - due Sunday of each week by 11:59 pm

Aligned Course Learning Outcomes: 1, 2, 3, 4, 5, 6

Assignment Description: Students are expected to engage in the Talking Circles on the D2L discussion board. There will be 5 questions posted (one per week). Students will choose 3 of the 5 Talking Circle questions to respond to. While students are encouraged to view their peers' posts, students are not required to respond to any of them in this assignment. Talking Circle Posts must be brief and students are encouraged to engage in traditional oral Talking Circle protocol (via Yuja, Zoom, etc. Max 5 minutes) or, if preferred, digital story or written word (Min. 250 words – Max. 500). Students can also form peer groups to engage in a more realistic Talking Circle for one or more of the weekly questions (Max 5 minutes per person per circle). Regardless of the format chosen, the responses should be meaningful, reflect Talking Circle principles, personal learnings, course materials, and/or Indigenous Teachings and ways of knowing, identify implications for decolonizing, trauma-informed social work practice in consideration of Indigenous content covered, and personal significance to the topic. Details will be posted online when discussion boards open.

Assessment Criteria: Rubric will be posted on D2L

Assignment 2: The journey to becoming a “decolonizing trauma” social worker (worth 30%) – due Sunday January 31 at 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 mean 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). You are asked to reflect on each of the seven Grandfather Teachings. Specifically, you are invited to tell the story of how you can embrace these Teachings as stepping stones on the path to be a “decolonizing trauma” social worker in our services and mainstream society today. You may choose the use of story telling, metaphors, or the creation of a visual/audio story that incorporates each of the seven Teachings.

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 4 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. APA 7th Ed formatting.

Assessment Criteria: Rubric will be posted on D2L

Assignment 3: Western and Indigenous approaches to trauma-informed social work (Part A (15%) & B (25%) (total worth 40 %) – Due Sunday February 19 at 11:59 pm

Aligned Course Learning Outcomes: 1,3,4,5,6

Assignment Description: The purpose of this assignment is to provide students the opportunity to apply a trauma informed lens to a past or perceived practice scenario in order to demonstrate and deepen the integration of theory, practice and differing worldviews. Drawing on experiences in class and engagement with course materials: Consider a scenario from past practicum/work, literature, film, TV or personal experience. Design a case scenario that will support you to complete Parts A and B.

PART A – WESTERN APPROACHES and TRAUMA-INFORMED PRACTICE (TIP): In your case scenario provide a detailed analysis of presenting concerns, any assessment protocols, tools and, if applicable, diagnosis with a treatment plan that encompasses TIP; one that you would implement in your social work practice within a western approach paradigm. (4 pages maximum)

PART B: INDIGENOUS APPROACHES AND TIP: The second component is to provide a comparative analysis of your case scenario with Indigenous approaches and TIP. Using the information from the course readings, videos, guest speakers, your professional/personal experiences, and other teachings you may have received and carry, address your assessment, diagnosis (if appropriate to your scenario) and treatment approach from your unique lens. Discuss what might be an appropriate fit, and what might be a way forward in an intervention or approach to support the Indigenous person or family in the scenario. Make sure you are able to support the approach you are taking from an Indigenous ally framework or from an Indigenous social worker perspective. Include how Indigenous worldviews may be incorporated into the scenario; what would cultural safety look like; how might historical, collective trauma experiences be reflected in attachment, trauma, and resiliency in this case scenario; how would a trauma-informed lens, together with your own social location, beliefs, values, and assumptions, shape your social work practice in this scenario and, in light of your beliefs, values, and assumptions, and your relative position of power, what you would do as a trauma-informed social worker to ensure an ethical use of self when working with Indigenous individuals, families and communities.

Via your case scenario, the overall purpose of this assignment is for you to articulate how Western approaches and Trauma-Informed Practice theories may or may not apply to Indigenous Peoples or how they might be modified, if at all, to align with Indigenous Peoples worldviews on healing as well as their contextual realities in Canada. Key concepts, traditional ways of knowing/healing and western theoretical perspectives should be identified as appropriate for the direction of your paper. (8 pages maximum)

TOTAL LENGTH FOR PARTS A & B COMBINED: Maximum 12 pages, excluding title page, references, double spaced, APA 7th Ed. formatting is required.

ALTERNATIVE TO WRITTEN ACADEMIC PAPER: Adhering to the same parameters outlined above, this assignment can be completed via audio/digital/video format. For example, you may choose to present your case scenario (part A & B) as you would in a clinical case conference setting or as a webinar teaching tool, or as a land-based teaching, as three examples. Please speak with Instructor if you would like to explore this and need guidance.

TOTAL LENGTH FOR AUDIO/DIGITAL/VIDEO FORMAT: Please provide a minimum of 20 minutes to a maximum 30 minutes for this format.

ADDITIONAL ASSESSMENT AND EVALUATION INFORMATION

GUIDELINES FOR SUBMITTING ASSIGNMENTS

- Please submit all assignments electronically through their respective Dropbox in D2L. Assignments may be submitted in Word, PDF, video or audio formats. Assignments should have a file name as follows: "Full name and assignment number" (e.g., Jane Smith Assignment 2). Assignments are due by 11:59pm 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.
- Video and audio assignments should include a written reference section in APA 7th edition format.

LATE ASSIGNMENTS

- Late assignments will be accepted only in exceptional circumstances and at the discretion of the instructor.

EXPECTATIONS FOR WRITING

All written 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 and referenced in APA 7th edition format. 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 particular 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

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