



Course & Session Number	SOWK 615 S01	Classroom	In-person HNSC 334
Course Name	Trauma-Informed Practice with Indigenous People & Communities		
Dates and Time	<p><u>Start of Class:</u> January 9, 2024</p> <p><u>End of Class:</u> February 15, 2024</p> <p><u>Dates and Time:</u> In-person residency: Friday, 6 pm to 9 pm and Saturday, 9 am to 4 pm. Online component via Zoom: Tuesdays, January 8 to February 15, 2024. The Zoom link will be provided in D2L.</p> <p><u>Add/Drop/Withdrawal Dates:</u> Please refer to the course-specific deadline in your Student Centre¹.</p>		
Instructor	Marlyn Bennett, PhD	Office Hours	Available by appointment via email
UCalgary E-mail	marlyn.bennett@ucalgary.ca	UCalgary Phone	403-220-2212

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

SOWK 615 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 615 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 will be held at the beginning of the week on Tuesdays and a debriefing circle will held at the end of the week on Thursdays.

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, podcasts, 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



asynchronous learning tasks using the D2L learning environment and synchronous Zoom sessions. The in-class residency component will include a variety of experiential teaching methods. Students are expected to attend the two residency dates. If students are unable to attend either the online classes or the residency, please inform me in advance and I will propose and implement an alternative participation activity.

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.

Opening and Closing Sharing Circles: The primary format for classroom discussions will be a circle, in which an opening circle will be held at the beginning of the week on Tuesdays and a closing circle at the end of the week on Thursdays. 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

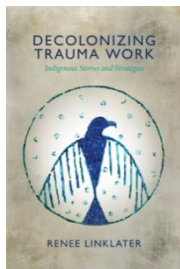


person when they are sharing. Respectful listening can happen in several different ways beyond hearing with our ears. For instance, we can hear:

- 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 Readings (in order):

Linklater, R. (2014). Prologue & Chapter 1: Colonialism, Indigenous Trauma and Healing (pp. 9 – 46). *Decolonizing trauma work: Indigenous stories and strategies*. Fernwood Publishing.

Method, 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). In *Legacy: Trauma, Story and Indigenous Healing*. Toronto, ON: ECW Press. (will be posted on D2L and can be accessed through UCalgary library, using your email and login student info).

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)

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>

Burrage, R. L., Momper, S. L., & Gone, J. P. (2022). Beyond trauma: Decolonizing understandings of loss and healing in the Indian Residential School system of Canada. *Journal of Social Issues*, 78(1), 27-52.
https://spssi.onlinelibrary.wiley.com/doi/pdfdirect/10.1111/josi.12455?casa_token=pmEannv5AT8AAAA:AioPGqXpB3Yg1XogH8sxHxRY4ITbDgnL-C9CGoX8f_-6wYSt-FSyb49VNUiDzw0prqctcpP3Su41APhxAfg



- Linklater, R. (2014). Chapter 3: Indigenous Perspectives on Wellness and Wholistic Healing (pp. 74-100). *Decolonizing trauma work: Indigenous stories and strategies*. Fernwood Publishing.
- 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>
- 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>
- Morton, D., Bird-Naytowhow, K., & Hatala, A. R. (2021). Silent voices, absent bodies, and quiet methods: revisiting the processes and outcomes of personal knowledge production through Body-Mapping methodologies among Indigenous youth. *International Journal of Qualitative Methods*, 20, 1609406920987934. <https://journals.sagepub.com/doi/epub/10.1177/1609406920987934>
- Fidyk, A. (2020). Body Maps as Ecological, Affective, Relational and Decolonizing Method. *Journal of the Canadian Association for Curriculum Studies*, 18(1), 123-126. <https://jcacs.journals.yorku.ca/index.php/jcacs/article/view/40469/36561>
- Skop, M. (2016). The art of body mapping: A methodological guide for social work researchers. *Aotearoa New Zealand Social Work*, 28(4), 29-43. <https://anzswjournal.nz/anzsw/article/view/295/356>
- Linklater, R. (2014). Chapter 4: Psychiatry and Indigenous peoples (pp. 101 – 131). *Decolonizing trauma work: Indigenous stories and strategies*. Fernwood Publishing.
- 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., 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. *Harm Reduction Journal*, 12(14), 1-12.
<https://harmreductionjournal.biomedcentral.com/articles/10.1186/s12954-015-0046-1>
- Sinclair, R. (2007). Identity lost and found: Lessons from the sixties scoop. *First Peoples Child & Family Review*, 3(1), 65-82. <https://www.erudit.org/en/journals/fpcfr/2007-v3-n1-fpcfr05299/1069527ar.pdf>
- Carriere, J. (2008). Maintaining identities: The soul work of adoption and Aboriginal children. *Pimatisiwin: A Journal of Aboriginal & Indigenous Community Health*, 6(1).
https://journalindigenuswellbeing.co.nz/media/2018/10/4_Carriere.pdf
- Urrieta Jr, L. (2019). Indigenous reflections on identity, trauma, and healing: Navigating belonging and power. *Genealogy*, 3(2), 26. <https://www.mdpi.com/2313-5778/3/2/26/pdf?version=1558775663>
- Baskin, C. (2022). 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>
- Linklater, R. (2014). Chapter 6: A Decolonizing Journey (pp. 158-162). *Decolonizing trauma work: Indigenous stories and strategies*. Fernwood Publishing.
- 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&i)



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Episode 8: Turtle | Truth (<https://www.youtube.com/watch?v=1lb8WQX3bCE>)

Makokis, P. & Greenwood, M. (April 24, 2017). Webinar: *What's new is really old: Trauma informed health practices through an understanding of historic trauma.*

<https://www.youtube.com/watch?v=zFbEp53gG3M&list=PLMU8mevc0ompBLXiaqAmis98TShxE48I>

Gladue, J. (2022). Intergenerational Trauma: Considerations in Working with Indigenous Populations. *University of Calgary Faculty of Social Work and Alberta Health Services.*

https://vimeo.com/765777997?mkt_tok=MTYxLU9MTi05OTAAAAGH3fH0QfBngYGVXCY_Slt1Xfg8QzO-zZX1Ev5rFQBHORfBZ_72BQ4Oal9GG_XHFBU4ckU-a4tNxJoKQGEHcvxq70nG3Xb4ZOpeU-s0MwITtP4mfmc

Jackson, K. (27 January 2023). Buried truths: The survivors of Treaty 3 and the eighth fire prophecy. [Video: 23:44 mins.]. *APTN, National News.* <https://www.aptnnews.ca/investigates/buried-truths-treaty-3-sex-abuse-epidemic/>

Northern Health BC. (2017, February 17). Cultural safety: Respect and dignity in relationships. [Video]. *YouTube.* <https://www.youtube.com/watch?v=MkxcuhdglwY>

Body Mapping and Embodied Storytelling [3:59 mins.] <https://youtu.be/BbyHa1IL7ns?si=iUZrZfKimDUQHj2>

How Does Art Therapy Heal the Soul? | The Science of Happiness [6:12 mins.]:

<https://youtu.be/BN2rTaFUlxs?si=LWVTxiLko14eBHjC>

Long COVID Body Mapping Gallery Event [4:16 mins.]: <https://youtu.be/gNUY1Q3mKBw?si=D3XTTtvhLYDbno08>

Hendrix, L. (2023). How I did 40 years of Meditation in 5 days. [YouTube Video: 19:28].

<https://www.youtube.com/watch?v=7OUCnh7m20>.

Gladue, J. (2022). The Tenets of Indigenous Allyship. *University of Calgary Faculty of Social Work and Alberta Health Services.*

https://vimeo.com/774009738?mkt_tok=MTYxLU9MTi05OTAAAAGIRV63rNGWEHmSlj1LFHF9eJb7-vuob5uGWZ17-QB5ZYLNizofAEKwsC-SWMy1zlvwtdjvQCAG-Afezkt7MFYC_enzxV-72PIDySISedaBtFXdw

Lewis, H. (6June2023). 'Ribbon skirts every day': The importance and power behind the Indigenous garment. [Video: 2:06]. *Global News* https://globalnews.ca/news/9740235/ribbon-skirts-indigenous-fashion-culture/?utm_medium=Facebook&utm_source=GlobalBC&fbclid=IwAR3IB2uGkEt6TQApXj-btJ1oo73sNk2lyhQhFfu39apMYkKLylyAyR_sjs

The Passionate Eye. (29 September 2022). The Pretendians. *CBC Gem.* [44 mins.] <https://gem.cbc.ca/the-passionate-eye/s02e03>

Senator Murray Sinclair: How can Canadians work toward reconciliation?

<https://www.youtube.com/watch?v=j2Lv21Ktz84>

Podcasts:

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

McCallum, M. *The Trauma-Informed Lawyer* [Audio Podcast Episode]. In *Apple Podcasts*. Retrieved from <https://thetraumainformedlawyer.simplecast.com>.

McCallum, M. The trauma-informed lawyer Podcast – with Guest Gabor Mate. In *Apple Podcasts*.

<https://podcasts.apple.com/ca/podcast/the-trauma-informed-lawyer/id1514824294?i=1000476412435>



McCallum, M. The trauma-informed lawyer Podcast – with Guest Harold R. Johnson. In *Apple Podcasts*.
<https://podcasts.apple.com/ca/podcast/the-trauma-informed-lawyer/id1514824294?i=1000488895408>

Newspaper Articles:

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>

Global News. ‘Ribbon skirts every day’: The importance and power behind the Indigenous garment. *Global News*. [Video: 2:06]. https://globalnews.ca/news/9740235/ribbon-skirts-indigenous-fashion-culture/?utm_medium=Facebook&utm_source=GlobalBC&fbclid=IwAR3IB2uGkEt6TQApXj-btJ1oo73sNk2lyhQhFfu39apMYkKLylyAyR_sjs

Lewis, H. (10 November 2023). What are ‘pretendians’ and how are they causing ‘severe harm’ to Indigenous communities? *Global News*. <https://globalnews.ca/news/9450313/pretendians-canada-indigenous-ancestry/>

Cyca, M. (updated 20 November 2023). What’s the Point of “Pretendian” Investigations? *The Walrus*.
<https://thewalrus.ca/pretendian-investigations/>

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 Zoom 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 in a contemporary Indigenous context.

CLASS SCHEDULE

Important Dates for Winter 2023

- Start of Term: Tuesday, January 2, 2024
- First Day of Class: Monday, January 8, 2024
- End of Term: Tuesday, April 30, 2024
- Last Day of Class: Tuesday, April 9, 2024
- Fee Deadline: Friday, January 26, 2024
- Alberta Family Day, no classes: Monday, February 19, 2024
- Good Friday, no classes: Friday, March 29, 2024
- Easter Monday, no classes: Monday, April 1, 2024



- Final Grade Submission Deadline: Monday, April 22, 2024

Class Schedule

- Online every Tuesday and Thursday on the following dates: January 9th, January 11th, January 16th, January 18th, January 23rd, January 25th, January 30th, February 1st, February 6th, February 8th, February 13th, and February 15th.
- The online classes are from 6 pm to 8 pm – there will be short breaks.
- Residency: Friday, January 26th (day 1 of residency 6 pm to 9 pm – Calgary), and Saturday, January 27th, (day 2 of residency 9 am to 4 pm – Calgary).
- The Residency is held on campus in the Hunter Commons Building in Room HNSC 334.
- The last day to withdraw is January 19th, 2024.

Week	Date	Topics and Due Dates	Text/Readings/Videos/ Podcasts/Suggested Readings
Week 1 Class 1	Tuesday, January 9 th	Opening Circle, Introductions, and key components of course outline and assignments, discussion on residency component, etc.	<p>Reading Assignments:</p> <p>Linklater, R. (2014). Prologue & Chapter 1: Colonialism, Indigenous Trauma and Healing (pp. 9 – 46). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</p> <p>Method, 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). In <i>Legacy: Trauma, Story and Indigenous Healing</i>. Toronto, ON: ECW Press. (will be posted on D2L and can be accessed through UCalgary library, using your email and login student info).</p> <p>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).</p> <p>Video & Webinar (to be viewed in class):</p> <p>The Seven Sacred laws (Episodes 1-2): Episode 1: The Creation Story (https://www.youtube.com/watch?v=5tGQ3SyIbAO)</p> <p>Makokis, P. & Greenwood, M. (April 24, 2017). Webinar: <i>What's new is really old: Trauma informed health practices through an understanding of historic trauma</i>. https://www.youtube.com/watch?v=zFbEp53gG3M&list=P_LMU8mevc0ompBLXiaqAmis98TShxIE48I</p>
Week 1 Class 2	Thursday, January 11 th	Understanding colonial history and recognize impacts on Indigenous peoples and communities	<p>Reading Assignments:</p> <p>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>Burrage, R. L., Momper, S. L., & Gone, J. P. (2022). Beyond trauma: Decolonizing understandings of loss and healing in the Indian Residential School system of Canada. <i>Journal of Social Issues</i>, 78(1), 27-52.</p>



		<p>Week 1 Reflections due January 17th, 2024: Take time to write two-page reflection after class (one page for each class this week).</p>	<p>https://spssi.onlinelibrary.wiley.com/doi/pdfdirect/10.1111/josi.12455?casa_token=pmEannv5AT8AAAAA:ioPGqXpB3Yg1XogH8sxHxRY4lTbDgnL-C9CGoX8f-6wYSt-FSyb49VNUiDzw0prqctcpP3Su41APhxAfg</p> <p>Video Webinar (to be viewed in class):</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_72BQ40aI9GG_XHFBu4ckU-a4tNxJoKGOEHcvxq70nG3Xb4ZOpeU-s0MwlTtP4mfmc</p>
Week 2 Class 3	Tuesday, January 16 th	Indigenous Perspectives on Racism, Grief, Wellness and Healing, and Resilience	<p>Reading Assignments:</p> <p>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>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</p> <p>Videos (to be viewed in class):</p> <p>The Seven Sacred laws: Episode 2: Buffalo Respect (https://www.youtube.com/watch?v=5ZCE5wUzqZM)</p> <p>Jackson, K. (27 January 2023). Buried truths: The survivors of Treaty 3 and the eighth fire prophecy. [Video: 23:44 mins.]. APTN, <i>National News</i>. https://www.aptnnews.ca/investigates/buried-truths-treaty-3-sex-abuse-epidemic/</p>
Week 2 Class 4	Thursday, January 18 th	Indigenous Perspectives on Racism, Grief, Wellness and Healing, and Resilience Continued	<p>Reading Assignments</p> <p>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)</p> <p>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>Podcast (to be listened to in class):</p> <p>Deerchild, R. (30 January 2020). Death and dying: How Indigenous communities grieve, survive and thrive. [42:00 mins.]. [Podcast: <i>Unreserved, CBC Radio</i>]. https://www.cbc.ca/radio/unreserved/death-and-dying-how-indigenous-communities-grieve-survive-and-thrive-1.5441767</p>
		<p>Week 2 Reflections due January 19th, 2024: Take time to write two-page reflection after class (one page for each class this week).</p>	



<p>Week 3 Class 5</p>	<p>Tuesday, January 23rd</p>	<p>Cultural Safety, Cultural Humility, and Two-Eyed Seeing</p>	<p><u>Reading Assignments</u> 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) <u>Video (to be viewed in class):</u> The Seven Sacred laws: <u>Episode 3: Eagle Love</u> (https://www.youtube.com/watch?v=pOPpCWAdsiU)</p>
<p>Week 3 Class 6</p>	<p>Thursday, January 25th</p>	<p>Cultural Safety, Cultural Humility, and Two-Eyed Seeing <i>Continued</i></p>	<p><u>Reading Assignments:</u> 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 <u>Podcast & Video (to be viewed in class):</u> The Seven Sacred laws: <u>Episode 4: Bear Courage</u> (https://www.youtube.com/watch?v=duNnuC86pmE) Northern Health BC. (2017, February 17). Cultural safety: Respect and dignity in relationships. <i>[Video]. YouTube.</i> https://www.youtube.com/watch?v=MkxcuhdglwY The trauma-informed lawyer Podcast – with Guest Gabor Mate: https://podcasts.apple.com/ca/podcast/the-trauma-informed-lawyer/id1514824294?i=1000476412435 The trauma-informed lawyer Podcast – with Guest Harold R. Johnson: https://podcasts.apple.com/ca/podcast/the-trauma-informed-lawyer/id1514824294?i=1000488895408</p>
<p>Week 3 Class 7 Residency</p>	<p>Friday, January 26th</p>	<p>Location: Hunter Commons Building U of Calgary Campus Room HNSC 334 6 pm to 9 pm</p>	<p>Day 1 of Residency A more detailed Schedule will be posted on D2L a week in advance 6:00 – 7:00 pm: Welcome, Smudging & Opening Sharing Circle 7:00 – 7:30 pm: Introduction to Body Mapping 7:30 – 7:50 pm: BREAK 7:50 – 9:00 pm: Preparatory Session for Body Mapping: (1) Introduction to what is body mapping; (2) Discussion on themes or experiences students want to explore in their own body maps; and (3) Questions about the assignment #1. <u>Articles to Read:</u></p>



			<p>Morton, D., Bird-Naytowhow, K., & Hatala, A. R. (2021). Silent voices, absent bodies, and quiet methods: revisiting the processes and outcomes of personal knowledge production through Body-Mapping methodologies among Indigenous youth. <i>International Journal of Qualitative Methods</i>, 20, 1609406920987934. https://journals.sagepub.com/doi/epub/10.1177/1609406920987934</p> <p>Fidyk, A. (2020). Body Maps as Ecological, Affective, Relational and Decolonizing Method. <i>Journal of the Canadian Association for Curriculum Studies</i>, 18(1), 123-126. https://jcacs.journals.yorku.ca/index.php/jcacs/article/view/40469/36561</p> <p>Skop, M. (2016). The art of body mapping: A methodological guide for social work researchers. <i>Aotearoa New Zealand Social Work</i>, 28(4), 29-43. https://anzswjournal.nz/anzsw/article/view/295/356</p> <p>Video (to be viewed in class): Body Mapping and Embodied Storytelling [3:59 mins.] https://youtu.be/BbyHa1IL7ns?si=iUZjRzFkimDUQHj2 How Does Art Therapy Heal the Soul? The Science of Happiness [6:12 mins.] https://youtu.be/BN2rTaFUlxs?si=LWWTxiLko14eBHjC Long COVID Body Mapping Gallery Event [4:16 mins.] https://youtu.be/gNUY1Q3mKBw?si=D3XTTvhLYDbno08</p>
Week 3 Class 8 Residency	Saturday, January 27 th	<p>Location: Hunter Commons Building U of Calgary Campus Room HNSC 334 9 am to 4 pm</p> <p>Week 3 Reflections due Monday, January 29th, 2024: Take time to write four-page reflection after class (one page for each class this week – this week’s reflection is longer because of the residency).</p> <p>Assignment #1 due: Part 1 is due at the close of residency component on Saturday, January 27th, 2024. Part 2 is due on Monday, January 28th, 2024.</p>	<p>Day 2 of Residency A more detailed Schedule will be posted on D2L a week in advance</p> <p>9:00 – 9:30 am: Smudging & Check in Circle (2 minutes each) 9:30 – 12:00 pm: Body Outlining and Initial Mapping (Pt. 1) 12:00 – 1:00 pm: Lunch Break 1:00 – 2:00 pm: Continued Mapping and Detailing (Pt. 2) 2:00 – 2:30 pm: Walk about and reflection on one thing students learned about themselves that they are comfortable sharing 2:30 – 4:00 pm: Closing Sharing Circle</p>

Week 4 Class 9	Tuesday, January 30 th	Psychiatry and Indigenous Peoples	<u>Reading Assignments</u>
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			<p>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>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</p> <p>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</p> <p>Video (to be viewed in class): The Seven Sacred laws: Episode 5: Sabe Honesty (https://www.youtube.com/watch?v=gcyswnThOH8)</p>
Week 4 Class 10	Thursday, February 1 st	Harmonizing ways of knowing and healing	<p>Reading Assignments:</p> <p>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</p> <p>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>CBC. 'A form of healing': How Pendleton coat workshops became a place to share grief. <i>CBC News</i>. https://www.cbc.ca/news/canada/north/pendleton-coat-making-workshop-yellowknife-stephanie-crowchild-eagletail-1.6720588?fbclid=IwAR1BAPrKA5vmGQ7e0uTgp4Dj3WMq5DyAcwMYlpa6Ytsp2NBOXcLWSmiPpB8</p> <p>Macleod, E. (27Jan2023). <i>Alone</i> is about much more than pure survival. <i>The Walrus</i>. https://thewalrus.ca/alone-is-about-much-more-than-pure-survival/?utm_source=substack&utm_medium=email</p> <p>Video (to be viewed in class): The Seven Sacred laws: Episode 6: Beaver Wisdom (https://www.youtube.com/watch?v=S7wbE9YJ5_o)</p> <p>Hendrix, L. (2023). How I did 40 years of Meditation in 5 days. [YouTube Video: 19:28]. https://www.youtube.com/watch?v=7OUXCnh7m20.</p>
Week 5 Class 11	Tuesday, February 6 th	Trauma, Belonging, and Pretendians	<p>Reading Assignments:</p>

Week 4 Reflections due February 2nd, 2024: Take time to write two-page reflection after class (one page for each class this week).



		<p>Week 5 Reflections due February 9th, 2024: Take time to write two-page reflection after class (one page for each class this week).</p>	<p>Sinclair, R. (2007). Identity lost and found: Lessons from the sixties scoop. <i>First Peoples Child & Family Review</i>, 3(1), 65-82. https://www.erudit.org/en/journals/fpcf/2007-v3-n1-fpcf05299/1069527ar.pdf</p> <p>Carriere, J. (2008). Maintaining identities: The soul work of adoption and Aboriginal children. <i>Pimatisiwin: A Journal of Aboriginal & Indigenous Community Health</i>, 6(1). https://journalindigenousewellbeing.co.nz/media/2018/10/4_Carriere.pdf</p> <p>Urrieta Jr, L. (2019). Indigenous reflections on identity, trauma, and healing: Navigating belonging and power. <i>Genealogy</i>, 3(2), 26. https://www.mdpi.com/2313-5778/3/2/26/pdf?version=1558775663</p> <p>Lewis, H. (10November2023). What are ‘pretendians’ and how are they causing ‘severe harm’ to Indigenous communities? <i>Global News</i>. https://globalnews.ca/news/9450313/pretendians-canada-indigenous-ancestry/</p> <p>Cyca, M. (updated 20November2023). What’s the Point of “Pretendian” Investigations? <i>The Walrus</i>. https://thewalrus.ca/pretendian-investigations/</p> <p>Videos (to be viewed in class):</p> <p>The Passionate Eye. (29September2022). The Pretendians. <i>CBC Gem</i>. [44 mins.] https://gem.cbc.ca/the-passionate-eye/s02e03</p>
<p>Week 5 Class 12</p>	<p>Thursday, February 8th</p>	<p>Indigenous Allyship</p>	<p>Reading Assignments:</p> <p>Baskin, C. (2022). Chapter 17: So You Wanna be an Ally? Accomplice? Co-Conspirator? (pp. 325-350). <i>Strong helpers’ teachings: The value of Indigenous knowledges in the helping professions (3rd Ed.)</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 (to be viewed in class):</p> <p>The Seven Sacred laws: Episode 7: Wolf (Humility) (https://www.youtube.com/watch?v=0x32iacMyvk&list=PLwQ7QfAR0HwnHMvAUyQulwuFvH9CJWID&index=7)</p> <p>Gladue, J. (2022). The Tenets of Indigenous Allyship. <i>University of Calgary Faculty of Social Work and Alberta Health Services</i>. https://vimeo.com/774009738?mkt_tok=MTYxLU9MTi05O_TAAAAGIRV63rNGWEHmSLj1LFHF9eJb7-vuob5uGWZ17-</p>



			<p>QB5ZYUJNizofAEKwsC-SWMY1zlvwtdjvQCAg-Afezkt7MFYC_enxv-72PIDySISedaBtFXdw</p> <p>Lewis, H. (6 June 2023). 'Ribbon skirts every day': The importance and power behind the Indigenous garment. <i>Global News</i> [Video: 2:06]. https://globalnews.ca/news/9740235/ribbon-skirts-indigenous-fashion/?utm_medium=Facebook&utm_source=GlobalBC&fbclid=IwAR3IB2uGkEt6TQApXj-btJ1oo73sNk2lyhQhFfu39apMYkKLlyAyR_sjs</p>
Week 6 Class 13	Tuesday, February 13 th	Practicing Decolonizing Trauma Work	<p>Reading Assignments:</p> <p>Linklater, R. (2014). Chapter 6: A Decolonizing Journey (pp. 158-162). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</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. https://www.tandfonline.com/doi/epdf/10.1080/02615479.2021.1998427?needAccess=true&role=button</p> <p>Videos (to be viewed in class):</p> <p>The Seven Sacred laws: Episode 8: Turtle Truth (https://www.youtube.com/watch?v=1b8WQX3bCE)</p>
Week 6 Class 14	Thursday, February 15 th	<p>Practicing Decolonizing Trauma Work Continued</p> <p>Week 6 Reflections due February 16th, 2024: Take time to write two-page reflection after class (one page for each class this week).</p> <p>Final Assignment #3 due Friday, February 23rd, 2024.</p>	<p>Reading Assignments:</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>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://cjcc-ucc.ualgary.ca/article/view/58946/44398</p> <p>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)</p> <p>Videos (to be viewed in class):</p> <p>Senator Murray Sinclair: How can Canadians work toward reconciliation? https://www.youtube.com/watch?v=j2Lv21Ktz84</p>



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 whether they are online or in person. Kindly contact the instructor if you are unable to attend the class (fully or partially). Refrain from using your cell phone during class time. All students are expected to behave professionally during each class session.

ASSESSMENT COMPONENTS

ASSIGNMENT 1: Reflection Paper on the readings and what you learned each day (each reflection is worth 5% for a total worth 30% of the Course Grade) – due on specific dates set out below

Aligned Course Learning Outcomes: 1 – 8

Assessment Criteria: A rubric for this assignment is available and will be posted on D2L.

Assignment Description: You are required to write a personal reflection after each class on Tuesdays and Thursdays. These reflections should focus on the course materials, readings, video and podcasts, and presentations, along with your personal understanding of their relevance to your social work practice. Ideally, you should take time to write on your own personal reflections 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. 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 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:

You are required to write a personal reflection after each class on Tuesdays and Thursdays, focusing on the course materials, readings, videos, podcasts, and presentations/discussion. These reflections should not only delve into your personal understanding of the material but also integrate theoretical insights with practical applications in social work, especially in Indigenous contexts. Reflect on how the concepts and theories discussed can be applied in real-world scenarios, enhancing your professional practice.



Additionally, you are encouraged to engage in critical thinking throughout your reflections. Question assumptions, explore alternative viewpoints, and consider the broader implications of different social work approaches. How do these perspectives challenge or reinforce your current understanding of social work with Indigenous communities?

Reflection Questions:

Reflect on the most significant teachings from each session, personal challenges, shifts in learning, or changes in values and beliefs. Conclude with a connection between the course content and your personal and future social work practice.

1. Integrating Personal Experience with Course Content:

- Reflect on the most significant teachings from each session. How did these teachings resonate with your personal experiences or challenge your existing assumptions? Discuss any personal challenges you faced during this week's readings and class discussions.

2. Learning Insights and Shifts in Perspective:

- What new insights or key learnings did you gain from the course materials this week? How have these learnings impacted your beliefs, values, and attitudes as a social worker? Describe any shifts in your perspectives or understanding of social work practices, particularly in relation to Indigenous communities.

3. Theoretical Application and Critical Analysis:

- How can you apply the theoretical concepts discussed in class to real-world social work scenarios, especially those involving Indigenous communities? Critically analyze how the readings and discussions introduced new perspectives or challenged existing ones.

4. Synthesizing Theory and Practice:

- Reflect on how you can integrate the teachings from this course into your current or future social work practice. How do these teachings shape your approach to dealing with real-world challenges in social work, and how do they influence your role as an ally and advocate for Indigenous communities?

Weekly Submission Requirements:

- **Length:** Each reflection must be 2 pages, single-spaced, in 11–12pt. font.
- **Specific Due Dates:**
 - Week 1 Reflection: Due January 12th
 - Week 2 Reflection: Due January 19th
 - **Week 3 Reflection (Exception):** Due to the extended duration of the in-person residency component of Week 3, your reflection should be no longer than 4 pages, single-spaced, in 11–12pt. font. This reflection is due on January 29th (Monday evening following the last day of the residency in that week).
 - Week 4 Reflection: Due February 2nd
 - Week 5 Reflection: Due February 9th
 - Week 6 Reflection: Due February 16th
- **Grading:** Each reflection is worth 5% for a total worth 30% of the total Course Grade.
- **Submission Platform:** Please upload your weekly reflections to the appropriate Dropbox in D2L by the dates mentioned above.



Additional Guidelines on Participation:

For this assignment, active engagement is mandatory. You must attend all sessions with your camera on, demonstrating active attention and involvement. Regular attendance is crucial, as it fosters a collaborative learning environment where insights from your peers, the instructor, and your own contributions are interconnected and vital for the collective learning experience



(Sample of a Body Map)

ASSIGNMENT 2: Body Mapping Reflection and Analysis Video (This is a two-part assignment each component is worth 15% for a total mark of 30% of the Course Grade) – due on specific dates set out below.

Aligned Course Learning Outcomes: 1, 3, 4, 5, 6, 7, 8

Assessment Criteria: A rubric for parts 1 and 2 for this assignment is available and will be posted on D2L.

Assignment description: In the residency component of our course, taking place at the University of Calgary's Hunter Commons Building, you will participate in a deeply immersive body mapping art activity. This assignment is designed to integrate your personal experiences from this exercise with the theoretical knowledge acquired in the course, focusing on trauma, healing, and Indigenous perspectives. More details will be discussed in detail on the first day of the residency.

Assignment Components:

1. **Part 1: Participation in Body Mapping Exercise during residency (15% of the Assignment Mark):**
 - Actively engage in the body mapping exercise during our in-person residency at the University of Calgary.
 - Utilize this experience to delve into aspects of your own identity, experiences, and understanding of trauma, particularly in Indigenous contexts.
 - Suggested focus areas for your body map:
 - Personal Strengths and Resources
 - Hopes and Dreams
 - Cultural and Community Connections
 - Nature and Environment
 - Journey and Growth
 - Artistic and Creative Expressions
 - Health and Wellbeing
 - Values and Beliefs
 - Daily Life and Routines
 - Community Heroes and Inspirations
2. **Part 2: Reflective Video Presentation after the conclusion of residency (15% of the Assignment Mark):**



- Create a 3–5-minute video reflecting on your participation in the body mapping exercise.
- Your discussion should include some reflection on some or all of the following:
 - **Personal Insights:** How the exercise influenced your perception of identity, privilege, and power.
 - **Contextual Understanding:** Connections made to historical and social forces impacting Indigenous peoples.
 - **Trauma Analysis:** Insights into historic, collective, and situational trauma within Indigenous contexts.
 - **Comparative Impacts:** Reflections on the varied impacts of Indigenous trauma on different groups.
 - **Application in Practice:** Discuss how you might incorporate body mapping or similar activities in your own trauma-based practices in the future.
 - **Culturally Informed Approaches:** Evaluation of Culturally Conscientious Intervention Methods.
 - **Allyship and Advocacy:** Development of an Indigenous ally framework and advocacy skills.
 - **Decolonizing Social Work Practice:** Applying a decolonizing lens to your social work practice.

Submission Guidelines:

- **Part 1 Due Date:** At the close of day 2 of residency – Saturday, January 27th, 2024
- **Part 2 Due Date:** February 2nd, 2024
- **Format for Part 2:** Video presentation, 3-5 minutes in length.
 - **Submission Platform:** Submit via D2L Dropbox
 - **Grading Criteria:** Depth of reflection, understanding of course content, clarity of expression, and application to future practice.

Important Considerations:

- **Confidentiality and Sensitivity:** Maintain confidentiality and sensitivity towards the experiences and identities of others.
- **Support Resources:** If you find the exercise challenging, please reach out to me [The Instructor will also provide a list available support resources].

ASSIGNMENT 3: “Decolonizing Trauma”: Social Work approaches utilizing the Seven Grandfather Teachings (worth 40%) – due by Friday, February 23rd, 2023, by 11:59 pm

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

Assessment Criteria: A rubric for this assignment is available and will be posted on D2L.

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 conversations 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 online, or perhaps you have a relationship with an Elder or Knowledge Keeper who has given you these teachings already or, you may have the 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 an art piece, infographic, 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” based social worker in mainstream society today.

This assignment is an opportunity to creatively express your understanding of the Seven Grandfather Teachings and their significance in a decolonized approach to clinical social work.

Formats and Expectations:

1. Written/Academic Approach (Maximum 5 Pages)

- Structure: Introduction, a detailed discussion for each teaching, and a conclusion.
- Formatting: Double-spaced, APA 7th Edition, excluding title page and references.
- Content: Reflect on integrating each teaching into your clinical practice and include a personal reflection section on how these teachings could influence your professional development.

2. Audio/Video Approach (8-12 Minutes)

- Structure: Introductory segment, individual sections for each teaching, concluding reflection.
- Technical: Acceptable file formats and quality for submission (i.e., MP3, MP4, etc.)
- Content: Narrate or visually demonstrate the application of each teaching in your practice, along with your personal reflections on professional growth.

3. Art/Craft/Infographic/Photo Approach (with Audio/Video Component of 10-15 Minutes)

- Visual Work: Create an art piece, craft, infographic, or photograph series representing the teachings as they relate to trauma-informed approaches.
- Accompanying Audio/Video: Explain the significance of your visual work, detailing how each teaching is represented and its relevance to your practice.
- Technical: Ensure the audio/video component clearly explains your visual work (MP3, PDF, JPG, PNG, etc.)

Additional Guidelines:

- **Research and Resources:** Use reliable sources to inform your work. Include a list of resources or references used.
- **Creativity and Expression:** This is a free expression assignment. Feel free to use creative approaches while maintaining the assignment's academic integrity.
- **Reflection on Personal and Professional Growth:** Include how these teachings contribute to your growth as a social worker.
- **Confidentiality and Sensitivity:** Be mindful of confidentiality and cultural sensitivity in your work



ADDITIONAL ASSESSMENT AND EVALUATION INFORMATION

ATTENDANCE AND PARTICIPATION EXPECTATIONS

- **Regular Attendance and Camera Use:** Students are expected to attend class regularly, on time, and with their cameras turned on, unless otherwise specified. Being visually present contributes to a more engaging and interactive class environment and is part of the participation grade, as outlined in the assessment components section above.
- **Engagement with Course Materials:** Students should engage thoroughly with the assigned readings and be fully present and involved in class activities and discussions.
- **Adherence to Ethical Guidelines:** It is expected that students will adhere to social work ethical guidelines and maintain professional conduct during class participation. This includes respectful and constructive contributions to discussions and activities.
- **Collaboration in Group Projects:** Students are expected to collaborate effectively on group projects and assignments. All assignments should be submitted on time as outlined in the course schedule.
- **Notification of Absences:** Kindly notify the instructor ahead of time if you are unable to attend a class, will be late, or need to leave early. In these circumstances, make-up options may be provided when possible.
- **Professional Communication:** All communication among peers and with the instructor should reflect professionalism and respect. According to the University of Calgary (UofC) policy, all communication with the instructor should be via the official UofC email address. The instructor maintains the right not to respond to communication through personal email addresses. Please allow for up to 48 hours of response time for 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, before the due date, to complete the assignment.
- Make-up or alternative 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. Carries no weight in calculating the grade point average. This will be noted in the calendar description as "Not included in GPA" where applicable.	

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

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.

Bastien, B., & Kremer, J. (2004). *Blackfoot ways of knowing: The worldview of the Siksikaitstapi*. University of Calgary Press. <https://press.ucalgary.ca/books/9781552381090/>

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>

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

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

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

Castellano, Archibald, DeGagné, Archibald, Linda, DeGagné, Mike, & Aboriginal Healing Foundation. (2008). *From truth to reconciliation: transforming the legacy of residential schools*. Aboriginal Healing Foundation.

Castellano, M. B., & Aboriginal Healing Foundation. (2006). *A healing journey reclaiming wellness*. 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>
- Elliott, A. (2019). Pp. 1-12. *A Mind Spread Out on the Ground*. Doubleday Canada.
- 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.
- 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>.
- Gehl, L. (2012). *Ally Bill of Responsibilities*. https://www.lynngehl.com/uploads/5/0/0/4/5004954/ally_bill_of_responsibilities_poster.pdf.
- 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>
- 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
- 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>
- 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).
- 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
- 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
- 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