



LAND ACKNOWLEDGEMENT

Our students, faculty and staff are located across Indigenous lands. On our Calgary campus, we acknowledge and pay tribute to the traditional territories of the peoples who made Treaty 7, which include the Blackfoot Confederacy (comprised of the Siksika, the Piikani and the Kainai First Nations), the Tsuut'ina First Nation and the Stoney Nakoda (including Chiniki, Bearspaw and Goodstoney First Nations). The city of Calgary is also home to the Métis Nation of Alberta (Districts 5 and 6). Our Calgary campus is situated on land northwest of where the Bow River meets the Elbow River, a site known as Moh'kins'tsis to the Blackfoot, Wìchìspa Oyade to the Îyâxe Nakoda (Stoney Nakoda), and Guts'ists'i to the Tsuut'ina and Otos-kwunee to the Metis.

At our Edmonton campus, we acknowledge the Treaty 6 region, the traditional homelands of Cree, Blackfoot, Nakota Sioux, Iroquois, Dene, Ojibway/ Saulteaux/ Anishinaabe, Inuit and Métis people (Districts 9 and 10). We recognize the rich cultural history of the place, now called the City of Edmonton, which has, for centuries, been a traditional gathering place of Indigenous peoples from across Alberta, BC, and Saskatchewan.

At our Lethbridge campus, we acknowledge the traditional territories of the Blackfoot people of the Canadian Plains and pay respect to the Blackfoot people past, present and future while recognizing and respecting their cultural heritage, beliefs and relationship to the land. We offer respect to the Metis and all who have lived on this land and made Lethbridge their home.

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

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

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



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|------------------------------------|---|-----------------------|------------------------------------|
| Course & Session Number | SOWK 615 S01 | Classroom | Online/In-person Check D2L |
| Course Name | Advanced Trauma-Informed Practice with Indigenous People and Communities | | |
| Dates and Time | <u>Start of Class:</u> May 7, 2025 <u>End of Class:</u> June 13, 2025 <u>Dates and Time:</u> Zoom sessions on Wednesdays: May 7, 14, 21 & 28, 5:30pm - 8:30pm. The Zoom Link will be provided in D2L <u>In-person residency dates of:</u> June 10-13, 9am - 4pm <u>Add/Drop/Withdrawal Dates:</u> Please refer to the course-specific deadline in your Student Centre ¹ . | | |
| Instructor | Marlyn Bennett, PhD | Office Hours | Available by appointment via email |
| UCalgary E-mail | marlyn.bennett@ucalgary.ca | UCalgary Phone | 403-220-2212 |

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 examines the historical, multigenerational, and contemporary impacts of colonization on Indigenous peoples, including residential schools, child welfare apprehensions, cultural suppression, and systemic discrimination. Through Medicine Wheel and Rock Teachings, storytelling, and experiential learning, students will explore trauma, healing, and resilience from an Indigenous perspective. The course emphasizes culturally responsive assessments and interventions, fostering an approach that integrates Indigenous ways of knowing, being, doing, and connecting into trauma-informed social work practice.

COURSE DESCRIPTION

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



In this course, you will explore the intergenerational impacts of colonization and assimilation on Indigenous peoples of Turtle Island (North America), with a particular focus on trauma and healing. You will examine how Western approaches to wellness have often failed to align with Indigenous worldviews, and why decolonizing approaches to trauma are essential for social workers—both Indigenous and non-Indigenous—working with Indigenous communities.

Together, we will explore the foundational concepts of trauma through a decolonial lens by understanding the structural violence that underpins trauma in Indigenous communities, unlearning colonial systems of oppression, and engaging with Indigenous practices such as cultural safety, cultural humility, and Two-Eyed Seeing. This journey begins with knowing who we are and where we come from—a necessary foundation for relational and ethical practice.

You will engage with the Medicine Wheel and Rock Teachings to understand holistic Indigenous approaches to wellness. Through both academic and experiential learning, this course emphasizes land-based practice, storytelling, and arts-based methodologies to support culturally responsive and decolonizing trauma-informed social work practices.

A key feature of this course is the **in-person residency**, where you will participate in daily Opening and Closing Circles, engage in Medicine Wheel teachings, collect and paint rocks as part of your learning journey, and share personal and collective reflections in storytelling circles. The residency concludes with a Closing Sharing Circle and communal feast to honour the knowledge shared and relationships formed.

This course will take place in a blended format:

- **Synchronous online Zoom sessions** will include real-time discussions and interactive group activities.
- **Asynchronous learning** through D2L will feature a range of content including Talking Circles, videos, podcasts, and reflective exercises that you complete on your own time.
- **In-person residency** is a required component of the course, providing opportunities for land-based learning and experiential engagement with Indigenous knowledge holders and peers.

Students are expected to attend all scheduled sessions—online and in-person. If you are unable to participate in any component due to unforeseen circumstances, please notify the instructor in advance to arrange an alternative activity such as watching recordings, submitting reflections, or contributing to follow-up online discussions.

Pre-requisites/Co-requisites: Please consult the [University of Calgary Faculty of Social Work Course Listings](#) to confirm specific pre- or co-requisites for this course.



COURSE LEARNING OUTCOMES

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

1. Identify and examine personal identity, self-location, and awareness of privilege and power in self and society through an anti-oppressive and decolonial lens.
2. Understand historical and social forces that have shaped and continue to impact Indigenous peoples and communities, particularly in relation to colonization, structural violence, and disruptions to Indigenous wellness.
3. Define and analyze historic, collective, intergenerational, and situational trauma within Indigenous contexts and explore how Indigenous healing practices counteract these impacts.
4. Compare and contrast the impacts of Indigenous trauma at the individual, family, and community levels, and explore Indigenous approaches to resilience, wellness, and healing.
5. Synthesize prior course content and engage with Medicine Wheel and Rock Teachings to explore culturally responsive intervention and therapeutic approaches.
6. Develop an Indigenous ally framework that integrates Indigenous ways of knowing, being, doing, and connecting into assessments, intervention tools, and methodologies for trauma-informed practice.
7. Engage in experiential learning by participating in Opening and Closing Circles, Rock Storytelling, and Medicine Wheel Teachings, and critically reflect on these experiences through written and digital storytelling assignments.
8. Apply a decolonizing lens to social work practice, demonstrating advocacy and activism skills at individual, family, group, organization, community, and population levels when working with Indigenous populations.

COURSE ASSESSMENT OVERVIEW

This course includes four key assignments that are designed to deepen your understanding of trauma-informed practice in Indigenous contexts through personal reflection, relational engagement, and creative application. These assessments draw on both academic and experiential learning, and emphasize self-location, cultural humility, and allyship as foundational to ethical Indigenous social work practice.

| Assignment | Description | Weight | Due Dates |
|--|--|---------------|--------------------------------|
| Assignment 1: Personal Reflections on Relational Accountability | Weekly reflections (x4) on course content, exploring your learning journey and integration of trauma-informed practice with AI-enhanced revisions. | 20% (5% each) | May 12, May 19, May 26, June 2 |
| Assignment 2: Allyship Statement | In-class written reflection (1–2 paragraphs) on allyship with Indigenous Peoples, submitted at the end of the final online class. | 15% | May 28 |



| Assignment | Description | Weight | Due Dates |
|---|---|-----------------|---------------------------------------|
| Assignment 3: Rock Teachings Residency Reflections | Two-part: 1) Participation during in-person residency. 2) Reflective video storytelling. | 40% (20% + 20%) | June 13 (Part 1), June 16 (Part 2) |
| Assignment 4: "Decolonizing Trauma" Project | A creative or written project exploring the Seven Grandfather Teachings in relation to trauma-informed social work. | 25% | June 27 |

Note: Full assignment descriptions, grading criteria, and submission instructions are provided below.

LEARNING ACTIVITIES

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

This course will engage students in individual and group discussions, Elder teachings, experiential learning activities, participation and oral and written assignments. Students will participate in Medicine Wheel and Rock Teachings, Opening and Closing Circles, and reflection-based storytelling as central methods of learning.

Opening and Closing Sharing Circles

The primary format for classroom discussions will be the sharing circle, an integral structure in many Indigenous cultures and worldviews. In a circle, everyone is equal and interconnected, fostering a safe space for self-reflection, listening, and learning.

Daily Circles in Residency:

- Each day of the in-person residency will begin with an Opening Circle, where students will engage in smudging, intention-setting, and reflective discussions to prepare for the day's teachings.
- Each day will end with a Closing Circle, allowing students to integrate their learnings, share insights, and reflect on their personal experiences.
- The final day of the residency will conclude with a Closing Sharing Circle and a celebration with a feast, marking the completion of the residency experience.

Structure of Sharing Circles:

- *Talking Stick or Stone:* When available, a talking stick or stone will be used to guide the sharing circle. When a person receives it, it is their turn to speak, and everyone else listens respectfully.
- *Encouraging Reflection:* Students are encouraged to share only what they feel comfortable with. If they do not feel like sharing, they may pass, but participation is strongly encouraged as the circle is designed to support individual and group reflection, leading to deeper learning and understanding.



- **Respectful Listening:** Listening is a critical component of the sharing circle and can be practiced in multiple ways:
 - *With our eyes:* Listening by making eye contact with the speaker.
 - *With our mouths:* Listening by keeping quiet while others are speaking.
 - *With our minds:* Focusing on the speaker's words rather than thinking about what to say next.
 - *With our hearts:* Listening with care and empathy for the experiences being shared.

Confidentiality & Cultural Safety in the Circle

- The sharing circle is a sacred space where confidentiality must be maintained. What is shared in the circle stays in the circle, and no one should share another's story outside the circle unless given explicit permission.
- If sensitive topics arise, Elders and the instructor will be available for support.

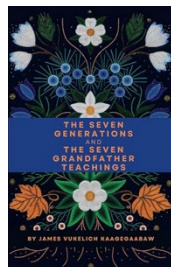
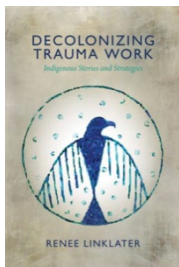
Experiential Learning through Medicine Wheel & Rock Teachings (3 days of the Residency)

In addition to discussions and reflective writing, students will engage in Medicine Wheel and Rock Teachings during the in-person residency, including:

- *Rock Collecting (Day 1):* Exploring the relationship between land, identity, and storytelling.
- *Rock Painting:* Using art to represent personal narratives and reflections on healing, trauma, and resilience.
- *Medicine Wheel Teachings (Day 2):* Understanding holistic wellness through Indigenous knowledge systems.
- *Storytelling & Sharing Circle (Day 3):* Deepening understanding of Indigenous ways of knowing, being, doing, and connecting through relational and oral traditions.

These activities will provide students with firsthand experience in Indigenous healing and wellness practices, reinforcing course themes and critical social work competencies.

LEARNING RESOURCES



REQUIRED READINGS, TEXTBOOKS AND LEARNING MATERIALS

Linklater, R. (2014). *Decolonizing Trauma Work: Indigenous Stories and Strategies*. Halifax & Winnipeg: Fernwood Publishing.

Vukelich, J. (2023). *The Seven Generations and The Seven Grandfather Teachings*. The Author. (Can be purchased through Amazon: <https://tinyurl.com/y2hr7h5n>)

SUGGESTED TEXT (very helpful but not required):

Gibson, C. (2023). *The modern trauma toolkit: Nurture your post-traumatic growth with personalized solutions*. New York, NY: Hachette Books.



LEARNING TECHNOLOGIES AND REQUIREMENTS

A D2L site is set up for this course, which contains all the required readings and other relevant class resources and materials identified in this syllabus. A laptop, desktop or mobile device with Internet access, microphone and speaker is required for D2L and Zoom access. **All readings for this course can be obtained in D2L.**

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 Spring 2025

- Start of Term: Thursday, May 1
- First Day of Class: Monday, May 1
- End of Term: Sunday, June 29
- Last Day of Class: Monday, June 16
- Fee Deadline: Tuesday, May 13
- Victoria Day, no classes: Monday, May 19

Class Schedule

- Online every Wednesday on the following dates: May 7, 14, 21, and 28
- The online classes are from 5:30 pm to 8:30 pm – there will be short breaks.
- Residency: Tuesday, June 10th to Friday, June 13th, 9 am to 4 pm – Calgary
- The Residency is held on campus in the Hunter Commons Building in Room HNSC 336.
- The last day to withdraw is May __, 2025.

EXPLANATION OF THE SYNCHRONOUS AND ASYNCHRONOUS MATERIAL IN TABLE BELOW:

A. Online Synchronous Class Online Discussion (via Zoom): *Students will read the core articles in advance and prepare to discuss the content of the readings in the online class discussions.*

B. Asynchronous Content (via D2L): Deepening Learning with Additional Materials: *Students will engage with additional readings, podcasts, and reflections at their own pace.*



| Location | Learning Activity | Assessment and Due Dates |
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| Week 1; Class 1 – Wednesday, May 7th, 2025: Opening Circle, Introductions, and key components of course outline and assignments, discussion on residency component, understanding colonial history and recognize impacts on Indigenous peoples and communities, etc. | | |
| Online | <p>A. Online Synchronous Class Discussion:</p> <p>1. Core Readings for Online Discussion: Linklater, R. (2014). Prologue & Chapter 1: Colonialism, Indigenous Trauma and Healing (pp. 9 – 46). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Methot, S. (2019). Chapter 1: How things work, and why stories matter (pp. 1-30) & Chapter 2: What it means to be colonized (pp. 31-61). In Legacy: Trauma, Story and Indigenous Healing. Toronto, ON: ECW Press. Vukelich, J. (2023). Read Part I (pp. 8-39). <i>The Seven Generations and The Seven Grandfather Teachings</i>. The Author.</p> <p>2. Video for Interactive Engagement in Class: The Seven Sacred laws (Episodes 1-2): Episode 1: The Creation Story Episode 2: Buffalo Respect 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>. Gladue, J. (2022). Intergenerational Trauma: Considerations in Working with Indigenous Populations. <i>University of Calgary Faculty of Social Work and Alberta Health Services</i>.</p> <p>B. Asynchronous Content:</p> <p>1. Additional Readings (Self-Paced Study via D2L): Doetzel, N.A . (2018). Cultivating spiritual intelligence: Honoring heart wisdom and First Nations Indigenous ways of knowing. <i>Interchange</i>, 49(4), 521-526. 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. 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>Class 1 Reflection: Due Monday, May 12th @11:59 pm – 5%</p> |
| Week 2; Class 2 – Wednesday, May 14th, 2025 Indigenous Perspectives on Racism, Grief, Wellness and Healing, and Resilience | | |
| Online | <p>A. Online Synchronous Class Discussion:</p> <p>1. Core Readings for Online Discussion:</p> | <p>Class 2 Reflection: Due Monday, May</p> |



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| | <p>Linklater, R. (2014) – Chapter 3 (<i>Indigenous Perspectives on Wellness and Wholistic Healing</i>, pp. 74-100)</p> <p>Fortier & Hon-Sing Wong (2019) (<i>The settler colonialism of social work</i>.</p> <p>Vukelich, J. (2023). Read Part II (pp. 40-86). <i>The Seven Generations and The Seven Grandfather Teachings</i>. The Author.</p> <p>2. Multimedia Engagement in Class:</p> <p>Episode 3: Eagle Love</p> <p>Episode 4: Bear Courage</p> <p>Jackson, K. (27 January 2023). Buried Truths: The Survivors of Treaty 3 & the Eighth Fire Prophecy (APTN) (23:44 min) [Video: 23:44 mins.]. APTN, National News.</p> <p>URL: <i>Talking Stick: Indigenous peer support and community safety</i>:</p> <p>B. Asynchronous Content:</p> <p>1. Additional Readings (D2L 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.</p> <p>Tousignant & Sioui (2009) – Resilience and Aboriginal communities in crisis: Theory and intervention. <i>Journal of Aboriginal Health</i>, 5(1), 43-61.</p> <p>2. Podcast (Self-Paced Listening):</p> <p>Deerchild, R. (2020) – How Indigenous communities grieve, survive, and thrive (42:00 min)</p> <p>[Podcast: <i>Unreserved</i>, CBC Radio].</p> | <p>19th @11:59 pm – 5%</p> |
| <p>Week 3; Class 3 – May 21st, 2025</p> <p>Cultural Safety, Cultural Humility, Two-Eyed Seeing, Psychiatry and Indigenous Peoples</p> | | |
| Online | <p>A. Online Synchronous Class Discussion:</p> <p>1. Core Readings for Online Discussion:</p> <p>Linklater, R. (2014). <u>Chapter 4</u>: Psychiatry and Indigenous peoples (pp. 101 – 131). <i>Decolonizing trauma work: Indigenous stories and strategies</i>. Fernwood Publishing.</p> <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>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.</p> <p>2. Videos for In-Class Engagement:</p> <p>Episode 5: Sabe Honesty</p> <p>Episode 6: Beaver Wisdom</p> <p>Northern Health BC. (2017, February 17). <i>Cultural safety: Respect and dignity in relationships</i>. [Video]. YouTube.</p> <p>Podcast: The trauma-informed lawyer Podcast – with Guest Harold R. Johnson (48 min, optional deep dive):</p> <p>B. Asynchronous Content:</p> | <p>Class 3 Reflection: Due Monday, May 26th @11:59 pm – 5%</p> |



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| | <p>1. Additional Readings (D2L Assignments):</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>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>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.</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.</p> <p>2. Webinars & Podcasts (Self-Paced):</p> <p>Podcast: The trauma-informed lawyer Podcast – with Guest Gabor Mate (42 min):</p> | |
| <p>Week 4; Class 4 – May 28th, 2025 Trauma, Belonging, Pretendians and Allyship with Indigenous Peoples</p> | | |
| Online | <p>A. Online Synchronous Class Discussion:</p> <p>1. Core Readings for Online Discussion:</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.</p> <p>Lewis, H. (10November2023). What are ‘pretendians’ and how are they causing ‘severe harm’ to Indigenous communities? <i>Global News</i>.</p> <p>Baskin, C. (2022). <u>Chapter 17</u>: 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.</p> <p>2. Videos for In-Class Engagement:</p> <p>Episode 7: Wolf Humility</p> <p>Episode 8: Turtle Truth</p> <p>Gladue, J. (2022). The Tenents of Indigenous Allyship. University of Calgary Faculty of Social Work and Alberta Health Services. (10 minutes)</p> <p>The Passionate Eye. (29September2022). The Pretendians. <i>CBC Gem</i>. [44 mins.]</p> <p>B. Asynchronous Content:</p> <p>1. Additional Readings (D2L Assignments):</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).</p> <p>Urrieta Jr, L. (2019). Indigenous reflections on identity, trauma, and healing: Navigating belonging and power. <i>Genealogy</i>, 3(2), 26.</p> <p>Cyca, M. (updated 20November2023). What’s the Point of “Pretendian” Investigations? <i>The Walrus</i>.</p> | <p>Allyship Statement (1-2 Paragraphs) Due at the end of the Class on May 28, 2025 – 15%</p> <ul style="list-style-type: none"> • <i>Why is allyship with Indigenous peoples important in the context of trauma-informed social work practice? How has this course deepened your understanding of what it means to be an ally within systems that have historically caused harm?</i> <p>Class 4 Reflection: Due Monday, June 2nd, @11:59 pm – 5%</p> <p>Assignment 2: Allyship Statement (1-2 Paragraphs) Due</p> |



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| | 2. Webinars & Podcasts (Self-Paced): Cityline. How to be an Indigenous ally in Canada. U of Calgary. Allyship and towards being a Good Relative. Lewis, H. (6 June 2023). 'Ribbon skirts every day': The importance and power behind the Indigenous garment. <i>Global News</i> [Video: 2:06]. | at the end of the Class – 5% |
| Class 5: Week 5– June 10th – 13th, 2025 In Person – Residency Practicing Decolonizing Trauma Work | | |
| In Person: Hunter Commons Building U of Calgary Campus Room HNSC 336 9 am - 4 pm | Day 1 of Residency – wrap up course readings A. In-person Synchronous Class Discussion – Discussions, Exercises & Interactive Activities: 1. Core Readings for Online Discussion: Linklater, R. (2014). <u>Chapter 6</u> : A Decolonizing Journey (pp. 158-162). <i>Decolonizing trauma work: Indigenous stories and strategies</i> . 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. <i>Social Work Education</i> , 1-18. 2. Videos for In-Class Engagement: Senator Murray Sinclair: How can Canadians work toward reconciliation? Seven Sacred Teachings – (Cree – Alberta). 3. Overview of the next three days: <i>Day 1</i> : Grounding in Indigenous Knowledge & Self-Reflection <i>Day 2</i> : Grounding in Indigenous Knowledge & Self-Reflection <i>Day 3</i> : Application, Integration & Celebration Key Themes Across All Three Days <ul style="list-style-type: none"> ○ Experiential learning through Medicine Wheel & Rock Teachings ○ Emphasis on self-location, storytelling, and Indigenous ways of knowing, being, doing, and connecting 4. Closing Reflection Circle: Sharing initial impressions and intentions B. Asynchronous Content: 1. Additional Readings (D2L Assignments): Idani, 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. 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. 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. | |
| Location: | Day 2 of Residency | |



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| <p>Hunter Commons Building U of Calgary Campus Room TBD 9 am - 4 pm</p> | <p>A. In-person Synchronous Class Discussion – Discussions, Exercises & Interactive Activities:</p> <p>Bennett, M. (August 2023). Chapter 24: Reconnecting with Spirit: Teachings from our Relatives and Earth. In M. Kress and K. Horn-Miller (Eds.), <i>Land as Relation: Teaching and learning through place, people, and practices</i>. Canadian Scholar's Press.</p> <p>1. Opening Talking Circle: Introductions and smudging ceremony</p> <p>2. Introduction to Rock Storytelling: Overview of its cultural significance – Introduction to Anishinaabe Elder Wally Chartrand</p> <p>3. Guided Rock Collection: Trek to Bow River, collect rocks while offering tobacco: The nearest river to the University of Calgary is the Bow River, which runs through the city of Calgary. The Bow River is located just south of the university campus, with Edworthy Park and the Bow River Pathway providing accessible spots to reach the river.</p> <p>Best Ways to Get to the Bow River from the University of Calgary:</p> <p><i>Walking or Biking (Best for Scenic Routes & Outdoor Access)</i> <i>Route:</i> Take the West Campus Blvd NW exit toward Edworthy Park or follow the Bow River Pathway. <i>Time:</i> 30-40 minutes walking 10-15 minutes biking <i>Recommended Destination:</i> Edworthy Park or Shouldice Park, both of which have direct access to the Bow River.</p> <p><i>Public Transit (Best for Quick Access)</i> <i>Bus Route:</i> Take Route 20 or 9 from the UCalgary main campus toward Shaganappi Point or Downtown, then walk to a Bow River access point. <i>Train (C-Train):</i> Take the Red Line to Downtown West/Kerby Station, then walk to the Bow River Pathway. <i>Time:</i> 20-30 minutes.</p> <p><i>Driving or Rideshare (Best for Convenience)</i> <i>Route:</i> Drive south via Shaganappi Trail NW or Crowchild Trail NW to Edworthy Park or Shouldice Park for riverside access. <i>Time:</i> 5-10 minutes. <i>Parking:</i> Free parking available at Edworthy Park, Shouldice Park, and Bowness Park.</p> <p>4. Closing Reflection Circle: Sharing impressions and intentions</p> | |
| <p>Location: Hunter Commons Building</p> | <p>Day 3 of Residency</p> <p>1. Elder-Led Teachings: Teachings on the cultural and spiritual significance of rocks</p> <p>2. Painting Narratives on Rocks:</p> | <p>Assignment 3: Part 1: Active Participation in Rock Teachings Residency</p> |



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| U of Calgary Campus Room TBD 9 am - 4 pm | Using the Medicine Wheel as a framework 3. Closing Reflection Circle: Participants discuss their experiences and personal reflections | (20% of Assignment Mark) Due: At the conclusion of Day 3 of the Residency – Friday, June 13, 2025 Part 2: Reflective 5-8 Video Submission (20% of Assignment Mark) Due: Monday, June 16, 2025, at 11:59 pm |
| Location: Hunter Commons Building U of Calgary Campus Room TBD 9 am - 4 pm | Day 4 of Residency 1. Arranging Painted Rocks: Creating personal and communal Medicine Wheels 2. Storytelling with Elders: Sharing personal narratives connected to each life cycle 3. Closing Reflection Circle: Discussing learnings and insights from the process 4. Feast and Gift Give Away: Catered meal and gift give away to participants and Guest Elder | Assignment 4: “Decolonizing Trauma”: Social Work approaches utilizing the Seven Grandfather Teachings (worth 25%) – due by Friday, June 27th, 2025, by 11:59 pm |

ADDITIONAL CLASSROOM CONDUCT AND RELATED INFORMATION

INSTRUCTOR EMAIL POLICY

All course communication must occur through your @ucalgary email. I will respond to emails sent via your @ucalgary emails within 48 hours excluding weekends and statutory holidays.

GUIDELINES FOR ZOOM SESSIONS IN ONLINE CLASSES

You are expected to participate actively in all Zoom sessions. Please be prepared, as best as you are able, to join class in a quiet space that allows you to be fully present and engaged in Zoom sessions. **Unless advised (or agreed) otherwise by your instructor, your video camera should be turned on during class and you are expected to manage your microphone as required.** Please reach out to your instructor if you experience challenges that prevent you from having your camera turned on. You are expected to behave in a professional manner during all Zoom sessions. Please do not share the Zoom links with anyone who is not registered in this course.

RECORDINGS OF ONLINE CLASSES (By Students)

Recording of lectures is generally not permitted. You must seek authorization from your instructor to record any lecture. Any student with a disability who is registered with Student Accessibility Services



(SAS), and who requires an accommodation to make audio recordings of course material shall be provided with such an accommodation if determined necessary by an Access Advisor in SAS. Please refer to the [Recording of Lectures Policy](#) and [Student Non-Academic Misconduct Policy](#) for the additional 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: Four Reflection Papers on the readings and what you learned each week/class (each reflection is worth 5% for a total worth 20% 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 submit four written personal reflections on relational accountability, one after each class. These reflections are an opportunity to engage deeply with the course materials—readings, videos, podcasts, discussions—and your own evolving commitments as a trauma-informed practitioner working alongside Indigenous peoples and communities. Reflections should show how you are critically engaging with course content, shifting your thinking, and considering how Indigenous knowledges and histories inform your responsibilities in social work practice. You are encouraged to reflect with self-location, humility, and respect, and to explore how you are taking up allyship through a lens of relational accountability. In addition to writing your reflection in your own words, you can use AI-assisted tools (e.g., ChatGPT) to refine your writing, if you choose. This is an opportunity to engage critically with AI, not to generate content, but to enhance clarity, coherence, or structure. You must submit both your original draft and the revised version, along with a short paragraph (5–7 sentences) describing how AI supported your process.

Reflection Prompts (*to guide your writing*):

1. **Integrating Personal Experience with Course Content**
 - What were the most significant teachings from the session?



- How did they resonate with your own experiences, challenge assumptions, or deepen your understanding of trauma-informed practice in Indigenous contexts?
- 2. **Learning Insights and Shifts in Perspective**
 - What new insights or learnings emerged for you?
 - How have these influenced your values, beliefs, or ways of seeing as a social worker?
 - Have you noticed shifts in your perspective on Indigenous social work or allyship?
- 3. **Theoretical Application and Critical Analysis**
 - How can the theories or concepts from this week be applied in real-world social work settings?
 - Did the readings or dialogue challenge dominant discourses or your prior understandings?
- 4. **Synthesis and AI Integration**
 - How does this week's content shape your approach to relational, ethical, and culturally grounded practice?
 - How did you use AI to refine your writing? What did you modify or reject? How did you ensure your voice remained authentic?

Weekly Submission Requirements:

- **Length:**
 - ~2 single-spaced pages (11–12pt font)
 - Plus one short paragraph on your AI editing process
- **Due Dates:**
 - Reflection 1: **Monday, May 12th @ 11:59 PM**
 - Reflection 2: **Monday, May 19th @ 11:59 PM**
 - Reflection 3: **Monday, May 26th @ 11:59 PM**
 - Reflection 4: **Monday, June 2nd @ 11:59 PM**
- **Submission:** Upload to the D2L Dropbox for each week on the dates above.

AI Use Guidelines:

You are encouraged to use AI to improve the clarity, structure, or grammar of your reflections. However:

- Your core ideas and voice must be your own.
- Do not use AI to generate original content.
- Be critical of AI's suggestions, especially for potential bias or erasure of Indigenous voices.
- Reflect on how AI helped, what you chose to accept or reject, and why.

Participation Guidelines:

You are encouraged to attend all sessions and keep your camera on whenever possible, as active presence builds community and supports collective learning. If using your camera is not feasible, please communicate with the instructor so that the instructor can accommodate your needs respectfully.

ASSIGNMENT 2: Allyship Statement (1-2 Paragraphs) Due at the end of the Class on May 28, 2025 – 15%

Aligned Course Learning Outcomes: 1 – 8



Assignment Description: During our final online Zoom class, you will be asked to write a short statement (1–2 paragraphs) reflecting on your personal commitment to allyship with Indigenous peoples, grounded in the principles of trauma-informed practice. This in-class writing activity is a chance to reflect on what you have learned throughout the course—particularly around the impacts of colonialism, Indigenous worldviews of healing, and culturally safe, relational approaches to practice—and how this has shaped your understanding of advocacy, justice, and ethical social work. You will have 10 minutes at the end of class to complete your reflection. Statements will be submitted through the D2L course site immediately following the class. This activity is designed to encourage critical self-reflection and accountability, and to support your growth as a trauma-informed, socially just practitioner.

Assessment Criteria:

All students are expected to complete and submit a written allyship statement at the end of the final online class on May 28, 2025. This assignment is worth 15% of the final grade.

Your statement should directly respond to the following prompt:

Why is allyship with Indigenous peoples important in the context of trauma-informed social work practice? How has this course deepened your understanding of what it means to be an ally within systems that have historically caused harm?

Marks will be awarded based on the following:

- **Completion and Timeliness (5%)** – Statement is submitted on time via D2L and meets the required length (1–2 paragraphs).
- **Depth of Reflection (10%)** – Response thoughtfully addresses the writing prompt and demonstrates meaningful engagement with course content, including themes such as trauma-informed practice, colonial impacts, Indigenous worldviews of healing, and culturally safe practice. Statements should show self-awareness, critical thinking, and a sincere reflection on one's evolving commitment to allyship.

Submitted statements will be included in a virtual collective Zine on Allyship, created by the course instructor. A link to the Zine will be shared with the class to honour our shared collective learning journey. By submitting your statement, you are consenting to have your words included in the Zine. If you prefer to remain anonymous or to be identified by initials only, please clearly indicate this in your submission.



ASSIGNMENT 3: Rock Teachings Residency Reflection (This is a two-part assignment each component is worth 20% for a total mark of 40% of the Course Grade) – due on specific dates set out below.

Aligned Course Learning Outcomes: 1 – 8

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

Assignment description: During the Rock Teachings Residency at the University of Calgary, you will participate in an immersive land-based learning experience in an urban context rooted in Indigenous storytelling, art, and relational knowledge-sharing. This residency will engage you in rock collecting, painting narratives, and storytelling

circles guided by Elder-led teachings on the Medicine Wheel and the life cycle. This assignment is designed to integrate your personal experiences from the residency with the theoretical knowledge acquired in the course, focusing on Indigenous ways of knowing, being, doing, and connecting. Through active participation and reflective storytelling, you will explore how these teachings shape your understanding of trauma, healing, resilience, and cultural identity.

Further details will be provided on Day 1 of the residency, where we will discuss expectations, participation, and the reflective video submission.

Assignment Components:

Part 1: Active Participation in Rock Teachings Residency (20% of Assignment Mark)

Due: At the conclusion of Day 3 of the Residency – Friday, June 13, 2025

- Actively engage in all components of the **Rock Teachings Residency** during our in-person sessions at the University of Calgary.
- Participate fully in rock collecting, painting, storytelling, and sharing circles.
- Engage in Elder-led teachings and discussions around the Medicine Wheel and life cycle teachings.
- Reflect on your participation by considering:
 - The significance of rock collecting as a relational practice with the land.
 - How painting narratives on rocks connects to personal reflection and cultural expression.
 - The experience of storytelling within a collective circle and its role in healing and knowledge-sharing.
 - How Indigenous teachings of knowing, being, doing, and connecting are demonstrated throughout the residency.

Part 2: Reflective 5-8 Video Submission (20% of Assignment Mark)



Due: Monday, June 16, 2025, at 11:59 pm

Length: 5-8 minutes

Submission Platform: Upload to D2L Dropbox

Video Requirements:

- **Component 1 of Video:** Share one story from the life cycle (infancy, adolescence, adulthood, or elderhood) that you feel comfortable discussing and that wasn't shared in the class circle, using appropriate painted rock as a reference.
- **Component 2 of Video:** Reflect on the residency experience and how it deepened your understanding of Indigenous ways of knowing, being, doing, and connecting and how it might help in understanding the trauma experienced by Indigenous peoples.

Suggested points for discussion (for video Components above):

- **Rock Collecting:** What did the process of gathering rocks teach you about the land and Indigenous relationality?
- **Painting Narratives:** How did painting your story onto a rock help you reflect on personal and cultural identity?
- **Storytelling & Sharing Circles:** How did engaging in the collective circle sharing impact your understanding of community and healing?
- **Personal Insights:** How has this experience influenced your perspective on Indigenous trauma, resilience, and wellness?
- **Future Application:** How might you integrate what you have learned into your personal or professional practice?

Submission Guidelines & Important Considerations

- **Part 1 Due:** Friday, June 13, 2025 (end of Day 3 of Residency)
- **Part 2 Due:** Monday, June 16, 2025
- **Format:** Video presentation (3-5 minutes)
- **Grading Criteria:** Depth of reflection, engagement with course content, clarity of expression, the inclusion of the suggested points for discussion above, and connection to Indigenous teachings.
- **Confidentiality:** Respect the privacy and experiences of others shared during the residency.
- **Support Resources:** If you find the exercise emotionally challenging, please reach out to me. A list of available support resources will be provided.

ASSIGNMENT 4: "Decolonizing Trauma": Social Work approaches utilizing the Seven Grandfather Teachings (worth 25%) – due by Friday, June 27th, 2025, 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 (UoC) policy, all communication with the instructor should be via the official UoC 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 #1).
- 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>

USE OF ARTIFICIAL INTELLIGENCE TOOLS

Many students and instructors look for guidance regarding the use of generative AI tools, such as ChatGPT. The following sample syllabus statements have been adapted from McMaster University as examples for various use permissions in academic courses. We encourage course instructors to adapt these statements further, based on their context. Additional guidance can be found on the Ucalgary Teaching and Learning resource website)

Unrestricted Use

Students may use generative AI tools throughout this course to enhance their learning in any course learning activities, assignments, and assessments. Students are responsible for citing and referencing all work generated by AI tools as outlined by the course instructor.

Example statements:

- Students may use AI tools for understanding course materials and producing assignments but must be accountable for their submissions.
- AI-generated content must be submitted as an appendix with the prompt used.
- Reflections on AI tool usage should be included in assignments.
- AI-generated content must be cited appropriately.

Some Use Permitted

Students may use generative AI tools in this course in accordance with the instructions and guidelines outlined for each course assignment or assessment. The use of generative AI tools must be referenced and cited following citation instructions outlined by the course instructor. Use of generative AI outside assessment or assignment guidelines or without citation will constitute academic misconduct. It is the student's responsibility to be clear on the limitations on the use of generative AI tools for each assessment or assignment, on the expectations for citation and referencing, and on fact checking statements created by generative AI tools. If you are in doubt as to the use of generative AI tools in this course, please discuss your situation with the course instructor.

Example statements:



- AI tools can be used for creating assignment outlines or critiquing drafts, but the final work must be original.
- AI tools may be prohibited for tests, major assignments, or research papers but allowed for information gathering.

Restricted use

The use of generative AI, including the use of work created by generative AI tools and applications in course assignments and assessments may be considered in accordance with the University's academic misconduct policy. If you are in doubt as to the use of generative AI tools in this course, please discuss your situation with the course instructor.

Example statements:

- AI tools can be used for learning course material but not for completing assignments.
- The use of AI tools for assignments may be considered an academic offense.
- Students must not copy or paraphrase from AI applications for assignments

Example of statements focusing on accountable, reflexive and ethical use of AI tools

In this course, you are expected to complete and draw upon the required readings, learning activities and additional research to complete the assignments. If you intend to use artificial intelligence tools as learning aids or to help produce assignments, please discuss with your instructor in advance. You are ultimately accountable for the work you submit. Your approved use of AI tools must be documented in an appendix for each assignment. The documentation should include what tool(s) were used, how they were used, how the results from the AI were incorporated into the submitted work, what you did to verify the AI generated results, what you did to extend your work beyond the AI generated contents and your critical reflection on ethical use of AI tools. Failure to cite the use of AI generated content in an assignment will be considered a breach of academic integrity and subject to Academic Misconduct procedures.

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 | 98-100 |
| A | 4.0 | Excellent performance | 95-97 |
| 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- | 2.70 | 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 EXPERIENCE FEEDBACK

At the close of each term, students can provide feedback on their academic learning experience in their courses, including their instructors, through university-wide online surveys. They will receive an email from [UCalgary Course Experience Surveys](#) with direct links to their current course surveys, or they can access within the D2L course shell. Students are welcome to discuss the process and content of the course at any time with the instructor. They are expected to provide comments that are consistent with the [University of Calgary Code of Conduct](#), the [Alberta College of Social Work Standards of Practice \(2023\)](#) and the [Canadian Association of Social Workers Code of Ethics \(2024\)](#).

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](#). They 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 behaviours in class, including evaluations of teaching and learning, that are consistent with our professional values and ethics, as outlined in the [Canadian Association for Social Workers, Code of Ethics](#) (2024) and the [Alberta College of Social Work Standards of Practice](#) (2023).

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

Students are advised that any research with human participants – including any interviewing (even with friends and family), opinion polling, or unobtrusive observation – must have the approval of the [Conjoint Faculties Research Ethics Board](#) or the [Conjoint Health Research Ethics Board](#). In completing course requirements, students must not undertake any human subjects research without discussing their plans with the instructor, to determine if ethics approval is required. Some courses will include assignments that involve conducting research with human participants; in these cases, the instructor will have applied for and received ethics approval for the course 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
- Emergency Evacuation/ Assembly Points
- Safewalk