



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, Wîchîspa 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](#).

| | | | |
|------------------------------------|--|-----------------------|--|
| Course & Session Number | SOWK 615 S01 | Classroom | Online weekly via zoom, In Person Residency Rm 3-282 |
| Course Name | Advanced Trauma-Informed Practice with Indigenous People & Communities | | |
| Dates and Time | Start of Classes: January 12, 2026 End of Classes: February 27, 2026 Dates and Time: Zoom sessions on Tuesdays: January 13, 20, 27, February 3, 10, 17 & 24, 5:30 – 8:30 pm. The Zoom Link will be provided in D2L In-person residency dates of: January 23 & 24, 9am – 4pm Add/Drop/Withdrawal Dates: Please refer to the course-specific deadline in your Student Centre ¹ . | | |
| Instructor | Aubrey Watson, MSW | Office Hours | Available by appointment via email |
| UCalgary E-mail | aubrey.watson@ucalgary.ca | UCalgary Phone | Please email |

SYLLABUS STATEMENT

Examines in-depth historical and colonial roots and impacts of trauma for Indigenous people and communities, incorporating Indigenous knowledge for healing and wholeness.

COURSE DESCRIPTION

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 Indigenous 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 an Indigenous 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 ceremony. This journey begins with knowing who we are and where we come from—a necessary foundation for relational and ethical practice.

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

You will engage with some foundational *nehiyaw* teachings, and circle teachings to understand holistic Indigenous approaches to wellness. Through both academic and experiential learning, this course emphasizes land-based practice, storytelling, and Indigenous 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 teachings and ceremony with Knowledge Holders and share personal and collective reflections in sharing and talking circles. The residency concludes with a Closing Sharing Circle and *communal feast to honour* the knowledge shared by our ancestors 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. Parts of some of the online classes will not be recorded to respect and keep sacred Indigenous content.
- Asynchronous learning through D2L will feature a range of content, 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 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. Explore how Indigenous healing and wellness practices and approaches counteract the impacts of historic, collective, intergenerational, and situational trauma within Indigenous contexts that have been created by colonization.
4. Explore Indigenous approaches to healing and wellness.
5. Synthesize prior course content and engage with several Indigenous teachings and primarily *nehiyaw* teachings to explore culturally responsive intervention and therapeutic approaches.
6. Explore a *wîcîhtasow* (one who is helping) 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 circle process, teachings, Indigenous teachings shared by Knowledge holders in circle, 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.

LEARNING RESOURCES

REQUIRED READINGS, TEXTBOOKS AND LEARNING MATERIALS

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

Articles/Videos/Podcasts:

- Absolon, K. (2019). Indigenous wholistic theory: A knowledge set for practice. *First Peoples Child & Family Review*, 14(1), 22-42. <https://doi.org/10.7202/1071285ar>
- Baskin, C. (2016). *Strong helpers' teachings: The value of Indigenous knowledges in the helping professions*. Canadian Scholars' Press. Chapter 10 and 17.
- 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.
- Gone, J.P. (2013). Redressing First Nations historical trauma: Theorizing mechanisms for Indigenous culture as mental health treatment. *Transcultural Psychiatry*, 50(5), 683-706.
- Makokis, L., Bodor, R., Tyler, S., McLellan, A., Veldhuisen, A., Kopp, K., McLeod, S., & Goulet, S. (2020). iyiniw tâpwêwin ekwa kiskeyitamowin. In Makokis, L., Bodor, R., Calhoun, A., & Tyler, S. (Eds.). (2020). *ohpikinâwasowin: Growing a Child: Implementing Indigenous Ways of Knowing with Indigenous Families* (pp. 14-40). Fernwood Publishing.
- Makokis, L., Kopp, K., Bodor, R., Veldhuisen, A., & Torres, A. (2020b). Cree Relationship Mapping: nêhiyaw kesi wâhkotohk – How We Are Related. *First Peoples Child & Family Review*, 15(1), 44-61. <https://fpcfr.com/index.php/FPCFR/article/view/407>
- Makokis, P. & Greenwood, M. (April 24, 2017) https://www.nccih.ca/495/Webinar_What_s_new_is_really_old_Trauma_informed_health_practices_through_an_understanding_of_historic_trauma.nccih?id=205
- Marsh, T. N., Marsh, D. C., Ozawagosh, J., & Ozawagosh, F. (2018). The sweat lodge ceremony: A healing intervention for intergenerational trauma and substance use. *International Indigenous Policy Journal*, 9(2). <https://doi.org/10.18584/iipj.2018.9.2.2>
- 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.
- McGuire–Kishebakabaykwe, P. D. (2010). Exploring resilience and Indigenous ways of knowing. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 8, 117.

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>

Robbins, D. (2011). Traditional Indigenous Approaches to Healing and the modern welfare of Traditional Knowledge, Spirituality and Lands: A critical reflection on practices and policies taken from the Canadian Indigenous Example. *International Indigenous Policy Journal*, 2(4), 2-. <https://doi.org/10.18584/iipj.2011.2.4.2>

Two Crees in a Pod (2020, November 8). [Podcast]. Ceremony with Dr. Leona Makokis. <https://podcasts.apple.com/ca/podcast/ceremony-with-dr-leona-makokis/id1517083728?i=1000497713329>

Two Crees in a Pod (2022, October 23). [Podcast]. The spirit of the language, research, and TANTE with Dr. Leona Makokis and Dr. Noella Steinhauer. <https://podcasts.apple.com/ca/podcast/the-spirit-of-the-language-research-and-tante/id1517083728?i=1000583647495>

Two Crees in a Pod (2021, January 31). [Podcast]. wîwîp'son – the Healing Swing with Dr. Darlene Auger. <https://podcasts.apple.com/ca/podcast/w%C3%AEw%C3%AEpson-the-healing-swing-with-dr-darlene-auger/id1517083728?i=1000507193581>

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

LEARNING TECHNOLOGIES AND REQUIREMENTS

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

RELATIONSHIP TO OTHER COURSES

This course is one of a four-course component in trauma treatment and trauma informed care (SOWK 611, SOWK 613, SOWK 615, SOWK 617). In this course we examine the comprehensive framework of historic trauma and the intergenerational transmission of trauma into contemporary Indigenous context.

CLASS SCHEDULE

Important Dates for Winter 2026

- Start of Term: Monday, January 5
- First Day of Class: Monday, January 12
- End of Term: Thursday, April 30
- Last Day of Class: Tuesday, April 14
- Fee Deadline: Friday, January 30
- Alberta Family Day, no classes: Monday, February 16
- Good Friday, no classes: Friday, April 3

- Easter Monday, no classes: Monday, April 6
- Term Break, no classes: Sunday-Saturday, February 15-21

| Week | Topic | Learning Activity | Assessment and Due Dates |
|--|--|---|--------------------------|
| Week 1 January 13 – 19 Class 1-Tuesday, January 13, 2025 | Introduction to SOWK 615, Opening, introductions, layout of course, Key components of course outline and assignments, understanding colonial history and recognizing impacts on Indigenous communities, Creation story, Natural Laws | <p>Online synchronous class discussion: Core Readings for Online Discussion: Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Prologue and Chapter 1 (pp. 9 – 46)</p> <p>Robbins, D. (2011). Traditional Indigenous Approaches to Healing and the modern welfare of Traditional Knowledge, Spirituality and Lands: A critical reflection on practices and policies taken from the Canadian Indigenous Example. International Indigenous Policy Journal, 2(4), 2-. https://doi.org/10.18584/iipj.2011.2.4.2</p> <p>Teachings and Video for Interactive Engagement in Class:</p> <ul style="list-style-type: none"> • Creation Story, Four Natural Laws, Smudging, Circle process teaching, On-line demonstration of • Kinscape assignment • Makokis, P. & Greenwood, M. (April 24, 2017). Webinar: What's new is really old: Trauma informed health practices through an understanding of historic trauma. <p>Asynchronous Content: Optional Readings (Self-Paced Study via D2L): 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. Bombay, A., Matheson, K., & Anisman, H. (2009). Intergenerational trauma:</p> | |

| | | | |
|---|---|---|--|
| | | Convergence of multiple processes among First Nations peoples in Canada. International Journal of Indigenous Health, 5(3), 6 47. | |
| Week 2 January 20 – 26 Class 2-Tuesday January 20, 2025 | Indigenous perspectives on Wellness and Healing | <p>Online Synchronous Class Discussion: Core Readings for Online Discussion: Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Chapter 2 (pp. 51-72)</p> <p>Absolon, K. (2019). Indigenous wholistic theory: A knowledge set for practice. First Peoples Child & Family Review, 14(1), 22-42. https://doi.org/10.7202/1071285ar</p> <p>Teachings and Multimedia Engagement in Class: Traditional Parenting teachings Two Crees in a Pod (2020, November 8). [Podcast]. Ceremony with Dr. Leona Makokis. https://podcasts.apple.com/ca/podcast/ceremony-with-dr-leona-makokis/id1517083728?i=1000497713329</p> <p>Asynchronous Content (Optional readings): Baskin, C. (2016). Strong helpers' teachings: The value of Indigenous knowledges in the helping professions. Canadian Scholars' Press. Chapter 10 (pp. 191-209) Mental Health as Connected to the Whole</p> <p>Doetzel, N.A . (2018). Cultivating spiritual intelligence: Honoring heart wisdom and First Nations Indigenous ways of knowing. Interchange, 49(4), 521-526.</p> | Kinscape video due by January 21 by 11:59-20% |
| Residency Days | | | |
| January 23, 2026 9:00 – 4:00 pm Friday Day 1 | Indigenous teachings/strategies for Healing and Helping | Day 1 of Residency In-person Synchronous Class Discussion-Sharing circle & Interactive Activities: Core Readings for teachings and circle process: | Assignment 2: Part 1: Active participation in Circle and Teachings by |

| | | | |
|---|--|---|--|
| | <ul style="list-style-type: none"> • Opening Circle • Smudge teachings • Circle teachings • Seven Sacred teachings • Land-based teachings <p>Guest Knowledge Holder Rick Makokis, will share many nehiyaw teachings with us in ceremony</p> <p>More details to follow on protocol and what to wear when Rick joins us</p> | <p>Makokis, L., Kopp, K., Bodor, R., Veldhuisen, A., & Torres, A. (2020b). Cree Relationship Mapping: nêhiyaw kesi wâhkotohk – How We Are Related. First Peoples Child & Family Review, 15(1), 44-61. https://fpcfr.com/index.php/FPCFR/article/view/407</p> <p>Elder-led Teachings by Rick Makokis</p> | Knowledge Holders-20% |
| <p>January 24, 2026 9:00 – 4:00 pm Saturday Day 2</p> | <ul style="list-style-type: none"> • Opening circle • Debrief teachings from yesterday <p>Guest Knowledge Holder Tracy Cruse, Protocol teachings, Mother Earth teachings and other teachings</p> <p>More details to follow on protocol and what to wear when Tracy joins us</p> | <p>Day 2 of Residency</p> <p>Knowledge Holder led teachings in circle</p> <p>Closing feast ceremony and teachings</p> | <p>Part 2: Reflective 8 – 10 Video submission (20% of Assignment mark)</p> <p>Due: Monday, January 28, 2026, at 11:59 pm</p> |

| | | | |
|--|--|---|--|
| | <ul style="list-style-type: none"> • Bringing it all together • Closing Circle | | |
| <p>Week 3 January 27 – Feb 2 Class 5- Tuesday January 27, 2025</p> | <p>Indigenous perspectives on Wellness and Wholistic healing</p> | <p>Online Synchronous Class Discussion: Core Readings for Online Discussion: Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Chapter 3 (pp. 74-100)</p> <p>Marsh, T. N., Marsh, D. C, Ozawagosh, J., & Ozawagosh, F. (2018). The sweat lodge ceremony: A healing intervention for intergenerational trauma and substance use. International Indigenous Policy Journal, 9(2). https://doi.org/10.18584/iipj.2018.9.2.2</p> <p>2. Multimedia Engagement in Class: Deerchild, R. (2020) – How Indigenous communities grieve, survive, and thrive (42:00 min) [Podcast: Unreserved, CBC Radio].</p> <p>Two Crees in a Pod (2021, January 31). [Podcast]. wîwîp'son – the Healing Swing with Dr. Darlene Auger. https://podcasts.apple.com/ca/podcast/w%C3%AEw%C3%AEpson-the-healing-swing-with-dr-darlene-auger/id1517083728?i=1000507193581</p> <p>Asynchronous Content (Optional reading): McGuire–Kishebakabaykwe, P. D. (2010). Exploring resilience and Indigenous ways of knowing. Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health, 8, 117.</p> | |
| <p>Week 4 February 3 – 9 Class 6-Tuesday February 3, 2025</p> | <p>Guest speaker on Metis Identity</p> | <p>Online Synchronous Class Discussion: Core Readings for Online Discussion: Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Chapter 4 (pp. 101 – 131)</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>Asynchronous Content (Optional reading): 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>Week 5 February 10 – 16 Class 7-Tuesday February 10, 2026</p> | <p>What it means to be a <i>wichitasowak</i> (ones who are helping)</p> <p>Guest speaker on <i>wichitasow</i> (one who is helping) Some know it as allyship</p> | <p>Online Synchronous Class Discussion:</p> <p>Core Readings for Online Discussion: Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and strategies. Fernwood Publishing. Chapter 5 (pp. 132-157)</p> <p>Makokis, L., Bodor, R., Tyler, S., McLellan, A., Veldhuisen, A., Kopp, K., McLeod, S., & Goulet, S. (2020). iyiniw tâpwêwin ekwa kiskeyitamowin. In Makokis, L., Bodor, R., Calhoun, A., & Tyler, S. (Eds.). (2020). <i>ohpikinâwasowin: Growing a Child: Implementing Indigenous Ways of Knowing with Indigenous Families</i> (pp. 14-40). Fernwood Publishing.</p> <p>Asynchronous Optional reading: Baskin, C. (2016). Strong helpers' teachings: The value of Indigenous knowledges in the helping professions. Canadian Scholars' Press. Chapter 17 (pp. 373-391) So You Wanna be an Ally? (will be posted on D2L)</p> | |
| <p>Week 6 February 17 – 23</p> | <p>Decolonizing Social Work Indigenous healing & ceremony</p> | <p>Online Synchronous Class Discussion: Core Readings for Online Discussion:</p> <p>Linklater, R. (2014). Decolonizing trauma work: Indigenous stories and</p> | |

| | | | |
|--|---|---|---|
| Class 8-Tuesday February 17, 2026 | Importance of Indigenous languages | <p>strategies. Fernwood Publishing. Chapter 6 (pp. 158-162)</p> <p>Multi-media for In-Class Engagement: Two Crees in a Pod (2022, October 23). [Podcast]. The spirit of the language, research, and TANTE with Dr. Leona Makokis and Dr. Noella Steinhauer. https://podcasts.apple.com/ca/podcast/the-spirit-of-the-language-research-and-tante/id1517083728?i=1000583647495</p> <p>Asynchronous Content (Optional): Yellow Bird, M. (2014) Decolonizing the Mind. Vimeo https://vimeo.com/86995336</p> | |
| Week 7 February 24 – 27 Class 9-Tuesday February 24, 2026 | Decolonizing Social Work Indigenous healing & ceremony | Wrapping it all up Closing virtual circle | Assignment 4: Seven Grandfather Teachings is due by February 25, 2026 at 11:59 pm-40% |
| Teaching Components =39 hours | | | |
| Synchronous hours | Zoom classes = 21 hours Residency = 12 hours | | |
| Asynchronous hours | Assignment and Reflections, podcasts, and readings preparing for class= 6 hours | | |

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 PROFESSIONAL COMMUNICATION

You are expected to practice professional communication in all interactions with the instructor and your peers. Please use your UCalgary email for all school-related communications. Your email should start with a proper greeting (e.g. Dear/ Good Day), address the instructor by name, and include a sign-off (e.g. Sincerely/ Best regards) and your name.

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.

MEDIA RECORDING FOR ASSESSMENT OF STUDENT LEARNING (By Instructor)

The instructor may use Zoom media recordings as part of the assessment of students. This may include but is not limited to classroom discussions, presentations, clinical practice, or skills testing that occur during the course. These recordings will be used for student assessment purposes only and will not be shared or used for any other purpose. Students will be advised before the instructor initiates a recording of a Zoom session.

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.

ASSESSMENT COMPONENTS

Assignment 1: Kinscapes Video (worth 20%)-due Wednesday January 21 by 11:59 pm

Aligned Course Learning Outcomes: 1,2,4,6,8

Assignment Description: The purpose of the Kinscapes video is to explore your own ancestry and Land and place-based connections to engage with decolonization and self-in-relation in a meaningful and personalized way.

Students will create a 6-8 minute video presentation using the concept of Kinscapes – which explores identity through Ancestors, Land, place, and people to situate ourselves, our responsibilities, and our relationships. A demonstration will be provided in-class. If another format is preferred, such as a written word, please discuss with the instructor.

Your video should include:

1. Your personal connection to Ancestors, Land, place, and people – for example: what places shape your identity and/or story? How do you relate to Land?
2. Your relationship and connection to Indigenous Lands(s), including Indigenous Land(s) you are currently situated on and Indigenous Land(s) that your Ancestors and family are connected to. You can utilize Indigenous language(s) to support this discussion.
3. Your own personal identity, beliefs, values and perspectives in relation to decolonization and Indigenous worldviews. How is your identity shaped in relationship to Land, Ancestors, and Community? What responsibilities emerge from these relationships? How are you engaging with or understanding decolonization in your life, community, and (re)(un)learning process?

Please use visual, oral, and/or multimedia components to support your Kinscapes video – e.g., photos, artwork, maps, family items, stories, etc. You may use a recorded PowerPoint, Prezi, Canva, etc. to support your video, but this is not required. No citations and references are required for this assignment; however, please provide references and practice citational kinship if appropriate.

Length: 6-8 minutes

Submission Platform: Upload to D2L Dropbox

Assessment Criteria: Rubric will be posted on D2L

Assignment 2: 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 Teachings Residency at the University of Calgary, Edmonton campus, you will participate in an immersive land-based learning experience in an urban context rooted in Indigenous storytelling, and relational knowledge-sharing. This residency will engage you in a pipe ceremony, storytelling, sharing, listening, and learning circles guided by Elder-led teachings on ceremony and healing. 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 in circle process, 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 circle process Residency (20% of Assignment Mark) Due: At the conclusion of Day 2 of the Residency – Saturday, January 24, 2026

- Actively engage in all components of the Residency during our in-person sessions at the University of Calgary, downtown Edmonton campus.
- Participate fully in storytelling, listening, learning and sharing circles.
- Engage in Elder-led teachings and discussions.
- Reflect on your participation by considering:
 - The significance of circle process as a relational practice with the land.
 - How ceremony connects to personal reflection and cultural expression.
 - The experience of storytelling, listening, learning, and sharing within a collective circle and its role in healing and knowledge-sharing.
 - How Indigenous teachings of knowing, being, ceremony and healing and connecting are demonstrated throughout the residency.

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

Due: Wednesday, January 28, 2026, at 11:59 pm

Length: 8-10 minutes

Submission Platform: Upload to D2L Dropbox

Video Requirements:

- Component 1 of Video: Share one story from the teachings shared (pipe ceremony, ceremony, healing, protocol, Mother Earth teachings, etc.) that you feel comfortable discussing
- 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. Reflect on ceremony, healing and wellness and how this will help in your future practice.

Suggested points for discussion (for video Components above):

- Pipe ceremony: How was the experience of the ceremony? What did it teach you about the land (even though we were in the classroom) and Indigenous relationality?
- Storytelling & Sharing Circles: How did engaging in the collective circle sharing impact your understanding of community and healing? What did it teach you about cultural identity?
- Personal Insights: How has this experience influenced your perspective on Indigenous trauma, wellness, ceremony and healing?
- Future Application: How might you integrate what you have learned into your personal or professional practice?

Submission Guidelines & Important Considerations

- **Part 1 Due:** Saturday, January 24, 2026 (end of Day 2 of Residency)-no need to submit anything
- **Part 2 Due:** Monday, January 26, 2026
- **Format:** Video presentation (8-10 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 3: The journey to becoming a “decolonizing trauma” social worker (worth 40%) – due Wednesday February 25 at 11:59 pm

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

Assignment Description: The Seven Grandfather Teachings are Love, Respect, Courage, Honesty, Wisdom, Humility, and Truth. Each teaching honours one of the basic virtues intrinsic to a full and healthy life. Having conversation around what these teachings mean for Indigenous Peoples helps towards understanding certain ways-of-being that aren't necessarily the same in mainstream society. Many Indigenous Nations follow these Seven Sacred Teachings in both different and similar ways. This assignment invites you to deepen your understanding of the Grandfather Teachings. You can find reliable sources on-line, or perhaps you have a relationship with an Elder or Knowledge Keeper who has

given you these teachings already or, you may have opportunity to sit with an Elder or Knowledge Keeper to learn about these teachings (with appropriate Protocol in place). You are asked to reflect on each of the seven Grandfather Teachings. Specifically, you are invited to tell the story of how you can embrace these Teachings as stepping stones on the path to becoming a “decolonizing trauma” social worker in our services and mainstream society today. You may choose the use of story telling, metaphors, song, dance, etc. or the creation of a visual/audio story that incorporates each of the seven Teachings and how they fit into your decolonizing journey.

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

- Written/academic approaches are expected to be a maximum of 6 pages, excluding title page and references, be double spaced, and APA 7th Ed. formatting is required.
- Audio/video approaches should be a minimum 10 minutes and a maximum 20 minutes.
- Art/Craft/Photo approaches should be accompanied by a video/audio component minimum 10 minutes and maximum 20 minutes.
- A list of resources used to inform the assignment should be included. APA 7th Ed formatting.

Assessment Criteria: Rubric will be posted on D2L

ADDITIONAL ASSESSMENT AND EVALUATION INFORMATION

ATTENDANCE AND COURSE ENGAGEMENT 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. **Attendance** during the two residency days is mandatory.
- **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.

GUIDELINES FOR SUBMITTING ASSIGNMENTS

Please submit all assignments electronically through their respective Dropbox in D2L. Assignments may be submitted in Word, PDF, video or audio formats. Assignments should have a file name as follows:

“Full name and assignment number” (e.g., Jane Smith Assignment 2). Assignments are due by 11:59 pm 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. 13 Video, photo and audio assignments should include a written reference section in APA 7th edition format.

MISSED OR LATE ASSIGNMENTS

- Late assignments will be accepted only in exceptional circumstances and at the discretion of the instructor.
- Please email the instructor at least 24 hours PRIOR to the assignment due date if you expect that you will need an extension.
- Assignments that are submitted after the deadline, without prior arrangements with the instructor, may be penalized with a grade reduction (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 particular course. Students are reminded that academic misconduct, including plagiarism, has serious consequences, as set out in the University Calendar.

USE OF ARTIFICIAL INTELLIGENCE TOOLS

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

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

A student's final grade for the course is the sum of the separate assignments. It is not necessary to pass each assignment separately to pass the course. The University of Calgary [Graduate Grading System](#) and Faculty of Social Work Percentage Conversion will be used. This grading system overrides the grading system in D2L.

| 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 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 \(2024\)](#).

ADDITIONAL SUGGESTED READINGS

- It is advised that additional suggested readings for the course be provided to students in D2L in order to manage the length of this course outline. However, if you wish to include suggested readings in this outline that are not required for the course, please do so in this section. Copyright approval is required.

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