



UNIVERSITY OF CALGARY

FACULTY OF ARTS

INTERNATIONAL INDIGENOUS STUDIES

COURSE OUTLINE

**INDG 303 LO1 & LO2 INDIGENOUS WAYS OF KNOWING I**

**FALL 2018**

**AUGUST 27 – AUGUST 31, 9:00 A.M. – 4:00 P.M., EDC 280**

**BLOCK WEEK**

Instructor: Les Jerome

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Office hours: Thursdays 10-12

Course website: [D2L](#)

### **Course description:**

This course offers an introduction to the basic epistemologies (ways of knowing) of Canadian Indigenous peoples with an emphasis on the contexts and diversities of these epistemologies. Specific examples in various “ways of knowing” will be discussed, along with rationale and potential applicability in decolonization and modern life.

The course begins with a brief overview of the history of Canadian Indigenous peoples, colonization, and the psychology of colonization. The “diversities within the diversities” of Native peoples will be discussed, along with implications of “[Indigenous] knowledge as a subset of Indigenous culture”. The social movement of decolonization will be presented in its various manifestations in the various cultural diversities, along with particular challenges and implications faced by both Native and non-Native persons. Students should note: because of the background of the instructor, there is a special emphasis on *Anishinabe* ways of knowing.

Indigenous knowledge is relational and participatory; and both the structure and comportsment of the class, as well as the assignments themselves, will reflect this principle.

There are no pre-requisites for this course. Anti-requisites: Please note that credit for Indigenous Studies 303 and any of Indigenous Studies 203, Social Work 203, Social Work 553.30, or Social Work 553.33 will not be allowed.

***Please note: a smudging ceremony will be available to students at the beginning of each day (except for day One, which will take place after the noon lunch break), should students wish to participate. Participation is voluntary. A location will be negotiated in class for each day following; along with philosophies of smudge, epistemology of smudge, some general teachings, and protocol/process.***

## Course Objectives and Learning Outcomes

1. To begin to understand a diversity of Indigenous epistemologies.
2. To begin to understand how these epistemologies, used critically, may aid a more complete understanding of Indigenous peoples and social work clientele while adhering to global ethics, human rights and social justice.
3. To begin to understand the histories of Canadian Indigenous peoples and how, via intergenerational processes, some of the difficulties and strengths manifest in present day.
4. To understand the organizational and social change of Canadian policies via colonialism past and present; and to learn how we may all participate in critical policy analysis and development.
5. To begin to understand individual, familial, and social cultural diversity in Canadian Indigenous peoples; and how to begin to work with these diversities.
6. To begin to develop and promote an interdisciplinary identity and engage in research wherever possible.
7. To begin to build bridges between the outcomes of this course and others in the social work curriculum via shared Human Rights, Ethics, and Law.

## Texts and readings:

There is no text for this course; however, **there are a number of required readings** which are posted on D2L. There are five readings in total; and each reading should be reviewed (at minimum) the *evening before* the next day's discussion. An additional list of references (i.e. "recommended reading") is available later in this document. Please note all readings have been cleared by copyright.

### *Reading for August 27, 2018:*

Champagne, D. (2015). Chapter One: Indigenous Cultures. In *Indigenous Nations within Modern Nation States: Integration and Autonomy*. (pp. 3-25). Vernon, BC: J. Charlton Publishing.

### *Reading for August 28, 2018:*

Morrisette, V., McKenzie, B., and Morrisette, L. (1993). Towards an Aboriginal Model of Social Work Practice. *Canadian Social Work Review*. Vol. 10, No. 1 (pp. 95-107). Winter 1993.

### *Reading for August 29, 2018:*

Battiste, M. & Henderson, J. (2000). Chapter Four: The Importance of Languages for Indigenous Knowledge. In *Protecting Indigenous Knowledge and Heritage: A Global Challenge* (pp. 73-85). Saskatoon, SK: Purich Publishing Ltd.

### *Reading for August 30, 2018:*

Grenier, L. (1998). Section One: What about Indigenous Knowledge? In *Working with Indigenous Knowledge: A Guide for Researchers* (pp. 1-11). Ottawa: International Development Research Center.

### *Reading for August 31, 2018:*

Cajete, G. (2000). Chapter Four: Plants, Food, Medicine, and Gardening. *Native Science: Natural Laws of Interdependence* (pp. 108-127). Santa Fe, New Mexico: Clear Light Publishers.

## Assignments and Evaluation:

There is no final exam for this class; in fact, the course is so fashioned that students will have 50% of their final grade realized by midterm. Assignments, breakdown, and due dates are outlined in the section immediately following the “class schedule”.

## Class Schedule:

- August 27 Introductions and opening circle; review of syllabus and assignments; introductory statistical and demographical overview; definitions of Indigenous Knowledge; an introduction to cultural diversity; Indigenous knowledge as subset of cultural diversities; historical overview (pre-colonialism and post-colonialism).
- August 28 Opening circle (reflections); historical overview (continued); introduction to, and case examples of, “traditional” epistemologies past and present; the colonial impact; the changing of the traditional into the neo-traditional and implications; guest speaker (TBA); critical thinking.
- August 29 Opening circle (reflections); neo-traditional cultural realities and their implications; neo-traditional ways of knowing and their implications; global examples; critical thinking.
- August 30 Opening circle (reflections); detailing current Aboriginal programs and policies into current cultural diversities; ‘traditional’ epistemologies and Sweat Lodges revisited; guest speaker (TBA); critical thinking.
- August 31 Summary and integration; Closing circle. **Class ends at noon to allow “flex time” for the Sweat Lodge ceremony.** (See below)

**A sweat lodge ceremony will be part of the curriculum for this course. In the view of the instructor, the sweat lodge ceremony is an essential component to aid student learning “outside” of the purely cognitive Western classroom. The protocols, pragmatics, and philosophies of sweats will be discussed on August 27 during class. Participation to the ceremony is VOLUNTARY, and students will not ‘lose marks’ or be in any way reprimanded if they do not attend. It is meant as an experience in meaning-making outside of the colonial classroom. DATE: TBA**

## Assignment One: Class Reflections (20%)

Assignment one takes place in the classroom, in the opening and closing circles via “circle sharing”; and all students are expected to participate fully. The instructor will provide no “rubric for marking” other than the Reciprocal Dialogue processes outlined by Friere (1995), Smith (2000), and others to further decolonized thinking and learning. The instructor endeavors as much as possible to combat the colonial punitive marking system of universities and the “expert” stance of the professor. Accordingly, the point of Reciprocal Dialogue is utilized: simply, to speak and listen respectfully. In such a context as shared open thinking in the classroom, bereft of ‘content that must be learned very specifically’, a very different *kind*, and improved *quality of*, knowledge will occur. During these reflections, the instructor will record the *name only* (i.e. not “the content of what the student chooses to share”) of each student as they speak for each of the five days in block. Each day will count as 4% of

the final grade (i.e. five days times 4% per day = 20%), and any day missed will result in the students' loss of that mark. DUE DATE: ONGOING THROUGHOUT BLOCK WEEK (AUGUST 27-AUGUST 31, 2018).

### **Assignment Two: Critical Thinking Paper (30%)**

The concept of "Indigenous Knowledge" is complex and *always moving*; and it is important to *consider* these ideas carefully via Critical Thinking, versus attempts to simply memorize content presented. Critical Thinking involves the 'thinking about', and the 'questioning of' knowledge presented, versus the mere 'acceptance' of knowledge presented. It is the opinion of the instructor that Western grading systems depend far too much on student's memorizing content, and then simply regurgitating it back to the instructor. This will not be our philosophy here. Rather, via the process of Critical Thinking (a process much more in line with Indigenous Knowledge), we have students *thinking for themselves*, via a method of critical process. The Critical Thinking process as embraced by this class begins with the webpage of the Center for Critical Thinking (covering the need, concept, definition, and, most significantly for the purposes of this assignment, the Five Essential Dimensions of Critical Thinking). Each day, the instructor will highlight the 'critical question of the day' (for a total of five (5) questions by the end of block). For this assignment, students will be called upon to choose **one** of these Critical Questions, and discuss it thoroughly via the 5 Essential Dimensions. Critical discussion will be covered for **each** of the 5 Dimensions. This paper will be 8 pages in total (or approximately 1.5 pp per question, along with a brief introduction and conclusion), double spaced, and submitted via Word attachment directly to the instructor. The quality of academic writing will not be a determinant of grade for this assignment so long as ideas are communicated clearly. All submissions will be personally responded to by the instructor. **Papers received after midnight of the due date will be considered 'late', and students will lose 2 marks per day thereafter.** DUE DATE: SEPTEMBER 10, 2018.

### **Assignment Three: Term Paper (50%)**

Assignment three will be a formal academic paper on Indigenous Ways of Knowing and its applicability to modern day. The topic will be left up to student's individual choice. Topics *must be cleared, however, by the instructor by September 30, 2018*. Papers will be 12-15 pp in length, double spaced, and contain a minimum of 12 (twelve) references. A minimum of 10 (ten) references must be written by Native authors. Students may choose whatever academic format they choose with regards to referencing and format. **As an academic paper, the standard of writing will be one of the determinants in the final grading of this paper. If students struggle with proper referencing, grammar, sentence structure, and academic format, they are encouraged to seek tutors, and proofread their papers before submission.** Term papers are to be emailed directly to the instructor via attachment no later than midnight of due date. DUE DATE: NOVEMBER 19, 2018

### **Student Absence:**

Students must provide **medical documentation** for class absence. As a block week, and as Assignment One takes place "in the classroom" via opening and closing circles each day, **any student not present to participate will lose 4 marks from final grade** (Five days times 4 marks per day = 20%). Exceptional considerations may be granted, but only via personal communication with, and final approval of, the Instructor.

### **Course work Submissions for Indigenous Studies**

Course assignments for this course (with the exception of Assignment One, which takes place in the classroom) will be submitted electronically directly to the instructor. As the Instructor is frequently out of town, assignments must be submitted via **ordinary Word attachments**. This is because D2L is often

difficult and time consuming to access in rural communities. The Word attachments of both Assignment Two and Assignment Three will be submitted directly to the instructor's email: [ljerome@ucalgary.ca](mailto:ljerome@ucalgary.ca).

### **Deadlines for Written Assignments**

Students must provide **medical documentation for any late submissions of written assignments**. Again, exceptional considerations may be granted, but only with the personal communication and approval of the Instructor. Otherwise, students will lose 2 marks per day with late submissions

**PLEASE NOTE AGAIN: ALL WRITTEN ASSIGNMENTS ARE TO BE SUBMITTED ELECTRONICALLY VIA WORD ATTACHMENT. FOR THE PURPOSES OF THIS COURSE, THE "DROPBOX" IN D2L WILL NOT BE UTILIZED.**

### **Recommended Readings**

Bastien, B. (2004). *Blackfoot Ways of Knowing*. Calgary AB: University of Calgary Press.

Battiste, Marie (ed.) (2000). *Reclaiming Indigenous Voice and Vision*. Vancouver, BC: UBC Press.

Beauregard, M. & O'Leary, D. (2007). *The Spiritual Brain: A Neuroscientist's Case for the Existence of the Soul*. Toronto, ON: Harper Perennial.

Becker, Ernest. (1971). *The Birth and Death of Meaning: An Interdisciplinary Perspective on the Problem of Man*. New York, NY: The Free Press.

Blackburn, S. (2011). *The Big Questions: Philosophy*. London, UK: Quercus.

Boldt, Menno. (1993). *Surviving as Indians: The Challenge of Self-Government*. Toronto, ON: University of Toronto Press.

Brand, S. (1988). Indians and the Counterculture, 1960s-1970s. In Washburn, W. (Volume Editor) *Handbook of North American Indians: History of Indian-White Relations*. (pp. 570-572). Vol. 4. Washington, DC: Smithsonian Institution.

Burgess, H. (2000). Processes of Decolonization. In Marie Battiste (ed.) *Reclaiming Indigenous Voice and Vision*. Vancouver: UBC Press.

Burkhart, B. Y. (2004). What Coyote and Thales Can Teach Us. In Waters, Anne (ed.) *American Indian Thought: Philosophical Essays*. Malden, MA: Blackwell Publishing.

Cajete, Gregory. (2000). *Native Science: Natural Laws of Interdependence*. Santa Fe, NM: Clear Light Publishers.

Clark, Kelly James (ed.). (2000). *Readings in the Philosophy of Religion*. Peterborough, Ontario: Broadview Press.

Champagne, D. (2015). *Indigenous Nations within Modern Nation States: Integration and Autonomy*. Vernon, BC: J Charlton Publishing.

- Cordova, V. F. (2004). *Approaches to Native American Philosophy*. In Anne Waters (ed.) *American Indian Thought: Philosophical Essays*. Malden, MA: Blackwell Publishing.
- Davidson, D. (2005). *Truth, Language, and History*. Oxford, New York: Clarendon Press
- Deloria, Vine Jr. (1994). *God is Red: A Native View of Religion*. Golden, CO: Fulcrum Publishing.
- Deloria, Philip. (1998). *Playing Indian*. New Haven: Yale University Press.
- Densmore, Frances. (1979). *Chippewa Customs*. First Published in 1929 by the Smithsonian Bureau of American Ethnology as Bulletin 86. St. Paul, MN: Minnesota Historical Society Press.
- Frideres, J. S. & Gadacz, R. R. (2008). *Aboriginal Peoples in Canada (8<sup>th</sup> ed.)*. Toronto: Pearson/Prentice Hall.
- Frideres, James S. (2011). *First Nations in the Twenty-First Century*. Don Mills, ON: Oxford University Press.
- Goswami, A. (2011). *The Quantum Doctor: A Quantum Physicist Explains the Healing Power of Integral Medicine*. Charlottesville, VA: Hampton Roads Publishing Co.
- Gould, Stephen. (2007). Two Separate Domains. In Peterson, M., Hasker, W., Reichenbach, B., & Basinger, D. *Philosophy of Religion: Selected Readings. 3<sup>rd</sup> ed.* Oxford, New York: Oxford University Press.
- Grenier, L. (1998). *Working with Indigenous Knowledge: A Guide for Researchers*. Ottawa, ON: International Development Research Center.
- Hallowell, A. Irving. (1942). *The Role of Conjuring in Saulteaux Society*. Philadelphia, PA: University of Pennsylvania Press.
- Harvey, A. (ed.) (1996). *The Essential Mystics: Selections from the World's Great Wisdom Traditions*. San Francisco, CA: HarperCollins.
- Hexham, I. & Poewe, K. (1998). *Understanding Cults and New Age Religions*. Vancouver, BC: Regent College Publishing.
- Hilger, Sister M. Inez. (1951). Chippewa Child Life and Its Cultural Background. *Smithsonian Institution, Bureau of American Ethnology, Bulletin 146*. Washington, D.C.: United States Government Printing Office.
- Howard, H. H. & Proulx, C. (eds.). (2011). *Aboriginal Peoples in Canadian Cities: Transformations and Continuities*. Waterloo, ON: Wilfrid Laurier University Press.
- Johnston, Basil. (1976). *Ojibway Heritage: The Ceremonies, Rituals, Songs, Dances, Prayers and Legends of the Ojibway*. Toronto, ON: McClelland and Stewart
- Johnston, Basil. (1982). *Ojibway Ceremonies*. Toronto, ON: McClelland and Stewart.
- Johnston, Basil. (1995). *The Manitous: The Spiritual World of the Ojibway*. Toronto, ON: Key Porter Books.
- Kohl, Johann Georg. (1985). *Kitchi-Gami: Life Among the Lake Superior Ojibway*. Originally Published 1860 by Chapman and Hall, London. St. Paul, MN: Minnesota Historical Society Press.
- Lame Deer, John (Fire) and Richard Erdoes. (1972). *Lame Deer: Seeker of Visions*. New York, NY: Washington Square Press: Pocket Books.

- Mandelbaum, David G. (1979). *The Plains Cree: An Ethnographic, Historical, and Comparative Study*. *Canadian Plains Studies 9, Canadian Plains Research Center*. Regina, SK: University of Regina.
- McCutcheon, R. (ed.) (1999). *The Insider/Outsider Problem in the Study of Religion: A Reader*. New York, NY: Cassell.
- McGaa, Ed. (1995). *Native Wisdom: Perceptions of the Natural Way*. Minneapolis, MN: Four Directions Publishing.
- Mihesuah, D. A., & Wilson, A. C. (2004). *Indigenizing the Academy: Transforming Scholarship and Empowering Communities*. Lincoln, NB: University of Nebraska.
- Moore, G. E. (2001). Certainty. In Ernest Sosa and Jaegwon Kim (eds.), *Epistemology: An Anthology*. Oxford, UK: Blackwell Publishers.
- Morrisette, V., McKenzie, B., & Morrisette, L. (1993). Towards an Aboriginal Model of Social Work Practice: Cultural Knowledge and Traditional Practices. *Canadian Social Work Review, Vol. 10, No. 1, pp. 91-108*.
- Olson, Carl (ed.) (2003). *Theory and Method in the Study of Religion: A Selection of Critical Readings*. Belmont, CA: Wadsworth/Thomson Learning.
- Powers, W. K. (1988). The Indian Hobbyist Movement in North America. In Washburn, W. E. (Volume Editor) *Handbook of North American Indians: History of Indian-White Relations, Vol. 4*. (pp. 557-561) Washington, DC: Smithsonian Institution.
- Skinner, Alanson. (1911). Notes on the Eastern Cree and Northern Saulteaux. *Anthropological Papers of the American Museum of Natural History, Vol. 9, Part 1*. New York.
- Talbot, Michael. (1988). *Beyond the Quantum: How the Secrets of the New Physics are Bridging the Chasm Between Science and Faith*. Toronto, ON: Bantam Books.
- Trovato, F., & Romaniuk, A. (eds.) (2014). *Aboriginal Populations: Social, Demographic, and Epidemiological Perspectives*. Edmonton, AB: The University of Alberta Press.
- Vernon, Mark. (2012). *The Big Questions: God*. London, UK: Quercus Publishing Plc.
- Williams, E. E. & Ellison, F. (1996). Culturally Informed Social Work Practice with American Indian Clients: Guidelines for Non-Indian Social Workers. *Social Work, Vol. 41, No. 2, pp. 147-151*.
- Yellowbird, M. (2005). Tribal Thinking Centers. In Wilson, A. W. & Yellowbird, M. (eds.) *For Indigenous Eyes Only: The Decolonization Handbook*. School of American Research, Santa Fe, NM: SAR Press.

**Grading system:**

The International Indigenous Studies Program uses the percentage conversion scale below. Your final grade will be converted to the University's official 4-point scale at the end of term. The interpretation of the undergraduate university grading system can be found at <http://www.ucalgary.ca/pubs/calendar/current/f-1.html>.

<b>A+</b>	<b>96-100</b>
<b>A</b>	<b>90-95.99</b>
<b>A -</b>	<b>85-89.99</b>
<b>B+</b>	<b>80-84.99</b>
<b>B</b>	<b>75-79.99</b>
<b>B-</b>	<b>70-74.99</b>
<b>C+</b>	<b>65-69.99</b>
<b>C</b>	<b>60-64.99</b>
<b>C-</b>	<b>55-59.99</b>
<b>D+</b>	<b>53-54.99</b>
<b>D</b>	<b>50-52.99</b>
<b>F</b>	<b>0-49.99</b>

**Facebook Group for Indigenous Studies Program:**

<https://www.facebook.com/groups/UC.IIST/>

**Program Website:**

<http://www.ucalgary.ca/indg/>

**Native Centre Website:**

<https://www.ucalgary.ca/nativecentre/>

**Campus Mental Health Resources:**

Student Wellness Centre <http://www.ucalgary.ca/wellnesscentre>

Campus Mental Health Strategy <https://www.ucalgary.ca/mentalhealth>

**Academic regulations and schedules:**

Consult the *Calendar* for course information, university and faculty regulations, dates, deadlines and schedules, student, faculty and university rights and responsibilities. The homepage for the University Calendar is <http://www.ucalgary.ca/pubs/calendar/current/index.htm>

**Grade appeals:**

If a student has a concern about the course or a grade they have been assigned, they must first discuss their concerns with the instructor. If this does not resolve the matter, the student may then proceed with an academic appeal. The first step in an academic appeal is to set up a meeting with the Department Head of Political Science. Appeals must be requested within 15 days of receipt of the graded assignment. Please note that the "mere dissatisfaction with a decision is not sufficient grounds for the appeal of a grade or other academic decision."

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

**Deferral of term work:**

Instructors are normally free, subject to any established departmental or faculty procedures, to administer their own policies regarding deadlines for the completion of term papers or assignments. Please see policies on this course outline. Should you require an extension for completion of term papers or assignments, an Application of Deferment of Term Work form must be completed. The University also has regulations governing the deferral of final examinations.

See *Calendar*: <http://www.ucalgary.ca/pubs/calendar/current/g-7.html>

**Deferral of a Final Examination:**

Deferral of a final examination can be granted for reasons of illness, domestic affliction, and unforeseen circumstances, as well as to those with three (3) final exams scheduled within a 24-hour period. Deferred final exams will not be granted to those who sit the exam, who have made travel arrangements that conflict with their exam, or who have misread the examination timetable. The decision to allow a deferred final exam rests not with the instructor but with Enrolment Services. Instructors should, however, be notified if you will be absent during the examination. The Application for Deferred Final Exam, deadlines, requirements and submission instructions can be found on the Enrolment Services website at <https://www.ucalgary.ca/registrar/exams/deferred-exams>

See *Calendar*: <http://www.ucalgary.ca/pubs/calendar/current/g-6.html>

**Student Accommodations:**

Students seeking an accommodation based on disability or medical concerns should contact Student Accessibility Services; SAS will process the request and issue letters of accommodation to instructors. For additional information on support services and accommodations for students with disabilities, visit [www.ucalgary.ca/access/](http://www.ucalgary.ca/access/).

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.

The full policy on Student Accommodations is available at

<http://www.ucalgary.ca/policies/files/policies/student-accommodation-policy.pdf>.

**“Safewalk” Program:**

Campus Security will escort individuals day or night: call 220-5333 for assistance. Use any campus phone, emergency phone or the yellow phone located at most parking lot pay booths.

<http://www.ucalgary.ca/security/safewalk>

**Freedom of Information and Privacy Act:**

FOIP legislation requires that instructors maintain the confidentiality of student information. In practice, this means that student assignment and tests cannot be left for collection in any public place without the consent of the student. It also means that grades cannot be distributed via email. Final exams are kept by instructors but can be viewed by contacting them or the main office in the Department of Political Science. Any uncollected assignments and tests meant to be returned will be destroyed after six months from the end of term; final examinations are destroyed after one year.

**Academic Misconduct:**

For information on academic misconduct and the consequences thereof please see the current University of Calgary Calendar at the following link: <http://www.ucalgary.ca/pubs/calendar/current/k-5.html>

**Student Ombuds Office:**

<http://www.ucalgary.ca/ombuds/contact>

The Student Ombuds Office offers a safe place for undergraduate and graduate students of the University of Calgary to discuss student related issues, interpersonal conflict, academic and non-academic concerns (including appeals), and many other problems.

**Contact for Students Union Representatives for the Faculty of Arts:**

There are four Arts reps, with the email addresses being [arts1@su.ucalgary.ca](mailto:arts1@su.ucalgary.ca), [arts2@su.ucalgary.ca](mailto:arts2@su.ucalgary.ca), [arts3@su.ucalgary.ca](mailto:arts3@su.ucalgary.ca), and [arts4@su.ucalgary.ca](mailto:arts4@su.ucalgary.ca). Please contact if you have questions related to Students Union matters, events, or concerns.

**Faculty of Arts Students' Centre and Student Information Resources:**

Have a question, but not sure where to start? The Arts Students' Centre is your information resource for everything in Arts. Drop in at SS102, call us at 403-220-3580 or email us at [ascarts@ucalgary.ca](mailto:ascarts@ucalgary.ca). You can also visit the Faculty of Arts website at <https://arts.ucalgary.ca/undergraduate> which has detailed information on common academic concerns.

**Writing support at U of C:**

The Student Success Centre offers writing support in many forms. If you need individual coaching, or wish to attend a workshop, go to the following website:

[http://www.ucalgary.ca/ssc/writing\\_support/undergraduate\\_writing\\_workshops](http://www.ucalgary.ca/ssc/writing_support/undergraduate_writing_workshops)

**Plagiarism:**

*Plagiarism is an extremely serious offence. Please read the following information carefully.*

Using any source whatsoever without clearly documenting it is a serious academic offense. Consequences include failure on the assignment, failure in the course and possibly suspension or expulsion from the university. You must document not only direct quotations but also paraphrases and ideas where they appear in your work. A reference list at the end is insufficient by itself. Readers must be able to tell *exactly* where your words and ideas end and other people's words and ideas begin. This includes assignments submitted in non-traditional formats such as Web pages or visual media, and material taken from such sources. Please consult your instructor if you have any questions regarding how to document sources and become very familiar with penalties for plagiarism and academic misconduct.

The University Calendar <http://www.ucalgary.ca/pubs/calendar/current/k-5.html>

Recognized forms of citation must be used for this purpose. Advice on adequate documentation can be found at the following web sites:

<http://www.dianahacker.com/resdoc/>

<http://owl.english.purdue.edu/owl/resource/747/01/>

<https://owl.english.purdue.edu/owl/section/1/2/>

**Emergency Evacuation and Assembly points:**

Please note the evacuation points for this particular classroom. All classrooms on campus exit to specific places in case of emergency. The emergency assembly points differ depending upon where your classroom is located. For information on the emergency evacuation procedures and the assembly points see

<https://www.ucalgary.ca/emergencyplan/building-evacuation/assembly-points>