



UNIVERSITY OF CALGARY
FACULTY OF ARTS
INTERNATIONAL INDIGENOUS STUDIES
COURSE OUTLINE

INDG 305 L01 & L02: INDIGENOUS WAYS OF KNOWING II

WINTER 2018

JANUARY 2-6, 2018, 9:00 A.M. – 4:00 P.M., EDC 386

BLOCK WEEK

Instructor: Les Jerome
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Office hours: Wednesday mornings 10-12
Course website: D2L

Course description:

This course will introduce students to some of the basic philosophies and assumptions of selected First Nations healing practices. For the purposes of this course, content will be focused on a “traditional” interpretation of First Nations healing as illustrative examples of these epistemologies.

The course will begin with a discussion on the philosophies and basic assumptions that guide Indigenous epistemologies on “healing”. Spanning a range of First Nations traditions, it will go on to include discussion on guiding philosophies, the nature of plants, varieties and ‘types’ of healers, the nature and ‘calling’ of healers, and comportment and protocols of selected ceremonies. It will conclude with a discussion of cultural diversity and acculturation in modern day, and ways in which Indigenous Knowledge may be adapted.

Illustrative examples will be brought forth and discussed. However, it is important for students to note that they will NOT be privy to specific teachings or ‘techniques’. **In no way will students emerge from this course equipped in any way to actually “practice” First Nations healing.**

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.

Course Objectives and Learning Outcomes

1. To begin to understand cultural diversities in Native peoples, and how Knowledge is a subset of these diversities.
2. To begin to understand how epistemologies inter-relate to Indigenous cultural identity.
3. To begin to understand the histories of these philosophies and how, via intergenerational processes, they may appear in present day.

4. To understand the social impact of Canadian colonialist policies and their effect on both epistemology and practice, past and present.
5. To begin to understand, via illustrative examples of “First Nations Healing”, some hands-on manifestations and practices of Indigenous ways of Knowing.

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 the **evening before the day of class**. An additional list of references (i.e. “recommended reading”) is available later in this document.

Reading for January 2, 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 January 3, 2018

Cordova, V. F. (1996). Doing Native American Philosophy. In O’Meara S. & West, D. A. (Eds.), *From Our Eyes: Learning From Indigenous Peoples* (pp. 13-18). Toronto ON: Garamond Press.

Reading for January 4, 2018

Nelson, G. (1988). Conjuring at Lac la Ronge, December 1819. In Brown, J. S. H. & Brightman, R. “*The Orders of the Dreamed*”: *George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823*. (pp. 29-33). Winnipeg MB: The University of Manitoba Press.

Reading for January 5, 2018

Ronwanien:TeJocks, C. (2000). Spirituality for Sale. In Irwin, L. (Ed.) *Native American Spirituality: A Critical Reader* (pp. 61-77). Lincoln and London: University of Nebraska Press.

Reading for January 6, 2018

Boldt, M. (1993). Chapter Four: Cultural Revitalization. In *Surviving as Indians: The Challenge of Self-Government* (pp. 176-194). Toronto ON: University of Toronto Press.

Assignments and Evaluation:

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

Class Schedule:

January 2 Introductions and opening circle; review of syllabus and assignments; introduction to Indigenous Knowledge II; “knowledge as a subset of culture”; Primordialist versus Constructivist interpretations of Culture; First Nations healing as illustrative example of

specific IK; Religion versus Spirituality in the West; first principles and guiding assumptions in Indigenous Ways of Knowing spiritually.

- January 3 Opening circle (reflections); first principles and philosophies (cont'd); Circle philosophies; 'teachings of four' philosophies; 'dreaming' or 'vision' philosophies; the human and the non-human world; guest speaker (TBA).
- January 4 Opening circle (reflections); concepts of health and wellness past and present; concepts of illness and disease past and present; human and non-human agents of disease and imbalance; the nature of the 'healer'; the 'calling' of the healer; the plant world and healing through plants; 'surgeons and doctors'; 'spirit healers'.
- January 5 Opening circle (reflections); "spirit healers" (cont'd); essential ceremonies; apprenticeship and comportment; protocol and process; acculturation and cultural diversity.
- January 6 Acculturation and Cultural Diversity (cont'd); integration and 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 and Western learning. The protocols, pragmatics, and philosophies of sweats will be discussed January 6 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: to be announced when confirmed.

Assignment One: Class Reflections (20%)

Assignment one takes place in the classroom via daily "circle discussions", 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 decolonize thinking and learning. The instructor endeavors to combat the colonial punitive marking system of universities and the "expert" stance of the professor wherever possible. The point of Reciprocal Dialogue is to speak and listen respectfully; and in contexts such as these, a very different 'kind' (and an improved 'quality of') "knowledge" will result from persons speaking and listening respectfully - rather than the instructor attempting to mark and grade conversations on a rubric. During these reflections, the instructor will record each student as they speak for each of the five days during block week. 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' permanent loss of that mark. DUE DATE: ONGOING THROUGHOUT BLOCK WEEK (JANUARY 2-6, 2018).

Assignment Two: Critical Thinking Paper (30%)

The concept of "Indigenous Knowledge" is vast, complex, and always in motion; and it is important to *consider* these ideas carefully via Critical Thinking, versus simple memorization. Critical Thinking involves the 'thinking about', and the 'questioning of' knowledge presented, versus the mere 'acceptance of' knowledge. We will begin with an in-depth discussion on the webpage of the Center for Critical Thinking (i.e. the need, the concept, the definition, and the essential dimensions of Critical Thinking); and will revisit, back and forth from the content from time to time, to include such discussions as Paradigm Analysis,

Deconstruction, the philosophical Nature of Knowledge, and of course Critical Thinking itself. Students will have *many* ideas, concepts, and examples to work with by the end of block; all amply discussed and illustrated as we go along. Each day, the instructor will highlight the 'critical question of the day', for a total of five (5) such questions by the end of block. *In this written assignment, students will be called upon to demonstrate their Critical Thinking skills via "the five essential dimensions" as outlined on the Center for Critical Thinking webpage. The quality of [academic] writing will not be a determinant of grade, so long as discussion is clearly communicated.* This assignment will be submitted to the instructor in the form of the "five essential dimensions of Critical Thinking", and grading will occur within the perimeters of these outlines. All papers will be responded to personally by the Instructor. This paper will be 8 pages in total (or approximately 1.5 pp per question, including a brief Introduction and Conclusion), double spaced, and submitted via Word attachment directly to 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: FEBRUARY 15, 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 by the instructor by January 31, 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 submitting.** Term papers are to be emailed directly to the instructor via attachment no later than midnight of due date. DUE DATE: APRIL 13, 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.

Deadlines for Written Assignments

Students must provide medical documentation for any late submissions. 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 assignments.

PLEASE NOTE: ALL WRITTEN ASSIGNMENTS ARE TO BE SUBMITTED ELECTRONICALLY VIA WORD ATTACHMENT. THE "DROPBOX" IN D2L IS NOT USED.

Course work Submissions for Indigenous Studies

All course work submissions for Indigenous Studies such as assignments, papers, take home final exams and other course work related to this program of study should be submitted to SS 756 (Department of Political Science, 7th floor of Social Sciences) during their office hours. When the office is closed, the brown dropbox is located on the wall beside SS 756. **Submissions should no longer be submitted to the 1st floor, SS 102.**

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.

- Crow, Tis Mal (2001). *Native Plants, Native Healing: Traditional Muskogee Way*. Summertown, TN: Native Voices.
- 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.
- Doerfler, J., Sinclair, N. D., & Stark, H. K. (eds.). (2013). *Centering Anishinabe Studies: Understanding the World Through Stories*. Winnipeg: University of Manitoba Press.
- Frideres, J. S. & Gadacz, R. R. (2008). *Aboriginal Peoples in Canada (8th 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. 3rd 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.

- Irwin, Lee (1994). *The Dream Seekers: Native American Visionary Traditions of the Great Plains*. Oklahoma: University of Oklahoma Press.
- Irwin, Lee (ed.) (2000). *Native American Spirituality: A Critical Reader*. Lincoln and London: University of Nebraska 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. (1989). *Mother Earth Spirituality: Native American Paths to Healing Ourselves and Our World*. San Francisco: Harper.
- 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.

- Ross, Rupert (2014). *Indigenous Healing: Exploring Traditional Paths*. Toronto, ON: Penguin
- 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.
- Vowel, Chelsea (2016). *Indigenous Writes: A Guide to First Nations, Metis and Inuit Issues in Canada*. Winnipeg, MB: Highwater Press.
- 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>.

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

Facebook Group for Indigenous Studies Program:

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

Program Website:

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

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>

Students who find they must be “absent” for a test must inform the Instructor as soon as possible so that alternative arrangements may be made. In lieu of this contact with the Instructor in as timely a manner as possible the student will receive a failing grade for the test.

Grade appeals:

Consult the following University *Calendar* link and request advice from the Program Co-ordinator or the Arts Students’ Centre, SS102. Please note that “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/.

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:

This course is conducted in accordance with the Freedom of Information and Protection of Privacy Act (FOIP). As one consequence, *students should identify themselves on all written work by using their ID number. Also, you will be required to provide a piece of picture identification in order to pick up an assignment or look at a final exam.*

For more information see also <http://www.ucalgary.ca/legalservices/foip/>.

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/provost/students/ombuds>

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, arts2@su.ucalgary.ca, arts3@su.ucalgary.ca, and 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. You can also visit the Faculty of Arts website at <http://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

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 <http://www.ucalgary.ca/emergencyplan/assemblypoints>
