



UNIVERSITY OF CALGARY

FACULTY OF ARTS

INTERNATIONAL INDIGENOUS STUDIES

COURSE OUTLINE

INDG 305 LO1 & LO2: INDIGENOUS WAYS OF KNOWING II

WINTER 2019

JANUARY 2, 3, 4, 7, 8, 2019, 9:00 A.M. – 4 P.M., SA 129

BLOCK WEEK

Instructor: Les Jerome

Office: PF 4232

Phone: (403) 220-7095

E-mail: ljerome@ucalgary.ca

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”. Please note the schedule is subject to change.

Class Schedule:

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| 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 Sauleaux 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

INDG IMPORTANT POLICIES AND INFORMATION

Supporting Documentation and the Use of a Statutory Declaration

As stated in the University Calendar:

Students may be asked to provide supporting documentation for an exemption/special request. This may include, but is not limited to, a prolonged absence from a course where participation is required, a missed course assessment, a deferred examination, or an appeal. Students are encouraged to submit documentation that will support their situation. Supporting documentation may be dependent on the reason noted in their personal statement/explanation provided to explain their situation. This could be medical certificate/documentation, references, police reports, invitation letter, third party letter of support or a statutory declaration etc. The decision to provide supporting documentation that best suits the situation is at the discretion of the student. Students cannot be required to provide specific supporting documentation, such as a medical note.

Students can make a Statutory Declaration as their supporting documentation (available at ucalgary.ca/registrar). This requires students to make a declaration in the presence of a Commissioner for Oaths. It demonstrates the importance of honest and accurate information provided and is a legally binding declaration. Several registered Commissioners for Oaths are available to students at no charge, on campus. For a list of locations to access a Commissioners for Oaths, visit ucalgary.ca/registrar).

Falsification of any supporting documentation will be taken very seriously and may result in disciplinary action through the Academic Discipline regulations or the Student Non-Academic Misconduct policy.

This statement is accessible at: <https://www.ucalgary.ca/pubs/calendar/current/n-1.html>

Please note that while the form of supporting documentation provided is at the discretion of the student, the instructor has the discretion not to accept the supporting documentation if it does not corroborate the reason(s) given for the exemption/special request.

Absence From a Mid-term Examination:

Students who are absent from a scheduled term test or quiz for legitimate reasons are responsible for contacting the instructor via email within 48 hours of the missed test to discuss alternative arrangements. A copy of this email may be requested as proof of the attempt to contact the instructor. Any student who fails to do so forfeits the right to a makeup test.

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>.

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 then proceed with an academic appeal. The first step in an academic appeal is to set up a meeting with the Department Head. Appeals must be requested within 15 days of receipt of the graded assignment.

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>.

University Regulations:

Students are responsible for familiarizing themselves with the University policies found in the Academic Regulations sections of the Calendar at www.ucalgary.ca/pubs/calendar/current/academic-regs.html.

Plagiarism And Other Forms Of Academic Misconduct:

Academic misconduct in any form (e.g. cheating, plagiarism) is a serious academic offence that can lead to disciplinary probation, suspension or expulsion from the University. Students are expected to be familiar with the standards surrounding academic honesty; these can be found in the University of Calgary calendar at <http://www.ucalgary.ca/pubs/calendar/current/k-5.html>. Such offences will be taken seriously and reported immediately, as required by Faculty of Arts policy.

Freedom of Information and Protection of Privacy (FOIP):

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.

Evacuation Assembly Points:

In the event of an emergency evacuation from class, students are required to gather in designated assembly points. Please check the list found at www.ucalgary.ca/emergencyplan/assemblypoints and note the assembly point nearest to your classroom.

Faculty of Arts Program Advising and Student Information Resources:

For program planning and advice, visit the Arts Students' Centre in Social Sciences 102, call 403-220-3580 or email artsads@ucalgary.ca. You can also visit arts.ucalgary.ca/advising for program assistance.

For registration (add/drop/swap), paying fees and assistance with your Student Centre, contact Enrolment Services at (403) 210-ROCK [7625] or visit their office in the MacKimmie Library Block.

Important Contact Information:

Campus Security and Safewalk (24 hours a day/7 days a week/365 days a year)
Phone: 403-220-5333

Faculty of Arts Undergraduate Students' Union Representatives
Phone: 403-220-6551
Email: arts1@su.ucalgary.ca, arts2@su.ucalgary.ca, arts3@su.ucalgary.ca, arts4@su.ucalgary.ca
Students' Union URL: www.su.ucalgary.ca

Graduate Students' Association
Phone: 403-220-5997
Email: ask@gsa.ucalgary.ca
URL: www.ucalgary.ca/gsa

Student Ombudsman
Phone: 403-220-6420
Email: ombuds@ucalgary.ca

Campus Mental Health Resources:

SU Wellness Centre: <http://www.ucalgary.ca/wellnesscentre/>
Campus Mental Health Strategy: <https://www.ucalgary.ca/mentalhealth/>

INDG 305 L01/L02 W19 BW: Indigenous Ways of Knowing II

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/>