



**I. COURSE DESCRIPTION:**

Through an experiential learning approach, students will explore how to incorporate Aboriginal healing methods in social service work practice. Throughout the semester, students will be exposed to different traditional healing methods within Aboriginal cultures including the use of medicines, ceremonies, sharing circles, and traditional healers to achieve spiritual, mental, physical and emotional balance. This course involves hands on experience with medicines and instruction on how to use traditional teachings with clients.

**II. LEARNING OUTCOMES AND ELEMENTS OF THE PERFORMANCE:**

Upon successful completion of this course, the student will demonstrate the ability to:

1. Demonstrate an understanding of the correlation between Aboriginal healing methods and social service work approaches to practice.

Potential Elements of the Performance:

- Define mino-pimatisiwin, and identify core concepts of 'a good life' or living well
- Compare and contrast the 7 Grandfather Teachings with the Social Service Worker Code of Ethics
- Translate the main concepts of the Service Worker Code of Ethics to Anishinaabemowin and discuss the root meanings of the terms.
- Understand the connection between the wholistic approach using the medicine wheel model and other social service work theories.

2. Integrate knowledge of medicinal plants into wholistic healing practices to achieve wellness and balance.

Potential Elements of the Performance:

- Explain the concept of medicine in traditional Aboriginal cultures
- Understand the spiritual component of wholistic wellness, specifically relating to natural medicines.
- Understand and explain how to connect the use of traditional healing medicine as spiritual intervention to social service work to achieve balance.
- Identify common medicinal plants in natural environment
- Apply knowledge of when and how to respectfully pick medicines.
- Prepare and process the harvested medicines (ie. sew a medicine pouch and fill with sacred medicines).

3. Demonstrate a working knowledge of traditional Aboriginal teachings and ceremonies as they relate to wellness and balance.

Potential Elements of the Performance:

- Identify Aboriginal cultural protocols, values and ethics relating to traditional medicine, ceremonies and teachings.
  - Incorporate 7 Grandfather Teachings into everyday learning.
  - Explain the purposes, healing properties, and procedures of a variety of ceremonies.
  - Understand how Aboriginal storytelling and prophecies contribute to mino-pimatisiwin.
  - Understand how the clan system, name and colours contribute to a positive Aboriginal identity and provide this information to clients.
4. Complete a wholistic assessment for wellness and traditional a treatment plan for social service work practice.

Potential Elements of the Performance:

- Use the Medicine Wheel model to complete a wholistic assessment.
  - Connect aspects from family and individual history to assess impacts on a client's current situation.
  - Develop a wholistic treatment plan to accommodate a client who is seeking to incorporate traditional healing methods.
  - Identify resources in the community to include in treatment plan.
5. Engage Aboriginal Elders and healers as resources in social service work practice

Potential Elements of the Performance:

- Participate in teachings from Elders and/or traditional healers
  - Understand the protocols for approaching Elders or healers.
  - Identify and approach an Elder or healer to access their expertise.
6. Facilitate a sharing circle and organize a feast

Potential Elements of the Performance:

- Demonstrate ability to plan and prepare for a feast
- Utilize an Elder to assist with ceremonial aspects of the feast.
- Communicate the purpose and healing benefits of a sharing circle and feast
- Take a lead role in facilitating a sharing circle

**III. TOPICS:**

1. Mino-Pimatisiwin
2. Use of Traditional Medicine
3. Traditional Teachings and Ceremonies
4. Concepts of Wholistic Wellness
5. Wholistic Assessment & Traditional Treatment Plan
6. Traditional Healers and Elders
7. Sharing Circles and Feasts

**IV. REQUIRED RESOURCES/TEXTS/MATERIALS:**

**Recommended to Purchase from retail stores:** Medicine collection items including snippers, small cutters, medicine collecting bags, bug spray. Additional materials may be required depending on the location of medicine picking.

**Required for Outdoor Activity:** Clothing appropriate for weather, gloves, boots, hiking shoes, backpack, etc.

Supplemental resources and materials will be provided throughout the course.

**V. EVALUATION PROCESS/GRADING SYSTEM:**

Facilitation of Smudging	5%
Participation in Sharing Circles	10%
Facilitation of Sharing Circle	15%
Medicine Gathering and Preparation	10%
Medicine Pouch /Cedar Pillow Creation	10%
Elder Engagement/Sharing of Aboriginal Teaching	20%
Reflection of Participation in Ceremonies	15%
Wholistic Assessment	10%
Traditional Treatment Plan	<u>5%</u>
<b>TOTAL</b>	<b>100%</b>

**FACILITATION OF SMUDGING:** Students will demonstrate their working knowledge of the smudging ceremony by taking turns facilitating the opening smudge before each class. This includes providing verbal instructions and teachings that would assist first-time participants in learning the ceremony. Details to be provided by professor.

**PARTICIPATION IN SHARING CIRCLES:** There will be a number of sharing circles throughout the semester in and outside of class time. Students are expected to participate in each one. Some will be facilitated by faculty, Elders, and fellow students. Students' participation in these ceremonies should reflect their professional commitment to learning a healing practice they will carry forward in SSW practice. Details to be provided by professor.

**FACILITATION OF SHARING CIRCLE:** Each student will co-facilitate one community sharing circle with an Elder or course professor. Students are responsible for offering tobacco to the co-facilitator to request their assistance, booking the space, setting up the ceremony, advertising to the community, recruiting participants, etc. Details to be provided by professor.

**MEDICINE GATHERING AND PREPARATION:** Students will participate in outdoor hikes/medicine walks to identify and pick medicinal plants to prepare as a group in class. Locations will be determined by professor according to medicines being gathered. Out-of-class time is required for these experiential learning opportunities and students are required to arrange their own transportation to and from locations. Prepared medicines will be distributed by students with instruction how to incorporate this into social service work treatment to community members. Details to be provided by professor.

**MEDICINE POUCH /CEDAR PILLOW CREATION:** Students will pick and prepare (as available) cedar, tobacco, sage, and sweetgrass. Leather medicine pouches will be sewn and students will demonstrate how they will provide teaching to incorporate these healing items into social service work practice. Details to be provided by professor.

**ELDER ENGAGEMENT/SHARING OF ABORIGINAL TEACHING:** Students will demonstrate their knowledge of engaging Elders, following protocol inviting an Elder to share teachings with the class. Teachings can be provided in person during class time, recorded on digital video to make available to community members and future students, or preferably both. Details to be provided by professor.

**REFLECTION OF PARTICIPATION IN CEREMONIES:** Students will participate in at least one ceremony out-of-class time and write a reflection paper on their experience. Details to be provided by professor.

**WHOLISTIC ASSESSMENT:** Using the medicine wheel model, students will complete an assessment following Aboriginal theory of social work practice based on a scenario assigned. Details to be provided by professor.

**TRADITIONAL TREATMENT PLAN:** Based on the wholistic assessment, students will complete a treatment plan to incorporate traditional healing methods with social service work standard documentation. Details to be provided by professor.

The following semester grades will be assigned to students:

<u>Grade</u>	<u>Definition</u>	<u>Grade Point Equivalent</u>
A+	90 – 100%	4.00
A	80 – 89%	
B	70 - 79%	3.00
C	60 - 69%	2.00
D	50 – 59%	1.00
F (Fail)	49% and below	0.00
CR (Credit)	Credit for diploma requirements has been awarded.	
S	Satisfactory achievement in field /clinical placement or non-graded subject area.	
U	Unsatisfactory achievement in field/clinical placement or non-graded subject area.	
X	A temporary grade limited to situations with extenuating circumstances giving a student additional time to complete the requirements for a course.	
NR	Grade not reported to Registrar's office.	
W	Student has withdrawn from the course without academic penalty.	

**Note:** For such reasons as program certification or program articulation, certain courses require minimums of greater than 50% and/or have mandatory components to achieve a passing grade.

If a faculty member determines that a student is at risk of not being successful in their academic pursuits and has exhausted all strategies available to faculty, student contact information may be confidentially provided to Student Services in an effort to offer even more assistance with options for success. Any student wishing to restrict the sharing of such information should make their wishes known to the coordinator or faculty member.

**VI. SPECIAL NOTES:**Attendance:

Due to the nature of this course through an experiential learning approach, students must attend at least 70% of course time in order to pass. Extenuating circumstances will be given consideration, and students being specifically accommodated for various reasons may be exempt of this. Please discuss any attendance issues with your professor.

Sault College is committed to student success. There is a direct correlation between academic performance and class attendance; therefore, for the benefit of all its constituents, all students are encouraged to attend all of their scheduled learning and evaluation sessions. This implies arriving on time and remaining for the duration of the scheduled session.

Late Arrival:

Arriving late is disruptive, and interferes with the learning process for others. If late arrival becomes a pattern, students may be asked to respect the learning process and a closed-door policy will be implemented.

Substance Use:

Students are prohibited from being under the influence of drugs or alcohol during scheduled course time. It is especially critical that students respect and abide by the Sault College Student Code of Conduct and follow the protocols taught in the course regarding Aboriginal cultural practices. Certain ceremonies will require students abstain from substances four days prior to participation. Notification of ceremonial activities will be given in advance.

LMS/D2L - - MOODLE

Any reference is D2L is the Learning Management System (LMS) used by Sault campus students. MOODLE is the equivalent to the Sault campus D2L and will be used for the Thunder Bay Delivery. For any reference to D2L Thunder Bay students will use MOODLE.

**VII. COURSE OUTLINE ADDENDUM:**

The provisions contained in the addendum located in D2L and on the portal form part of this course outline.