



Guidelines for Acknowledging Territory Protocols and Working with Elders, Knowledge Keepers and Community Members



Tsi Titewayata'ró:roks Indigenous Centre

Loyalist College

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Gathering Our Minds Together

Loyalist College is committed to working collaboratively with Indigenous Elders, Knowledge Keepers, and community members to build and support lasting relationships with local Indigenous Peoples and communities. The [Calls to Action](#) stemming from the [Truth and Reconciliation Final Report](#) highlight the importance of developing cultural competency within postsecondary institutions. They also advocate for incorporating Indigenous history, culture, and ways of knowing into the College through oral tradition and personal interaction. After centuries of colonial practices of dispossession, assimilation, and oppression of Indigenous Peoples and their ways of life, it is essential to help create a space for Indigenous knowledge and presence at Loyalist College. Indigenous engagement facilitates memorable learning experiences for Loyalist students, faculty, and staff that go beyond typical non-Indigenous educational models based on written forms of knowledge transmission.

Purpose

The purpose of this document is to assist Loyalist College students and employees through the process of respectfully and ethically inviting, interacting, and collaborating with Indigenous Peoples and communities. These guidelines and protocols may also aid in the development of policies and procedures concerning teaching, research, employment, and strategies for outreach and engagement with Indigenous communities.

Application

These guidelines are to be followed by Loyalist College students and employees who wish to engage with Indigenous Peoples and communities on campus and beyond. This document does not subscribe to “pan-

indigeneity”, nor does it attempt to cover all Indigenous knowledges, cultures, or perspectives in a single document. This document is not comprehensive in its representation of Indigenous cultures and communities nor the roles of Indigenous Elders, Knowledge Keepers, and community members. Collectively, Indigenous Peoples are considered the primary cultural resources and experts on these matters and as such their needs, opinions, and views take precedence over the content of this document.



Land Statement

A land acknowledgement or affirmation is a way for people who are not Indigenous to the area to situate themselves and show respect to local Indigenous people.

Land Acknowledgement is made to recognize the traditional territory of Indigenous people prior to contact with settlers. In a land acknowledgment, we recognize that non-Indigenous people are guests on the land that is referred to.

Land Affirmation honours the Indigenous nations who were, and continue to be, the original caretakers of the land, and speaks to an ongoing relationship between Indigenous Peoples and local communities and agencies.

Welcome to the Territory is made by an Indigenous person who is a descendent of the ancestral lands where the event is being held. The speaker will situate themselves prior to making the welcome statement. This is not the same as a land acknowledgement or land affirmation.

Loyalist College has chosen to embrace the philosophy of the land affirmation.

Official Land Affirmation for all Loyalist College Campuses

“Loyalist College is built upon the lands governed by the Dish with One Spoon wampum agreement. We affirm and thank the Haudenosaunee (*Ho-din-a-show-nee*), Anishinaabeg (*A-nish-in-a-bek*), and Huron-Wendat (*Hur-on When-dat*) nations for their continued caretaking of the land. We offer respect to Indigenous people from all nations who call this area home. We honour traditional knowledge keepers, past, present, and future.”

When to Use the Land Affirmation

The land affirmation should be shared orally at the beginning of any gathering to start in a good way. This includes but is not limited to:

- Public events
- College-wide ceremonies
- Board of Governors meetings
- Convocation ceremonies
- Athletic events
- First class of semester
- Town Halls

The land affirmation should be included in academic course outlines, PowerPoint presentations, etc. as the first order of business.

Who Should Offer the Land Affirmation

The land affirmation should be delivered by a non-Indigenous member of the Loyalist College

community, ideally someone who was directly involved in the planning, organizing, and hosting of the event. Indigenous people should never be expected to offer the land affirmation. The speaker should ensure that they can pronounce all wording within the affirmation and should have some understanding of the contents. For this reason, they are encouraged to consult with staff in the Tsi Titewayata’ro:roks (*Gee Dee-day-wi-ya-da-ro-rocks*) Indigenous Centre prior to the event at which the land affirmation will be delivered.

The speaker may personalize the land affirmation providing they are speaking with good intentions and a good mind. When personalizing the land affirmation, it is helpful to first position yourself and then speak to:

- a) your personal connection to the land and how it supports your health and wellbeing*
- b) how the affirmation links to the event (e.g., how it is relevant to Indigenous history or contemporary experiences)*
- c) how your actions, or the actions of the College lead toward reconciliation through the Calls to Action*

Explanation of the Dish with One Spoon Wampum

Haudenosaunee (*Ho-din-a-show-nee*) views on land ownership are firmly entrenched in their worldview and ways of knowing which differs significantly from that of non-Indigenous society. This worldview is shared by Anishinaabe (*A-nish-in-a-bay*) nations.

The Dish with One Spoon (also known as the Beaver Bowl) wampum defined the agreement for the sharing of lands now known as Southern Ontario. The agreement includes the Haudenosaunee and Anishinaabe but extends to other nations who visited this area.

The wampum focuses on environmental sustainability, stewardship, and relationship. The bowl represents the land and her resources, and the spoon represents each nation's ability to access those resources. It is understood that each nation is welcome to the resources on the land (in the bowl) but should take only what is needed. This ensures that the environment remains healthy in the long term (the bowl will never empty). The spoon was chosen for this agreement because it lacks sharp edges and cannot be mistaken for a weapon of war.

This philosophy of sharing the land continues today.



History of Kanien'keha:ka Nations

Kenhte:ke (*Gon-de-gay*) Tyendinaga Mohawk Territory

The area of the Bay of Quinte is known in local Kanien'keha:ka (Mohawk) (*Gan-yen-gay-ha-ga*) oral tradition as "Kenhte:ke," which loosely translates as "on the bay" from Mohawk Kenhte Bay, which is also the origin of the word "Quinte." The area of Belleville is known in Kanien'keha:ka as "Tsiyonyawa:te" (*Gee-you-n-hee-a-wa-de*) or the "place of the rapids."

Kanien'keha:ka Nation

It is respectful to use the term that Indigenous people use when self-identifying, particularly if they use a word in their own language. For

example, "Kanien'keha:ka" translates to, "the people of the place of flint/spark." "Kanien'keha" (*Gan-nee-a-gay-ha*) or "Onkwehonweneha" (*Own-Gway-hon-whenay-ha*) is the name for the Kanien'keha:ka language and culture. The term "Onkwehon:we" (the real, true, or continuous people) (*Own-gway-hon-way*) is preferred over "Indigenous" in Kanien'keha when referring to the Peoples who originated from the lands and waters of Turtle Island (a term of reference generally used for the continent of North America). "Onkwehonwehneha" is the broad word for the language(s) and culture(s) of Indigenous Peoples here.

The Kanien'keha:ka are one of the original Nations that formed the Five Nations Confederacy (commonly known today as the Six Nations) bound together by the "Great Law of Peace." The Kanien'keha:ka are the easternmost Nation, called "Keepers of the Eastern Door." Kenhte:ke is a well-traveled area for the Kanien'keha:ka (primarily hunting and fishing ground) with waterways that give access to the heart of their original homelands. For this reason, the Kanien'keha:ka have had a longstanding pre-colonial presence and diplomatic interest in this region.

The people of the Confederacy Nations or territories are called Rotinonhsion:ni (Haudenosaunee) (*Row-din-o-shown-nee*), meaning "people of the Longhouse." This name is more appropriate than the term "Iroquois." The Rotinonhsion:ni are matrilineal, meaning birthrights and identity are passed intergenerationally by the mother's line through Clans. The Kanien'keha:ka have three Clans: Turtle, Wolf, and Bear.

Kanien'keha:ka Cultural Protocols

Ohen:ton Kariwatehkwen

Also known as the "Words Before All Else" and the "Opening Address", the Ohen:ton Kariwatehkwen (*Oh-hen-don Gari-wha-de-gwan*) is a Haudenosaunee oration that begins events and meetings in a good way. All elements of creation are acknowledged as we put our minds together as one for the dual purpose of thanksgiving and gathering us together for a common goal.

At the beginning of the Ohen:ton Kariwatehkwen, the Haudenosaunee speaker stands while everyone else sits and listens. When the speaker has concluded, they say "tho" (*Tow*) or "tho niowen:nake," (*Tow Nee-owen-na-gay*) meaning "these are my words." At that point, the event may continue.

There are several versions of differing lengths from several minutes to hours or even days. A discussion with the speaker should occur early during planning to ascertain the required length. It is disrespectful to rush or limit time for the Ohen:ton Kariwatehkwen.

Tobacco

Tobacco is a sacred gift for the people originating from the mind of Mother Earth. The word for tobacco in Kanien'keha is "Oienkwa'on:we" which means "the real, true, or continuous smoke". Words said while tobacco is burned are carried up to the Creator on the rising smoke.

Requesting Traditional or Cultural Teaching with Tobacco

A request or invitation for medicine, knowledge, ceremony, assistance, or teachings is traditionally made with an offering of tobacco. Tobacco should only be offered with sincerity and pure intentions; it should not be viewed as an obligation.

If you wish to provide a tobacco offering, you must arrange a meeting in person with the Elder or Knowledge Keeper. Be sure to make clear your intentions and be specific about your request. The tobacco is presented to the person in a small bundle or pouch held in the palm of your left hand. Keep your hand open and outreached offering the tobacco. If the Elder or Knowledge Keeper takes the tobacco, they have accepted your request. Please reach out to the Tsi Titewaya'taro:roks Centre for assistance with tobacco gifting.

Gifting Tobacco

Tobacco may be offered to an Indigenous Elder, Knowledge Keeper, or community member as an acknowledgment of their wisdom and teachings that they have shared (a sacred gift in exchange for their knowledge). The tobacco is usually presented in a small tie bundle, a basket, or leather pouch, never plastic. If the community member is a Pipe Carrier, they may also appreciate pipe tobacco.

Receiving Tobacco

If you receive tobacco for any reason, you must handle it with respect. Do not attempt to smoke tobacco (or any other medicines) you are given by an Indigenous person unless they expressly say it is appropriate and safe to smoke. Smoking or inhaling too much of it may be harmful to you.



If you are gifted tobacco but are unsure of why and wish to understand, please reach out to the Tsi Titewaya'taro:roks Centre for assistance.

Alternatives to Tobacco Offerings

A variety of items may be presented when a formal request or invitation is made to an Elder or Knowledge Keeper or presented as a gift for the wisdom and knowledge they have shared. It is acceptable to present any gift you have made or purchased if that is what is accessible to you, such as tea, Loyalist College honey, books, etc. The act of the exchange between the teacher and the learner made with appreciation and sincerity is what is important and not necessarily the gift itself. This protocol of exchange maintains the balance of giving and receiving knowledge to ensure that indigenous ways of knowing are passed on to future generations.

History of Anishinaabeg Nations

The Anishinaabeg or Anishinaabek (both are plural forms of Anishinaabe depending on dialect) nations include the Ojibwe, Ojicree, Odawa, Potawatomi, Mississauga, Nipissing, and Algonquin. Their original territory covered lands from the Ottawa River Valley across northern Ontario to Saskatchewan and down to North Dakota.

Anishinaabeg Cultural Protocols

Seven Grandfather Teachings

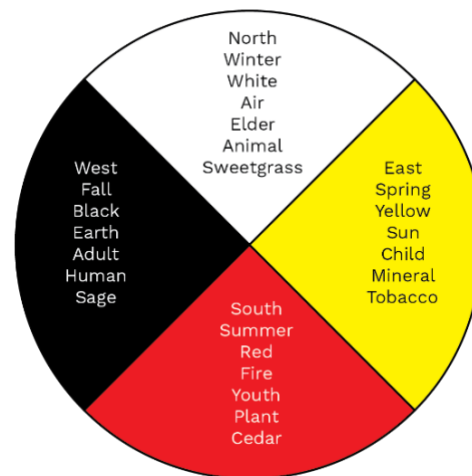
The teachings of the Seven Grandfathers are the foundation to the way of life for the Anishinaabeg nations. Wisdom, love, respect, humility, bravery, honesty, and truth, form guiding principles for living in peace and with respect for all living things. They can be used as a foundational tool for the cultural development of communities and organizations.

Four Sacred Medicines

The four sacred medicines are tobacco, cedar, sage, and sweetgrass for Anishinaabe nations. They are used in everyday life and ceremonies. All four medicines can be used together to smudge. Burning tobacco allows for communication with the Creator. Cedar is often used to purify the air and can be used a medicine (bath, tea, etc.). Also used for medicinal purposes, sage assists with preparation for ceremonies by encouraging people to release their troubled thoughts or negative energies. Sweetgrass, known as Mother Earth's hair, calms people and encourages love and kindness.

Medicine Wheel

The medicine wheel symbolizes the circular path of life and the importance of the interconnectedness of all living beings.



The four directions of the medicine wheel can represent:

- the four directions of Creation – east, south, west, and north
- the four seasons – spring, summer, fall, and winter
- the four elements – air, water, earth, and fire

- the four stages of life – child, youth, adult, and elder
- the four kingdoms – animal, mineral, plant, and human
- the four sacred medicines – tobacco, sage, cedar, and sweetgrass

It has become an important part of Indigenous pedagogy in contemporary times.

Smudging

Smudging is a cleansing of the mind, body, and spirit of negative energy or may be viewed as a way to open the mind and spirit. Smudging can be done with sage only, or a combination of the four sacred medicines. When smudging, the smoke from the sage is wafted toward the person who draws the smoke toward different parts of their body

If you would like to do a smudging, or incorporate smudging into your classroom, please contact the Tsi Titewayat’ro:roks Indigenous Centre.

Indigenous Spaces on Campus

Spaces for Indigenous students and employees provide an opportunity to gather together. These areas offer a safe space to share their understandings, ground themselves and heal.

Tsi Titewayata’ro:roks Indigenous Centre was named by Indigenous students in 2022 and translates into “The Place Where We Gather as Family.” It is located in room 3H9 of the Kente Building. The Tsi Titewayata’ro:roks team works collaboratively to provide holistic support for Indigenous students and employees. Non-Indigenous students and employees are welcome to join in specific activities to increase their understanding of our shared history and to discuss reconciliation. Questions about Indigenous history, culture, and ways of

knowing can be asked of any team member of the Centre.



A’nowa:ra Learning Circle

The A’nowa:ra Circle provides a primarily a space for Indigenous groups to gather for spiritual ceremonies of prayer, thanksgiving, and personal healing. The use of the sacred fire is akin to a spiritual connection to the Creator. A sacred fire has many protocols that should be followed to ensure its integrity.



The A’nowa:ra Learning Circle is available for employee use. All departments at the College can inquire about using the space, however, requests should be submitted via email to icbookings@loyalistcollege.com to use.

Further information can be found in the College’s operational policy, *ADMIN 126 Including Indigenous Knowledge and Community Members in College Activities*, and the

supporting document entitled, *A'nowa:ra Learning Circle: Protocol*

Role of an Elder, Knowledge Keeper, and Community Member

Individuals may be identified as an Elder or Knowledge Keeper to describe their responsibilities to their people and community. They are highly respected and cherished for the roles they fulfil within their communities. Elders and Knowledge Keepers have *lived experience* that enables them to speak on behalf of their community or nation.

Elders and Knowledge Keepers may take on the following roles within Loyalist College:

- Holistic support including spiritual, emotional, physical, and mental
- Teaching on a variety of topics
- Storytelling
- Linguistic education
- General advice and decision-making

Honoraria, Per Diem and Compensation

It is respectful to offer Indigenous Elders and guest speakers a gift for sharing their knowledge and wisdom including an honorarium as a gift for their time. Compensation for travel and parking should be arranged. Many Indigenous Elders do not wish to provide their social insurance number or private information for payment (and should not be forced to). Some Indigenous people may choose to refuse an honorarium or alternatively request that a donation be made to an organization or a cause in exchange for their time, knowledge, or labour. Recommended honoraria amounts are listed below, please note that all honoraria are to be paid by cheque which should be arranged through the Tsi Titewaya'taro:roks Centre.

If you are interested in inviting an Elder, Knowledge Keeper, or Community Member to speak at the college, please contact the Tsi

Titewaya'taro:roks Centre for assistance with honoraria determination.

Recommended Honoraria

Description	Amount
Half-day (3.5 hours) participation in workshop, conference, or event (no opening or the responsibilities*)	\$150 - \$250
Full-day (7 hours) participation in workshop, conference, or event	\$250 - \$600

Gifting honoraria larger than the amounts recommended here is unnecessary unless there is a justifiable reason or expense (e.g., keynote speaker traveling from a great distance, workshop supplies, etc.).

Reasonable travel-related expenses will be reimbursed as part of the payment process and will be agreed upon by both parties prior to the event or activity.

Research Protocols and Resources

After centuries of exploitative research conducted “on” or “about” Indigenous Peoples, research ethics protocols are being developed within academic institutions as well as Indigenous communities to reduce harm and increase positive outcomes of research. Building on the phrase “nothing about us, without us”, all research involving Indigenous people should be conducted with Indigenous people and communities as co-researchers, collaborators, and informed and consenting participants. Loyalist’s Research Ethics policies and procedures set the requirements for researchers who plan to conduct research involving human participants.

In addition to college ethics, research with an Indigenous population often includes community or organizational ethics requirements or other responsibilities. It is the obligation of the student/researcher to learn what these requirements are and to understand that successful Indigenous-focused research depends on building trusting relationships and having the appropriate knowledge, background, and experience.

Indigenous Educational Resources

The Tsi Titewayata'ro:roks Indigenous Centre offers a library of Indigenous educational resources for all students, staff, and faculty. The team are well informed in both Indigenous history and culture and can act as a liaison with Knowledge Holders for faculty and students. Keep in mind that not all knowledge or information is available in written forms as many Indigenous Peoples use oral tradition as a means of knowledge gathering and cultural transmission.

Closing Words

This document was created to help prepare Loyalist students and staff to initiate respectful engagements with Indigenous Peoples and communities. It can be difficult for Indigenous Elders, Knowledge Keepers, and community members to feel welcome and at ease in an academic environment. We hope that these guidelines and protocols help everyone to feel more confident and prepared for meaningful Indigenous engagement on campus and within Kenhte:ke and surrounding communities.

Nya:wen Kowa

Loyalist College gratefully acknowledges the resources shared by Trent University and the Office of Indigenous Directions at Concordia

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