

## Indigenous protocols and recommended practices for a virtual Congress 2022



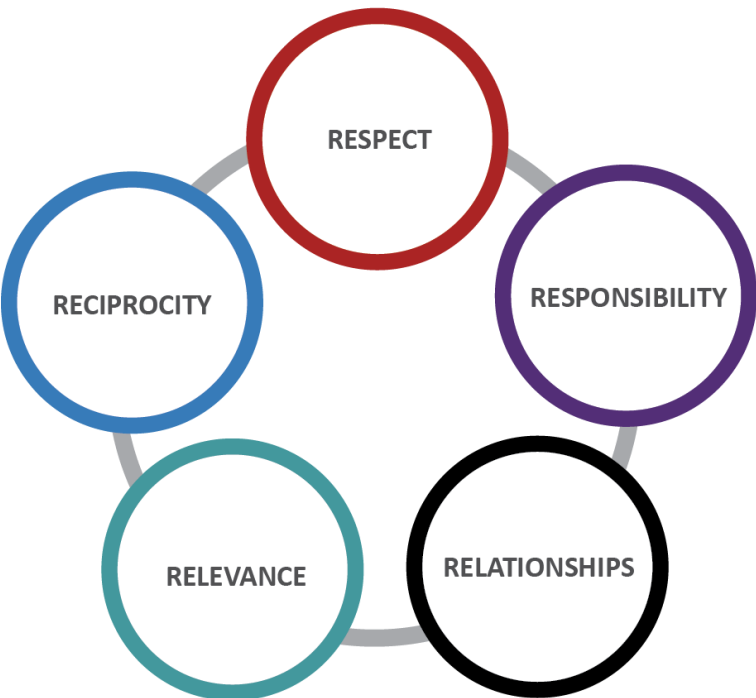
March 31, 2022

Developed for use by scholarly associations participating in Congress 2022

The Federation for the Humanities and Social Sciences is committed to creating a more inclusive and respectful environment for Congress 2022. The purpose of this document is to provide guiding principles for association organizers as they strive to respect and honour the protocols of Indigenous peoples across all of Canada.

The Federation’s office is located on the unceded territory of the Algonquin Anishinaabe Nation. We extend our respect to all First Nations, Inuit, and Métis peoples for their valuable contributions, past and present.

These guidelines provide observances to be followed by association members to respectfully engage Indigenous peoples, Nations, and communities. We begin by noting that the Indigenous Peoples of Canada (including First Nations, Métis, and Inuit) have distinct histories and diverse cultural and social practices. We do not expect this document to address all contexts and recommend that presenters and organizers always be as specific as possible in their approach to protocol. We encourage individuals to contact Elders or Knowledge Keepers in their own territory for further guidance on any of these topics.



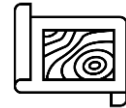
# Official welcome for Congress 2022

In its online welcome to Congress video, the Federation will acknowledge the traditional lands on which we are situated and offer a welcome to the unceded territory of the Algonquin Anishinaabe Nation. The territorial acknowledgment is intended to show recognition of, and respect for Indigenous peoples, both past and present. Land acknowledgments are used at the beginning of every meeting/event. They are a formal way of recognizing the territory and showing respect for Indigenous peoples, ancestors, and communities. Most Elders recommend delivering a personal land acknowledgment with one's genealogy and history in Canada. Land acknowledgments affiliated with an institution or organization can be made even more meaningful and healthy when personalized.

Should your association also wish to include a territorial acknowledgment in its own programming, please consider the land acknowledgments identified below as a guideline.

## Official territorial acknowledgements for Congress 2022

The Federation recognizes that Congress while taking place virtually, will be hosted from a logistical centre located on the unceded territory of the Algonquin Anishinaabe Nation. Congress events will include participants and audience members from various ancestral homelands across Canada and around the world. The location of the event host or panel chair will also vary. As a result, we would like to offer Congress 2022 organizers some options when it comes to ensuring respectful relations. The following acknowledgements may be used individually or in combination with one another.



### Virtual acknowledgement

I would like to acknowledge the Indigenous Peoples of all the lands that we are on today. While we meet here on a virtual platform, we should take a moment to recognize the importance of the land on which we are each located. We acknowledge the territory to reaffirm our commitment and responsibility to building positive relationships between nations and developing a deep understanding of Indigenous peoples and their cultures. From coast to coast to coast, we acknowledge the ancestral and unceded territory of all Inuit, First Nations, and Métis peoples.



### Interactive acknowledgement

We provide here [a link to an interactive map<sup>1</sup>](#) that will allow you to better understand the land on which you are situated. The map was produced by [Native Land Digital](#), an Indigenous-led not-for-profit organization. Please join me in a moment of reflection to acknowledge the harms and mistakes of the past and to consider how we are and can each, in our own way, try to move forward in a spirit of collaboration, reconciliation, and decolonization.



### Local acknowledgement (specific to event host location)

I invite each of you to consider the traditional lands on which you are located and take a moment to consider the responsibilities that follow from that.



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<sup>1</sup> This map is not to be used as an academic or legal resource, and should be used with an understanding that areas may be incorrect to local nations and individual interpretation.

## Smudging



The Federation for the Humanities and Social Sciences recognizes the importance of smudging, and the use of other medicines as a way many Indigenous peoples start meetings.

In a virtual environment, you are asked to consider the local protocols and institutional policies for conducting smudging where that activity will take place. Remember that smudging should be led by an Elder or Indigenous

Knowledge Keeper who is knowledgeable about the practice of smudging and why the practice is important. Be sure to plan for any such activities in a respectful manner and be aware that not all Indigenous peoples practice smudging. Contribution and compensation for Elder or Indigenous Knowledge Keeper should be reasonable and prepared well in advance.

## Opening and closing prayer

When an opening prayer is done by an Elder or Knowledge Keeper, there must also be a closing prayer. The opening prayer gives thanks to the Creator and invites the spirit to bless the event. Drumming, singing, and rituals are other ways to bring in the spirit.

In preparing for the opening prayer, please ensure that you ask the Elders or Knowledge Keepers if they have a preference for how they wish to be introduced, or if they would prefer their bio is read and included in an event program/agenda. Elders may choose to be called by a given first name or an ancestral/cultural name. Please ensure the correct and proper pronunciation of their name and their territory/First Nation.

## Protocol for cultural requests



Elders or Knowledge Keepers may be invited by association representatives to participate in various events, especially if the content involves Indigenous peoples. In these cases, it is expected that relationships already exist between Elders, Knowledge Keepers, and those extending the invitation.

Please note: if those relationships with the Indigenous community do not exist, care must be taken to avoid tokenizing Indigenous knowledges and reducing Indigenous content to performance. Critically reflect on why you are inviting an Elder or Knowledge Keeper.

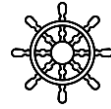
It is imperative that association representatives honour, respect, and learn the cultural protocols of communities from the initial point of contact, throughout the engagement, and beyond to establish and maintain positive relationships with Indigenous communities.

When inviting Elders or Knowledge Keepers to participate in Congress, certain protocols are recommended. These ensure that good relations are built and maintained between the organization and

the Elder/Knowledge Keeper. Associations are encouraged to contact the Federation for additional support or guidance.

## Invitation/request

When inviting an Elder to share their knowledge, lead a ceremony, or engage in consultation, it is important to make the request as specific as possible, and with as much advance notice as possible.



## Elder's Helper

Elders may be accompanied by an "Elder's Helper" or companion, a person with an established relationship with the Elder and can assist them with whatever they may need. An Elder's Helper may also require compensation. It is imperative that support and assistance are given to the Elder and Elder's Helper in a virtual setting.



## Gifts and honoraria (financial)

Honoraria should not be viewed as a payment for service, but as a gift in exchange for Traditional Knowledge, Ceremony, and/or blessings.



- Traditional tobacco and/or cloth (blankets) are customarily offered to Elders by those seeking Indigenous knowledges. Tobacco can be in the form of a tobacco tie, a gift of traditionally grown tobacco, or a pouch of commercial tobacco. This protocol, while shared among many Indigenous peoples, may vary and might not be relevant in your context. If you are unsure what the appropriate protocol is in your context, please ask the Elder/Knowledge Keeper.
- To find out what the appropriate protocols are, please also refer to local guidelines or ask the Elder/Knowledge Keeper from your location.
- It is customary to provide a financial gift immediately after the event or ceremony is completed.
- Honoraria should be presented on the day of the event or ceremony in cheque or cash. Alternative arrangements might be made as a result of virtual gathering and COVID-19 health restrictions (e.g. direct deposit, e-transfer).
- The honorarium depends on the request. For example, in the past at Congress, an honorarium of approximately \$250-350 per half day is provided for prayer, blessing, guidance, or teachings; \$50-150 is provided separately for Elders' or Knowledge Keepers' helpers/aids. As a gesture of respect and gratitude, an honorarium must be appropriate to the service/knowledge provided, but it must also be reflective of the feelings of the organization or community, and of their ability to give.
- Please reach out to the Knowledge Keeper or Elder to discuss an appropriate amount to offer based on what you are asking for and to find out the needs of the Elder/Knowledge Keeper.
- If the Elder/Knowledge Keeper is being invited to deliver a keynote speech or lead a session, then the honorarium should be consistent with honoraria provided for non-Indigenous keynote speakers and session leaders.

## Travel

- If an engagement requires travel, it is most appropriate for the association to include the costs to travel, cover meals, and accommodation within the honorarium and/or via reimbursement.
- It is important to check in with the Elder or Knowledge Keeper before their travel, as they may follow a special diet and have health-related dietary restrictions.



- If appropriate, maps should be provided, noting the location of the meeting and the parking lot location. Parking fees should be arranged for or reimbursed to the Elders or Knowledge Keepers.
- Ensure that the parking facilities are accessible.

## Resources

- [Native Land Digital](#)
- [Truth and Reconciliation Commission of Canada \(TRC\)](#)
- [United Nations Declaration on the Rights of Indigenous Peoples](#)
- [CAUT Guide to Acknowledging First Peoples and Traditional Territories](#)
- [Virtual Colloquium on Indigenous-Engaged Research and Scholarship](#)
- [Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization](#)
- [Gaudry & Lorenz: “Indigenization as inclusion, reconciliation, and decolonization”](#)
- [Indigenous Spiritual Practices Protection in the Ontario Human Rights Code](#)
- [Kirkness, V. J., R. Barnhardt \(2001\). First Nations and higher education: The four R’s – Respect, relevance, reciprocity, responsibility. In R. Hayoe and J. Pan \(Eds.\), Knowledge across cultures: A contribution to dialogue among civilizations. Comparative Education Research Centre, University of Hong Kong.](#)
- [The Five R’s for Indigenizing Online Learning: A Case Study of the First Nations Schools’ Principals Course](#)

*NB: This is a living document intended as a general guideline. Associations and individuals are encouraged to check in with their local Indigenous communities and Elders for accuracy on protocols and practices. This document will be periodically reviewed and updated with relevant changes.*