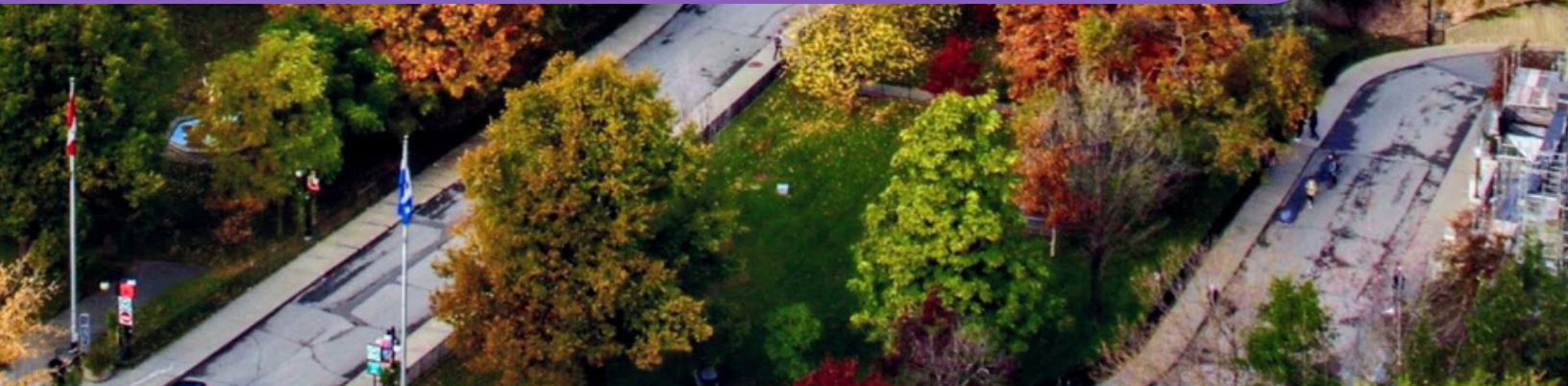




Indigenous Protocols



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Indigenous Protocols for Congress 2024

To help guide meaningful and respectful deliberations and activities taking place throughout the 2024 Congress of Humanities and Social Sciences, McGill University’s [Office of Indigenous Initiatives](#) (OII) has prepared this guide for Congress association organizers. It should be noted that the guidelines contained within are not intended to be comprehensive. Rather, this document highlights some guiding principles to consider to respectfully engage with Indigenous knowledges and the peoples of this land and territory.

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Welcome

Shé:kon, Kwé, Kwey, Auneen, Boojhoo, Tansi, Wachiya, Ai!

Congress 2024 takes place in Tiohtià:ke (Montréal, Quebec). In Kanien'kéha (the Mohawk language), Tiohtià:ke is a shortened version of the word, Teionihiohtià:kon, meaning “a divided group” and likely refers to the Island of Montréal as a place of long-standing interaction and diplomacies between various First Nations. According to [McGill University's Office of Indigenous Initiatives \(OII\)](#):

The Haudenosaunee and Anishinaabeg peoples have long ties to what is now the Island of Montréal. Kawenote Teiontiakon is a documented Kanien'kéha name for the Island of Montréal. The City of Montréal is known as Tiohtià:ke in Kanien'kéha, and Mooniyang in Anishinaabemowin. McGill University is located closest to the Kanien'kehá:ka Nation communities at Kahnawà:ke, Kanehsatà:ke and Akwesasne. The Kanien'kehá:ka Nation is a founding nation of the Haudenosaunee/People of the Longhouse (Iroquois) Confederacy which is also comprised of the Seneca, Tuscarora, Cayuga, Onondaga, and Oneida Nations. The Hochelaga Monument on McGill's Lower Campus Field commemorates the Iroquoian village of Hochelaga visited by Jacques Cartier in 1535, which was situated in the area around Mont Royal.

The Dish with One Spoon is a concept long embodied by Haudenosaunee and Anishinabeg nations directing them to share in mutual benefits – the dish represents the land and the spoon its inhabitants. Relations between these two nations are still guided by this principle today.

“We have only one spoon to use in sharing all the resources. Therefore, you take only what you need, you always leave something in the dish for others, and you keep the dish clean. It is significant that it is simply a spoon, no knife, symbolizing peace and harmony.”
-- eCampusOntario

Surrounding First Nations communities

The closest Kanien'kehá:ka communities to Tiohtià:ke are [Kahnawà:ke](#) located on the immediate southwest shore of Montréal; [Kanehsatà:ke](#) located on the south shore of Lake of Two Mountains, and [Akwesasne](#) which uniquely spans across Ontario, Quebec and New York State.

[Kitigan Zibi Anishinabeg](#) is located a few hundred kilometers away and sits at the meeting of the Desert and Gatineau rivers.

Numerous other Indigenous communities are situated in the proximate territory of Tiohtià:ke, and extend broader into Quebec. These nations include: Abenaki, Atikamekw, James Bay Cree, Innu, Maliseet, Mi'gmaq, Naskapi, Huron-Wendat and Inuit. To view the nations in relation to their location, please visit: www.sac-isc.gc.ca/eng/1634312499368/1634312554965.





Land Acknowledgement

Often conducted at the beginning of activities, Land Acknowledgements honour the historical and ongoing presence of the Indigenous peoples whose lands we currently live and work upon. It is respectful practice to offer a Land Acknowledgement as one of the first agenda items at opening ceremonies, lectures, panel presentations, film screenings, keynotes, etc.

Land Acknowledgements draw attention to the ongoing presence of Indigenous peoples in their homelands and sets the tone for ongoing reciprocal relations. They typically refer to the Indigenous peoples of the territory and can be expanded to include relevant treaties, languages and modern representative and political organizations. To see information related to Tiohtià:ke, please see OII's [Learn about the Land and Peoples of Tiohtià:ke/Montréal](#) where you will find information on local and proximate nations, the Hiawatha Wampum Belt and guides to creating your own Land Acknowledgement. If a participant is attending virtually, [Whose Land](#) is a helpful resource to situate people on the Indigenous homelands upon which cities and towns across Canada are situated.

For the use of association programming throughout Congress 2024, the following territorial Land Acknowledgement is a good starting point and is widely used at McGill University:

“McGill University is on land which has long served as a site of meeting and exchange amongst Indigenous peoples, including the Haudenosaunee and Anishinabeg nations. We acknowledge and thank the diverse Indigenous peoples whose presence marks this territory on which peoples of the world now gather.”

More information on how to formulate a Land Acknowledgement can be found on McGill’s Office of Indigenous Initiatives [“The Land and Peoples”](#) webpage.

For virtual sessions

During Congress 2024, hybrid events may call for the development of virtual Land Acknowledgements, the University of British Columbia provides guidance in that regard, including acknowledging the land where the presenter is joining from and acknowledging that others may be on a different territory¹. A helpful resource is www.native-land.ca, however, the site notes that it is important for users to not consider the site as a resource and not official or legal boundaries of individual Indigenous nations.

Should association organizers wish to include a video clip in digital presentations or media, please consider using the following McGill University [Land Acknowledgement video \(via Youtube\)](#).

Pronunciation guide

Name	Phonetic pronunciation
Kanien’kehá:ka	Ga-niyen-ge-HAA-ga
Haudenosaunee	Hoh-DEE-noh-SHoh-nee
Tiohtià:ke	Joh-jaw-gay
Anishinabeg	Ah-nish-ih-nah’-bey





Landing at McGill University

McGill's Land Acknowledgement is a starting point for visitors to understand their proximity to the Haudenosaunee and Anishinabeg homelands where McGill University is situated.

To bring Land Acknowledgements to life, association organizers at Congress 2024 might consider asking themselves, *how does my presence here benefit these lands and Indigenous peoples?* For some, this may look like being mindful of the environmental impacts of their presence here and others may be compelled to search out land reclamation efforts to support that are taking place in the territory. For the local context, consider referring to *Montréal Indigenous Community Network's allyship guidebook* which highlights how to contribute to local Indigenous communities and suggestions on how to be a good ally while in Tiohtià:ke/ Montréal.

Kahnawà:ke tourism

The Kanien'kehá:ka Nation closest to McGill University is Kahnawà:ke Mohawk Territory, which hosts the Kahnawà:ke Tourism Welcome Centre, a place for visitors to get connected to the community. Some offerings include self-guided tours of the language and cultural centre, guided tours of local attractions and traditional dance performances. Also, the Kahnawà:ke Tourism page lists local businesses including food and drink, retail, services and leisure. Please visit www.kahnawaketourism.com for more details.

Kanien'kéha (the Mohawk language)

Kanien'kéha (gah-nyen-GEH-hah) is the Mohawk language and is distinct across Mohawk communities with dialects that differ in each community (CBC). To hear some words and phrases in Kanien'kéha, please visit: www.firstvoices.com/kanienkeha-mohawk-en/words.

Shé:kon skennenkowa (SAY-kohn ska-na-go-wah) – Meaning: peaceful greetings

Onenki wahi (oh-na gih-WAH-hee) – Meaning: goodbye

Niá:wen (nya-wah) – Meaning: thank you

Anishinabemowin (the Algonquin Anishinabe language)

The Algonquin dialect of the broader Anishinaabe language system is spoken by members of Kitigan Zibi, and other Algonquin First Nations in Quebec. Kitigan Zibi First Nation has consolidated Algonquin [language learning resources](#), where you can learn some common phrases with the help of sound clips. Also, you can refer to the [Algonquin Pocket Dictionary](#).

Elders and Knowledge Keepers

Elders and Knowledge Keepers are highly regarded as sacred members of their respective communities and are keepers of cultural teachings, wisdom, language and practices alive and act as conduits of those knowledges and teachings in many different settings ([uOttawa](#)). Often, Elders and Knowledge Keepers are called upon to conduct ceremonies, provide spiritual guidance, mentor learners, and guide discussions.





Note: It is important to keep in mind that there are distinctions between First Nations, Inuit, and Métis Elders and Knowledge Keepers and efforts should be made to ensure that the Elder or Knowledge Keeper is associated culturally with the event.

For general Indigenous events at McGill University, it is common for local Haudenosaunee Elders and Knowledge Keepers to help guide events. However, it could prove disrespectful – for instance – to arrange for a First Nations Elder to open an event that is focused primarily on Inuit. It is important to keep the cultural distinctions in mind when planning and organizing.

Guidelines for engaging Indigenous Elders and Knowledge Keepers

While not extensive, the following guidelines should be taken into consideration when inviting Indigenous Elders and Knowledge Keepers to collaborate at events².

- Ensure that Elders and Knowledge Keepers are recognized members of their communities and/or nations.
- Invite Elders and Knowledge Keepers to participate in the events, and not just provide an opening and closing address. Some may opt-out, but it is important to acknowledge the value of Elders and Knowledge Keepers in your deliberations.
- If you or conference organizers have access to tobacco, consider offering it when greeting the Elder or Knowledge Keeper. It should be noted that it is not a required practice but is an optional respectful cultural way of requesting knowledge.
- Ensure that Elders and Knowledge Keepers - as well as their helpers - are well taken care of. This means arranging for transportation, meeting them at the front of the location, providing them with food and water, walking them to their car, etc. Offer to carry things for them but be sure to ask first in case any of their belongings are sacred such as eagle feathers.
- Offer an honorarium in a way that does not cause more labour for the Elder or Knowledge Keeper. This means avoiding often arduous and confusing paperwork. Make every effort to ensure that the Elder or Knowledge Keeper is paid the day of their collaboration. Consider honorarium amounts that recognize the lifelong learning and expertise of the Elder or Knowledge Keeper. Some Elders or Knowledge Keepers have their own set rates, and some do not. If they do not, it is good practice to offer a meaningful amount so that the Elder or Knowledge Keeper does not feel compelled to offer a rate below what is considered appropriate for their knowledge and expertise.
- Ask when (and if) pictures can be taken at any point during their address.

Note: It is important that organizers start planning early should you wish to invite an Elder or Knowledge Keeper to your event. Presenters may also communicate plans for these arrangements to your association.

Smudging

Smudging is a common spiritual practice for First Nations and Métis peoples. In general, smudging is not an Inuit practice, however, many Inuk people do participate in the practice. Smudging usually involves lighting sacred medicines (cedar, sage, tobacco, or sweetgrass) in a shell or cast-iron bowl for the purpose of purification and embodying a positive mindset. When conducted appropriately, the medicines do not ignite in a way that pose safety concerns of fire or asphyxiation.





It should be noted that smudging as Indigenous ceremony, should **only** be carried out by Indigenous peoples, and if possible, by Elders or Knowledge Keepers.

At this time, McGill University does not have designated smudging spaces on campus, however, some rooms can be made available for this purpose. If you intend to have smudging as a part of your planning, please review the McGill Smudging Guidelines and submit a Smudging Request Form to the Federation at organizers@federationhss.ca by April 22, 2024 to make arrangements. The McGill guidelines and required form will be available on the Organizers Portal.

Note: Office of Indigenous Initiatives is currently producing smudging guidelines at McGill and will update the [website](#) accordingly. Please check back closer to Congress 2024.

Indigenous resources at McGill University

All Congress participants are welcome to visit the [Office of Indigenous Initiatives website](#) for information on news and events, [McGill's 52 Calls to Action](#) and [details on McGill's Indigenous research partnerships](#). Resources for current and prospective Indigenous students can be found at the First Peoples House (FPH) website: www.mcgill.ca/indigenous/fph-students.



Indigenous Staff, Professors and Administrative Leaders at McGill University





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