TOURISM HR CANADA

INDIGENOUS ENGAGEMENT HANDBOOK

Tourism HR Canada | RH Tourisme Canada

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Tourism HR Canada
4-71 Bank Street
Ottawa, ON K1P 5N2
Canada
TourismHR.ca
info@TourismHR.ca

Tourism HR Canada is a pan-Canadian organization with a mandate aimed at building a world-leading tourism workforce. It facilitates, coordinates, and enables human resource development activities which support a globally competitive and sustainable industry and foster the development of a dynamic and resilient workforce.

Tourism HR Canada is recognized as a global leader in setting occupational standards, building competency frameworks, developing occupational training and certification programs, conducting research into the tourism labour market, and analyzing the resulting data to plan and implement HR strategies for the industry.

Tourism HR Canada supplies tourism stakeholders with the labour market intelligence they need to plan for and overcome their current and future human resource challenges.

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WELCOME TO THE TOURISM HR CANADA INDIGENOUS ENGAGEMENT HANDBOOK

This product of collective knowledge from Indigenous Peoples, communities, academics, Knowledge Keepers, and Elders is meant as a reference point when engaging and writing with Indigenous Peoples. It is not a one-stop, all-encompassing document that holds all the answers or knowledge. It is a starting point for organizers to reference. Decolonized practices in engagement and communications are evolving and fluid.

What this Handbook does offer is a guide to work with Indigenous Peoples with humility, honesty, and some baseline knowledge. Many organizations approach this work with a fear of offending and a steadfast focus on not making mistakes. In reality, mistakes happen and are an important part of growth. If you understand that asking questions is necessary and that you will not find all the answers in literature or high-level guides, you can significantly increase your success in creating meaningful relationships with Indigenous communities and stakeholders.

It is an honour and great privilege to work alongside Indigenous Peoples and exchange stories and knowledge with them. This is how engagement work should be viewed. It should not be extractive or appropriative; it should be based in relationality and visiting, with a particular consideration for reciprocity.

We must understand and acknowledge the unique cultures and identities of these communities. While Indigenous Peoples may be an appropriate term in some cases, it is important to recognize Indigenous communities are distinct and have a vastly different range of experiences, traditions, and ways of being. Recognizing the Nations and Peoples that are in the rooms or communities being engaged is essential to respectful and meaningful relationships.

We must understand history and trauma. Having a trauma-informed approach is paramount when engaging, interviewing, or working with Indigenous Peoples. Questions or facilitated sessions must take into account the intergenerational impacts of Residential Schools, the Indian Act, the Sixties Scoop, Missing and Murdered Indigenous Women and Girls, and so much more. These atrocities still heavily influence communities and individuals today.

pipikwan pêhtâkwan has created this Handbook, with humility, to provide information on how to engage respectfully and where more work may be needed within your practice. We are primarily rooted in nehiyaw (Cree) and Métis teachings, and while we have attempted to cover as much as possible at a high level, it is important to acknowledge we are all learning and refining our practice, creating a better understanding of how to work well in the community every day. We are excited to walk alongside you on this journey.

As mentioned, consider this as a starting point and an opportunity to grow as an organization and as an individual towards decolonized practices. We welcome you to jump into this Handbook, hold it close to your heart, and let it guide you through future planning, engagement, and communications.

hiy hiy,
pipikwan pêhtâkwan

HISTORY

10,000 BCE

Indigenous Peoples have existed on Turtle Island *(North America)* since time immemorial—*a time outside of human memory.* As labelled by colonists, Indigenous Peoples living on what is now Canada are commonly divided into six geographical groups: Woodland First Nations, Iroquoian First Nations, Plains First Nations, Plateau First Nations, Pacific Coast First Nations, and First Nations of the Mackenzie and Yukon River Basins.

Within each of these broad geographical groups are Indigenous Peoples who have their own distinct creation stories, languages, cultures, and unique ways of life that are still with us today. Archeological evidence proves that since 10,000 BCE, developed communities have existed across Turtle Island. Indigenous Peoples may share stories that demonstrate connections beyond this. Although Indigenous Peoples were described as "primitive" by colonists, they had complex farming techniques, fascinating architecture, and intricate scientific advancements based on their laws of the natural world.

1000 AD

In 1000, Norse explorers landed on Qikiqtaaluk (*Baffin Island*) and started trading with Indigenous Peoples, but never built settlements. In 1497, Europeans led by John Cabot started the long, horrific legacy of colonialism when they settled on Unama'kik (Land of Fog—*Cape Breton Island*). Having long established their Indigenous perspective of Treaty relationship with the natural world, the Peoples of Unama'kik extended that approach to European colonists through friendship and help.

1600s

During the 1600s, trade flourished between Europeans and Indigenous Peoples as colonists moved west across Turtle Island. As a precursor to Indigenous tourism, colonists were invited to Western Lands by Indigenous guides, matriarchs, and Knowledge Keepers. Without Indigenous knowledge of hunting, trapping, and lodging, European colonists wouldn't have survived.

During this time, Indigenous understandings of Treaty were abandoned by colonists. Perpetuated by the Catholic Church's *Doctrine of Discovery*—their claim to land that didn't belong to them—colonists stole Land and resources from the Indigenous Peoples who helped them survive. Along with this theft, colonists brought disease—including smallpox, measles, and tuberculosis—overwhelming Indigenous communities across Turtle Island by killing an unimaginable amount of People.

1763

In 1763, King George III of Britain issued a Royal Proclamation, claiming ownership of Turtle Island. Indigenous Peoples on Turtle Island were forced to "negotiate" with Britain as Nations-to-Nation. During the War of 1812, an estimated 10,000 Indigenous peoples fighting for the United Kingdom and the United States died from war and disease. The Treaty of Ghent, which was intended to return the Lands and rights to soldiers who fought in the war, was ignored.

1850

Inspired by this complete lack of understanding of Treaty, colonists in 1850 signed the Robinson-Superior and Robinson-Huron Treaties in Ontario and the Douglas Treaties in British Columbia. Through these Treaties, colonists claimed natural resources across Turtle Island. In 1867, the Crown legislated the British North America Act, creating the Dominion of Canada and seizing the natural Lands of northern Turtle Island.

1871

Between 1871 and 1921, the 11 Numbered Treaties were signed between the new Canadian government and Indigenous Nations. These Treaties are the ones most associated with sovereign Indigenous Peoples today and their relationship with Canada and the Crown.

1876

In 1876, the *Indian Act* was published. As a colonial law system, the federal government gave itself the power to decide the economic, social, and political future of Indigenous Nations. Traditional forms of governance, dancing, language, gathering, and culture were outlawed. The federal government also gave themselves the ability to revoke Indian Status.

1883

In 1883, John A. Macdonald approved residential schools. Operated by Churches of several denominations, these institutions attempted to "kill the Indian in the child" by forcing Indigenous children to assimilate. These attempts at genocide would be replicated globally against marginalized communities for over 100 years.

The federal government, using the newly created Royal Canadian Mounted Police (RCMP), kept Indigenous Peoples trapped and isolated in Reserves across the newly formed country by the threat of arrest and murder—justified by the *Indian Act*.

1885

In 1885, Métis heroes Louis Riel and Gabriel Dumont led the Northwest Resistance against the federal government. The Métis, a distinct Indigenous group created through Cree and French union, demanded Land rights, representation in the federal government, and education for their People. This was also the same year Canada offered *scrip* to the Métis People—an insignificant allotment of Land in exchange for Métis Status. As a result of the rebellion, Riel was hanged for treason.

1940s - 60s

During World War II—as with the Ghent Treaty—5,000 to 8,000 Indigenous soldiers returned home to find their rights stripped and their Lands stolen. After multiple centuries of forced assimilation, Status Indians finally received the right to vote in 1960. This decision was made during the same time as the Sixties Scoop—a concentrated continuation of the residential school mandate of violently separating Indigenous children from their families. This program never stopped—it merely transformed into our current child welfare system, with 53.8 per cent of children in foster care listed as Indigenous today. More Indigenous children are in the child welfare system today than ever before.

1985

In 1985, the *Indian Act* was amended—enabling First Nations women who lost their Status by marrying non-status Indians to regain their rightful identity.

2008

In 2008, Prime Minister Stephen Harper made a Statement of Apology to the former students of Indian Residential Schools on behalf of the Government of Canada. It was the first time the federal government acknowledged the legacy of these institutions; the same year, it started the Indian Residential Schools Truth and Reconciliation Commission (TRC). For the next six years, the TRC travelled across all parts of Canada to collect testimony, including seven national events that engaged the broader public, to educate people about the history and legacy of residential schools.

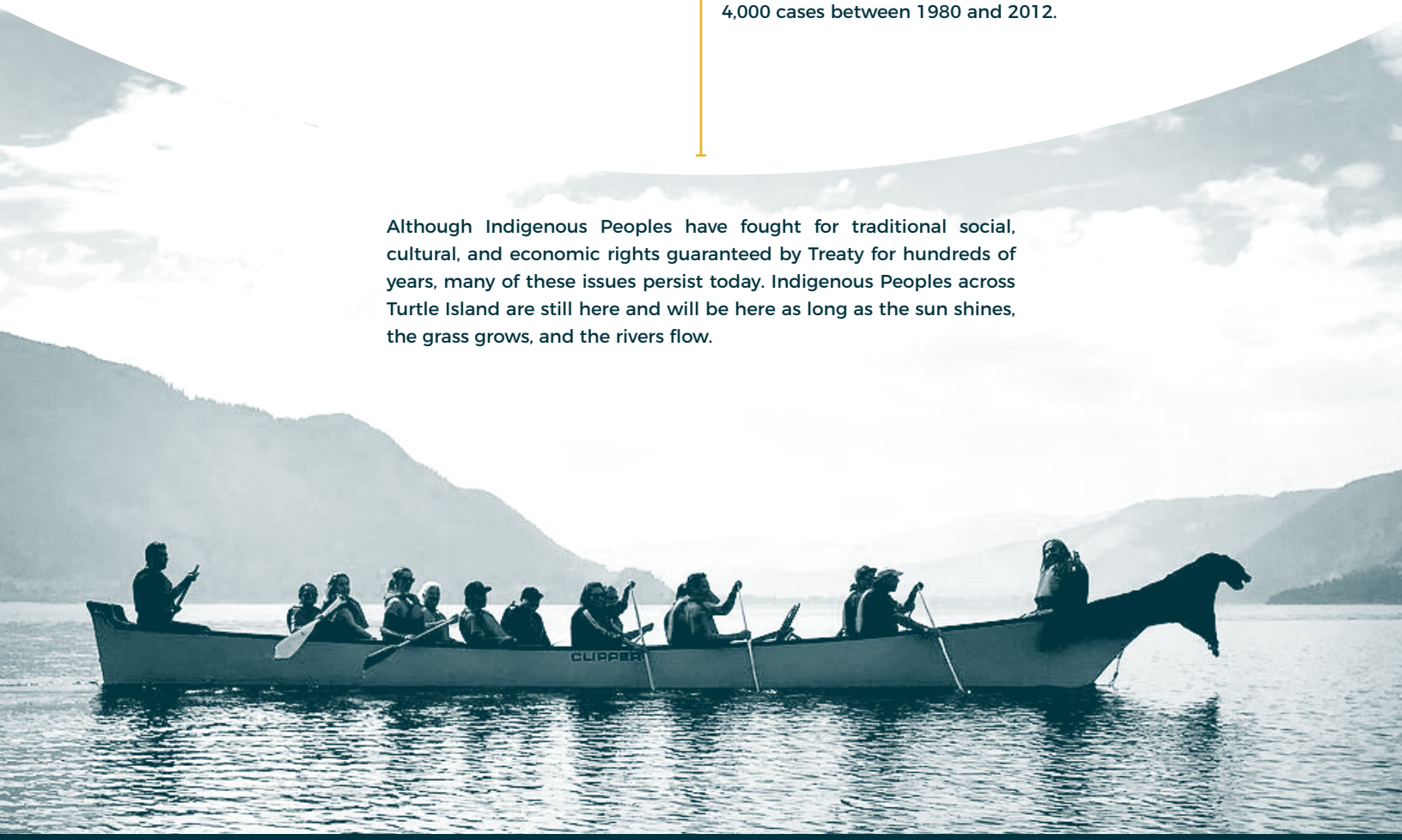
1996

In 1996, the last residential school in Canada, Gordon Residential School in Punnichy, Saskatchewan, closed. Since 1990, the Supreme Court of Canada has made several decisions, including the 1997 ruling that stated Indigenous Land Rights cannot be abolished by the federal government and the 2003 ruling on the definition of Métis Status. Currently, the government doesn't recognize mixed Status—an Indigenous Person cannot be recognized as both Status Métis and Status First Nations. They must choose one.

2015

In 2015, the TRC issued a document with testimony from 150,000 residential school Survivors about their horrific experiences. Supreme Court of Canada Chief Justice Beverley McLachlin said Indigenous assimilation is "cultural genocide." In 2016, the federal government launched the National Inquiry into Missing and Murdered Indigenous Women and Girls—a report documenting approximately 4,000 cases between 1980 and 2012.

Although Indigenous Peoples have fought for traditional social, cultural, and economic rights guaranteed by Treaty for hundreds of years, many of these issues persist today. Indigenous Peoples across Turtle Island are still here and will be here as long as the sun shines, the grass grows, and the rivers flow.



INDIGENOUS VS. WESTERN WORLDVIEWS

Recognizing the core differences between Indigenous and "Western" worldviews will help build a better understanding of Indigenous cultures, develop more respectful communications, and support a move toward reconciliation. This will create an appreciation for the differences in philosophy, values, and customs between Western and Indigenous Peoples. These are high-level descriptions of these differences and should not presume that all Indigenous cultures share the same worldviews; likewise for generalizations of Western worldviews.

INDIGENOUS WORLDVIEW	WESTERN WORLDVIEW	WHAT CAN YOU DO DIFFERENTLY?
Humility is a deep value in many Indigenous communities. For some, it was a teaching given by Creator. Humility is a baseline for how you interact as an equal with others. It serves as a point of self-reflection on how you are interacting with the world. In this value, one learns to be inquisitive and live from a place of a good heart.	Humility is a trait that one may or may not possess. Humility is a driver for perfection. One applies humility in themselves when they have not achieved an arbitrary degree of success or perfection. In this trait, one learns to be fearful of being seen as inadequate or uninformed.	› Take deep breaths and centre yourself before engaging in a project or with others. › Reduce fears by doing research ahead of time and gaining confidence. › Understand the messages you tell yourself about being humble. Remember you don't have to be an expert. Humility is a choice! › It is okay to ask questions! Remember that it is better to ask and be given guidance than to not ask at all.
Timelines, deadlines, and agendas are second to ensuring the collective is all willing and able to participate. The focus of collaboration is on the process, not the product.	Timelines, deadlines, and agendas drive the focus of meetings. Productivity and efficiency are priorities, so staying on task is critical. The focus of the collaboration is on the final product rather than the process to get there. You might be tied to contracts, grants, or deadlines that are very strict.	› Reach out and ask people when would be best for *them* to meet and who the leader(s) will be. › Have an agenda that is focused on discussing *how* you will collaborate, not on what decisions need to be made. › Build additional time. If the meeting is scheduled for an hour, schedule yourself for two hours to be sure everyone has time to feel heard. › "Include Indigenous people in any planning or application processes so they understand the external limitations and can decide how and whether they would like to be involved. Transparency is key for both parties: be open and explicit about what is expected and what is possible.

INDIGENOUS WORLDVIEW	WESTERN WORLDVIEW	WHAT CAN YOU DO DIFFERENTLY?
Ceremony and spirituality are integrated. Connection to the land is important and included in all dialogue.	Ceremony and spirituality are included, if and when the topic aligns. It is not a necessary step for all parts of the process.	› Include smudging and blessings; they do not have to be set as prayers, but it is okay to start meetings with good intentions and wishes. › Understand how the topic you are bringing forward impacts the land. › Learn about offering protocol for times when you need support in holding ceremony or including land-based knowledge in your event or meeting.
Reciprocity is a value in many Indigenous communities. Finding meaningful ways to thank others is a natural part of life, grounded in the teachings of kindness and respect.	Reciprocity is not always considered a requirement. There are times when participation is expected without reciprocity being seen as necessary.	› Any time you ask Indigenous Peoples, Elders, or communities to share knowledge or time, consider how you may reciprocate for that knowledge. It could be money, gifts, food, or even time. › Accept gifts with kindness. Sometimes we may turn away a gift of thanks, but if an Indigenous person is offering you reciprocity, know that is a deep seeded value and a respectful acceptance is meaningful.

INDIGENOUS WORLDVIEW	WESTERN WORLDVIEW	WHAT CAN YOU DO DIFFERENTLY?
Indigenous Peoples consider their knowledge from the position of a learner. It is based on lived experience, and there is a strong value for humility in the knowledge they do hold. Problems are considered to have many right answers.	Western knowledge is considered empirical fact, and often individuals strive to be seen as "experts" in their field. Problems are considered to have one solution, which is deemed "the best."	› Uncentre yourself as "the expert." › Learn to practise humility in the way you speak about your work; you do not have to have all the answers yourself. › When doing activities to find solutions, seek many possibilities and have the group collectively decide which one(s) to try.
Research is a very humbling practice where all involved as seen as co-owners of that research. All approaches and methods ensure Indigenous people have governance in that data. Ethical considerations for research are grounded in community approval. Indigenous Peoples do not have to separate themselves from their research; the study influences them and vice versa.	The researcher owns the information they have gathered. All approaches and methods have empirical scientific foundations. Research participants may not see the research until the final document is published or used. Ethical considerations are set by a board of individuals who may not be a part of the research demographic. Researchers are required to separate themselves from their research. They are required to remain objective in all cases.	› Learn the principles of Ownership, Control, Access, and Possession (OCAP) and include them in your work. OCAP provides a framework for Indigenous self-determination in research, ensuring that data is used to benefit the community while safeguarding cultural values and privacy. › Always share with transparency what you are trying to do, why you are trying to do it, how you are asking people to be involved, how they can have access and ownership over that data, and what they can do if they wish to change their minds. › Place yourself and situate yourself in any research you are doing.

GENERAL TERMINOLOGY

**Words with an asterisk should only be used when referencing agencies, government policies, organizations, or foundations that include that word in their name. Refrain from using these words to describe Indigenous People.*

Indigenous
A widely accepted term encompassing *First Nations,* Métis, and the Inuit. Sometimes used interchangeably for First Peoples. It is also used to identify the original people of lands across the world, such as the Māori in New Zealand.

First Nations
The original people of the lands now known as Canada. First Nations People have a unique relationship with the Crown. There are 634 First Nations located and recognized by the Government of Canada as of 2023. First Nations are sovereign people.

Métis
A distinct culture born out of the Métis homeland. Métis people are of mixed Indigenous and European ancestry. There is a shared way of life, culture, traditions, and language—*Michif.*

Inuit
A highly preserved and resilient Indigenous culture. Inuit are mainly located in Northern Canada, but there are populations of Inuit in places like Ottawa and Edmonton. *Inuit* is plural, *Inuk* is one person, and *Inuuk* is two or three people.

*Aboriginal
A harmful and outdated term to describe Indigenous people in Canada. It is a legal term that refers to First Nations, Métis, and Inuit people. The term may be used when referencing government documents or departments. Note that some Indigenous people or communities still choose to identify with the term *Aboriginal*. Let the community guide you when using this word.

*Indian

A derogatory and racist term in Canada used to refer to First Nations people, and sometimes Indigenous people more broadly. It is used in the *Indian Act* and maintained in the legal sense. Governments may use the term *Indian* in their categorization of Indigenous individuals for this reason. It is important to use this specific language when referring to legislation, or in cases where organizations or communities use this term to identify themselves (e.g., Union of BC Indian Chiefs). For some, *Indian* is an important term recognizing their historical cultural identity, while for others, it is considered problematic and not reflective of their community connections.

*Native

An outdated term to describe Indigenous Peoples. Although many Indigenous folks may refer to themselves as Native, it is not accepted equally when used by non-Indigenous folks. Use only when it is part of an organization's name, existing documentation, or more official use by Indigenous communities, such as "Native Friendship Centre."

Status

Status-Indian, or status, is the legal standing of a person who is registered under the *Indian Act*. Individuals who register for Indian status would be considered First Nations. Métis and Inuit Indigenous people do not register for Indian status unless they are also First Nations, in which case they are forced to choose.

Non-Status

Refers to an individual who identifies with and has ancestral ties to First Nations communities. It is important to note that their legal standing under the *Indian Act* may vary. Due to colonial and governmental decisions, some individuals may have lost their status or may not be eligible under the *Indian Act*, despite their connections and relationships to First Nations communities.

Pan-Indigenous

A political approach to grouping Indigenous people as a culturally homogenous group. On the surface, this approach may feel broadly inclusive, but in practice, it ignores the distinctions between communities that are important to their beliefs and their experiences. Indigenous Peoples do not identify as pan-Indigenous as they have distinct cultures, languages, and traditions that should be respected. Avoid trying to do your work from a pan-Indigenous approach.

Ceremony

A broad term that covers a variety of sacred and traditional practices of connecting with the spiritual world and Creator. There are diverse ceremonial practices across the world. Some may be open to people outside of communities and may be important ways to begin or end projects in a good way with everyone involved in a project, Indigenous or not. Others are closely guarded by communities, and have specific requirements and rites of passage for participation.

Protocol
Cultural practices and ways of interacting that include respecting Elders, making offerings to others and the spirit world, and engaging in practices and traditions that are appropriate to the communities or individuals with whom you are working.

Smudge/Smudging
A specific, and personal, practice of burning a variety of sacred medicines to cleanse oneself and space. There is a variety of methods and teachings for smudging which can be learned from a relationship with an Elder or Knowledge Keeper. You are welcome to ask for help with smudging or to respectfully pass during a smudge. Passing looks different to each Elder or individual leading the smudge; please ask what is appropriate if you intend on passing.

LAND AND GOVERNANCE

Traditional Land/Territory
Lands that Indigenous people have deep connections to that predate colonial borders and have been used for a variety of traditional purposes over history. The land connects people to the histories, stories, and experiences of those places.

Treaty Land/Territory
Lands that have been defined through Treaty negotiations, either historic or modern. Treaty land correlates with how the government designates people to places. It differs from how traditional land was organized between Indigenous communities.

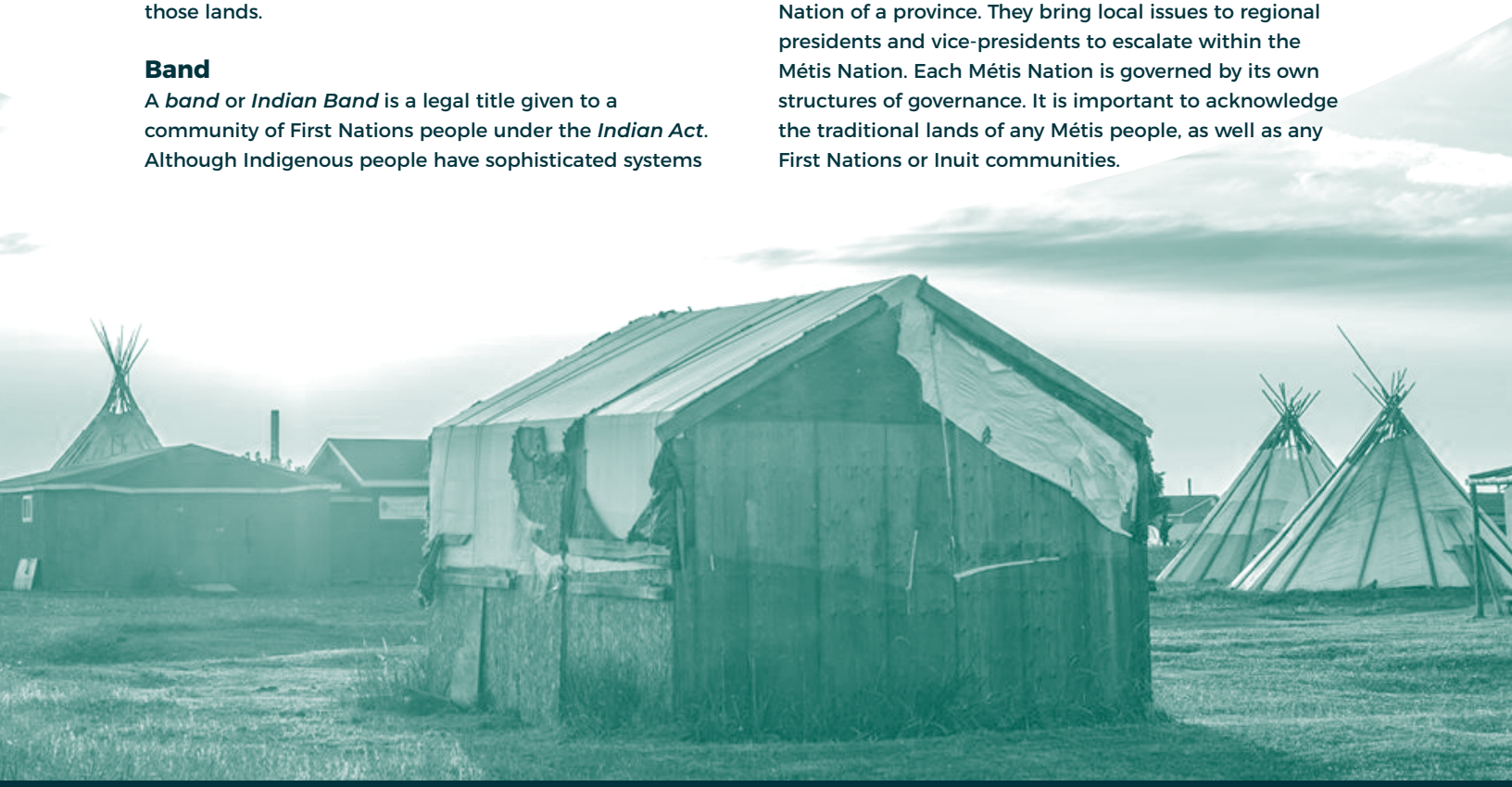
Unceded Land/Territory
Lands not surrendered to the government by First Peoples. Indigenous people still hold the rights to these lands and territories, even though governments may function on those lands.

Band
A *band* or *Indian Band* is a legal title given to a community of First Nations people under the *Indian Act*. Although Indigenous people have sophisticated systems of traditional governance, bands were established as part of Canada's colonial policies which aimed to assimilate groups to a municipal-style governance council.

Reserve
A fixed geographical tract of land set aside under the *Indian Act* and treaty agreements for the exclusive use of a First Nations band. The reserve land is not "owned" by the band, but held in trust for bands by the Crown.

Settlement
Legislated under the Government of Alberta, a settlement is a self-governing geographic community of many Métis people. Métis settlements are unique to Alberta, and not recognized across all of Canada.

Métis Nation
A local governing organization that exists under the Métis Nation of a province. They bring local issues to regional presidents and vice-presidents to escalate within the Métis Nation. Each Métis Nation is governed by its own structures of governance. It is important to acknowledge the traditional lands of any Métis people, as well as any First Nations or Inuit communities.



COMMUNITY ROLES

Elder
A recognized community member who holds significant life experience and models the teachings in their life. Elder is a title given to a person by the community and is not necessarily based on age or seniority. Elders are the most highly respected members of a community and undertake roles such as teacher, counsellor, ceremony conductor, healer, and conflict resolver.

Knowledge Keeper
A community member who has been taught by an Elder and who holds traditional knowledge and teachings. They care for these teachings and know how to share this knowledge with others.

Sacred Roles
There are many sacred roles that Indigenous people or Elders may hold, such as Sacred Pipe Carrier, medicine healer, or Sweat Lodge holder. It is important to understand that Elders may not hold every sacred role; through relationship, you can understand what roles they play in a community.

Community-Led
A practice of shifting power from one organization or group to a community. That organization then takes direction *from* the community and plays a supporting role.

Community Engaged
A practice of doing outreach or informally consulting *with* a community, with or without shifting any power to the community to lead the topic.

Community Consultation
Community consultation may be informal, but it may also fall under Duty to Consult, where mandatory Indigenous consultation happens when the Crown wishes to act in a way that may impact Indigenous rights.

GRAMMAR & LANGUAGE

The priority of communications and written words focusing on a specific cultural group should be to present the culture in a realistic, informed, and insightful manner. However, this has historically not been the case in Canada when it comes to Indigenous communities.

This is best summarized with the phrase "nothing about us without us." The colonial practice of creating and distributing information and perspectives *about* Indigenous *Peoples* rather than seeking out and transmitting Indigenous Peoples' perspectives *about themselves* happens far too often.

This section, and the Handbook as a whole, aims to be a part of the solution to this dated and colonized practice—to be part of the process of instilling Indigenous Peoples in the heart of your communications and engagement practices.

The following will look at the appropriate capitalization of terms, languages to use, traditional and proper names, possessive phrases, spatial and land awareness, as well as terms and phrases to avoid.

CAPITALIZATION

Indigenous, First Nations, Métis and Inuit/Inuk: always capitalize—it is the same as capitalizing *Canada* or *English*.

Aboriginal and Indian: these terms are to be capitalized but only used in specific contexts, such as referring to the *Indian Act* or historical documents that utilize this language.

First Peoples: while this term is not used regularly by Indigenous Peoples to describe themselves, it recognizes that Indigenous Peoples are a distinct group, without the political connotations of the term *First Nations*.

Survivor: often referring to the Truth and Reconciliation Commission and Residential School Survivors. This language may be extended to experiences of other violent legislation or institutions.

Chief, Band Councillor, Elder and Knowledge Keeper: it is important to recognize the importance of community leaders and respected individuals within a community.

Oral Tradition: includes sacred and seasonal stories that are important to Indigenous Peoples' ways of living and being.

Creator: widely accepted by Indigenous Peoples to describe the supreme being that created all life and laws to live by.

Protocols: cultural practices including respecting Elders and making offerings appropriate to the communities or individuals you are working with—for example, Smudge or Potlatch.

Pipe Carrier and Pipe Ceremony: it is important to recognize these revered and respected individuals and items.

Traditional Knowledge: sacred knowledge, stories, and traditions are guiding principles and laws for many communities.

Indigenous Land and Indigenous Title: referring to the Indigenous Right to collective ownership and jurisdiction over land and resources.

Treaty Right: describing a right held by Indigenous Peoples collectively, and by individual Indigenous Peoples, because of treaties Indigenous Peoples negotiated with Canada's government.

PLACES AND PEOPLES

Increasingly, organizations, municipalities, and government systems are beginning to learn and use the traditional names of places they visit or work with. In the context of Plains Cree names, many are used today, such as *amiskwacîwâskahikan* or Beaver Hills House for Edmonton, *manitou* for Manitoba, *kisiskaaciiwan* for Saskatchewan, and *ayapaskaah* for Athabasca. Please note that, as you see here, many Indigenous languages do not incorporate capitalization into the written word. Capitalization is a property of European writing systems, and does not always align with the rules and usage of Indigenous languages.

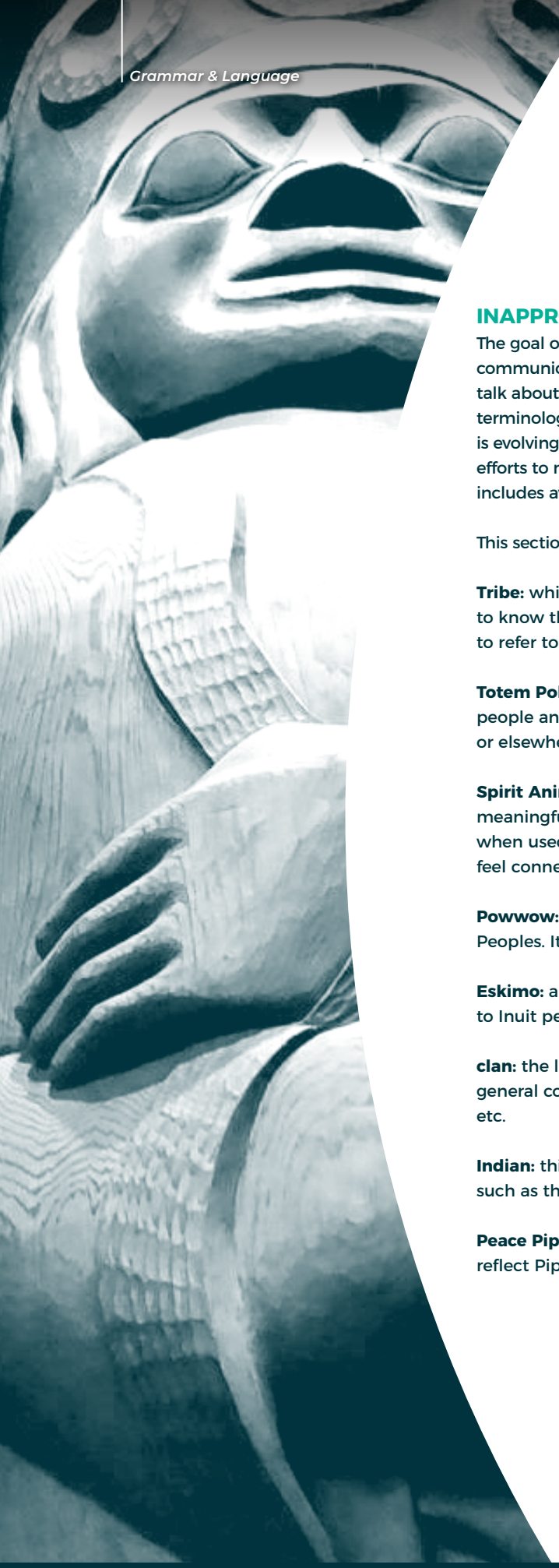
It is important to understand where these names come from, their importance, and when to use them.

Similarly, when visiting Indigenous communities, understand with whom you are meeting. Take the step to recognize the people or community rather than generalizing. For example, recognizing Blackfoot, Cree, or Dene people, or, more specifically, the nation itself (e.g., Whitefish Lake First Nation).

It is also essential to understand the colonial structures that impact land and places. If you are visiting Indigenous communities, understand the differences. For example, Métis people do not live on reserves, but they may live on settlements (only in Alberta) or may not have a land base. First Nations People live on reserves, not reservations, and many First Nations People live in urban settings.

POSSESSIVE LANGUAGE

Possessive language is also important to address appropriately. Use person-first language and avoid possessives such as “Canada’s Indigenous Peoples.” Instead, use Indigenous Peoples of Canada. Likewise, the plural possessive for First Nations or Indigenous Peoples is not used in the same way as in the English language. Avoid writing things like “First Nations’ land;” it should be “First Nations land.”



INAPPROPRIATE LANGUAGE

The goal of this section is to show respect for Indigenous ways of being in communications and engagement opportunities. Many people would like to talk about Indigenous issues honestly and can become stressed about proper terminology or practices. Additionally, the decolonization process around language is evolving and not finished. Organizations and individuals must make their best efforts to make informed, mindful choices about terminology. That certainly includes avoiding offensive language.

This section reviews examples of questionable or culturally inappropriate language.

Tribe: while this term may be used by some Indigenous Peoples, it is important to know the context. Inappropriately, it is often used by non-Indigenous people to refer to a group of friends, coworkers, or family members.

Totem Pole: similar to *tribe*, this term has been co-opted by non-Indigenous people and organizations to refer to hierarchical structures in corporate settings or elsewhere. It is offensive and appropriative when used in this way.

Spirit Animal: while seemingly innocuous, this phrase is offensive to the meaningful and sacred teachings of some Indigenous Peoples and communities when used to refer to a random animal that non-Indigenous individuals like or feel connected to.

Powwow: a Powwow is a sacred celebration and ceremony for many Indigenous Peoples. It is not simply a meeting, group, or gathering of people.

Eskimo: an extremely offensive and outdated term commonly used in reference to Inuit people. It should never be used in any context.

clan: the lowercase version of the word *clan* is inappropriate when used in the general context of non-Indigenous (or non-Scottish) family members, coworkers, etc.

Indian: this term should only be used when referring to historical documents such as the Indian Act and is extremely offensive to use otherwise.

Peace Pipe: a non-existent and appropriative term that does not accurately reflect Pipe Ceremony or Pipe Carriers.

LAND ACKNOWLEDGMENT

Acknowledging land is an Indigenous protocol that is used to express gratitude for the people—past, present, and future—who are connected to a specific place. To recognize land is an expression of gratitude to those in whose territory you are residing. It acknowledges the Indigenous land we occupy while promoting commitment to understanding the historical events that have led to the present day. A true land acknowledgment will honour the experiences and stories of the land and people and provide tangible commitments to these communities. A land acknowledgment is an act of reconciliation, done through a formal statement, that holds space for the unique, enduring relationship between Indigenous Peoples and their traditional territories.

When crafting land acknowledgments, it is crucial to acknowledge Indigenous Nations with traditional ties to the land, going beyond nearby reserves. This includes recognizing the diverse Indigenous presence and heritage beyond geographical proximity. In Alberta, for example, it is particularly important to acknowledge the Métis Region and the significant contributions of the Métis community. In the Atlantic Provinces, it is important to acknowledge the Mi'kmaq People. Land acknowledgments should be made on all occasions and in all locations throughout Canada. This includes at the beginning of events, meetings, presentations, or gatherings.

If you would like further details on land acknowledgments, you may wish to visit Indigenous Tourism Alberta's website (IndigenousTourismAlberta.ca) and watch their short video on the topic.

WHO SHOULD BE DOING LAND ACKNOWLEDGMENTS?

Land acknowledgments should be created and delivered by the hosting organization or individual, Indigenous or not. It is a recognition of the land where the event or meeting is taking place. It is not appropriate to assign this responsibility to an Indigenous person who is not in the role of host for the event. All people have a role in understanding their own relationship to the territory they are on, and this is an important part of building that understanding and sharing it with the community.

Land acknowledgments are distinct from someone welcoming people to the territory. Indigenous Peoples, typically Elders, Knowledge Keepers, or Leaders, who are from the territory on which the gathering is taking place, may be invited to offer a 'Welcoming' rather than developing an acknowledgment of the land they and their ancestors have inhabited for centuries.

MOVING BEYOND ACKNOWLEDGMENT

Land acknowledgments have been criticized by some Indigenous people because some individuals or organizations have treated their use as a box that must be checked, rather than a demonstration of their understanding of the experiences of the community and a true act of reconciliation.

Allyship is a continuous process. It is a label earned from your actions and commitment to solidarity. You can demonstrate your commitment to this role by including personal and/or organizational commitments to Indigenous Peoples within your land acknowledgment. Share work you are committed to doing, and acknowledge gaps in your own understanding, stating that you are committed to developing this understanding.

Continue to engage in self-reflection, learning, and decolonization while you nourish your relationships with Indigenous Peoples and communities.

KEY POINTS FOR LAND ACKNOWLEDGMENT

1. The person giving the acknowledgment should be the host of the event or meeting.

2. Indigenous people or Elders should not be asked to give a land acknowledgment on their territory—that is not the purpose. You can ask them to give a welcome to the territory for visiting participants.

3. A land acknowledgment is more than a responsibility or requirement: it is a reflective process that requires good intention and heart. Spend time developing a land acknowledgment that is rooted in your gratitude for the history and people whose land you are honoured to stand on, and seriously consider your commitments to the community.

4. Understand the difference between traditional names for Nations and colonial names. For example: *Cree* is a colonial name, where some Cree people may identify as *nehiyawak*, their traditional name.

STEPS FOR WRITING YOUR OWN LAND ACKNOWLEDGMENT

1. Do research and see how different organizations in the area are acknowledging land. Learn *why* they acknowledge that way and consider why yours may be similar or different.

2. Start by formally thanking the Nations whose territory you are on whenever presenting or giving a speech, whether or not Indigenous individuals are present.

3. Pronounce the name of the Nation correctly. If you are not sure of pronunciation, consult online resources. If you're looking for more support, you can reach out to Friendship Centres, Indigenous Student Centres, or directly with communities' Band Offices.

4. You may want to note important historical information you have learned about the land.

5. Include your own connection to the land. What do you feel, see, hear, and think when you are on the land?

PROTOCOL

Protocol is a term that covers a variety of traditional practices for Indigenous Peoples, such as placing yourself, giving a land acknowledgment, or offering protocol. It goes beyond being a "rule" or "requirement." For Indigenous people, protocol is done as a representation of the culture's deeply held ethical system, which embodies values such as humility, consent, collective knowledge, and respect.

These teachings have been taught, shared, and gifted to the writers of this Handbook over years of relationship building and through a humble approach to learning. The following offers an overview of these teachings to you as a way of not only elevating and improving your practice but also as a way to centre Indigenous voices and experiences in your work. There is much to expand on what is presented here; you are encouraged to seek out the totality of these teachings from Elders and Knowledge Keepers through your own relationship building.

TOBACCO

Tobacco is a sacred gift from Creator. For many Indigenous Peoples, it is known as one of the four sacred medicines. Traditionally, tobacco was given first because it creates a direct connection between the human and the spirit worlds.

Tobacco has many uses and is used in ceremonies, prayers, and offerings.

The most powerful use of tobacco is when it is smoked in the Sacred Pipe Ceremony.

Tobacco holds an alliance with other plants. When an offering of tobacco is given to the land before picking medicine, berries, or food, the tobacco communicates to plants why we are there to pick them. The plants can then give consent and retain their good energy.

OFFERING TOBACCO

One customary protocol involves offering tobacco to an Elder, Knowledge Keeper, or Indigenous person who is providing support for your community coordination efforts when you are making a request for assistance. This can encompass various forms of assistance, such as a song, a blessing, advice, teaching, or guidance.

Ceremonial tobacco differs from commercial tobacco. It is important to get tobacco (or *semah*) from an organic and traditional producer to be sure it has been grown and picked with traditional practices. However, enter conversations with those to whom you are offering tobacco with humility and ask what kind of tobacco they would prefer. Some Elders and Knowledge Keepers may accept commercial tobacco in certain situations.

There are times when someone may accept a cigarette or package of cigarettes as protocol. It is best to purchase traditional tobacco for large requests or to ask the person if a cigarette is appropriate.

TOBACCO TIE TEACHING

One way to offer tobacco is through making a tobacco tie. A tobacco tie is a small cloth (4 inches by 4 inches), typically in the colour red but it can also be yellow, white, purple, blue, green, or Grandmother print (floral). It is finished by being tied with a small, natural twine or thin piece of broadcloth.

The process of preparing the tobacco tie is just as important as offering protocol itself:

- When you prepare the tobacco tie, hold the request close to your heart and have positive thoughts while you are preparing your offering.
- The amount of tobacco you use in each tie will depend on the request. For bigger requests, you may want to use more tobacco. A simple offering would be approximately 2 tablespoons of tobacco. Hold the tobacco close to your heart and you will know how much to use.
- Lay the cloth on the table, angling a corner toward the *east*. With your *left* hand, grab the tobacco and place it in the centre of your cloth. Start with the corner on the *east* and fold up to the middle, match with the opposite corner, then fold the other two sides. You can now tie your tobacco tie.
- When making your offering, hold the tie with an open, left hand. You might say, "I am offering you this tobacco for a teaching on smudging." If the person accepts, you can place the offering in their hand. If they reach for your hand, you will shake hands. This protocol is a practice of respect and consent.

OFFERING BROADCLOTH & OTHER PROTOCOLS

Another protocol may be the offering of broadcloth (also known as *print*). Broadcloth is used in many traditional ceremonies and comes in various colours. When offering broadcloth, the length will be from arm to arm, or your wingspan. While most broadcloth is purchased in colours of the Medicine Wheel (red, yellow, blue, or white), it is appropriate to ask the Elder or Knowledge Keeper what colour print may be needed. Broadcloth colours have different meanings to different communities. For example, offering black print may be unacceptable to a *nêhiway* (Cree) person, but requested from a *Niitsitapi* (Blackfoot) person. When offering broadcloth, you should also offer tobacco.

Some Elders or Knowledge Keepers will not accept tobacco as protocol and may request protocol of tea or other medicines. Through dialogue with the person, you will learn what protocol is most appropriate. For example, you may simply ask, "I want to ask you for help in providing a blessing at the opening of this meeting. Could you tell me what protocol you would require for such a request?"

HONORARIUM & RECIPROCITY

Indigenous knowledge and time have not been compensated on an equal level to those of other experts. It is important to prepare for a respectful honorarium in your budget. You can ask the individual what an appropriate honorarium for their work would be, or you can let them know ahead of time the budget for an honorarium. Through transparency, they can then decide whether that is fair compensation for your request. This is an essential exercise for self-reflection on your practice, so it is crucial to accept and incorporate this feedback into your approach.

Reciprocity is a deeply grounded value in Indigenous cultures. It is separate from an honorarium, which is compensation. Sometimes you may work with an individual where they request support with another project, time helping them, or a specific gift. Be open to planning for reciprocity. You can even ask, "How can I be reciprocal for the work you have helped me with?'"

The following are some cases where you would want to plan for an honorarium:

- asking an Elder for a prayer or blessing;
- asking Indigenous participants to share knowledge or opinions;
- requesting a community consultation;
- asking for support from an Indigenous person or community;
- requesting an Elder to hold a sacred ceremony or practice; and
- asking for a speaker or presenter.

PLACING YOURSELF

Placing yourself is a practice of introduction which is based in Indigenous knowledge systems. It focuses on relationships to family and connections to community and land.

Indigenous people are place-based and relational. Get comfortable with placing yourself as an introduction.

For example, you might start with your name, where you were born, who you come from (your parents' names), your ancestral background, your relationship to a community, or other important ways you identify. You can do all of this before you share your work role or company.

Tip: Write it out and practice at your next meeting, even if no one else does it!

ELDER RELATIONSHIPS

Elders and Knowledge Keepers are vital to community health and are well-respected roles. To be an Elder or Knowledge Keeper, an individual must be recognized by their community, and thus, they are nurtured for their contributions.

When you are inviting Elders to meetings you should:

› offer and prepare protocol;

› check to ensure they have transportation, or provide compensation and arrangements for transportation;

› ask whether they have a helper coming and plan to provide support to the helper; and

› ensure they are taken care of throughout their entire time with you—this includes serving them food first, ensuring they have something to drink, and seeing if they need a more comfortable seat or support moving around.

REFRAMING ENGAGEMENT

Engagement with Indigenous Peoples will look different depending on your role, the community you are working with, and the methods you are using for engagement. Below are a few tips to help you begin engaging in a new way! You can partner this section with the *Meeting Logistics* section for more meaningful planning.

VISITING

The Visiting Way, or ***keeoukaywin***, is a methodology shared by Canada Research Chair Janice Cindy Gaudet. It centres on Cree and Métis ways of knowing and being. The Visiting Way is a space of hospitality, respect, sharing, and reciprocity. When engaging with Indigenous communities, it is important to transform your mindset and approach from simple *relationship-building* to a deeper concept of *visiting*. This shift encompasses not only building trust and establishing relationships but also embracing the idea of unscripted outcomes and genuine connections.

One task for beginning visiting is to slow down. Take the time and effort to be present, listen, share, and be accountable.

While you may still have time constraints in your work, the Visiting Way means that you plan ahead so your deadlines aren't at the forefront of your engagement. Visiting means you commit yourself to ongoing engagement, beyond the life of any one project.

TIMING

There are specific considerations for timing when engaging with Indigenous communities. Indigenous communities expect relational accountability, meaning you will need to engage early—and continually. If you wish to maximize participation, you should consider your timeframe for engagement.

Communities are often spread thin, and resources are extremely limited. This means it is important for you to find out what timeline works best for that group and adjust your own schedule, rather than ask them to work around your availability.

There are events in the natural world, such as hunting season, that communities may rely on for food sustainability; these may conflict with your project timing. Open communication and collaboration are key in aligning timelines with the community's needs and practices, respecting their protocols, and fostering a mutually beneficial outcome. Additionally, conducting research or seeking input from the community can provide valuable insights into seasonal impacts that may influence the timing of your work together.

RECOGNIZE AUTONOMY

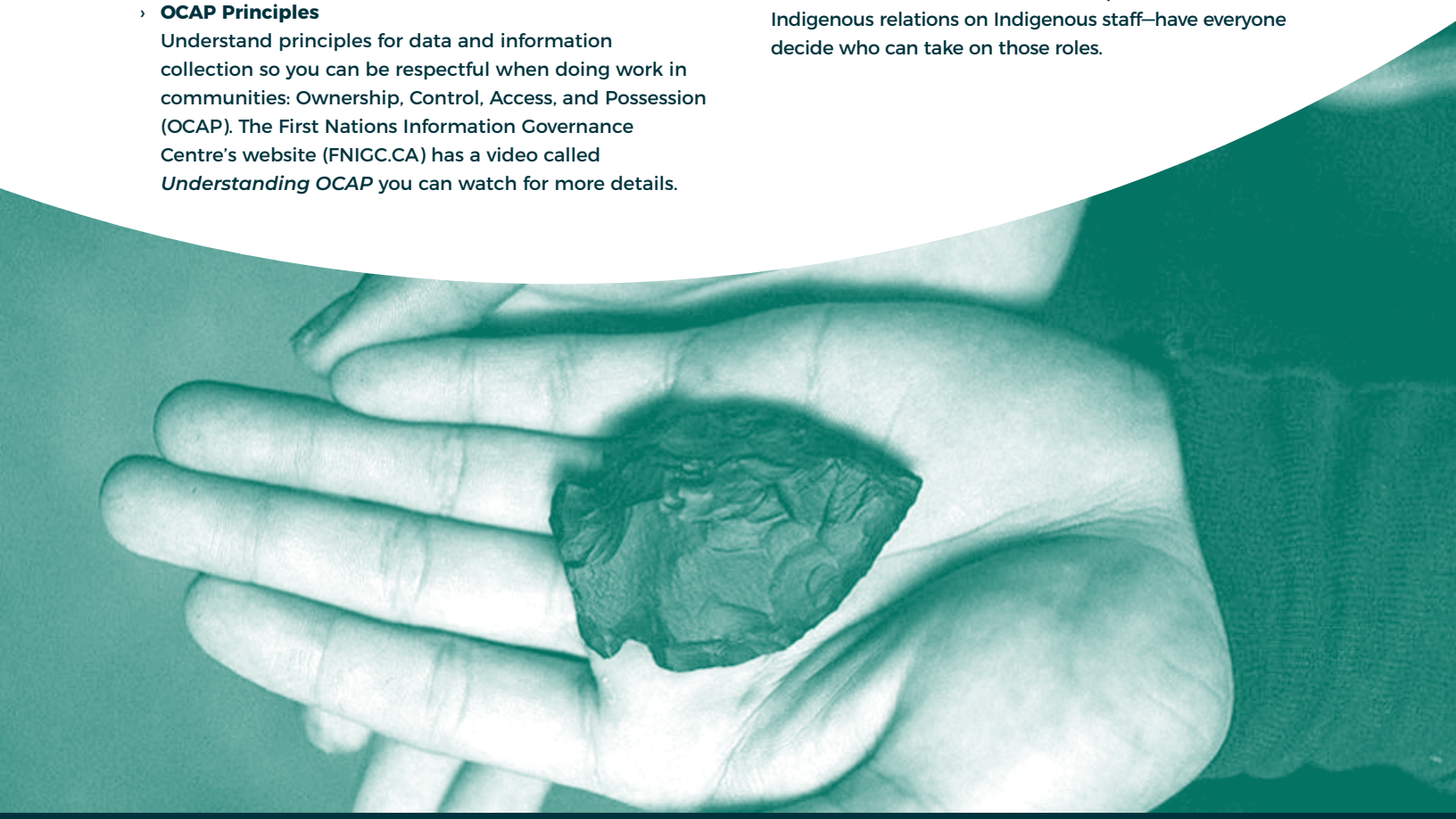
It is important to respect Indigenous autonomy. Reinforced by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Indigenous Peoples have the right to autonomy in matters relating to their internal and local affairs. You can contribute to supporting Indigenous people by upholding autonomy and the principles of Indigenous governance.

- **Ask**
  Enquire how they want to be communicated with, who should be included in conversations, and when is best for them.
- **Reframe**
  Don't frame your work as "helping." Engagement is not helping them to participate or use their voice. In reality, it is *asking for help*. You are asking to be guided on the best practices for the community.
- **Respect**
  Respect decisions by the community, specifically about whether and how they participate, what they require to participate, and who should be involved.
- **Research**
  It is not the *sole responsibility* of communities to educate others on how they work. Take the initiative to learn: subscribe to a newsletter or blog, follow the community on social media, bookmark their website, build relationships, or ask colleagues!
- **OCAP Principles**
  Understand principles for data and information collection so you can be respectful when doing work in communities: Ownership, Control, Access, and Possession (OCAP). The First Nations Information Governance Centre's website (FNIGC.CA) has a video called *Understanding OCAP* you can watch for more details.

COLLABORATION

Collaboration for Indigenous people can look a little different than what you have previously experienced. With Indigenous communities, collaboration should be focused on the process, rather than the product. When learning to "walk-the-walk" instead of merely "talk-the-talk," you must adjust your expectations on final outcomes. Sometimes when we collaborate, we end up in a completely different place than we initially imagined. Some tips for respectful collaboration include:

- **Share Leadership**
  Create a process where leadership rotates throughout the process. Surrender power dynamics for the greater good of the collective.
- **Build Together**
  You can have an idea, but refrain from building anything until you come together as a team. For example, if you are hosting a meeting about recruiting Indigenous employees to tourism, start by gathering a team and presenting the topic. Allow each person to take a turn sharing ideas about how you should proceed, rather than doing the work to create a plan and have a team execute or refine it.
- **Accept Different Roles**
  Sometimes when we collaborate, we expect equal participation and division of work. Allow people to decide what role they want to play and have informed consent on who will take other roles. Do not put all the work for Indigenous relations on Indigenous staff—have everyone decide who can take on those roles.



MEETING LOGISTICS

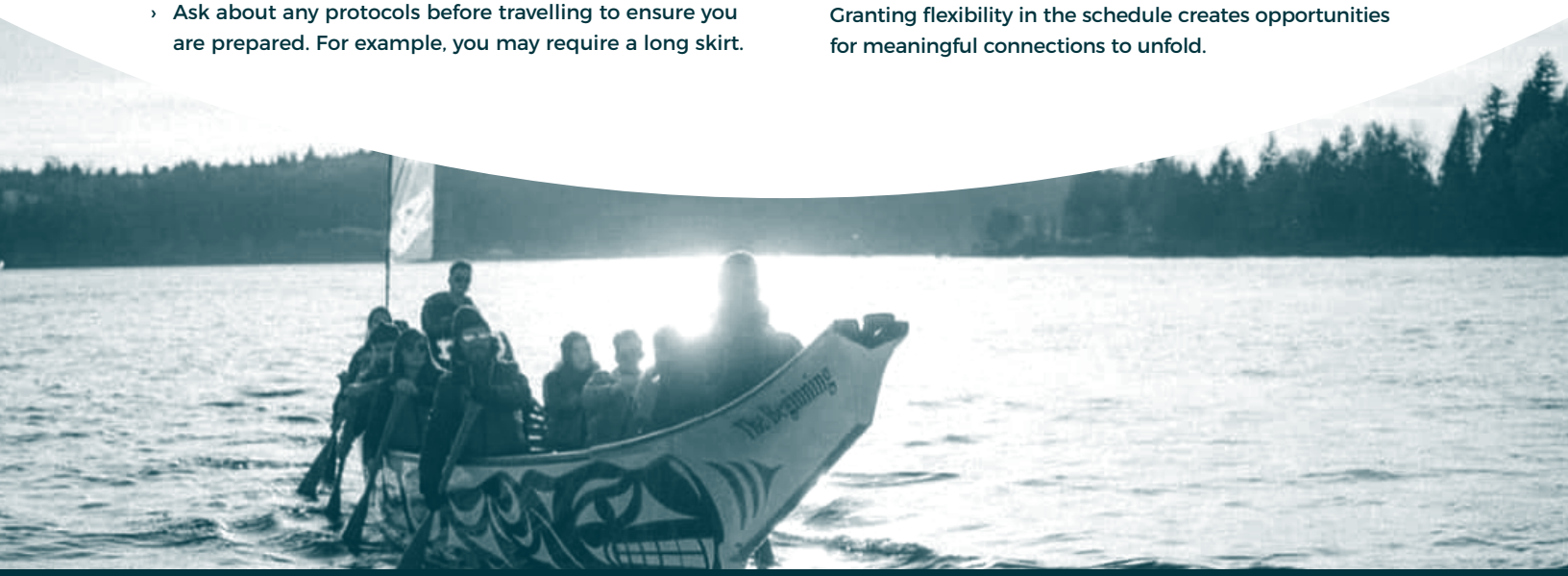
Below is a list of logistical components to consider during the planning stage of meetings or other events.

INVITATION & PROMOTION

- Promoting events should include culturally appropriate wording, images, and language.
- Greet Indigenous Peoples in your own language. If you have a relationship with them, you may also want to include the language you know that person or group speaks.
- When inviting Indigenous individuals to events, be sure to ask with ample time, especially during busy periods such as National Indigenous Peoples Day, September 30, or the summer season. Requesting their participation well in advance shows respect for their schedules and commitments.
- When possible, give personal invitations rather than mass invitations.
- Extend invitations to those with whom you have relationships already, or ask them whom it would be appropriate to invite. Alternatively, reach out to consultation offices for guidance on whom to contact. Do not reach out directly to the Chief and council members without explicit direction or existing good relationships.
- Recognize that individuals may want to understand your intention and plan before attending.
- Be transparent about what the plan is and how individuals will be asked to participate.
- Outline any requirements and obtain requests for honoraria or other supplies individuals may need to support you.
- When you must set a fixed date for an event, be sure to invite people early and follow up closer to the time.
- Some individuals may not be able to attend due to family obligations. Consider how you may open the invitation to their families also.

TRAVEL

- Obtain consent before travelling to visit a community.
- Be respectful of the lands that you visit; do not remove anything without authorization and keep the land clean.
- Support Indigenous businesses and accommodations when travelling.
- Ask about any protocols before travelling to ensure you are prepared. For example, you may require a long skirt.
- If you are inviting Indigenous communities to travel to you, consider how you may support this request financially.
- In terms of travel, allow for additional time to accommodate organic meetings and invitations, such as visiting someone's home for tea or meeting with others. Granting flexibility in the schedule creates opportunities for meaningful connections to unfold.



CEREMONY & PROTOCOL

- Offer protocol to any Elders, hosts, presenters, panellists, or advisors who are helping you. If you are not sure what protocol to offer, ask!
- When hosting an Elder or Knowledge Keeper, it is beneficial to ask whether they have a helper *(oskapiyos)* they will be bringing with them. If not, have a dedicated staff person who can build a relationship with them beforehand and be their main point of contact during the event. The helper's sole responsibility should be to support the Elder throughout their time at the event, separate from other logistical tasks.
- Check requirements for any potential Ceremony in the space against the capacity of the venue. For example, some venues will not allow smudging without advance notice as they must make arrangements to turn on ventilation or turn off smoke detectors.
- Check what the needs are for the Ceremony. For example, does the Elder require specific foods or materials to hold the Ceremony you are requesting?
- Notify participants of the Elder's or Knowledge Keeper's requirements to attend and participate in the ceremony, and make sure participants are aware of what is expected of them. Different Elders may have different teachings. For example, will women kinship require a long skirt? Are there any specific colours the Elder would like you to refrain from wearing? Making sure people have the basic requirements will ensure no one is excluded because of a lack of information.
- Prepare your land acknowledgment—beyond reciting words! If you are a visitor to the territory, prepare a land acknowledgment that is customized and includes your own personal connection to the land.
- Prepare your honorarium. Indigenous knowledge hasn't always been compensated equally to other experts' knowledge. Ensure you have an honorarium prepared and ready to be provided that day. It is most respectful to have an honorarium ready in the moment and not given at a later date or mailed.
- When providing an honorarium, it is important to enquire about the preferred method of payment (e-transfer, cheque, or cash). Some Elders may only accept cash, so planning ahead and ensuring the availability of cash on the day of payment may be necessary.

PHOTOGRAPHY, VIDEOGRAPHY & RECORDING

- Ask what should not be captured! If there are any particular practices, moments, individuals, or protocols that should not be captured, make a note. Be sure to share this with team members who may capture media.
- If there are public participants, make sure you have signage to show others what should or shouldn't be captured.
- Have a risk management plan. What will you do if a picture or video gets captured without permission? How will your staff approach that situation?
- Share the pictures. Let others know how they can see and get a copy of any images they are in. Don't leave people wondering where the pictures will be posted. Have your photographers or media staff let people know after they snap some shots!

FOOD & BEVERAGE

- Have a blessing of any food. Many Indigenous communities may wish to have an Elder give a blessing over the food before they eat. Offer protocol and ask for someone to give a blessing to the food before serving.
- Serve the Elders! Elders should always be served ***first*** and taken care of throughout an event or conference. Who will be serving the Elders? How will you communicate this to participants who may not be aware of this protocol and wish to start eating immediately? It's okay to say, "After the blessing, we'll invite helpers to make sure the Elders are fed first. Once they are fed, we will invite everyone to eat!"
- Understand how alcohol can impact protocols. Some Elders and individuals may not accept protocol if it is given by someone who has consumed alcohol recently. If you are having alcohol at the event, understand what impact that may have. For example:
  - If you are serving alcohol at your event, be clear about that. Ensure that anyone offering protocol on behalf of your organization waits until after the offer and blessings to have a drink.
  - If you are opening with a pipe ceremony, will the Elder request that only people who haven't consumed alcohol in the last 48 hours be able to attend? If so, have you communicated this to people attending so they can make an informed decision?
  - For events involving performers, enquire about their requirements regarding alcohol. Some performers may decline to perform if alcohol is present, so it is important to ask Indigenous guests whether alcohol is permissible or whether it should be served after the performance or in a separate location.

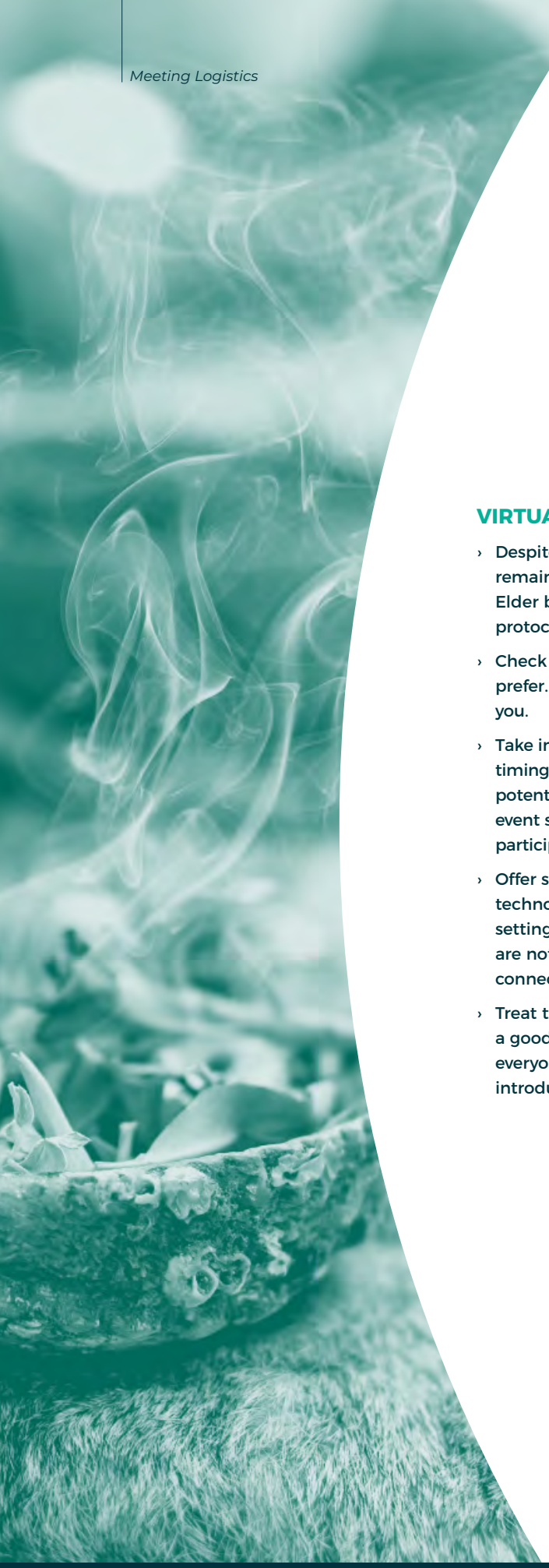
- Have some sugar-reduced options. Diabetes impacts Indigenous people at a higher rate than the general population. Make sure you have sugar-free and/or sugar-reduced options for desserts and beverages.
- When organizing food, consider having readily available snacks for individuals with diabetes or specific dietary needs.
- Water has spirit! Water is essential to have available, particularly for those hosting Ceremony. Have plenty of water available and continue to check whether the Elders need anything to drink.

TIMING

- To have a successful event, make sure you have built in lots of flexibility. For example, can you have longer breaks than normal? Do presenters have flexibility built into their sessions to ensure many voices can share in those spaces? Can you stay longer at the venue if visiting is happening and people are building relationships?
- Consider seasonal impacts. Many Indigenous communities share collective responsibilities during hunting or Ceremony seasons. Learn what timing impacts the communities you are wishing to work with.

SPACE PLANNING

- Ensure your space is accessible to the needs of the people you are inviting. For example, if you have someone with mobility concerns, troubleshoot that yourself before it becomes something they have to worry about!
- Ensure spaces can accommodate the Ceremony practices of the community you've invited.
- Be sure your venue is a safe space! While *you* may be safe, do some research to make sure Indigenous people are outwardly welcome. Are there any signs of Indigenous relationships in the conference centre or meeting room you are intending to book? Can you choose an Indigenous owned or operated location instead?
- Have adaptable spaces. If the group decides they want to sit in a circle, can you easily make that happen? How are you dismantling power dynamics with the space planning?
- Create a designated green room or dressing area for performers to prepare and safely store their belongings during the performance.



VIRTUAL PLANNING

- Despite being in virtual spaces, many of the previously identified practices remain relevant. Coordinate the exchange of protocol and honoraria with the Elder beforehand. If not possible, ask what they would like you to do with the protocol you are providing.
- Check with the participants to see whether there is a specific platform they prefer. Try to accommodate this, and offer options that can work for both of you.
- Take into account the time zone differences of participants. Ensure the event timing allows for reasonable participation from all regions, considering the potential impact on participants' daily schedules. Clearly communicate the event schedule, including the specified time zone, to avoid any confusion for participants joining from different regions.
- Offer support to test things prior to the event. Some Elders may not use technology often and may need you to call them and walk them through setting things up. Some communities may have low connectivity—be sure you are not using virtual events for critical conversations where people may lose connection.
- Treat the virtual space as an extension of a physical space. Ensure you start in a good way—with a prayer or blessing. Welcome everyone and make space for everyone to share in Circle. Don't neglect placing yourself and having everyone introduce themselves even though you are virtual.

PUTTING TOGETHER THE JOURNEY

Q1 - What do I need to do in advance of inviting Indigenous people to this event to ensure I am respectful?

While we have lots of great tips throughout this Handbook, the most important thing to remember is humility. It is okay to ask for guidance—especially when you pair that request with appropriate protocols, such as a tobacco offering! Spend the time getting *yourself* prepared. Centre yourself, dismantle some of your fears, be authentic, and shift power dynamics. It is important to build relationships with the community and find out who might be interested in attending. Think about community or participant needs—and if you don't know them, just be curious: ask questions! There are lots of logistical considerations found within this Handbook that can put you at ease.

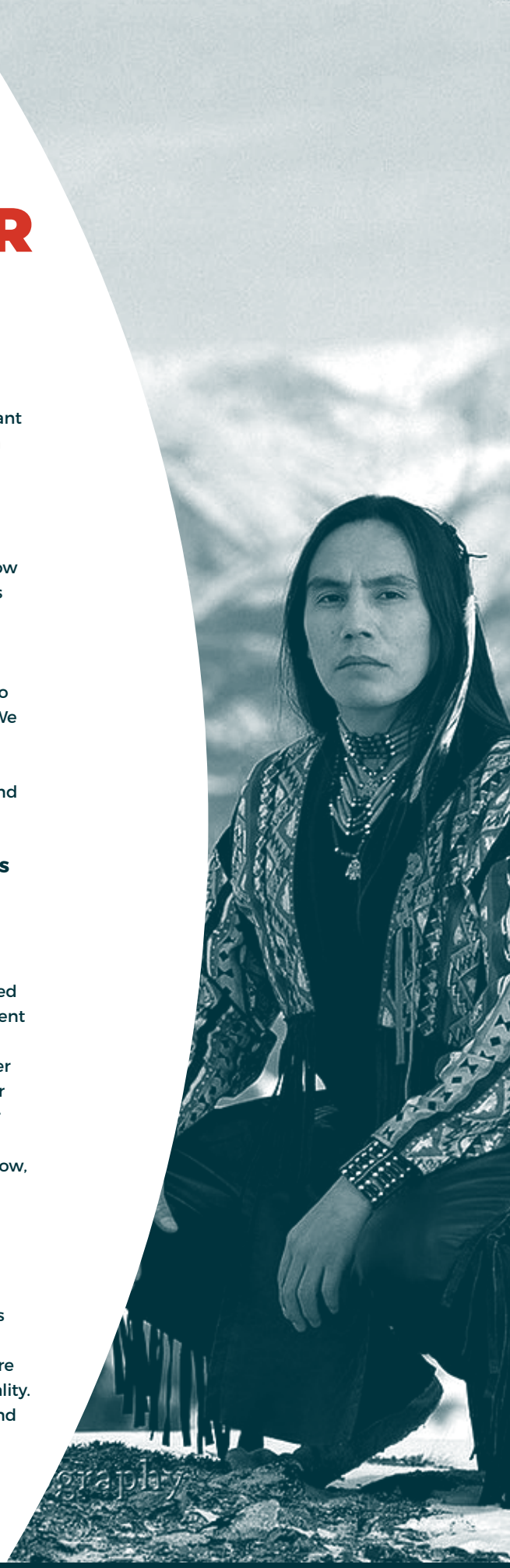
Staying humble means also being patient. Doing this work, in a good way, means that it will take longer. Some people may want to ask you questions to determine your intentions; be open to answering them and be transparent. We encourage you to consider your timelines. Do you have flexibility so that your time pressure doesn't become the Indigenous person's or community's time pressure? If you can adapt, you can make the invitation meaningful for you and that other person.

Q2 - How do I start the meeting? Are there cultural practices or knowledge that I should open with?

Your approach to opening an event will be highly determined by your relationship with the Indigenous people or communities you have invited. If you have begun to bring some of the knowledge in this Handbook into your heart, you might remember that Indigenous people should not be approached from a 'pan-Indigenous' view. Different communities and cultures have different traditional practices. In one situation, you may build a relationship with an Elder, offer protocol, and request an opening blessing and smudge. In another situation, you may only include a land acknowledgment (if you are a visitor or settler to that land). You could always start by serenading everyone with your favourite song—nah, we are just joking on that one. But we do want you to remember not to make things too structured. It's okay to relax, go with the flow, and ask the community how you can open the event in a good way.

Q3 - After things are finished, what do I do next?

If your initial invitation was genuine, your work will not end there! Continue building relationships with people. Visit for the sake of visiting, not just for the production of work. If you recall, in this Handbook we talk about different ways of reframing engagement. That is also about reframing your understanding of relationship building. *Networking* is a Western concept, and it tends to be more transactional. *Visiting* is an Indigenous concept, and it is grounded in relationality. Practise decolonizing your mind by changing your ideas on collaboration. Spend more time on the *process* than on the *product*. Always remember to show reciprocity for the contribution of Indigenous knowledge and time.



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INDIGENOUS ENGAGEMENT HANDBOOK

TOURISMHR.CA
INFO@TOURISMHR.CA