



Protocol, Guidelines, and Recommended Practices of Host Indigenous Communities in Toronto

The ISA, CSA and LOC are committed to creating an inclusive and respectful environment for XIX ISA Congress 2018. The purpose of this document is to provide guiding principles for the ISA World Congress community as it strives to respect and honour the protocols of host Indigenous communities in Toronto.

As Indigenous Peoples have distinct histories and diverse cultural and social practices this guide is not generalizable. It is recommended that presenters and organizers be as specific as possible in their approach to protocol.

These guidelines outline observances to be followed by community members who wish to respectfully engage Indigenous knowledges, Elders, and traditional teachers in the sharing of Indigenous knowledges and experiences, both on and off campus.

We encourage delegates and RCs to consider deepening their awareness of obligations to Indigenous students, faculty, presenters and communities. In some cases this may mean reaching out to local Indigenous communities to open pathways for dialogue.

Official territorial acknowledgement and welcome to Turtle Island

The World Congress takes place on Indigenous lands. To emphasize that point, a formal territorial acknowledgement is important. A representative of the CSA will make this acknowledgment during the Opening Ceremony on Sunday July 15. This land acknowledgement will be followed by a presentation by a local Indigenous Knowledge Keeper who will offer a welcome to Turtle Island—the Indigenous word for the territories now widely known as North America. *Land acknowledgments can be done by anyone (Indigenous and non-Indigenous) but welcomes can only be done by people from that territory.*

The territorial acknowledgement aims to show recognition of and respect for Indigenous Peoples. It is recognition of presence both past and present. Territorial acknowledgment can also be used as an opportunity to highlight political, social, and economic challenges stemming from colonization. It is a part of a broader strategy to establish healthy and reciprocal relations. These relationships are key to reconciliation, a process to which the Canadian Sociological Association is committed.

The land acknowledgement by the CSA President and welcome to Turtle Island by an Indigenous Knowledge Keeper are intended to provide an official welcome for all World Congress activities. Should your RC or other group wish to include a territorial acknowledgement in your own programming, you will find land acknowledgement statements below.



Land Acknowledgement

At the moment there are multiple Land Acknowledgement Statements that are being used in Toronto. As with all complex issues rooted in distinct histories, discussions and dialogue on this important matter are ongoing. Three Land Acknowledgments are:

This conference is taking place on the territory of the Dish With One Spoon wampum treaty. This is an agreement between the Mississaugas (pronounced: m ih - s ih - s aw - g uh) and the Haudenosaunee (pronounced: hoe-din-no-SHOW-nee) to peaceably share and protect the land. This includes the lands of the Huron-Wendat, the Anishinabek (pronounced: ah - n ih - sh ih - n ah - b ek) Nation, and the Mississaugas of New Credit in the Great Lakes region.

The above land acknowledgment was put together by various CSA members and is presented in the ISA conference program. Another example is:

We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudenosaunee (pronounced: hoe-din-no-SHOW-nee), and most recently, the territory of the Mississaugas (pronounced: m ih - s ih - s aw - g uhs) of the New Credit First Nation. The territory was the subject of the Dish With One Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes. This territory is also covered by the Upper Canada Treaties. Today, the meeting place of Toronto (from the Haudenosaunee word Tkaronto) is still the home to many Indigenous People from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory". (Source: CAUT – Acknowledging Traditional Territory, 2016; <https://www.caut.ca/docs/default-source/professional-advice/list---territorial-acknowledgement-by-province.pdf?sfvrsn=12>)

In 2014, Ryerson University's Aboriginal Education Council (AEC) created a Land Acknowledgement Statement to be used on and near Ryerson University campus. The AEC shared the following:

([http://www.ryerson.ca/content/dam/aec/pdfs/Land%20Acknowledgement%20and%20Protocol%20\(Aug%202016\).pdf](http://www.ryerson.ca/content/dam/aec/pdfs/Land%20Acknowledgement%20and%20Protocol%20(Aug%202016).pdf)):

"Toronto is in the 'Dish with One Spoon Territory'. The Dish with One Spoon is a treaty between the Anishinaabe (pronounced: ah - n ih - sh ih - n ah - b ai), Mississaugas (pronounced: : m ih - s ih - s aw - g uhs) and Haudenosaunee (pronounced: hoe-din-no-SHOW-nee) that bound them to share the territory and protect the land. Subsequent Indigenous Nations and Peoples, Europeans and all newcomers have been invited into this treaty in the spirit of peace, friendship and respect."



In addition to a territorial acknowledgement, often Indigenous presenters or panels with Indigenous content will include an “opening”; which is a tool designed to bring all attendees together in a good mind, as the Haudenosaunee say. If opening a session, a closing is also often required. Openings are complex and vary depending on how much knowledge an Elder or knowledge Keeper wishes to share with an audience/group.

Elders and Oshkaabewis

Elders and Oshkaabewis may be invited to participate in various events, especially if the content involves Indigenous Peoples. In these cases it is expected that relationships already exist between Elders and Oshkaabewis and participants at the World Congress.

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.

In order to establish and maintain positive relationships, it is imperative that delegates honour, respect, and learn the cultural protocols of communities from the point of contact, throughout the engagement, and beyond.

When inviting Elders or Oshkaabewis to sessions, certain protocols are recommended.

Invitation/Request:

- When inviting an Elder to share their knowledge (via lecture), 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.

Gifts and Honoraria (financial):

- Traditional tobacco (or aseymaa) is customarily offered to Elders by those seeking Indigenous knowledges. This can be in the form of a tobacco tie, a gift of traditionally grown tobacco, or a pouch of commercial tobacco.
- It is customary to provide a financial gift directly after the event or ceremony is completed. Honoraria should be presented on the day of the event or ceremony in cheque or cash. An honorarium of approximately \$250.00 CDN is typical.

Travel:

- If an engagement requires travel, it is most appropriate for those inviting the Elder to take into consideration the costs of travel and accommodation within the honoraria and/or via reimbursement.
- As with all guests, parking and maps should be provided, noting the location of the meeting and the parking lot location.



Attendants:

- Those invited to speak may be accompanied by another person for help and support. Attendants may require compensation as well.
- It is imperative that guests are greeted when they arrive and are escorted to the set location.

Smudging

The burning of sweetgrass or sage used in smudging ceremonies is allowed at the Convention Centre.

Important Resource

The following is an important resource for your consideration:

- Truth and Reconciliation Commission of Canada (TRC): <http://www.trc.ca/>

Additional Resources

- Whose Land <https://www.whose.land/en/>
- Mississaugas of the New Credit First Nation <http://mncfn.ca/>
- official website for the Haudenosaunee Confederacy at Six Nations of the Grand River: <https://www.haudenosauneeconfederacy.com/who-we-are/>
- website has links to maps with Cayuga place names:
<http://cayugalanguage.ca/index.php/teachandlearncayuga>
- Ryerson University Land Acknowledgment <https://www.ryerson.ca/aec/land-acknowledgement/>
- Wilkes, Rima, Aaron Duong, Linc Kesler, and Howard Ramos. "Canadian University Acknowledgment of Indigenous Lands, Treaties, and Peoples." *Canadian Review of Sociology/Revue canadienne de sociologie* 54, no. 1 (2017): 89-120.