

INDIGENOUS ANTI-RACISM AND ANTI-COLONIAL (ARC) FRAMEWORK

MARCH 2020



Indigenous Anti-racism and Anti-colonial (ARC) Framework

British Columbia Centre on Substance Use (BCCSU). 2020.

Coast Salish Territories

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We gratefully acknowledge this work was conducted on the traditional, ancestral, unceded and continually occupied territory of the Coast Salish Peoples, including the unceded homelands of the x̣ẉməθkẉə'ỵəm (Musqueam), Sḳẉx̣ẉú7mesh (Squamish), and sə́lilwə́təɬ (Tsleil-Waututh) Nations.

We do this work in the hope it will benefit all Indigenous Peoples of Turtle Island, and everyone who lives and resides on these Indigenous lands.



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CONTRIBUTING MEMBERS OF THE ARC WORKING GROUP

Dr. Lindsay Farrell is Anishinaabe (Ojibway) and grew up in Thunder Bay. Her family is from Whitewater Lake in Northern Ontario and she is a member of Eabametoong First Nation. She obtained her PhD at Simon Fraser University and held Post-Doctoral positions at The Roslin Institute, University of Edinburgh and University of British Columbia. In her current role as the Director of Strategic Initiatives and Special Projects and inaugural holder of the Indigenous Substance Use Leadership Professorship at the BC Centre on Substance Use (BCCSU), she leads internal and external work in the area of Indigenous cultural safety, leads activities in providing culturally appropriate approaches to substance use and addiction care, and provides leadership to the work of the Community Engagement pillar which includes engagement with Indigenous community groups and Nations across the province, including managing the partnership with the First Nations Health Authority. She is also an Adjunct Professor in the Department of Medicine at University of British Columbia.

Cheyenne Johnson is Saulteaux(Ojibwe) and mixed Settler ancestry. She was and was born in Salmon Arm and raised as an uninvited guest on many parts of the unceded traditional territories between Vancouver and the Okanagan. She is a displaced status member of the Tootinaowaziibeeng Treaty 4 Reserve (Valley River) in Western Manitoba. Cheyenne is a registered nurse who works in the area of addiction and substance use care Vancouver and obtained her Masters in Public Health from Simon Fraser University. She is currently the Co-Interim Executive Director at the BCCSU and is the founding Director of the BCCSU's Addiction Nursing Fellowship Program and is passionate about providing health care provider and public education to reduce stigma and improve the addiction system of care in BC. She is also and is an Adjunct Professor at the School of Nursing at the University of British Columbia and actively collaborates with interdisciplinary clinicians, educators and researchers across Canada.



Jennifer Lavalley is Cree-Saulteaux Métis born and raised in Treaty 4 territory – Regina, SK, with ancestral roots from Muscowpetung First Nation in southern SK and the Red River Settlements in Manitoba. She is a Project Coordinator at the BC Centre on Substance Use providing research support to the Western Aboriginal Harm Reduction Society (WAHRS), and a PhD student in Interdisciplinary Studies at the University of British Columbia. Jennifer's research aims to explore the experiences of Indigenous people who use drugs in order to optimize and ensure the cultural relevance of overdose-focused harm reduction and substance use treatment.

Neesha Pooni was raised in Abbotsford, BC, on the traditional homelands of the Stó:lō people. She is grateful to have had the opportunity to live, work and learn on their beautiful territory. Neesha is a graduate from Simon Fraser University, where she obtained her Bachelor of Arts Degree with a major in Political Science. She is a proud Cree-Métis woman of the Michif speaking people, with ancestral ties to the Red River Settlements of Manitoba. She is also proud of her Punjabi and Ukrainian heritage. Neesha is currently the Indigenous Cultural Safety Coordinator at the British Columbia Centre on Substance Use (BCCSU), where she is developing training for cultural safety and the practice of cultural humility for all BCCSU staff.

Corrina Chase is Métis from her mother, who is from the Algonquin Nation, and she is Scottish from her father's ancestry from Southern Scotland. She has a deep respect for Indigenous teachings and has learned the ways of the Red Road for the past 16 years. Corrina is a land and water activist and advocates working in allyship with local Indigenous communities and organizations to protect land and water. Corrina has experience in speaking to cultural diversity and has committed to dismantling systemic racism in hopes of alleviating health barriers for Indigenous People. Her passion comes from personal experience as a daughter of a Métis mother and experiencing her own challenges as a result of systemic oppression. Additionally, holding a Master of Arts in Conflict Analysis and Management, providing skills to address systemic barriers in organizational change.

Dr. Cornelia (Nel) Wieman is Canada's first female Indigenous psychiatrist (Anishnaabe – Little Grand Rapids First Nation, Manitoba). Nel currently works as a Senior Medical Officer - Mental Health & Wellness at the First Nations Health Authority (FNHA) in Vancouver. Prior to that, she was a staff psychiatrist at the Centre for Addictions and Mental Health (CAMH) in Toronto. She was also the Faculty Advisor to the Indigenous Students Health Sciences Office at McMaster University. She currently serves as the President of the Indigenous Physicians Association in Canada (IPAC). She is an Adjunct Professor in the Faculty of Health Sciences at Simon Fraser University.

LOGO

The BCCSU Indigenous logo is one step in the BCCSU's commitment to reconciliation with Indigenous Peoples and our lifelong development in our collective work towards Indigenous Cultural Safety and the practice of Cultural Humility. The logo design represents an intersection of Indigenous and non-Indigenous cultures. The BCCSU Communications and Indigenous Cultural Safety team worked closely with the artist to develop the logo.

- Symbolizing the cycle of life and the holistic teachings of the Medicine Wheel, the ring captures the four directions: North, South, East, and West. A human connection, in overcoming challenges in life one must go full circle.
- Shaped like the province of British Columbia, the feather, in balancing the life cycle symbolizes trust, wisdom, strength, and honour.
- In holding one's head high, overcoming life's challenges, the two hands represent both Indigenous and Western culture coming together to hold up and embrace life.

About the Artist:

Sk'aal Ts'iid (flicker bird) James Douglas Cowpar, born and raised on Haida Gwaii, a member of the Ts'aahl Clan, has worked in the tourism industry for over twenty-five years sharing his culture with the world. As a child he fostered a love of the arts, growing up watching Master Carvers and Weavers at work helping to inspire him to create designs with a vision. An identical twin, both he and his brother started and co-own Haida Style Expeditions, a home-grown cultural adventure tour business touring Gwaii Haanas and the West Coast of Haida Gwaii.



LOGO ARTWORK DESIGNED BY

SK'AAL TS'IID (FLICKER
BIRD) JAMES DOUGLAS
COWPAR

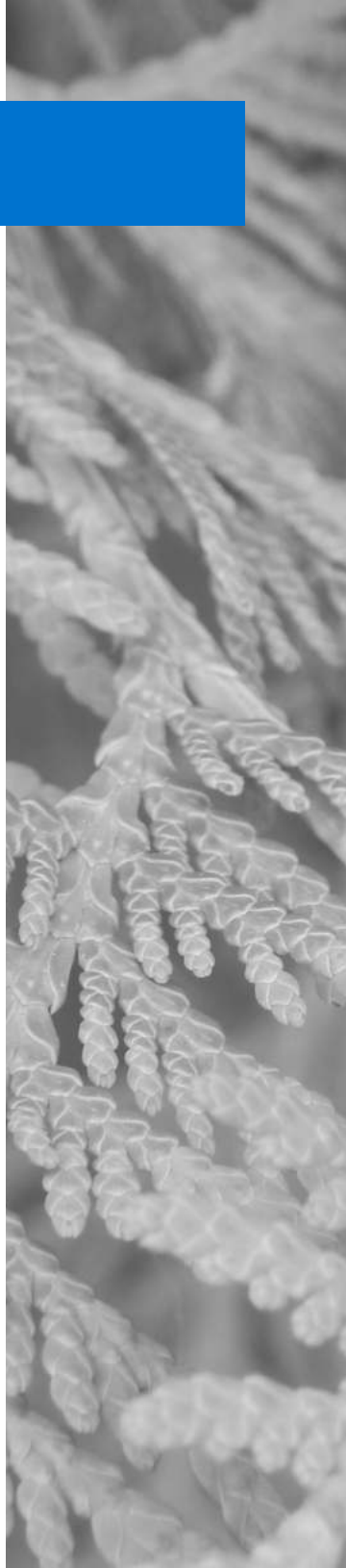
PREFACE

In May 2019, the British Columbia Centre on Substance Use (BCCSU) released the first edition of the Indigenous Cultural Safety (ICS) Framework. Since launch, we've had time for the work to settle in and make space for edits, along with additional sections as we continue to learn, adapt, and grow in this work as an organization. With the launch of the BCCSU Indigenous Cultural Safety (ICS) Training Program in 2020, we had the opportunity to establish and work alongside an external Indigenous Cultural Safety Advisory who made tremendous contributions to the education content of our ICS Training Program and informed the new changes reflected in this 2nd Edition.

A big thank you to the ICS Advisory and everyone who participated in pilot ICS Training sessions, sent feedback, and engaged in conversations to improve this work. The ICS Team and ARC Working Group are grateful to you!

The most notable change in this 2nd Edition is the new title and overall reframing of this document into an Indigenous anti-racism and anti-colonial (ARC) Framework (Figure 1) to better encompass the purpose and scope of this work to fully adopt and implement the *Truth and Reconciliation Commission of Canada 94 Calls to Action* and the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) into our organization.

Anti-racism and anti-colonial (ARC) practice is a concept that is deeply linked to the purpose, vision and scope of the BCCSU.



Through our three core functions (research, education and clinical care guidance) themes of: Health equity; evidence-based, culturally informed and culturally appropriate addiction care guidance; social justice; advocacy for marginalized and criminalized populations of people who use drugs (PWUD); and policy and system change, echo through our work with impact and influence which affects Indigenous Peoples in BC.

Implementing this Framework across the organization depends on all levels of people working together and being accountable in shaping our workplace culture. As such, we commit to an annual review of the ARC Framework. We welcome your ongoing feedback and suggested changes to make this Framework meet the ongoing needs of our organization. If you have any comments, suggestions, or thoughts on how we can continually improve this work, please contact the ICS Team at (ics@bccsu.ubc.ca).

Indigenous Anti-racism and Anti-colonial (ARC) Practice

Anti-racism and anti-colonial practice calls upon individuals to engage in active processes that aim to identify and eliminate anti-Indigenous racism, and works to address the harms of historical, current and ongoing colonization by changing systems, organizational structures, policies, practices and attitudes. For example, this includes; recognizing and addressing power imbalances; Indigenous sovereignty; Indigenous rights; and, giving space to Indigenous ways of knowing and being as equal to Western ways and knowledge systems.

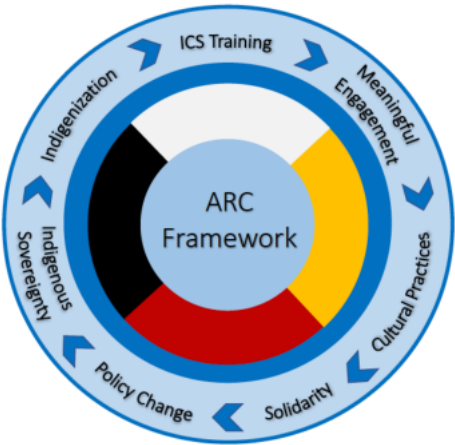


Figure 1. The ARC Framework provides direction by guiding the approaches we undertake to achieve organizational change to ensure all products, communications, interactions, impact and influence of our work reflect BCCSU’s holistic anti-racism approach and our Declaration of Commitment for Truth and Reconciliation with Indigenous Peoples and to fully adopt and implement UNDRIP.

Anti-Indigenous Racism

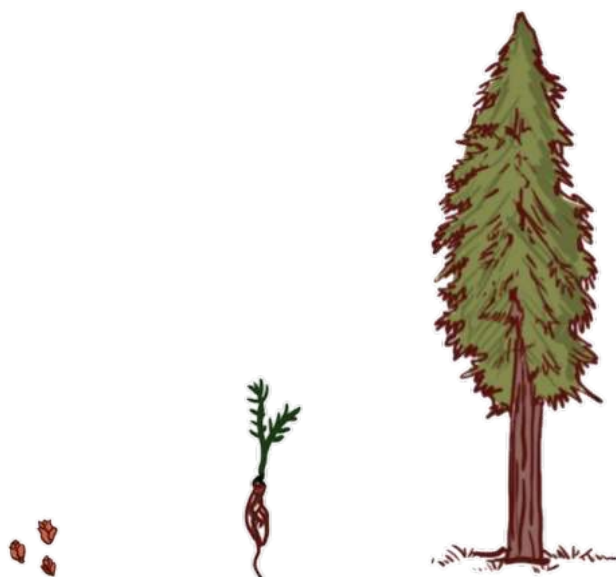
Anti-Indigenous racism is the ongoing systemic and institutional racism, discrimination and stigma experienced by Indigenous Peoples in what is presently known as Canada. It includes beliefs and practices that maintain and perpetuate the power imbalances and systemic barriers that result in inequitable outcomes in social, economic, judicial, and health and wellness of Indigenous Peoples.

Indigenous Cultural Safety

Indigenous Cultural Safety is an outcome based on recognizing and addressing the power imbalances and discriminations inherent to academic and health care institutional structures as a result of anti-Indigenous racism. It is defined by the experiences of those who receive it to feel physically, socially, emotionally and spiritually safe and respected in an environment free of racism.

Practice of Cultural Humility

The practice of Cultural Humility is a long-term developmental process requiring commitment from the individual to practice self-reflection, taking the initiative to learn, and confront personal biases. It requires acknowledging oneself as a learner, being open to learning about colonization and the life experiences of others, and actively incorporating this practice in daily life.



DECLARATION OF COMMITMENT FOR TRUTH AND RECONCILIATION WITH INDIGENOUS PEOPLES

The British Columbia Centre on Substance Use (BCCSU) is committed to the process of truth and reconciliation with Indigenous Peoples by recognizing and addressing the power imbalances and discriminations inherent to academic and health care institutional structures. Through the ongoing work of the three core functions of the BCCSU (research, education and clinical care guidance) the BCCSU is committed to:

Decreasing the inequities in determinants of health and wellness between Indigenous and non-Indigenous Canadians.

Providing Indigenous Cultural Safety training to all staff.

Increasing the number of Indigenous staff and professionals at the BCCSU.

Ensuring ARC Practice is embedded in all recommendations, strategies, and initiatives of the BCCSU.

Adopting a holistic anti-racism approach in our commitment to truth and reconciliation with Indigenous Peoples and our collective work towards creating a culturally safe organization.



7 PRINCIPLES OF THE INDIGENOUS ANTI-RACISM AND ANTI-COLONIAL (ARC) FRAMEWORK

In response to the *Truth and Reconciliation Commission of Canada 94 Calls to Action*, the British Columbia Centre on Substance Use (BCCSU) commits to the calls pertaining to Health (#18-24) and call #43 to fully adopt and implement the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) as the framework for truth and reconciliation with Indigenous Peoples.

1. **ICS Training:** Indigenous Cultural Safety training will be provided to all staff.
2. **Meaningful Engagement:** Inclusion, partnership and meaningful engagement of Indigenous individuals/groups, community leaders, organizations and/or Nations in governance, decision-making processes and initiatives that involve Indigenous Peoples in research, education, or clinical care guidance.
3. **Cultural Practices:** Indigenous Peoples have the inherent and recognized right to access cultural practices as part of their health and wellness and continuum of care. This includes the right to access cultural practices at all BCCSU offices.
4. **Policy Change:** Implementation of policies and practices to increase, provide ongoing support, and ensure retention of Indigenous staff at the BCCSU.
5. **Indigenization:** Inclusion of Indigenous Knowledge and expertise from Elder(s) and/or Knowledge Keeper(s) in the development of research, education, or clinical care guidance.
6. **Indigenous Sovereignty:** Indigenous sovereignty and connection to ancestral, traditional, unceded and continually occupied territories will be recognized and its importance to the process of truth and reconciliation with Indigenous Peoples.
7. **Solidarity:** Every individual making a commitment for ongoing learning, recognition and understanding personal, systemic and institutional biases, and holding ourselves and each other accountable.

RESPONSIBILITIES

Leadership will:

- Lead and demonstrate the BCCSU's holistic anti-racism approach in our commitment to truth and reconciliation with Indigenous Peoples.
- Model the approaches we undertake to achieve organizational change in our continuing development as a culturally safe organization.
- Incorporate ARC practice at all levels of governance and decision-making processes.
- Support the inclusion, meaningful engagement and partnership of Indigenous individuals/groups, community leaders, organizations and/or Nations in governance, decision-making processes and initiatives that involve Indigenous Peoples.
- Provide educational opportunities for all staff in Indigenous Cultural Safety training.
- Facilitate and support the ongoing development of policies and activities that strengthen anti-colonial practices at the BCCSU.
- Regularly evaluate and monitor the BCCSU's development as a culturally safe organization, responding to any identified barriers, and provide updates to staff.

All staff will:

- Incorporate Indigenous Cultural Safety and practice of Cultural Humility into all aspects of work where appropriate and possible.
- Support the BCCSU in our commitment to truth and reconciliation with Indigenous Peoples and ongoing development to achieve organizational change by adhering to this ARC Framework.
- Commit to further developing personal and professional knowledge and skills in anti-racism and anti-colonial practice.
- Identifying opportunities to enhance the BCCSU's development as a culturally safe organization.



HOW TO USE THIS FRAMEWORK

The Indigenous ARC Framework aims to foster an environment free of anti-Indigenous racism at the BC Centre on Substance Use (BCCSU) and be a place where Indigenous Peoples feel physically, socially, emotionally and spiritually safe and respected when in our offices, in interactions with any member of staff, or outputs from our work.

Our aim is to embed a holistic anti-racism and anti-colonial (ARC) practice into all recommendations, strategies and initiatives of the BCCSU by calling upon individuals to be accountable in shaping our workplace culture, and recognizing this work as a lifelong developmental process.

Implementing this ARC Framework across the organization depends on all levels of people working together to achieve this goal. This includes leadership as well as individual staff and their teams making a commitment for ongoing learning, recognition and understanding personal, systemic and institutional biases, and holding ourselves and each other accountable.

The sections that follow provide practical guidance and additional resources to support the entire organization and individual staff in our continued work and our commitment to truth and reconciliation with Indigenous Peoples.

GUIDE FOR TERMINOLOGY: WHAT SHOULD I SAY? ABORIGINAL? INDIGENOUS?

The general rule is to be as specific as possible and use the appropriate term for the context in which you are using it. For many, this will involve learning about the Canadian constitution and the *Indian Act* and how that history has shaped the relationship between the Peoples of Turtle Island [1] and the Government of Canada. Many of the terms used in health care and the academic system are directly tied to Section 35 of the *Constitution Act, 1982*.

To promote an environment embracing Indigenous Cultural Safety and the Practice of Humility, here are a few tips:

- Avoid using language that implies ownership, such as "Canada's Indigenous Peoples"
- Be aware of semantics in paternal language, i.e., "Indigenous People of Canada" is not the same as "Indigenous People *in* Canada"
- Avoid using the use of Canadian national identify, such as "Indigenous Canadian".

It is also imperative when working with Indigenous Peoples that we honour how individuals self-identify. Terms may be used by some, but not by others. Whenever in doubt, it's always best to ask what the preferred term is.

ABORIGINAL PEOPLES

This collective term originates from Section 35 of the *Constitution Act, 1982*, wherein the Aboriginal Peoples of Canada are defined as "Indian, Inuit and Métis Peoples". This term reflects the legal and social responsibility of the Federal Government to these groups. Hence, it excludes those who aren't formally recognized by the Government of Canada. This term is most often used in health care and in the context of health service access and delivery. Be mindful this is a collective term and refers to not one group, but three very different and distinct groups. If you mean to refer to First Nations, refer to that group by name and not this collective term. Also be mindful not to refer to "Aboriginal" or "Aboriginals" and instead refer to Aboriginal Peoples.

FIRST NATIONS

The adoption of this term replaces the "Indian" referred to in the *Indian Act* and Section 35 of the *Constitution Act, 1982*, which many find to be offensive. It is a collective term to refer to Indigenous Peoples that are not Métis or Inuit.

1. North America.

First Nations Peoples can include both status and non-status Indians, so be careful in its usage when referring to health care programs or services that are only for status Indians. There are 634 First Nations in Canada that collectively speak more than 50 distinct languages. In BC, there are 203 distinct First Nations with more than 30 distinct languages and 60 dialects spoken across the province. If you mean to refer to a specific Nation, use its name and not this collective term. For more information, please see the Additional Resources section at the end of this document.

INUIT

The Indigenous Peoples in the circumpolar region, including those in Nunavut, Northwest Territories, northern Quebec and Labrador are Inuit. There are also Inuit across Alaska and Greenland, as colonial borders do not reflect the Inuit Nunangat (Inuit homeland). The Inuit speak Inuktitut language, which has five main dialects. Use Inuk when referring to an individual person and Inuit when referring to more than one person. Do not use the word "Eskimo". This word is derogatory, outdated and offensive.

MÉTIS PEOPLES

The Métis Peoples are a distinct Nation from other Indigenous Peoples in Canada and have roots in mixed Indigenous and European ancestry. They are a Peoples united by common descent, history, language (Michif) and culture tied to a specific territory. Be careful when referring to individuals as Métis unless they have self-identified, as being of mixed decent in of itself, does not make an individual Métis.

INDIGENOUS PEOPLES

This is now accepted as the preferred term when collectively referring to the original Peoples of Turtle Island and their descendants. The Federal Government began adopting this term and using it as the new collective noun instead of Aboriginal after Minister Trudeau referred to the "Indigenous Peoples of Canada" in his 2015 victory speech. For Indigenous Peoples in Canada, it the term has roots in UNDRIP and is considered a collective and inclusive term for all those who self-identify and all their descendants.

NATIVE

This term is generally understood as being derogatory and outdated. The term Indigenous is now used instead. Exceptions include where self-identified Indigenous Peoples or Indigenous organizations refer to themselves as Native,

or among older generations and in rural and remote communities where this term is still widely used and accepted. Inappropriate uses of this word include referring to "the Natives" or "Natives". Use the appropriate term for the context instead.

INDIAN

This term is understood to be derogatory due to its origins and connection to colonial policies. It is the legal identity of an Indigenous person who is registered under the *Indian Act*. Refrain from using this word unless you are specifically referring to the *Indian Act*, having discussions around rights and benefits provided on the basis of having "Indian Status", or using in discussions of history or Federal policies where it is necessary for clarity. Be mindful Indigenous Peoples may use this term themselves as a means to self-identify, as an act of reclaiming.

NDN (SLANG)

As with the term "Indian", you may hear individuals identifying as "NDN". These are examples of Indigenous Peoples reclaiming these words and in the case of NDN, this is commonly found on social media or other aspects of pop culture and is regarded as a term used to identify the experiences of Indigenous Peoples living in urban spaces, and is most often heard among Indigenous youth.

STATUS INDIAN

This is the legal term that refers to an Indigenous or non-Indigenous person with Federal rights who are registered under the *Indian Act* and who may belong to a First Nation or Indian Band. The Canadian Federal Government determines who is a Status Indian, with individual Bands determining their own membership.

NON-STATUS INDIAN

This term refers to an Indigenous person who is not registered under the *Indian Act*. They may have lost their status due to past relatives who have lost their status, enfranchisement, were never registered, or lost status due to former provisions under the *Indian Act* (i.e., Bill C-31).

QUICK REFERENCE GUIDE

In this section we provide some guidance on commonly used terms you may encounter. It's always recommended however, to take the opportunities to practice Cultural Humility and educate yourself. You can do further reading by checking the Four Directions Library at the BCCSU main office (please see the Additional Resources section for more information) or other resources which can be found at the end of this document if you want to know more.

FOUR DIRECTIONS LIBRARY

The Four Directions Library is a learning resource for all BCCSU staff. The collection focuses on topics related to Indigenous Cultural Safety and the history of colonization in Canada. However, you will also find a variety of poetry and fiction pieces as well as a great selection of mini-zines. The library is located at the Howe Street office, and staff are welcome to borrow books at any time.



CULTURAL APPROPRIATION

Cultural appropriation can be generally defined as “the adoption of elements of one culture by members of the dominant culture and reducing it to something meaningless”. In the context of Indigenous Peoples of Turtle Island living under colonial rule, cultural appropriation is considered a form of colonialism wherein, cultural elements are copied from Indigenous Peoples by members of the dominant culture, and these elements are used outside of their original cultural context - sometimes even against the expressly stated wishes of members of the Indigenous Nation(s). It is considered harmful because it is an extension of centuries of systemic and institutional racism, genocide and oppression, in addition to being a violation of intellectual property rights. This can manifest in the dominant culture using Indigenous Peoples cultural and religious traditions, fashion, symbols, language, and music. Some examples include “smudging kits” and sage sticks for sale in shops and sold under a guise of being “bohemian”, and the wearing of headdresses at music festivals.

CULTURAL APPRECIATION

Cultural appreciation is taking the time to learn, understand and interact with another culture that is different than your own, and truly honouring their art and culture. It is a cultural exchange based on mutual respect and consent. In the context of Indigenous Peoples of Turtle Island, some examples may include supporting Indigenous artists by buying jewelry, books, or other art forms (and letting everyone know who made it), attending and participating in cultural activities and gatherings such as Pow Wows and other public events.

INDIGENIZATION

This is a new term that is increasingly getting traction as organizations, governments and institutions take action in this time of truth and reconciliation with Indigenous Peoples. It is most often used when services, initiatives, strategies, processes, approaches, and/or methodologies are changed in order to incorporate Indigenous Knowledge systems and/or an Indigenous worldview.

TWO-EYED SEEING OR ETUAPTUMUK

This is a concept developed by Mi'kmaq Elder Albert Marshall from Eskasoni First Nation in 2012 (please cite him in this way when speaking about Two-Eyed Seeing) and is most often encountered in research and/or in other instances when individuals are seeking to incorporate Indigenous perspectives into Western-based values and/or knowledge systems.

ELDER

The title of being an Elder is bestowed on an individual by the community because of the high level of spiritual and cultural knowledge they hold. The term does not refer to age, but instead to their deep understanding of traditional teachings, ceremonies and cultural practices, and the recognition that they have earned the right to pass this knowledge on to others and give guidance. Something to keep in mind is that different communities may have different meanings for the term "Elder", and it is not a blanket term.

KNOWLEDGE KEEPER OR TRADITIONAL KNOWLEDGE KEEPER

The term Knowledge Keeper refers to an individual who has been taught by an Elder within the community to hold traditional knowledge and teachings. They are the keepers of those teachings and have been given guidance by an Elder on when it is, and is not, appropriate to share that knowledge with others.



GUIDE FOR ACKNOWLEDGEMENT OF TRADITIONAL TERRITORY AND WELCOMING

The BCCSU recognizes Indigenous sovereignty and connection to ancestral, traditional [2], unceded [3] and continually occupied territories. As standard practice, BCCSU staff will give a land acknowledgement at the start of every formal event, large meeting, gathering of people (either in person or via TC) when attendees have traveled to attend and conferences. In addition, staff will include a land acknowledgement as part of their BCCSU email signatures.

WELCOMING

A welcoming will be given at the beginning of all formal public events. Only the host Nation(s) may do the welcoming, and it is to be done following protocols of the host Nation(s). The welcoming is a formal start of the proceedings on the traditional territory where the event is taking place. Any member of the host Nation may perform a welcoming, but it is often done by an appointed spokesperson who may also be an Elder and/or Knowledge Keeper. Please contact the Media or Communications department of the Nation to request a speaker. For formal public events when a member of the host Nation are invited to do a welcoming, an honoraria is to be given. Please refer to the "Honoraria and gifts" section for additional guidance.

STEPS TO BUILDING YOUR LAND ACKNOWLEDGEMENT:

1. Start with Self-reflection

A great place to start is to ask yourself *why* you are doing a land acknowledgement and what is your *intention*. If you are doing a land acknowledgement as a personal commitment to truth and reconciliation with Indigenous Peoples, to recognize and give voice to Indigenous sovereignty and Indigenous rights, you are curious and want to support Indigenous Nations and communities and inspire action in others, then you're on the right track. If however, you are doing a land acknowledgement for personal reasons, or it's simply a requirement of this Framework, more time practicing humility in self-reflection is needed. To help with your self-reflection, please refer to the Four Directions Library located at the BCCSU main office and/or list of resources at the end of this document.

2. *Traditional* describes the ancestral and current connection of Indigenous Peoples to the land.
3. *Unceded* is the possession and occupation of land without treaty or agreements with Indigenous Peoples. It is a term for something that is not lawfully given, and is a way of recognizing the ongoing illegitimacy of Canada asserting sovereignty over Indigenous lands.

A land acknowledgement should be a reflection of your own personal connection to the land. This work will involve examining your own history and relationship to Turtle Island through self-reflection. In many cases, this will include spending time unpacking how you identify and challenging the ideas of *Citizenship* vs. *Ancestry* in the context of living on Indigenous lands in an ongoing colonial state.

How you identify may include one or more of the following:

- Guest
- Uninvited guest
- Visitor
- Immigrant (which generation and from where)
- Settler
- Refugee
- Stolen person
- Indigenous (not on traditional territory)

If you feel some discomfort reading the above list, don't be alarmed. While you move through this work you will challenge your own biases and personal beliefs, as well as confront the dominant social narrative of what it is to be "Canadian" in a colonial system that has all but erased and ignored the Indigenous histories of this land. Also keep in mind, how you identify and introduce yourself will evolve and change over time as you create a deeper understanding and connection to the land.

2. Educate Yourself

A great way to practice Cultural Humility is to take the initiative and educate yourself on the traditional territory for the land in which you work/live or are visiting. Avoid participating in aspects of Tokenism by asking the Indigenous person you know to tell you. There are numerous Additional Resources listed at the back of this document for guidance, but resources such as *Whose Land* (<https://www.whose.land/en/>) and *Native Land* (<https://native-land.ca>) are easy mobile Apps to download and great places to start.

It is also highly recommended to do a Google search for the local Nation(s) and read up on the history of the Indigenous Peoples of the land to further educate yourself on any treaty agreements that may have been established. You can also visit webpages of educational institutions such as universities and school boards for more information, but keep in mind these may not be accurate and it's recommended to visit the local Nations(s) websites and/or contact them directly for preferred language on land acknowledgements.

3. Make It Personal

In addition to including an introduction of yourself and stating how you identify, it's also a good idea to include what you appreciate most about the Indigenous lands where you work/live or are visiting. Take a moment in self-reflection to assess your relationship to the land and what means the most to you. Is it the trees, the water, or the mountains?

Reflecting on the intention of your land acknowledgement, how does it relate to impacts of your work on the Indigenous Peoples of that territory? Is there a way you can make it relational and relevant to Indigenous Peoples of the land? This is a work in progress. Personal reflection takes time, it's hard work, and you may not get all this at once and that's OK.

4. Use Appropriate Language

Using the term "unceded" is another way of saying lands were never given up or entered into an agreement for use with the Government of Canada. Do not be shy about using strong language such as "Stolen Land" or "Continually Occupied" if it feels right to do so. Use the right words for what you want to say, and don't feel obliged to sugar-coat or avoid using provocative language.

When land acknowledgements were first being done across the country, it was a means to disrupt the social norm, call attention to the widespread erasure of Indigenous Peoples in what is currently known as Canada, and uphold the fundamental rights of Indigenous Peoples under UNDRIP.

With this in mind, think about your use of language and what the end goal of your land acknowledgement is. Does your use of language help or hinder the main message of your land



acknowledgement? It is leaving a positive message for the members of that Nation?

5. It's A Work In Progress

Be mindful your land acknowledgement will change as your awareness and self-reflection deepens. It is also situational. What you will say in the city where you live and/or reside will be different if you are visiting another territory.

This work is ongoing and continually evolving, so be gentle with yourself if you make mistakes. It's the intention that matters about a land acknowledgment, not the pronunciation of the Nation. With this said however, there are great online resources for pronunciation guides, so again, take the opportunity to practice Cultural Humility and educate yourself.

Lastly, a land acknowledgement should never be deficit-based. Let's celebrate and honour the Indigenous Peoples who have stewarded the land since time immemorial, and use this opportunity to move forward in a good way.



GUIDE FOR HOW TO ENGAGE ELDERS AND/OR KNOWLEDGE KEEPERS

Due to the legacy of colonialism and decades of Canadian Federal policies with the sole purpose of disrupting the transmission of Indigenous Knowledge, ethics and values from one generation to another, many Indigenous Peoples have not had access to traditional teachings. Elders and/or Knowledge Keepers are very important to Indigenous communities. They are recognized because of the spiritual and cultural knowledge they hold.

Elders and/or Knowledge Keepers are very valuable and highly sought after to participate and contribute their wisdom and guidance. Please keep this in mind when contacting an Elder and respect their time is valuable. The best instances to formally request the presence of an Elder and/or Knowledge Keeper is when you have asked them to have a participatory role in the event to share their wisdom and teachings. When working with an Elder and/or Knowledge Keeper they must be addressed with the utmost respect and manners and adhering to local protocols. In the case of a feast or when food is served, the Elder will bless the food and they, along with any others, are to be served first. Our Elders should never have to wait in line or stand.

The following provides some guidance on engaging with Elders and/or Knowledge Keepers using First Nations protocols. Keep in mind, protocols for Métis or Inuit Peoples may differ and the local host Nation should be always be consulted for formal events being held in those territories.

INTRODUCTIONS

For Indigenous Peoples, introductions are critical for establishing connection and ensuring good relations. Introduce yourself and state your connection to the land. For example, if you are non-Indigenous you would say your name and how you identify, acknowledge the traditional territory where you work and live, state how long you have been living there and what brought you there. This starts the conversation and your relationship off in a good way. For more guidance, please see the "Start with self-reflection" section above.

INVITATION

When inviting an Elder to participate, make introductions, be clear what request is, let them know you are happy to provide an honoraria and invite the Elder to participate. Provide clear instructions on the time and location of the

event and ask the Elder if there is anything they need. It's a good idea to offer a helper to carry belongings for them on the day, keeping in mind they may walk with a cane or have mobility issues. Be respectful to the time being asked. For example, if the event starts at 11:00 AM, let them know this is the start time and do not ask them to be there for 10:00 AM or 10:30 AM. When confirming details, also ensure to ask if they require transportation. Be prepared to arrange a taxi to pick them up and drop them off, or arrange a volunteer driver from your staff.

PLAN AHEAD

For events when an Elder has been contacted to provide opening and closing prayers, this should be offered to the host Nation following protocols of the local territory where the event is taking place. In your planning, be prepared to make adequate space in the agenda. It is recommended to set aside a minimum 30 min each for prayers (opening and closing) and also additional time if a formal welcome is also to be given.

Respect the way Indigenous Peoples share and learn is relational, and story-telling, drumming and sharing songs play a critical role in how we communicate. If an Elder is speaking, never interrupt or hurry them along to ensure you are "on time" in your agenda. Be generous with your time and respect they are being generous in sharing their knowledge and teachings with you.

ACCOMMODATE CULTURAL PRACTICES

For an event, an Elder may perform a smudge in the space and/or ask for helpers. On Coast Salish Territories, brushing, singing and/or drumming may also be done, or done instead. As above, ensure there is adequate time in the agenda to accommodate. In the event a smudge will be taking place, make all necessary arrangements with facilities management and/or appropriate departments and contacts at the venue where the event is being held to mute smoke alarms.

Please refer to the BCCSU *Cultural and Ceremonial Use of Traditional Medicines Policy* (and referenced affiliated institutional policies) in the Supporting Policies section at the end of this document for additional guidance.

Photographs, audio or video recording are not acceptable when an Elder is performing a ceremony. Ensure the venue is marked with appropriate signage to let guests know not to take photos or record the proceedings on phones or mobile devices. Elders may bring feathers, abalone shells, drums, medicines or other sacred items. Never touch these items unless they have offered and

given you permission to do so. It is not appropriate to ask to touch these items.

FOLLOW UP & ON THE DAY

If an Elder agrees to participate, it's a good idea to follow up with a phone call a few days before to ensure they are still available. Be prepared for the possibility that they may no longer be available to participate if an unforeseen circumstance has arisen. On the day of the event, have a staff person identified to greet the Elder at the front door upon arrival and escort them to the event location and a place where they can have privacy and quiet time to prepare. Address them with utmost respect, and respect their need for space and reflection. Offer water and/or food and ensure they have everything they need. After the event, the staff person will also ensure they have a taxi or a ride home.

HONORARIA & GIFTS

Elders, Knowledge Keepers and/or Nation representatives should always receive an honoraria to cover their travel expenses and the time taken out of their day to participate in an event. This can be done discreetly on the day by giving a card with the honorarium inside, along with gifting tobacco, if appropriate. Gifts are typically given when knowledge and/or teachings are shared by an Elder and/or they have spent a large part of their day participating in an event. A gift of a blanket or other household item at your discretion is always appreciated. Ensure to thank the Elder in both instances when giving.

TOBACCO

Here on Coast Salish Territories, traditional use of tobacco and gifting tobacco may not be the practice by all Nations in this territory. Please contact the Nation you are working with for guidance on gifting tobacco. In some instances when certain guidance is being requested, it will be appropriate to offer and gift Tobacco. When gifting tobacco, it is to be removed of packaging and a large tablespoon (equivalent to a tea bag) of loose pipe tobacco is wrapped in a cotton square of fabric (either white, yellow, black or red) and tied with a ribbon of any of the four colours listed above. The gift of tobacco should be tied and prepared by the person making the request. At the time of the request (if it is being made in person), the tobacco tie is to be held in front of you in your left hand. If the Elder agrees to give guidance, place the tobacco in their left hand.

For additional questions on offering and gifting tobacco or to access supplies, please reach out to the Indigenous Cultural Safety team (ics@bccsu.ubc.ca).

GUIDE TO ENGAGEMENT AND WORKING WITH INDIGENOUS PEOPLES

For many, working and engaging meaningfully with Indigenous Peoples will involve learning about Indigenous cultures, hearing our stories and the teachings within them, observing protocols and manners, and respecting cultural expectations.

TOKENISM

Unfortunately, tokenism is a common occurrence experienced by Indigenous Peoples. It involves making only a symbolic effort in engagement activities, often by including one Indigenous person on a committee or project to “check a box”, and often with the expectation they speak for the entirety of their Nation or all Indigenous Peoples in BC, or elsewhere. It is the Pan-Indigenizing of Indigenous Peoples and is not meaningful or respectful engagement.

MEANINGFUL ENGAGEMENT

Meaningful engagement is the inclusion and partnership of Indigenous individuals/groups, community leaders, organizations and/or Nations at the very beginning of any initiative or decision-making process. It is a two-way conversation which is open, honest and respectful, and works to build trust. Any proposed work resulting from this engagement will typically be formalized in a memorandum of understanding and the work done together in partnership. In the context of a grant or project deadline, be prepared to budget adequate time for engagement, building relationships and developing the project in collaboration.

Refrain from sending a complete (or near complete) draft of a proposal for any initiative with the expectation that Indigenous individuals/groups, community leaders, organizations and/or Nations will add their signature by way of support. This approach is very offensive, as it does not respect or acknowledge Indigenous Peoples right to self-determinism.

When approaching Indigenous individuals/groups, community leaders, organizations and/or Nations to engage in a piece of work, the dialogue should always be contextualized as an offering. For example, you would start the conversation by way of introductions (please see the previous section on Introductions for further guidance) and offer to come and share knowledge about the work you are doing, learn about what they are doing, and have a

discussion around possible opportunities for partnership and collaboration, if appropriate.

EXPECTATIONS

Consultation is not consent. If you have had a conversation, that does not mean they have agreed to partner with you. Building a relationship takes time, and any decision will typically not happen after a single conversation, it happens over many conversations. The relationship also may not have a specific endpoint. By engaging and working with Indigenous communities, there is a cultural expectation that you will play a continuing role in the time that follows. For example, that you will not simply disappear after the work is done, but continue to support the community by participating in community events and being present.



RESEARCH INVOLVING INDIGENOUS PEOPLES

For those involved in research activities with Indigenous participants, the First Nations Principles of OCAP® (Ownership, Control, Access and Possession) is the *de facto* standard for how data about Indigenous Peoples should be collected, protected, used or shared.

Module 9: "Research Involving First Nations, Inuit & Métis Peoples of Canada" of Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS) serves as the framework for ethical engagement for research involving Indigenous Peoples and provides guidance on specific populations, including urban communities.

It is expected that all BCCSU staff engaged with research involving Indigenous Peoples will take both of these trainings. Please speak to your supervisor for access and support for accessing these training opportunities.

RESEARCH METHODOLOGIES

Researchers working with Indigenous Peoples should be familiar with concepts of Indigenous research methodologies by Linda Tuhiwai Smith ("Decolonizing Methodologies: Research and Indigenous Peoples" - which can be found in the Four Directions Library at the BCCSU main office) and the 4 R's of Reciprocity, Relevance, Responsibility and Respect of the Indigenous Wholistic Framework by Dr. Michelle Pidgeon.

RESEARCH RESOURCES

CIHR Guidelines for Health Research Involving Aboriginal People.

<http://www.cihr-irsc.gc.ca/e/29134.html>

The Fundamentals of the First Nations Principles of OCAP®

<https://fnigc.ca/training>

Pidgeon, Michelle. (2014). "Moving beyond good intentions: Indigenizing higher education in British Columbia universities through institutional responsibility and accountability." *Journal of American Indian Education*, 7-28.

Smith, Linda Tuhiwai. (2013). "Decolonizing methodologies: Research and indigenous peoples". Zed Books Ltd.

TCPS Module 9: "Research Involving First Nations, Inuit & Métis Peoples of Canada" <http://www.pre.ethics.gc.ca/eng/education/tutorial-didacticiel/>

Two-Eyed Seeing: [http://www.integrativescience.ca/uploads/files/Two-Eyed%20Seeing-AMarshall-Thinkers%20Lodge2017\(1\).pdf](http://www.integrativescience.ca/uploads/files/Two-Eyed%20Seeing-AMarshall-Thinkers%20Lodge2017(1).pdf)

SUPPORTING POLICIES

BCCSU Policy CUL-01 "Cultural and Ceremonial Use of Traditional Medicines".

PHC Policy B-00-11-10132 "Cultural and Ceremonial Use of Tobacco and Smudging Medicines".

UBC Policy SC2 "Smoking, Vaping, and Sale of Tobacco-Related Products on Campus".

UBC First Nations House of Learning "Guidelines for Smudging and Ceremonies Using Smoke at the First Nations Longhouse", 8 June 2011 (att. Please note, the UBC FNHL policy is no longer in effect, but remains a useful reference).

ADDITIONAL RESOURCES

Four Directions Library:

This collection was established at the BCCSU main office to be a resource to all faculty, staff and students. The library contains an extensive collection of non-fiction focussing on topics related to the history of colonization in Canada, including the full TRC and MMIWG reports, as well as a variety of poetry and fiction from Indigenous authors.

First Nations Health Authority Cultural Humility.

<http://www.fnha.ca/wellness/cultural-humility>

First Nations Health Authority and BC Patient Safety & Quality Council Cultural Safety and Cultural Humility Webinar Action Series.

<http://www.fnha.ca/wellness/cultural-humility/webinars>

Guide to Acknowledging First Peoples & Traditional Territory.

<https://www.caut.ca/content/guide-acknowledging-first-Peoples-traditional-territory>

Guide to Indigenous Land Acknowledgement by Native Governance Centre.

<https://nativegov.org/a-guide-to-indigenous-land-acknowledgment/>

Native Land: website resource for North Americans (and others) to find out more about local Indigenous territories and languages.

<https://native-land.ca>

Whose Land: website and app resource to identify Indigenous Nations, territories, and Indigenous communities across Canada.

<https://www.whose.land/en/>

Reconciliation Through Indigenous Education online training:

A 6-week online course offered quarterly throughout the year which will help you envision how Indigenous histories, perspectives, worldviews, and approaches to learning can be made part of the work we do in classrooms, organizations, communities, and our everyday experiences in ways that are thoughtful and respectful. <http://pdce.educ.ubc.ca/Reconciliation/>

Anti-Racist Organizational Change: Resources & Tools for Nonprofits.

<http://communitywise.net/about/aroc-and-the-equity-framework/aroc-tools-and-resources/>.

INDIGENOUS MEDIA

Unreserved on CBC radio:

The radio space for indigenous community, culture, and conversation. Host Rosanna Deerchild takes you straight into Indigenous Canada, from Halifax to Haida Gwaii, from Shamattawa to Ottawa, introducing listeners to the storytellers, culture makers and community shakers from across the country.
<https://www.cbc.ca/radio/unreserved>

Reclaimed on CBC:

A weekly series on CBC Radio that explores the many worlds of contemporary Indigenous music from traditional songs and acoustic sounds to Native hip-hop, R&B, and the dancefloor-filling beats of electric powwow.
<https://www.cbcmusic.ca/programs/reclaimed>

BOOKS BY INDIGENOUS AUTHORS

<https://www.cbc.ca/books/108-indigenous-writers-to-read-as-recommended-by-you-1.4197475>

<https://kaitlincurtice.com/2018/09/06/25-books-by-indigenous-authors-you-should-be-reading/>

<https://www.aadnc-aandc.gc.ca/eng/1527683543770/1527683566872>

INDIGENOUS PODCASTS

7 Great Podcasts Hosted by Indigenous Women

<https://www.chatelaine.com/living/indigenous-podcasts-hosted-by-women/>

An Index of Indigenous Podcasts

<https://www.mediaindigena.com/an-index-of-indigenous-podcasts/>

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Truth and Reconciliation Commission of Canada 94 Calls to Action.

https://nctr.ca/assets/reports/Calls_to_Action_English2.pdf

United Nations Declaration on the Rights of Indigenous Peoples.

https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Crown-Indigenous Relations and Northern Affairs Canada.

<https://www.canada.ca/en/crown-indigenous-relations-northern-affairs.html>

Indian Act.

<https://laws-lois.justice.gc.ca/eng/acts/i-5/page-1.html>

Constitution Act 1982.

https://sencanada.ca/content/sen/committee/421/APPA/Briefs/ConstitutionAct_2017-09-19_e.pdf

First Nations in Canada.

<https://www.rcaanc-cirnac.gc.ca/eng/1307460755710/1536862806124>

First Nations Peoples.

<https://www.welcomebc.ca/Choose-B-C/Explore-British-Columbia/B-C-First-Nations-Indigenous-People>

First Nations Health Authority (FNHA): Healthy, Self-Determining and Vibrant BC First Nations Children, Families and Communities.

http://www.fnha.ca/Documents/FNHA_AboutUS.pdf

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