Indigenous Protocols

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Introduction

There are specific recommendations made within landmark documents in Canada advising academic institutions on the way in which they need to shift to support reconciliation and nation-to-institution relationships. Before these existed, the *Peace and Friendship Treaties* gave clarity on relationships between the Mi'kmaw Nation and newcomers to Mi'kma'ki. It is in the spirit of our obligations and duties through these Treaties that we make changes at Acadia. The recommendations within the *Royal Commission of Aboriginal People*, the *Truth and Reconciliation Commission*, and *the Missing and Murdered Indigenous Women and Girls Inquiry* are starting points guiding us down the road to becoming good allies. We need to shift our perspective from believing that Eurocentric approaches are superior to other knowledge forms and ways, and start to humble ourselves to learning from the Original Peoples of Turtle Island.

This Handbook is merely a starting point for increasing knowledge, awareness and understanding, and is a small part of moving forward in reconciliation. As an institution, as administrators, staff, faculty, students and community we have a duty to learn the history of this land and of this country. We have a duty to understand Indigenous cultures and protocols; while finding ways we can gain wisdom from Indigenous knowledge systems and ways of being.

This book provides direction on processes when welcoming Indigenous guests to campus, a foundation on history, terminology and place. This Handbook is place-based. While it provides a small overview of Canadian history and other Indigenous cultures, much of this book focuses on the Mi'kmaq and Mi'kma'ki. From here, responsibility falls on every person to expand their own knowledge and understanding and ask themselves what more they can do in advancing and supporting reconciliation.

We are consciously aware of the wrong perpetuated by history and in present day. As an institution, we have a duty to do better.

We would like to thank those Mi'kmaw leaders, Elders and knowledge-holders who have patience in supporting our learning and unlearning. In particular we pay respect to Dr. Don Julian, Dr. Viola Robinson, Joe B. Marshall, Elder Dr. Lorraine Whitman, Elder Dr. Joe Michael, Marlene Martin, Ann Sylliboy, Donna Hurlburt, Jeff Purdy, Gerald Gloade and Melissa Labrador.

Lastly, we would like to give thanks to the members of the Indigenous Elders Advisory Council (IEAC) for their time and commitment to Indigenous students and Acadia University, and for their guidance in reviewing this document.

Territory Acknowledgement

We recognize that the place we call home is on the unceded, un-surrendered ancestral and present-day lands of the Mi'kmaw nation called Mi'kma'ki. Acadia University is located within the district of Sɨpekne'katik, the area of wild turnip and potato, in the place they called Esoqwatik, "where the water stops". It is a place that is rich with the stories of Kluscap and home to the Mi'kmaw creation story. It is a place that as settlers and newcomers we co-exist in the spirit of Peace and Friendship. We pay respect to this land, its people, the L'nu, and show gratitude for their hospitality and teachings. Weliolaq. Thank-you.

Territorial Acknowledgements

Traditionally, and even still today, a land acknowledgement is made by a visiting nation before entering another nation's territory. When entering someone's territory an individual situated themselves in place, and in relation to their family and societal ties. This act of acknowledgement showed respect to the people of that territory and respect for the land, air and waters around. A territorial acknowledgement honours Mother Earth and our individual relationships on this land.

As an act of reconciliation, territorial acknowledgements are made to recognize and honour the Original People of the land we find ourselves located in. It is a point of reflection. It provides a gentle reminder of a dark history and is a small act of respect towards the people of this land, whose language, culture and being is rooted in the very place we stand. The concept of *terra nullis* was employed by the Catholic Church and implemented in the "New World" with the understanding that these new spaces were unoccupied and empty for the taking. When we give a territorial acknowledgement today, we are consciously acting against historical Eurocentric understandings of land ownership and control, and giving respect and honour to the people who refused to cede control of their home.

It can be easier to read a standard land acknowledgement, but the meaning and intent is strengthened when it is personalized and offers an opportunity for reflection and commitment.

To start, a person can say “We are situated in the unceded ancestral and present-day territory of the Mi’kmaw nation…”

The Treaty Directorate within the Province of Nova Scotia provides a few guiding questions to ask oneself when doing a land acknowledgement:

- Why am I doing this land acknowledgement? How does it relate to my work or this event?
- What is my goal? What do I hope listeners will do after hearing my acknowledgement?
- What is my relationship to this territory?
- What does it mean to be a treaty person and what are my responsibilities?

When Should a Land Acknowledgment Occur?

A land acknowledgement is provided at the start of an event or gathering. Land acknowledgements are not needed at every gathering like day-to-day meetings. It is typically used as the first item at public events like conferences and ceremonies.

Welcome to Territory

A territorial acknowledgement is different from a Welcome to the Territory. Territorial acknowledgements are provided by settlers, newcomers or Indigenous persons from another territory. A Welcome to the Territory is offered by a representative of the nation – this is typically a Chief, another political leader or Elder. There are specific protocols around who should provide a Welcoming. Typically, someone from the local communities or the Elder-on campus will do this address. Just because someone is

Indigenous and/or Indigenous to these lands does not mean it is appropriate to ask them to do this address. If individuals require a Welcome Address, reach out to the Office of L'nu Affairs at least three weeks before your event.

Printing Land Acknowledgements on Documents

For standard language to put on printed documents, like policies or athletic programmes, please contact the Marketing & Communications Team at Acadia University (media.relations@acadiau.ca).

For more tips and guidance please see Appendix 1: Example Land Acknowledgement.

Where Are You Situated?

The Mi'kmaq, or as they called themselves, the L'nu, have existed on this land since time immemorial. What this means is that people have existed on this land for so long that it goes beyond memory and/or recorded history. We do know that based on archeological evidence, the Mi'kmaq have been here for over 13,500 years.

Prior to contact, Mi'kma'ki included the land now known as Nova Scotia, Prince Edward Island, New Brunswick, and parts of Quebec (Gaspé Peninsula); after (British) contact, Mi'kmaq territory extended into Newfoundland and the northeastern part of Maine. Mi'kma'ki is composed of seven districts.

Image Source: Parks Canada in collaboration with Mi'kmawey Debert (https://parks.canada.ca/lhn-nhs/ns/fortanne/culture/autochtone-indigenous/carte-mikmaki-map)

The names of these districts reflect the land and environment they are situated in:

- Epekwitk aq Piktuk: “Cradled above Land; Explosive (stinky) place”
- Unama’kik: “Mi’kmaw territory”
- Eskikewa’kik: (meaning uncertain)
- Kespukwitk: “End of flow”
- Siknikt: “Drainage Area”
- Kespe’k: “End of land”
- Sɨpekne'katik: “area of wild potato/turnip”.

Newfoundland was referred by the L’nu as “Ktaqmkuk” or “across the waves”.

Traditionally, these seven districts were led by a District Chief. The seven District Chiefs collectively formed the Mi’kmaw Grand Council (Sante' Mawio'mi) which governed all Mi’kmaw people. Decisions made by the Grand Council were based on consensus and included mutual respect and trust as a code of governance.

All seven Mi’kmaq districts also belonged to a larger political body governed by Grand Chiefs which consisted of many different tribes living in Eastern North America. This political body was called the Wabanaki Confederacy and included Passamaquoddy, Penobscot, Wolastoqiyik, Mi’kmaq, and Abenaki tribes.

https://novascotia.ca/abor/docs/mikmaq-history/History-Month-Poster-2006.pdf

Governance Structure Today

There are thirteen recognized bands in Nova Scotia. Each are comprised of a governance body called a “Band Council”, which has an elected Chief and councillors. The thirteen communities are:

- Wasoqopa’q (formally Acadia)

- Annapolis Valley
- Bear River
- Glooscap
- Eskasoni
- Millbrook
- Membertou
- Paqtnkek
- Pictou Landing
- Potlotek
- Sipekne’katik
- Wagmatcook
- We’koqmaq

Image Source: Office of L’nu Affairs

Two tribal councils exist in Nova Scotia to provide program, advisory and service support to the thirteen communities. These two tribal councils are the Confederacy of Mainland Mi’kmaq (CMM) and the Union of Nova Scotia Mi’kmaq (UNSM). The services include education, health, fishing and aquaculture, housing, legal, cultural, environmental, financial and administration, membership, and social services.

- CMM provides support to Wasoqopa’q, Annapolis Valley, Bear River, Glooscap, Millbrook, Paqtnkek, Pictou Landing and Sipekne’katik.
- UNSM represents the communities in Cape Breton – Membertou, Eskasoni, Potlotek, Wagmatcook and We’koqmaq.

In addition to the tribal councils, several other organizations exist that provide services, advocacy, and policy work:

- Mi'kmaw Kina'matnewey (MK): a provincial wide education body that represents twelve communities; it is a sectoral organization that has administered education since the creation of the Mi'kmaq Education Act in 1998.
- Unama'ki Institute of Natural Resources (UINR): represents the five Cape Breton communities in the areas of natural resources and the environment.
- Kwilmu'kw Maw-klusuaqn Negotiation Office (KMKNO): works on behalf of the Mi'kmaq of Nova Scotia in discussions with Canada and Nova Scotia in the implementation of Aboriginal and Treaty Rights and is the secretariat to the Assembly of Nova Scotia Mi'kmaw Chiefs (Assembly).
- Nova Scotia Native Women's Association (NSNWA): represents the interests of Indigenous women, girls and 2SLGBTQIIA individuals across Nova Scotia.
- Mi'kmaw Legal Support Network (MLSN): a community-based organization providing legal supports to all Indigenous peoples interacting with the justice system in this province.
- Mi'kmaw Family & Children Services (MFCS): is responsible for child protection and family services in Mi'kmaq communities. There have been several criticisms of MFCS over the years, because the organization follows provincial policies, which do not align with Mi'kmaq values. On March 1, 2017, the Province adopted twenty-five legislative amendments to the *Children and Family Services Act* to reflect the Mi'kmaw nation. From this, the Maw-Kley'kik Knijannaq (MKK) initiative was formed. The eventual goal is for the Mi'kmaq to exercise full jurisdiction over child welfare, and to create a body that is governed by Mi'kmaq law and policies.
- Mi'kmaw Friendship Centre: provides social programming to urban Indigenous populations in Halifax.

- Tajikeikimɨk Health Authority: Tajikeikimɨk is a newly developed health and wellness organization created to lead health transformation for Mi'kmaw communities in Nova Scotia. Their work is guided by the 13 Health directors in each Mi'kmaw community and leadership is provided by the 13 Mi'kmaw chiefs.

The tribal councils and other listed organizations can be described as the bureaucratic departments of the Nova Scotia Mi'kmaw Nation. Most organizations are guided by a Board of Directors that is composed of Mi'kmaw Chiefs and/or elected band councillors. Overarching governance is led by the Assembly, which largely can be equated as the executive and legislative arms combined. It is led by two elected co-chairs, and each chief holds portfolios similar to cabinet ministers. Lead chiefs meet and work directly with their federal and provincial counterparts. The Assembly and the federal cabinet typically meet on an annual basis in Ottawa. The Assembly and the provincial cabinet also meet annually. The last meeting between governments was held on June 30, 2022.

There are also regional organizations that conduct work for the Mi'kmaq communities:

- Atlantic Policy Congress (APC): provides policy and research advice to Indigenous communities in the Atlantic region.
- Wabanaki Two-Spirit Alliance (WTSA): The organization represents individuals across the region (not solely Nova Scotia). They are the representative voice for its membership.
- Ulnooweg: a regional organization that is comprised of a funding and business centre, and a business research and charity division.

Today, the Grand Council still exists. It is now viewed in more of a spiritual or advisory capacity. Membership to the Grand Council is traditionally hereditary, and still composes representation from across the seven districts. The Grand Chief and Kji-Keptin of the Grand Council sit at the Assembly table, and representatives from the Grand Council

serve on some of the organizational boards identified. For many Mi'kmaq individuals, the Grand Council still plays an important role in society. The flag flown in recognition of the Mi'kmaq at most public institutions is the Grand Council flag.

Lastly, the Native Council of Nova Scotia is an advocacy body that provides services to off-reserve and non-status individuals.

Understanding the Mi'kmaw governance structure and the intricacies of it are important for all stakeholders.

Style of Address

There are certain titles and terms given to individuals who hold positions of authority or titles of honour. These are titles used in Mi'kmaq culture. Some terms are transferable to other First Nation societies (e.g. Chief, Councillor, Grand Chief).

Chief/ Saqamaw	The elected leader of a community, tribe or tribal council. They serve on Band Council and provide leadership for the community externally. For some First Nations, a Chief may also be hereditary.
Councillor	An elected member of a Band Council.
Grand Chief/ Kji Saqamaw	Appointed by the Grand Council to lead the Grand Council and the Mi'kmaw nation
Pu'tus	The keeper of the Wampum Belt for the Mi'kmaq, and the holder of Mi'kmaq history. The Pu'tus sits on the Grand Council.
Kji Keptin	The Vice Grand Chief of the Mi'kmaw Grand Council
Keptin	A hereditary individual appointed to the Mi'kmaw Grand Council.

“We Are All Treaty People?”

Why do we use the phrase we are all treaty people? This phrase is often used across Canada to describe the relationship between newcomers and Indigenous nations. It is important when we use this phrase to understand the context that we are using it in. Context in this framework means being place-based.

The phrase “we are all treaty people” has deep significance within Mi’kma’ki and across Nova Scotia. The *Peace and Friendship Treaties* are a chain of treaties signed in the 1700s (1725-26, 1749, 1752, 1760-61) between the British Crown, and the Mi’kmaq, Welastoqiyik, and the Passamaquoddy nations. The *Peace and Friendship Treaties* were as the name implies, about peace and friendship.

The Mi’kmaq, Welastoqiyik and Passamaquoddy were allied with the French. The French and British were fighting over the lands that were at that time called “L’Acadie”. The Indigenous nations were strong fighters. The British Crown urged their representatives in the New World to sign treaties with the original peoples of these lands to bring peace. The reason there are so many treaties signed was because a stalemate/ time of peace would happen, and then war would break out again and then another treaty would be signed. The intent of these treaties was to recognize that these lands had to be co-habitated by both settlers and its original peoples. The Indigenous signatories to the treaties never gave up, surrendered (or ceded) any land. The spirit of the treaties were based in the understanding that the Indigenous nations of these territories were going to remain, and that the newcomers to this land had no intention of

leaving. As such, these nations were going to have to learn how to live together – sharing the land. The treaties discussed mutual obligations and benefits to the parties.

Unfortunately, the British did not uphold their part of the treaties and later horrible colonial acts were conducted to rid the lands of “the Indian problem”. This included a scalping bounty, giving diseased blankets to Indigenous peoples, the reserve system, residential schools, the Sixties Scoop and more. In 1999, the treaties (specifically the treaties of 1752 and 1760) were finally recognized by the Supreme Court of Canada in what is now called the Marshall Decision. Further, treaty rights are recognized under section 35 of the *Constitution Act, 1982.* In 2008, the Assembly of Nova Scotia Mi’kmaw Chiefs and the Mi’kmaw Grand Council signed the Nationhood Proclamation asserting Mi’kmaq Nationhood over their traditional lands and waters.

Even before the Supreme Court of Canada legally recognizes these treaties, the *Peace and Friendship Treatie*s have been important to the Mi’kmaq. Every year the Mi’kmaq celebrate Treaty Day on October 1st with a celebration in Halifax. This day also marks the launch of Mi’kmaq History Month.

Why Should It Matter to You?

For the Mi’kmaq, they have always identified as being treaty persons, but all folks in the Maritimes are treaty people. Legislation, acts, case law and agreements have application on our everyday lives. We may not create these documents, and we may not be signatory to what was written but we still must abide by what is within them. For example, the *Motor Vehicles Act*, the *Criminal Code* and the *Canadian Charter of Rights and Freedoms*. The same applies to the *Peace and Friendship Treaties*. These agreements were signed between parties in the 1700s, but their intent and spirit have application to us all. The Mi’kmaq have the right to their self-determination. Documents

like the *Royal Commission on Aboriginal Peoples*, the *Marshall Inquiry*, *the Truth and Reconciliation Commission* and the *Missing and Murdered Indigenous Women and Girls Inquiry* all provide recommendations on how to do this in the context of present-day. Indigenization and reconciliation in practice means supporting self-determination and nationhood. It is deeply connected to what it means to be a treaty person.

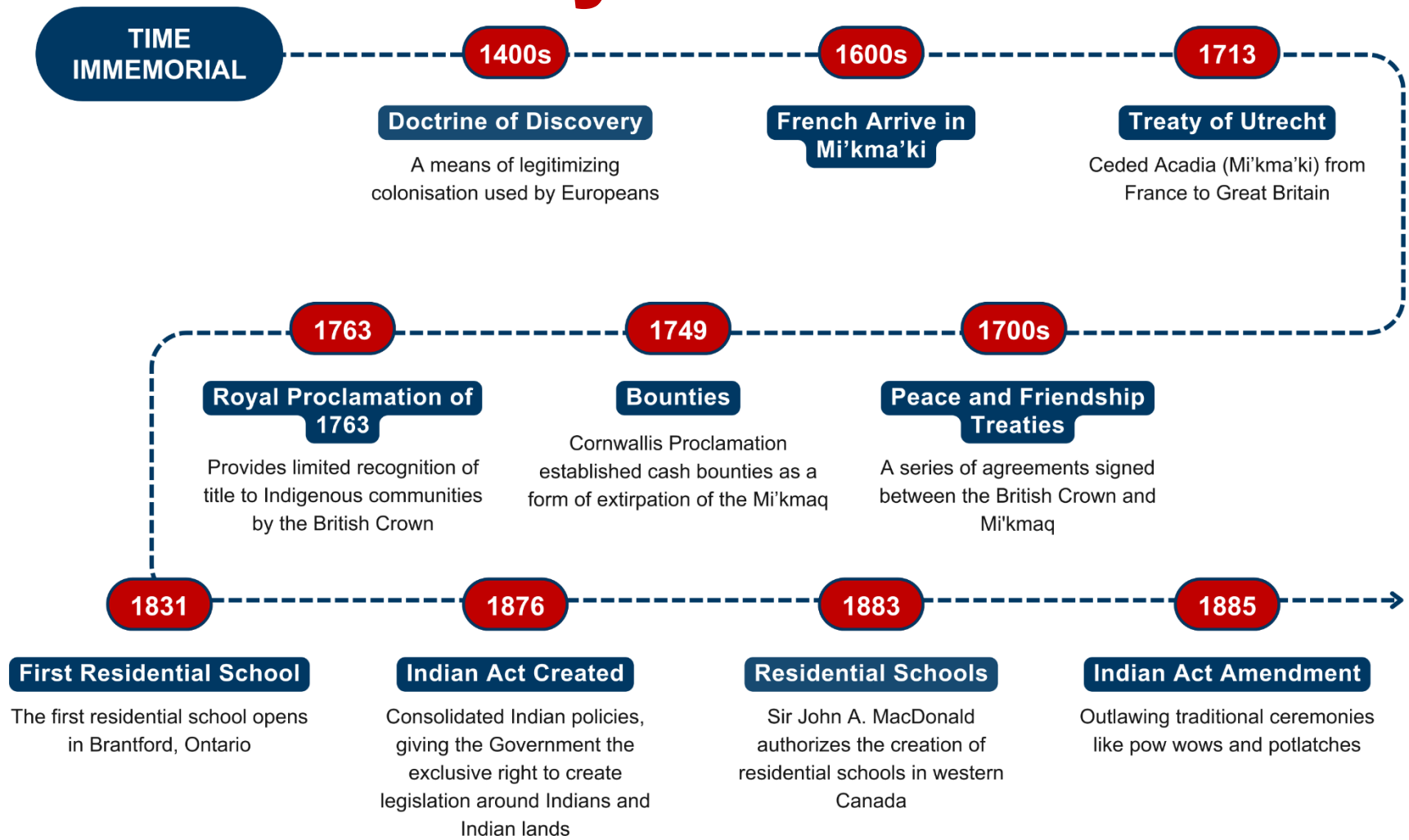
What Does Reconciliation Mean?

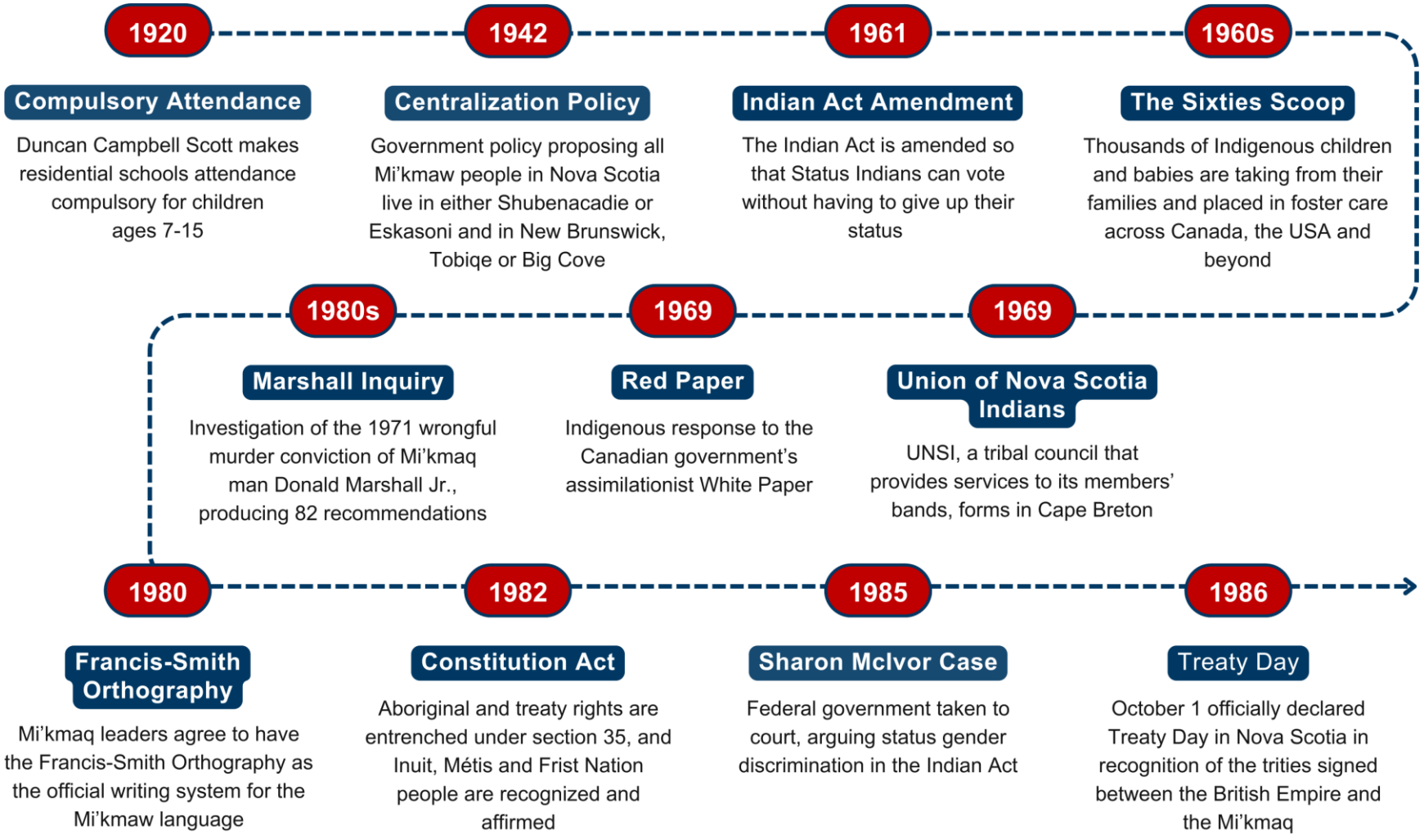
It means to recognize that vibrant nations occupied Turtle Island (North America) before European occupation. These nations had their own governance structures, laws, institutions, cultures and practices. These nations now want the right to heal, to self-determination and self-government. This simply means that they want the right to practice their cultures, ways of knowing, to speak their languages and to revitalize their governance processes. Reconciliation means respecting that Indigenous nations and communities know what works best for them. Respect that Indigenous peoples can speak for themselves.

What Does It Mean to Be an Ally?

An ally means respecting Indigenous people's ways and practices. It is about supporting Indigenous peoples to push for indigenization in society and supporting reconciliation.

Brief History




1920
Compulsory Attendance
Duncan Campbell Scott makes residential schools attendance compulsory for children ages 7-15
1942
Centralization Policy
Government policy proposing all Mi'kmaw people in Nova Scotia live in either Shubenacadie or Eskasoni and in New Brunswick, Tobiqe or Big Cove
1961
Indian Act Amendment
The Indian Act is amended so that Status Indians can vote without having to give up their status
1960s
The Sixties Scoop
Thousands of Indigenous children and babies are taking from their families and placed in foster care across Canada, the USA and beyond
1980s
Marshall Inquiry
Investigation of the 1971 wrongful murder conviction of Mi'kmaq man Donald Marshall Jr., producing 82 recommendations
1969
Red Paper
Indigenous response to the Canadian government's assimilationist White Paper
1969
Union of Nova Scotia Indians
UNSI, a tribal council that provides services to its members' bands, forms in Cape Breton
1980
Francis-Smith Orthography
Mi'kmaq leaders agree to have the Francis-Smith Orthography as the official writing system for the Mi'kmaw language
1982
Constitution Act
Aboriginal and treaty rights are entrenched under section 35, and Inuit, Métis and Frist Nation people are recognized and affirmed
1985
Sharon McIvor Case
Federal government taken to court, arguing status gender discrimination in the Indian Act
1986
Treaty Day
October 1 officially declared Treaty Day in Nova Scotia in recognition of the trities signed between the British Empire and the Mi'kmaq

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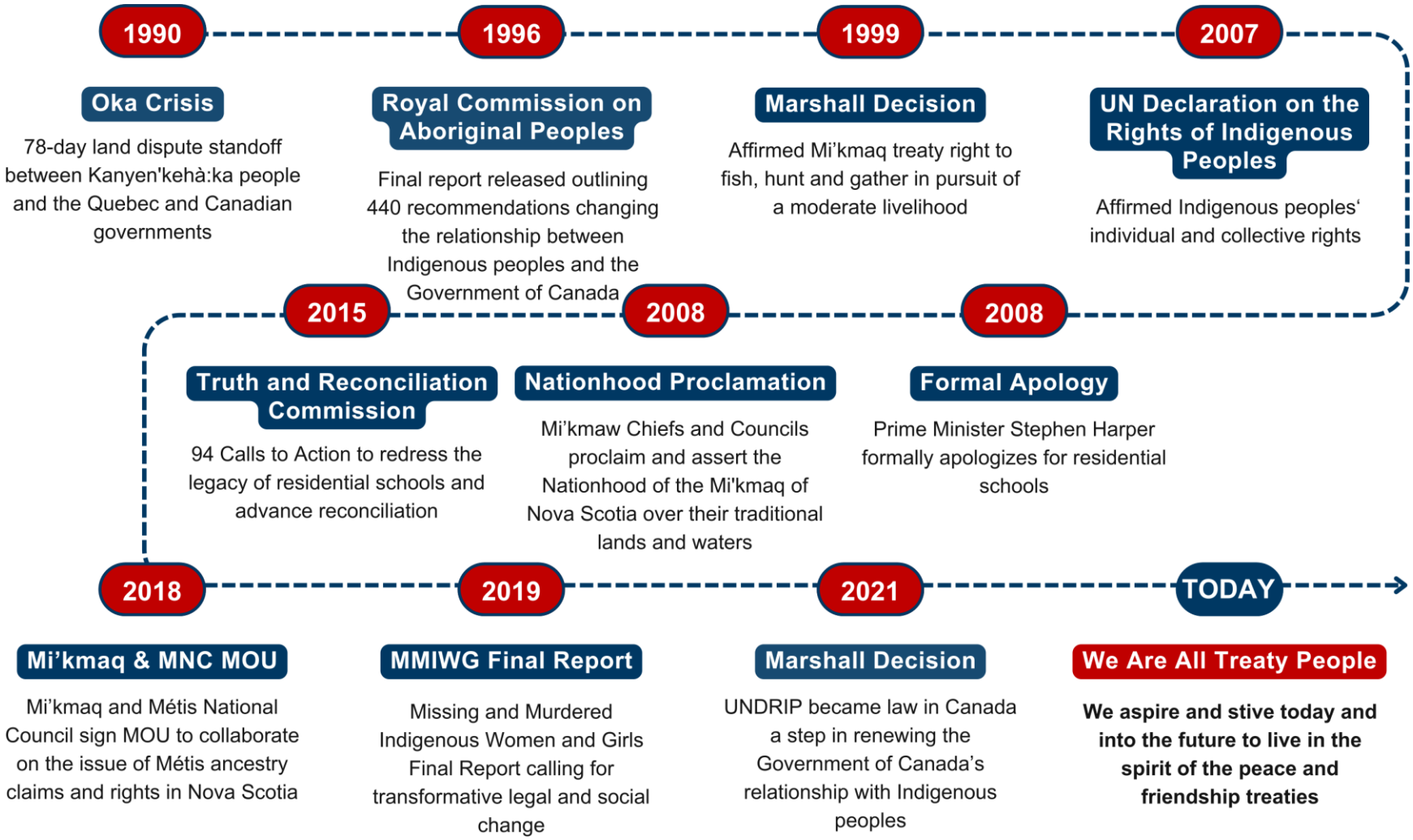


Terminology and Concepts of Understanding

Please note that not all the terms within this section are appropriate to use anymore and/or may not be politically correct. Sometimes the terminology may still be used because it has a legal meaning.

Decolonization

This is a form of addressing long-term colonial and systemic issues within the system. It means to support other (non-western) ways of thinking, cultural practices, and viewpoints. “It requires non-Indigenous Canadians to recognize and accept the reality of Canada’s colonial history, accept how that history paralyzed Indigenous Peoples, and how it continues to subjugate Indigenous Peoples. Decolonization requires non-Indigenous individuals, governments, institutions and organizations to create the space and support for Indigenous Peoples to reclaim all that was taken from them” (see Indigenous Corporate Training website). Decolonization does not have to be specific to Indigenous peoples. Methods of decolonization can also encompass other non-western cultures.

Indigenization

Indigenization is about supporting Indigenous ways of being. It means validating Indigenous worldviews, knowledge systems, and perspectives. It requires supporting

Indigeneity in spaces and incorporating Indigenous ways of knowing and practices into these spaces and activities.

Nation

A nation is a group of individuals who share a sense of common or collective identity. They share common characteristics including ethnicity, language, culture, and a common history. The Mi'kmaq are a Nation. Mi'kma'ki is the physical territory of the Mi'kmaw Nation.

Community

In the context of this subject matter, community is typically used by Indigenous peoples to describe a First Nation band/reserve. The community forms a larger part of the nation. In the context of Nova Scotia, when we reference community members, it means individuals living in and/or a part of bands. A band member could be a community member, but it is also used to include other individuals who contribute and live on and/or near the band.

Aboriginal

An Aboriginal is described as being First Nation, Inuit or Métis. It is the legal term used to describe these three groups of people under section 35 of the *Constitution Act, 1982.*

Band member

A band member is a Status Indian registered to a band.

Band

Band is the term used to refer to First Nation communities. The band system was imposed on First Nations in 1876 with the creation of the *Indian Act*.

First Nation

The term can be used in the collective and individual sense. From a collective perspective, the term First Nation replaced the term “band” in mainstream society in the 1970s. First Nation is the term to describe the Indigenous peoples of Canada who are neither Métis or Inuit. The term First Nation has evolved to be used as the term to describe a tribe so for example, the Mi’kmaw nation as a whole. First Nation can also be used to describe an individual. Historically, the term used was “Indian”. First Nation people are still legally recognized as “Indians” under the *Indian Act.* Individuals may use “First Nation” or “First Nations” in the context of individuals (status and non-status), communities (or reserves) and their governments. Importantly, most do not use this general term to describe themselves. Often, people describe themselves in the context of their nation or their community. For instance, someone may say they are ‘Mi’kmaw from the community of Glooscap”.

Inuit

The Inuit are the people of the north, and live in Canada (Nunavut, the Northwest Territories, Yukon, Labrador, and northern Quebec), the United States and Greenland. The word Inuit means “the people” in Inuktitut (the language of the Inuit). The homeland of the Inuit is known as Inuit Nunangat. The single form of Inuit is Inuk.

Métis

The Métis homeland includes the prairie provinces, northwest Ontario, northeast British Columbia, the Northwest Territories, and the United States. The Métis have a distinct culture and language. Their origin extends back to the 18th century with the offspring of European fur-traders and Indigenous women. Individuals misuse the term “Métis” to refer to anyone who has parents who are part First Nation and part non-Indigenous,

however Métis can only be used specifically when referring to individuals who are from the Métis Nation and have Métis ancestry.

Indigenous Peoples

Refers to the original peoples of Canada. These are the First Nation, Métis, and Inuit peoples. This term was originally used in academia and in international conversations. It is now used in mainstream society as an alternative to Aboriginal.

Indian

“Indian” is the legal term used to describe First Nation peoples in the Indian Act. When Christopher Columbus landed in the Americas, he thought he was in India, so he called the people he met “Indians”. This term is now outdated, but it is still commonly used in the legal context of defining someone who is recognized under the *Indian Act.* This term, outside of that context, is considered offensive.

Native

This term is used in reference to the Original Peoples of North America. It is used as a synonym for “Indigenous Peoples”. This term is often not used as much in pop culture today.

Understanding Indigenous Identity

Indigenous identity can be a complex issue for non-Indigenous individuals to understand. It can even be confusing for some Indigenous persons, especially First Nations whose nationhood and traditional societal concepts of relations and kinship have been impacted by the *Indian Act.* To support reconciliation, allies must remember that is not their place to define who is or is not Indigenous. This section provides a basic introduction to this issue.

Understanding Identity from an Indigenous Perspective

Western society often only understands identity from an individual perspective, but identity is both personal and collective. While individuals are entitled to self-identify as they choose, the right to define collective identity (better described as “ethnicity” or “nationhood”) rests with the nation. For instance, who is Mi’kmaq is defined by the Mi’kmaw nation. To understand how the Mi’kmaq of Nova Scotia define Mi’kmaq identity, see the following: https://www.youtube.com/watch?v=dBp7AgeuxsE&t=92s

Where Does the Right to Collective Identity Derive From?

Every nation has the right to define for themselves who is a member of their nation. For Indigenous peoples, this right is enshrined within the United Nations Declaration on the Rights of Indigenous Peoples. It is also an important concept discussed by the *Royal Commission on Aboriginal Peoples*, the *Truth and Reconciliation Commission*, and the *Inquiry on Missing and Murdered Indigenous Women and Girls*. In Nova Scotia, the Mi'kmaq reaffirmed their nationhood with the signing of the Nationhood Proclamation on October 1, 2008.

Why Is It Not Right for Settlers to Involve Themselves on This Topic?

When settlers do not respect how Indigenous nations define nationhood this furthers systemic racism and supports Indigenous erasure. Settlers can support Indigenous nations on this work, but it is not right for settlers to define for themselves who they think is or is not Indigenous.

Can Anyone Claim to Be Indigenous? What Is or Is Not Acceptable?

Indigeneity is more than ancestry. Case law and the Mi'kmaq of Nova Scotia state the criteria to be a member of an Indigenous nation requires both:

- an ancestral connection, and
- a current day connection to the nation.

The Mi'kmaq note that there are circumstances where a person may have been disconnected due to colonial practices like the Sixties Scoop or residential schools, however a claim to have an ancestor several hundred years ago that was Indigenous is not an acceptable measure of Indigenousness. In the case of Nova Scotia, if someone feels they are Mi'kmaw but are not connected to the nation, they are required to go through *Wula Na Kinu.* As it states on their website, this Mi'kmaq process "clearly defines who we are, by our own rules, and in our own way". How nations across Canada define themselves may differ. Many Indigenous nations are working to overcome the harms of section six of the *Indian Act*, as well as the impacts of vague definitions created by case law as seen in the Daniel's Decision (see *Daniels v. Canada [Indian Affairs and Northern Development]*).

Elders and Knowledge-Keepers

An Elder is a title given to individuals within an Indigenous nation that are recognized for their knowledge and wisdom. It is a title of great respect. Elders teach about culture, traditional Indigenous philosophy, epistemology, and ceremony. Often this knowledge is transmitted orally. While western academia often views this wisdom as informal, from an Indigenous standpoint, Elders, no matter their formal level of education, should be regarded as equal to individuals with doctorates. The title of Elder is bestowed on someone because of their depth of knowledge. They are viewed as role models and the nation relies heavily on their guidance and wisdom. From the sense of Greek philosophy, an Elder would be viewed as the “enlightened” one. The title of Elder invokes great respect. Even if a person is elderly in age, this does not mean they are an Elder. In some Indigenous cultures, an Elder could even be someone of young age. It is disrespectful and colonial to bestow the formal title of Elder on someone if the Indigenous nation does not recognize them as such. It is also not appropriate for someone to give themselves this title.

When an individual has strongly guided another, they may say “John Doe is my elder”. This does not mean this individual is formally recognized by the nation as an Elder, but merely that there is a relationship of role model to pupil. It is important to differentiate this personal connection, respect, and recognition to that of situations where someone is a formal elder. For instance, an Elder may be asked to make opening remarks or do

an opening prayer at an event. When this person is introduced, they should be introduced as “Elder Y” just like in situations where a person with a doctorate would be introduced as “Doctor X”.

A knowledge-keeper is a teacher within an Indigenous nation. They are someone who has been taught by an Elder and may be an expert in a certain field of knowledge. For example, a biology class may want to understand the Mi’kmaq philosophy of Netukulimk in salmon management. A traditional harvester may speak to the class. This individual may be regarded as a knowledge-keeper.

Mi’kmaq Cultural Principles

There are certain concepts, values and principles that form the basis of Mi’kmaw society, including Mi’kmaq epistemology, pedagogy and methodologies. This section is not meant to be comprehensive but provide a foundation for learning and understanding.

Netukulimk

In simple terms, it is the Mi’kmaq understanding of stewardship. It is about balancing individual and community need, using the bounties of what Mother Earth has given humans, while ensuring at the same time those resources are not over harvested or degraded preventing its use for future generations. This concept is about responsibility, relationships, reciprocity and respect. Responsibility means that everyone has a responsibility to themselves and to others, human and non-human. The Mi’kmaq often say, “with rights come responsibilities”. We have a responsibility to care for Mother Earth so that her gifts are enjoyed by us today but also enjoyed by those seven generations in the future. Layered in this understanding is the importance of our relationships – to family, to community, to society. The understanding of reciprocity – where our actions have implications for ourselves and others, meaning if we care for Mother Earth, she will care for us. Netukulimk is also about only taking what we need. Netukulimk has now been incorporated into Nova Scotia legislation within the Biodiversity Act. Below are several other resources that describe this concept.

- https://curriculum.novascotia.ca/sites/default/files/documents/resource-files/Netukulimk_ENG.pdf

- https://www.uinr.ca/programs/netukulimk/
- https://www.youtube.com/watch?v=NmBmcJwYzXk
- https://www.uinr.ca/programs/netukulimk/
- https://www.youtube.com/watch?v=J4_7us2C_18
- https://www.youtube.com/watch?v=gZQ214Ec0aw

Etuaptmumk or Two-Eyed Seeing

This concept was coined by two Mi'kmaq Elders and Knowledge-keepers: Albert Marshall and the late Murdena Marshall. This term has now spread across Canada and the world. It is used in academia and in policy development. Two eyed seeing is about seeing the world through two lens and perspectives – the Indigenous worldview and a western worldview. No one way is better than the other. When a person uses both eyes, they are using the strength of both teachings. You need to use both eyes, explains Albert Marshall to prevent against the clash of knowledge-forms and to understand the value of both. There are several videos and academic pieces written by the Marshalls. To learn more, here is one presentation by Dr. Marshall: https://www.youtube.com/watch?v=DTJtAdH9_mk

Msit No’kmaq

This phrase in Mi’kmaq is translated to “all my relations”. In most Indigenous cultures, everything in society is interconnected, hence the importance of the circle. For the Mi’kmaq, it means we are connected to each other as humans, but we are also connected to the nature world. No being is better or more entitled than another. Closely linked to teachings within Netukulimk, msit no’kmaq explains that our actions have impacts.

Seven Sacred Teachings

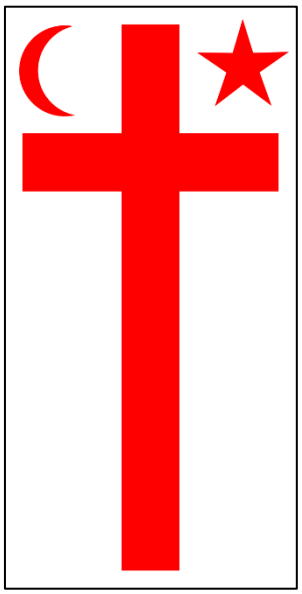
The Seven Sacred Teachings are teachings that are seen in many Indigenous cultures in North America. For some nations, they refer to them as the seven grandfather teachings. These teachings are:

- **Love:** Love begins with self-love, rooted in the connection we have before birth. True love for others can only flourish when we love ourselves.

- **Respect:** Respect means honoring others and the natural world, valuing different perspectives, especially those of our Elders, and balancing our needs with the greater good.
- **Courage:** Courage is about pushing our limits, setting healthy boundaries, and standing up for what is right. It's the strength to live authentically and help others do the same.
- **Honesty:** Honesty is being truthful to ourselves and others. It’s about living with integrity, even when it's challenging, and embracing who we truly are.
- **Wisdom:** Wisdom is knowing our strengths and limits, continuously learning, and using our knowledge to build a strong, healthy community.
- **Humility:** Humility is recognizing our place in the greater whole, living selflessly, and understanding that we are part of something much bigger.
- **Truth:** Truth is understanding that life is ever-changing. It’s about staying grounded in these teachings, even as we grow and evolve.

Symbolism and Customs in Mi'kmaq Culture

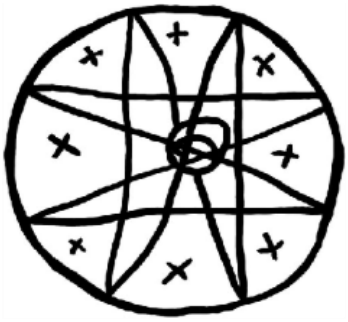
Grand Council Flag



The flag flown on campus is the Mi'kmaw Grand Council flag. The flag is meant to fly in the position shown, but it is acceptable to fly it horizontally (with star at top) as that is compatible with most flag poles. The colours and symbols each have distinct meanings:

- Wapék (White) – Denotes the purity of Creation·
- Mekwék Klujjewey (Red Cross) – Represents mankind and infinity (four directions)
- Nákúset (Red Sun) – Forces of the day
- Tepkunaset (Red Moon) – Forces of the night

Eight-Pointed Star



Originally the Pointed Star had seven points to represent the seven districts of Mi'kma'ki. The eighth point was added to represent the Crown after the signing of the *Peace and Friendship Treaties.*

Ribbon skirts/shirts

In many Indigenous cultures across Turtle Island, individuals wear ribbon skirts and ribbon shirts. Often individuals where it for special events and ceremonies, but it is becoming common practice that women are wearing ribbon skirts on a regular basis as a part of their everyday dress. These skirts and shirts are worn as a form of resilience, culture and survival. For women, ribbon skirts are meant to be worn long, connecting the individual to the ground and Mother Earth. Ribbons skirts and shirts also tell the history of a person. If that individual has been given a spirit name, their spirit colours will be used in the design. January 4th is National Ribbon Skirt Day.

Peaked Cap

A Peaked cap is a form of regalia that Mi'kmaq women wear for various ceremonies and gatherings. Historically, peaked caps were passed down from mother to daughter when the daughter reached adulthood.

Double Curve Motif

The double curve is often found on Mi'kmaq regalia and artistry. The double curve depicts the circle of life with the curve starting at birth, the middle depicting midlife, and the final curve represents the end of life. It illustrates that we all end where we started. In the Wolastoqiyik culture, the double curve motif represents fiddleheads.

Understanding Customs and Protocols

Clothing: Mi'kmaq chiefs and Grand Council members wear headdresses. Male dancers may also where a form of headdress. It is not appropriate to touch someone's headdress, nor is it appropriate to wear headdresses as costumes. For ceremonies and

special cultural gatherings (for example “pow wows” or “mawiomi”), Mi’kmaq will wear traditional clothing. This is called regalia. It should NOT be referred to as a costume, as a costume is something that people wear when they play dress-up. This clothing that Mi’kmaq wear for gathering and/or ceremony has cultural significance. An individual should never touch someone’s regalia without asking permission.

Long Hair

Some Indigenous persons may have long hair, sometimes tied in a braid. The braid signifies a personal connection to Mother Earth. This hair is deeply tied to culture. It is a form of resilience and strength. When someone is going through a serious change of life or has had tragedy occur, they may cut their hair short. It is never ok to approach an Indigenous person and to touch their hair without permission.

The Eagle Feather

The Eagle Feather is considered sacred in many Indigenous cultures on Turtle Island. The Eagle is a bird held with high esteem because it is the bird that flies the highest to the creator. When gifted an eagle feather, it is a deep form of respect. Eagle feathers are used in ceremony (like a smudging) or may be used in healing circles. To be gifted an eagle feather is viewed as the highest honour a person can receive. Below is a greater explanation by Aaron Prosper:
https://www.youtube.com/watch?v=xHC90ZtRTI8

Opening and Closing Prayers

Elders may be asked at special ceremonies to open and/or close the event with a prayer. It is often common practice when Mi’kmaq gather for meetings, to open and close with a prayer. Individuals are asked to stand (if able) or bow their heads. Hats should be removed. Only certain individuals are asked to perform these prayers. If an

Elder or respected knowledge-holder is available, they will perform this duty. Otherwise, for every-day meetings, the Mi'kmaq Kinamatnewey have developed an app with prayers for different scenarios. The app is called Alasutmaqn. If you are having a special event and would like an Elder to open and close an event, please contact the office of L'nu Affairs and Indigenization with at least three weeks' notice to ensure an Elder is available. If an event is occurring and you have asked an Elder to attend for an opening prayer, it is proper practice to have a closing prayer to end the event. You should also give the Elder the option to stay if they want to participate or listen to the event discussion.

Kepmite'tmnej (Mi'kmaw Honour Song)

Kepmite'tmnej, the Mi'kmaw Honour Song, was received in the sweat lodge by George Paul, a singer-songwriter from the Metepenagiag First Nation (Red Bank), New Brunswick, in the 1980s. It is often accompanied by hand drums and repeated four times. The song pays respect to Mi'kmaw identity and to the land. When the song is played, people should remove their hats and stand (if able). Everyone in the room is welcome to participate, and students, staff and faculty are encouraged to learn the words. George Paul's rendition of the Honour Song can be found on YouTube: https://youtu.be/rpUuTtI2W3A

For protocol when visiting a pow wow or mawio'mi, please watch this video from our Winter 2021 speaker's series: https://youtu.be/PXJqrhc2ZiY

Smudging

Smudging is a ceremony to purify the spirit and heal the mind and body; it can also be used to cleanse and purify special items (e.g. drum) or the environment, such as a meeting room. It involves the burning of special (medicinal) plants such as sweet grass, tobacco, cedar and sage usually in a small bowl or abalone shell. The smoke is thought

to permit positive energy to thrive and to chase away negative energy or thoughts. Smudging ceremonies can vary depending on the event and on the Elder performing the ceremony. Some Elders prefer to smudge the entire room prior to the meeting; others will wish to have people gather in a circle and smudge each person, as appropriate. Each participant in the ceremony brushes the smoke with their hands over their eyes, ears, mouth, heart and body. Some people will also request the Elder smudge their backs and feet. If you require an Elder for a smudging, please contact the Office of L'nu Affairs at least three weeks in advance. Please see Appendix 2 for a checklist when having a smudge on campus.

What are some things I should know before smudging?

- Remove things like hats, as well as metals, rings, watches, and glasses as these are viewed as holding negative energy.
- **Smudging is always voluntary**. It is completely acceptable for a person to indicate that he/she does not want to smudge. That person may choose to stay in the room and refrain or leave the room during a smudge.
- Women who are on their moon time, i.e. having their menstrual period, do not take part in ceremonies such as smudging.
- It may be custom that pregnant women may not take place as her energies must all be focused on the developing embryo and fetus.

Gifting Giving

Gift giving is a way of giving thanks and acknowledging the wisdom of the Elder, leader and/or knowledge-holder. Gift-giving may occur when:

- You have asked the services of an Elder, leader or knowledge-holder;
- You have asked an Indigenous person to speak or perform at an event, for example a smudge.

- You have asked them as a guest to an event and/or have asked them to share their knowledge or expertise at an event or in a classroom.
- You are visiting a community or an Indigenous person in their home.

Tobacco Offerings

Tobacco is a gesture given when thanking someone for their time and assistance. It is an act of gratitude. Tobacco is a sacred medicine for the Mi'kmaq so to be gifted a tobacco bundle is a sign of respect. A tobacco bundle is typically tobacco wrapped in red cloth and tied. If you need a tobacco bundle, please reach out to the Office of L'nu Affairs and Indigenization.

Honoraria

It is important that when inviting Indigenous Elders, leaders and knowledge-holders to campus that they are compensated for their time and wisdom. Please reach out to the Office of L'nu Affairs and Indigenization for suggestions on appropriate honorarium rates.

Talking Circles

Talking circles are based on the tradition of a sharing circle and are often used to resolve difficult problems, encourage dialogue and understand everyone's viewpoint. Every voice is heard, respected and valued equally. In the classroom or at meetings, they provide a safe place for individuals to voice their thoughts and concerns to others in a respectful way. Participants all sit in a circle. Chairs can be used. The circle represents completeness and equality. The circle is guided by a facilitator, Elder or knowledge-holder. A question or statement will form the basis of discussion. Every individual has a turn to speak. Often a talking stick is used. When a person is holding the stick, it is their turn to speak. When they are done, they pass the stick to the next

person in the circle. No one can speak unless they have the talking stick, and no one should interrupt the person speaking. Silence is an acceptable response, and participants can simply choose to pass the talking object to the next person. They are not to be judged for it. They may wish to speak during the next round. In terms of conflict resolution, the talking stick may go around the circle several times until a resolution is met.

KAIROS Blanket Exercise

The blanket exercise was created in 1997 by KAIROS, an ecumenical program administered by the United Church of Canada. This interactive learning experience was developed in response to the 1996 Report of the Royal Commission on Aboriginal People. This 2-hour exercise has been repeated in schools, churches, community centres, and workplaces across Canada.

Participants, representing Indigenous peoples, stand on connecting blankets that represent the land mass of North America (Turtle Island). A narrator and participants representing Europeans, walks people through an historical timeline of events and activities that have negatively impacted the Indigenous peoples of Canada over the last 500 years, such as treaty-making processes, residential schools, introduced diseases and the Sixties Scoop. As the script proceeds, facilitators gradually pull back and remove blankets, eventually leaving those representing Indigenous peoples with only small parcels of land and eroded culture.

There are two scripts available – one for youth and one for adults. The exercise is immediately followed by a discussion intended for reflection and as a debriefing opportunity, so all participants are encouraged to remain until the exercise is complete. It often takes the form of a Talking circle, and it may be helpful to have 2-3 guiding

questions to encourage discussion. See section entitled “Talking Circles” for general information on that process.

If you’re interested in having a KAIROS Blanket Exercise, contact the Treaty Education Directorate within the Province of Nova Scotia at TreatyEducation@novascotia.ca or call 902-424-7409. This Office has worked with the Mi’kmaw nation to develop a list of trained individuals who can administer this exercise based in the context of Nova Scotia.

See Appendices for further protocols.

Special Types of Ceremony

For many Indigenous nations, various ceremonies have spiritual and cultural importance. These ceremonies are typically led by Elders. Below are a list of special types of ceremony:

- A sunrise ceremony occurs at dawn and is about hope and renewal. It is a sacred way to honour ancestors and Mother Earth. It involves prayer and I a ceremony typically led by a male, because the ceremony is about waking grandfather sun. A moon ceremony is typically done by women, because they wake up grandmother moon, while grandfather sun goes to rest.
- A Sacred Fire: a Sacred Fire burns to guide spirits home. The Sacred Fire is lit by the firekeepers and will burn around the clock for several days. The number of days is dependent on the purpose of the ceremony. Traditionally, a sacred fire was intended to burn seven days, but in present day sometimes it is adapted. If individuals visit a sacred fire, they should not be under the influence of alcohol or drugs, because of the high respect of prayers to the ancestors.
- Sweat lodge: A sweat is about purification and prayer. There are specific protocols that must be followed guided by the firekeeper. A sweat, while done in a group, is an individual experience. Each person does a sweat for their own reasons related to their spirituality, healthy and growth. What a person experiences during a sweat is private.

Mi’kmaq Language

Prior to European contact, Mi’kmaq was primarily an oral (spoken) language passed on from generation to the next. The Mi’kmaq also wrote in hieroglyphs or symbols which were etched into hides, bark or on rocks. In the 1800’s, Silas Rand, from a farming family in Canning, NS, dedicated his life to the study and documentation of the Mi’kmaw language. By the late 1800s, he had completed a 40,000 word Mi’kmaw dictionary.

In the early 1970s linguists Bernie Francis and Doug Smith identified a Mi’kmaw alphabet. It is made up of eleven consonants (p,t,k,q,j,s,l,m,n,w,and y) and six vowels (a,e,i,o,u, and a schwa denoted by a barred “i”) These are the only letters required to speak and write the Mi’kmaw language. They completed the Smith-Francis orthography in 1980, and it has been accepted as the official written language of the Mi’kmaq in Nova Scotia. In 2002, the Assembly of Nova Scotia Mi’kmaw Chiefs, the Province of Nova Scotia and the Government of Canada formally recognized the Smith-Francis orthography as the written form for all documents written in the Mi’kmaw language. Other orthographies are used in other areas of Mi’kma’ki which account for variation in the spelling of Mi’kmaw words.

Today, most Mi’kmaw people speak primarily English, although considerable efforts to revitalize the language are being made. Use of the language suffered greatly at the hands of residential schools where children were punished for speaking Mi’kmaq.

Here are a few key phrases in Mi’kmaq you can say below. To learn more, download the Mi’kmaw Kina’matnewey language apps: L’nui’suti, Tal-Tluen, and Ktapekiaqnn.

Pjila'si (Gee-las-ee)	Welcome
Kwe' (ge-way)	Hello
Me' tal-wuleyn? (may dul-wu-lynn)	How are you?
Weleyi, katu kil? (-wel-e-lay, ga-du gil)	Good, and you?
Taluisin? (Dul-oo-e-zin)	What is your name?
Teluisi (del-oo-easy)	My name is ...
Wela'lin (singular) (wu-la-lyn) Welal'lioq (plural) (we-lall-e-ok)	Thank-you
Nmultis (na-mall-tis)	Until next time

The Use of the Terms Mi'kmaq and Mi'kmaw

The word *Mi'kmaq* ('meeg mah') comes from the word *ni'kmaq*, which means 'my friends', which the early French misunderstood as the name of the people. The Mi'kmaq originally, and continue, to refer to themselves as *I'nuk* ('ull noog', or 'the people). Early French missionaries created a written version of the word that was subsequently mispronounced as 'Micmac' which became the accepted spelling and pronunciation for many years. To contribution to the confusion, the term *Mi'kmaq* (singular *Mi'kmaw*) is used in Prince Edward Island, Nova Scotia and Newfoundland, *Miigmaq* (*Miigmao*) in New Brunswick, *Mi'gmaq* by the Listuguj Council in Quebec, and *Mìgmaq* (*Mìgmaw*) in some native literature. In short, there are multiple orthographies that were used to write an oral language. Given that Acadia University is situated in Nova Scotia, it is preferred to use the Nova Scotian spellings.

Do I use a Q or a W?

- The word *Mi'kmaq* (ending in q) is a noun that means the people
- *Mi'kmaq* is the plural form of the singular word *Mi'kmaw*
- Because it is plural, the word Mi'kmaq always refers to more than one Mi'kmaw person or to the entire nation.
- Mi’kmaw is also the adjective form of the word

Examples:

- The Mi'kmaq have a rich history and culture.
- A Mi'kmaw came to see me.
- The Mi'kmaw nation
- Listen to the beautiful Mi'kmaw song that this young Mi'kmaw is playing to honour the Mi'kmaq.

Research

101 On Conducting Research with and on Indigenous Peoples and Communities

Indigenous communities have had a negative history and experience with researchers. Indigenous knowledge has been stolen and used for profit. History and culture have been shared when it is sacred, and individuals have been experimented on. These are just a few examples of the wrongs committed by research. Indigenous nations are now standing up against these wrongs. There is an expectation that if individuals are conducting research that involves Indigenous peoples, their land, histories and cultures, that those researchers comply with OCAP.

OCAP means Ownership, Control, Access and Possession. The First Nation Governance Centre provides extensive explanation and tools to better understand these principles. This includes offering a training course. For more information visit: https://fnigc.ca/.

For individuals conducting research on the Mi'kmaq, outside of normal ethics and research approvals on campus, you must also go through Mi'kmaw Ethics Watch. This is the highest standard of ethical research within Mi'kma'ki. Its review committee is composed of esteemed knowledge experts. There is a quarterly call when submissions are due. There are some instances where research does not require having to go

through this process. For more information, including submitting an application, visit: https://www.cbu.ca/indigenous-initiatives/mikmaw-ethics-watch/

Indigenous Learning Spaces and Supports

Welkaqnik (Room 101, Rhodes Hall, 21 University Ave.) – Welkaqnik (meaning 'a place of good feeling'), the Indigenous Gathering Space at Acadia University, is as a place of welcome for Indigenous peoples and a place that creates opportunities for all peoples, to work together, to learn from each other, and to grow in understanding and wisdom through group activities. When you enter Rhodes, it is the first door on your left side.

Within Welkaqnik is the **Indigenous Students Resource Centre**. The Indigenous Students Resource Centre is a safe space for Indigenous students to study, gather, find food and Indigenous-specific resources. Indigenous students, upon request, may be given swipe card access to the space at any time of day or night. The space has a computer with access to a colour laser printer, and a library of electronic and hardcopy resource materials. The mission of the Indigenous Students Resource Centre is to work closely with all faculties and services to develop initiatives that support and benefit First Nations, Inuit and Métis students.

Zabrina Whitman

Executive Advisor, L'nu Affairs and Indigenization

What Zabrina Does:

- Strategic planning & coordination
- Community relations
- Student, staff & faculty communication on L'nu Affairs and Indigenization

Contact:
zabrina.whitman@acadiau.ca

Darlene Peters-Copeland

Indigenous Student Recruitment

What Darlene Does:

- Campus Auntie
- Indigenous programming & events
- Indigenous recruitment

Contact:
902-890-2543

Joining us this Fall

Nikamawti'ket – Indigenous Student Navigator

What They'll Do:

- One-on-one advising & connecting students with support services (on and off campus)
- Advocating for student needs across campus and externally
- Promoting reconciliation initiatives within the institution

Indigenous Governance at Acadia University

Indigenous Education Advisory Council

The Indigenous Education Advisory Council (IEAC) is the highest level of decision-making and on all issues Indigenous-related at Acadia University. The IEAC was created after the President's Advisory Committee on Decolonization completed its report on Acadia's path to reconciliation (2016). The IEAC has an external co-chair selected by the Mi'kmaq membership and an internal co-chair who is the Executive Advisor on L'nu Affairs. The IEAC membership includes representatives from local Mi'kmaw communities, Indigenous student leaders, post-secondary education advisors, and Mi'kmaw Kina'matnewey. Membership also extends to senior university leadership, faculty, staff, and student representatives.

The IEAC will provide leadership to create and build institutional capacity to achieve specific and comprehensive objectives. These objectives will focus on the following key areas for meaningful advising to ensure that the development and assessment of recommendations and actions is directly related to Acadia University's Decolonization Strategy:

- Student Support
- Recruitment
- Faculty Diversification and Support
- Curriculum
- Governance
- Campus Literacy on Decolonization
- Support for and partnerships with local Mi'kmaw Communities
- Spaces Physical
- Events and Promotions
- Art and Culture
- Symbols and Protocols
- Research and External Funding
- Communication

Indigenous, Association, and Board Council

The Indigenous, Association, and Board Council (IABC), established through an MOU in 2022 alongside the Acadia University Faculty Association's (AUFA) 16th Collective Agreement, consists of two members from each AUFA, the Board of Governors and the Mi'kmaw Nation. The IABC was established to increase access and support for Indigenous students and faculty, build and support community-based relationships, incorporate Indigenous traditional knowledge and ways of knowing across curriculum and recognize the diverse process for accessing, learning, sharing and dissemination of Indigenous knowledges and the scholarly contributions of Indigenous knowledge systems.

Senate of Acadia University

Serving a 3-year term, the constitution and by-laws of Acadia's Senate appoint one Mi'kmaw lay person of one of the four local Mi'kmaq bands – Glooscap, Annapolis

Valley, Bear River and Acadia First Nations. The four bands determine amongst themselves the rotation schedule and order of selection.

Nation to Institution Relations

Acadia Senior Leadership meets at least annually with local Mi'kmaw chiefs to ensure relationship strengthening and joint coordination.

Seeking Training

Process Of Seeking Individuals to Provide a Workshop or Cultural Sensitivity Training

Given the complexities around identity and understanding governance protocols within Indigenous nations, it can be very challenging to know how to navigate. Having the right person to provide training and/or pass on knowledge is critical. Finding just anyone who self-identifies as being Indigenous to come in and speak to a group of people is just like saying that any doctor will work for ailment that an individual might have. You wouldn't visit an optometrist for a broken arm, so the same philosophy applies here.

It is respectful to seek the closest First Nation community to your association and ask if they have anyone available to speak. The Treaty Education directorate purposely serves the function of education folks and has an up-to-date list of approved speakers (https://novascotia.ca/treaty-education/)

Here is a list of the local communities:

- **Newfoundland:**
  - Conne River
  - Qalipu
- **Prince Edward Island:**
  - Abegweit
  - Lennox Island
- **Nova Scotia:**
  - Eskasoni
  - Membertou
  - Potlotek
  - We'koqma'q
  - Wagmatcook
  - Paqtnkek
  - Pictou Landing
  - Millbrook
  - Sipeknekatik
  - Glooscap
  - Annapolis Valley
  - Bear River
  - Acadia
- **New Brunswick**
  - Buctouche
  - Elle Ground
  - Eel River Bar
  - Elsipogtog
  - Esgenoôpetitj
  - Fort Folly
  - Indian Island
  - Kingsclear
  - Madawaska
  - Metepenagiag
  - Oromocto
  - Pabineau
  - Saint Mary's
  - Tobique
  - Woodstock
  - Peskotomuhkati

Please remember that some communities are under-resourced and/or under-staffed, so they may not reply promptly or at all. This is not a sign to proceed ahead without discussion from the community. Nova Scotia, Prince Edward Island and New Brunswick have great negotiation offices who can also refer you to speakers:

- Nova Scotia: Mi'kmaq Rights Initiative https://mikmaqrights.com
- New Brunswick: Mi'gmawe'l Tplu'taqnn
- Prince Edward Island: L'nuey https://lnuey.ca

Other Useful Resources

- MCPEI: https://mcpei.ca
- CMM: http://cmmns.com
- Mi'kmawey Debert (Culture): https://www.mikmaweydebert.ca
- UINR (natural resources): https://www.uinr.ca
- Mi'kmaq Language apps developed by Mi'kmaw Kina'matnewey
- Cultural Training in New Brunswick: https://www2.gnb.ca/content/dam/gnb/Departments/aas-saa/images/maps/first-premieres-nations-nb.pdf

Appendix

Appendix 1: Example Land Acknowledgment

Acadia University

We recognize that the place we call home is on the unceded, un-surrendered ancestral and present-day lands of the Mi'kmaw nation called Mi'kma'ki. Acadia University is located within the district of Sɨpekne'katik, the area of wild turnip and potato, in the place they called Esoqwatik, "where the water stops". It is a place that is rich with the stories of Kluscap and home to the Mi'kmaw creation story. It is a place that as settlers and newcomers we co-exist in the spirit of Peace and Friendship. We pay respect to this land, its people, the L'nu, and show gratitude for their hospitality and teachings.

Appendix 2: A Guide on Smudging

Planning and Preparation:

- The Smoke-free Places Act of Nova Scotia states that “Nothing in this Act affects the rights of aboriginal people respecting traditional aboriginal spiritual or cultural practices or ceremonies” (section 3(2)).
- Discuss smudging with the Elder assisting with the event and verify their wishes and needs as early as reasonably possible.
- If medicines other than sage, cedar, tobacco and sweetgrass are to be used, please discuss the matter with the Aboriginal Student Advisor (aboriginal@acadiau.ca)
- Preferably with **two weeks advance notice**, discuss your smudging needs with the Safety and Security Office. Email Patrick Difford at patrick.difford@acadiau.ca and copy to aboriginal@acadiau.ca .
- Some rooms or spaces may be less preferable than others for smudging, and issues such as the disabling of fire alarms (by outside companies), appropriate ventilation and staffing for fire watches may need to be considered.
- Generic notification of smudging should be posted on the room door to recognize members of the group that are sensitive and/or allergic to smoke. Text on the sign should note:
    - Smudging location
    - Event date and time, as well as a contact person for more information
    - A note about the practice of smudging such as: *Smudging is an Indigenous practice which involves the burning of sweetgrass, cedar, sage and/or tobacco. The smoke has a strong, but distinct odour; however, it produces minimal smoke that lasts a very short time. A smudge is used to purify the energy in the room to create a positive and productive event*

Appendix 3: Acadia University Teepee Protocol

The structure on campus is called a teepee, and it is a form of dwelling used by other First Nations across parts of Turtle Island. The *Wikuom* (“wigwam”) historically was a structure used by Mi’kmaq for dwelling – it translates to “this is the place where I live”. While the teepee on campus is not a historically accurate representation of the Mi’kmaq, the teepee across Turtle Island, colloquially, has become a representation for pan-Indigenism, and a symbol of resilience and reconciliation.

The purpose of the teepee on campus is a first step towards the Indigenization of spaces at Acadia University. It is intended to be a traditional teaching and cultural space, as well as a venue for ceremony. The following outlines the proper protocols when using the teepee.

Guiding Principles

- Treat the space inside the teepee, as well as the area surrounding externally, with respect. This includes not leaving any trash inside or outside the structure, and not adhering anything onto the structure itself (e.g. posters, stickers, paint).
- Smudging and/or ceremony may occur within and/or around the structure. Respecting ceremonies that may occur, we ask people to not conduct any activities in and around the space while intoxicated and/or under the influence of drugs, including marijuana.
- The Seven Sacred Teachings are guiding principles by the Mi’kmaq. These teachings are love, respect, courage, honesty, wisdom, humility, and truth. Activities and/or discussions that do not respect and embrace these teachings

should be carried out in another area on campus, **not** inside and/or outside the teepee. The teepee embraces Ethical Space.

- The teepee is best used for quiet passive activities like reflection, reading, or conversations.

Booking the teepee and special events

- Indigenous professors, the Elder-on campus, visiting knowledge-holders and Elders may choose to use the teepee for a variety of reasons.
- While anyone is welcome to sit and/or meditate within the teepee, we kindly ask that anyone intending to use the teepee for special events or organized classes, please notify the Office of L'nu Affairs and Indigenization with time, date, and subject matter for use. Not all requests may be approved (for instance, if it is already being used by the Elder-in-residence or if a request does not embrace Ethical Space and the Seven Sacred Teachings).