

Indigenous Education | Cultural Protocols



learning | as unique | as every student



Calgary Board
of Education

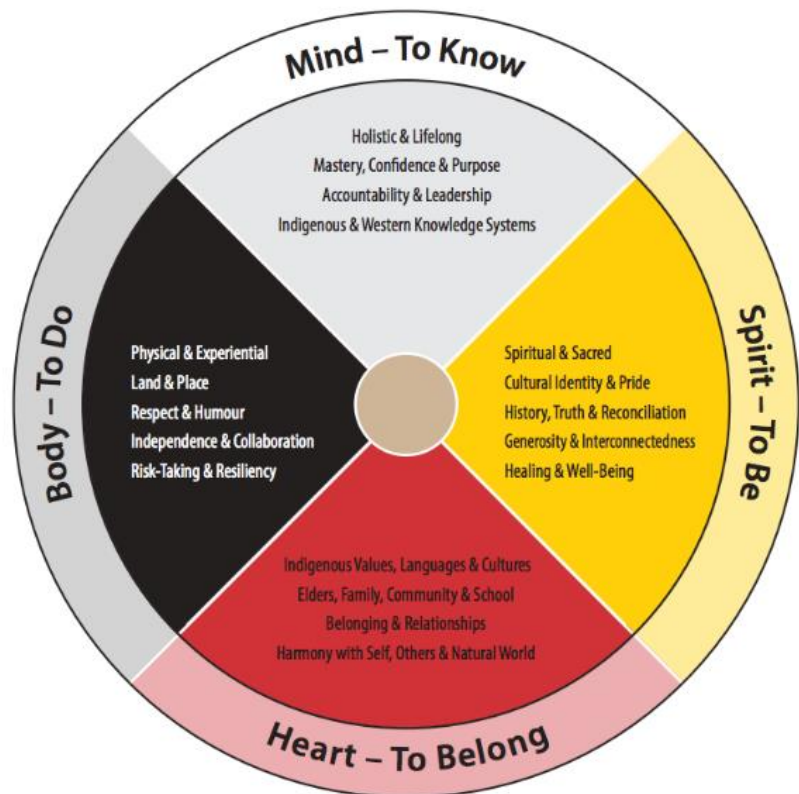
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Indigenous Cultural Protocol Guidelines



The Calgary Board of Education (CBE) is committed to working in ways that reflect worldviews and Indigenous ways of being, belonging, doing and knowing that strengthen learning experiences for each student. To build meaningful relationships and to honour knowledge systems, it is critical that cultural protocols and worldviews are reflected in and through our ways of working, which are guided by the [CBE Indigenous Education Holistic Lifelong Learning Framework](#).



The CBE Indigenous Education Holistic Lifelong Learning Framework positions us to reach our goal to embed Indigenous ways of being, belonging, doing and knowing within the K-12 curriculum in the most meaningful way that will support the learning of all our students. We strive to incorporate multiple perspectives within the curriculum so all students can see themselves reflected. Teachers and leaders strive to develop and apply foundational knowledge about First Nations, Métis and Inuit for the benefit of all students, as required in the Alberta Education [Teacher Quality Standard](#), [Leadership Quality Standard](#), and [Superintendent Leadership Quality Standard](#). All staff in the CBE have an important role to play in promoting an inclusive school climate and learning environment as well as the implementation of the Truth & Reconciliation Commission's 94 Calls to Action as we engage in Education for Reconciliation.

As First Nations, Métis and Inuit communities access and revitalize their spirituality, cultures, languages, laws, and governance systems, and as non-Aboriginal Canadians increasingly come to understand Indigenous history within Canada and to recognize and

respect Indigenous approaches to establishing and maintaining respectful relationships, Canadians can work together to forge a new covenant of reconciliation. (Truth and Reconciliation Commission, 2015)

The CBE Indigenous Education Team has been seeking guidance, wisdom and teachings from Indigenous Elders and community Knowledge Keepers regarding cultural protocols over several years. This document represents a summary of those teachings, and includes knowledge gained from other educational organizations and community research.

This protocol document has been created to provide guiding principles for CBE staff as we work together to meet the key outcomes of the [CBE Education Plan](#). First Nations, Métis and Inuit peoples have distinct and diverse protocols and teachings. Learning comes from asking, practicing, and building relationships. When asked how to enter into Indigenous Education, Elders have suggested to enter with an open heart and good intentions.

While the protocols shared in this document represent teachings from many Indigenous peoples, it does not represent knowledge and ways of being for all Indigenous peoples. Information shared in the protocol document re: food service and tobacco is in alignment with [CBE AR 2060: Employee Business and Travel Expenses](#). CBE staff are invited to seek additional information regarding protocols shared below from the Indigenous Education Team by submitting a [Request for Support](#) via Staff Insite.

What are Protocols?

The way knowledge is honoured matters. The importance of following protocols cannot be overstated. Protocols refer to the guidelines, manners, etiquettes and rules that are in place to keep Indigenous ways of being, belonging, doing and knowing at the forefront in a respectful and say way. Honouring protocols is a first step to establishing good relations. It acknowledges that time has been spent learning Indigenous protocols and recognizing their importance.

Protocol Events are activities that involve consideration for the customs and regulations dealing with diplomatic or cultural formality, precedence and etiquette. *Engaging with Elders* (n.d.) tells us that protocols “are part of our natural laws and keep things respectful of the process. They are ways to acknowledge the roles and responsibilities that each of us has to play when interacting with each other and Creator.”

Acknowledging the Land where we Gather

Elders have taught us it is important to [acknowledge the land where we gather](#) and the First Peoples who traditionally lived here. It shows respect for people, their contributions and their ways of being, belonging, doing, and knowing, which are reflected through the stories and songs that have lived on this land for thousands of years. We are making an acknowledgment to further demonstrate our commitment to work together as a community in laying the foundation for reconciliation through education.

“We always make sure that we are using protocols and...that knowledge holders and Elders are present and consulted along the way.”

Elder Miiksika'am, Dr.
Clarence Wolfleg,
Siksika Nation

CBE Acknowledgement of the Land

We would like to acknowledge the traditional territories and oral practices of the Blackfoot Nations, which includes the Siksika, the Piikani, and the Kainai. We also acknowledge the Tsuut'ina and Stoney Nakoda First Nations, the Métis Nation, and all people who make their homes in the Treaty 7 region of Southern Alberta.

Tip: Take a cell phone picture of the CBE Acknowledgement of the Land for quick reference

When should schools use the land acknowledgement?

At minimum:

- At the beginning of the year, e.g., the first assembly of the year
- At the end of the year, e.g., the final assembly of the year
- At significant school celebrations, e.g., graduation, Indigenous Veterans Day, Remembrance Day, Indigenous Awareness Week, Truth & Reconciliation Week

Other possibilities include:

- To begin the school week
- During parent council meetings
- When hosting guest speakers/Elders/Knowledge Keepers
- To begin staff meetings or professional learning
- Teaching and learning about it in the classroom

When should service units use the land acknowledgement?

At minimum:

- At significant celebrations, e.g., retirements and long-service awards
- At significant system meetings and events, e.g., Leadership Meetings

Other possibilities include:

- To begin professional learning offerings
- When meeting with outside agencies
- When hosting guest speakers/Elders/Knowledge Keepers
- To begin meetings

How do I pronounce the names of the Nations?

Elders have provided [pronunciation examples](#) for each of the Nations. Practicing pronunciation is recommended prior to events to ensure comfortable delivery. There are multiple resources connected to the Acknowledgement of the Land that are available on the Indigenous Education [Acknowledgement of the Land Insite page](#).

Indigenous Flags

All CBE schools have a Treaty 7, Métis and Inuit Flag. In kinship with the CBE Land Acknowledgement, the flags of the Indigenous Nations of Treaty 7 celebrate the original stewards of this territory and our system commitment to respect the ancestral and inherent rights of those Nations. Flag etiquette outlined in this protocol is an adaptation of the [CBE AR 3074 Flag and Anthem](#) and is reflective of the practices the federal government has observed for many years. Flags are important symbols to Indigenous peoples as they represent the sovereign

nationhood, rights, and freedoms associated with this territory. Below are the flag-handling protocols for display and use:



- The National Flag of Canada, the flag of Alberta, and the Treaty 7, Métis and Inuit flags are symbols of honour and pride for all Canadians; please handle them with respect.
- Flags should not touch the ground.
- The school principal must ensure that the flags are displayed in a prominent position in or near the school's main entrance/office near the CBE Land Acknowledgement when possible.
- The 3 Indigenous flags are placed on posts using silver clips and placed in the stand provided.
- Using the [Government of Canada's guide to the order of precedence for flags](#), place flags in the following order (left to right): Canada, Treaty 7, Métis, Inuit, and Alberta.
- Flags can be used as a display on the stage or gym floor during school events and during Indigenous events for grand entries.

An [Indigenous Flags Learning Resource](#) containing more information for classroom connections to deepen understanding has been created by the Indigenous Education Team and available via Staff Insite.

Indigenous Elders and Knowledge Keepers

This document provides some basic information as a guide to approach and work with Indigenous Elders and Knowledge Keepers.

The Report of the Royal Commission on Aboriginal Peoples defines an Elder as:



Elders in Aboriginal communities are those recognized and respected for knowing, living and teaching traditional knowledge. They see the world through the eyes of the ancestors and interpret the contemporary world through lessons passed down through generations. Their wisdom is transferred to young people who seek their teachings. The elders are a living bridge between the past and the present. They also provide a vision for the future, a vision grounded in tradition and informed by the experience of living on the land, safeguarding and disseminating knowledge gained over centuries...The elders are willing to share if we are willing to listen. We hope to do justice to their words. (RCAP, Volume 4, p.3)

An Elder and Knowledge Keeper is someone who has earned, or has had transferred, the rites to share traditional wisdom and spiritual knowledge.

Elders who conduct traditional ceremonies are respected as teachers and are often sought out as healers. Some people are recognized as Elders because they have spent a lifetime studying a particular aspect of their peoples' culture and traditions. Others are acknowledged as Elders because they are experienced members of sacred societies and often keepers of sacred objects such as a pipe or ceremonial knowledge. Some are elevated by their community as Elders for their wisdom, service and care of their people. In the worldview of the *Siksikaitsitapi*, Elders (*Aawaaahsskataiksi*) are those who are approached for everything from seeking advice, to conducting ceremonies (Bastien, p. 22). It is important to note that, contrary to the western worldview, age is not a qualifier of Eldership; Elders can be young people who have been elevated to their position

through observance of community protocols or granted ceremonial rites and teachings.

Knowledge Keepers are individuals who are recognized and identified by Elders of the community as being knowledgeable about cultural practices or worldviews (Alberta Teachers Association, p. 2). Knowledge Keepers often serve as cultural advisors who hold land-based teachings, oral stories, and understanding of cultural protocols. These individuals are identified by the community as having acquired specific knowledge, under the guidance of Elders, that they are gifted to share with others.

When seeking an Elder or Knowledge Keeper, it is critical to ensure that the individual you approach for support in many areas of life, from spiritual guidance to conducting ceremonies, is reputable and qualified to provide the appropriate knowledge or ceremonial teachings sought.

Important Note: If you are considering connecting with an Elder or Knowledge Keeper for the first time, submit a [Request for Support to the Indigenous Education Team](#) (RFS) for guidance. To ensure adequate time to care for necessary protocols related to the request, it is recommended that schools and service units submit the RFS a few weeks in advance.

Given the gifts and wisdom that Indigenous Elders and Knowledge Keepers bring and their recognition in a community, individuals seeking access to an Elder or Knowledge Keeper should work with the community to learn the specialized knowledge that each of them holds. When planning to engage an Elder or Knowledge Keeper, several considerations ought to be observed:

- It is important to ensure that the Elder or Knowledge Keeper's teachings match the request being made;
- When requesting an Elder or Knowledge Keeper for special events, celebrations, or a series of learning opportunities, they should be an integral part in the planning and unfolding of the whole activity/event;
- Ensure that planning to care for the Elder or Knowledge Keeper is included in your preparations (designate a staff member to meet, greet and host; provide refreshments; consider the comfort of the meeting space and proximity to washrooms);
- Provision of an honorarium at the conclusion of the meeting time (for more information, refer to the Honouring Knowledge section).

When inviting or requesting help from Elders or Knowledge Keepers, it is a generally accepted protocol to offer tobacco. Requests should be clear, specific, and when possible, made in person. Elders may or may not accept tobacco. If they feel they are able to fulfill the request, they will accept tobacco. The tobacco in this instance becomes a "contract." If the Elder believes that they are not the best person to support the request, they may suggest another Elder or Knowledge Keeper in their place. It is important to follow their advice in approaching their suggested alternate. Indigenous artists and community members who are sharing cultural knowledge should also be offered tobacco at the time of the request.

Tobacco Offerings



Typically, a pouch of tobacco, or loose tobacco wrapped in broadcloth, is used as an offering. If possible, the purchase of natural tobacco is preferred. Tobacco is usually presented at the time of the request or just before the blessing, ceremony, event or learning request. This applies to online and virtual activities. If tobacco is offered virtually, you may present it on the screen and ask the Elder or Knowledge Keeper for guidance as to whether they would like the tobacco mailed to them or what their preference might be. For larger requests such as a ceremonial event, square meters of cotton broadcloth may be offered with tobacco. Colours of cloth vary with each Elder. It is important to consult with the Elder supporting the event.

Tobacco should be stored in a safe secure location and out of reach of students. [AR 2060](#) section 6-32 makes allowances for the purchase of tobacco for protocol events. Tobacco can be purchased online, at specialty stores and gas stations.

Ceremony

The Calgary Board of Education is committed to cultivating a balanced and respectful relationship between Indigenous ways of being and existing CBE knowledge systems. This may include holding ceremonies when appropriate.

Smudge

This section provides basic information as a guide to support developing understanding of the practice of smudge in CBE schools.

“I think the most important message of smudging is that it recognizes the power and the life in the earth and that we are related to that.”

[Niigaan Sinclair](#)

Smudge is a traditional practice shared by Indigenous cultures across Turtle Island (North America) and beyond. Every nation has their own protocols and teachings regarding the practice of smudge. Smudge is a land-based ceremony rooted in the practice of acknowledging all relatives, and reinforcing connection with Creator; it is a cleansing practice that sets the space for truth-telling (Alberta Recreation & Parks Association, 2020). It is imperative that in learning about smudge, individuals familiarize themselves with the teachings of the place in which they are situated.

In Treaty 7 territory, smudge typically involves burning a small piece of dried medicine such as sage, sweetgrass or cedar inside a fire-proof container, such as a cast-iron dish or abalone shell. According to Dr. Elder Reg Crowshoe, smudge serves as a “call to order” (Alberta Recreation & Parks Association, 2020), serving in a similar manner to the school bell that heralds classroom teaching.

Smudge can be done individually or in a group. In schools, the practice of smudge is an opportunity for students and staff to learn about Indigenous worldviews and perspectives, whether participating or simply observing. If Indigenous students request access to smudge, it is important that schools support the students by making smudge available. A staff member who holds teachings about smudge and understands the protocols should support with preparing the medicines and lighting the smudge for the students. *There is a difference between offering space and access to medicines for smudge, and leading or teaching about smudge.*

Anyone who is familiar with the practice is welcome to smudge individually, but

“The focus of school is to be a place of learning. The inclusion of relevant cultural, spiritual, and traditional knowledge and practices in school can positively impact student success.”

Wetaskiwin Regional
Public Schools

there are important considerations for teaching about or leading a smudge that ought to be adhered to:

- A staff member conducting smudge must hold the appropriate teachings in observation of protocol to ensure that the act of smudging is done in a good way;
- The practice of smudge in learning settings is accompanied with setting learning intentions tied to curricular outcomes that include an understanding about the cultural, historical, and contemporary significance of smudge;
- Parents will be informed and have the opportunity for their child to opt out of the learning experience;
- Elders who support school learning requests about smudge are sharing their knowledge and wisdom—this does not fundamentally mean that the Elder is transferring the teaching rites;
- It is never appropriate to take pictures or video record a smudge when it is in practice;
- While smudge is a practice that benefits all staff and students, it is a *critical factor* to support belonging and well-being of Indigenous students, families, and community;
- In every setting, the “right to pass” is upheld;
- Staff members who have not received the rites to teach about smudge in a public context can submit a Request for Support with the Indigenous Education Team for guidance.

In keeping with traditional practices, it is common for the Elder or Knowledge Keeper to close the smudge by engaging in *Aatsimoyihkaan*—the “sacred way of speaking” (Bastien, 2004). They may speak these words in their traditional language or in English. These words reinforce the spirit of collective unity and harmony and set the intention for holding a sacred space for engaging with one another in a good way. When planning to host a smudge it is important that staff, students, and parents/caregivers are given this information ahead of time.

There are many reasons why an individual might choose not to engage with the practice of smudge. Individuals who are pregnant, experiencing their moontime (menses cycle), hold cultural teachings of their own that prohibit participation, or who have respiratory concerns that can be triggered by smoke are examples. It is critical that staff who are coordinating this learning activity plan to accommodate these individuals and provide the opportunity to opt out. The hosting staff members can consult with the Elder or Knowledge Keeper prior to smudge to identify the best way and time to signal to individuals when to exit and return to the circle.

Prior to engaging with the practice of smudge, it is critical to note that in keeping with traditional protocol, *participation is always voluntary*. While we provide the space and learning opportunity in CBE settings for staff and students to smudge, we do not demand compliance with this cultural practice (see Appendix for an example of a letter of consent form). Additionally, please ensure that you have reviewed and are familiar with [CBE Smudging Guidelines](#) on Insite.

While smudging during CBE events or in schools, please be aware of the following

protocols:

- To create culturally safe spaces for Indigenous students, families, and community, and to reinforce welcoming, caring, respectful and safe learning environments that honour diversity, it is essential to pre-teach the school community about smudge; this will support building familiarity with the scent and protocols observed.
- When smudging with students or participants under 18, parents and guardians must be informed prior and have the option to withdraw from the learning experience. See Appendix for a smudge letter template.
- Smudge is led by an individual with transferred rites to do so.
- Use a well-ventilated spaces when possible (e.g., open window).
- Communicate smudge location and time with students, staff and families.
- Contact building administration at all CBE sites (e.g., CT Centre, Area offices, schools) for building specific protocols around smudging.
- When smudging in the CBE Education Centre, 24 hours' notice is required and is permitted in designated spaces only. Contact the Security Desk for further information.

Naming

The practice of naming is a ceremonial process with its own protocols and traditions. For schools or individual staff seeking guidance related to Indigenous naming protocols, please submit a [Request for Support](#) to the Indigenous Education Team.

Helpers

Elders may be accompanied by another person for help and support. Helpers (Sspoómmihataawa in Blackfoot, or oskâpêwis in Cree) should be treated in the same manner as the Elders, and it may also be appropriate to provide an honorarium (see Honouring Knowledge section below). It is suggested to always ask the Elder in advance if they will have someone with them.

Significant others of the Elders may also attend events/ceremonies and play an important role. Schools should follow the same protocol as above.

Hosting

Indigenous Elders are to be treated with great respect and held in the highest esteem. It is important that when Elders are visiting this is reinforced and shared with students and staff. It is customary to not interrupt Elders as they speak, allow for extra time in your itinerary for them to share their wisdom and knowledge.

During the visit Elders should be provided with the following:

- Parking (communicate ahead of arrival)
- A warm welcome at the door (light handshakes are well received)
- Water, tea/coffee
- Meal and/or snack
- An orientation to washroom

- Priority seating
- A school staff member or youth volunteer to stay with them throughout the event
- For lengthy events, it is customary to have a quiet room for Elders in which to rest. The quiet room should be equipped with chairs, beverages, and snacks.

Gatherings, Food & Hospitality

Food plays a vital and important role in meetings, gatherings, ceremonies and Indigenous protocols. Mother Earth gives food to all beings and sustains people in spirit, heart, body and mind. Food protocols include ethics around respect, reciprocity, relationality, sustainability, connectedness, and community. Be mindful of dietary restrictions and ask Elders ahead of time.

The late Blackfoot Elder and scholar Narcisse Blood from the Kainai First Nation and Dr. Cynthia Chambers remind us of the following teaching:

As well as being a highly valued social activity, áakssissawáato'op, or visiting a place, is a primary means of knowledge exchange for Niitsítapiiksi. A visit holds an expectation that one will spend time, be amicable and relaxed, stay awhile, be a guest, converse, and probably eat a meal and drink a cup of tea. (2010, p.15)

Hospitality should be forefront at gatherings (e.g., [Commūn-I-Tea](#)), meetings, learning opportunities, and a part of everything we do. Additionally, if a meal is being served, Elders should be served their meal first. Elders should never serve themselves, unless they request otherwise. This shows respect for people and the knowledge they bring. Elder's may share important teachings about gatherings and should be consulted ahead of the event to see if they have preferences for blessing the food etc.

Honouring Knowledge

This section provides some basic information as a guide to the protocol of honorariums and reciprocity when working with Indigenous Elders and Knowledge Keepers.

An honorarium is offered as a thank you, a gesture of reciprocity in recognizing wisdom and guidance that Elders offer. It is a way to honour the knowledge held and express gratitude to the Elder for the trust they have shown in their willingness to share their knowledge.

In addition to an honorarium, expressions of gratitude such as traditional medicines (sage, sweetgrass, cedar), blankets, mugs, cards, beaded craft, or art may be presented after the teaching, ceremony, or Elder or Knowledge Keeper contribution to an event is completed. It is suggested that the honorarium be placed inside of a thank-you card and offered to the Elder with a handshake. It is customary to provide the honorarium in a discrete and thoughtful manner—with genuine expression of thanks.

In acknowledgement of community protocols, CBE has established guidelines for engaging with Elders and Knowledge Keepers. *Please note that the scale provided (below) is a guideline, and not a directive; amounts quoted are*

minimums to consider when budgeting to host an Elder or Knowledge Keeper. When determining appropriate honoraria, factors to contemplate that may require an above minimum include adequate compensation for travel, exceptional time commitment, advance preparation, planning, materials (such as traditional medicines, wear and care of drums, traditional games materials, or regalia), meals, and potential accommodation. For example, requesting a full-day booking with a rural Elder for land-based learning experiences may require a lengthy commute, an overnight stay, and meals. This would elevate the Full Day \$500 when adding hotel, compensation for mileage, and food. Also consider that in some cases, an Elder may be accompanied by a helper. These individuals may be a spouse, or one who assists the Elder in ceremonies or with cultural teachings. Plan to provide an honorarium for these individuals.

Half Day Elder	\$250
Full Day Elder	\$500
Half Day Elder Helper	\$50
Full Day Elder Helper	\$100

Finally, when planning to engage Elders and Knowledge Keepers, remember that generosity and hospitality are highly regarded values. They are esteemed individuals in the community; how you prepare to meet, greet and care for their needs will establish the future course of your relationship. When in doubt, ask; it is better to clarify intent and understanding, than to risk damaging a relationship that can provide a multitude of opportunities for rich learning.

Additional considerations:

- When building relationships with Elders and Knowledge Keepers, seeking their voice and guidance from the beginning of your planning is essential. This often requires initial consultation; honorarium is also appropriate in this context.
- If the learning is happening virtually, consider adequate compensation for the time requested of the Elder or Knowledge Keeper to prepare. Be sure the Elder or Knowledge Keeper has access to (and can operate) the required technology. Be aware that assistance with technology may be necessary and prepare a support plan in this regard.
- It is important to communicate how and when the individual will receive an honorarium if the meeting is not in-person (e.g., mailed or delivered post event).
- For tracking purposes, when preparing the honorarium for the Elder or Knowledge Keeper, include a note for services rendered to support clear communication in the event that they are working with multiple school communities.
- We remind staff teams who are planning to host Elders, Knowledge Keepers and community guests to refer to the [CBE Service Provider Decision Grid for On Site School Activities](#).

Important Note: To ensure adequate time to care for necessary protocols related

to honorarium requests, it is recommended that schools and service units plan early and allow a few weeks grace time to process honorariums through CBE Finance Services Team.

Acknowledgement

The CBE acknowledges the countless Elders, Knowledge Keepers, community members, students, families and staff who have contributed their knowledge and understanding to this work overtime.

Appendix

The following text can be used in a message to parents/guardians prior to a smudge:

Dear Parents/Guardians,

As part of our ongoing learning, students in Grade [grade] at [school] will have an opportunity to participate in a unique learning opportunity about the traditional practice of smudge on [date].

This activity supports teaching and learning related to curricular outcomes:

- [identify curricular outcomes]
- [identify curricular outcomes]
- [identify curricular outcomes]

Smudge is a practice shared by Indigenous cultures across Turtle Island (North America) and beyond. Every nation has their own protocols regarding the practice of smudge. Smudge is a land-based ceremony rooted in the practice of acknowledging our relatives and humbling ourselves as fully animate human beings—spirit, heart, body and mind—with the responsibility to walk in harmony with all our relations. Smudge typically involves burning a small piece of dried medicine such as sage, sweetgrass or cedar inside a fire-proof container, such as a cast-iron dish or abalone shell. Smudge can be done individually or in a group. The practice of smudge is an opportunity for students and staff to learn about Indigenous worldviews and perspectives, whether participating or simply observing.

During the smudge, participants will listen to the Elder/facilitator offer teachings about this practice and its role in historical and contemporary Indigenous communities. In keeping with traditional practices, it is common for the Elder or Knowledge Keeper to close the smudge by engaging in *Aatsimoyihkaan*—the “sacred way of speaking”. They may speak their message in their traditional language or in English. These words reinforce the spirit of collective unity and harmony and set the intention for holding a sacred space for engaging with one another in a good way.

When smudging in a group, participants sit or stand in a circle and listen to the Elder or facilitator offer teachings about the practice and its role in historical and contemporary Indigenous communities. In some cases, the smudge bowl is passed around the circle with the invitation for each person in circle to smudge themselves if they wish to. ***Please note that participation in smudge is informed, voluntary, and always connected to learning.***

In every setting, the “right to pass” is upheld. Those who choose not to participate but wish to remain in the circle teachings are welcome to signal their choice to abstain by placing their hand over their heart and passing the smudge bowl on to the next person. If, for any reason, a student chooses not to participate in the experiential learning, the teacher will ensure that an appropriate opportunity to explore associated learning outcomes is available.

The inclusion of Indigenous perspectives and experiences in classrooms is supported and encouraged by:

- **The Education Act, Section 16:** Provincial regulations for schools. This learning experience connects directly to Section 16: Diversity & Respect
- **Teaching Quality Standard:** Professional standard which all Alberta teachers are expected to meet. This learning experience connects directly to: Applying Foundational Knowledge about First Nations, Métis & Inuit
- **Alberta's Education for Reconciliation:** This experience connects to various outcomes in the Alberta Programs of Study which demonstrates Alberta's commitment to First Nations, Metis and Inuit perspectives and experiences in curriculum

We are honoured to offer this learning opportunity to our students.

If you wish to opt out of this learning activity for your child, or for additional information and questions, please contact [Name, email address].

Warm Regards, [Name] [Position title]

Additional Resources

Alberta Teacher's Association. (2018). *Stepping stones: Elder protocol*
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