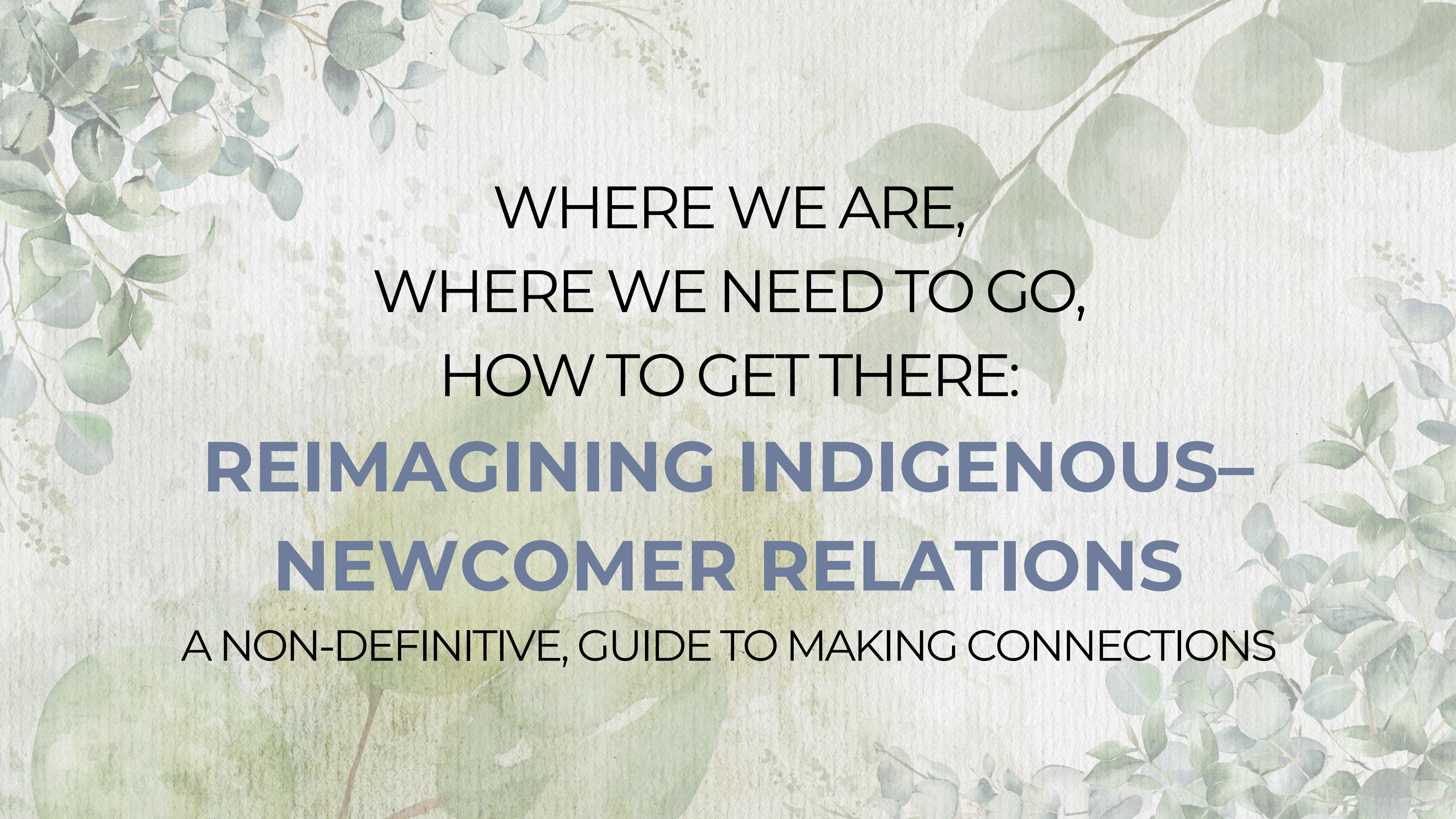


The background is a light cream-colored paper with a subtle texture. It is decorated with watercolor illustrations of green foliage. In the top left and bottom right corners, there are clusters of small, rounded leaves on thin branches. A large, single leaf is painted in the bottom left corner. The text is centered on the page.

WHERE WE ARE,  
WHERE WE NEED TO GO,  
HOW TO GET THERE:

**REIMAGINING INDIGENOUS-  
NEWCOMER RELATIONS**

A NON-DEFINITIVE, GUIDE TO MAKING CONNECTIONS



● **Paqasimkwajk**  
Five Mile Lake  
at the boggy place stretching out

● **Pakwek**  
Pockwook Lake  
shallow

● **Malklipoqt**  
St. Margaret's Bay  
Ingram River Reserve

● **Eske'kewa'kik**  
Indian Point  
place of raw  
(significance uncertain)

● **Nipmano'katik**  
Beaver Bank  
meaning uncertain

● **Kwipew**  
Upper Sackville  
possibly "head of the tide"

● **Maqoqpejk**  
Second Lake  
large round little lake

● **Alusulue'katik**  
Lower Sackville  
at the measles place

● **Kwipok**  
Bedford  
meaning uncertain

● **Kitpukusisek**  
Mill Cove  
at the eagle's nest

● **Asoqmapsiajk**  
Bedford Basin  
at the rocky crossing

● **Kuowa'qmiktuk**  
Camp Hill  
at the pine grove

● **We'kwaltijk**  
Northwest Arm  
end of the bay;  
ending without  
a river coming in

● **Nme'jukatik**  
Shad Bay  
place of the fish

● **Nespa'taqnk**  
Prospect  
place where an herb  
is mixed with tobacco

● **Mesi'paqnuk**  
Cape Sambre  
meaning uncertain

● **CHAIN OF LAKES PORTAGE**

● **Kepo'k**  
Halifax Narrows  
at the narrows

● **Punamu'kwati'jk**  
Dartmouth  
at the tomcod place

● **Kjipuktuk**  
Halifax  
Great Harbour

● **Etu'panuek**  
Williams Lake  
two streams flowing  
into an opening

● **Mulipjikejk**  
Herring Cove  
deep valley-like

● **Walnamkia'ji'jk**  
Portuguese Cove  
at the small sandy cove

● **Nme'kaqnuk**  
Ketch Harbour  
a good fishing place

● **Klujjiewpe'jk**  
Lake Williams  
lake of the cross

● **Milpe'jk**  
Salmon River  
Long Lake  
many coves

● **Pu'tijk**  
Lake Major  
sitting down place

● **Tqoskwe'jk**  
Wisdom Mill Lake  
twin girls

● **Asoqmasukwita'mk**  
Porcupine Lake  
to walk across the water

● **A'sukwitk**  
Lawrencetown  
meeting of waters

● **Tapuisimkek**  
East Lawrencetown  
meaning uncertain

● **Mniku'j**  
McNabs Island  
little island

● **Kjikujikwitk**  
Devil's Island  
meaning uncertain

● **MUSQUODOBOIT PORTAGE**

● **Muskito'pukwek**  
Musquodoboit Harbour  
flowing out to a wide opening

● **Sesetkuk**  
East Chezzetcook  
flowing rapidly

● **Sesetkuk**  
Chezzetcook Head  
flowing rapidly

● **Kul'pijuik**  
Port Piswick  
flowing under the  
earth or under rocks

● **Kul'pijuik**  
Petpeswick Inlet  
flowing under the  
earth or under rocks

## KJIPUKTUK AQ MI'KMA'KI

### DISTRICTS OF MI'KMA'KI

**Siknikt**  
drainage area

**Epekwitk aq Piktuk**  
cradled above land;  
explosion place

**Unama'kik**  
Mi'kmaw territory

**Sipekne'katik**  
area of wild potato/turnip

**Eskikewa'kik**  
meaning uncertain

**Kespukwitk**  
end of flow



# ICEBREAKER/WARM-UP

What brought you here today?

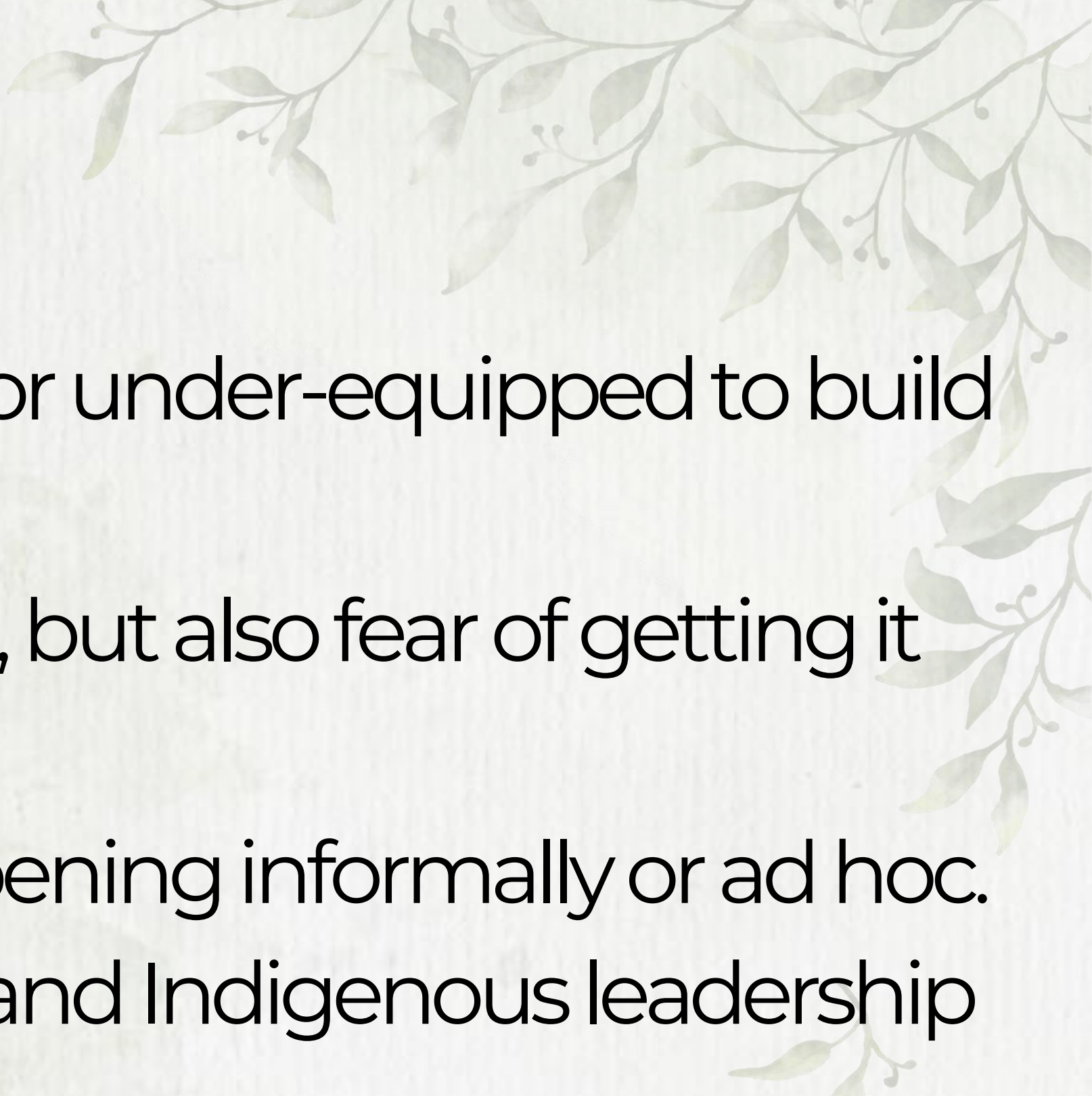


# CONTEXT SETTING

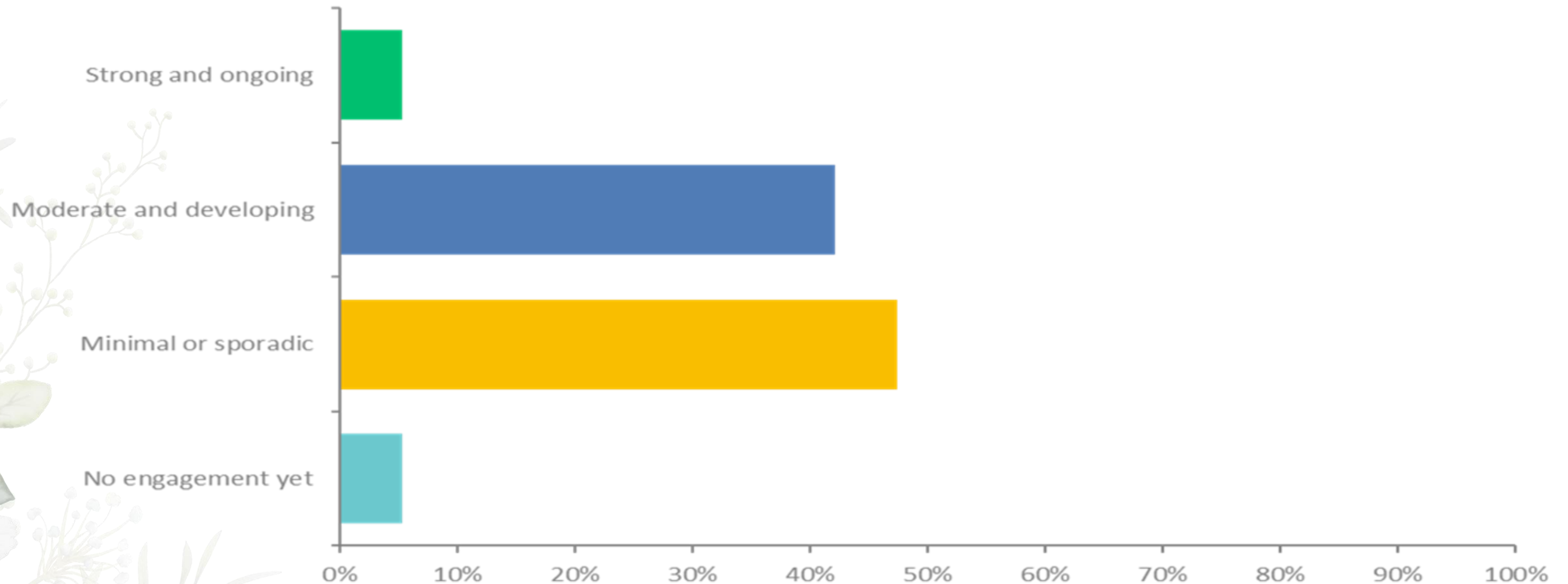
- This is a space of learning, listening, humility, and commitment to action.
- Introduce facilitators and purpose of the workshop
- History of the survey



# SURVEY FINDINGS



- Many organizations feel uncertain or under-equipped to build Indigenous relationships.
  - There's a strong desire to do better, but also fear of getting it wrong.
  - Relationship-building is often happening informally or ad hoc.
  - Calls for training, clearer guidance, and Indigenous leadership were frequent.
  - The need for collective learning spaces was a common thread.
- 



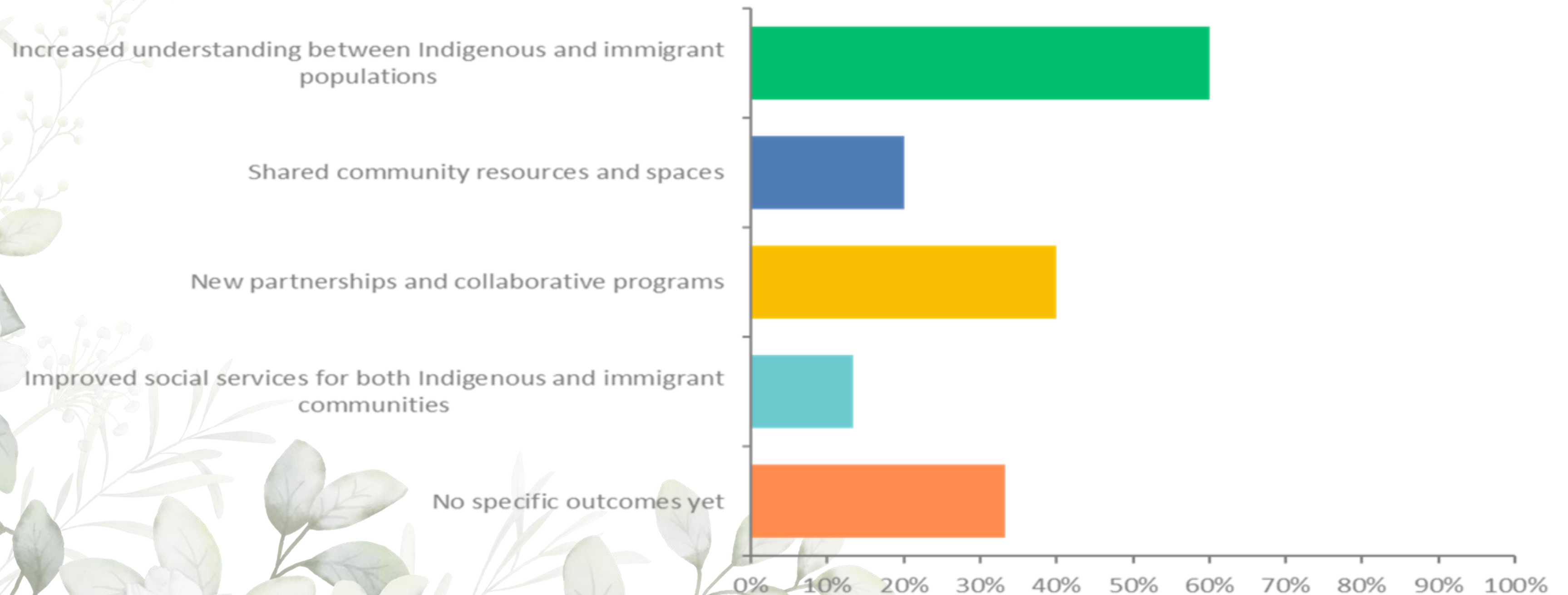
How would you describe the current level of engagement with Indigenous communities within your LIP?

What types of Indigenous-led initiatives or collaborations does your LIP currently support or participate in? (Select all that apply)



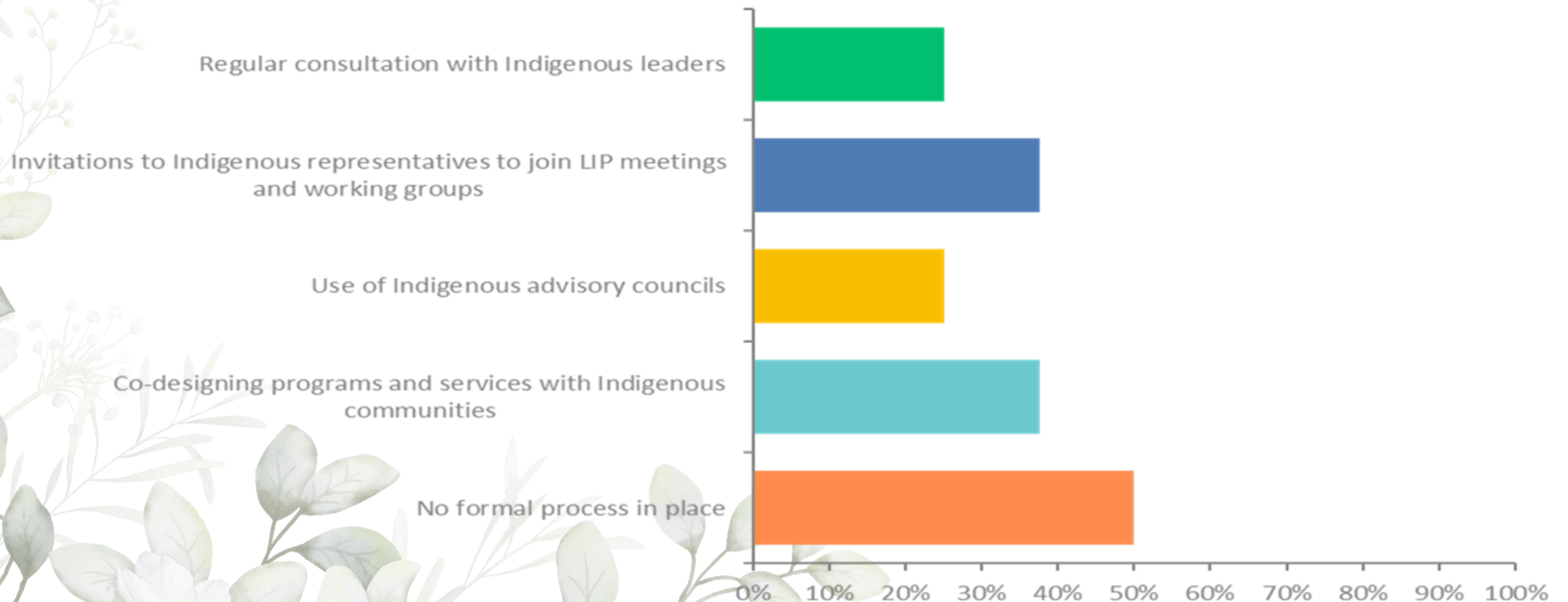


# What types of outcomes have resulted from your LIP's engagement with Indigenous communities? (Select all that apply)





# How do you ensure Indigenous voices and perspectives are included in your decision-making processes?





# Helpful Tips for Indigenous Relationship Building

By Joan Frame





# What does a TRC Coordinator do?

“My role as Truth and Reconciliation Coordinator is to educate newcomers to Canada about Indigenous people, our contributions and our history. This video will give you some idea of how we do that.



[Indigenous Speaker Series](#)



# START WITH THE FOUNDATION: RELATIONSHIP BEFORE TASK

Indigenous worldviews (across many Nations, though not universally) emphasize relationship, context, and reciprocity. When approaching Indigenous people - whether Elders, Knowledge Keepers, staff, students, or community members - your first step is not the “ask,” but the relationship.

## **Do not start with:**

“We want you to come do a talk/event/ceremony for us.”

## **Start with:**

“We’d like to build a respectful relationship and understand what proper protocol is before making a request.” “Could you steer me towards the appropriate person”



# CO-CREATION IS BETTER THAN TOKENIZATION

“Don’t request a ceremony as an agenda item”

“We want you to come to an opening”

- Ask for guidance before planning, not after
- Begin with relationships and co-design
- Nothing About Us without Us



# ACKNOWLEDGE THAT EVERY NATION HAS ITS OWN PROTOCOL

**There is no one universal Indigenous protocol.**

Each Nation, community, and sometimes each family has distinct expectations. Protocols differ between Haudenosaunee, Anishinaabe, Cree, Métis, Inuit, Coast Salish, etc.

**If you're unsure—ask.**

Most Indigenous professionals prefer being asked rather than assumed about.

A great guiding sentence:

“Can you please guide me on the appropriate protocol for approaching you or your community?”

(this is why this presentation is not definitive)



# APPROACH WITH HUMILITY, NOT EXPERTISE

Avoid going in as though you already “know.”

## **Avoid:**

Overusing Indigenous terminology to “sound knowledgeable.”

Telling people about their own culture.

Using pan-Indigenous generalizations.

## **Instead communicate:**

1. You are aware of the gaps in your understanding.
2. You are open to being corrected.
3. You are prepared to listen more than you speak.



# BE TRANSPARENT ABOUT PURPOSE

Indigenous communities have a long history of being extracted from—intellectually, culturally, spiritually, and economically.

So when you approach, be clear about:

1. Why you want to engage?
2. What you are asking for.
3. For whose benefit.



# COMPENSATE PROPERLY

Compensation is not a “thank-you”—it is a recognition of the value of knowledge and labour.

“I have a budget of xx available for this. Is that doable?”

Do not invite Indigenous people to do free emotional labour, cultural labour, or educational labour.

Budget for Elders, Knowledge Keepers, speakers, singers, or ceremonial roles before even making the request.

Rule of thumb- would YOU be happy receiving this request?  
Nobody has ever offered too much!



# RESPECT TIME

Many Indigenous communities organize on seasonal, relational, or ceremonial timelines, not corporate urgency.

## **Do**

1. Give ample notice.

2. Understand that ceremonial seasons, harvesting seasons, and community commitments take precedence.

Last-minute requests are often seen as disrespectful unless there is a genuine community emergency.



# DO YOUR DILIGENCE!

Not all Indigenous people are Elders. (we have old people too) (Lol!)

Not all Elders are ceremonial people.

Not all Knowledge Keepers do the same type of work.

“Indigenous identity does not make someone automatically qualified to teach culture, history, or protocol”

Be mindful of people who call themselves “Elder”



# BUILD LONG-TERM RELATIONSHIPS, NOT TRANSACTIONAL MOMENTS

## Do not:

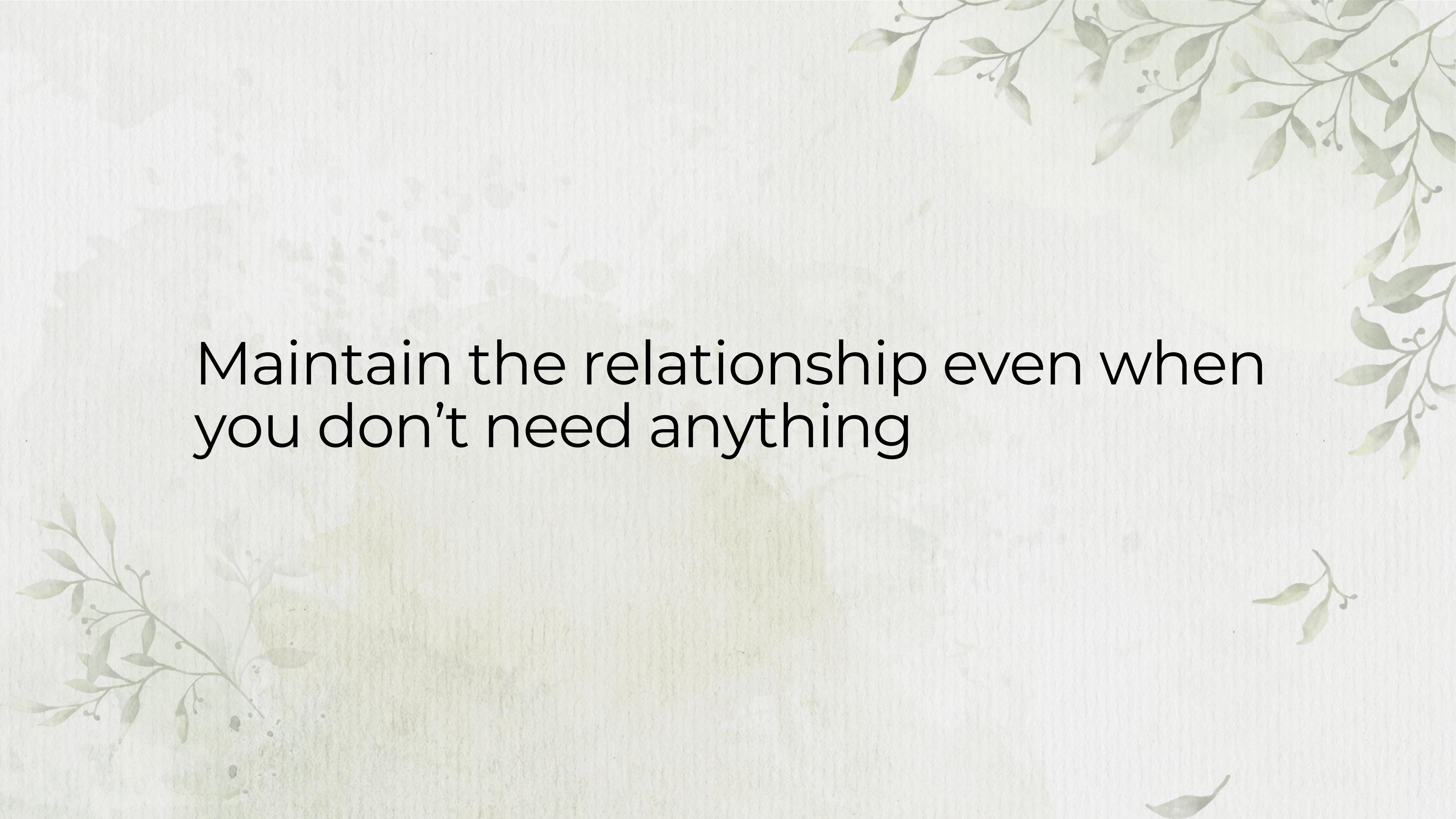
“Come do a land acknowledgment for us.”

“We need someone for an event next week.”

## Do:

1. Show up beyond the moment you need something.
2. Attend Indigenous events.(And Listen!)
3. Support Indigenous community initiatives.





Maintain the relationship even when  
you don't need anything



# UNDERSTAND THAT THERE IS HISTORY IN THE ROOM

When approaching Indigenous people, you are not approaching “an individual” in isolation—you are approaching someone whose people have faced:

- Dispossession,
- Broken promises,
- Child apprehension,
- Erasure of identity,
- Educational harms,
- And ***ongoing systemic inequity***.

The approach must honour that context.



# DON'T ASSUME

**"Do not ask us to deliver opinions on political situations in other places!"**

"We are already the poster children for our own struggle. It's unfair to ask us to be the voice of a struggle halfway around the world, that we know nothing about."



# CENTER CONSENT

Some communities or individuals may decline for reasons that have nothing to do with you personally.

**Respect:**

“No,”

“Not right now,” or

“This isn’t my role.”

Consent is a core principle in cultural protocol.



# LEARN HOW TO CLOSE THE RELATIONSHIP PROPERLY

When the engagement ends:

1. Send a **follow-up** thank-you.
2. Provide the honorarium **promptly**.
3. **Share outcomes** if they contributed to a project.
4. **Ask** if they would like ongoing communication—or not.



# A FINAL CORE MESSAGE

Approaching Indigenous people is ultimately about respect, humility, clarity, and reciprocity.

When those are present, relationships flourish.

When they're absent, people feel used.



# KINĀNASKOMITAN



# Group Discussions



# WHERE ARE WE NOW?

- What does Indigenous relationship-building look like (or not look like) in your current work? Discuss the importance of protocol, consent, and learning local histories.
- What challenges or successes have you experienced in relationship-building with the Indigenous?



# WHAT ACTIONS CAN WE TAKE?

What actions have you taken or will take to build or strengthen Indigenous relationships?



# Group Reflections



**What is one thing you're  
taking with you?**





# THANK YOU



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