



2021

INDIGENOUS COMMUNITY AT MCMASTER

WAYS OF BEING



Table of Contents

01

Preamble

02

Ohén:ton
Karihwatéhkwén,
Thanksgiving Address

03

Land
Acknowledgment,
Our & Shared
Spaces, All Our
Relations

04

Shared Spaces
and Places Where
We Gather

05

Seven
Grandfather
Teachings

06

Within Our
Community, We...

07

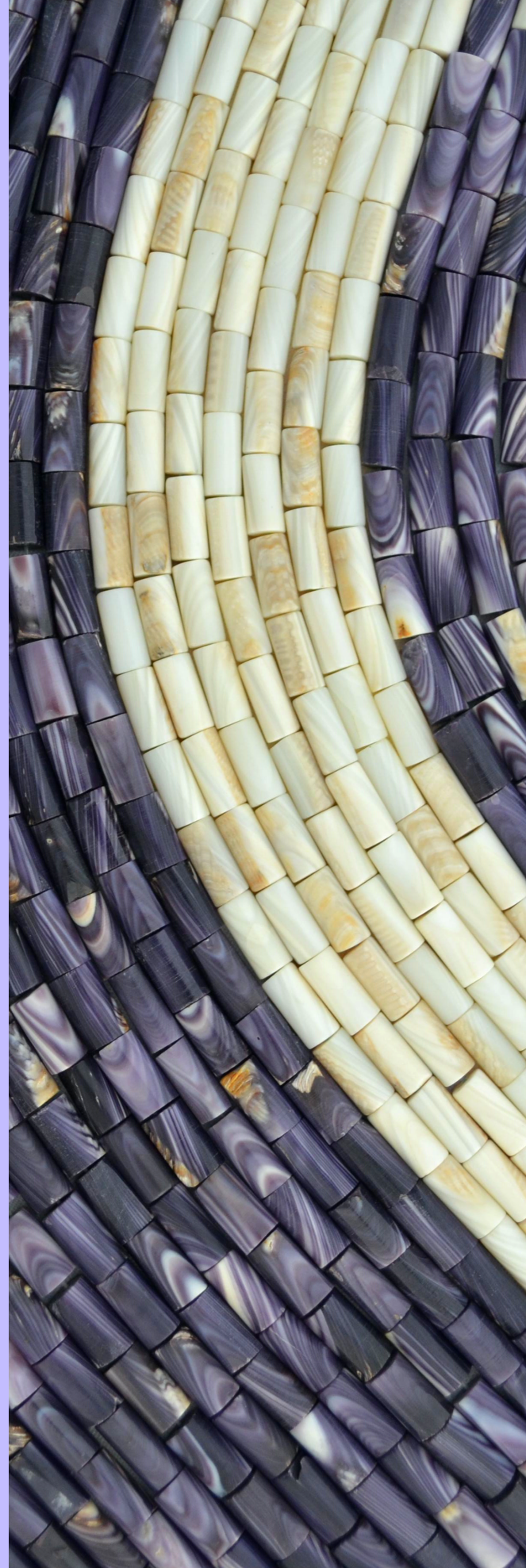
Accountability

08

Conflict
Resolution

09

Acknowledgements



Preamble

We recognize Indigenous Student Services (ISS), Indigenous Studies Program (ISP), the Indigenous Students Health Sciences Office (ISHS) as well as the spaces in which these departments operate to be a part of the Indigenous community at McMaster and will be referred to as the 'community' in this document. The "Ways of Being" is a set of guidelines for all community members to follow.

Ohén:ton Karihwatéhkwén, Thanksgiving Address

In Haudenosaunee culture, it is common for a speaker to stand and recite words of acknowledgment and thanks when people come together for important matters. In the Mohawk language, this is known as **Ohén:ton Karihwatéhkwén**, "the words that come before all else." In the Cayuga language it is called **Ganohonyohk**, or the **Thanksgiving Address**. Both are sometimes also known as "greetings to the natural world." These are ancient words that are intended to remind all of those in attendance that as a group of people we are to warmly greet one another and collectively give thanks to all of the elements that have made it possible for us to be well on this earth. This shared activity of hearing and listening is said to create feelings of "good mindedness" in our daily interactions with one another, and asks us to be active participants in maintaining this state of being.



Kanohweratónhtshera
Thanksgiving Speech by Reg Henry

Translated into Mohawk by Ima Johnson

Ne'e It is	ó:nen now	ken'nikentiohkó:ten this kind of crowd	ensewatahonhsí:iohste you all will listen
wa'karihwaiéntáhkwe to a responsibility	ón:ton'ne. it has become.	Ne'e It is	ientewarihwatihéntho, we will pull it from
Shonkwaia'tison our Creator	shonkwá:wi which he has given us	ne the	Kanohweratónhtshera. greetings to each other.
Ne'e It is	ion'wé:sen rejoicable	skén:non of well being	tewennonhtónnion. we are experiencing in thought.
Ne'e káti' ne Therefore	entewéhrheke in thought we will	í:'i níá:re as one	énska ientewá:ien first we will put
ne onkwa'nikón:ra our minds	énska as one	tsi tentewatatenonhwerá:ton. and we will greet each other.	
E'tho Therefore	káti it is so	neniohtónhake it will remain	ne onkwa'nikón:ra. our minds.

Ne'e ó:nen entewathró:ri tsi iohwentsiá:te. Ne'e wáhi
It is now we will tell about the earth. It is also

tionkwarahsi'taken'serákwen tsi iohwentsiá:te iethi'nisténha teiethinonhweratónhkwa.
that we rest our feet upon the earth our mother we refer to her as.

E'tho wa'nón:we akwé:kon roiénthwen ne Shonkwaia'tíson
There where everything he has planted our Creator

ne'e aiakoiehia'róntie ne skén:non aitewennonhtonniónhake.
it is her that is still growing of well being we are experiencing in thought.

Ne'e káti ne' ion'wé:sen shé:kon eh nontaiakoierenhátie
Therefore it is rejoicable that still she is doing her duty

nahó:ten ne Shonkwaia'tíson shakoríhonte.
what our Creator he has assigned her.

Ne'e káti ne' entitewateweién:ton teniethinonhwerá:ton tsi iohwentsiá:te
Therefore we will put it nicely away we will thank her the Earth

iethi'nisténha teiethinonhweratónhkwa.
our mother we refer to her as.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen tshahawaiennén:ta'ne wahonhwentsiá:tate.
It is now when he finished making the Earth.



Ne'e tontontié:renhte wahiéntho ne nia'teiohón:take e'tho
It is the first things he had planted was many kinds of weeds there

non:we karónnion ne onónhkwa. Ne'e káti ne shé:kon
where amongst the medicines. Therefore that still

kaia'takehnhátshera enionkwatónhse.
helpful it is to us.

Ne'e káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton
Therefore we will put it nicely away everything we will thank them

ne iothontón:ni.
the growing weeds.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri tsi niiéhawe ne wahianiióntha.
It is now we will tell about the certain amount she holds the hanging fruit.

Ne'e ohén:ton ne niiohontéhsha.
It is the leader the strawberry.

Ne'e ó:ni onónhkwa eniakó:tonhse ó:nen á:se ientsionnéhkwanen'.
It is also medicine it will be to them the people when a new they shall swallow.

Ne'e káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton
Therefore we will put it nicely away everything we will thank them (hanging fruit)

tsi niiéhawe ne wahianiióntha.
the certain amount she holds the hanging fruit.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri ne iotkwirón:ni.
It is now we will tell about the growing bushes.

Ne'e ó:ni ehnón:we kontiiá:tare tsi karharónnion.
It is also where they are standing the forest within.

Ne'e ohén:ton ne ohwáhta.
It is the leader the maple.

E'tho ó:ni nón:we karónnion ne onónhkwa ne rokwatákwen.
There also where amongst is the medicines he has made.

Ne'e eniakoia'tataríha:ton.
It is what will warm their bodies.

Ne'e ó:nen tentkawistóhte tsi teiowerawénrie.
It is when it will become cold the stirring winds.

Ne'e káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton
Therefore we will put it nicely away everything we will thank them

ne iotkwirón:ni ne'e ó:ni ne karónnion kerhí:ton.
the growing bushes and also the standing trees.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

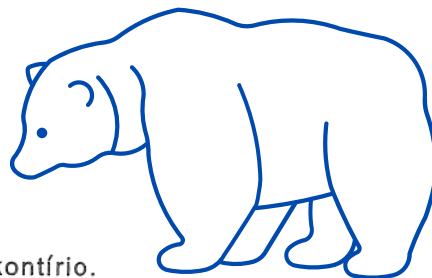


Ne'e ó:nen entewathró:ri ne kontírio kontitakhenóntie's táhnon
It is now we will tell about the wild animal which are running about and

ne kontitienóntie's.
which are flying about.

Ne'e wáhi ohén:ton ne oskennón:ton.
It is also their leader the deer.

Ne' wáhi enkakwé:ni enhsiá'tié:nehte ne kontírio.
It is also it can be you can knock it down the wild animals.



Ne'e ne skén:non enhonnonhtónnion ne kahwatsiraké:ron.
It is of well being they will experience in thought the families.

Ne'e ne skén:non entsionkwania'taná:wen.
It is of well being they will wet their cores.

Ne káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton
Therefore we will put it nicely away everything we will thank them.

ne kontírio ne kontitakhenóntie's ne'e ó:ni ne kontitienóntie's.
the wild animals which are running about and also which are flying about.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri ne ohné:kanos ne'e rawé:ron
It is now we will tell about the waters he has willed

enkaniatarónnionke enkahnekowanén:seke enkahionhaténionke
there will be lakes there will be big waters there will be streams

ne'e ó:ni eniohnaweró:tonke.
and also there will be wells.



Ne'e enionhnhiiostáhkwen tsi iohwentsiá:te ne'e ó:ni tsi ní:kon ienákere.
It will live on / be nourished the Earth and also the certain amount human survivors.

Ne' káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton
Therefore we will put it nicely away everything we will thank them

ne kahnekarónnion, kahnekowá:nen's, kahionhaténion, ne'e ó:ni
the lakes the big waters the streams and also

ne iohnaweró:ton.
the wells.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri ne shonkwatena'tsherá:wi ne tionhéhkwen.
It is now we will tell about the foods he has given us our sustenance.

Ne'e wáhi ionkwaia'tahnihton'stáhkwen ne skén:non aitewennonhtonniónhake.
It also strengthens our breath so that of well being we should be experiencing in thought.

Ne'e tiaonhá:'a tiorihowá:nen ne kén:tho ohwentsiá:ke ne'ne
It is the most important here on Earth it is

iohna'netá:nion shonkwatena'tsherá:wi.
several levels the foods he has given us.

Ne káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton.
Therefore we will put it nicely away everything we will thank them.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri tsi teiowerawénrie. Ne káti ne kató:ken
It is now we will tell about the stirring winds. It is that a certain place

tsi nón:we tewatatón:ni iota'aró:ron rotina'tónhkwen.
whereabout it starts covered web they have called it.

Ne' wáhi ne skenón:'a nitioié:ren tsi teiowerawénrie.
It is that slowly it is doing its stirring the wind.

Ne'e o'k ne skén:non tewennónhtonion.
Its only that of well being we are experiencing in thought.

Ne káti ne entitewateweién:ton akwé:kon tentewanonhwerá:ton tsi teiowerawénrie.
Therefore we will put it nicely away everything we will thank them the stirring winds.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.



Ne'e ó:nen entewathró:ri tsi tshahawaiennén:ta'ne tshahonhwentsiá:tate
It is now we will tell about when he finished when he made the Earth

iorihwakwé:kon tahateweién:ton wathakhahsion:ko washakorihonhtónnion
everything he had carefully divided into parts he appointed

tsi tenhotisniéhake tsi nahaweiennén:ta'ne.
they looked after his finished creations.

Ne'e tiotierénhton shakoríhonte ne tsi iekaráhkwen nithonehtáhkwa
It is the first he had assigned to the sun to shine down they came from

ratiwé:rens iethihsótha teiethinonhweratónhkwa.
they howled in their voices along our grandfathers we refer to them as.

Ne'e enkarihwaientáhkwen ne ohné:kanos enhatihawísheke.
It is their responsibility the waters which they will carry.

Ne'e á:se shononnihátié's ne kaniatarónnion, kahionhaténnion ionnaweró:ton.
It is new they are making the lakes the streams the wells.

Ne'e ó:ni ratihnekanón:tens tsi nahó:ten roiénthwen ne kén:tho ohwentsiá:ke.
And also they sprinkle on of what he has planted here on Earth.

Ne'e skén:non ionatehiahróntie.
It is of well being they are growing.

Ne'e ne shé:kon eh nithotiié:ren tsinishakoríhonte.
It is that still they are doing of what he has appointed them to do.

Ne káti ne entitewateweién:ton teniethinonhwerá:ton tsi ia'tewashóthos
Therefore we will put it nicely away we will thank them to the sun to shine

thonnetáhkwen ratiwé:rens iethihsótha teiethinonhweratónhkwa.
down they came in their voices they howled our grandfathers we refer to them as.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri ne entié:ke karáhkwa rohskenrhakéhte
It is now we will tell about the day kind summer the great warrior

shonkwahtsí:'a tetshitewanonhweratónhkwa.
our older brother we refer to him as.

Ne'e rawé:ron tenhoswathé:ton tsi iohwentsia:te.
It is he has willed he will brighten the Earth.

Ne'e ne entéhtsi taionkwatawenrieháke tsi niká:ien ne kén:tho iakotatén:ron.
It is so plainly they will walk about the certain amount here human beings.

Ne'e ó:ni enhotarihá:tonhake tsi iohwentsia:te ne'e skén:non
It is also he will warm the Earth so that of well being

aitewennonhtonniónhake tsi ní:kon iakotatén:ron.
They will experience in thought the certain amount of human beings.

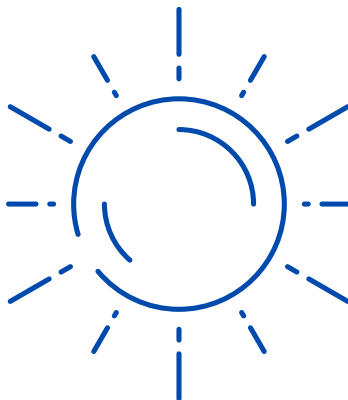
Ne'e ó:ni enhrehia:ron nahó:ten roiénthwen ne ohwentsia:ke.
And also he will help grow what he has planted on Earth.

Ne' káti ne kató:ken shé:kon eh nithoié:ren tsi nihonwaríhonte.
It is that still he is doing of what he has been appointed to do.

Ne'e ó:ni entitewateweién:ton tentshitewanonhwerá:ton entié:ke
Therefore we will put it nicely away we will thank him the day kind

karáhkwa rohskenrhakéthe shonkwatsí:'a tetshitewanonhweratónhkwa.
summer the great warrior our older brother we refer to him as.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.



Ne'e ó:nen entewathró:ri ne ahsonthenhnékha wenhni'taráties
It is now we will talk about night kind moon

iethisótha teiethinonhweratónhkwa.
our grandmother we refer to her as.

Ne'e ó:ni iohna'netánion ne nahó:ten shakoríhonte.
It is also several levels of what he had assigned her.

Ne wáhi ó:ni rawé:ron enwenhní'tó:kthake.
It is that also he willed the moon will expire periodically.

Ne'e eniakote'nientenhstónhake tsi neniakotkwi'tonhátie tsi ní:kon iakotatén:ron.
It is what they will measure by their moving (of time) the certain amount of human beings.

Ne'e ó:ni teiakokhahsionkwenhátie ne ratiksa'okón:'a tsi ronanakeratonhátie.
It is also she will have a hand in the children they will be standing.

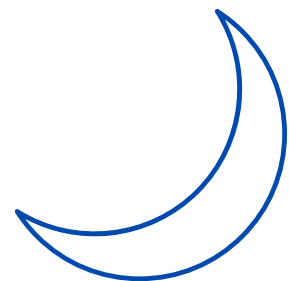
Ne'e ó:ni eniakoiehiaróntie nahó:ten roiénthwen tsi iohwentsiá:te.
It is also she will help grow what he has planted on the earth.

Ne'e wáhi ne shé:kon eh nitiakoié:ren tsi nahó:ten shakoríhonte.
It is that still she is doing of what he has appointed her to do.

Ne' káti ne entitewateweién:ton teniethinonhwerá:ton ne ahsonthenhnékha
Therefore we will put it nicely away we will thank him the day kind

wenhni'taráties iethisótha teiethinonhweratónhkwa.
summer our grandmother we refer to her as.

E'tho káti neniohtónhake ne onkwa'nikón:ra.
Therefore it is so it will remain our minds.



Neʔe ó:nen entewathró:ri tsi iotsistohkwarónnion tsi karonhiatátie.
It is now we will tell about the stars showing of the ongoing skies.

Neʔe ó:ni iethihsótha teiethinonhweratónhkwa.
It is now our grandmother we refer to them as.

Neʔe shé:kon kató:ken tsi nahó:ten shakoríhonte neʔe nón:wa
It is still a certain something of what he appointed them for it is now

nikahá:wi iah tetshitewaiénté:ri ne ki neʔ shé:kon iotsistohkwarónnion
at this time we do not know their meanings but still remains stars showing

tsi karonhiatátie.
of the ongoing skies.

Ne káti ne entitewateweién:ton teiethinonhwerá:ton tsi nikahá:wi
Therefore we will put it nicely away we will thank them at this time

ne iotsistohkwarónnion iethihsótha teiethinonhweratónhkwa.
the stars showing our grandmother we refer to them as.

Eʔtho káti neniohtónhake ne onkwaʔnikón:ra.
Therefore it is so it will remain our minds.



Ne'e ó:nen entewathró:ri tsha'kaién:ta'ne ne nahó:ten wa'tho'nikón:ria'ke
It is now we will tell about when it become of what broke his spirit

ne Shonkwaia'tíson. Tsha'kaién:ta'ne ne karihwanera'ákthsera ne kén:tho
our creator When it became a sin here

tsi iohwentsiá:te. Ne káti ne kató:ken tsi nón:we waho'nikonhráhehste'.
on Earth It is that a certain place where his mind settled on.

Ne'e ne saharihwaké:ron tsi nonsaionkwaierenháke ne ohén:ton
It will be he will replant the news of what we should be doing in the future

enwenhniseraiéntóntie.
days ahead.

Ne'e wáhi wa:ton ne'e shonkwakowánen Skaniatari:io.
It is that It is said our leader Handsome Lake.

Ne'e wáhi wahonwarihonten ne Shonkwaia'tíson. Ne toka' niiohsera:ke
It is that of what he has appointed him our Creator. How many years

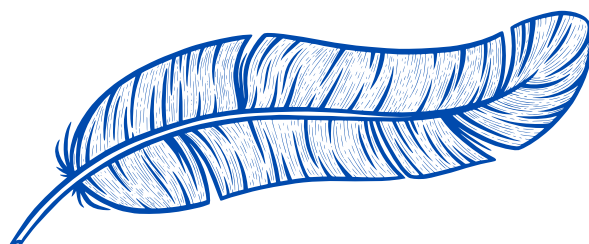
ne'e waharonhia:kentahkwe ne'e káti ne wa'thaten:tsha e'tho nón:we
it made him work hard and so he earned it up there where

iesho'nikonhri:iohake tsi thaonhwentsiá:te ne Shonkwaia'tíson.
his mind is good where his land exists our Creator.

Ne káti ne entitewateweién:ton tentshitewanonhwera:ton ne shonkwakowánen
Therefore we will put it nicely away we will thank him our leader

Skaniatari:io.
Handsome Lake.

e'tho káti neniohtonhake ne onkwa'nikon:ra.
Therefore it is so it will remain our minds.



Ne'e ó:nen entewathro:ri ne kaie:ri niionkwe:take ratironhia'kehro:non.
It is now we will tell about the four sacred beings the heaven dwellers.

Ne wáhi ionkhiia'tanonhna'aties ne skén:non aitewennonhtonhionhake
It is also they protect us with their hands of well being we should be experiencing in thought

ne'e ó:ni ne ka'nikonhra:ke ne'e akwé:kon karihwaientahkwe
and also on the minds this everything the responsibility

rotitakwarihsionhatie. Ne káti ne entitewateweién:ton tentshitewanonhwera:ton
they keep straight. Therefore we will put it nicely away we will thank them

ne kaie:ri niionkwe:take ratironhia'kehro:non ne ionkhiia'tanonhna'aties.
the four sacred beings the heaven dwellers they protect us with their hands.

E'tho káti neniohtonhake ne onkwa'nikon:ra.
Therefore it is so it will remain our minds.

Ne'e ó:nen entewathró:ri ne raonha karonhia:ke thanakere
It is now we will tell about him in heaven where he lives

ne Shonkwaia'tison. Ne' wáhi ne iotshennoniat tsi shé:kon tahohsenhtonhatie
our Creator. It is also that its happy worthy it is only he has dropped down

ne skén:non aitewennonhtonhionhake. Ne'wáhi ne tha'tewenhnisera:ke
of well being we will experience in thought. It is also that many assorted days

ne skén:non teionkwakwenhatie ne raotenitenhsara.
it is still we are picking up his love.

Ne káti ne entitewateweién:ton tentshitewanonhwera:ton ne karonhia:ke
Therefore we will put it nicely away we will thank him in heaven

thanakere Shonkwaia'tison.
where he lives our Creator.

E'tho káti neniohtonhake ne onkwa'nikon:ra.
Therefore it is so it will remain our minds.

O:nen káti eh na'katkwe:ni i:'i wa'kerihwake:ron wa'kewennineken'we
Now so this is finished this is the best I could do of me it came out

ne Kanonhweratonhtshera. O:nen e'tho.
the Thanksgiving address. Now that is all.

Land Acknowledgment

McMaster University, located in Hamilton, Ontario, is situated on the traditional territory of the Anishinaabe, Haudenosaunee, and Mississauga Nations.

The land that McMaster University sits on is covered by the Dish with One Spoon Wampum Agreement. The Dish with One Spoon Wampum Agreement describes the 'dish' to represent the territory and 'one spoon' to symbolize the peoples living on and sharing the resources of the land; only taking what we need, and keeping the dish clean. The Agreement is a treaty between the Anishinaabe, Mississauga and Haudenosaunee peoples, binding them to share the territory and protect the land. Subsequent Nations and Peoples were welcomed into the Agreement in the spirit of peace, friendship and respect.

Our Spaces

The teachings of the Dish with One Spoon are translatable to our in-person and virtual community spaces. The resources provided within the kitchen, lounge, Elders' room, library and virtual spaces are meant to create a safe, inclusive and comfortable environment for all individuals. In this space, we honor the values of the wampum agreement and recognize our responsibilities; to only take what is needed, keep the space clean and allow all to benefit from privileges that these community spaces provide us. It is important to recognize that our actions affect all in these spaces. By acting in relation to the values of the wampum agreement, we honor its intentions to protect the land and forge space for all to be welcome and live-in mutual peace and respect.

The History of Our Spaces

We wish to honor the vision of Confederacy Chief Harvey Longboat and acknowledge the leadership of Indigenous faculty and community leaders who shaped and propelled the Indigenous Studies Program (ISP) since the first Drum Beat conference in 1989. Since ISP's official establishment in 1992, the program has grown exponentially, not only in the number and background of students but also the growth in Indigenous faculty, staff, Elders and community spaces. Through the hard work and supports initiated through the establishment of ISP, the Indigenous Student Services (ISS) and Indigenous Students Health Sciences Office (ISHS) were established. These offices further advance Harvey Longboat's vision by providing services and supports for the academic success and well-being of all Métis, First Nations and Inuit students. It is the culmination of these individuals' work that has provided community spaces, educational, and career opportunities for all prospective Indigenous learners. It is now our responsibility to continue to foster meaningful learning and prosperity of Indigenous peoples and knowledge and honor the contributions of those before us .

All Our Relations

Recognizing and expressing gratitude for the lands we come from respects those who came before us and their efforts to protect the territories we reside upon. We encourage individuals entering our community spaces to recognize and express gratitude for all of their relations, including the land, water, plants and animals.

Shared Spaces and Places Where We Gather

“I was taught that a long time ago that when a newcomer reaches a Haudenosaunee community they are meant to go to the edge of the woods and make a fire. The fire shows the community that someone has arrived and makes space for people to come and greet them. What is meant to happen there is a ceremony known as, “the small condolence”, which is part of the larger condolence ceremony when someone dies. The small condolence is meant to address the mind and spirit of the newcomer and help clear their mind and heart so that they know he comes to the Haudenosaunee with a good mind, that is open and well meaning. The edge of the woods was meant to be a space that was nearby, but at a safe distance to allow for anyone and everyone to come together; to make themselves known and to build a relationship. This allowed for the community to meet people and ensure that they had helped those people to be ready to enter the community with a good mind”.



— **Dr. Adrienne Xavier**, Academic Director of the Indigenous Studies Program.

Shared Spaces and Places Where We Gather

The L.R. Wilson community space and Indigenous Health Learning Lodge is a gathering place similar to the edge of the woods. All are welcome. We treat the lounge, kitchen, and garden as a shared public space, and when you enter, make yourself known and be

respectful of being near someone's home. Together we will come to understand your role and ours. You may come as a student, professor, elder, guest and/or administrator, but we are all equally responsible for maintaining the safety and respect of the space and the people in it.



This is a place where our community can meet new people and understand what they want, whether to trade goods, build relationships or become part of the community. From there, the understanding is made clear that this community welcomes you, but it does not mean that every

part of the community is meant for you. We have roles and responsibilities to our community. Some parts of this are for everyone, while some are just for certain people. This means that our shared spaces welcome everyone and at any time, you can come and seek to build a relationship with us. What it does not mean is that every part of every activity is for all people. Sometimes activities for Indigenous staff, students and faculty will happen and we respectfully note that they may be closed sessions. If a space is booked, regardless of who is meeting there, it becomes private to those using it.

Seven Grandfather Teachings

The interactions of those who visit our community spaces, either physical or virtual, should be guided by the Seven Grandfather Teachings. The teachings were shared graciously with members of this community by Elder Kathy Knott, with the purpose of providing guidance to this community agreement.

01

For the first teaching of **respect**, all those who use the space should interact with the people and resources provided with respect. Specifically, acknowledging how the actions we take within the space may impact others, and that we should not misuse or abuse the privileges that the Indigenous Studies space provides.

02

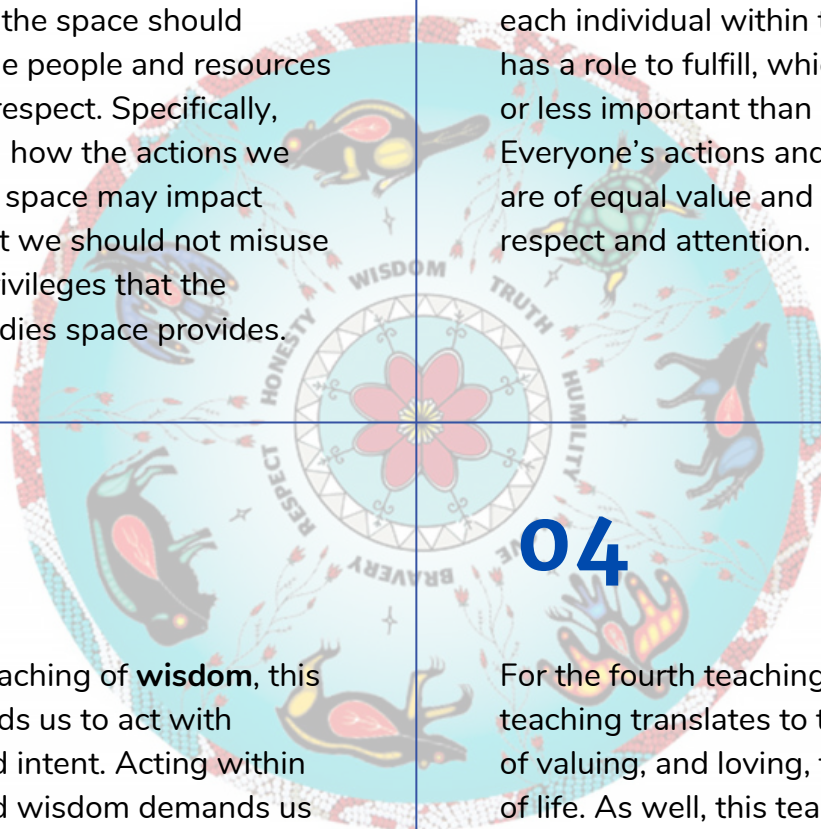
For the second teaching of **humility**, each individual within the community has a role to fulfill, which is not more or less important than anyone else. Everyone's actions and responsibilities are of equal value and deserve equal respect and attention.

03

For the third teaching of **wisdom**, this teaching reminds us to act with intelligence and intent. Acting within intelligence and wisdom demands us to be aware of the people and things around ourselves, and the value in being grateful and carrying out our responsibilities in a kind and thoughtful manner.

04

For the fourth teaching of **love**, this teaching translates to the importance of valuing, and loving, the opportunity of life. As well, this teaching reminds us to be loving in our actions, and to be good to other people and things that share this space. Love is a feeling we have for life, and it is fostered as a result of mutual respect.



Seven Grandfather Teachings

05

For the fifth teaching of **courage**, we are pushed to step out of our comfort zones. Courage allows us to meet the challenges of every day, and in doing so, fulfilling our responsibility to participate in commitments and engage with our community.

06

For the sixth teaching of **honesty**, this teaching encourages us to 'walk the talk', to remind us to speak and act with integrity.

07

Lastly, for the seventh teaching of **truth**, community members must be reflective that we only know what is true to us, and that our truth may not be shared by others. Consequently, we must be conscientious of our biases and not allow them to color the truth – whether it be ours or another's.

It is vital to remind ourselves daily to live by these teachings. In the context of this shared space, these teachings help us to emulate an awareness of everyone and everything around us and to carry ourselves with integrity. It is important to acknowledge that these teachings are meant to guide our relationships, and we can be good community members by trying our best to live by these teachings both in our daily interactions and in this shared space.

Within our Community, We...

Recognize

Recognize that diversity in identity is complex, dynamic, and intersectional. However, as eloquently stated by the Native American and Indigenous Studies Association (NAISA), such complexities do not mean that there are no ethical considerations in claiming Indigenous identity or relationships with particular Indigenous peoples. To falsely claim such belonging is an act of appropriation and identity fraud that has harmful effects that have been clearly articulated by NAISA.

Foster

a space of safety and belonging by embracing community members for who they are.

Support

each other and push back against anti-Indigenous racism and other forms of oppression.

Support

the learning and growth of our students both academically and personally.

Respect

diversity within our community by acknowledging differences in traditions, culture, language, spiritualities and perspectives.

Respect

the medicines and our community by being mindful of substance use before coming into our physical and virtual community spaces with the understanding that each Elder and Knowledge Keeper have different understandings, teachings and protocols as it relates to substance use.

Acknowledge

the role that colonization and inter-generational trauma has had and continues to have on our communities.

Acknowledge

that everyone is at a different point in their own journeys and have had varying access to culture, community and/or kin. We understand that we are all impacted by colonization and do not hold individuals accountable for these impacts.

Within our Community, We...

Honour

each person's unique gifts and strengths and see this space as a place for knowledge transfer, mobilization and peer support.

Acknowledge

that all community members have a shared responsibility in contributing to a positive and healthy community.

Are humble

to our own mistakes and areas of growth and engage in ongoing self-reflection.

Take responsibility

for our words and actions and the impacts those words and actions may have on others.

Understand

that growth and change cannot occur without maintaining good relationships.

Are committed

to openness to learning and are receptive to constructive feedback and criticisms from all community members.

Accept activism

and social justice as practices that mobilize necessary change.

Recognize

that the needs of the community can change, and we may need to adapt our ways of being based on these changing needs.

Give thanks

for all of Creation, for one another, for the small and big acts of kindness and support that we give to one another.

Accountability

With this community agreement, we keep each other accountable in several ways.

We must be mindful that we are responsible for our actions and words and must engage in respectful dialogue with others when a conflict occurs. In addition, we are members of the broader McMaster community and when necessary, we look to the following University policies:

- [Code of Student Rights and Responsibilities](#)
- [Policy on Discrimination and Harassment: Prevention & Response](#)
- [Policy on Violence in the Workplace](#)
- [Ontario Human Rights Code](#)



Conflict Resolution

The first step for this relates to being aware of the needs of all our students, faculty, and staff. We all deserve to learn, laugh, and spend time here without fear of discrimination or abuse. When a situation arises and that is not the case, the first step of the process is dependent on the incident, but the general process remains the same.

We strive to have a human-to-human compassionate interaction first that utilizes the practice of dialogue with students facing discrimination, abuse and/or violence. This practice includes, interpersonal communication and active listening, self-awareness and critical reflexivity, empathy, respect and non-judgment, cultural competence and cultural humility. However, violence is a two-way street and is not desired nor acceptable in either direction. We acknowledge and will employ, when necessary, McMaster's Discrimination and Harassment Policy (See Accountability Section).

Conflict Resolution

When faced with conflict the general process is,

1

Whether the conflict has taken place over email, in a meeting, on a call, or in-person, parties involved will begin resolution by moving the conflict into a private area. If the conflict took place publicly, it can be simply stated that it will be addressed privately, and everyone will be encouraged to move on.

2

Two people will be required to assist in addressing the issue, preferably one from Indigenous Student Services (ISS) and Indigenous Studies Program (ISP).

3

Assisting staff will ensure the safety of all parties before proceeding to determine concerns and desired method of conflict resolution.

- If the parties involved choose to pursue the school's policy, then it is referred.
- If parties would like something more culturally appropriate, see Step 4.

4

Direct communication, active listening and sharing of culturally appropriate resources with all parties involved will begin. ISP & ISS staff will clarify what is acceptable or not in the shared space, and work to understand what parties involved are experiencing. During this process, ISP and ISS will employ dialogue skills to provide support for the needs of all parties as they engage in the process of conflict resolution.

5

If Step 4 finds enough clarity and all is done, ISS will document that these parties have spoken and resolved the conflict. We want to ensure that there is some record of events and agreement in case future support is required for those involved.

6

If further support is desired, staff can refer each person to the appropriate support services or perhaps a chat with the Elder in residence.

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McMaster Indigenous Graduate Students