



≡≡≡ ON WHAT NOT ≡≡≡

**TO SAY OR DO**

..... *when* .....

**WORKING EFFECTIVELY WITH  
INDIGENOUS PEOPLES<sup>®</sup>**



**INDIGENOUS CORPORATE TRAINING INC.**

# Ways to share this eBook

Here are a few suggestions on how you could share this eBook with colleagues and/or visitors to your office:

- print a copy and leave it on the table in your break room
- pin it to a notice board
- post it to your website internet and intranet
- add it to the reading material in your waiting room
- take a copy with you if you are working remotely or visiting a field office

# Foreword

*Handy practical tips to incorporate into that next meeting with Indigenous Peoples*



Hi there, I'm **Bob Joseph**, a certified Master Trainer and founder of **Indigenous Corporate Training Inc.** Through my 20+ years of training I have helped thousands of individuals and organizations work more effectively with Indigenous Peoples.

I believe that by sharing knowledge and information through training, and free resources, such as this ebook and our **blog**, that we can make the world a better place for Indigenous and non-Indigenous people.

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# 1.

## Don't use colloquialisms

Few things will tarnish you faster than the thoughtless use of colloquialisms. Many colloquial expressions used in popular communication carry connotations that may offend at least some of the people you will meet.

Use these 8 colloquialisms at your peril!

1. **Indian giver**
2. Circle the wagons
3. Low man on the totem pole
4. **Rain dance**
5. Too many Chiefs, not enough Indians
6. **Pow wow**
7. Indian Summer
8. Indian Time

# 2.

## Don't use acronyms

We have attended many meetings in Indigenous communities and have witnessed first-hand the overuse of acronyms by other visitors, which may make great sense to the speaker, but not so much to those listening.

Remember where you are and who your audience is. Not only will many in your Indigenous audience be unfamiliar with your acronyms, they may not even want to learn them. Or, worse yet, will think you're talking code so it's best to avoid using acronyms.

# 3.

## Don't use all technical terms

Much the same as the overuse of acronyms, overuse of technical terms will leave the same impression. Indigenous Peoples are like audiences anywhere in the sense that they want a presentation they can relate to and understand.

One comment we often hear Indigenous community members say is, "How come the presenters have to use such big words?" Use plain language that everyone can understand.

A good presentation will include layperson and technical person information.

# 4.

## Don't force your timelines

*and tell them they have to meet them*

Timelines are thorny issues in Indigenous communities. A good working rule to incorporate is "our timeline is our problem."

At present, most people who go to a community to do business have a timeline. Push too hard on meeting those timelines and you'll create resistance which in the end will stretch your timeline out even further.

Additionally, If you push for the sake of your timeline, you may find that it compromises future business opportunities in that community. Conversely, you will likely win respect and a more receptive hearing if you approach the community with an attitude marked by interest and willingness to listen, leaving your timeline back in the office.

There are ways to overcome timeline issues such as capacity building or **building long-term relationships**.

# 5.

## Don't use "stakeholders"

in your written and verbal communications

"**Stakeholder**" is a commonly used business term that should be avoided at all costs when working with Indigenous communities. If the 'Rod and Gun Club' (a stakeholder) doesn't like what you are doing they can lobby their MP or MLA to try to effect changes. If an Indigenous community doesn't like what you are doing they have the ability to launch legal action thereby putting your work in immediate jeopardy for a number of years.

In this context, First Nations people are not merely stakeholders - they have constitutionally protected rights and are used to dealing with Canada, provinces and territories on a **Nation-to-Nation** basis.

Consider this recommendation that we make in our courses: use "rights holder" instead of "stakeholder. "You could also say something along the lines of "we are reaching out to governments, Indigenous Peoples, and stakeholders to gather feedback for our work."



# 6.

## Don't use "equally"

*as in "we have to treat you equally with others..."*

"Equality" and "Equally" are terms that should be avoided when working with Indigenous Peoples.

When they hear the term equality or equal they hear that they have to give up their **constitutionally protected rights** or they hear we can be equal only if **they** give up **their** human rights to be who they are as a People.

They have no interest in giving up their constitutional, legal, political, or human rights and will react strongly when these words are used.

# 7.

## Don't insist on dates to meet

*It sounds obvious but this sometimes happens.*

Don't tell the community what dates you should meet and then insist on it.

Your meeting is just one of many and may not be a priority for the community representatives who are very busy managing and addressing the needs of their communities.

There are also cultural, traditional and seasonal pursuits such as **hunting** and **fishing** that only happen at certain times of the year and these will take precedence over your meeting.

A more respectful strategy is to ask which dates would work best for their community.

# 8.

## Don't best friend it

*as in "some of my best friends are Indigenous Peoples"*

Personal connections are important and there are times we should bring them into a conversation. Bring them in too soon though and you risk being seen to be overcompensating. Worse yet, you could name drop the wrong person or community, both of which can be disastrous for you. Give the relationship a little time before you "best friend" it.

# 9.

## Don't name drop

*as in "I just came from this other community and they liked me..."*

Many people assume that it is okay to name drop as they move from community to community in their work. Such assumptions are risky and can be outright destructive. Everything can change as we move between communities, even when communities are in close proximity to one another. Ask yourself where the value is in adding this into a conversation.

Here's an article on the pitfalls of this from our blog:

**"First Nation Name Dropping - the Dead Cat Bounce"**.

# 10.

## Don't discuss types of chiefs

*Elected vs. Hereditary chiefs*

This can be interpreted as disrespectful to the lineage of **hereditary chiefs** that dates back to time immemorial.

Some communities have elected chiefs. Others have elected and hereditary chiefs or other forms of traditional government leadership.

The system of having band chiefs and band elections every two years was forced upon Indigenous communities in the *Indian Act*.

I would also encourage people to stay away from conversations around style of government. For example, "I prefer a municipal style of government."

# 11.

## Don't assume a Band is in its own territory

Throughout Canada, many bands' **reserves** have been relocated from their **traditional territories** for different reasons.

Do your due diligence research and learn the history of the community you are working with or hope to work with. This will help you avoid talking to the wrong community or talking to communities in the wrong order.

# 12.

## Don't make assumptions about the band's authority

*in land use matters*

Don't assume that the band chief and council are able to make land use decisions regarding their Peoples' territory.

We know of instances where the traditional leaders make land use decisions and the elected ones do housing, health care and education.

We have also seen instances where community members, who do not support a band council decision, go to great lengths to change the decision and/or the leaders who made those decisions.

Keep in mind the rights of Indigenous Peoples are collectively held in law so consultation with the broader community may be required.

# 13.

## Don't go with a completed draft plan

Showing up with completed draft plans signals to the community that your project is a done deal and you are meeting with them only because it looks good - an item to be checked off on the list. Insincerity is easily detected.



# 14.

## Don't assume men rule

We see people go to communities from time to time with the assumption that they will be dealing with men and that the men rule.

Some communities have a matriarchal leadership while others have a patriarchal leadership structure. Do your research in advance find out what roles exist and who does what and when.

# 15.

## Don't cut cookies

*or use the same old consultation process*

Don't expect to consult with the same community in the same way on different issues. What worked last time may not work next time.

Different issues will have different concerns and impacts. Take the time to learn the concerns of a community - it could be providing employment or preserving **culturally significant areas** - and modify your approach to respect the individual issue. It's always good to avoid the cookie cutter approach when working with communities.

# 16.

## Potluck & Potlatch

*The same, right?*

Don't confuse potlatch with potluck.

**Potlatch** is an ancient, traditional gathering held by many Northwest Coast First Nations that survived the best attempts of the government to banish it. It is a primary means for the communities to bear witness, to confirm in public any changes in status such as marriages, birth, death, and coming of age and so much more. The word itself is a **Chinook Jargon** word that means "to give."

At a potluck I bring the rice crispy squares and you bring the chicken wings.

# 17.

## Reserves & Reservations

*The same, right?*

Additionally, don't confuse reserves with reservations.

**Reserve** is the Canadian term. Bands and their members are situated on reserves. Reservation is the American term for a place where Native American tribes live. So, in Canada, we don't have reservations except at hotels, restaurants and airlines.

There are also **urban reserves**, of which there are two types: one is a reserve that was **rural** but became urban when a neighbouring town expanded around it, while the second is created when an Indigenous community acquires a block of land in a city and works through the process of **acquiring reserve status** for the land.

# 18.

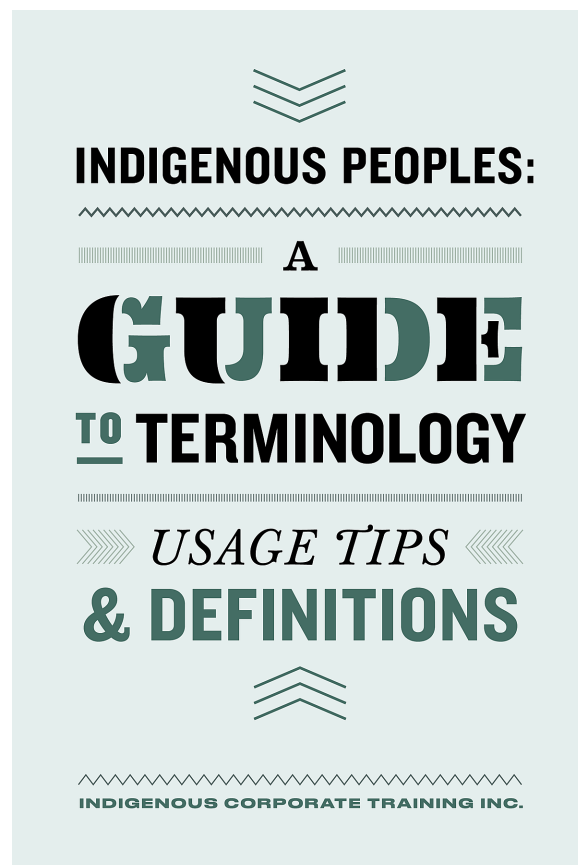
## Don't use bad terminology

What is the best terminology? Is it "Indian" or "Native" or "Indigenous"?

Our suggestion is to always go with what they are calling themselves. Call the band office after hours and they will tell you what they are calling themselves in their answering machine message. A little research goes a long way here.

On the next page there's a link for you to download another of our free eBooks: Guide to Indigenous Terminology.

# Download this free eBook on Terminology



[Click here to learn more](#)

# 19.

## Don't question Canadianness

I was at a community meeting one time where a curious participant asked the community members if they were going to be Canadian when the treaties and court cases were all done.

It's a good question if you are trying to start a bench clearing brawl. Do your own research rather than risk it. Treaties are attached to the *Constitution Act 1982*. It makes Indigenous Peoples a part of Canada.

Court cases are fought in Canadian courts most of the time. If Indigenous Peoples were trying to not be Canadian, why would they fight court cases using a Canadian court? Many understand that to be Canadian.

I should note that a small number of communities take a sovereignty perspective.

# 20.

## Don't impose eye contact

Don't impose or expect direct eye contact.

Many non-Indigenous people believe that it's important to maintain eye contact during conversation.

For many Indigenous Peoples, continuous eye contact may not be expected or appreciated. For **residential school** survivors, eye contact with school or church officials could have resulted in physical punishment.

For hunter societies, if they were spending all their time looking each other in the eye they could miss dinner walking by.



# 21.

## Don't overdress

Don't overdress for community meetings.

Along with any assumptions, you should also leave behind the business suit, Gucci bag or high heel shoes. This style of attire can send two wrong messages:

1. you have lots of money
2. your attire indicates a "defender of the empire" attitude.

Both of these messages can have serious ramifications for your meeting by setting a tone that may not accurately reflect you or your organization.

# 22.

## Don't fret meeting duration

Don't fret, stress, and obsess about the duration of a meeting.

Sometimes meeting agendas aren't adhered to if certain topics take longer to discuss or new ones arise. Be present in the moment. When you book a meeting with a community, try to keep a buffer of time between the expected ending of the meeting and your next appointment.

Don't check your watch, and definitely turn off your phone or put it in quiet mode.

If you forget to turn it off and it buzzes or flashes lights don't pick it up, read and then start to reply as this is very rude.

# 23.

## Don't answer too soon

Don't feel that you must answer or fill the silent periods during discussions. These silent periods can be longer than you are accustomed to, and may be needed for thought formulation. Try to ensure the speaker has finished before you contribute to the conversation.



INDIGENOUS RELATIONS ACADEMY

## Learn More!

Expand on your knowledge, consider taking our Indigenous Relations Training. The following are just a few of our courses which can be taken in Self-Guided and Guided formats:

**Indigenous Awareness**

**Indigenous Relations**

**Working Effectively with Indigenous Peoples®**

**Indigenous Consultation & Engagement**

**Indigenous Employment: Recruitment & Retention**

**How to Negotiate with Indigenous Peoples**

**Working with the UN Declaration on the Rights of Indigenous Peoples**

Sign up now!

# Here's what some of our alumni are saying about our training:

## Working Effectively with Indigenous Peoples®

"I gained a depth of understanding as to what the outcomes were of the policies that were forced on Indigenous peoples. The training really gave me valuable information that I had never learned elsewhere."

*N.L. BC Housing*

## Indigenous Consultation & Engagement

"This course equipped me with tools to communicate effectively with the various Indigenous Peoples in my service area." *M.P. ATCO*

## Indigenous Employment: Recruitment & Retention

"Interesting and engaging training! The instructors are very open to questions and give no judgment. I hope to take more training in the near future!" *S. S. DFO Canada Species at Risk Program*

## How to Negotiate with Indigenous Peoples

"How to Negotiate with Indigenous Peoples should be on the must take list for most if not all employees of Government who may come into contact with First Nations for negotiation purposes." *B. W. British Columbia Ministry of Forests, Lands & Natural Resource Operations*

## Working with the UN Declaration

"This is valuable training for anyone who work with Indigenous Peoples. It provides understanding about Indigenous Peoples priorities and rights as stated in UNDRIP." *R.M. Canadian Wildlife Service*



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