



Cultural Protocol and Cash Honoraria Guidelines Recommended Practice and Observances

(Version 10192023)

I - Purpose

These regional guidelines outline cultural observances to be followed by University of Calgary students, faculty and staff who wish to engage Traditional Knowledge Keepers or cultural resource experts in the sharing and transfer of Indigenous knowledge and experiences, both on- and off-campus. First Nations, Métis, and Inuit peoples of Canada have distinct histories, complex belief systems, and diverse cultural and social practices. The cultural protocols included herein provide guiding principles for the University of Calgary community as it strives to respect and honour the First Nations, Métis and Inuit peoples of Canada, and aligns with important strategic documents including [Eyes High](#) and the [Indigenous Strategy: ii'taa'poh't'op](#):

a. Eyes High Strategy (2017-22)

The University of Calgary's *Eyes High* Strategy outlines foundational commitments to research and scholarship, quality learning and integration with our diverse, vibrant community. Key to our success as a university is an inclusive, curiosity-driven and respectful campus culture. Establishing cultural protocol guidelines for engaging First Nations, Métis and Inuit¹ communities directly contributes to a campus where all peoples are valued and respected. Our Academic and Research Plans help us attract scholars from around the world, with diversity of thought, culture and respect for alternatives.

b. Indigenous Strategy: *ii'taa'poh't'op*

The guidelines included in the document align with the University of Calgary's Indigenous Strategy, which "will guide the University of Calgary on its path of transformation and communicate its commitment and responsibility for truth and reconciliation."² Through the Indigenous Strategy, the university has committed to developing a campus community that understands the histories and worldviews of Indigenous peoples and the importance of connection to land.³

¹ For advice on protocol for Inuit Traditional Knowledge Keepers, please contact the [Arctic Institute of North America](#).

² <https://www.ucalgary.ca/indigenous-strategy/>

³ <https://www.ucalgary.ca/indigenous-strategy/>

II - Engaging Traditional Knowledge Keepers

Traditional Knowledge Keepers may be invited to the University of Calgary by students, faculty, and staff to participate in various cultural events⁴, course offerings (such as class lectures), and community consultations. Traditional Knowledge Keepers who are willing to share traditional knowledge and cultural practices enrich university life by informing research and teaching, educating faculty, students, and staff, and leading cultural events on campus. In order to establish and maintain positive relationships with community, it is imperative that representatives of the university honour, respect, and learn the cultural protocols of Traditional Knowledge Keepers from the point of contact, throughout the engagement, and beyond.

When engaging traditional knowledge keepers, ceremonialists, traditional drummers and/or dancers for special events that include the serving of alcohol, please consult the Office of the Vice Provost (Indigenous Engagement) for advice on appropriate protocol.

All costs associated with the engagement of Traditional Knowledge Keepers are the sole responsibility of the individual unit that has extended the invitation.

2.1 Protocol and Procedures for Cultural Requests⁵

For most of Alberta, it is customary to honour Traditional Knowledge Keepers or cultural resource experts with gifts of gratitude, which may be non-monetary and monetary in nature. When inviting Traditional Knowledge Keepers or cultural resource experts to campus, the following protocol is recommended:

a. Invitation /Request

When inviting a Traditional Knowledge Keeper to share their knowledge (lecture), lead a ceremony, offer blessings, or engage in consultation, it is important to make the request as specific as possible. Requests for personal ceremonial guidance and/or spiritual teachings should be made in person. The acceptance of tobacco in the Alberta and Western Prairies region (and cloth if appropriate) signifies a commitment or acceptance of the request. For more in-depth, knowledge around protocol in other regions of the country, it is imperative that individuals connect appropriately with Traditional Knowledge Keepers⁶ and/or local cultural resource people from First Nations, Métis, and Inuit communities.

b. Offerings (Cultural)

Traditional Knowledge Keepers within the Alberta region customarily accept tobacco (usually pouch) as an acknowledgment of a ceremonial request such as a prayer, blessing, or special ceremony. The acceptance of an offering signifies an acceptance of the request. For larger ceremonial events, square metre cuts of cotton broadcloth, representing each of the primary colours (blue, red, white, and yellow)⁷, may be presented along with the tobacco offering. Tobacco (and cloth if appropriate) is customarily presented at the time of the request, or just prior to the ceremony or blessing.

⁴ May include, but is not limited to: opening prayers, honour songs, blessing of the food, smudge ceremonies, pipe ceremonies, talking circles, sweat lodge ceremonies, honouring ceremonies (feather gifting, naming, etc.)

⁵ For more information, please contact the Office of the Vice Provost (Indigenous Engagement) or The Native Centre

⁶ May include, but is not limited to: elders, cultural resource experts, recognized ceremonialists, spiritual advisors, and spiritual leaders

⁷ While these colors are most appropriate and broadly accepted for this region, the colors may vary in other tribal regions. Please check with the office of the VP (Indigenous Engagement) if you have any questions.

c. Honoraria (financial)

It is customary that Traditional Knowledge Keepers and/or cultural resource experts be provided with a financial gift⁸ directly after the event or ceremony is completed.

- Honoraria should not be viewed as a payment for service, but rather as a gift in exchange for knowledge, ceremonies, or blessings.
- Honoraria should be presented on the day of the event or ceremony in cheque or cash honoraria.
- Please see Appendix 1 (below) for detailed finance procedure on cash advances for cash honoraria payments
- Please consult with the Accounts Payable Manager (aptier3@ucalgary.ca) at least 3 weeks in advance of your event for further clarification and direction on alternative payment processes.

d. Gifts (non-financial)

In addition to honoraria, gifts of gratitude, including blankets and cards are customarily presented after the ceremony or blessing has been completed. Non-monetary gifts are in addition to honoraria.

e. Meals, travel, accommodation

If engagement of a Traditional Knowledge Keeper requires travel, it is most appropriate for the institution to take into consideration the costs of travel (within the honoraria and/or via reimbursement) and accommodation.

f. Parking and Access

Campus Maps should be provided, noting the location of the meeting and the parking lot specified by the pass. Traditional Knowledge Keepers invited to the university campus should also be provided with parking pass upon arrival or in advance of their visit.

g. Attendants

Traditional Knowledge Keepers invited to the campus may be accompanied by another person for help and support. Attendants, especially ceremonial assistants, may require compensation.

h. Host/s

It is imperative that Traditional Knowledge Keepers are greeted personally when and where⁹ they arrive on campus and are escorted to the set location on campus. Short bios may be requested in advance for introductory purposes.

⁸ Please consult with the Office of the Vice Provost (Indigenous Engagement), the Native Centre, Indigenous faculty, and/or the most relevant First Nations community office in Alberta for advice regarding honoraria amounts specific to the region, event, or specific request prior to the invitation or the offering of a financial gift.

⁹ It is often appropriate to meet the Traditional Knowledge Keepers or cultural guests in the designated parking lot and escort them to the appropriate building. Some of our cultural guests are not familiar with the campus and/or may require special assistance.

**UNIVERSITY OF CALGARY – FINANCIAL OPERATIONS
PAYMENTS TO INDIGENOUS INDIVIDUALS
DETAILS OF PAYMENT METHODS AND PROCESSES
(Updated version: January 2019)**

Description of Service	UofC Payment Method
<ul style="list-style-type: none"> • Annual pow-wow event and graduation banquets (i.e. large ceremonies with many participants) 	<ul style="list-style-type: none"> ➤ Cash payment to individuals processed through a Cash Advance to UofC employee of the department sponsoring the event (must be clearly identified as “Indigenous Payments” on the payment description)
<ul style="list-style-type: none"> • Individual Ceremonial Activities (i.e.: officiate blessings, smudging events and prayers) – Individual has No Employment Relationship with UofC 	<ul style="list-style-type: none"> ➤ Cheque or Electronic Fund Transfer (EFT) payment processed through the Payment Request Form <p style="text-align: center;">-OR-</p> <ul style="list-style-type: none"> ➤ Cash payment to individuals processed through a Cash Advance to UofC employee of the department sponsoring the event (must be clearly identified as “Indigenous Payments” on the payment description)
<ul style="list-style-type: none"> • Individual Ceremonial Activities (i.e.: officiate blessings, smudging events and prayers) – Individual has Active Employment Relationship with UofC 	<ul style="list-style-type: none"> ➤ EFT payment through Lump Sum Payment Form forwarded to Payroll for processing (payment made as additional salary in the next pay run following the event) <p style="text-align: center;">-OR-</p> <ul style="list-style-type: none"> ➤ Cash payment to individuals processed through a Cash Advance to UofC employee of the department sponsoring the event. Notes: (1) payment to be included in employee’s T4 and employer portion of CPP and EI charged to the paying department (2) The cash advance must be clearly identified as “Indigenous Payments” on the payment description
<ul style="list-style-type: none"> • Guest Lecturer/Speaker or Advisory Board member – Individual has No Employment Relationship with UofC 	<ul style="list-style-type: none"> ❖ Connect with HR Advisor to discuss the terms and nature of work before the service is performed <p>If an individual has been invited to speak as a Guest Lecturer/Speaker on an occasional basis to compliment Indigenous learnings in conjunction with the course Instructor of Record, and does not participate in curriculum development or marking then this would be</p>

	<p>considered contract work and the following methods are acceptable:</p> <ul style="list-style-type: none"> ➤ Cheque or EFT payment processed through the Payment Request Form <p style="text-align: center;">-OR-</p> <ul style="list-style-type: none"> ➤ Cash payment to individuals processed through a Cash Advance to UofC employee of the department sponsoring the event (must be clearly identified as “Indigenous Payments” on the payment description)
<ul style="list-style-type: none"> • Guest Lecturer / Speaker or Advisory Board member with Active Employment Relationship with UofC 	<ul style="list-style-type: none"> ❖ Connect with HR Advisor to discuss the terms and nature of work before the service is performed <ul style="list-style-type: none"> ➤ EFT payment through Lump Sum Payment form forwarded to Payroll for processing (payment made as additional salary in the next pay run following the event) <p style="text-align: center;">-OR-</p> <ul style="list-style-type: none"> ➤ Cash payment to individuals processed through a Cash Advance to UofC employee of the department sponsoring the event <u>Notes:</u> (1) payment to be included in employee’s T4 and employer portion of CPP and EI charged to the paying department (2) The cash advance must be clearly identified as “Indigenous Payments” on the payment description
<ul style="list-style-type: none"> • Continual Guest Lecturer/Speaker (Reader / Demonstrator) or Sessional Academic Appointment 	<p>If an individual is performing work as a Guest Lecturer/Speaker on a continual basis, and is involved with developing curriculum and/or marking there is a distinct possibility that this should be considered employment work. For all employees, payments are facilitated through Payroll and subject to statutory deductions and reported on a T4 slip.</p> <p>If you believe you have a situation that is similar to the description above please reach out to your HR Advisor to discuss the nature and consistency before the work commences to ensure individuals are paid appropriately.</p>

NOTES:

- All individuals (non-employees) who are paid for services rendered in excess of \$500.00 (cumulative in a calendar year) will receive a T4A slip from Finance for each applicable tax year.

- SIN information is required for non-employees paid for services in excess of \$500.00. Subsection 237(1) of the Income Tax Act requires an individual to provide his or her SIN, upon request, to their information slip preparers (i.e. University of Calgary).
- Cash payments to employees will be included in their T4s and applicable employer portion of the CPP and EI will be charged to the paying department.
- For the safety and privacy of individuals, SIN #, if required, will be collected solely and directly by **Financial Operations**

METHOD FOR EMPLOYEE CASH ADVANCE AND TRACKING OF CASH PAYMENTS FOR T4A SLIPS:

- 1) Cash advance must be requested at least 2 weeks prior to the event (to allow for review, approval and payment processes). The cash advance description must be identified as “**Indigenous Payments + Name of Department**” to facilitate tracking. Example: “POW WOW_Indigenous Pay Nat Ctr” (31 character limit must be observed on the Header Description)
 - Cash advance over \$5,000 related to UofC course or field support will be flagged for HR so they can reach out to the department to discuss terms and nature of work of the payee(s) and ensure that they are paid appropriately (i.e. set-up as employees as applicable).
- 2) When clearing the cash advance, details of cash payments to individuals (name & amount received) and signed receipts acknowledging cash received must be submitted to Finance (through P/S online submission of expense claims and scanned copies of supporting documents).
- 3) Accounts Payable (A/P) will track cash payments to individuals for the taxation year (Jan to Dec). T4A slips will be issued for payments over \$500 during the taxation year. A/P will connect with the paying department(s) to provide them the list of individuals paid \$500.01 or more, for which SIN and address information are required. The paying department(s) will contact individuals to request for current address and SIN information, in compliance with Subsection 237(1) of the Income Tax Act.
- 4) For cash payments to an employee performing ceremonial services or speaking at an event:
 - a. When clearing the cash advance (see step 2 above), highlight employee payments in the summary. On the receipt confirming cash payment, identify UCID# beside the name of the individual.
 - b. Financial Operations will make an internal adjustment to include the payment(s) to the employee’s YTD earnings and process applicable calculations for CPP and EI. With this process, the department issuing the payment will be charged with the employer’s portion of the CPP and EI applicable to the cash payment(s). The cash payment(s) will be included in the employee’s T4 slip for the calendar year.

For questions, please contact the Office of the Vice Provost (Indigenous Engagement) 220-3790 or Accounts Payable Manager at 220-3107.

Additional References and Resources

a. Treaty 7

Bear Robe, A. (2010). *The Victorian Treaties: Sovereign Crown-First Nations Relations and Treaty Federalism*, PhD Dissertation, University of Calgary.

Dempsey, Hugh. A., (2015) *The Great Blackfoot Treaties*. Heritage House, (paperback)

Ottawa, Indian and Northern Affairs Canada. (reproduced 1966). *The Treaty and Supplementary Treaty No. 7 between Her Majesty the Queen and the Blackfeet and other Indian Tribes, at the Blackfoot Crossing of the Bow River and Fort Macleod, 1877* Ottawa, Queens Printer.

Treaty 7 Tribal Council. *The True Spirit and Original Intent of Treaty 7*. Montreal, McGill-Queens University Press.

b. Research Protocol

First Nation's Information Governance Centre ownership (OCAP), control access and possession of data obtained regarding Aboriginal People. . <http://fnigc.ca/ocap.html>

Alberta First Nations Information Governance Centre (AFNIGC), OCAP Calgary, Alberta.
<http://www.afnigc.ca/main/index.php?id=home>

Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans, Chapter 9 Ottawa, 2014:
www.pre.ethics.gc.ca/eng/policy-politique/initiatives/tcps2-eptc2/Default

c. Indigenous Knowledge

Bastien, B. (2004). *Blackfoot Ways of Knowing: The Worldview of the Siksikaitstapi*. Calgary: University of Calgary Press.

Battiste, M., & Henderson Youngblood, J. (2000). What is Indigenous Knowledge. In M. Battiste, & J. Henderson Youngblood, *Protecting Indigenous Knowledge and Heritage*. Saskatoon: Purich. pp. 35-56.

Erimine, W. (2007). *The ethical space of engagement*, *Indigenous Law Journal*, 6 (1), 193-203.

Ermine, W. (2000). Aboriginal Epistimology. In M. Battiste, & J. Barman, *First Nations Education in Canada: The Circle Unfolds* (pp. 101-112). Vancouver: UBS Press.

Graveline, F. J. (1998). *Circle Works: Transforming Eurocentric Consciousness*. Halifax: Fernwood Publishing.

Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations, and Contexts*. Toronto: University of Toronto Press Incorporated.

Little Bear, L. (2000). Jagged Worldviews Colliding. In M. Battiste, *Reclaiming Indigenous Voice and Vision*. Vancouver: UBC Press. pp. 77-85.

Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. New York: Zed Books Ltd.

Wilson, A. C. (2004). Reclaiming our Humanity: Decolonization and the Recovery of Indigenous Knowledge. In D. A. Mihesuah, & A. C. Wilson, *Indigenizing the Academy: Transforming Scholarship and Empowering Communities* (pp. 69-85). Lincoln: University of Nebraska Press.

d. Foundational documents

Final Report on Truth and Reconciliation (2015), retrieved from

http://www.trc.ca/websites/trcinstitution/File/2015/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

Royal Commission Report on Aboriginal peoples (1996) retrieved from

<https://lop.parl.ca/content/lop/researchpublications/prb9924-e.htm>

e. Recommended Websites

- [Blackfoot Confederacy](#)
- [Blackfoot Crossing Historical Park](#).
- [Glenbow Museum](#)
- [Stoney Nakoda First Nations](#)
- [Tsuut'ina Nation](#)
- [Metis Nation of Alberta](#)
- [Gabriel Dumont Institute](#)
- [Arctic Institute of North America](#)

V - Acknowledgements

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- Dr. Reg Crowshoe, Elder, Piikuni First Nation, Former Chief of Piikuni First Nations, Member of the University of Calgary Senate, UCalgary Indigenous Strategy Steering Committee
- Roy Weasel Fat, Cultural Advisor - Kainai First Nation, President of Red Crow Community College, Member of the UCalgary Indigenous Strategy Steering Committee