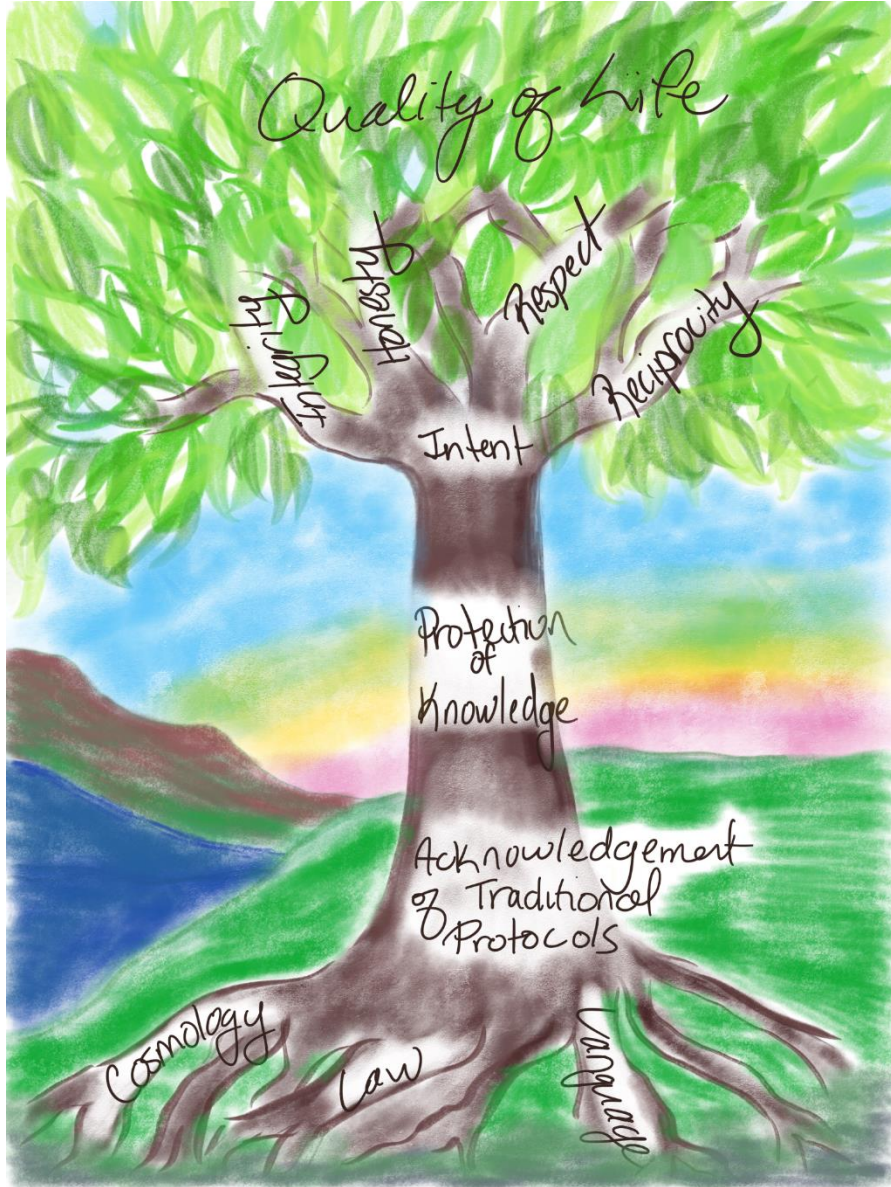# Terrastories Community Mapping Project at Six Nations:

A Ratikararò:roks (Story Gatherers) Training Guide for the Stewardship of Haudenosaunee Ecological Knowledge

<u>Contributors:</u>

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Project Consultants: Dr. Dawn Martin-Hill, Colin Gibson, Kathryn Chen and Rudo Kemper.

Language Contributors: Mohawk scholars Cynthia (Denise) McQueen and Tehahenteh.

<u>Terms of Reference:</u>

Ratikararò:roks (Story Gatherer): Meaning they gather stories/they are story gatherers. This Mohawk word is pleural, and refers to 3 or more people (male/female/mixed). Additional versions include Rakararò:roks (he gathers stories/he is a story gather, single, male), and Yekararò:roks (she gathers stories/she is a story gatherer, single female or general someone unknown) (McQueen & Tehahenteh, personal communication, April 2021). In the *Terrastories at Six Nations:* Ratikararò:roks (*Story Gatherers) Training Guide for the Stewardship of Haudenosaunee Ecological Knowledge,* I describe the Story Gatherer role as an essential and integral part of the *Terrastories Community Mapping Project* at Six Nations. Ratikararò:roks are involved in listening, recording, documenting, and collecting a wide array of stories and information about traditional ecological knowledge tied to the people, lands, and waters at Six Nations for use within the *Terrastories* platform and its mapping software system *Mapeo*.

Ratiká:raton's (Storyteller): Meaning they tell stories/they are story tellers (pleural, 3 or more - male/female/mixed). Additional versions include Raká:raton's (he tells stories/he is a story teller, single, male), and Yeká:raton's (she tells stories/She is a story teller, single female or general someone unknown) (McQueen & Tehahenteh, personal communication, April 2021). In the *Terrastories at Six Nations:* Ratikararò:roks (*Story Gatherers) Training Guide for the Stewardship of Haudenosaunee Ecological Knowledge,* I describe Ratiká:raton's (Storytellers) as members of the Six Nations community who share stories and traditional ecological knowledge tied to the people, lands, and waters at Six Nations of the Grand River. Ratiká:raton's (Storytellers) may be Elders, Leaders, Knowledge Keepers, Clan Mothers, and in some cases may even be children,

youth, and community members who carry traditional knowledge they want to share with the *Terrastories* project.

Karihwisá:konh (Research): Meaning research as a thing (McQueen & Tehahenteh, personal communication, April 2021). To define this term further, I turn to Mohawk Scholar Marlene Brant-Castellano's definition, which describes research as "activity intended to investigate, document, bring to light, analyses, or interpret matters in any domain, to create knowledge for the benefit of society or of particular groups" (2004, p. 99).

Ratirihwí:saks (Researchers): Meaning searchers of business/matter or those who participate in research as a profession. Term is plural and refers to 3 or more people (male, female, mixed). Additional versions include rarihwí:saks (researchers as in a profession, single, male) and yerihwí:saks (researchers as in a profession, single female or general someone, unknown) (McQueen & Tehahenteh, personal communication, April 2021).

Ohneganos: *Ohneganos* is a project at Six Nations comprised of two parts, *the Co-Creation of Indigenous Water Quality Tools* project and the *Ohneganos - Indigenous Ecological Knowledge, Training, and Co-Creation of Mixed-Method Tools* project, both led by Dr. Dawn Martin Hill *(*Ohneganos 2021; Terrastories, n.d.). With the support of Six Nations elders and Indigenous and non-Indigenous academics, both project teams strive to connect scientific water testing and measurements to Indigenous stories of traditional ecological knowledge about the lands and waters at Six Nations of the Grand River. Collectively, the projects seek to generate a robust and culturally relevant vision of the cultural, spiritual, and ecological significance of Six Nations of the Grand River (Terrastories, n.d.)

Terrastories: *Terrastories* is a free and open-source cartographic mapping tool (also called a geo-storytelling platform) that allows users to map Indigenous sites of geographical, traditional, ecological, and cultural importance from anywhere in the world using storytelling techniques combined with geospatial data (Global Water Futures n.d.; Ohneganos 2021; Terrastories, n.d.). *Terrastories* provides a tool for Six Nations to further customize their geospatial water mapping data from *Ohneganos* and to layer it with oral stories and sites of Traditional Ecological Knowledge that are important to the community of Six Nations (Terrastories, n.d.). Terrastories uses software called *Mapeo* to load and organize data and geographical information related to the cultural maps housed within *Terrastories*.

Indigenous Knowledge: To define Indigenous Knowledge (IK), I turn to Mohawk Scholar Marlene Brant-Castellano and the Assembly of First Nations. Brant-Castellano describes Indigenous knowledge as "coming from a multitude of sources including 'traditional teachings, empirical observations, and revelations" furthermore, Brandt-Castellano suggests knowledge can come from various sources such as "dreams, visions, cellular memory, and intuition" (as quoted in Kovach 2009, p. 57).

Traditional Knowledge: The Assembly of First Nations describes Traditional Knowledge (TK) as "collective knowledge of traditions used by Indigenous groups to sustain and adapt themselves

to their environment over time. This information is passed on from one generation to the next within the Indigenous group. Such Traditional Knowledge is unique to Indigenous communities and is rooted in the rich culture of its peoples" (Assembly of First Nations, n.d., para. 1). Traditional knowledge is passed on in a variety of ways, including:

- Storytelling
- Ceremonies
- Dances Traditions
- Arts and Crafts Ideologies
- Hunting, trapping
- Food Preparation and Storage
- Food Gathering
- Spirituality
- Beliefs Teachings
- Innovation
- Medicines (Assembly of First Nations, n.d., para. 1).

Traditional Ecological Knowledge: To define Traditional Ecological Knowledge (TEK), I apply the National Aboriginal Forestry Association [NAFA] framework where they define TEK as "the knowledge that Aboriginal peoples have accumulated over countless generations of intimate contact with all aspects of local ecosystems, including plants, animals and other natural phenomena" (1996, p.6). They further supplement this definition with a description from J. Brant, who describes TEK as "a body of information about the interconnected elements of the natural environment which traditional Indigenous people have been taught, from generation to generation, to respect and give thanks for" (cited in NAFA 1996, p. 6).

Ethics: To define ethics, I also use Marlene Brant-Castellano's definition, which describes ethics as "rules of conduct that express and reinforce important social and cultural values of a society. The rules may be formal and written, spoken, or simply understood by groups who subscribe to them" (2004, p. 99).

<u>Introduction: A Ratikararò:roks (Story Gatherers) Training Guide</u>

This resource guide was created to support the *Terrastories Community Mapping Project* at Six Nations of the Grand River. It is intended to support Ratikararò:roks (Indigenous Story Gatherers) and Ratiká:raton's (Storytellers) participating in the project.

Inside this resource guide, you will find information that will help you to better understand the role of Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers) and to situate yourself within the context of the *Terrastories Community Mapping Project* at Six Nations. Within the guide, you will find the following focus areas:

1. Welcome to the *Terrastories Community Mapping Project* at Six Nations: An Introduction
2. Indigenous Traditional Ecological Knowledge and its Relationship to *Terrastories* at Six Nations
3. Ratikararò:roks (Story Gatherers) Role and Project Ethics for Ratikararò:roks (Story Gatherers)
4. An Orientation to First Nations Principles of OCAP®: Ownership, Control, Access, and Possession
5. Self-care and wellness Strategies for Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers)
6. *Terrastories* At Six Nations Project Contacts
7. Additional Annotated Resources
8. References

1. Welcome to the *Terrastories Community Mapping Project* at Six Nations: An Introduction

Welcome to the *Terrastories Community Mapping Project* training guide for Six Nations. To better understand the *Terrastories* project at Six Nations, it is essential to contextualize the project within the broader *Ohneganos* program led by Mohawk scholar Dr. Dawn Martin-Hill in partnership with Six Nations of the Grand River and McMaster University.

Ohneganos is currently comprised of two projects, *Co-Creation of Indigenous Water Quality Tools* and the *Ohneganos - Indigenous Ecological Knowledge, Training, and Co-Creation of Mixed-Method Tools* (Ohneganos 2021; Terrastories, n.d.). With the support of Six Nations elders and Indigenous and non-Indigenous academics, both project teams strive to connect scientific water testing and measurements with Traditional Ecological Knowledge and Indigenous oral tradition about the lands and waters at Six Nations of the Grand River. Collectively the projects generate a robust and culturally relevant vision of the spiritual, social, and ecological significance of the lands that support the community of Six Nations of the Grand River (Terrastories, n.d.)

Within this context, *Terrastories* is a free and open-source cartographic mapping tool (also called a geo-storytelling platform) that allows users to map and share Indigenous sites of geographical, traditional, ecological, and cultural importance from anywhere in the world (Global Water Futures n.d.; Ohneganos 2021; Terrastories, n.d.). At Six Nations, the Terrastories platform and its software *Mapeo* support *Ohneganos* and the community in the customization of their geospatial water mapping data. The platform ultimately allows the community to layer this data with oral stories and sites of traditional ecological knowledge vital to the community's well-being (Terrastories, n.d.).

The introduction of *Terrastories* at Six Nations contributes to further decolonization of the landscape, waterscapes, and geographies of Six Nations while protecting the importance of oral tradition and illustrating "the relationship between people, water, land, and well-being" [TEK] (TEK Mapping Proposal 2021, slide 2).

As a community-led initiative, the *Terrastories Community Mapping Project* provides an opportunity for Six Nations Ratikararò:roks (Story Gatherers) to work with Haudenosaunee Knowledge Keepers, leaders, and Elders to record and document oral stories and sites of traditional ecological knowledge at Six Nations. The sites and stories chosen for the *Terrastories Community Mapping Project* have been identified by Six Nations youth, elders, and community members as sites of traditional ecological knowledge integral to the Haudenosaunee worldview and the communities' overall health and wellness (TEK Mapping Proposal 2021, slide 2). The documentation of Traditional Ecological Knowledge sites using *Terrastories* ensures that members of Six Nations can access their community's traditional knowledge from anywhere in the world, at any time, and that these knowledge systems and worldviews can be passed on to future generations.

The Terrastories technology is user-friendly and works on computers and personal digital devices like tablets, laptops, and cellular phones, on or offline. It is an easy tool for Ratikararò:roks (Story Gatherers) to learn and an easy tool for community members to access as a repository of traditional ecological and cultural knowledge. The Six Nations community can also decide what stories and sites they want to share publically and what stories or places they would like to password protect and keep private to ensure control over cultural teachings that may not be appropriate to share with outsiders.

2.   Indigenous Traditional Ecological Knowledge and its Relationship to Terrastories at Six Nations

As a *Terrastories* Ratikararò:roks (Story Gatherer), there are a number of ethical and practical guidelines for you to consider when working with community members. To begin, it is important to situate yourself within the larger cultural context of Six Nations and the importance of Traditional Knowledge (TK) and Traditional Ecological Knowledge (TEK) to the Haudenosaunee.

Mohawk scholar Marlene Brandt-Castellano describes Indigenous knowledge as "coming from a multitude of sources including 'traditional teachings, empirical observations, and revelations," suggesting that knowledge can come from multiple points of revelation such as "dreams, visions, cellular memory, and intuition" (as quoted in Kovach 2009, p. 57). Similarly, the Assembly of First Nations describes Traditional Knowledge as:

> a collective knowledge of traditions used by Indigenous groups to sustain and adapt themselves to their environment over time. This information is passed on from one generation to the next within the Indigenous group. Such Traditional Knowledge is unique to Indigenous communities and is rooted in the rich culture of its peoples.
> (Assembly of First Nations, n.d., para. 1).

In turn, Traditional Ecological Knowledge (TEK) is described by the National Aboriginal Forestry Association [NAFA] as "the knowledge that Aboriginal peoples have accumulated over countless generations of intimate contact with all aspects of local ecosystems, including plants, animals and other natural phenomena" (1996,p6) and as "a body of information about the interconnected elements of the natural environment which traditional Indigenous people have been taught, from generation to generation, to respect and give thanks for" (Brant cited in NAFA 1996, p. 6).

With these definitions in mind, the goal of the *Terrastories Community Mapping Project* at Six Nations is to empower community members to develop their own repository of community-based TEK resources that will act as a community guided, story-based archive of Haudenosaunee traditional ecological knowledge and geographical information about Six Nations of the Grand Rivers' lands, waters, and resources. Ultimately the application acts as a tool to help protect TEK at Six Nations while providing access to a repository of traditional ecological and cultural

knowledge curated by Six Nations, for Six Nations, from anywhere at any time. The final project will also contribute data to *Global Water Futures*' comprehensive data portal under *Ohneganos* (TEK Mapping Proposal 2021, slide 4).

3.   Ratikararò:roks (Story Gatherers) Role and Project Ethics for Ratikararò:roks (Story Gatherers)

The Story Gatherer role is an essential and integral part of the *Terrastories Community Mapping Project* at Six Nations. Indigenous community members participating in the project as "Ratikararò:roks" (Story Gatherers) will need to consider a series of culturally-based ethics and research protocols as a component of preparing for the project. As a Ratikararò:roks (Story Gatherer), you will be involved in listening, recording, documenting, and collecting a wide array of stories and information about Traditional Ecological Knowledge tied to the people, lands, and waters at Six Nations. In this role, you may find community members expect you to follow a series of cultural, spiritual, or ethical protocols when gathering stories from their homes or exploring stories with them on the lands of the Six Nations community.

In your role as Story Gatherer, it is vital to know that for many community members, any project that evokes the term "document," "record," or "interview" can cause complicated feelings or responses. In addition, when gathering stories from within your community, you may experience a complex network of interrelationships or community expectations that you are not used to or anticipating (Smith, 2012). To help you overcome any challenges that might arise in these areas, and to ensure Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers) feel safe, respected, informed, and protected while participating in the *Terrastories Community Mapping Project*; the project team has put together a series of ethical, cultural, and spiritual guidelines, unique to Six Nations Ratikararò:roks (Story Gatherers), for consideration when gathering stories from within their community.

The guidelines have been created by reviewing a combination of valuable Indigenous resources that you can explore in the "Additional Annotated Resources" section of this document. However, the core of the ethical framework for Ratikararò:roks (Story Gatherers) has been adapted from the report *Ganono'se'n e yo'gwilode'* or *Ethical Guidelines for Aboriginal Research: Elders and Healers Roundtable* developed by the Indigenous Health Research Development Programs advisory panel on research ethics (Martin-Hill & Soucy, n.d).

The report's guidelines, drafted in collaboration with Indigenous and non-Indigenous academics, Elders, Chiefs, Faithkeepers, Healers, students, and youth, offer direction and insight into physical, spiritual, mental, and emotional ethics concerning knowledge-gathering projects within Indigenous communities for both Indigenous and non-Indigenous participants. As a component of this report, Indigenous representatives from six different nations involved in round table discussions identified nine core principles of Indigenous Knowledge related to ethics that can guide anyone engaged in projects with Indigenous communities (Martin-Hill & Soucy, n.d).

Below you will find an adapted version of the nine principles outlined in Ganono'se'n e yo'gwilode' along with directions for how Ratikararò:roks (Story Gatherers) can engage these ethical principles during their story-gathering process for the Six Nations *Terrastories Community Mapping Project*.

Principle 1: Cosmology and Traditional Law

Cosmology refers to the way people understand the universe and how people interact with the universe spiritually, mentally, emotionally, and physically. Laws refer to the original teachings or agreements that Indigenous communities follow to exist in a "good way" on Turtle Island. Ethical principles around cosmology and law for Ratikararò:roks (Story Gatherers) ask them to honor and be responsive to their communities' unique cosmologies and laws and to connect with those stories for instruction or clarification on community-based ethics and principles (Martin-Hill & Soucy, n.d).

Ratikararò:roks (Story Gatherers) participating in the *Terrastories Community Mapping Project* at Six Nations should know the core cosmologies and laws of the lands they are learning upon. When in doubt, Ratikararò:roks (Story Gatherers) can turn to those stories and cosmologies for guidance and clarification on ways to live and work in harmony with the community, including its lands, waters, animals, and peoples (Martin-Hill & Soucy, n.d).

Here are some brief examples of important cosmologies and laws of the Haudenosaunee and how they can be understood as teachings that carry Haudenosaunee ethical principles:

Haudenosaunee Creation Story

Creation stories act as a compass that give humans spiritual knowledge about their original instructions and orient them to their place in the world (Onondaga Historical Association, 2016). The Haudenosaunee Creation Story begins by teaching the Haudenosaunee about a whole other place, the Sky World, and the first woman, Sky Woman, who fell from the Sky World to earth.

As Sky Woman falls, the first animals she encounters show her care, generosity, and kindness. The animals demonstrate this by working together to help Sky Woman survive in the new place she has arrived (Onondaga Historical Association, 2016). The animals invite Sky Woman to make a new home on the back of a turtle. Her home continues to grow on the turtle's back because of the gratitude she showed for all the animals, plants, and waters that help her survive.

Reflecting on this story, we learn that the earth is alive. Humans' survival depends on our ability to work together, showing care, kindness, gratitude, and respect to one another and to the lands, waters, and creatures of Turtle Island (Onondaga Historical Association, 2016).

Two Row Wampum

As an ethical and cultural tool, the Two Row Wampum shares teachings about Indigenous Peoples and settlers on Turtle Island. The two purple rows of the wampum represent two vessels traveling parallel down a river, not interfering with one another but helping where needed; an Indigenous canoe and a European ship, separate but equal. The three rows of white beads that separate the two purple rows represent the commitment made by both parties to peace, friendship, and respect and that both parties would strive for a "good mind"(Six Nations Polytechnic 2016c).

There are many aspects of this teaching that are integral to good ethics when story gathering with Indigenous community members at Six Nations. As you learned from the Creation Story, the Haudenosaunee carry a deep connection to Mother Earth based on thousands of years of traditional interactions with the plants, animals, lands, and waters. While the two Row Wampum acknowledges this, it also outlines humans, and the Haudenosaunee's commitment to caring for the environment for future generations and emphasizes the importance of this as a component of sovereignty (Six Nations Polytechnic 2016c). Both Indigenous and non-Indigenous people should care for the lands and waters and pass the importance of that ecological relationship and cultural accountability onto future generations.

When settlers arrived on Turtle Island, despite agreeing to the messages encoded in the Two Row Wampum, they impacted that relationship. They made it difficult for Indigenous communities to stay connected to the lands, waters, plants, and animals in a traditional way (Six Nations Polytechnic 2016c). Despite this disconnect, and through resistance, the Haudenosaunee have retained their memory of traditional ecological knowledge to pass onto future generations. Increasingly, non-Indigenous community members are reaching out to Indigenous Peoples, like the Haudenosaunee, and reigniting each other's commitment outlined in the Two Row Wampum. Together they work to heal the lands and waters that have been destroyed through environmental destruction and colonization.

Dish with One Spoon

The Dish with One Spoon wampum reminds all people of their obligations to nature and each other and how to interact with the lands and water in a good way. The Dish with One Spoon encodes the Haudenosaunee recognition that the land is sacred and that we all must share its resources to survive. An integral part of its teaching explains that caring for the land also means keeping the "dish" clean, taking only what is needed, and using the earth's gifts to keep bodies, families, and communities healthy (Six Nations Polytechnic 2016b). Perhaps most importantly, the Dish with One Spoon ask us to leave enough for future generations.

Gashasdo'sa (The Great Law) and the Tree of Peace

Gashasdo'sa (the Great Law) has three parts: Skennah (Peace and Health), Gashasdo'sa (Strength, Unity, and Power), and Ganigoiyon (the Good Mind) (Six Nations Polytechnic 2016a). The importance of these three parts of the Great Law is also reflected in Haudenosaunee Traditional Ecological Knowledge systems. Peace, health, strength, unity, and power are all components of a "good mind," but for these elements to flourish, the land needs to be healthy and thriving for current and future generations. Rick Hill reminds us that at the core of Gashasdo'sa (the Great Law) is a movement towards peace and goodness for the Haudenosaunee (Six Nations Polytechnic 2016a). One might connect Haudenosaunee's sorrow about the polluted state of the earths lands and waters to the grief Hyenwa:tha felt at the death of his daughter's at the hand of Tadodaho. He only found peace and a "good mind" through visiting the woods and reorienting himself within the context of nature, and caring for the lands (Six Nations Polytechnic 2016a).

Supporting Six Nations and *Ohneganos* in the documentation, curation, and sharing of traditional ecological knowledge of the Six Nations community is a way to help heal the lands and waters at Six Nations and to ensure Six Nations has a method for passing this knowledge and the "good mind" to current and future generations. The Six Nations *Terrastories* project will help ensure the Haudenosaunee always have a place for future generations to visit and hear stories of traditional ecological knowledge at Six Nations and to hear the oral stories of Knowledge Keepers, Elders and leaders regardless of where they are in the world.

Principle 2: Language
The traditional languages of a community should always be respected and encouraged. Culture, identity, cosmology, and worldview are often best understood through traditional language. If Ratikararò:roks (Story Gatherers) are asked to listen to or record stories that are in a traditional language, that is ok and encouraged. The *Terrastories Community Mapping Project* team will help after to find ways to translate the stories if needed, and it is ok if you listen but do not know all the words and phrases. Hearing and using traditional language is a powerful gift, and Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers) are encouraged to include traditional language in the process wherever they can (Martin-Hill & Soucy, n.d).

Principle 3: Integrity & Honesty
Integrity and honesty are essential Haudenosaunee ethical principles for both Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers) participating in the *Terrastories Community Mapping project*. Story gathering and sharing must be done in an honest and truthful way. Compassion for one another, as learned from the Creation Story, is also a critical principle and integral to the Haudenosaunee's survival. Cultivating a "good mind" through community participation and respect for the interconnectedness of all things, and recalling this through the truthful and honest sharing of stories, is a central part of Haudenosaunee spirituality (Martin-Hill & Soucy, n.d).

Principle 4: Respect

As learned from the Creation Story, Dish with One Spoon wampum, and Two Row Wampum, all people and knowledge from the community must be treated fairly and with respect. One earns the right to hear special stories and traditional knowledge through demonstrating respect for community and each other. Honor the confidentiality and privacy of community members you visit to gather stories. You may be visiting them in their family home, and that space and their time should be respected. Remember that the stories you are collecting do not belong to you. They are for the community. They should always be respected along with any instructions or restrictions that might accompany some stories or teachings (Martin-Hill & Soucy, n.d).

Principle 5: Reciprocity

Relationships are an integral component of Haudenosaunee philosophy. When you visit people to gather stories, you are encouraged to participate in giving and receiving as taught through the Dish with One Spoon and the Creation Story. Consider bringing food or drink with you to share if you can. This is a simple way to give something in return for the abundance of knowledge you are gathering from your community. It is ok to ask the Ratiká:raton's (Storyteller) if there is anything they need or anything you could do to thank them for their time. Speak with the *Terrastories Community Mapping Project* team before visiting a Ratiká:raton's (Storyteller) to see if there is anything, in particular you should offer your Ratiká:raton's (Storyteller) or provide as a way to give thanks.

Principle 6: Quality of life

Reflecting on the Great Law of Peace, it is very important for any knowledge-gathering project happening in Six Nations to be dedicated to helping improve or restore the health and well-being of the Haudenosaunee. Before you visit a community member as a Story Gatherer, consider how the *Terrastories Community Mapping Project* helps improve the health and well-being of Six Nations. You may be asked this by the Ratiká:raton's (Storyteller) you visit. It is important to know that the *Terrastories Community Mapping Project* is directed by the community and is meant to contribute to the community's overall well-being today and for future generations (Martin-Hill & Soucy, n.d). The documentation of sites of Traditional Ecological Knowledge using *Terrastories* and *Mapeo* ensures that Six Nations members can access their community's Traditional Knowledge in a protected way from anywhere in the world; and that these knowledge systems and worldviews can be passed on to future generations.

Principle 7: Protection of Indigenous Knowledge

Reflecting again on the Great Law, we are reminded that it is also essential that any project in Six Nations is mindful of protecting and upholding Indigenous Knowledge, spirituality, and ceremony. It is also important that as a Story Gatherer, you help your community members and Ratiká:raton's (Storytellers) understand that they have rights related to OCAP, specifically ownership, control, access, and permissions concerning the use of the stories shared with the *Terrastories Community Mapping Project*.

As a Story Gatherer, you can learn more about OCAP and how to share the protection of Indigenous Knowledge outlined by OCAP with Ratiká:raton's (Storytellers) from the section of this document called *An Orientation to First Nations Principles of OCAP®: Ownership, Control,*

Access, and Possession. It is also vital that you share with Ratiká:raton's (Storytellers) that at any time they can decide to take back, or not share, their stories, and this is ok. They just need to reach out to the *Terrastories* or *Ohneganos* project team, and they will remove any information shared by the Ratiká:raton's (Storyteller). You can find the contact information for the *Terrastories* and *Ohneganos* teams in the section of this document titled *Terrastories at Six Nations Project Contacts*.

Principle 8: Acknowledgement of Traditional Protocols

All Ratikararò:roks (Story Gatherers) must respect the traditional protocols of the Haudenosaunee at Six Nations. Community protocols have been respected in the design and development of the project, and Ratikararò:roks (Story Gatherers) must respect these protocols in the collection and storage of teachings and community stories. This means using the devices and story collecting methods approved by the community and the *Terrastories Project Mapping Team* and ensuring not to store anyone's stories or videos on your own private devices without their explicit permissions.

Principle 9: Intent

As mentioned earlier, the outcome of any project done in Six Nations should benefit the community and include elements that reflect and celebrate the physical, spiritual, mental, and emotional values, and knowledge's within the community. This also means both the journey and the project results should maintain a relationship to the community's moral and ethical codes. Ratikararò:roks (Story Gatherers) can turn to cosmology, and laws like the Great Law of Peace or any of the stories shared earlier in this document to remind themselves of the moral, ethical and kinship responsibilities that should be respected throughout the process of story gathering (Martin-Hill & Soucy, n.d).
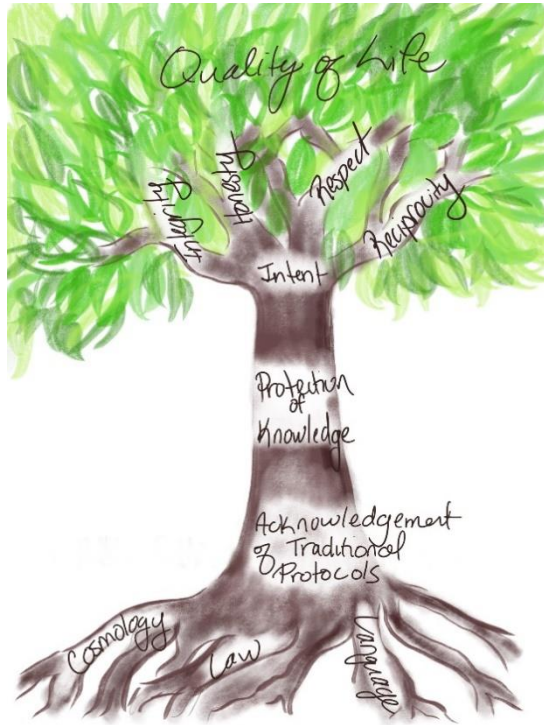
Figure 1: Ethics and Principles Tree

To help you remember the principles and ethics outlined in this manual, we have provided a unique visual drawing of those principles and ethics in Figure 1. The original idea for the concept came from Marlene Brant-Castellano's 2004 paper, *Ethics of Indigenous Research,* where she provides a diagram of research ethics for non-Indigenous ratirihwí:saks (researchers) alongside an image of a tree. In the version created for this manual, both the image and the ethical content are significantly different, re-imagined to fit Haudenosaunee worldview. The principles, as mentioned, are drawn from the paper *Ganono'se'n e yo'gwilode': Ethical Guidelines for Aboriginal Research Elders and Healers Roundtable* by Dawn Martin-Hill, and D. Soucy (n.d). Most importantly, the ethical elements have been framed in a way that connects the concepts to broader Haudenosaunee laws and cosmologies.

In reviewing the image, you see cosmology, law, and language make up the roots of the *Ethics and Principles Tree*. The tree trunk reminds us to acknowledge traditional protocols, protect knowledge, and maintain good intentions throughout the project. Collectively these principles rise to the branches labelled integrity, honesty, respect, and reciprocity. When these guidelines are followed holistically, they help us to ensure any project we work on contributes to a better "quality of life" for the Haudenosaunee and the community of Six Nations of the Grand River.

You may see this image throughout various documents related to the *Terrastories Community Mapping Project* at Six Nations. You are encouraged to view it as a reminder about your ethical obligations to yourself, your family, community, and the natural world as a Ratikararò:roks (Story Gatherer) participating in the *Terrastories Community Mapping Project*.

4. An Orientation to First Nations Principles of OCAP®: Ownership, Control, Access, and Possession

The First Nations principles of Ownership, Control, Access, and Possession (OCAP) refer to rules for how First Nations data and information can be collected, used, shared, or stored. OCAP acts as a resource to help First Nations navigate sovereignty over their data and govern the information they provide or collect related to research or projects about their communities, Nations, or Peoples (First Nations Information Governance Center, 2021). There is significant diversity across and within First Nations. Indigenous world views, while sharing some common

elements, can also vary quite significantly. For this reason, it is to be expected that First Nations will interpret and assert the principles presented through OCAP differently and in relation to the distinctive world views, teachings, Traditional Knowledge, and cultural protocols unique to their communities or Nations (FNIGC, 2021). Most importantly, OCAP asserts that First Nations own and control any data collection process happening in their communities (FNIGC, 2021). They alone have the right to decide how this information is disseminated and shared. The *Terrastories Community Mapping Project* honors the rules outlined in OCAP and expects Ratikararò:roks (Story Gatherers) to respect and honor these rules as well.

Ratikararò:roks (Story Gatherers) working with the *Terrastories Community Mapping Project* at Six Nations should ensure that they understand the principles of OCAP and that they can communicate those principles to their community members and peers with whom they gather stories.

To help Ratikararò:roks (Story Gathers) with that process, a training video has been provided along with this manual which provides a brief visual introduction to Indigenous research ethics, *Terrastories,* and the principles of OCAP discussed in this manual. In addition, you will find a *Terrastories at Six Nations Pocket Guide* that you can reference throughout your story-gathering journey. This tool will help you recall the principles of OCAP at-a-glance, and you can share it easily with Ratiká:raton's (Storytellers), your family, or anyone participating in the *Terrastories* project. The Pocket Guide also provides contacts for the *Terrastories Community Mapping Project* team and additional resource links that might interest Ratikararò:roks (Story Gatherers), Ratiká:raton's (Storytellers), or Six Nations community members.

Below you will find a summary of the four principles of OCAP cited directly from the *First Nations Information Governance Center* website (2021). This summary will also be provided again in the *Terrastories at Six Nations Pocket Guide*.

Principles of OCAP:

1. **Ownership** "refers to the relationship of First Nations to their cultural knowledge, data, and information. This principle states that a community or group owns information collectively in the same way that an individual owns his or her personal information" (First Nations Information Governance Center, 2021, para. 4).

2. **Control** "affirms that First Nations, their communities, and representative bodies are within their rights in seeking to control over all aspects of research and information management processes that impact them. First Nations control of research can include all stages of a particular research project-from start to finish. The principle extends to the control of resources and review processes, the planning process, management of the information and so on" (First Nations Information Governance Center, 2021, para. 5).

3. **Access:** "refers to the fact that First Nations must have access to information and data about themselves and their communities regardless of where it is held. The principle of access also refers to the right of First Nations' communities and organizations to manage and make decisions regarding access to their collective information. This may be achieved, in practice, through standardized, formal protocols" (First Nations Information Governance Center, 2021, para. 6).

4. **Possession** "While ownership identifies the relationship between a people and their information in principle, possession or stewardship is more concrete: it refers to the physical control of data. Possession is the mechanism by which ownership can be asserted and protected" (First Nations Information Governance Center, 2021, para. 7).

In accordance with OCAP principles, Ratiká:raton's (Storytellers) and Ratikararò:roks (Story Gatherers) have complete control over the knowledge and stories they share. They maintain the right to withdraw their consent to participate in the *Terrastories Community Mapping Project* at any time. This also means Ratiká:raton's (Storytellers) and Ratikararò:roks (Story Gatherers) are also free to remove any stories or knowledge they have contributed to the *Terrastories Community Mapping Project* with full support from the project team. If at any point, Ratiká:raton's (Storytellers) or Ratikararò:roks (Story Gatherers) would like to speak to the project team about OCAP or the knowledge they have or will contribute, they are encouraged to reach out to any of the contacts listed in this manual under the section titled *Terrastories At Six Nations Project Contacts.*

5. Self-care and wellness Strategies for Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers)

While many of the stories shared with the *Terrastories Community Mapping Project* will be uplifting, educational, and informative, from time to time, some of the topics covered by Ratiká:raton's (Storytellers) may also address difficult realities of the Haudenosaunee or the community of Six Nations. These kinds of stories can be distressing to share as a Ratiká:raton's (Storyteller) and challenging to hear as a Ratikararò:roks (Story Gatherer). Often such stories also carry the potential to cause substantial emotional responses or strong reactions. Ratikararò:roks (Story Gatherers) and Ratiká:raton's (Storytellers) need to know that strong or emotional responses are normal and vital parts of any communities' growth and healing journey. Not everyone will react similarly to difficult content sheared, and that is ok.

If you need to speak to someone for support at any point in your experience as a Story Gatherer, there are a variety of resources available to you. Also, as a Story Gatherer, if you feel a Ratiká:raton's (Storyteller) may need to speak to someone for support, you can share these resources with Ratiká:raton's (Storytellers) or their supporting friends and family. As you move through your Story Gathering journey, be sure to practice self-care and stay connected to family, community, and Elders who can help you overcome any stigma attached to talking about mental health and wellness.

As preparation for your work as a Ratikararò:roks (Story Gatherer), take a moment to familiarize yourself with some of the resources below. You will also find these resources listed in the *Terrastories at Six Nations Pocket Guide.*

Physical, emotional, mental, and spiritual wellness supports available:

- Six Nations of the Grand River Mental Health Services http://www.snhs.ca/MentalHealth.htm
- Hope for Wellness Chat: Indigenous Counseling Resource: https://www.sac-isc.gc.ca/eng/1576089519527/1576089566478
- Six Nations White Pines Wellness Centre Crisis Services: 1-866-445-2204 2.
- Hope for Wellness (Indigenous) Help Line: 1-855-242-3310
- First Nations Child and Family Services-Mobile Crisis Services: 519-445-2204 or 1-866-445-2204
- Canada Suicide Prevention Service: 1-833-456-4566 5
- Kids Help Phone: 1-800-668-68686
- Canadian Mental Health Association: https://cmha.ca/
- Juddah's Place at Six Nations: https://www.facebook.com/3534on6thline/
- Indigenous Women's Resource: Talk 4 Healing: https://www.talk4healing.com/
- Indigenous Crisis Supports: Life Voices: https://www.lifevoice.ca/crisis-supports/indigenous-crisis-supports
- CAMH Mental Health: Aboriginal Mental Health and Wellness Resource PDF https://p.widencdn.net/srxcmk/aboriginal-resources

6. Terrastories At Six Nations Project Contacts
- Ohneganos Project and Project Team Contacts: https://www.ohneganos.com/contact-us
- Dawn Martin Hill (Principal Investigator). Associate Professor, Department of Anthropology & Indigenous Studies Program, McMaster University Chester New Hall, Room 538, 1280 Main St. West, Hamilton, ON, L8S 4L8 Email: dawnm@mcmaster.ca Telephone: 905-525-9140, ext. 27605
- Colin Gibson (Program Manager for Ohneganos). PhD Candidate, School of Engineering, University of Guelph, 50 Stone Road East, Guelph, ON, N1G 2W1Email: gibsoc13@mcmaster.ca Telephone: 647-215-5768
- Kathryn Chen (Project Officer for Ohneganos). Email: chenk61@mcmaster.ca Phone: (647) 888-7361

- Rudo Kemper (Technical Advisor for Digital Democracy and Terrastories Community Mapping Project). Contact: rkemper@digital-democracy.org
- Software Information: Terrastories at Six Nations Info page: https://terrastories.io/from-the-amazon-to-the-great-lakes-sharing-knowledge-and-mapping-oral-histories-with-first-nations-communities-in-canada/

7. Additional Annotated Resources

Brant-Castellano, M. (2004). Ethics of Indigenous Research. *Journal of Aboriginal Health.* p. 98-114. https://jps.library.utoronto.ca/index.php/ijih/article/view/28935/24063

- This research paper by Mohawk scholar Marlene Brant-Castellano discusses establishing ethical codes of conduct for research within Indigenous communities. The article is geared towards non-Indigenous ratirihwí:saks (researchers) but emphasizes the need to ground research ethics with Indigenous communities within Indigenous world view.

First Nations Information Governance Center [FNIGC] (2021). *The First Nations Principles of OCAP®.* https://fnigc.ca/ocap-training/

- This is the primary website for the First Nations Principles of Ownership, Control, Access, and Possession (OCAP). OCAP rules refer to how First Nations data and information can be collected, used, shared, or stored. OCAP acts as a resource to help First Nations navigate sovereignty over their data and govern the information they provide or collect related to research or projects about their communities, Nations, or Peoples.

Global Water Futures. (n.d). Global Water Futures [website]. *University of Saskatchewan.* https://gwf.usask.ca/

- This resource is the Global Water Futures (GWF) Website from the University of Saskatchewan. The site summarizes Global Water Futures research projects and discusses resources, strategies, and solutions to managing and studying water issues affecting human health in cold water regions worldwide.

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

- *Indigenous Methodologies* by Margaret Kovach discusses Indigenous research methodologies and how they remain distinct yet complementary to western research frameworks. Specifically, the work offers guidance to ratirihwí:saks (researchers) seeking

to work with Indigenous Peoples and methods. Topics covered in the work include Indigenous epistemologies, Indigenous methods, decolonizing theories, story as a method, positionality, intent, and ethics for research.

Martin-Hill, D. & Soucy, D. (n.d). Ganono'se'n e yo'gwilode': Ethical Guidelines for Aboriginal Research Elders and Healers Roundtable. *Indigenous Health Research Development Program*. https://ktpathways.ca/system/files/resources/2019-02/lega4e54fe5d0c807-ethical%20guidelines%20for%20aboriginal%20research.pdf

- *Ganono'se'n e yo'gwilode' or Ethical Guidelines for Aboriginal Research: Elders and Healers Roundtable* is a report developed by the Indigenous Health Research Development Programs advisory panel on research ethics. The document summarizes Indigenous perspectives and insights from a series of roundtable discussions about rules and guidelines for conducting safe, reciprocal, and decolonial Indigenous research. Some of the main discussion areas addressed in the document include traditional medicine, acknowledgment of the environment, principles of Indigenous knowledge, traditional protocols for guiding research, partnerships, research funding, and insider/outsider research considerations.

National Aboriginal Forestry Association [NAFA]. (1996). Aboriginal Forest-Based Ecological Knowledge in Canada. Ottawa, ON. P. 1-64.

- This paper by the National Aboriginal Forestry Association summarizes a series of consultations with Indigenous peoples across Canada on traditional ecological knowledge and Indigenous stewardship of traditional ecological resources.

Ohneganos (2021, March). Our Projects: Program Overview [website]. https://www.ohneganos.com/our-projects

- This is the primary website for the Ohneganos project at Six Nations in partnership with McMaster University. Ohneganos is currently comprised of two projects, Co-Creation of Indigenous Water Quality Tools and the Ohneganos - Indigenous Ecological Knowledge, Training, and Co-Creation of Mixed-Method Tools, both led by Dr. Dawn Martin Hill. The projects strive to connect scientific water testing and measurements at Six Nations with Traditional Ecological Knowledge and Indigenous oral tradition about the lands and waters at Six Nations of the Grand River.

Onondaga Historical Association. (2016, April 28). The Creation Story. *YouTube*. https://www.youtube.com/watch?v=WSzDM7Jmg94&t=208s

- This YouTube resource from the Onondaga Historical Association (OHA) discusses the Haudenosaunee Creation Story. The OHA is a nonprofit, private educational facility

dedicated to the heritage, culture, and research for the Haudenosaunee, specifically the Onondaga.

Six Nations Polytechnic. (2016a January 29). Hodinohso:ni Governance & the Great Law of Peace - Conversations in Cultural Fluency #4. [video]. *YouTube*. https://www.youtube.com/watch?v=0DaNMtVANsA

- This video is from a series of monthly webinars by Rick Hill from Six Nations Polytechnic that discusses Haudenosaunee worldviews. This video specifically covers Haudenosaunee governance and the Great Law of Peace.

Six Nations Polytechnic. (2016b January, 29). Ecological Knowledge & the Dish with One Spoon - Conversation in Cultural Fluency #2. [video]. *YouTube*. https://www.youtube.com/watch?v=RL83GvOO_C0

- This video is from a series of monthly webinars by Rick Hill from Six Nations Polytechnic that discusses Haudenosaunee worldviews. This video specifically covers ecological knowledge & the Dish with One Spoon.

Six Nations Polytechnic. (2016c January, 29). Treaty Relations and Two Row Companion - Conversations in Cultural Fluency #5 [video]. *YouTube.* https://www.youtube.com/watch?v=OwTIjDzodi4

- This video is from a series of monthly webinars by Rick Hill from Six Nations Polytechnic that discusses Haudenosaunee worldviews. This video specifically covers treaty relations and the Two Row Wampum.

Smith, L. Tuhiwai (2012). *Decolonizing Methodologies: Research and Indigenous Peoples, 2nd edition*. New York: St. Martins Press.

- Smith's Decolonizing Methodologies discusses the intersection of Indigenous Peoples and the Western research paradigms. The core structure of the book presents as two distinct parts. The first section outlines and deconstructs Western colonial research models, while the second half offers methodologies and suggestions for Indigenous Ratirihwí:saks (researchers) embracing an Indigenous-focused research agenda. Smith ultimately provides an Indigenous reconstruction of, and even alternative narrative, to research histories and processes from the perspective of the Indigenous mind. This allows her to successfully establish a foundation for understanding research based upon Indigenous knowledge and Indigenous-centered approaches to knowing.

Terrastories (n.d.). From the Amazon to the Great Lakes: sharing knowledge with First Nations communities in Canada. https://terrastories.io/from-the-amazon-to-the-great-lakes-

sharing-knowledge-and-mapping-oral-histories-with-first-nations-communities-in-
Canada/

- This is the primary landing page for the Terrastories geo-storytelling application. This specific webpage explains the purpose of Terrastories, describing it as a tool to help Indigenous communities map and record their oral histories. It connects the viewer to projects both within the Amazon and in Canada at Six Nations.

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National Aboriginal Forestry Association [NAFA]. (1996). Aboriginal Forest-Based Ecological Knowledge in Canada. Ottawa, ON. P. 1-64.

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Six Nations Polytechnic. (2016a January, 29). Hodinohso:ni Governance & the Great Law of Peace - Conversations in Cultural Fluency #4. [video]. *YouTube.* https://www.youtube.com/watch?v=0DaNMtVANsA

Six Nations Polytechnic. (2016b January, 29). Ecological Knowledge & the Dish with One Spoon - Conversation in Cultural Fluency #2. [video]. *YouTube.* https://www.youtube.com/watch?v=RL83GvOO_C0

Six Nations Polytechnic. (2016c January, 29). Treaty Relations and Two Row Companion - Conversations in Cultural Fluency #5 [video]. *YouTube.* https://www.youtube.com/watch?v=OwTIjDzodi4

Smith. L. T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples* (2nd ed.) [Kindle]. New York, NY: Zed Books. 1-341 pp. Retrieved from https://www.amazon.com/

TEK Mapping Proposal. (2021, January 6). Global Water Futures: Ohneganos – Water is Life. [PowerPoint slides]. Accessed March 14, 2021.

Terrastories (n.d.). From the Amazon to the Great Lakes: sharing knowledge with First Nations communities in Canada. https://terrastories.io/from-the-amazon-to-the-great-lakes-sharing-knowledge-and-mapping-oral-histories-with-first-nations-communities-in-Canada/