



MOUNT ROYAL
UNIVERSITY
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Ani to Pisi: Human Spiderweb Toolkit 2025-26

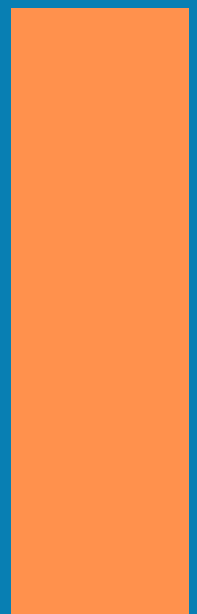


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Land Acknowledgment

Mount Royal University is situated on an ancient and storied land steeped in ceremony and history that, until recently, was occupied exclusively by people Indigenous to this place. With gratitude and reciprocity, Mount Royal University acknowledges the relationships to the land and all beings, songs, stories, and teachings of the **Siksika** Nation, the **Piikani** Nation, the **Kainai** Nation, the **Îethka Stoney Nakoda** Nation (consisting of the **Chiniki**, **Bearspaw** and **Goodstoney** Nations), the people of the **Tsuut'ina** Nation, and the **Métis**.

At the verbal negotiations held to discuss Treaty 7 between the nations and the Crown and Canadian government, Indigenous peoples assumed hereditary lands would be shared and a cooperative future would be built together that was to last as long as the grass grows, the sun shines and the rivers flow. However, many of the verbal promises made to these nations were not reflected in the written version of Treaty 7, created by the Crown and Canadian government. Even then, many promises that were included in the written version have been broken.

What followed were policies of cultural genocide and assimilation that caused profound harm. The original people of these lands were confined to reserves, prohibited from pursuing traditional practices and forced to send their children to residential schools. Rather than building meaningful and mutually beneficial relationships, there was a dispossession and exploitation in systems of economic and social marginalization.

As such, Mount Royal University is committed to advancing the success of Indigenous learners and respectfully supporting Indigenous cultural identities and integrity, leading to a *good life* in all its aspects. Mount Royal will challenge settler colonialism and systemic racism and discrimination by addressing the legacy of broken promises and rebuilding the relationships between Indigenous and non-Indigenous peoples. This includes those who now live at the confluence of the Elbow and Bow rivers, a place referred to by the Siksika Nation, the Piikani Nation and the Kainai Nation as *Moh'kinstsis*, and the Îethka Stoney Nakoda Nations as *Wîcîspa*, and by the Tsuut'ina Nation as *Guts'ists'i*. Mount Royal will meet these goals by committing to the Truth and Reconciliation Commission's Calls to Action and adopting and applying the principles of the United Nations Declaration on the Rights of Indigenous Peoples.

Ani to Pisi: Human Spiderweb

The Ani to pisi Human Spider Web is a significant Blackfoot creation story passed down by Clement Bear Chief and retold by Elder Roy Bear Chief. Through his narration, the interconnectedness of society is vividly portrayed, likened to the intricate web of a spider. The story emphasizes the importance of feeling and responding to the vibrations within this interconnected web, symbolizing a call to action to address problems and extend help when and where needed.

Participants in this symbolic act move in harmony with the beat of the drum, attuned to the energy shifts that permeate the web. By honouring and engaging with the vibrations of the Ani to pisi, individuals are invited to connect with the everyday vibrations that resonate within their lives, fostering connections with peers, family, community, and society at large. This powerful narrative underscores Mount Royal University's unwavering dedication to reconciliation, as it embraces Indigenous traditions and wisdom to forge meaningful connections and foster understanding.

Elder Roy Bear Chief, entrusted with sharing this sacred story, emphasizes its importance as a learning experience and curriculum tool kit. Understanding the true meaning behind the Ani to pisi requires delving into the narrative shared by Elder Roy Bear Chief and grasping its teachings.

**He instructed Anitopisi to wrap the world, with the people in it, in his web and let them down to the lower world. Anitopisi did as he was told and let them down from the upper world through a hold. After the people were lowered from the upper world (spoomootsi) to here below, Anitopisi explained to them that the web would remain with them so that the Creator would know when to help them. Whenever there is trouble or an emergency, one string of the web would vibrate and this would signal the Creator who would come to help. Man was told to pattern his life after the web so that they can stay close together and help each other whenever there is a problem, anywhere on the web. When there is no trouble, the web would remain calm; otherwise it would vibrate and everyone on the web would know and come to help with whatever the problem may be (a condensed version as told to Roy Bear Chief by Clement Bear Chief).*

YouTube Link: <https://www.youtube.com/watch?v=HK-Z-FMvMyg>

Guiding Principles

Nothing about us without us is a powerful guiding principle that emphasizes the importance of inclusion, representation, and collaboration in decision-making processes, especially those that directly affect individuals or communities. Here is how this principle can inform decision making: Inclusion and Representation

- Ensure that all participants, especially individuals directly impacted by a decision, are included in the decision-making process.
- Prioritize diverse representation to capture a wide range of perspectives and experiences.

Active Participation

- Actively involve individuals or communities in discussions, planning, and implementation phases.
- Create opportunities for meaningful engagement and contributions from all participants.

Empower and Ownership

- Empower individuals or communities to have a voice in decisions that affect them.
- Recognize and respect the expertise and lived experiences of those directly impacted.
- Foster a sense of ownership and responsibility among participants for the outcomes of decisions.

Transparency and Accountability

- Maintain transparency throughout the decision-making process, providing clear information and explanations.
- Hold decision-makers accountable for their actions and ensure the decisions align with the needs and interests of participants.

Continuous Feedback and Adaptation

- Encourage ongoing feedback and dialogue to assess the effectiveness and impact of decisions.
- Be open to adapting plans or strategies based on feedback and changing circumstances.

By embracing the principle of nothing about us without us, decision-makers can foster greater trust, equity, and inclusivity in their processes, leading to more effective and sustainable outcomes that genuinely reflect the needs and aspirations of all participants.

Protocols for Working with Indigenous Peoples

To ensure the respectful and effective implementation of the Ani to pisi Human Spider Web event and to address the protocols of Indigenous communities, Elders, and Knowledge Keepers, it is crucial to adhere to specific guidelines. Here are some protocols to consider:

Connect with Indigenous Elders/Knowledge Keepers

- Prioritize building relationships with Indigenous Elders, Knowledge Keepers, or representatives who can provide cultural guidance and support.
- Approach them with respect and humility, openness to learning and recognizing their wisdom and contributions to their communities.
- Offer tobacco as a sign of respect when requesting their involvement or guidance.
- Ask questions respectfully, seeking to understand their perspectives, experiences, and knowledge related to Truth and Reconciliation.

Access Indigenous Frameworks and Policies

- Familiarize yourself with any Indigenous frameworks or policies that guide your organization's practices regarding engagement with Indigenous communities.
- Ensure your actions align with these frameworks, respecting Indigenous rights, protocols, and cultural practices.
- Recognize and honour Indigenous governance structures, decision-making processes, and protocols for engaging with external organizations.

Reciprocal Relational Practices

- Embrace reciprocal relational practices throughout the planning and execution of the Human Spider Web event.
- Foster open communication, collaboration, and mutual respect among all participants, including Indigenous communities and Elders.

Elders' Well-being

- Prioritize the well-being and comfort of Indigenous Elders participating in the event.
- Provide accommodations and support as needed to ensure their physical and emotional well-being is cared for throughout the process.

Offering Tobacco

- Offer tobacco as a traditional protocol when seeking guidance or assistance from Indigenous Elders or Knowledge Keepers.
- Understand the significance of tobacco as a sacred offering and its role in Indigenous ceremonies and protocols.
- Find local resources on where to purchase ceremonial tobacco (See Appendix A).

Approaching Drummers

- Approach drummers with respect and appreciation for their cultural contributions.
- Seek permission before engaging drummers in the event, and honour any requests or protocols they may have regarding their participation.
- Offer tobacco as a traditional protocol.

Honorarium for Elders & Drummers

- Along with tobacco, an honorarium is another practice often utilized when working with Indigenous knowledge keepers, Elders, and Drummers.
- This is commonly at the rate of \$100-\$200 per hour, depending on the specific person this is for. Oftentimes, this is something that can be discussed directly with the individual receiving the honorarium.
- For drummers, honorarium is typically at the rate of \$500 per drummer.
- Honorarium can be given by a parent council of a school, or made up of funds from a fundraiser, or through donation.
- Honorarium is not seen as a payment in exchange for services, but rather recognition of their time and expertise.
- Another key practice when working with Indigenous Elders, Drummers, and Knowledge Keepers is offering tea and coffee, as well as a small gift basket is a nice gesture. Tobacco can be included in this gift basket!

Food and Hospitality

- Offer traditional foods and hospitality as a gesture of respect and gratitude to Indigenous participants, Elders, and Knowledge Keepers.
- Accommodate any dietary preferences or restrictions in accordance with cultural norms and practices.
- Gift baskets are another key piece of hospitality and showing respect for Elders' time and knowledge. (See Appendix A)

By following these protocols and guidelines, you can ensure that the Ani to pisi Human Spider Web event is conducted in a culturally respectful and meaningful manner, fostering positive relationships and mutual understanding between your organisation and Indigenous communities.

Indigenous Teachings

Round Dance

As Indigenous round dance is a traditional dance practiced by various Indigenous cultures across North America. It is a communal dance performed in a circular formation, symbolizing unity, community, and harmony. The round dance holds significant cultural and social importance, often being performed during ceremonial gatherings, celebrations, and social events.

During the round dance, participants hold hands and typically move in a clockwise direction around the circle to the rhythm of drumming and singing. The dance movements may vary among different Indigenous groups but generally involve simple steps and swaying motions. Participants often wear traditional regalia or attire, adding to the cultural richness and symbolism of the dance.

The round dance is more than just a form of entertainment; it serves as a means of cultural expression, storytelling, and spiritual connection. It fosters a sense of belonging and strengthens bonds within the community. Additionally, the circular shape of the dance represents the interconnectedness of all beings and the cyclical nature of life.

Overall, the Indigenous round dance embodies cultural resilience, unity, and the preservation of traditional practices, making it a cherished and revered aspect of Indigenous heritage.

Drummers play a crucial role in setting the rhythm and atmosphere of the event, while vibrations and round dance foster a sense of unity and connection among participants in the Ani to pisi Human Spider Web ceremony.

Here are some tips for participating in the round dance, as outlined by Sherlock (2018):

<https://www.ualberta.ca/newtrail/how-to/how-to-take-part-in-a-round-dance.html>

1. **Inclusivity:** Everyone is welcome to participate regardless of age, background, or culture. There's no need for a special invitation, and participants can join or leave the dance circle at any time. However, it is important to note that alcohol and drugs are not permitted.

2. **Attire:** Traditionally, women wear long skirts, but participants are encouraged to wear whatever is comfortable for them, including jeans.
3. **Formation:** Participants gather in a circle and hold hands with the individual on either side of them. The left hand faces up while the right hand faces down.
4. **Movement:** The circle moves to the left, symbolizing the movement of the Earth around the sun, which is believed to be healing.
5. **Rhythm:** Step to the beat of the drums, which is likened to the heartbeat of Mother Earth. The drumbeat is central to the dance and guides the participants' movements.
6. **Footwork:** Don't worry too much about your footwork, but if you want to follow a more detailed approach, step left with the left foot (representing the male) and slide your right foot next to it. Keep your right foot close to the ground to symbolize your connection to the Earth.
7. **Participation:** While dancing is encouraged, participants are also welcome to simply observe from a seated position. Watching can also be a form of healing and participation in the experience.

These tips provide guidance for individuals interested in participating in the round dance, emphasizing inclusivity, cultural respect, and connection to nature through movement and rhythm.

Traditional Teaching of the Songs

In Indigenous cultures, both the Round Dance Song and the Honour Song hold significant cultural and ceremonial importance, particularly within the context of pow wows.

Round Dance Song

- The Round Dance Song is a traditional Indigenous ceremonial song performed during various gatherings and events, including pow wows.
- It typically involves participants forming a circle and dancing in a clockwise direction to the rhythm of the song.
- The Round Dance is often associated with community bonding, healing, and solidarity, symbolizing the interconnectedness of all participants.
- During the Round Dance, individuals may hold hands or perform simple steps while moving in unison around the circle.
- The song itself may vary in lyrics and melody, but it generally evokes feelings of unity, joy, and spiritual connection among participants.

Honour Song

- The Honour Song is a ceremonial song performed to show respect, gratitude, and honour to individuals, groups, or specific occasions within the Indigenous community.
- It serves as a form of acknowledgment and recognition for achievements, contributions,

- It serves as a form of acknowledgment and recognition for achievements, contributions, or significant milestones.
- Honour Songs are often sung at the beginning or during pow wows, as well as other cultural events and ceremonies.
- The lyrics of the Honour Song may vary depending on the purpose or context of the performance, but they typically express reverence, appreciation, and blessings.
- Honour Songs are an integral part of Indigenous culture, reflecting the values of respect, reciprocity, and communal support within the community.

Both the Round Dance Song and the Honour Song play essential roles in Indigenous pow wows, contributing to the cultural richness, spiritual significance, and sense of community unity experienced during these gatherings.

The article by Chasity Cairns from Medicine Hat College (2024), provides valuable insight into the significance of the round dance as a healing ceremony and a symbol of community and reconciliation. Here's a summary of the key points:

1. **Healing Ceremony:** The Round Dance is described as a healing ceremony, particularly performed during the wintertime. Participants believe that dancing in the circle allows their ancestors to join them, providing strength and support, especially during difficult times.
2. **Ancestral Connection:** Dancing in the round dance circle is believed to establish a connection with ancestors, who are thought to dance alongside participants. This connection offers comfort and empowerment, helping individuals move forward with renewed strength.
3. **Reconciliation:** The participation of non-Indigenous people in traditional events like the round dance is viewed as a positive step towards reconciliation. The article highlighted that there was a time when round dances were prohibited by law, making their inclusion in contemporary society a symbol of progress and unity.
4. **Inclusivity:** While women are traditionally encouraged to wear long skirts during the round dance, attendees are welcome to wear whatever they feel comfortable dancing in. This emphasis on inclusivity reflects the open and accepting nature of the round dance ceremony.
5. **Cultural Preservation:** By participating in and promoting traditional events like the round dance, communities contribute to the preservation and celebration of Indigenous culture and traditions.

Overall, Cairn (2024) underscores the cultural, spiritual, and communal significance of the round dance, highlighting its role in healing, reconciliation, and cultural revitalization (Medicine Hat College, 2024).

The provided YouTube link may offer further visual context or examples related to the round dance ceremony.

<https://www.youtube.com/watch?v=626MhRI6aFQ>

Meaning Behind the Drummers

Pow wow Native American Culture by Paul Gowder (2023) provides valuable insights into the significance of the Drum in Indigenous culture and the role of drummers in pow wows. It emphasizes the central importance of the Drum in Indigenous ceremonies, acting as a connection to the Earth Mother's heartbeat and bringing people into spiritual balance. The head singer holds a significant honour, leading the songs and maintaining the rhythm of the Drum. It's crucial to respect the Drum and follow proper etiquette when participating in pow wows to honour Indigenous traditions and culture.

Paul Gowder (2023) explains,

Our whole culture centres around the Drum. Without the Drum and the singers around it, the Native Americans could not have pow wows. The Drum brings the heart beat of our Earth Mother to the pow wow for all to feel and hear. Drumming brings everyone back into balance. Whether dancing, singing or just listening, people around the Drum can connect with spirit. It is no wonder the Drum should be treated with great respect.

Being head singer is a great honor. The man who receives this honor is chosen for his experience. He has the right to lead all songs unless he chooses other men to lead and help carry the load. The head singer may open the Drum at his discretion. This means anyone may lead songs at any time. Once a singer takes his place at the Drum, he should stay until there is a break. If he has to leave, he should inform the head singer.

While at the Drum, the singers should keep their thoughts on the songs and should keep the beat of the Drum. Generally, singers should not leave the Drum to dance. However, at many contest pow wows, many singers compete. When a head singer is chosen to sing for a dance, he will naturally do his best. Therefore the singers he has chosen should do their best for the head singer.

Pre-Planning

Pre-planning for an event like the Ani to Pisi Human Spider Web involves laying the groundwork and assembling a core planning team to oversee various aspects of the event. Here is a breakdown of pre-planning tasks:

Establish the Main Organizer

- Investigate the interest of the community in participating in a Human Spider Web event.
- Find a key organizer who will ensure the plan is executed.
- Establish contact with Indigenous people who are connected to the community and will provide guidance or support through the planning process.
- Work with the Indigenous people to organize drummers for the event.

Gather the Core Planning Team

- Identify and gather interested individuals to form the core planning team.
- Ensure representation from Indigenous communities by including an Indigenous advisor or representative on the committee.
- Keep the committee size manageable to facilitate effective decision-making and coordination.

Assign Responsibilities

- Delegate specific responsibilities to members of the core planning team based on their expertise and interests.
- Assign roles such as a logistics team (e.g., parking, signage), media/PR coordination (e.g., advertising, dissemination), recruitment and management of core leaders (e.g., web director, emcee, recruiting runners, map coordinators, and general recruitment of volunteers).

Plan Logistics

- Task the logistics team with organizing practical arrangements such as parking facilities, directional signage, and other logistical considerations to ensure a smooth event experience for participants.
- This team also needs to ensure anyone with a mobility concern is included.

Coordinate Media/PR

- This person/team will handle media and public relations aspects of the event, including advertising, social media promotion, press releases, and outreach to relevant stakeholders and communities.

Recruit Volunteers

- Designate an individual to develop strategies for recruiting volunteers to assist with various tasks during the event, such as distributing posters, sending invitations, maintaining attendee lists, and coordinating activities.

Organize a Tipi (if applicable)

- Determine whether a Tipi will be erected at the event and organize the necessary arrangements for its setup, including acquiring the Tipi and coordinating its assembly.

Review and Adjust

- Make any necessary adjustments to the layout before finalizing the markings on the field.
- Double-check the accuracy and clarity of the markings to ensure these are easily understandable for participants.

By completing these pre-planning tasks and establishing a capable core planning team, you can ensure that the Ani to Pisi Human Spider Web event is well-organized, inclusive, and aligned with the cultural and logistical requirements of the Indigenous communities involved.

Determine Size

Determining the size of the Ani to Pisi Human Spider Web is crucial for effective planning and recruitment efforts. Here's how you can decide on the size of the web:

Calculate Number of Participants

- Determine the minimum number of participants needed to form the web. The minimum number of participants recommended is 118.
- Consider factors such as the size of the venue, available resources, and the desired level of participation from the community.

Size of the Web

- Based on the number of participants, determine the size of the web. The size of the web will vary depending on the number of people involved.
- Use a formula or calculation to estimate the appropriate dimensions for the web, considering factors such as the spacing between participants and the overall shape of the web (see Appendix B).

Number of Circles

- Decide on the number of circles needed to accommodate all participants while maintaining the integrity and symbolism of the web (see Appendix B).

Recruitment Planning

- Use the calculated size of the web and the number of circles needed to guide recruitment efforts.
- Tailor recruitment strategies to reach the desired number of participants, ensuring inclusivity and diversity within the web.

Flexibility and Adaptability

- Remain flexible and adaptable in your planning process, as the actual number of participants may vary from initial estimates.
- Be prepared to adjust the size of the web and number of circles as needed to accommodate changes in attendance.
- If the web is not fully formed it can still be created. In nature webs are not necessarily symmetrical therefore, be responsive to the land topography and the number of participants that show up.

By carefully considering the number of participants and the size of the web, you can ensure that the Ani to Pisi Human Spider Web event is appropriately sized to accommodate participants while preserving the integrity and symbolism of the traditional ceremony.

Roles and Responsibilities

Roles and responsibilities for the Ani to pisi Human Spider Web event are crucial for smooth coordination and execution. Below is an outline of the key roles and responsibilities:

Role	Description	Responsibilities
Main Organizer	Oversee the Ani to pisi Human Spider Web from start to finish.	<ul style="list-style-type: none">• Coordinate the Human Spider Web preparation and the implementation of the event day.• Create a program for the day.• Work with Indigenous community to have drummers at the event.
Member(s)	Responsible for overall event coordination.	<ul style="list-style-type: none">• Plan and oversee various aspects of the event, including signage, maps, and role assignments if these are assigned.• Ensure smooth execution of the event by coordinating with all involved parties and following the direction of the main organizer.

Web Movement Director(s)	Web Movement Director(s)	<ul style="list-style-type: none"> • Director(s) stand in the centre of the circle with the drummers and dignitaries. • Signal for strand leaders and circles to vibrate as directed by the drummers. • Signal change to the round dance as directed by the drummers and execute movement backward for all to join in the large round dance.
Strand Leaders	Individuals positioned at the intersections between strands and circles.	<ul style="list-style-type: none"> • Attend practices. • Provide directions to participants for vibrating. • Note their position in the Spider Web (e.g., A1, B5, C8) and stay at that position. • Answer questions from participants in their strand/circle.
Map Coordinators	Responsible for placing participants into specific spots on the web.	<ul style="list-style-type: none"> • Allocate participants to designated positions on the map. • Ensure even distribution of participants throughout the web. • If the web is fully formed, add strand leaders and circles as needed if more participants attend.

		<ul style="list-style-type: none"> • If a participant has a mobility concern (e.g., wheelchair, broken leg, elderly) ensure they are placed in a strand position and not the circle as the circle will have the most movement. The person can participate in the large round dance at the end if they want with assistance.
Runners	Assist in guiding participants to their assigned spots.	<ul style="list-style-type: none"> • Escort participants to their designated positions as directed by the map coordinators. • Ensure even distribution of participants throughout the web prior to the beginning of the event.
Safety Coordinator	Ensure all safety protocols are being followed.	<ul style="list-style-type: none"> • To find the safety protocol for their organization. • Gather needed equipment as determined by the safety protocols for your organization.
Drone Operator/Photographer	Prepare drone footage/videos or photography for the event.	<ul style="list-style-type: none"> • Record the event from start to finish.
Assistant to Drone Operator/Photographer	Assistance as required to the drone operator/photographer.	<ul style="list-style-type: none"> • Ensure that individuals don't distract the drone operator.

		<ul style="list-style-type: none"> • Assist the drone operator with anything that they require.
Media/Sound System	Ensure the sound system is set up for the event.	<ul style="list-style-type: none"> • Connect sound system and drummers/dignitaries. • Make sure the sound system is functioning.
Participants	Individuals participating in enacting the Ani to pisi Human Spider Web on the day of the event.	<ul style="list-style-type: none"> • Follow instructions from organizers, map coordinators, runners, and strand leaders. • Vibrating (performing big arm movements, bending from the waist) based on signals from the drummers and the web movement director(s).

These roles and responsibilities ensure effective coordination and participation in the Ani to pisi Human Spider Web event, facilitating a meaningful and impactful experience for all involved.

Safety

Ensuring safety at the Ani to pisi Human Spider Web event is paramount to the well-being of all participants and attendees. Here are some safety measures to consider:

- **Facilities Management Safety Protocols**

- Check with facilities management to ensure compliance with safety protocols for hosting events at your space.

- **Establish Clear Pathways**

- Use barricades to create clear pathways and manage traffic flow within the event space.
- Ensure that pathways are wide enough to accommodate the expected number of attendees and allow for easy movement.

- **Sound System Safety**

- Set up a safety sound system to communicate important announcements and instructions to participants.
- Ensure that speakers are strategically placed throughout the event space for optimal coverage.
- Wires need to be covered by large mats in walkways to avoid tripping hazards.

- **First Aid Kit**

- Have a fully stocked first aid kit readily available on-site to address any minor injuries or medical emergencies.
- If possible, have a wheelchair available in case of an injury.
- Designate trained personnel to handle first aid situations and assistance as needed.

- **Crowd Safety**

- Monitor crowd density to prevent overcrowding and ensure that exits are accessible and clearly marked.
- Limit admission if necessary to maintain a safe capacity and implement strategies such as staggered entry times to manage crowd flow.

- **Food Safety (if applicable)**

- Collaborate with food vendors to ensure compliance with food safety regulations and guidelines.
- Ensure that food booths are set up in clean and sanitary conditions, with proper canopy coverings to protect against contamination.
- Install hand washing stations at food preparation and service sites to promote proper hygiene practices.

- **Weather Safety**

- Monitor weather conditions leading up to and during the event.
- Secure tents and canopies adequately to prevent them from becoming airborne in windy conditions.
- Cancel the event in the case of severe weather, such as lightning storms, heavy rains, blizzards, or extreme cold temperatures to ensure the safety of participants. Ani to pisi is only to be enacted on the land outdoors.

- **Structural Safety**

- Work with qualified personnel to ensure the stability and safety of temporary structures such as tents and stages.
- Ensure that structures are properly anchored and weighted to withstand potential stress from weather or crowd activity.

By implementing these safety measures and collaborating with relevant stakeholders, you can help ensure a safe and enjoyable experience for all participants at the Ani to pisi Human Spider Web event.

Structure of Ani to Pisi: Human Spider Web

The Ani to pisi Human Spider Web is organized using a series of circles, strands, and designated standing positions that together create the full layout of the web. This section outlines the structural components of the formation to support planning, preparation, and facilitation.

Circles and Participant Placement

Participants stand in concentric circles that expand outward from the centre (see Appendix C, Figure 1). Each circle represents a participant “row”, with the size of each row determining its capacity. The white centre circle serves as the reference point for calculating the number of participants within each row.

Only the number of circles required for the anticipated group size should be painted on the ground. Additional circles may be planned for, but they do not need to be drawn unless they are needed on the day of the event. If attendance increases, Circle C participants and designated runners can assist new participants by guiding them to available positions within the outermost circle. Planning for these contingencies supports a smooth set-up and maintains the visual structure of the web.

Within each circle, participants stand side-by-side to create continuous horizontal lines (see Appendix C, Figure 2). These lines connect participants across the structure (e.g., 1A-8A, 1B-8B, 1C-8C), forming the interconnected circular design of the web.

Strands and Vertical Lines

Vertical lines represent the strands of the Ani to pisi Human Spider Web (see Appendix C, Figure 3). These strands run from the centre outward and connect corresponding points across the circles. Participants positioned along these strands form straight, vertical pathways through the structure.

Strand leaders stand at the intersections where each strand meets the circles (see Appendix C, Figure 4). These positions are marked during set-up and may be further identified with pylons or wearable markers such as pinnies or laminated signs. Ensuring that strand leaders are highly visible helps participants locate their positions and supports the overall organization of the web.

Role and Function of Strand Leaders

Strand leaders support both the structural and movement components of the web. Their responsibilities include:

- Guiding participants to their designated standing positions.
- Relaying signals from the drummers and the web movement director(s).
- Assisting participants during transitions between movement phases.
- Helping maintain the formation during vibrations and round dances.

The same individual serves as the strand leader for both the vertical strand and the corresponding circle position. If three circles are used during the enactment, a total of 24 strand leaders are required to support all strands. Strategically positioning strand leaders throughout the web helps ensure that participants receive clear direction and feel supported throughout the event (see Appendix C, Figure 4).

Centre and Movement Signals

Drummers positioned in the centre of the web provide the auditory signals that guide the sequence of movements (see Appendix C, Figure 5). Their cues indicate when participants begin the vibration phase, when transitions occur, when to move into the small circle round dances, and when to move into the large round dance.

After the full web is formed, participants begin the vibration movements by raising their arms overhead and moving them rhythmically. Strand leaders help initiate and relay this movement across all strands.

Participants then transition into the round dance. Each circle follows an alternating directional pattern: Circle A moves clockwise, Circle B counterclockwise, Circle C clockwise, and Circle D counterclockwise, etc. This alternating pattern continues until there is a pause in the drumming, signalling for participants to move into the large round dance.

Preparation

Preparations for setting up an event for the Ani to Pisi Human Spider Web involves various tasks and considerations to ensure a smooth and successful execution. Below are additional elements that fit into pre-planning:

Date Selection

- Select a date that is convenient for your organization, when weather permits for you to be outdoors.
- Date selection can also be determined based on dates that hold a significance either to your organization or to Indigenous communities (see Appendix D).

Ordering T-Shirts

- If participants are to dress similarly, determine when t-shirts need to be ordered to ensure they arrive on time for the event.
- If needed, provide t-shirts to volunteers who arrive on the event day or allow participants to wear any orange shirts they own.

Food/Drink

- Ensure that there is water for Elders and Drummers, and decide if water will be provided to participants or if they will be asked to bring their own.
- Offer tea/coffee to Elders and Drummers.
- Decide if food will be provided to participants, such as cookies or small snacks.

Intersection Signs

- Create signs (e.g., A1-8, B1-8, C1-8 to be placed along the strands at intersections to assist the map coordinator and runners with participant placement.
- Before the event, ensure that signs are removed after all participants are positioned on the web, to avoid confusion and maintain safety.

Sign Design

- The signs will feature a combination of numbers and letters to identify specific standing positions.
- Each sign will correspond to a particular intersection within the Ani to Pisi Human Spider Web.

- There is not a sign for each spot, only the intersections. Map coordinators will direct the participants to places between the signs.
- The signs serve as markers throughout the Spider Web, indicating where the participants should stand.

Flexibility in Signage

- While specific signage designs are suggested, please be flexible with the design as long as the signs clearly indicate the participants' standing position with a combination of numbers and letters.
- By utilizing clear and consistent signage, participants will be able to navigate the event space effectively and take their designated positions within the Ani to Pisi Human Spider Web.

Maps

- Create a large map for volunteers to visualize how the Human Spider Web will be formed.
- Provide smaller maps, printed or digital for map coordinators to use during the event to cross off assigned spots and track participant placement.

Table for Direction

- Map Coordinators sit at the table with smaller maps and will cross off places on the map that have been filled.
- Participants will receive directions to their standing positions.
- Runners will take participants from the table to their spot in the web.

Practices

- Plan and schedule three practices a few weeks before the event with strand leaders only.
- Strand leaders are the individuals who make up the intersections of the web.
- Practices allow core leaders to familiarize themselves with their roles and responsibilities and ensure smooth coordination during the event.
- For practices, ensure that the chairs for the drummers are set up to mirror what the event day will look like.
- Play the recording of the drummers during practice to help facilitators familiarize themselves with how the event will run.

Paint

- Paint/mark the spider web on the ground for the last practice. Touch-ups the night before the event will ensure better visuals.

Guidance for Participants

- Participants will follow the directions provided at the table and proceed to their designated standing points, which are indicated by the signage.
- The signs will help guide participants to their assigned locations and ensure organization and clarity throughout the event.

Ordering t-shirts, preparing intersection signs, conducting practices, and creating maps, are essential components of pre-planning for the Ani to Pisi Human Spider Web event. Completing these tasks will help to ensure that all logistical aspects are addressed, and that participants and volunteers are well-prepared for their roles during the event.

Measuring Tape

- Use measuring tape to accurately measure the size of the circle and the length of the lines in the spider web.

Walkie Talkies/Communication

- If your organization has walkie talkies, these may be useful for communication between leaders on the day of the event.

Barricades

- Set up barricades to funnel participants into the designated areas where the map coordinator will form the spider web.
- Fluorescent colour tape wrapped around poles can also serve as guiding points for participants.

Sound System Equipment Protection

- Ensure the sound system equipment is protected from the elements, especially if the event is outdoors.
- Use pads or covers to protect electrical wiring in case of rain or adverse weather conditions and for safety.

Filling in the Web (Day of) as Described

- Strand leaders are in place prior to filling in the web by other participants (see Appendix E).
- Map coordinators decide where participants will be placed.
- Runners ensure participants find their assigned spots.

By considering these logistics, tools, and equipment, you can ensure that the Ani to Pisi Human Spider Web event is well-organized and successful, providing participants with a memorable and meaningful experience.

Ani to Pisi: Human Spiderweb Event Day

Setting up the Ani to pisi Human Spiderweb event involves careful planning and logistical considerations. The following overview provides detailed tasks and tools required in the **pre-planning stages and on the day of the event**.

Tasks:

Parking and Drummer Parking:

- Determine available parking for participants and designate areas for drummers to park their vehicles.

Food Provisions:

- Decide if food will be provided and plan for its service after the event.

Sound System:

- Check the system to ensure participants can hear speakers and drummers clearly.

Capture Event/Drone/Photography:

- Consider using a drone, ground-level camera, and a photographer to capture the event.
- Assign a qualified drone pilot to navigate the drone and capture aerial footage of the event.
- Coordinate with the drone pilot to ensure smooth operation and safe navigation.

Chairs and Tables:

- Set up chairs for the drummers, circle dignitaries, and guests.

Provide tables and chairs for the map coordinators and other event essentials.

Tipi Placement:

Determine the location for the Tipi if one will be assembled for the event.

Tools and Equipment:

- Circle with a web of eight strands
 - Trace and cut out a circle on a poster board.
 - Fold the circle three times and then trace the strands along the eight folds.
 - Place this web at the centre of the field to guide the painting of the lines and the placement of the signs.

- Stakes and string or measuring tape
 - Use stakes and string or a long measuring tape to help outline and guide the creation of the spider web.
 - These tools will assist in measuring the circle and line lengths of the spider web.

- Ground paint
 - Use water-based ground paint to draw the shape of the spider web on the ground as markers for volunteer placement. Use a marking wand and cans of spray paint.
 - Paint the size you anticipate.

The Program

The purpose of the program is to serve as a guide, ensuring that attendees have a positive and memorable experience. The program plays a crucial role in keeping the event running smoothly.

Emcee

- Welcome the participants and acknowledge and introduce the dignitaries.
- Explain the program for the event to the participants.

Land Acknowledgement

- It is important to note that land acknowledgements are personalized and tailored to the specific context and audience of the event, and they should always be accompanied by meaningful actions to support Indigenous communities and advance reconciliation efforts.
- Acknowledge the traditional territory and Indigenous languages in the area where the event is taking place.

Elder Blessing and Prayer

- Introduce the Elder who will be offering the blessing and prayer, providing a brief background on their role and significance within the community.
- Request attendees to stand or observe a moment of silence as the Elder leads the blessing and prayer, expressing gratitude for the gathering, honouring the ancestors, and seeking guidance and blessings for the event.

Creation Story for the Ani to pisi

- Describe the significance of the Ani to pisi, explaining its cultural symbolism and relevance to the event.
- Participants can witness the story as it unfolds while they participate in the live enactment. They will experience the vibrational energy and interconnectedness of the Ani to pisi Human Spider Web.

Wed Movement Director(s)

- Describe how the vibrations will unfold (i.e., strand leader one, then two, etc., when the circles join).
- Explain how the round dance will start after the vibrations.

Drummers

- Will be seated in the centre of the Ani to pisi Human Spider Web, where they will place their drums.
- They will have selected songs, including an open honour song and round dance song.
- Drummers will instruct when the vibrations start by hitting the drum for each signal.
- They will lead participants in a round dance song, initiating a full circle dance.
- The number of songs played by drummers can vary, depending on their discretion or as decided by the event committee.

Vibrations

- After the Elder prayer and the Ani to pisi story, the drummers will begin.
- The Web Movement Director(s) will signal the strands to start large arm movements to show vibrations.
- Each strand leader will instruct the participants along their strand to join the vibration one at a time, starting with strand leader #1 and proceeding sequentially.
- Circles will then join the vibrations one at a time, starting with Circle A and proceeding sequentially.
- Participants are instructed to make large upper body movements for vibrations, ensuring visibility from the sky.

Round Dance

- After the entire spider web vibrates, drummers will transition to a round dance song.
- First, the innermost circle (A) will engage in a round dance going clockwise. Then the second circle (B) will begin a round dance going counterclockwise. This is followed by the third circle, going clockwise, etc.
- Once the circles are moving, the drummers will stop for a few seconds and the individual circle round dances will stop. The drummers will transition to another round dance song. At that point, all participants will join.
- Participants will connect in a full circle, which means moving backward to accommodate all participants, and follow the lead of others in their circle for the dance. If there are too many participants to make one large circle, more than one circle may be formed.
- The round dance represents unity and connection among participants, symbolizing the interconnectedness of community and the universe.

By fulfilling these duties with professionalism, sensitivity, and respect for Indigenous culture and traditions, announcers can help facilitate a memorable and meaningful experience for all participants at the Ani to pisi event.

The Human Spiderweb Dance

Below are step-by-step instructions on how to perform the round dance for the Ani to pisi Human Spider Web:

Formation

- After all the participants have been positioned within their respective circles and the vibrations have been initiated, the drummers will guide the transition into the round dance. Participants will be instructed to break out of their circle formations and join to form one large circle or more if there is a larger number of participants.

Joining Hands

- As the participants come together in the large circle, they will hold hands with the individuals on either side of them. The left hand will be facing upwards and the right hand will be facing downwards. This creates a continuous chain of interconnected participants.
 - Please note that in some cultures, holding hands with individuals of a different gender can be considered inappropriate. Make sure the participant is aware they will be joining hands and ensure they have a person that they can join hands with on either side of them.

Movement

- The drummers will continue to play the round dance song, providing the rhythmic beat for the dance. Participants will move in the direction of the circle formation, following the movement of the individuals around them.

Unity and Connection

- As participants move in the circle, they might feel united and connected with each other and with the rhythm of the drumbeat. This symbolizes the interconnectedness of all beings and the collective strength of community.

Following the Drummers

- Participants will synchronize their movements with the beat of the drummers, stepping to the rhythm and allowing themselves to be carried by the music.

Continuation

- The round dance will continue as long as the drummers play the song(s). Participants will enjoy the sense of harmony and togetherness as they move in unison around the circle.

Conclusion

- When the drummers stop playing, the round dance will come to an end. Participants will gradually slow their movements and come to a stop, still holding hands with those around them.

Closing

- The round dance concludes, and participants may take a moment to acknowledge the experience and express gratitude for the sense of connection and unity shared during the dance.
- The emcee will let participants know the event is complete and invite them to enjoy food if provided.

By following these step-by-step instructions, participants can engage in the round dance as part of the Ani to pisi Human Spider Web, fostering a sense of community, interconnectedness, and cultural celebration.

Appendix A

Gifting Protocol and Resources

Ceremonial Tobacco

- Ceremonial tobacco is to be given when making a request to an Elder, with the left hand. Once the request is accepted, you may place the tobacco in the Elder's hand. Ensure that your request is specific (Indigenous Gathering Site, n.d.).

Where to Purchase Ceremonial Tobacco

- Moonstone Creation
 - Sells ceremonial tobacco as well as tobacco pouches and other items suitable for gifting.
 - Website: <https://moonstonecreation.ca/>
 - Address: 1219 10 Avenue SE Calgary Alberta
- Boy Chief Trading Post
 - Sells ceremonial tobacco as well as other items suitable for gifting.
 - Address: Township Rd 224 Carseland Alberta

Gift Baskets

When working with Elders, giving a gift basket is an important show of respect and appreciation for the knowledge being shared. Here are some items that would be good to include:

- Teas (mint, spearmint, Red Rose, traditional teas).
- Coffee
- Good chocolate
- Crackers
- Cookies
- Olive oils (small bottle)
- Tea towels
- Small picture frames (from dollar stores)
- Plastic containers
- Pens & note pads
- T-shirts

Please note **DO NOT** include items that are too personal, such as hair brushes, elastic bands, household tools, or car vanities.

Appendix B

Spider Web Calculation

Layout Measurements for Ani to Pisi Human Spiderweb:

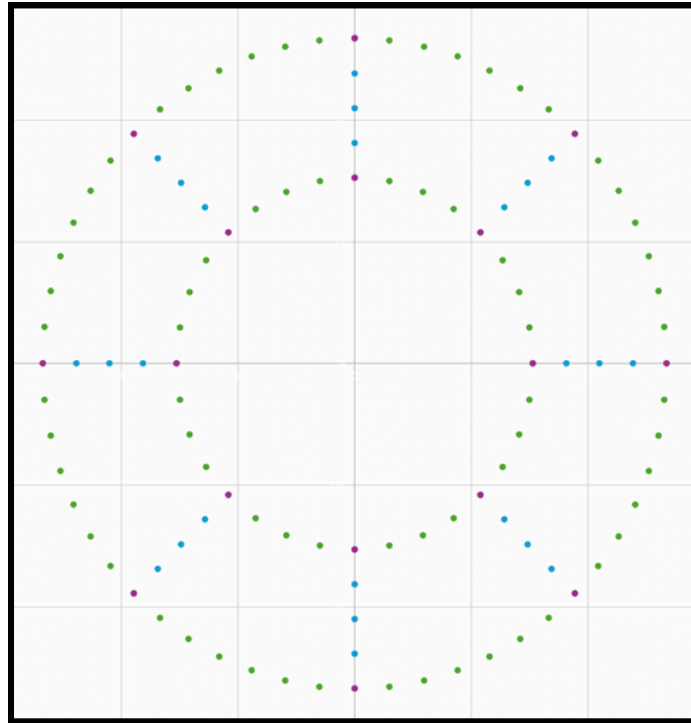
For all Ani to Pisi Human Spiderweb enactments, the following measurements will apply:

- Inner circle: 30 feet in diameter.
- Expand web in 15 foot increments for each circle added to the web.

The following five web calculations are all approximate examples that are provided as a guideline. Please choose the option that most closely aligns with the amount of participants expected for the Ani to Pisi Human Spiderweb enactment. It is okay to adjust as needed.

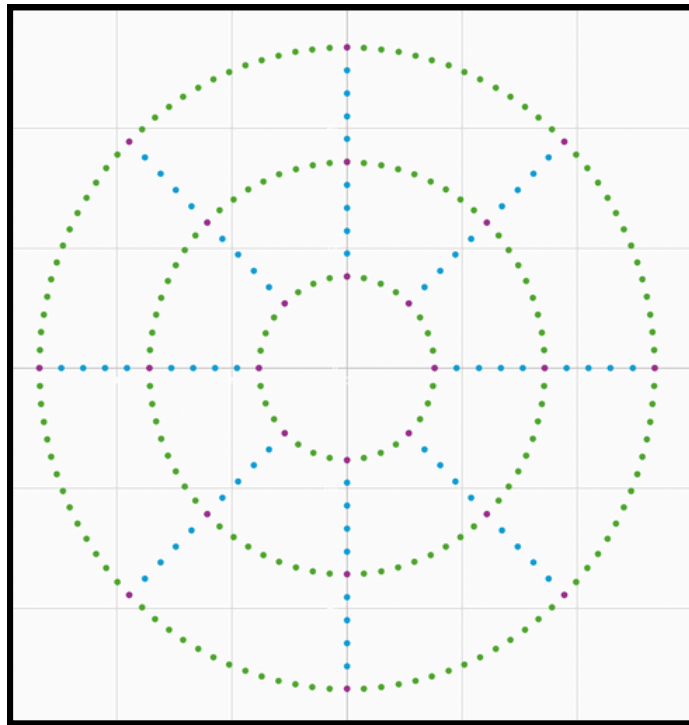
Two-Circle Web (~112 Participants)	
Strand Leaders	2x8 = 16 Strand Leaders (see purple dots in Figure 1).
Circle A	3x8 = 24 Participants (see green dots in Figure 1).
Circle B	6x8 = 48 Participants (see green dots in Figure 1).
Strand Participants (Between Intersections)	3x8 = 24 Participants (see blue dots in Figure 1).

Figure 1:



Three-Circle Web (~280 Participants)	
Strand Leaders	3x8 = 24 Strand Leaders (see purple dots in Figure 2).
Circle A	3x8 = 24 Participants (see green dots in Figure 2).
Circle B	8x8 = 64 Participants (see green dots in Figure 2).
Circle C	13x8 = 104 Participants (see green dots in Figure 2).
Strand Participants (Between Intersections)	8x8 = 64 Participants (see blue dots in Figure 2).

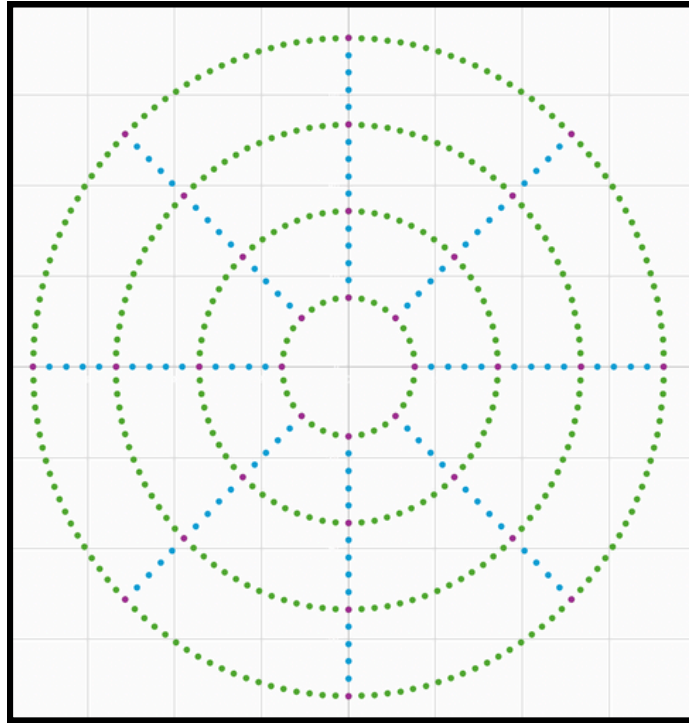
Figure 2:



Four-Circle Web (~464 Participants)

Strand Leaders	$4 \times 8 = 32$ Strand Leaders (see purple dots in Figure 3).
Circle A	$3 \times 8 = 24$ Participants (see green dots in Figure 3).
Circle B	$8 \times 8 = 64$ Participants (see green dots in Figure 3).
Circle C	$13 \times 8 = 104$ Participants (see green dots in Figure 3).
Circle D	$18 \times 8 = 144$ Participants (see green dots in Figure 3).
Strand Participants (Between Intersections)	$12 \times 8 = 96$ Participants (see blue dots in Figure 3).

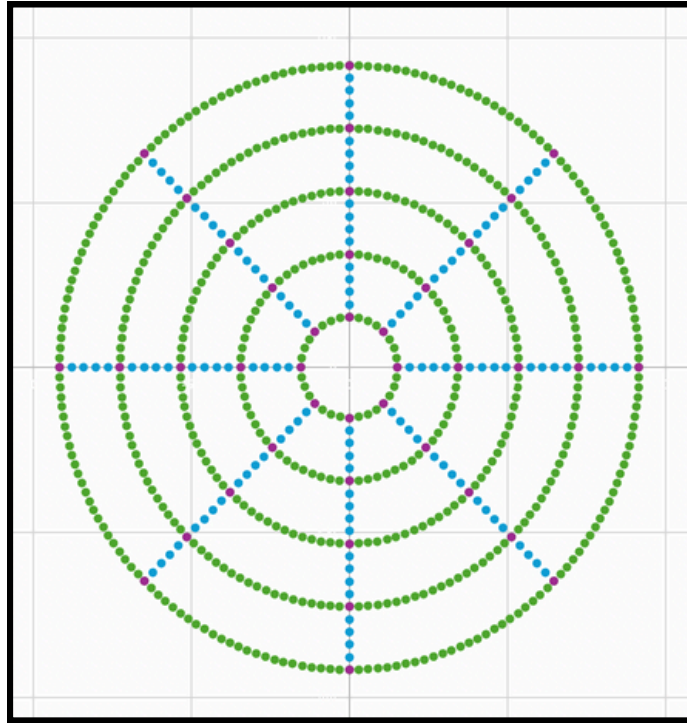
Figure 3:



Five-Circle Web (~688 Participants)

Strand Leaders	5x8 = 40 Strand Leaders (see purple dots in Figure 4).
Circle A	3x8 = 24 Participants (see green dots in Figure 4).
Circle B	8x8 = 64 Participants (see green dots in Figure 4).
Circle C	13x8 = 104 Participants (see green dots in Figure 4).
Circle D	18x8 = 144 Participants (see green dots in Figure 4).
Circle E	23x8 = 184 Participants (see green dots in Figure 4).
Strand Participants (Between Intersections)	16x8 = 128 Participants (see blue dots in Figure 4).

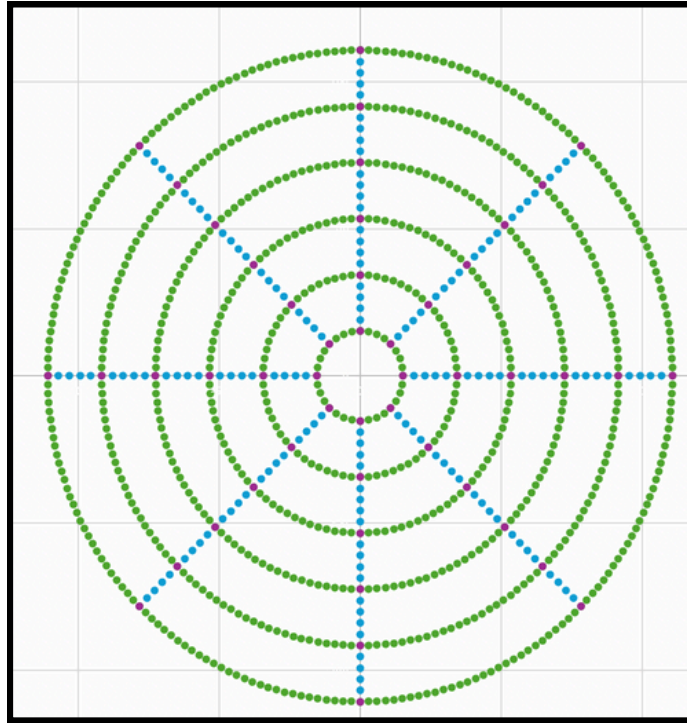
Figure 4:



Six-Circle Web (~952 Participants)

Strand Leaders	$6 \times 8 = 48$ Strand Leaders (see purple dots in Figure 5).
Circle A	$3 \times 8 = 24$ Participants (see green dots in Figure 5).
Circle B	$8 \times 8 = 64$ Participants (see green dots in Figure 5).
Circle C	$13 \times 8 = 104$ Participants (see green dots in Figure 5).
Circle D	$18 \times 8 = 144$ Participants (see green dots in Figure 5).
Circle E	$23 \times 8 = 184$ Participants (see green dots in Figure 5).
Circle F	$28 \times 8 = 224$ Participants (see green dots in Figure 5).
Strand Participants (Between Intersections)	$20 \times 8 = 160$ Participants (see blue dots in Figure 5).

Figure 5:



Appendix C

Figures

Figure 1: Ani to pisi Human Spider Web Layout

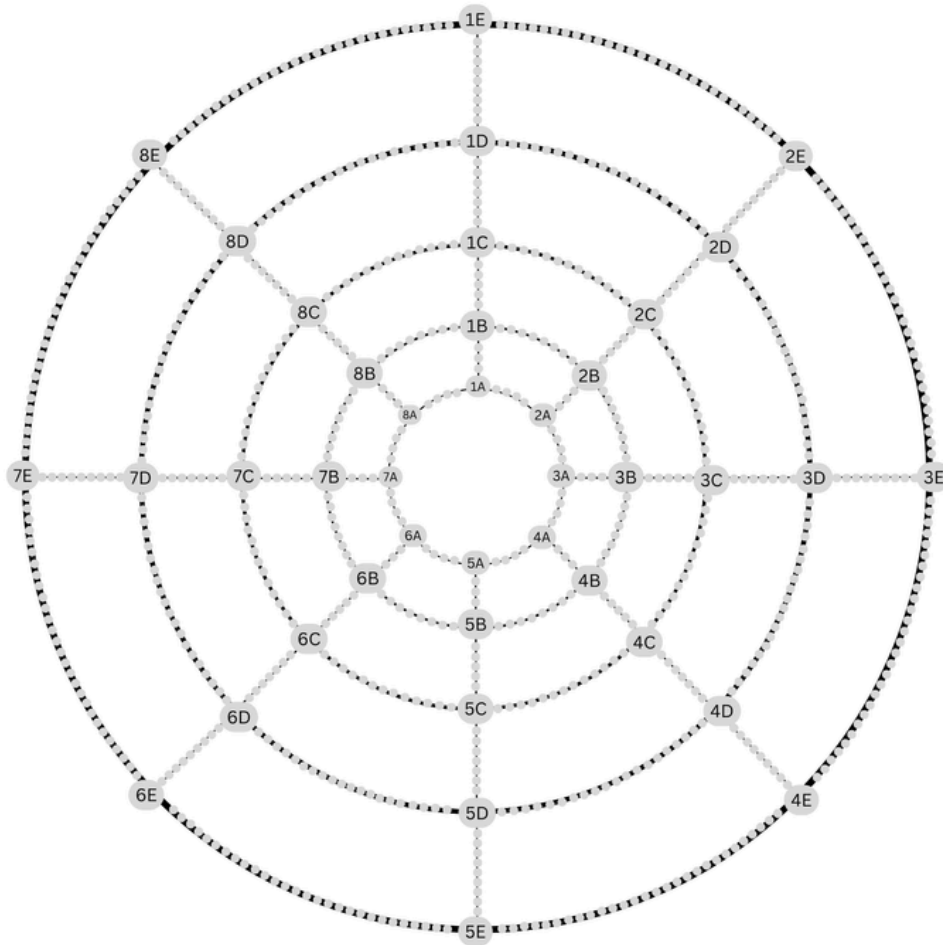


Figure 1 shows the layout of the Ani to pisi Human Spider Web. Note where participants stand. Note where the signs are placed and this is where the strand leaders stand. This figure shows what the Ani to pisi Human Spider Web will look like once it is filled out.

Figure 2: Vertical Lines

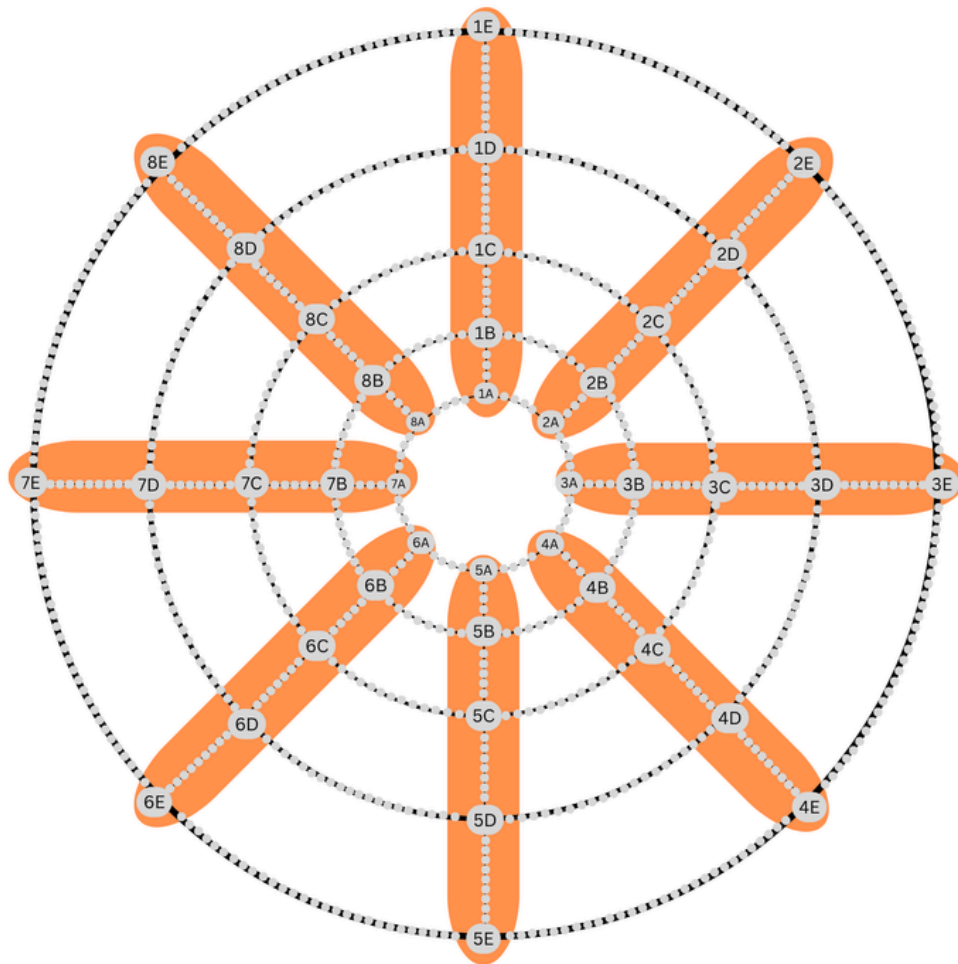


Figure 2 shows the vertical layout and organization of participants and strand leaders for the Ani to pisi Human Spider Web event.

Figure 3: Horizontal Lines

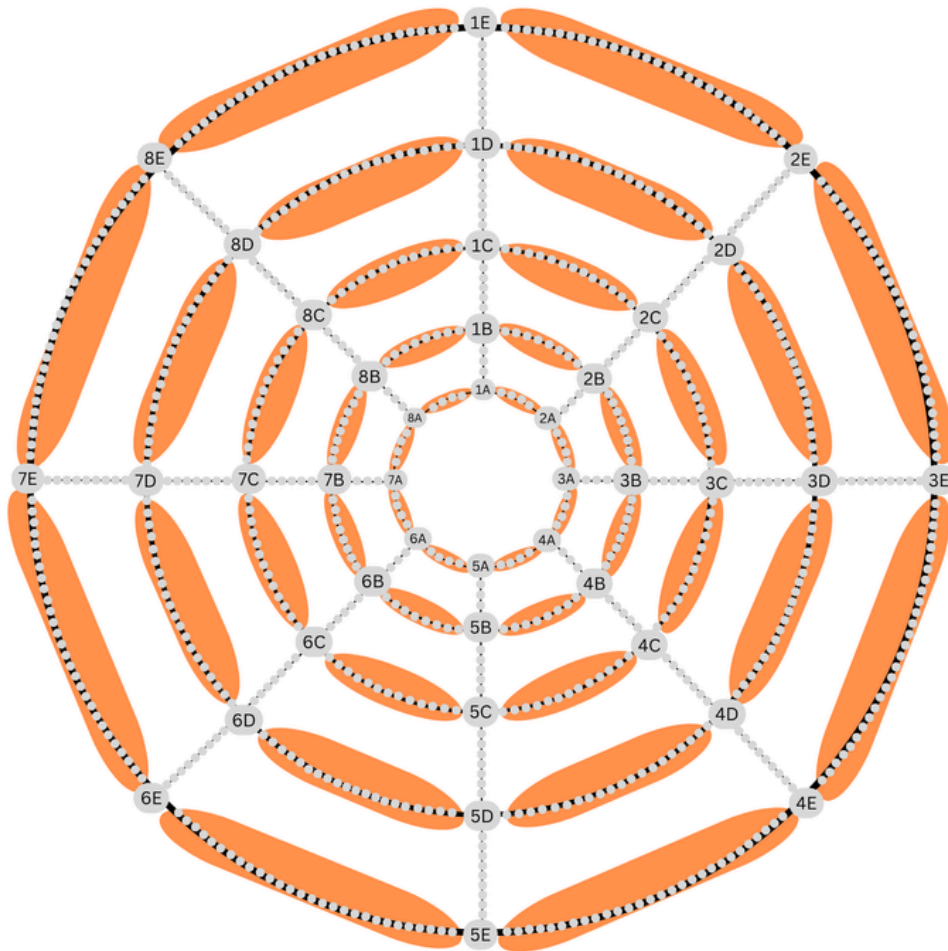


Figure 3 shows the horizontal layout and organization of participants and strand leaders for the Ani to pisi Human Spider Web event.

Figure 4: Strand Leaders Placements

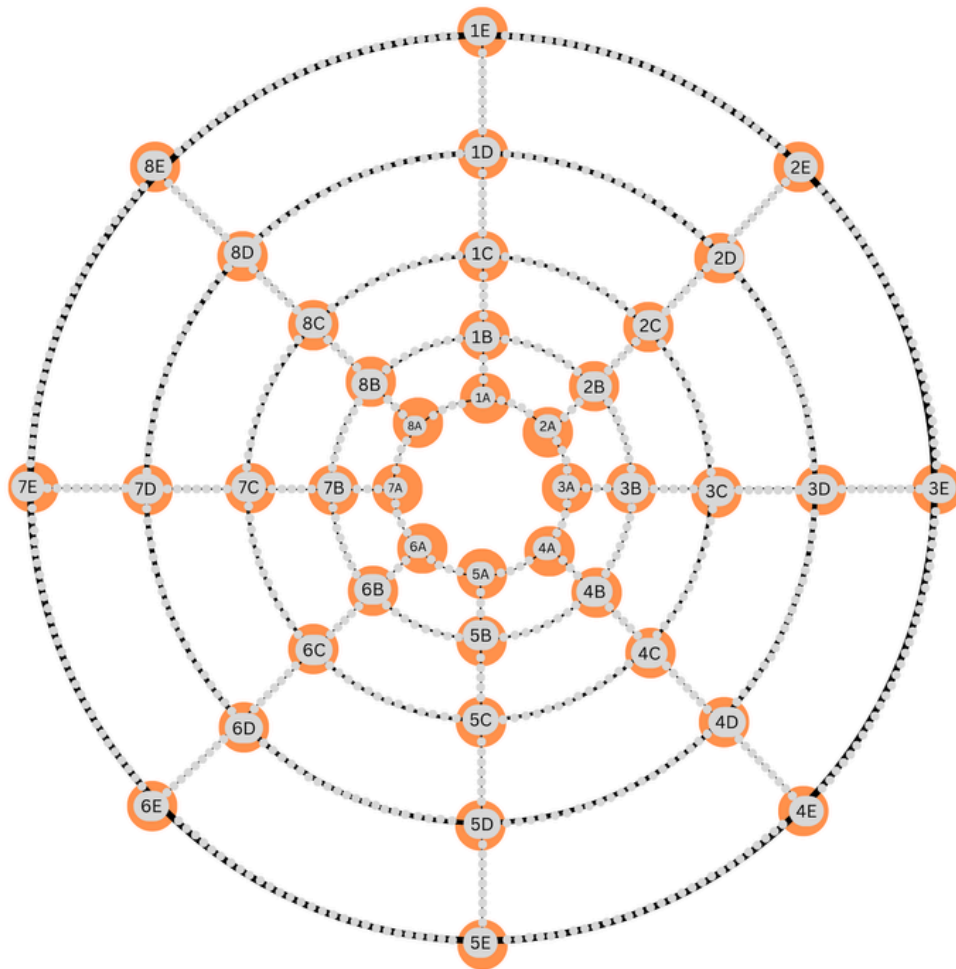


Figure 4 shows the organization and placement of each stand leader.

Figure 5: Centre

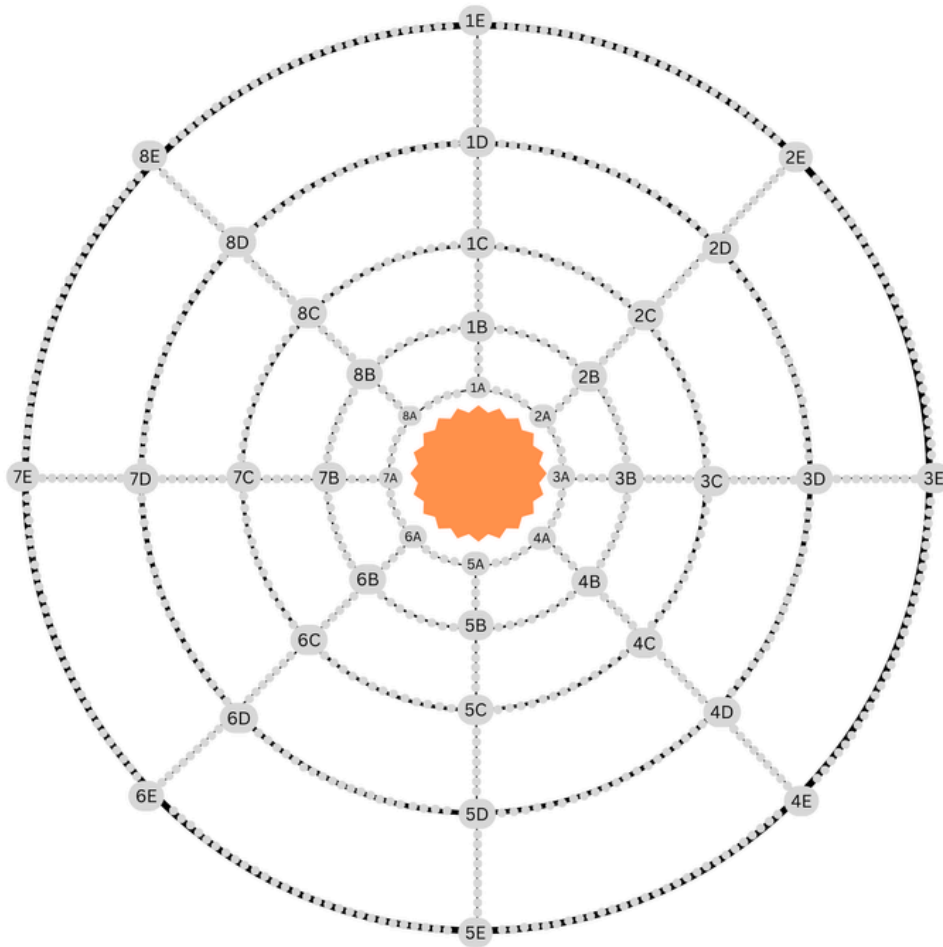


Figure 5 shows the placement of the drummers and the web movement director(s).

Appendix D

Dates with Indigenous Significance

Consider significant days to make Ani to Pisi Human Spider Web align with the principles of honouring Indigenous cultures, promoting reconciliation, and fostering understanding.

February 14th - Women's Memorial March Honouring Missing and Murdered Indigenous Women, Girls, and Two-Spirit Peoples (MMIWG2S+). Through ceremony, we pay homage to those who have been lost or gone missing, and we stand in solidarity with their families and communities. The Ani to Pisi Human Spider Web serves as a symbol of remembrance, resilience, and hope, as we work collectively towards justice and healing.

March 31st - Indigenous Languages Day: By incorporating these elements into the Ani to Pisi Human Spider Web event, participants can actively celebrate Indigenous Languages Day while fostering a deeper appreciation for linguistic diversity and cultural heritage. This special occasion serves as an opportunity to promote dialogue, collaboration, and solidarity in supporting Indigenous language revitalization efforts.

May 5th - Is the National Day for Awareness of Missing and Murdered Indigenous Women and Girls (MMIWG), also known as "Red Dress Day". As we come together to create the Ani to Pisi Human Spider Web, we honour the lives of MMIWG and raise awareness about the systemic issues that contribute to their disappearance and murder. The symbolism of the red dress, often used to represent MMIWG, adds depth to our ceremony, highlighting the urgency of addressing this crisis and advocating for justice and accountability.

June 21st - National Indigenous Peoples Day: This day celebrates and honours the cultures, contributions, and resilience of Indigenous peoples in Canada. Making the Ani to Pisi Human Spider Web on Indigenous Peoples Day is a powerful expression of solidarity, respect, and appreciation for Indigenous cultures and traditions.

August 9th - International Day of the World's Indigenous Peoples: By incorporating these elements into the Ani to pisi Human Spider Web event, participants can actively raise awareness about global Indigenous issues and promote solidarity with Indigenous communities worldwide.

September 28th - Mount Royal University's Journey to Indigenization: Provides a unique opportunity to integrate the Ani to pisi human spider web into the university's efforts toward decolonization, reconciliation, and incorporating Indigenous perspectives and knowledge systems into its educational practices and institutional culture. On this day, it serves as a

milestone in the university's ongoing commitment to Indigenization and inclusive education.

September 30th - Orange Shirt Day and the National Day for Truth and Reconciliation:

By incorporating these elements into the Ani to pisi Human Spider Web event, participants can actively engage in honouring the legacy of residential schools, acknowledging the resilience of survivors, and fostering reconciliation efforts.

October 4th - Is the National Day of Action for Missing and Murdered Indigenous Women and Girls.

As we gather to create the Ani to pisi Human Spider Web, we are mindful of the significance of October 4th, the National Day of Action for Missing and Murdered Indigenous Women and Girls. This day is a solemn reminder of the ongoing crisis of violence against Indigenous women, girls, and Two-Spirit individuals.

First Week of November - Treaty Recognition Week:

By incorporating these elements into the Ani to pisi Human Spider Web event, participants can deepen their understanding of Indigenous treaties, their historical significance, and their ongoing relevance in contemporary society. This event serves as an opportunity to honour Indigenous sovereignty, promote treaty awareness, and foster meaningful dialogue and collaboration between Indigenous and non-Indigenous communities.

November 8th - National Aboriginal Veterans Day:

By incorporating these elements into the Ani to Pisi Human Spider Web event, participants can pay tribute to Indigenous veterans, learn about their contributions and sacrifices, and express gratitude for their service to the country. This event serves as an opportunity to honour their legacy and ensure their stories are remembered and honoured for generations.

November 11th - Remembrance Day:

This day is often dedicated to remembering and honouring the sacrifices of military personnel. Making the Ani to pisi human Web on Remembrance Day can also serve as a reminder to acknowledge and honour the contributions that Indigenous peoples have made to military efforts and the ongoing struggles they face.

November 16th - Louis Riel Day:

By incorporating these elements into the Ani to pisi Human Spider Web events, participants can honour Louis Riel's legacy, celebrate Métis culture and heritage, and engage in meaningful dialogue and reflection on Métis identity and contemporary issues. This event serves as an opportunity to recognize the resilience, contributions, and enduring legacy of Métis people in Canadian history and society.

Appendix E

Chart for Strand Leaders

Chart for the strand leaders on the web.

Below are the names that each strand leader will be assigned to for leading the participants to their section. They will also be the ones that give the cue to make the vibration for the participants to start waving their hands back and forth and bending from the waist. This is a table for four circles. If your group is smaller or larger, you may adjust the table accordingly.

Table for Strand Leaders:

Intersection	Circle A	Circle B	Circle C	Circle D
Strand #1	1A	1B	1C	1D
Strand #2	2A	2B	2C	2D
Strand #3	3A	3B	3C	3D
Strand #4	4A	4B	4C	4D
Strand #5	5A	5B	5C	5D
Strand #6	6A	6B	6C	6D
Strand #7	7A	7B	7C	7D
Strand #8	8A	8B	8C	8D

Appendix F

Indigenous Resources and Links

Indigenous Education Holistic Lifelong Learning Framework Calgary Board of Education (CBE)

The Indigenous Education Holistic Lifelong Learning Framework provides the community of teachers and students attending CBE, guidance for Indigenous education that acknowledges the cultural, spiritual, and holistic aspects of learning. This is an example of a guiding document that guides a community journey to Indigenization, which was the community where Ani to Pisi was first enacted after MRU's initial event of 2023. Investigate your community's guiding documents, policies or practices to anchor the purpose and value of enacting of the Human Spider Web.

The framework emphasizes the importance of incorporating Indigenous knowledge systems, perspectives, and ways of knowing into educational practices. It recognizes the diversity of Indigenous cultures and communities, emphasizing the need for culturally responsive and community-based approaches to education. Key components of the framework include:

- Cultural Responsiveness: Acknowledging and respecting Indigenous cultures, languages, and traditions within educational settings.
- Holistic Learning: Recognizing that learning encompasses intellectual, emotional, physical, and spiritual dimensions and supporting the holistic development of learners.
- Lifelong Learning: Promoting a commitment to lifelong learning that extends beyond formal education settings and embraces continuous growth and development.
- Community Engagement: Fostering partnerships and collaboration with Indigenous communities and stakeholders to ensure that education is grounded in local contexts and priorities.
- Indigenous Knowledge Systems: Valuing and integrating Indigenous knowledge systems, perspectives, and ways of knowing into educational curricula and practices.
- Reconciliation Advancing: The process of reconciliation by addressing historical injustices, promoting understanding, and building positive relationships between Indigenous and non-Indigenous peoples.

Overall, the Indigenous Education Holistic Lifelong Learning Framework seeks to create inclusive, equitable, and culturally responsive educational environments that empower Indigenous learners and support their success.

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TSI KSI NI TSIPA

I am Grateful