

THE NEXT WAR: INDICATIONS INTELLIGENCE IN THE EARLY COLD WAR

Timothy Andrews Sayle

ISBN 978-1-77385-631-5

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The Story of ii' taa'poh'to'p

University of Calgary's Journey
Towards an Indigenous Strategy



Grandparents of ii' taa'poh'to'p

The Story of ii' taa'poh'to'p



UNIVERSITY OF CALGARY
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Towards an Indigenous Strategy**

Grandparents of ii' taa'poh'to'p



This is a symbol for the smudge. The square at the bottom represents a smudge altar in the tipi. The smoke rises from the altar towards the sun. For this book, this symbol is parallel to a copyright symbol [©] for western publications.

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LCR Publishing
An imprint of University of Calgary Press
2500 University Drive NW
Calgary, Alberta
Canada T2N 1N4
press.ucalgary.ca

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Title: The story of ii' taa'poh'to'p : University of Calgary's journey towards an Indigenous strategy / Grandparents of ii' taa'poh'to'p.

Description: Includes bibliographical references.

Identifiers: Canadiana (print) 20250182076 | Canadiana (ebook) 20250184923 | ISBN 9781773856278 (hardcover) | ISBN 9781773856285 (softcover) | ISBN 9781773856292 (PDF) | ISBN 9781773856308 (EPUB) | ISBN 9781773856315 (open access PDF)

Subjects: LCSH: University of Calgary. ii' taa'poh'to'p. | LCSH: University of Calgary—Planning. | LCSH: University of Calgary—Administration. | LCSH: Indigenous peoples—Education (Higher)—Alberta—Calgary. | LCSH: Universities and colleges—Alberta—Calgary—Sociological aspects. | CSH: Indigenous college students—Alberta—Calgary.

Classification: LCC LE3.C32 S76 2025 | DDC 378.7123/38—dc23

The University of Calgary Press acknowledges the support of the Government of Alberta through the Alberta Media Fund for our publications. We acknowledge the financial support of the Government of Canada. We acknowledge the financial support of the Canada Council for the Arts for our publishing program.



Canada Council
for the Arts

Conseil des Arts
du Canada

The manufacturer's authorized representative in the EU for product safety is Mare Nostrum Group B.V., Mauritskade 21D, 1091 GC Amsterdam, The Netherlands. Email: gpsr@mare-nostrum.co.uk

Copy editing by Dallas Harrison

Cover design, page design, and typesetting by Melina Cusano

Front cover image: Buffalo image gifted to ii' taa'poh'to'p by Amelia Crowshoe, BCC'09, JD'20.

ii' taa'poh'to'p cultural model, designed and transferred to UCalgary by Reg Crowshoe Hon, LLD'01.

Back cover image: Backside view of ii' taa'poh'to'p tipi. June 29, 2018. University of Calgary.

Photo credit: Riley Brandt, UCalgary.

Special Honouring

We would like to take this opportunity to remember and honour the lives and contributions of the late Kainai ceremonial Elder and spiritual adviser Andrew Black Water [Aa tso towa] and Dr. David Lertzman. Their spirit and strength are at the heart of *ii' taa'poh'to'p*. Their words of wisdom and encouragement continue to guide us in a good way.



Final Pipe Ceremony.
Kainai Elders the late Andy Black Water (left) and Calvin Williams (right).
June 21, 2017. University of Calgary. Photo credit: Riley Brandt, UCalgary.

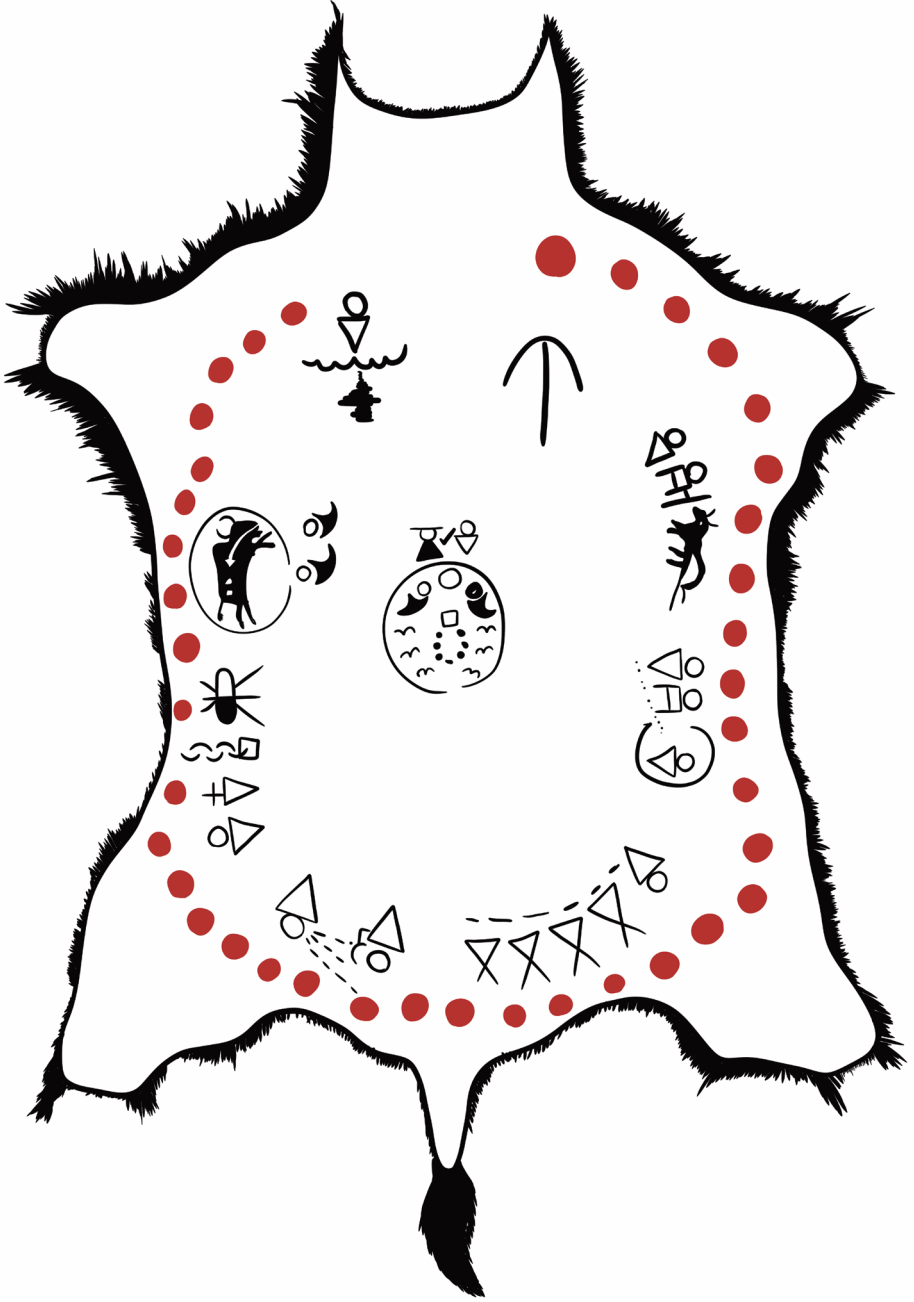


The late Dr. David Lertzman and Elder Reg Crowshoe at the Inner-City Community Dialogue. October 17, 2016. Fort Calgary (now called The Confluence). Photo credit: Riley Brandt, UCalgary.

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ii' taa'poh'to'p count designed by Reg Crowshoe.

A traditional winter count [isstoksistimaan] is a visual representation of events where the winter represents a year, and each symbol is a “count,” representing an important event or events for that year. All the symbols put together create a visual oral narrative of events over a series of years. For this book, the symbols represent each of the chapters, capturing our journey towards the development of *ii’ taa’poh’to’p*. This *ii’ taa’poh’to’p* count is visually parallel to a table of contents.



Central Symbol

The central symbol on the *ii’ taa’poh’to’p* count represents the Indigenous strategy and the Office of Indigenous Engagement, symbolized by a chickadee nest and leaders within the institution who are responsible for the Indigenous Strategy.



Chapter 1: Understanding the Landscape

This is a symbol of a scout; the half circle above represents the top of a hill, and the straight line down indicates that it is safe to travel.



Chapter 2: Setting Out

Together, these symbols represent the beginning of a journey—a dog travois and travellers, packed and ready to set out on our journey.



Chapter 3: Coming into the Circle

These symbols represent all of creation being invited into a circle, signifying an ethical space.



Chapter 4: Our Four-Stage Journey

This symbol represents four distinct lodges or spaces to be visited. Each tipi represents one of the four stages of our journey.



Chapter 5: What We Heard

These symbols represent dialogue between a storyteller/orator and a listener, and the exchange of knowledge between them.



Chapter 6: Creating the Strategy

These symbols represent Indigenous and non-Indigenous people working together on the development of the Indigenous strategy; the symbol of the smudge in between the two groups represents the creation of a safe and ethical space. The symbol of the bundle on a tripod represents *ii’ taa’poh’to’p*.



Chapter 7: Empowering the Spirit of *ii’ taa’poh’to’p*

The buffalo at the centre of the circle is the symbol for education (our new buffalo); the circle represents an ethical space. The two symbols below represent the youth/learners coming into a safe learning environment (the university) where everyone is welcome.



Chapter 8: Reflections

This symbol represents water and our reflection in the water.

Transformation through Relatives

From 2010 to 2018, I oversaw the development and implementation of an academic master's-level program in social work based on Indigenous knowledges. This program was an extension of my professional and academic career focused on tackling the suppression of Indigenous knowledges and practices in social work education and creating spaces for the resurgence of Indigenous ways in the academy and the profession of social work. My work in the academy was based on the conviction that to truly create necessary change in the relationship between Indigenous peoples and newcomers—who have been arriving for generations—we have to generate learning opportunities for newcomers. This work focused on helping newcomers to see the remarkable contributions and abilities of Indigenous peoples and ensure that they have the space and freedom to build upon their knowledge systems. Through the development of good, ethical relationships between two distinct cultures and the implementation of cultural parallel practices between Indigenous peoples and all others in Canada, our society as a whole will bring to life the many dreams that we have for ourselves, our children, and the generations to come. As an Indigenous scholar, educator, and social worker, I knew that a key way to initiate change was through the education system, specifically within postsecondary institutions, which are deeply influential in laying the foundation for our future generations.

In the fall of 2017, I came across a call for applications for the role of vice-provost of Indigenous engagement at the University of Calgary. Through this call, I was able to review the university's Indigenous Strategy entitled *ii' taa'poh' to'p*, released in November 2017. I thought that this was one of the most intriguing, mindful, and thorough calls by a postsecondary institution for Indigenous engagement and reconciliation. I was fortunate enough to be hired and started in the role in June 2018. To this day, I see *ii' taa'poh' to'p* as a truly visionary and necessary document. It is this vision—encompassing key concepts such as parallel paths, shared

ethical space, transformation, and renewal as well as ways of knowing, doing, connecting, and being—that has guided units and faculties throughout the university. In this way, the whole university—from the Board of Governors and General Faculties Council to various faculties and administrative teams—is engaged in contributing to the institution’s journey toward truth and reconciliation. Clearly, the campus community is wholeheartedly taking on the recommendations outlined in *ii’ taa’poh’top*.

The strategy has led our institutional commitment to transformation and renewal, with the significant involvement of Traditional Knowledge Keepers and ceremonial Elders. The implementation of a Circle of Advisers made up of Elders and senior administrative members is a key recommendation of the strategy and an ongoing structural change at the University of Calgary. This circle provides opportunities for senior members to engage Elders on high-level developments within the university. It also acts as a way for the university to confirm its commitment to Indigenous engagement and to the Indigenous community.

Most of the Traditional Knowledge Keepers and ceremonial Elders who helped to develop *ii’ taa’poh’top* continue to work with the university, and many more have joined us on the journey and been involved in a variety of meaningful ways. In any particular year, close to one hundred Traditional Knowledge Keepers are actively involved in advising, contributing ideas, teaching, and supporting students, staff, and faculty members. These Elders have supported many key developments. One of the many examples is the development of the Landscape Plan, which provides guidance on the university’s physical landscape over the coming twenty-five years. Other developments include the creation of Indigenous spaces in many faculties; increased financial and individual supports for students; new courses, content, and programs addressing Indigenous peoples and perspectives; more events and activities focused on Indigenous ways of knowing, doing, connecting, and being; assessment and approval of new and redeveloped academic programs; and contributions to renewed and emerging institutional policies. Many of these activities and events have contributed to increased learning opportunities for students, staff, and faculty members.

Since the launch of *ii’ taa’poh’top*, transformative initiatives have continually increased and expanded in meaningful and impactful ways. These innovative ways of doing and connecting include nurturing academic

partnerships, honouring Indigenous peoples and experiences through large community events, and facilitating respectful research partnerships with Indigenous communities. These few highlights reflect a cultural shift from a culture of exclusion to one of reciprocity in Indigenous engagement. With these transformative endeavours, Indigenous people are more engaged with the university, as evident by the ever-increasing numbers of Traditional Knowledge Keepers/ceremonial Elders and Indigenous students, staff, and faculty members.

I would be the first person to say that we are only just beginning and that, as outlined in *ii' taa'poh'to'p*, these are the first steps on a journey of transformation, which continues to require an ongoing and renewed commitment to reconciliation. As someone who has committed more than forty years of my personal and professional lives to Indigenous education and inclusion, I can say—without a doubt—that I am honoured to be a member of an institution demonstrating its commitment to walking a parallel path of transformation and renewal for all people of the University of Calgary and beyond.

Dr. Michael Hart,
Kaskité-mahihkan , b^oPU L^hΔ^hb^o , Black Wolf



Preface

In March 2016, the University of Calgary, under the leadership of the Office of the Provost, embarked on a journey toward the development of an Indigenous Strategy. This journey began with the creation of an Indigenous Task Force composed of a Steering Committee, an Elder Advisory Group, and a Working Group representing the diverse faculties and services of the university. Each group had documented Terms of Reference outlining key roles and responsibilities. However, realizing that this approach did not adequately reflect Indigenous perspectives, members of the Task Force worked with Traditional Knowledge Keepers to create a parallel process based on an Indigenous framework. This parallel path was called “Journey toward the Indigenous Strategy.” The Indigenous Strategy *ii’ taa’poh’to’p* is grounded in cultural teachings shared by the Traditional Knowledge Keepers and/or Elders engaged in the development of the strategy who helped to guide and inform our collective journey.

Land Acknowledgement

The University of Calgary is located in the heart of southern Alberta, the traditional territories of the Peoples of Treaty 7, which include the Blackfoot Confederacy (comprising the Siksika, Piikani, and Kainai First Nations), the Tsuut’ina First Nation, and the Stoney Nakoda (including the Chiniki, Bearspaw, and Goodstoney First Nations). The City of Calgary is also home to the Métis Nation of Alberta (Districts 5 and 6). The university is situated on land northwest of where the Bow River meets the Elbow River, a site traditionally known as Moh’kinstsis to the Blackfoot, Wìchìspa to the Stoney Nakoda, and Guts’ists’i to the Tsuut’ina. On this land and in this place, we strive to learn together, walk together, and grow together “in a good way.”

Opening Smudge

In honour of our parallel journey and the story of *ii' taa'poh'to'p*, we open this story space with a smudge as validation of our story circle, our journey together, and the process of collective truth telling. According to Traditional Knowledge Keeper Dr. Reg Crowshoe, a

Smudge is an introduction to a system; it constitutes our copy-right. Smudge honours the land. Land is physical representation of our natural laws. Acknowledge that our society has governance and laws—circle includes all dialects. The circle is all inclusive and provides a relational framework of how to work together. When I go back to our Indigenous knowledge, the story of the smudge came from interaction of creation. . . . Smudge also creates a place of safety, a place and way of doing things in a good way.

About This Book

The Story of ii' taa'poh'to'p is a narrative account of the development of an Indigenous Strategy at a large university in Canada, the University of Calgary. This book captures and shares many stories of our collective journey to develop the strategy as well as the lessons learned along the way. Foundationally, it is a story of the development of intercultural respect and understanding and of making good relatives. The strategy was developed at an important time in the history of Canada and the university, a time of truth and reconciliation and deep reflection. We wanted to write this book to ensure that the stories were captured and shared, for we believe that we took a unique approach to our journey, one that will have a lasting impact on our institution and great potential to help others with their journeys toward reconciliation.

Dru Marshall

The interaction of collective creation becomes knowledge. The purpose of writing this book was that we thought we needed to capture the knowledge and share our journey of creating the University of Calgary Indigenous Strategy. We have a responsibility to pass on our knowledge by sharing our story. If anyone wants to use the four-stage-journey method, there is due diligence—the need to work with the local Indigenous community and protocols thereof. When we brought the Elders together for our strategy, we had Elders from the Treaty 7 region and the urban centre. We called upon older “traditional” systems that provide a communal way of working together through the basic principles of circle, language, smudge, and story. When we come together in circle, the smudge and pipe are tools used to understand each other. Organizations must work with the local Elders or Traditional Knowledge Keepers in their community. We may have a method and a practice that can be interpreted; however, it needs to be adopted within a local cultural context.

Reg Crowshoe

This amazing story captures the emergence of a framework, dynamic processes, creative and innovative tensions, and ultimately thoughtful and respectful actions that honour parallel paths—Indigenous and non-Indigenous traditions. All have been waiting patiently, sometimes impatiently, to be awakened to begin the work of conciliation, realize reconciliation, and foster the promises embedded in the treaties and agreements among the Indigenous peoples (First Nations, Métis, and Inuit) of these lands, educational institutions, the Crown, and Canada. *ii' taa'poh'to'p* is a gift to the University of Calgary and much more. The awakened spirit is paving a new path at the university and invites us to see the spaces within it with heightened senses and through new eyes—as intertribal and inclusive, clear and real, and ready for constructive, systemic, and healing changes. This journey has resulted in institutional practical wisdom, invaluable organizational knowledge, and a new and daring vision for those children not yet born, seven generations into the future.

Jacqueline Ottmann

Narrative Style

This book follows a collective storytelling framework. The essence of truth lies in collective experiences and stories told from multiple perspectives. It is through these collective experiences that understanding and relationships crystallize. In honour of Indigenous and non-Indigenous ways of sharing, this book reflects oral storytelling practices. The layout of the book includes important transitional stories as we move from one chapter to the next. We also introduce each chapter with four short stories that reflect the content of the chapter.

For Piikani Elder Dr. Reg Crowshoe, four stories are linked to a ceremonial framework and can be envisioned as “alignment stories, offered in ceremonies when a new part of the ceremony begins”:

The inclusion of four alignment stories at the beginning of each chapter is a core part of our circular journey. As lessons are shared and new knowledge is learned and built, the process is shared as a storied journey, moving through different levels of storied experience enriched by learned lessons and teachings. Each time understanding and practice are learned, it is time to go to another level, accompanied by another four stories that you take with you as teachings. In that way, the circle and its stories drive a lifelong cyclical or spiral learning process enriched and deepened by storied experiences of the people. In this light, it is also important to think about the nature of circles and the four stories as more than just a way of organizing knowledge. When these four stories are shared within the circle, the process reflects an oral narrative of creation. That is, it creates new knowledge in addition to sharing existing knowledge. And in that process there is a power, a jurisdiction, and a spirit. These are what give Indigenous knowledge and ways of knowing an inalienable, equal standing with Western knowledge.

Crowshoe explains that, from a parallel lens, the four stories are analogous to a preface for each chapter and help to set the context for it. The offering of the four stories signals the next stages of the ceremony or, in this case, the progressive stages of the collective journey toward the

development of *ii' taa'poh'to'p*. This storied format was also informed by Shawna Cunningham's (2022) dissertation, which included the four alignment stories—based on teachings from Crowshoe—further enhanced by the addition of related creative prose, serving as transitional stories placed between each of the chapters.

This book offers important oral teachings that invite deep reflection. These teachings were fundamental to our transformational journey and learning process. We encourage you to read each teaching and reflect on it before moving on to the next chapter. Each of you will take different meanings from the lessons articulated in the oratories, but each interpretation will help you to understand the importance of and the processes underlying the development of an authentic Indigenous Strategy.

You will find a circular and thus repetitive approach to the book. Many Elders share certain stories repeatedly to emphasize a teaching or concept. The concepts fundamental to this story are realizing the importance of Indigenous knowledge systems, creating parallel paths, inclusion of Indigenous voices, relating storied experiences, and making time to develop respectful relational processes.

Preface Stories

CONFORMITY

When I was really young, my first education was of the language, the circle, and the Little Birds [a learning society]. That's how I viewed the world. So, in the nest, when they make the smudge, they say we transform all of you into Little Birds. And when you all become Little Birds with your friends, we all accept each other, and we all work together, and we become relatives. So, in that context, I was transformed through the concept of sanctified kindness and building relatives. That was my buy-in to a system. I want to be a part of a system that nurtures my skills for learning and that will help me to transfer my knowledge. I want to be a part of that because the system is inviting you through the concept of building relatives and sanctified kindness, so it's easy. And that's how I transformed into the nest and all the other circles after that.

So, when I translate that, I would say there was a time when I was delivered to the residential school. And when I got to the residential school, I really didn't have a clue about any kind of education laws. I didn't understand what a classroom was. I didn't understand sitting in rows. I didn't understand what a blackboard was. I didn't understand what a bell was to get the class going. I never understood any of that. So, when I came to the school, my first scare was seeing the kids running around having fun in the schoolyard. And I enjoyed that with the kids, but then somebody was ringing the bell at the door of the school, and the kids all started running. And I thought, "Whoa! Something is happening." And when you flee like that and run, then you'd better be scared for your life. So I ran back to my grandmother.

So then, when I was in the classroom, I was asked for my name. So I gave them my Indian name, Áwákaasiina [Deer Chief], and I was punished for it. I was beaten up for it. I was smacked by the teacher, and I thought she hit me because I wasn't talking loud enough. So I yelled. Then I got smacked

again. And this time I was lying on the floor in front of all my community kids. It was a shock. It was—how would I say—confusing. It was an embarrassment. It was all those feelings. So, at that point, I realized my cousin was standing with me, and he told me in Blackfoot “kinchihka’sim.” And then, when I heard that, I knew what I did wrong, because he told me I couldn’t speak Blackfoot. So I locked up all that Blackfoot knowledge (my relatives and teachers and circles) in my head and did not talk about it. The reason I did that was that I was going through a transformation of another form. It was a transformation through conformity. I realized that, if I didn’t conform, then this [punishment] is what’s going to happen, so I had to conform. That was the written education policy from the Indian (Act/Agent) to the residential school that we had to follow. And that was transformation by conformity.

So I experienced two types of transformation [as a child]: transformation through building relatives and transformation through conforming. So, when I talk to organizations about a transformational framework, I always go back to my easiest kindest option, and that is building relatives so that we can work together to survive rather than building something you have to conform to because then you’re going to get into scaring people. That’s what I always look at. It’s building relatives to transform versus transformation by conformity. You’re putting options out there. You don’t want to be looking at [enforced] system change because people are going to ask “Why do I have to?” There’s going to be resistance. So why not use the option of building relatives as a buy-in to a system of survival together in achieving a goal? So, when I understood that we were going to work with the whole institution, the University of Calgary, I thought, “Whoa, we need to work with the framework of building relatives.”

Reg Crowshoe

CHOICE

I've been a member of the Indigenous Strategy Steering Committee for the past few months. Although I joined later in the process, I've witnessed an incredible amount of passion, innovation, and dedication in the efforts of both the Working Group and the Steering Committee.

As just one of two university graduates (my sister being the other one) in a large Métis family, I personally recognize the need for strategies that enable Indigenous achievement in higher education as students, teachers, and researchers. The Truth and Reconciliation Commission Report and associated Calls to Action give us a choice. We, as Canadians, now have to choose to do something to improve the relationship with Indigenous peoples, or we choose not to improve the relationship; ignorance is no longer an excuse for inaction.

To me, the culturally appropriate and innovative approach to the development of the Indigenous Strategy that Dru, Shawna, Jackie, and Jacqueline with Reg Crowshoe and the other Elders have employed is unique to the University of Calgary and speaks volumes to the commitment the institution has to working toward an improved relationship. The dual paths of the cultural model and the standard strategic document help to connect ways of knowing and behaving. Between those two paths is the space where dialogue and relationships are built and strengthened. The strategy development has lived up to its guiding principle of "Together in a Good Way: Journey of Transformation and Renewal," and I firmly believe this principle should carry on through implementation and integration with the current Eyes High and future university strategies. I believe the Indigenous Strategy will mark an important milestone in the U of C story.

Kris Frederickson—member,
University of Calgary Board of Governors, 2017¹

¹ Content based on an email addressed to Dr. Dru Marshall, June 23, 2017; shared with special permission.

Transitional Story

BLACKFOOT STORY OF THE SMUDGE

When I go back to our Indigenous knowledge, the story of the smudge came from the interaction of creation. When I look at interaction within the spirit world, the mystical world, and the real world, I would look at jurisdiction and how those three worlds interact. In the Blackfoot stories, a hero from one of our community camps was Scarface. He was living in a camp that had hard times—a lot of famine—and even he personally had a hard time. He was being bullied in the community as a child; he had a scar on his face. He went to a Creator's Lodge, which is in the spirit world. It's a long story, but eventually he vowed to go to Creator to have his scar removed. He went all the way through the real world, the mystical world, and then to the spirit world. When he got there, he had Creator clear off his scar. Creator healed him in a sweat. Creator took the feather and wiped off the scar with the feather while they were in the sweat. We called that action of wiping the scar off Scarface's face Somiikan. His name then changed from Pii'ak'ski to Somii'on. The story went on that Creator told Somii'on, "When you came all the way to the spirit world, to the Creator's world, you came because of your hardships and the hardships you're having with your camp—your famine, your sickness, your deaths—and the hardships you're having with your whole people are represented in that scar. So I've cleared off the scar with my feather." Then Creator told him "The sweetgrass represents the concept of a sanctified kindness of all our relatives." Anything that is created is our relative. So the sweetgrass is my relative. The buffalo, the water, the air, and the stars—those are all our relatives.

Creator said that the sweetgrass represents the concept of sanctified kindness. His instructions were to "take a hot coal from the fire and put it down, and then take the sweetgrass—which is sanctified kindness for all creation—and put it on the hot coal; then the smoke will come up." The sun represents Creator's world. It's hot in the morning, and when you smudge it

is like Creator taking the scar off you. The smoke comes up from the smudge, and your hand becomes a representation of the feather that Creator had to take the scar off Scarface. So you take the sweetgrass, put it on the hot coal; when the smoke comes up, you put your hand over the smoke, and you cleanse yourself. You transform yourself into a safe space to have a gathering, so you can learn or make decisions. We all go through the act of cleansing ourselves.

After that sweat was done, Scarface brought the sweetgrass back home. When he came back from the spirit world or the sun's world—which is also Creator's world—back to his community, he brought the sweetgrass. So that's the basic understanding of our call to order. We make a smudge as a call to order, but the smudge builds the understanding that everything in creation is our relative, and we must enact that sanctified kindness so that we can take away whatever or what isn't working for us to make right decisions.

Oral Teaching, Piikani Elder Reg Crowshoe