**Land-Based Etiquette, Protocol and Values**

Developed by SD57 Indigenous Education  
in consultation with local Elders and Knowledge Holders

* You can protect yourself from physical and spiritual harm through cultural practices such as Smudging, Brushing or using ash/charcoal on your face before entering the forest*.*
* You can protect yourself from harm by avoiding the use of makeup and strong perfumes (including soaps, shampoos etc.) before entering the forest.
* We are part of our environment; What we do to the environment, we do to ourselves. Take care of the land and waters and they will take care of you.
* Our food is our medicine and Water is life.
* Everything is connected. Our connection to the land is healing.
* Walk lightly, leaving no trace behind.
* What you bring in you bring out, no garbage left behind.
* Ensure fires are completely extinguished before leaving the area.
* Stay on walking trails if you can so you do not trample plants which could be edible or medicinal.
* Wildlife are very protective of their territory and their young so do not approach, enjoy from afar.
* Always carry respect for all life, which includes every animal, plant, rock etc.; They have souls and feelings – they hurt and cry when defaced.
* Listen to the environment: babbling brooks, rustling trees and vegetation, birds and wildlife.
* Give thanks to *Dakelh Nekeyoh / Tse’khene Lands / The Creator* for what it provides by giving an offering before any type of harvest. This offering may be personal (hair, saliva, song, prayer, etc.) or material (tobacco, sage, seed etc.).
* Always have good thoughts when harvesting and processing; do not harvest or process with negative thoughts.
* Pay attention; learn to harvest properly and respectfully to ensure everyone’s safety and the longevity of *Dakelh Nekeyoh / Tse’khene Lands* and the ecosystem.
* There is a time for everything.
* Be respectful and only take what you need, leaving the rest for the future.
* Learn and respect the stories, songs and language connected to the land as they carry deep knowledge.
* The land is our classroom; it is holistic and filled with knowledge in all curricular areas.
* Honour the teachable moments by incorporating natural materials to ground and connect us.

Nenachailya/Musi to the SD57 Indigenous Elders Advisory Committee,  
Lheidli T’enneh First Nation and McLeod Lake Indian Band   
for their guidance with developing this document.