

RECONCILIATION IN PRACTICE: EMBEDDING INDIGENOUS KNOWLEDGE INTO AVALANCHE EDUCATION INTERNATIONAL SNOW SCIENCE WORKSHOP 2026, WHISTLER, CANADA

Dylan M. Basic Avalanche Educator^{1*}

^{1} Indigenous Backcountry Training, Revelstoke, BC, Canada*

ABSTRACT: This paper examines how integrating Indigenous Knowledge Systems (IKS) can redefine human-land relationships within avalanche education and contribute to sustainable and equitable approaches to land stewardship (United Nations, 2007). The Six R's framework: Relationship, Respect, Relevance, Reciprocity, Responsibility, and Representation (Kirkness and Barnhardt, 1991; Tsosie et al., 2022) provides guiding principles for incorporating a more holistic understanding of cultural, historical, and ethical perspectives into avalanche education that both challenge and work alongside the primarily technical mindset that prioritizes data and efficiency that already exists in avalanche education.

Current Diversity, Equity, and Inclusion (DEI) initiatives in the snow and avalanche industry have increasingly focused on improving access for BIPOC participants through scholarships and grants. At the same time, less attention has been given to developing meaningful relationships between Indigenous communities and organizations, educators, and operators. This paper proposes moving beyond symbolic inclusion by embedding land acknowledgments, storytelling, guided reflection, and Indigenous partnerships into avalanche education. These practices encourage participants to consider not only avalanche hazards, but also their relationships and responsibilities to the landscapes they enter.

Integrating IKS into avalanche education provides an opportunity to expand technical decision-making that includes a more holistic approach and considers cultural, historical, ethical, and place-based perspectives. In doing so, avalanche education can contribute to greater relational accountability, land-based responsibility, and reconciliation.

KEYWORDS: Indigenous Knowledge; DEI; Reconciliation; Human-Land Relationships

1. INTRODUCTION

Backcountry recreation continues to grow across Canada; ~12,000 people annually are taking Avalanche Canada training courses (AST 1 & 2) with a ~2% growth per year. Similarly, Avalanche Canada's K-12 programs are increasing by ~30% within the same time frame. (Avalanche Canada, Annual Report, 2022-2025). As more people are exposed to these outdoor spaces, avalanche education and educators are positioned to not only reconsider what they are teaching, but how they are teaching it.

The value of Indigenous Knowledge in avalanche decision-making is not a new concept. Simpson (2002), in their paper presented at ISSW 2002, shares the story of the 1898 Palm Sunday avalanche on the Chilkoot Trail during the Klondike Gold Rush as an early example of the value Indigenous Knowledge can have in avalanche decision-making. Simpson describes how an avalanche claimed the lives of 69 stampedeers travelling through the Chilkoot Pass. Tlingit (specifically the Chilkoot and Chilkat Tlingit) and Tagish packers familiar with the traditional routes had warned against travelling above treeline in the days leading up to the avalanche. None of the Indigenous packers were in the pass when the avalanche occurred. Simpson suggests that their knowledge was developed through observation, experience, and generations of interaction with the local environment.

As of 2025, only 15 of the Truth and Reconciliation Commission (TRC) of Canada's 94 Calls to Action have been completed (Downie Wenjack Fund, 2025), with the Government of Canada stating that 85% have been completed or are underway (Crown-Indigenous Relations and Northern Affairs Canada, 2025). The TRC Calls to Action (#7) supports reducing gaps in access to education for Indigenous and non-Indigenous Canadians; avalanche education is fundamentally rooted in relationships with land; this provides an opportunity to contribute meaningfully to the work of truth and reconciliation. Currently within

** Corresponding author address:*

Dylan M., Basic Avalanche Educator, Indigenous Backcountry Training,
Revelstoke, BC, V0E2S0, PO Box 1333
tel: +1 587-877-5122
email: info@indigenousbackcountrytraining.ca

the snow and avalanche industry, Diversity, Equity, and Inclusion (DEI) initiatives have placed greater emphasis on reducing financial barriers for BIPOC participants through

programs such as the Avalanche Canada AST Access Grant, Blackbird AIARE Scholarship, and Voile BIPOC Backcountry Scholarship. While these initiatives fit within TRC #7 by improving access and participation, less attention has been given to developing meaningful relationships between Indigenous communities and backcountry organizations, educators, and operators (Bowser, personal communication, 2026).

This paper proposes integrating Indigenous Knowledge Systems (IKS) into avalanche education through the Six R's; these principles are intended to strengthen participants' understanding of land stewardship, decision-making, and reconciliation without replacing existing avalanche science. Building on the 4 Rs proposed by Kirkness and Barnhardt (1991) *Respect, Relevance, Reciprocity, and Responsibility*- with the additions of *Relationship* and *Representation* by Tsosie et al. (2022), the Six R's provide guiding principles for incorporating relational, ethical, and place-based perspectives into existing avalanche education. The goal is to expand avalanche decision-making beyond identifying hazards and selecting appropriate actions toward understanding the relationships between people and place, and the responsibilities that accompany entering these landscapes. The historical account of the 1898 Chilkoot Pass avalanche demonstrates that knowledge of avalanche terrain has long existed beyond formalized technical systems, with Aboriginal packers drawing on observation, experience, and generations of knowledge of the landscape to recognize and respond to avalanche danger (Simpson, 2002). Integrating Indigenous Knowledge Systems into contemporary avalanche education can build upon this broader understanding of place without replacing established avalanche science, fostering more informed decision-making, relational accountability, and land-based responsibility.

2. WHY AVALANCHE EDUCATION NEEDS A BROADER FRAMEWORK

Avalanche education traditionally emphasizes the identification and management of avalanche hazards through an understanding of snow, weather, terrain, and decision-making (Robine and Larson, 2024). This technical foundation is essential to making better-informed decisions in the mountains; however, this approach leaves less space to consider land as a living, breathing landscape but primarily as a setting in which the hazards need to be identified and managed. Expanding the scope of focus on avalanche education doesn't require reducing the importance of this established technical knowledge; rather, it aims to create an opportunity for a broader look at how our relationships and responsibilities can be interwoven into how we recreate in these volatile environments.

Avalanche education has recognized that knowing the technical information does not always lead to good decision-making. McCammon's (2002, 2004) work on heuristic traps showed how social and cognitive factors can influence decisions in avalanche terrain, even when people have the technical knowledge and training to make more informed decisions. These findings demonstrate that decision-making is influenced by more than snow, terrain, and weather. Indigenous Knowledge Systems can further expand this understanding by asking participants to consider their relationship with the land, the communities connected to it, and the responsibilities that come with recreating in these environments. The Six R's provide guiding principles for bringing these considerations into avalanche education while maintaining the technical foundations of avalanche education.

3. INDIGENOUS KNOWLEDGE SYSTEMS AND THE SIX R'S

3.1 Relationship

Relationship recognizes that Indigenous education is grounded in connections between people, community, and the natural environment. Cajete (1994) described the natural environment as an essential foundation for Indigenous learning and emphasizes the relationship between people and the places in which they live. In avalanche education, Relationship asks participants to consider their connection to the landscapes in which they travel, rather than viewing land only as a setting for recreation or a collection of avalanche hazards. It also asks educators to consider the relationships they have with Indigenous communities when teaching on their territories. Building these relationships requires more than a single land acknowledgment or invitation to participate; it requires ongoing engagement, trust, and a willingness to learn from community members. As Denzin et al. (2008) describe, this involves moving away from a need to be in control and toward being connected to and part of a moral community. In practice, an educator could develop an ongoing relationship with a local Indigenous Nation or knowledge holder rather than inviting someone to provide a one-time presentation. With appropriate guidance and permission, this relationship could inform land acknowledgments, storytelling, place names, field observations, or discussions about how people have historically interacted with the landscape. Guided reflection could then ask participants to consider their own relationship with the land

and how that relationship influences the way they travel, make decisions, and care for the places they recreate.

3.2 Respect

Respect begins with recognizing the value of Indigenous knowledge, traditions, worldviews, and relationships with place. Within avalanche education, this means recognizing that Indigenous peoples have longstanding and ongoing relationships with the landscapes where avalanche education takes place. Respect extends beyond acknowledging Indigenous presence; it requires educators to recognize Indigenous knowledge as valuable, contemporary, and connected to the cultural integrity of the communities from which it comes (Kirkness and Barnhardt, 1991). Respect changes avalanche education by asking educators to consider whose knowledge is being included, how that knowledge is being represented, and what relationships exist between the educator, the land, and the Indigenous communities connected to it. Rather than treating Indigenous knowledge as an additional piece of content, respect requires educators to consider the cultural context surrounding that knowledge. An educator teaching avalanche terrain could begin by learning which Indigenous Nation or Nations are connected to the area and developing an appropriate relationship with local community members. A land acknowledgment can be one expression of respect, but it should not be treated as the end of that responsibility. Instead, it can be a starting point for developing a deeper understanding of the land and the relationships connected to it. For example, an educator might discuss the Indigenous name for a local landscape, share an approved story about the area, or invite an Indigenous knowledge holder to speak about relationships with the land. The educator should seek permission and guidance regarding what knowledge can be shared and how it should be represented.

3.3 Relevance

Relevance involves ensuring that education is connected to the experiences, perspectives, priorities, and ways of knowing of the people and communities involved (Kirkness & Barnhardt, 1991). Kirkness and Barnhardt (1991) argue that education becomes more relevant when it recognizes Indigenous cultural backgrounds and broadens the ways knowledge is conveyed beyond primarily literate forms, including traditional Indigenous learning approaches such as oral storytelling. Within avalanche education, Relevance can mean expanding on how knowledge is presented and whose knowledge is considered valuable. Rather than relying primarily on written curriculum and technical terminology, educators can incorporate locally relevant oral histories, storytelling, Indigenous place names, and knowledge shared by Indigenous community members. Including culturally relevant teaching modalities can help participants understand avalanche terrain not only as a technical environment, but as a place with ongoing cultural and historical significance. In practice, an educator could work with a local Indigenous community to identify appropriate stories, place names, or histories connected to the area where a course takes place and incorporate them into existing lessons. Rather than creating a separate “Indigenous knowledge” lesson, these teachings could be connected directly to terrain identification, travel, weather, or decision-making, making the learning relevant to both the landscape and the people connected to it.

3.4 Reciprocity

Reciprocity is a continuous and intentional exchange in which both sides contribute to and benefit from a relationship (Kirkness & Barnhardt, 1991). It is “the belief that as we receive from others, we must also offer to others” (Rice, 2007). Rather than treating Indigenous communities as sources of knowledge that can be incorporated into avalanche education, reciprocity asks educators to consider what they are contributing in return. Kirkness and Barnhardt (1991) describe reciprocity as a two-way process in which teachers and learners both contribute to and gain from the exchange of knowledge. Within avalanche education, this means developing relationships with Indigenous communities that provide benefits beyond the inclusion of Indigenous knowledge in a course. This could include compensation for knowledge holders, supporting community priorities, creating opportunities for Indigenous youth to participate in avalanche education, sharing resources or training, and developing longer-term partnerships. Reciprocity also requires educators to listen and make space for Indigenous communities to identify what they want from the relationship rather than assuming that the benefit is simply increased representation within avalanche education. As the University of Saskatchewan (Gwenna Moss CTL, 2025) describes, reciprocity can reposition power dynamics by creating opportunities to connect and learn from one another. In practice, an educator can establish an ongoing partnership with a local Nation, identify shared priorities, and come to a shared agreement. Working with nations on program

development and delivery supports program relevance, representation, and reciprocity. This creates a relationship where knowledge, time, resources, and opportunities move in both directions.

3.5 Responsibility

Responsibility is accountability for the people and knowledge put in our trust, as well as the land we occupy. For Indigenous people, “living in a harmonious and sustainable relationship with the land was/ [is] a sacred responsibility” (Cajete, 1994). Indigenous communities are responsible for their own narratives, stories, people, and histories (Wilson, 2008), while non-Indigenous responsibility lies in maintaining reciprocal relationships with Indigenous communities and the lands where we recreate. Henry-Stone (2008, p. 55) section on “The Role of Place in Indigenous and Cross-Cultural Education” highlights the importance of educators recognizing that Indigenous and Western approaches to education can inform one another rather than relying solely on their own worldview. The First Nations principles of Ownership, Control, Access, and Possession (OCAP®) provide another example of this responsibility by recognizing First Nations authority over how information about their communities is collected, used, accessed, and shared. In avalanche education, this means educators have a responsibility to consider not only what Indigenous knowledge they include, but who has the authority to share it, how it is represented, and whether it is appropriate to share at all. An educator could therefore work with the relevant Nation or knowledge holder before incorporating local stories, cultural knowledge, place names, or teachings into a course, establishing clear expectations about what can be shared and how it should be represented. This shifts responsibility from simply including Indigenous knowledge to fill that checkbox, and more toward being accountable for the relationships and knowledge entrusted to the educator.

3.6 Representation

Representation recognizes the right of Indigenous communities to have an active role in determining how their histories, knowledge, cultures, and relationships with land are represented. It requires Indigenous people to have meaningful participation in determining how their knowledge and experiences are represented, rather than having those narratives interpreted solely through non-Indigenous frameworks (Kovach, 2009; Tsosie et al., 2022). Representation is more than including Indigenous voices in avalanche education; it means creating opportunities for Indigenous communities to determine what is relevant, how it should be shared, and how their stories are represented. In avalanche education, representation can therefore shift Indigenous involvement from being a source of information to being an active partner in shaping what and how Indigenous perspectives are taught. An educator could work with a local Nation or knowledge holder when developing curriculum, invite Indigenous educators or knowledge holders to contribute where appropriate, and seek guidance on the stories, histories, place names, or teachings that are appropriate to share. This allows Indigenous communities to have greater agency over their representation while helping avalanche education move beyond symbolic inclusion toward meaningful participation.

4. FROM PRINCIPLE TO PRACTICE

The Six R's are not intended to function as six standalone lessons. Rather, they provide interconnected principles that can be embedded throughout avalanche curriculum and instruction. A single teaching practice may engage multiple R's depending on how it is developed and delivered.

Table 1. Six R Principles to Practice

Practice	Six R's activated	What it looks like
Land Acknowledgments	Respect, Relationship, Relevance, Responsibility, Representation	Developed with local Nation; contextualized; revisited throughout course
Story Telling	Relevance, Relationship, Respect, Representation	Approved local stories connected to terrain, history, and place
Guided Reflection	Relationship, Responsibility, Relevance	Questions about relationship, decision-making, stewardship, and place
Indigenous Partnerships	All Six R's	Ongoing relationships, shared priorities, community participation and mutual benefit

The following examples demonstrate how these practices can be incorporated into avalanche education without creating a separate Indigenous knowledge curriculum.

4.1 Land Acknowledgments

An educator could work with the local Nation to develop an appropriate acknowledgment, learn the Indigenous name for the area, and provide participants with context about the ongoing relationship between the Nation and the landscape. The educator could then return to these ideas during field observations or guided reflection rather than treating the acknowledgment as a standalone activity.

4.2 Storytelling

For example, during a terrain-identification lesson, an educator could incorporate an approved local story or history connected to a particular feature or landscape. The educator could then connect the story to the technical characteristics being observed, allowing participants to consider both how the terrain behaves as an avalanche environment and what the landscape means to the people connected to it.

4.3 Guided Reflection

For example, following a field exercise, an educator could ask:

- *Who else has relationships with this landscape?*
- *What relationship do you have with this place? How does it impact you positively?*
- *What responsibilities come with travelling through it?*
- *How might those responsibilities influence the decisions we make here?*
- *How does the outdoor industry give back to the land? How do you personally do this?*

4.4 Indigenous Partnerships

An avalanche organization could establish an ongoing partnership with a local Nation by including shared programming, youth opportunities, training, cultural education, or land-based initiatives. The Indigenous community could identify areas of interest and determine what knowledge or teachings they wish to share. At the same time, the avalanche organization could contribute technical training, resources, employment pathways, or other mutually identified benefits.

5. CASE STUDIES

5.1 Simpcw First Nation + Mike Wiegele's Helicopter Skiing (MWHS)

The relationship between Simpcw First Nation and Mike Wiegele Helicopter Skiing (MWHS) provides an example of how the Six R's can move from principles into practice. Rather than relying solely on financial contributions or isolated cultural events, the relationship has developed through ongoing engagement, staff participation, cultural learning, and collaborative land-based initiatives. Mike Wiegele pursued this relationship with Simpcw and, through the work of both groups, has developed substantially since 2019. Since then, cultural knowledge and relationship-building have increasingly become part of the organization's day-to-day operations.

Relationship is demonstrated through the time deliberately invested in building connections between Simpcw and MWHS staff. What began as MWHS inviting Simpcw to attend and present at the AGM developed into Simpcwemc (Simpw people) spending time with staff over a meal. This eventually turned into longer training sessions during the early season training week. This illustrates that meaningful relationships require sustained and reciprocal interaction and cannot be established through a single meeting, donation, or cultural event.

Respect is demonstrated through working with Simpcw to incorporate Secwepemctsin (Secwépemc language), cultural knowledge, reflection, and blessings into MWHS activities. Staff have been invited to participate in language lessons with Simpcw speakers, and Secwépemctsin has been incorporated into displays during dinner service. A smudging ceremony has also been incorporated into Simpcw's yearly visit to MWHS that staff can choose to participate in. The reciprocal respect between Simpcw and MWHS created space for cultural learning within everyday operations, expanding the relationship beyond just a single annual event.

Relevance is demonstrated by connecting Indigenous knowledge and local history to the contemporary work of a mountain organization. Discussions have connected historical experiences, such as effects of colonization, residential schools and the 60' Scoop, to current events and land-based issues, allowing staff to understand Indigenous perspectives within the landscape where they work and recreate.

Reciprocity is reflected in MWHS's willingness to invest genuine time, resources, and staff capacity into the relationship instead of asking Simpcw to do all the work for them. Staff time is intentionally created for language and cultural learning, while Indigenous knowledge holders are compensated for their contributions. MWHS creates space in its bookings to allow Simpcwemc to stay at the resort throughout the year for their own events, which include language retreats, Elder retreats, and community events. This moves beyond expecting Indigenous communities to provide cultural knowledge as an unpaid contribution and recognizes that relationships require meaningful exchange.

Responsibility extends the relationship beyond cultural education into shared stewardship. An example of this is the Mountain Caribou Conservation Project, which provides updates on caribou movement, the status of the land and wildlife and prioritizes ongoing discussion. This demonstrates how the partnership connects cultural relationships with responsibilities to the landscape. Both groups are working together for the betterment of the land that they use while including the voices of all those who are involved.

Representation is supported by including Simpcw to influence how their culture, language, history, and relationship with the land are shared within MWHS rather than having the organization independently determine what Indigenous content should be included.

The Simpcw—MWHS relationship demonstrates that the Six R's are interconnected and integral rather than independent objectives. Opening up space and being intentional with community engagement can support reciprocal knowledge sharing, cultural learning, language learning and conservation efforts as in the Simpcw-MWHS Case Study. This case demonstrates that reconciliation within mountain organizations does not necessarily require a single large initiative; it can develop through sustained relationships and repeated changes to everyday practice that over time can manifest into meaningful organizational change.

5.2 Thompson Rivers University

Thompson Rivers University (TRU) provides another example of how the Six R's can be integrated into formal outdoor education. One of their fourth-year electives, which currently runs every other year, for the Bachelor of Tourism Management brings a group of 10 students into Indigenous communities throughout BC for 12 days to be a part of the community, but more importantly to learn.

This work developed gradually through ongoing staff conversations, storytelling, engagement with Indigenous scholars, and an invitation from individual communities. Community members participate in these courses and provide land acknowledgments, creating direct opportunities for Indigenous perspectives to shape student learning.

The TRU example shows how meaningful integration can develop gradually through curriculum, relationships, and institutional change rather than through a single initiative.

6. CONCLUSION

Avalanche education has developed a strong technical foundation for understanding snow, weather, terrain, and human decision-making. As participation in backcountry recreation continues to grow, there is an opportunity to consider what additional knowledge and responsibilities should accompany this technical education. Integrating Indigenous Knowledge Systems does not require replacing established avalanche science or changing the technical standards that underpin safe decision-making. Instead, it creates an opportunity to broaden how educators understand the landscapes in which that knowledge is applied.

The Six R's provide one practical framework for doing this. **Respect, Relationship, Relevance, Reciprocity, Responsibility, and Representation** can guide educators in considering not only what is taught, but how knowledge is developed, who is involved, and what relationships are created through education. The examples presented in this paper demonstrate that these principles can be incorporated through relatively simple changes to existing practice, including meaningful land acknowledgments, storytelling, guided reflection, and ongoing relationships with Indigenous communities. These practices do not need to become separate lessons or additional technical competencies. Instead, they can be incorporated throughout existing curriculum and field instruction.

For avalanche educators, this approach requires a shift in mindset. The question cannot only be *"What hazards exist here, and how should we respond to them?"* It can also be *"What is our relationship with this place, who are we in relationship with, and what responsibilities come with entering this landscape?"* These questions do not provide an alternative to technical decision-making; they add context to it.

If avalanche education is to contribute meaningfully to reconciliation, Indigenous peoples cannot be included only as participants, recipients of access funding, or voices added to an existing curriculum. Indigenous communities must have opportunities to participate in determining how their knowledge, histories, languages, and relationships with land are represented and shared. This requires educators and organizations to move beyond symbolic inclusion toward sustained relationships and reciprocal engagement.

Ultimately, integrating Indigenous Knowledge Systems into avalanche education is not about creating a new version of avalanche education that replaces what already exists. It is an invitation to broaden the framework through which people understand risk, place, and responsibility. By recognizing Indigenous knowledge as contemporary, place-based, and dynamic, the avalanche community has an opportunity to develop education that not only teaches people how to travel more safely through mountain environments, but also encourages them to consider how they belong, relate, and contribute to the places in which they travel.

We are teaching people how to move through landscapes; the question is whether we are also teaching them how to relate to those landscapes.

7. ACKNOWLEDGEMENTS

This work has been shaped by the many people who have shared their knowledge, time, stories, experiences, and perspectives with me throughout my work in Indigenous education and avalanche education. I am particularly grateful to the Indigenous knowledge holders and community members who have trusted me with their teachings and challenged me to think more deeply about my responsibilities to people and place.

I'd specifically like to thank Rae Bowser from Simpcw First Nation for sharing her knowledge and expertise, Tim Patterson for being a mentor of how Indigenous knowledge and guiding can be integrated together, Jerry Issak for providing the push to start this paper and for your mentorship as an avalanche educator, Alex Geary for your support during the early stages of the paper and as a guiding mentor, Anne St. Clair for sharing so many amazing resources that became the foundation of this paper, Jessica Owen for our conversations on the subject and for your tireless edits that helped shape this paper, and Bridget Orsetti for sharing her work with TRU and her stories.

"Achieving reconciliation is like climbing a mountain — we must proceed a step at a time. It will not always be easy. There will be storms, there will be obstacles, but we cannot allow ourselves to be daunted by the task because our goal is Just, and it is also necessary. Remember, reconciliation is yours to achieve. We owe it to each other to build a Canada based on our shared future, a future of healing and trust." - Justice Murray Sinclair's remarks at the launch of the Truth and Reconciliation Commission's Calls to Action (Ottawa, December 2015)

8. REFERENCES

- Cajete, G.: Look to the Mountain: An Ecology of Indigenous Education, Kivaki Press, 1994.
- Denzin, K., Yvonna S. Lincoln, and Linda Tuhiwai Smith. Handbook of Critical and Indigenous Methodologies. Sage, 2008.
- Gwenna Moss Centre for Teaching and Learning, <https://teaching.usask.ca/articles/2025-08-19-introductions-invitations-trust-reciprocity.php>, last accessed: August 2026.
- Henry-Stone, L.: Cultivating Sustainability Through Participatory Action Research: Place-based Education and Community Food Systems in Interior Alaska, Ph.D. thesis, University of Alaska Fairbanks, 2008.
- Kirkness, V. J. and R. Barnhardt (2001). First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility. In Knowledge Across Cultures: A Contribution to Dialogue Among Civilizations. R. Hayoe and J. Pan. Hong Kong, eds., Comparative Education Research Centre, The University of Hong Kong, 2001.
- Kovach, M.: Indigenous Methodologies: Characteristics, Conversations and Contexts. University of Toronto Press, ISBN: 1-4426-9712-1, 2008.
- Løland, S. and Hällgren, M.: Negotiating the gray zone: Ski guiding routine dynamics, Annals of Tourism Research, Vol 110, 103858, 2025
- McCammon, I.: Evidence of heuristic traps in recreational avalanche accidents, International Snow Science Workshop 2002, Sept. 30 – Oct 4, 2002.
- McCammon, I.: Heuristic Traps in Recreational Avalanche Accidents: Evidence and Implications, Avalanche News, No. 68, Spring 2004.
- Mike Wiegele Helicopter Skiing [Mike Wiegele Helicopter Skiing]: This February, members of Simpcw's Language & Culture Department joined our staff and residents of the Blue River community for.., https://www.linkedin.com/posts/mike-wiegele-helicopter-skiing_simpcw-secwaezpmc-norththompson-activity-7440478620609032192-NKPh?utm_source=share&utm_medium=member_desktop&rcm=ACoAAEebAFMBxJw1Mq8tbCnwdA-_2RTWP_oF3YI, LinkedIn, (last accessed: 13 April 2026), 19 March 2026.
- OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC), <https://fnigc.ca/ocap-training/>
- Patterson, T.: Knowing through Movement: Indigenous Knowledge as Contemporary Mountain Practice. 2026.
- Rice, J.: Icelandic charity donations: Reciprocity reconsidered, Ethnology, No 46, December 2007
- Simpson, K.: The use of Traditional Aboriginal Knowledge in avalanche forecasting (Canada and Alaska), International Snow Science Workshop 2002, Sept. 30 – Oct 4, 2002.
- Tsosie, R, et al., The Six Rs of Indigenous Research, Tribal College Journal, Vol 33, No 4, Summer 2022.
- United Nations. (2007). Declaration on the Rights of Indigenous Peoples (Resolution No. 61/295)
- Wilson, S.: Research Is Ceremony: Indigenous Research Methods, Fernwood Publishing, 2020.