

Supporting Each Other's Journey

Land Acknowledgment Series Guidebook

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Acknowledgments

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Webinar Contributors

Mary Beaucage, Harley Eagle, Dr. Amit Garg, Dr. Myra Laramée, Ken Litchfield, Dr. Joanne Kappel, "Latash" Maurice Nahanee, Letitia Pokiak, Helen Robinson-Settee, Craig Settee, Mila Tang

Land Acknowledgment Video

Featuring Mary Beaucage who is an Anishinaabekwe from Nipissing First Nation and a Patient Partner with Can-SOLVE CKD Network.

Mary would like to acknowledge Darren Renaud-ban for piquing her interest in learning more about the history of her home nation. His memory remains with us.

The Welcome Song

Opens each webinar and is shared in a good way by "Latash" Maurice Nahanee who is a Knowledge Keeper from Skwxwú7mesh Úxwumixw Squamish Nation. Thank you to Latash for honouring the Land Acknowledgment Series with its name "Supporting Each Other's Journey."

Land Acknowledgment Working Group

Mary Beaucage, Simone Dew, Leah Getchell, Amanda Green, Graham Pollock, Craig Settee, Catherine Turner

INTRODUCTION



Totem poles are monuments created by First Nations of the Pacific Northwest to represent and commemorate ancestry, histories, people, or events.

Welcome to the **Supporting Each Other's Journey: Land Acknowledgment Series Guidebook**. It is designed to provide space for the user to dig deeper in learning, understanding and respecting Land Acknowledgments as an act of reconciliation.

The Land Acknowledgment Learning Series is led by the Wabishki Bizhiko Skaanj (wah-bish-kih biish-ih-goo skaa-nch) Learning Pathway and its objectives which are looking, listening, learning and leading. The pathway's content is designed to help participants understand, recognize, and correct the racism that occurs in health care and research, in some cases caused by their own conscious and unconscious biases.

Learn more about the pathway [HERE](#).

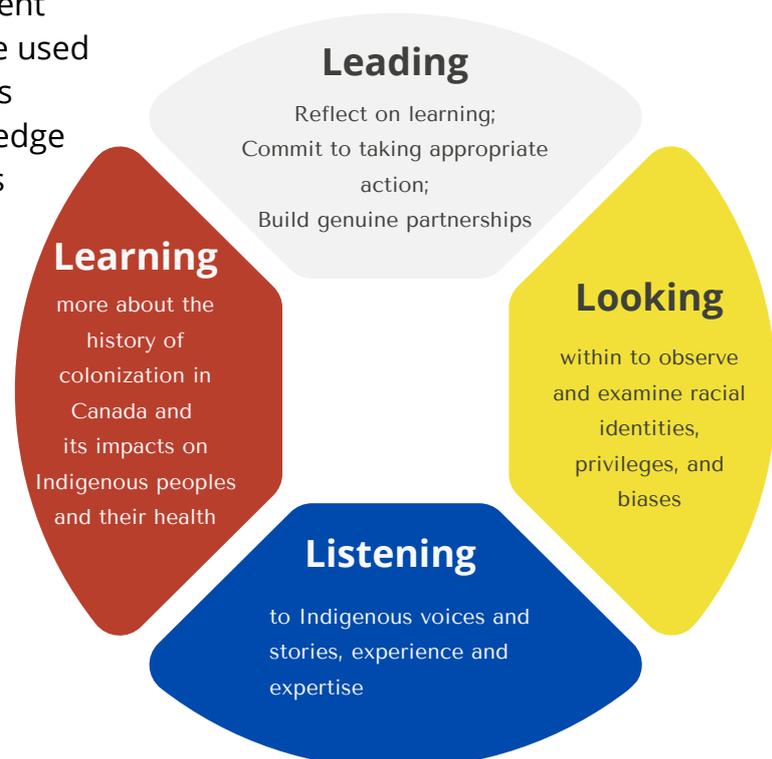
The Land Acknowledgment Learning Series is designed to:

- acknowledge the power of Indigenous resilience, and understand the intended purpose, history and context around offering Land Acknowledgments.
- offer the participants an opportunity to embark on the journey towards reconciliation, by using Land Acknowledgments with more purpose, conviction, and integrity.
- develop a personalized Land Acknowledgment which demonstrates the relationship and connection to the land.

The Framework

The four L's of Wabishki Bizhiko Skaanj represent looking, listening, learning and leading and are used as a foundational approach. It is an Indigenous framework used to teach and translate knowledge from an Indigenous lens. The circle represents balance and is often conceptualized as a medicine wheel/circle work.

The webinar series was formed with the Wabishki Bizhiko Skaanj 4 L's as a guide and reflected in the medicine wheel image here.



Webinar Series Overview



Series host: Indigenous Peoples' Engagement and Research Council (IPERC)
Coordinator Craig Settee

Webinar 1: Supporting Each Other's Journey: Looking

This webinar features non-Indigenous/settler panelists as they observe and examine racial identities, privileges and biases. Discussion explores levels of discomfort and emotion that arise when learning about colonial history and engagement with Land Acknowledgments.

Featuring: Harley Eagle, Cultural Safety Facilitator; Dr. Amit Garg, Nephrologist; Dr. Joanne Kappel, Nephrologist; Ken Litchfield, Patient Partner Can-SOLVE CKD; Mila Tang, Core Operations Team Can-SOLVE CKD Network

Webinar 2: Supporting Each Other's Journey: Listening

This webinar we listen to teachings provided by two Indigenous Knowledge Keepers surrounding the significance, history and context of land to Indigenous peoples. Relationship with the land and Mother Earth pre-contact and post-contact are discussed. A teaching on Indigenous law is shared.

Featuring: "Latash" Maurice Nahanee, Knowledge Keeper from Skwxwú7mesh Úxwumixw Squamish Nation; Dr. Myra Laramée, Knowledge Keeper, Fisher River Cree Nation.

Webinar 3: Supporting Each Other's Journey: Learning

This webinar we learn about the history of colonization and its impacts on Indigenous People. Importance of personal/community connection to land and water is discussed through land stewardship and land dispossession.

Featuring: Letitia Pokiak, Inuvialuit from Inuvialuit Settlement Region; Helen Robinson-Settee, Anishinaabe from Dauphin River First Nation.

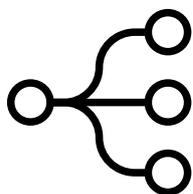
Webinar 4: Supporting Each Other's Journey: Leading

This webinar summarizes key themes from the learning journey thus far. Final reflections bring together the local and global context of acknowledging Indigenous lands and territories and leaves learners with a call to action.

Featuring: Craig Settee, IPERC Coordinator, Anishinaabe and Cree from Fisher River Cree Nation.

HOW TO USE THIS SERIES GUIDEBOOK

Use this series guidebook to accompany you through your learning journey. We ask that you take the following steps:



1. **Complete pre-questionnaire** and reflect on your own learning objectives.
2. **Watch the webinars** in sequence and be sure to review the guiding questions for each beforehand.
3. **Review and answer the guiding questions.** Guiding questions are designed to explore a topic in greater depth and encourage deeper learning.
4. After you have completed the webinar series, it is time to **draft your own Land Acknowledgment and calls to action.** There is an opportunity to submit your Land Acknowledgment at the end.

Know this is a journey of self-reflection and discovery. It is alright to feel discomfort or fear. Awareness brings out humility and honesty. Let's take a moment to look more closely at what a Land Acknowledgment is.

What is a Land Acknowledgment and why are they important?

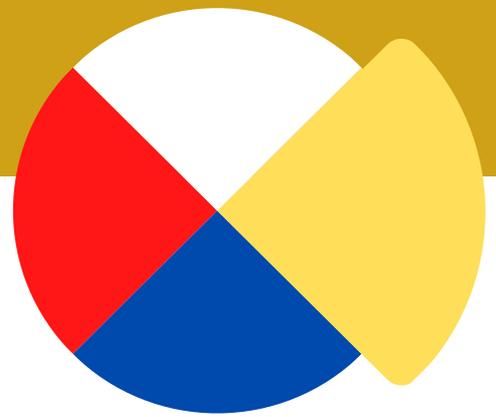
Acknowledging the land is a First Nation tradition that goes back generations. It's a means of rooting yourself in the place that you gather. Traditional greetings will vary by region, but generally mention:

- who am I,
- where do my people/family come from,
- what is my purpose,
- where am I going
- thanking the land and nature that is hosting you

Territorial/Land Acknowledgments are not exclusive to one group, we are all treaty people. If you live on this land you are part of a treaty relationship. It's imperative that you prepare a Land Acknowledgment. The Land Acknowledgment is one step to re-learn the diverse Nations that existed and continue to exist across Canada.

The Land Acknowledgment that you create has to come from a good place. It can be as long or as short as you feel is right for you. It can include history or facts that you've learned. It should be uplifting and positive. Your Land Acknowledgment is a living statement and should be written in present tense.

WEBINAR 1: SUPPORTING EACH OTHER'S JOURNEY - LOOKING



Webinar description: This webinar features non-Indigenous/settler panelists as they observe and examine racial identities, privileges and biases. Discussion explores levels of discomfort and emotion that arise when learning about colonial history and engagement with Land Acknowledgments.

Key words: cultural humility, cultural competency, privilege, oppression

Complimentary resources:

- [Indigenous territory guide and interactive map](#)
- [Cultural Safety and Addressing Systemic Racism with Harley Eagle](#)
- [The First Nations Principles of OCAP](#)
- [San'yas Indigenous Cultural Safety Training](#)

Guiding questions:

Note: time stamps are included for reference

1. What are some things you have learned about Land Acknowledgments? (15:35)

2. Why are Land Acknowledgments important? (27:10)

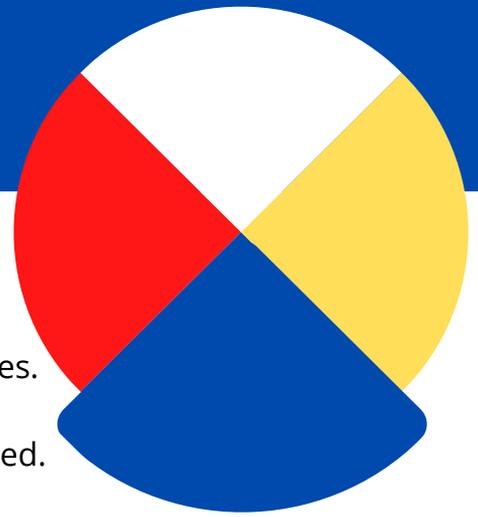
3. What is the role of discomfort in your learning journey? (47:10)

4. What is the role of identity in the Land Acknowledgment journey? (55:55)

5. How do you prepare for giving a Land Acknowledgment (1:10:16)

6. What is a statement from the webinar that was meaningful for you?

WEBINAR 2: SUPPORTING EACH OTHER'S JOURNEY - LISTENING



Webinar description: This webinar we listen to teachings provided by two Indigenous Knowledge Keepers surrounding the significance, history and context of land to Indigenous peoples. Relationship with the land and Mother Earth pre-contact and post-contact are discussed. A teaching on Indigenous law is shared.

Key words: reconciliation, protocol, inherent rights, Indigenous laws, natural law, mother earth, Coast Salish Territory, Treaty 5 Territory, unceded

Complimentary resources:

- [Royal Proclamation of 1763](#)
- [Canadian Charter of Rights and Freedoms Section 25](#)
- [Indian Act](#)
- [Indigenous Research, Ethics and Protocols webinar series](#)
- [Indigenous territory guide and interactive map](#)

Guiding questions:

1. What territory do you reside on? What is the history of that nation?

2. Do you know who to ask to familiarize yourself with protocols that are in place on the territory you are visiting? You can call the local band office or friendship centre.

3. Many Indigenous teachings are communicated orally to pass down to the next generation. What did you learn from listening to Knowledge Keeper Dr. Myra Laramée about the Great Binding Law teaching?

4. How has the Royal Proclamation of 1763 set the precedent for the relationship between Indigenous peoples and the Government of Canada?

5. What is the difference between land ownership and belonging to the land?

WEBINAR 3: SUPPORTING EACH OTHER'S JOURNEY - LEARNING



Webinar description: This webinar we learn about the history of colonization and its impacts on Indigenous People. Importance of personal/community connection to land and water is discussed through land stewardship and land dispossession.

Key words: land stewardship, land dispossession, Inuvialuit Settlement Region, sovereignty, socio-economic impact, cultural impact, circle of life, consultation

Complimentary resources:

- [Indigenous territory guide and interactive map](#)
- [Indigenous Climate Action](#)
- [Inuit Tapiriit Kanatami](#)
- [Committee for Original People's Entitlement \(COPE\)](#)
- [Inuvialuit Settlement Region](#)

Guiding questions:

1.The circle of life is divided into four equal quadrants, representing different symbols including 4 disciplines – physical, mental, emotional, spiritual. How do you find balance in your daily life amongst the 4 disciplines?

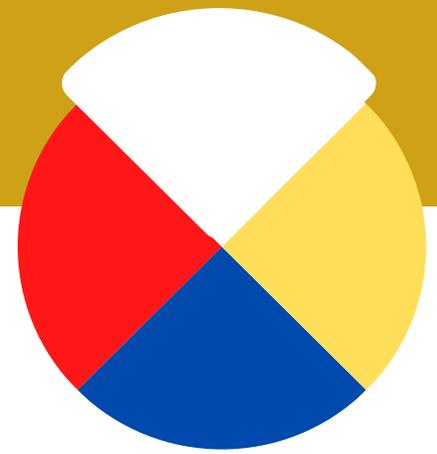
2.What is land stewardship? How is land stewardship connected to Land Acknowledgments?

3.What is the significance of acknowledging the Indigenous land we stand on? Why is it important to use traditional place names?

4.We have a spiritual connection to the land. How do you maintain relationship with the land?

5.On behalf of the Inuvialuit, COPE signed the Inuvialuit Final Agreement on June 5, 1984. What is the importance of this agreement?

WEBINAR 4: SUPPORTING EACH OTHER'S JOURNEY - LEADING



Webinar Description: This webinar summarizes key themes from the learning journey thus far. Final reflections bring together the local and global context of acknowledging Indigenous lands and territories and leaves learners with a call to action.

Key words: reconciliation, looking, listening, learning, leading, call to action, Indigenous health

Complimentary resources:

- [United Nations Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#) - Article 10, 25, 26, 27, 28, 29, 32
- [Truth and Reconciliation Commissions \(TRC\) 94 Calls to Action](#) - 24, 43
- [Métis and Inuit Land Acknowledgments](#)
- [Principles of Métis Research](#)
- [Unsettling Canada: A National Wake-Up Call](#) By Arthur Manuel and Ronald M. Derrickson
- [Land Back Movement](#)

Guiding questions:

1. What four countries did not adopt UNDRIP? What do these countries have in common?

2. How can TRC and UNDRIP be used in tandem to address reconciliation efforts in Canada?

3. What percentage of land in Canada is identified as reserve land? How does this relate to land dispossession and Indigenous health?

4. How is acknowledging land and the land back movement part of the reconciliation journey?

5. Call to action: Using Land Acknowledgments as a first step in the path to Indigenous allyship, what steps beyond drafting a Land Acknowledgment will you take and lead within your circles?

Personal Land Acknowledgment

A Land Acknowledgment is an act of reconciliation that involves making a statement recognizing the traditional territory of the Indigenous people who called the land home before the arrival of settlers.

Now that you have completed the learning series and answered the guiding questions, the time has come to draft your personal Land Acknowledgment.

Remember your Land Acknowledgment is a work in progress and can evolve as you do but generally mention the following:

Introduce yourself, (personal – name/professional title)

Where do my people/family come from, (personal reflection)

What is my purpose, (ex: purpose of meeting and to start the meeting off in a good way)

Where am I going, (personal reflection)

Thanking the land and nature that is hosting you (requires one to find out the traditional territory upon which the meeting is taking place)

Complimentary resource: [Where am I going? Why am I here?](#)

Calls to Action

- Take the next step, move on from reading a pre-scripted Land Acknowledgment and include your own reflections. You will become a leader in this practice.
- Encourage others to begin their own journey of self-discovery

We look forward to hearing your Land Acknowledgments and starting your meeting in a good way. [**CLICK HERE**](#) to share with us!

Continue your journey on the Wabishki Bizhiko Skaanj Learning Pathway [**HERE**](#)