

LISSA Land Acknowledgement, Template for Personalization, Definitions, and Speaker Protocol

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Section 2.0 General Definition

A Land Acknowledgement is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and traditional territories (Laurier Students' Public Interest Research Group. n.d.)

A Land Acknowledgement is a way to open an event/meeting/gathering that shows respect, and recognizes the histories of the Lands and Indigenous Peoples. It is an act of allyship and a practice of decolonization through discussion of colonial violences (Trish Pal, on crafting meaningful territory acknowledgements).

Section 3.0 General Purposes

“If we think of territorial acknowledgments as sites of potential disruption, they can be transformative acts that to some extent undo Indigenous erasure. I believe this is true as long as these acknowledgments discomfit both those speaking and hearing the words. The fact of Indigenous presence should force non-Indigenous Peoples to confront their own place on these Lands.” (Vowel, 2016).

Listed General Purposes

1. Fostering a critical consciousness
2. An act of allyship

3. A reminder to be aware of and articulately identify colonial influences
4. Demonstrate understanding of relational accountability
5. To encourage working within spaces of discomfort for the creation of actionable change
6. To challenge the normalization of violence against Indigenous Peoples specifically as it manifests around nonconsensual occupying and use of Land

Section 4.0 LISSA's Purposes and Intentions

Most existing Land acknowledgements do not discomfit those who hear them. The University of Alberta's creation and distribution of template Land acknowledgements enables faculty, students, and staff of the University of Alberta to repeat these words at the start of public functions absent of true engagement with the concepts tied to these words. The repetition of these words without engagement does not adequately address the ongoing hostility (beginning with Land violence) pervading our institution and broader society. The members of LISSA recognize this and feel (as people who interact with many knowledges, and who gather on and benefit from this Land) we can build upon static Land Acknowledgement statements. We can build on them and make them more meaningful with additional context specific components, suggestions of reflection questions, resources and more as is outlined in this document. We craft this *living* acknowledgement in a way that is tied to our role as information professionals, with the intent to foster collective critical consciousness, improve our relational accountability, and finally to engage with some uneasy elements related to our position in colonial structures and institutions. We hope to challenge ourselves, the School of Library and Information Studies, the practice of librarianship, and the broader University.

LISSA intends to revisit and revise this document annually, every February, with revisions also occurring throughout the year as needed. This is meant to be a dynamic process to keep membership engaged with the discomfiting nature of the Acknowledgement and to consider what we can do beyond these words. As future librarians the onus is on us to do better. In much the same way that a school motto indoctrinates students with a moral code, a *living* and engaged Land acknowledgement reminds us of the work that needs to be done (especially within the scope of our field) so that at every step, we question what is, and reflect on what could be. As students we adopt this formal statement to recognize the Traditional Territory on which the School of Library and Information Studies sits, to fulfill the sixth overarching recommendation (of ten recommendations) from the Canadian Federation of Library and Information Studies-Fédération canadienne des associations de bibliothèques [CFLA-FCAB] Truth and Reconciliation Report.

LISSA's intention in creation of this Land Acknowledgement involves engaging with Indigenous Peoples. LISSA recognizes the contributions of Indigenous members of LISSA, Indigenous students in Library and Information Studies, and Indigenous community members beyond the library sphere who dedicated their time and effort to the creation of this document. In this regard please see our acknowledgements section 13.0. Our intention is that there will be continued consultation, engagement, and allyship surrounding action related to this document going forward.

Only so much can be done with an acknowledgement, however; we want to provoke reactions, encourage discussion, foster mutual learning, and remind ourselves to be aware of and articulately identify colonial influences. Decolonization takes courage, and we will stumble, but we must make the effort.

Section 5.0 Template of Possible Additional Components with Examples

Component	Description	Example	Rationale
<p>1. Locate Yourself</p>	<p>Self-identify, by including information about where you are from, whose Land you grew up on, or now spend your life on. Identify if you are a settler, visitor, immigrant, or state any other specific indication of who you are a descendent of.</p> <p>You can also name the intersections of your identity. For example if you are a settler you may indicate intersections like being a settler of color, or an immigrant of settler decent (ex. A person from Britain who has just moved to Canada).</p> <p>In this section we recognize the complex nature of naming identities, especially as identities have multiple intersections.</p> <p>We point to the current discourse surrounding the inappropriateness of using the term settler to refer to Black people on Turtle Island, as they were involuntarily uprooted, scattered, and then reinserted into Lands that are not their own by Europeans (Morgan, 2019). We encourage reading the resources by Morgan and Thomas on this matter to learn more about the use of this language and to inform on the question “Who is a settler?” See section 12.0</p> <p>Locating yourself using the word settler in this context doesn't only take on the common meaning of being someone who has moved with a group to a new place like the Oxford English Dictionary defines</p>	<p>“My name is ___ and I am of ___ descent, born, raised and living on unceded territory of _____”</p> <p>Note: there are many alternate endings to this example. Research the Land you are on and customize accordingly.</p>	<p>It is important to locate yourself, and say who you are to contextualize your words. It also demonstrates responsibility to modeling accountability of identity, and recognizing privilege.</p> <p>It also acknowledges your individual role in colonization, everyone has a part. It is key for the truth aspect of Truth and Reconciliation.</p> <p>Identify as a settlers (or descendents of settlers) is a specifically important way for non-Indigenous persons, with European ancestry, who imposed the colonial system upon this Land, and who continue to benefit from the colonial system to demonstrate accountability.</p>

	<p>but is a way to more briefly indicate you are a Non-Indigenous person who benefits from the Canadian colonial system, and you are a descendant of colonizers.</p> <p>Note: the use of the word settler is not to engender guilt but to take responsibility for occupying Indigenous territories (often without meaningful consent).</p>		
2.Convey Intention (Personally, or Organizationally)	<p>Make the statement relevant to your context and positionality. Do so by making clear your intentions. Understand and convey the way you or your organization are most linked to colonization. Not to blatantly negatively state this, but to draw connections between our role in colonization to then identify ways to change.</p>	<p>“LISSA recognizes the colonial role of libraries, and as students engaging with concepts of knowledge production, diffusion and organization we make this statement as an affirmation we are committed to improving our profession’s practices ...”</p>	<p>Stating the Land Acknowledgement is the bare minimum. Personalizing it, making it relevant to your context and to your positionality, is the next step.</p>
3.Express Gratitude	<p>Explicitly state thankfulness for being able to live, work, study, and enjoy recreation and professional development on this Land.</p>	<p>“I am thankful for the ability to live, work, and gather on this Land...”</p>	<p>Expressing gratitude encourages reflection on how we benefit from the Land and what privileges we have from colonialism. It also emphasizes speaking from the heart and personalizing the message.</p>
4.List Specific Lands	<p>Name the Lands that we have a relationship to, with respect to where we gather. Look up how to pronounce them. Understand that boundaries are not fixed and rigid (like some people are accustomed to with colonial Governmental borders).</p> <p>Leave room for this to change.</p>	<p>If it was an event on University of Alberta space...</p> <p>“I acknowledge we are located in <i>Amiskwacîwâskahikan</i> (Beaver Hills House)(A-miss-kwa-chi-was-ka-hi-can). This Land is a crossroads</p>	<p>The purpose in listing the Land, and traditional occupants is to recognise the Land and people we are accountable to, and should be in relationship with..</p>

	<p>Note that our student group mainly interacts with Land the University of Alberta is situated on, but our location could be dynamic, and this portion of our acknowledgement should reflect that, and highlight the Lands and the communities we are accountable to as they relate to where the events we host are held.</p>	<p>and gathering place for nations including the Cree, Blackfoot, Nakota Sioux, Iroquois, Dene, Ojibway / Saulteaux / Anishinaabe, Inuit and others whose histories, languages, and cultures continue to positively influence us. I also acknowledge that we are located in Treaty 6 territory, and Métis Region 4...”</p> <p>Note: If you practice pronunciation and feel confident enough then address each group by their name i.e. Nehiyawak (Cree), Haudenosaunee (Iroquois), or Siksikaitapitapi (Blackfoot) and so on.</p>	
<p>5. Make a Connection Between the Reason you are Meeting and Gathering, and the Land-Violence</p>	<p>Name the acts of violence that affect people’s minds, bodies, self-determinations,</p>	<p>“I want to acknowledge that colonial violence continues to negatively impact Indigenous Peoples...”</p>	<p>This is the basis of the need for ongoing reconciliation, as Land-violence still exists and its impacts reverberate today, naming the violence is the first step in addressing it.</p>
<p>6. Implicate yourself or the organization as operating within a colonial system</p>	<p>We live and work in a colonized world, and in colonized systems that impact the way we understand things, and the way things get done.</p>	<p>“I recognize we are gathered in an institution with a colonial history, and colonial present, and aim to continually lessen ongoing colonial harms through speaking about them...”</p>	<p>Recognizing this is the first step in changing and doing things differently. This should challenge the normalization of colonial impacts. It also demonstrates organizational responsibility.</p>

<p>7. Bring awareness to any current, relevant acts of resistance and resurgence occurring in the Lands you are occupying</p>	<p>Learning about current matters Indigenous Peoples are discussing in relation to the Land (especially learning about acts of resistance and resurgence surrounding Land) is key to Land awareness.</p> <p>If highlighting something of this nature be sure it is relevant to the topic of the event, and reach out to the person or organization to see how you can help (i.e. promoting an event, volunteering time etc.).</p>	<p>“In light of our discussion today on ____, I would like to bring to your attention the current advocacy efforts of ____...”</p>	<p>Recognizing these acts of resistance and resurgence brings awareness to the challenges faced in relation to the Land we are occupying and acknowledges that these matters are ongoing. Showing solidarity in this way also demonstrates a will to build relationships with local nations and folks.</p>
<p>8. Invite Feedback and/ or Invite People to Learn More about the Traditional Lands</p>	<p>These statements are living, breathing, meaningful acknowledgements. We may make mistakes in saying them (we may miss something important, or say something latently or overtly stereotypical, offensive, racist), this is an opening for us to invite and encourage people to articulately call out these transgressions so we can individually and organizationally be better. It can also highlight positive things we are doing and saying that we should do more of.</p>	<p>“As I learn and grow in my relationship to the people, and physical presence of this space, after this event I would invite anyone present to discuss the words I’ve said so we can reciprocally learn and make efforts towards continued improvement.”</p>	<p>Recognizes that we must be continually learning from, and unlearning colonial practices; this is a fluid and ongoing process that can not simply be checked off. Recognizes that we do not have all the answers and we must challenge ourselves, and others, to better understand the relationship between Indigenous Peoples and their traditional territories. Demonstrate accountability for our mistakes and the willingness to learn from and improve on these mistakes.</p>

Section 6.0 Protocols and Things to Know about Delivering the Acknowledgement

- The host/event organizer should be the first person to speak and should deliver the acknowledgement
- The person who is delivering the acknowledgement should have engaged with the concepts in this document, so they are able to *speak from the heart*, and with *integrity*
- Expect to make mistakes, and be uncomfortable, embrace working within this space of discomfort, and be open about not knowing something
- At the same time as you identify gaps in knowledge, aim to fill them (your own, and others); we are at different places in our knowledge
- It is the responsibility of non-Indigenous Peoples to research, prepare, and deliver the Land Acknowledgement, if Indigenous Peoples are present at events do not expect they will or should

deliver a statement. It is acceptable to invite people to deliver these statements if you make this request in advance and are open to refusal. If inviting someone it must be someone from Treaty 6 territory, if asking an Elder make sure proper protocol is given; if you are unsure of protocol ask about it in advance.

- Practice saying your personalized acknowledgement
- If you recognize many feelings of guilt as you engage with this process reach out to other LISSA members to help brainstorm ways to not get stuck in guilt (specifically think of the other knowledges, social pathways, and perspectives that will be in the room, and how they can be highlighted). Note: if this happens do not engage with Indigenous Peoples about this, if you are upset or guilty you need to decompress on your own time, because it is our responsibility to make sure we are not pushing emotional labour onto Indigenous folks.
- Do not let the fear of making a mistake or, the desire to be perfect impede your ability to deliver the statement (just be prepared to be gentle with yourself, and take ownership of your mistakes, as receiving and integrating criticism is a way to better strengthen our allyship)

Section 7.0 Background Questions to Reflect on When Delivering the Acknowledgement (LISSA Perspective) Listed here for clarity and ability to utilize for future reflection

1. Why is this acknowledgement happening?
2. How does this acknowledgement relate to the work we do (as LIS students, beginning information professionals, LISSA members and executives, employees of colonial institutions like Provincial Health Authorities, and Universities)?
3. What intentions does LISSA as an organization, as an executive team, and a group of members, have to disrupt and dismantle colonialism beyond this Land Acknowledgement?

Section 8.0 LISSA 2018-2019 Executive Responses to the Section 7 Questions

Question Number	LISSA 2018-2019 Response
Question One: <i>Why is this acknowledgement happening?</i>	<ul style="list-style-type: none"> ● To build upon “static” Land Acknowledgements, and create a living document ● To increase SLIS, LISSA, and SLIS students’ engagement with concepts related to Land, and colonization ● To reflect on the intersections between colonization, Land violence, and librarianship
Question Two: <i>How does this acknowledgement relate to the work we do?</i>	<ul style="list-style-type: none"> ● Creating this document relates to and aims fulfill the sixth overarching recommendation (of ten recommendations) from the Canadian

	Federation of Library and Information Studies-Fédération canadienne des associations de bibliothèques [CFLA-FCAB] Truth and Reconciliation Report
Question Three: <i>What intentions does LISSA as an organization, as an executive team, and a group of members, have to disrupt and dismantle colonialism beyond this Land Acknowledgement?</i>	<ul style="list-style-type: none"> • Revisit and revise the Acknowledgement annually, and on an ongoing basis • Host a yearly event one month prior to the annual general meeting that relates to Indigenous matters.

Section 9.0 Extended Personal Reflection Questions for Individual Consideration

1. For the event or gathering you are saying the acknowledgement at, how does the acknowledgement relate to the event (conceptual intersections of colonial violence, physical Land relationships, or specific community relationships etc.)?
2. What is your relationship to this Land and how did you come to be here?
3. What is the history of the Land the gathering or event is held upon?
4. Why do you personally feel this acknowledgement is happening?
5. Are there any current violences occurring on the Lands you are occupying?
6. What Land do you feel accountable to?
7. What are some ways colonization harms, oppresses, and marginalizes?
8. How do you benefit from the displacement of Indigenous Peoples, and how can you be accountable for the actions of your ancestors, and these ongoing benefits (this is not to impose a feeling of shame, but to contemplate possible actions of solidarity through accountability)?

Section 10.0 A Statement that is Fixed for Purposes of Placing on Printed Published Documents or the Web

The following can be used as a base for LISSA members and SLIS students to build upon when saying a Land Acknowledgement. We encourage in addition to saying the words below, individuals acknowledging the Land consider adding components from section 5.0, and personally reflect on questions in section 9.0.

LISSA Acknowledgement: The Library and Information Studies Students Association acknowledges that the School of Library and Information Studies is located in *Amiskwacîwâskahikan* (Beaver Hills House). This Land is a crossroads and gathering place for nations including the Nehiyawak (Cree), Siksikaitsitapi (Blackfoot), Nakota Sioux, Haudenosaunee (Iroquois), Dene, Ojibway / Saukteaux / Anishinaabe, Inuit and other distinct Peoples. The knowledges and experiences of the Peoples of these nations are connected to the Land, and are dynamically present in this space today. We also recognize this Land is part of Treaty 6 Territory and Métis Region 4. As students engaging with concepts of knowledge production, knowledge diffusion and knowledge organization, we recognize it is our responsibility to respect Indigenous Ways of Knowing and we make this statement as an affirmation we are committed to improving our professional practices in this regard.

Notes on the Acknowledgement Structure and Content:

- The use of *Amiskwacîwâskahikan* (Beaver Hills House) is important as it refers to the Land without using colonial naming
- The positioning of the second sentence (naming the nations) before listing the Treaty and Region is intentional as it places the Peoples before the colonial constructs
- There is no use of terms that indicate Land ownership, as the Land is a relation and there is no ownership of relatives.

Section 11.0 Going Forward, Actions for LISSA Executive, and LISSA Members

- If there are events occurring in communities we are part of or adjacent to that center on Indigenous matters, especially if they relate to LIS work then the executive should make members aware, and make efforts to attend
- Each February prior to the annual general meeting LISSA will set aside time to review and revise the Land Acknowledgement. Notably the acknowledgement is to be reviewed on an ongoing basis/ as needed but the setting of a month ensures that revision is not forgotten.
- Each February to encourage the student body to engage with the Land Acknowledgement and concepts surrounding it we will add another event to the LISSA Calendar. The event will focus on Indigenous topics, as they intersect with librarianship, or relate to concepts in this document more broadly. The senior and junior social conveners will plan this.
- LISSA will advocate for an improved educational framework that develops students professional and personal capacity for critical self-reflexivity. We believe this is key to upholding multiple American Library Association values, but specifically correlates to upholding our value of social responsibility. The capacity of librarians and library students for critical self-reflexivity is essential to our individual and collective ability to support efforts to help inform, and educate the people of Canada on critical social matters (especially Reconciliation).
 - Specifically LISSA will advocate through working with the Curriculum Committee to identify areas for the expanded integration of theories, lenses, approaches, and methodologies into core programmatic SLIS classes that increase aforementioned reflexivity. See below for current suggested perspectives for expanded integration.
 - Critical Race Theory
 - Intersectionality
 - Feminism
 - Integrative Responsiveness
 - Decolonial Methodologies
 - Indigenous Research Methodologies, with specific focus on respect, reciprocity, and relationality
- SLIS community will use the book [“Elements of Indigenous Style” by Gregory Younging](#) to edit this document

Section 12.0 Helpful Resources

- Canadian Association of University Teachers. (n.d.). Guide to Acknowledging First Peoples & Traditional Territory. Retrieved from <https://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory>
- Canadian Federation of Library Associations. (2016, November 16). Library & Literacy Services for Indigenous (First Nations, Métis & Inuit) Peoples of Canada Position Statement. Retrieved from <http://cfla-fcab.ca/en/guidelines-and-position-papers/library-literacy-services-for-indigenous-first-nations-metis-inuit-peoples-of-canada-position-statement/>
- Canadian Federation of Library Associations. (2019, February 21). CFLA-FCAB Truth and Reconciliation Committee Report. Retrieved from http://cfla-fcab.ca/en/indigenous/trc_report/
- *See the 6th recommendation of the CFLA-FCAB Truth and Reconciliation Committee report. See also Page 6, recommendation #6, and page 41 #8, and appendix J on page 87.*
- Government of Alberta. Indian Reserves, Metis Settlements & MNAA Regions. [map] Retrieved from <http://www.indigenous.alberta.ca/documents/Map-AboriginalAreas.pdf?0.4499285>
- Laurier Students' Public Interest Research Group. (2015). Know the Land. Retrieved from <http://www.lspirg.org/knowtheland>
- Morgan, A. (2019, March 12). Black people in Canada are not settlers. Retrieved from: <https://ricochet.media/en/2538/black-people-in-canada-are-not-settlers>
- Native Land. (n.d.). Retrieved from <https://native-land.ca/>
- NativeLand.ca - Territory Acknowledgement. (n.d.). Retrieved from <https://native-land.ca/territory-acknowledgement/>
- Norquest College. (2018). Treaty 6 Territory Acknowledgement procedure. Retrieved from <https://norquest.ca/about-us/policies-procedures/operations/college-communications-policy/treaty-6-territory-acknowledgement-procedure.aspx>
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**Available in PDF form in LISSA Treaty Acknowledgement Folder, email LISSA for access*
- Thomas, A. (2019, February 15). Who is a settler, according to Indigenous and Black scholars. Retrieved from: https://www.vice.com/en_ca/article/gyajj4/who-is-a-settler-according-to-indigenous-and-black-scholars
- Truth and Reconciliation Commission of Canada: Calls to action.* (2015). Winnipeg, Manitoba: Truth and Reconciliation Commission of Canada. Retrieved from http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf
- University of Alberta. (n.d.). Acknowledgment of Traditional Territory. Retrieved from <https://www.ualberta.ca/toolkit/communications/acknowledgment-of-traditional-territory>
- Younging, G. (2018). *Elements of Indigenous style: a guide for writing by and about Indigenous Peoples*. Edmonton, AB: Brush Education.
- Âpihtawikosisân. (2017, January 25). Beyond territorial acknowledgments. Retrieved from <https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>

Section 13.0 Acknowledgements

The creation of this document saw the efforts of many people. Thank you to Kayla Lar-Son, Tanya Ball, Lorisia MacLeod, and Kris Joseph for reading various iterations of this document, providing feedback, and answering questions. Thank you also to Kendra Cowley, who shared materials from a workshop she attended on creating Land Acknowledgements (with the workshop and material creator being Trish Pal).

Section 14.0 Document History Log

The purpose of the document history log is to provide a record of the evolution of this document, and to provide contact information for the creators so that if anyone reading the document has questions, comments, or feedback, they are welcome to and have the information available to reach out to the appropriate person(s) or LISSA as an organization.

Note: This document in its original drafted form was created to be built on and changed, and is shaped by the writer's life experiences as a white-settler, whose family is originally from Ukraine, and settled in the Plain Lake area.

Action	Responsible Person	Date	Contact Information/ Invitation for Continued Future Discussions
First drafting of document	Tabatha Plesuk	February 26, 2019	plesuk@ualberta.ca
Addition of previous draft acknowledgement statement created by 2017-2018 LISSA executive into section 10.0	Arija Fisher	February 25, 2019	arija@ualberta.ca
Addition of commentary from Kris Joseph and Lorisia MacLeod to Section 4.0, Revisions of other sections as needed.	Arija Fisher	March 11, 2019	See above
Revision of Section 4.0, Formalization of Wording.	Tabatha Plesuk	March 12, 2019	See above
Acceptance of all LISSA Executive Suggestions for Additions. No deletions	2018-2019 LISSA Executive	March 12, 2019	lissa@ualberta.ca
Addition of reference to CFLA-FCAB Report in section 4.0	Tabatha Plesuk	March 13, 2019	See above
Section 5.0 component #3, rationale written	Tessa Broadhead	March 17, 2019	broadhead@ualberta.ca

Section 5.0 component #8, rationale written	Erin Hoar	March 17, 2019	ehoar@ualberta.ca
Section 5.0 component #7, rationale written	Luc Fagnan	March 17, 2019	lrfagnan@ualberta.ca
Section 5.0 component #2, example written Revisions to sections 2.0, 3.0, 4.0, 5.0, 6.0, 10.0, 11.0 in accordance with feedback shown in Appendix A. Revisions to entire document in response to feedback in “General Feedback” found in Appendix A. Summarized LISSA discussions/written documents to answer questions in section 8.0. Added Appendix A, and B and C	Tabatha Plesuk	March 18, 2019	See above
Revisions to section 4.0, grammar	Michelle Terris	March 18, 2019	terriss@ualberta.ca
Revisions to sections 5.0, 10.0, 12.0 (including creating citations in APA) Addition of definitions to appendix B	Arija Fisher	March 18, 2019	See above
Revised section 5.0, #1: addition of discussion points on the term settler. Section 10.0 added notes on content and structure Addition of definitions to appendix B Addition of AGM feedback to Appendix E	Tabatha Plesuk	March 20, 2019, and March 28th, 2019	See above

Appendix A Feedback

General Feedback

- Capitalize “L” in Land. This reinforces the fact that the Land is part of Indigenous Peoples relations
- Always capitalize Indigenous Ways of Knowing
- Do not use term “Original Peoples.” It is awkward and not often used. Use Indigenous Peoples
- Can refer to the statement as a Land Acknowledgement or Acknowledgement of Traditional Territories
- Avoid ownership of Land
- In avoiding ownership of Land but referring to the traditional occupants think of using words that connote relationship. Example: “occupying the Land that they have engaged with traditionally” or “occupying the Land that they have traditionally been stewards of” etc.) This also serves to highlight the role of relationships.
- Avoid ownership of Indigenous Peoples
- Avoid pushing the responsibility on “systems”. Take personal ownership.
- Avoid talking about colonization in the past. Yes, it’s been there in the past... but you want to emphasize the fact that it is still going on.
- Indigenous knowledges are not limited to human relations. Avoid statements that refer to Indigenous knowledges as limited to human knowledges

Document Name Feedback

- LISSA Acknowledgement to provide that space for the acknowledgement of people, place, knowledge, relationships etc.
- Acknowledgement of Traditional Territory
- Land Acknowledgement (with the L and the A capitalized) always capitalize the Land when you are writing within Indigenous contexts. Keep consistency with capitalization re “Land Acknowledgment”

Section 2.0 General Definition

- Take out ALL statements that indicate Land ownership. Direct quote Tanya Ball “The Land does not own us, and we don’t own the Land.” Further Indigenous Peoples do not own the Land as you cannot own a relative. This related to capitalizing the “L” in Land.

Section 3.0 General Purposes

- For listed general purpose number 6 be cognizant that colonial action is not invisible, these actions are real and present for Indigenous Peoples.

Section 4.0 LISSA’s Purposes and Intentions

- Be wary about alluding to “systemic racism”. These systems are made by individuals who have the opportunity to change it. Blaming the “system” takes away individual responsibility.
- Also, do not refer to the impacts of colonization as invisible. Colonization may be invisible to some, but these people are coming from a place of privilege. Indigenous folks see tangible examples of colonization everyday.
- Do not let the purposes be “fluffy” and informal

Section 5.0

- Component 1 This is also important because it acknowledges your individual role in colonization. EVERYONE has a part. It's key for the "truth" aspect of Truth and Reconciliation
- Component 4 (list specific Lands): it is more appropriate to name the people first before the treaty so as to place the people before the colonial construct.
- Component 7, do not use the term “Indigenous struggles” Using this type of language perpetuates a victimizing narrative. Indigenous Peoples do not struggle. Indigenous Peoples are resilient and strong.
 - Consider using the term challenges
 - Another possible term could be matters (ie: "Learn about current matters Indigenous people are discussing in relation..."). This term is great because it isn't positive or negative- perhaps the matter we are discussing is a negative issue but perhaps the matter is celebrating a positive achievement. The CFLA Indigenous Matters Committee also uses that term.
- Component 4, avoid ownership of Land. If necessary Land occupation can be written about in terms of relationships (ie: "occupying the Land that they have engaged with traditionally" or "occupying the Land that they have traditionally been stewards of" etc.)
- Component 4, address each group by their name i.e. Nehiyawak (Cree) or Siksikaitsitapi (Blackfoot), etc.

Section 6.0

- It should be the "host"/ whoever is organizing the event saying the statement.
- If feelings of guilt or upset happen, do NOT engage with Indigenous Peoples about this. If you are upset or guilty, you need to decompress on your own time because this pushes emotional labour onto Indigenous folks, which is not fair to them.

Section 10.0

- In relation to statement. "Benefit of all". Indigenous Knowledges are not for all people. Reconsider.
- In relation to statement “students of human knowledge.” Take out, you are not students of only human knowledge.
- Add the traditional name of Edmonton (Amiskwacîwâskahikan) , an important step for acknowledging the Land we are on in an anti colonial manner.
- More appropriate to name the people first before the treaty so as to place the people before the colonial construct. So to rephrase it so the treaty acknowledgement comes at the end of acknowledging the people and Land rather than before.
- Address each group by their name ie, Nehiyawak (Cree) or Siksikaitsitapi (Blackfoot) etc

Section 11.0

- Try to avoid saying "Indigenous issues". It makes me think of the "Indian Problem". Use "Indigenous matters" instead.

Appendix B Definitions

Definitions

Being-In-Place: tied to the idea of Grounded Normativity. This is a demonstration of rejecting the politics of recognition whereby Indigenous peoples refuse the terms by which their existence is constrained, restricted by colonial codifications of legitimacy (like colonial governance and colonial individuated self), through authentic Indigenous ways of being (that resist, resurge, and recoup the power of Indigenous knowledges) (Coulthard, 2016, as cited in Martineau). An act of Indigenous self-determination, and reaffirmation.

Canadian Settler State: “To constitute a settler state, the descendants of settlers must remain politically dominant over natives, who present at least a latent threat to the settlers' supremacy....Settlers considered the territory their permanent home; this paramount interest shaped all social, economic, and political relations with Indigenous populations.” (Weitzer, 1990).

Grounded Normativity: “What we are calling “grounded normativity” refers to the ethical frameworks provided by these Indigenous place-based practices and associated forms of knowledge.¹⁰ Grounded normativity houses and reproduces the practices and procedures, based on deep reciprocity, that are inherently informed by an intimate relationship to place. Grounded normativity teaches us how to live our lives in relation to other people and nonhuman life forms in a profoundly nonauthoritarian, nondominating, nonexploitive manner. Grounded normativity teaches us how to be in respectful diplomatic relationships with other Indigenous and non-Indigenous nations with whom we might share territorial responsibilities or common political or economic interests.” (Coulthard & Simpson, 2016)

Land: Land is central to Indigenous nationhood; Land shapes Indigenous relationships to cultures, communities, knowledges, and ways of life. Indigenous relations are informed by and through the Land (Walia, 2015).

Land Violence: Violations of Lands as tied to definition of Land above.

Resistance: the “inclusion of any refusal to accept any given aspect of colonization in its multiple shape-shifting forms” (Coburn, 2015, p. 32).

Resurgence: “Resurgence decentres colonialism by re-imagining, and re-creating diverse Indigenous worldviews and practices” (Coburn, 2015, p. 32)

Settler: A basic definition of this term is non-Indigenous Peoples who invaded Indigenous lands, or the European-descended sociopolitical majority, who are currently living in Canada (Vowel, as cited in Thomas, 2019). It can be used for the persons who historically came to the land known as Canada, overtook it, and imposed ways of governance and infrastructure (Marshall, as cited in Thomas, 2019). However, it can also refer to descendants of non-Indigenous Peoples, as a way to assign responsibility for ancestral actions, and to call out the fact that non-Indigenous Peoples benefit from the colonial system and are complicit in their part of maintaining colonial structures: think “settled in.” Currently there is discourse surrounding defining this term, in how it conveys the willing and intentional occupation of Lands and displacement of Indigenous Peoples. There are non-Indigenous Peoples in Canada whose ancestors were not willing colonizers, as they were displaced themselves. This distinction, and discussion stems from the “history and legacy of the dehumanizing enslavement of

African people” (Morgan, 2019), and importantly notes their migration was not a product of their freely and fully consenting choice. Vowel (as cited in Thomas, 2019) asserts settler colonialism is virulently anti-black, and the descendants of enslaved Africans cannot be considered settlers. Two terms that have emerged from this discourse to refer to descendants of enslaved Africans are: displaced Peoples (displaced and replanted), and stolen people on stolen land. When using the term settler, consider your role and your ancestors role in the colonial project and determine if the term applies. If you are white-European, you should strongly consider using this term.

Settler (within the Land Acknowledgement Context): There are several contexts within which this word is used, in Land Acknowledgements this word (when used to refer to descendants of settlers as they are present in Canada) confers upon those descendants acceptance of the settler colonial system, and identifies the privileges the colonial project affords to the individual using the term.

Settler Colonialism: “Settler colonialism is a distinct type of colonialism that functions through the replacement of Indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. Settler colonial states include Canada, the United States, Australia, and South Africa, and settler colonial theory has been important to understanding conflicts in places like Israel, Kenya, and Argentina, and in tracing the colonial legacies of empires that engaged in the widespread foundation of settlement colonies.” (Global Social Theory, n.d.)

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Appendix C Document References

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Appendix D Record of Student/Faculty Feedback Post Draft Dissemination

Section 5.0 Feedback

- How is the word settler used in this context, it doesn't seem to line up with the typical dictionary definition? Request for clarity.

Section 10.0 Feedback

- Consider the use of the word "and others" as something that may unintentionally convey low prioritizations
- Consider wording of "knowledges... as old as the Land this school stands upon"
 - Specifically consider including reference to Land and Creation story. Consider knowledges preceding Lands, and Land based knowledges evolutions and reciprocity with peoples

Section 12.0

- Add Younging, G. (2018). *Elements of Indigenous style: a guide for writing by and about Indigenous Peoples*. Edmonton, AB: Brush Education. To helpful resources.

Appendix E Record of Feedback from Annual General Meeting

- Encouragement to not let this document be something that is merely ticking off a checkbox
 - Response: Continued focus on section 11.0
- Open forum suggestions for content/speakers for next year LISSA event on Indigenous Matters
 - Dr. Lana Whiskeyjack (University of Alberta)
 - Research/Scholarly work on Indigenous women's beauty and intergenerational resilience, restoring health and community interventions (digital story)
 - Dr. Adam Gaudry (University of Alberta)
 - Research Scholarly work on nineteenth-century Métis political thought and the Métis-Canada treaty of 1870; Gwich'in traditional knowledge, history, and governance in Teet'it Zheh, NWT.
 - Indigenous Research Methods
 - See specifically "Research is Ceremony" book by Shawn Wilson
 - Concepts of sensitive knowledges, library's responsibility to uplift Indigenous community agency to control how their knowledges and artifacts are accessed

