

INFORMATION BOOKLET



First Nations Health Authority  
Health through wellness

# TERRITORY ACKNOWLEDGEMENTS

Haida Gwaii

# Introduction

Acknowledging traditional territory is, for many First Nations, a long-standing practice and a regular aspect of governance relationships and ceremony. In recent years territory acknowledgements have become common across Canada as an act of respect and reconciliation at formal meetings, conferences, or public events.

Fundamentally, a territory acknowledgement is a relational process, which means that the meaning and purpose of it changes across time and space, and with the specific context in which it takes place. For example, modern territory acknowledgments are distinct from the traditional protocols, as they recognize rights and land title of First Nations within a context of colonization and reconciliation.

Territory acknowledgements are a subtle way to speak to the truth of historical and ongoing processes of colonialism, and to signal the need for systemic changes in settler society towards Nation-to-Nation relationships with First Nations. However, as territory acknowledgements become more common place, and are often prescribed and pre-scripted, they run the risk of becoming a token gesture rather than a meaningful practice. This guide will answer some common questions around why and how to acknowledge traditional First Nations territories in British Columbia (BC), and share wise practices from institutions across BC and Canada on how to move beyond just recognition to create concrete and systemic improvements in settler-First Nations relationships. The important thing to remember is that acknowledging traditional territory is a small part of a process, and each individual is at a different stage in their own learning, and their own stage of reconciling with their own history and with First Nations peoples in Canada.



Hornby Island

## Why Acknowledge Traditional Territory?

A core strategy of Canadian colonialism has been the systematic removal of First Nations peoples not only from their lands, families, communities, and cultural practices, but also from the public imagination and the popular identity of Canadian society.

The constructed narrative of 'Indians' in popular culture through education, television, film, and literature masks the true identities of the unique First Nations, Inuit, and Métis cultures across the land we know as Turtle Island, commonly called North America. Canadian media further contributes to a silencing of real First Nations cultures and concerns, both through the active reinforcement of stereotypes, and through selection bias that often prioritizes deficit and conflict-based narratives when reporting on 'First Nations issues' rather than strength-based narratives driven by First Nations voices. Making First Nations people truly visible, and telling the true history of Canadian colonialism, is one small part of disrupting deeply ingrained attitudes and stereotypes that perpetuate colonialism and contribute to unconscious anti- First Nations, Inuit, and Métis biases.

Acknowledging traditional territory specifically focuses on First Nations land title and rights, but it is also a means of raising a broader awareness of First Nations, Métis, and Inuit culture and history - specifically by way of our own relationships to the land and water.

The focus on acknowledging land and territory rather than just First Nations culture and identity is significant. First Nations peoples are not merely one of many cultural groups and ethnicities in a multicultural vision of Canadian society, and it is impossible to talk about Indigenous-specific anti-racism without talking about European imperialism and the theft of land and displacement of communities and Nations.

The story of First Nations people in Canada is one of painful struggle, remarkable resilience, and the reclaiming and revitalizing of culture, specifically through the relationship to the land and water. The focus on land and territory is also a matter of First Nations title – a property right first recognized by the Crown in the Royal Proclamation of 1763, and further recognized in section 35<sup>1</sup> of the Constitution Act which recognizes and affirms “existing Aboriginal treaty rights”. First Nations title is *sui generis*, which means that it is of its own kind and unique, in that land title is different from other forms of property rights because of its communal nature in which land may not be bought or sold by individuals. These unique property rights are subsequently recognized and reaffirmed in multiple Supreme Court of Canada decisions (such as the Calder case, 1973) . To acknowledge unceded and treaty territories is to speak to the truth of First Nations land claims, stolen lands, and to recognize the fiduciary responsibility of the crown.

Land and territory acknowledgements are important today because colonialism is not just a historical problem, it is ongoing in present day. First Nations title, although recognized in Canadian law, has yet to significantly shape First Nations-Canadian relationships in many areas. We encourage you to pursue further education in pre-colonial First Nations culture, the exploitation of First Nations people through colonialism and the structured oppression enacted through the Indian Act, and the 500+ years of First Nations and Indigenous resistance to colonialism that is still very active across Canada and internationally.

<sup>1</sup>Calder et al. v. Attorney General of British Columbia



Kispiox Village

On a personal level, think about your own workplace, home, and the places you go to relax and play and ask yourself what freedoms and privileges you enjoy today because of both historic and ongoing colonialism.

When we start to connect the dots that unite our current lived experiences with the truths of historical and ongoing injustices, it can be unsettling. And this is the purpose - to unsettle what is taken for granted and to lean into discomfort. For some people, who are at the start of their learning, doing a territory acknowledgement can feel awkward or uncomfortable. For others, who are accustomed to providing a territory acknowledgement, there are opportunities to go beyond the words of a territory acknowledgement and lean into other forms of discomfort, and to investigate what acknowledging unceded territories truly means to one's self, or to their organization or institution.

# How to do a Territory Acknowledgement

There are many reasons for individuals and organizations to acknowledge traditional territories. One purpose is that it is a learning and a teaching moment, to both increase one's own personal knowledge and understanding, and to spread awareness about the true history of colonization as a means to opening up further acts of reconciliation. Understanding this purpose can inform both how and when it is appropriate to do a territory acknowledgement.

A territory acknowledgement can have meaningful impacts upon both the speakers and the listeners, but the strength of the impact hinges on a desire to improve relationships with First Nations peoples and to be introspective – which is not easy work. As acknowledging traditional territories becomes more institutionalized, it is important to keep the spirit and intent of the acknowledgement alive, and ensure that it does not simply become a pro forma statement or formality to 'get out of the way' before the 'real business' can start.

There are a number of ways to do a territory acknowledgement, and how one chooses to do so will often depend upon the type and context of the event, who is hosting and participating in the event, and what your organization's specific relationship is with the Nation(s) being acknowledged. While a brief acknowledgement may work for some, particularly those new to doing them, others may wish to add more detail to acknowledgements. For example, churches that ran residential schools may use a territory acknowledgement as a part of '[living out their apologies](#)' for the ongoing impacts of intergenerational trauma. Similarly, health organizations may wish to embed a recognition of their own role in Indian Hospitals and ongoing unequal access to the health system, as a signal of their commitment to undoing systemic, institutional, and individual racism.

To thoughtfully prepare an in-depth acknowledgement requires time and care. You may find it helpful to reflect on and research questions such as:

- > Why is this acknowledgement happening?
- > How does this acknowledgement relate to the event or work you are doing?
- > What is the history of this territory?
- > What is the First Nation known for? How do they define themselves?
- > What is your relationship to this territory, land, and water? How did you come to be here?
- > How do you benefit from living on these unceded ancestral First Nations territories? What privileges are afforded to you by living on these lands?
- > What intentions do you have to disrupt and dismantle colonialism beyond this territory acknowledgement?

## Samples:

The following acknowledgements are samples of what could be said. You are encouraged to explore developing an acknowledgement that is appropriate to the circumstances.

### For opening a meeting or event on a First Nations territory with a treaty:

“Good morning. My name is \_\_\_ and I am a third generation settler of mixed Polish and Irish decent, and I would like to begin by acknowledging that the land on which we gather, and that I am privileged to call my home for the last 20 years, is the Treaty territory of the Nehiyuk (Cree), including the territories of the Dunne-Za people.”

## For opening a meeting or event with overlapping First Nations territories:

“Good morning. My name is \_\_\_\_ and I am a first generation settler of mixed English and Korean ancestry, and I would like to begin by acknowledging that the land on which we gather, and that I am privileged to call my home for the last 20 years, is the unceded territory of the Coast Salish Peoples, including the territories of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and Səlilwətaʔ/Selilwitulh (Tsleil-Waututh) Nations\*.

*\*Note: It is common to list multiple Nations alphabetically as to not imply a hierarchy.*

## For opening an event in which you have been welcomed by a First Nations host or elder:

“I would like to extend our gratitude to Elder \_\_\_\_\_ of the \_\_\_\_\_ Nation for welcoming us to the traditional unceded territories of the \_\_\_\_\_ Nation(s). We are privileged to be able to conduct our business on these lands today, and are grateful to Elder \_\_\_\_\_ for opening our event in a good way, to guide our work today in the spirit of reconciliation and undoing ongoing colonial processes in our own lives and workplaces.”

## You may wish to take this further and add something more contextual to your own organization, such as:

“As a health care organization, we recognize that there is systemic racism within and throughout our institutions, and that we have the responsibility and power to create culturally safe and appropriate environments of care.”





# Expanding upon your Territory Acknowledgements

Some people may be new to territory acknowledgements, and a short and simple acknowledgement is already a challenge. But once one becomes accustomed to doing a territory acknowledgement it can easily become a rote statement. There are a number of simple steps one can take to go beyond a regular territory acknowledgement to further the process of learning and teaching. One may:

- > Provide a historical overview of the First Nation's unceded territory on which you reside. Throughout almost all of BC, First Nations communities were forcefully removed from their traditional land onto Indian reserves. Explaining this history, or employing a member of that Nation to educate the audience, is a concrete step towards reconciliation. You may also provide a trigger or content warning before speaking about the experiences of colonialism.
- > Follow up an acknowledgement with a discussion on what the organization can and will do to address systemic racism, or help in de-colonial efforts and support First Nations sovereignty. This can be focused at the individual level, such as a health provider taking steps to ensure that their First Nations patients have more direct control over their health and wellness journeys, or an institutional level, such as processes to include First Nations people in policy and decision making processes.
- > In addition to acknowledging territory, also acknowledging the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which affirms, for example, the “fundamental importance of the right to self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development”. To acknowledge the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is to implement the articles into your organization's policy, into strategic planning, and to publicly announce UNDRIP as a commitment.
- > Including the *Truth and Reconciliation Commission of Canada: Calls to Action* as well as the *Missing and Murdered Indigenous Women and Girls Final Report and Calls for Justice*.



## A note on Unceded Territories and Treaties:

Much of the First Nations territory in BC is 'unceded', which means it was never legally ceded, or given up to the crown, through treaty or other arrangements.

Acknowledging that territories are unceded can unintentionally imply that the purpose of a treaty is to extinguish First Nations title. There is a difference of interpretation around the nature of historic treaties as Nation-to-Nation agreements. For example, Treaty 8 Nations initially understood (and continue to interpret) a treaty as an agreement of peace and partnership in how to steward the land, not as a "giving up" or ceding of territory to be solely owned and managed by the Crown. It is good to acknowledge that traditional territories are unceded, and equally important to acknowledge that treaty territories are also unceded lands.

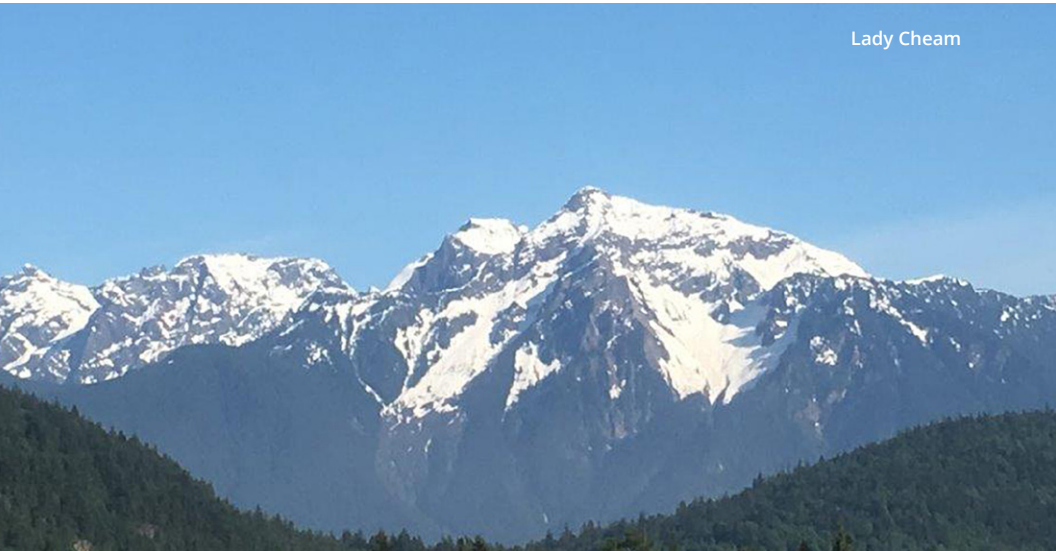
# Key do's and don'ts:

Do	Don't
<p>Include all of the names of the Nations on whose traditional territory you are located. If you are unsure of how to pronounce their names, it is okay to try! Welcome feedback and opportunities to learn the correct ways. Utilize the pronunciation guide listed in the resources below.</p>	<p>Replace the names of the individual Nations on whose land you are located with a catch-all statement about First Nations lands. First Nations have been erased in many ways throughout society, and the purpose of the acknowledgement is to recognize Nationhood, and to educate yourself as well as your audience.</p>
<p>Ask a representative of the host Nations to welcome or open up the meeting.</p>	<p>Offer or portray a territory acknowledgement as a welcoming. A welcoming can only be done by someone from the Nation that you are on, and there are specific people in those communities who are recognized or designated to do so. We are acknowledging that this is not our land, and welcoming people to the territory implies ownership.</p>
<p>Research your local geography and the National territory you are on, including the traditional names of territory landmarks such as mountains, rivers, and village names. If your organization wants to learn about First Nations history, you can reach out to local First Nations and ask if they have anyone who will work as a paid consultant to provide this education to your teams.</p>	<p>Treat a territory acknowledgement as a pro forma statement to get out of the way before the 'real business' can commence.</p> <p>Ask Nations to provide education or consulting without offering compensation.</p>

Do	Don't
<p>In some contexts you may wish to invite a representative from a local Nation to attend and potentially open the meeting or event. A representative may include a Chief (elected or hereditary), Elder, Knowledge Keeper, Matriarch, or other important dignitary. It's important to honour the representative through the traditional protocol of the Nation. This may include specific gifting or offerings. You can learn what these protocols are first by reaching out to First Nations colleagues, by calling FNHA regional offices, or by calling a First Nations office.</p>	<p>Invite First Nations, Métis, or Inuit people to your event as tokens or mascots or as unpaid consultants. They are not there just to improve your image or to teach participants as unpaid consultants. Do not give the representative a timeline for the opening or welcoming, such as "you will have 15 minutes". The work will be done in the time that it needs to be, and cannot be rushed.</p>
<p>Follow up a territory acknowledgement with a discussion of what you and your organization can do to advance reconciliation.</p>	<p>Give a territory acknowledgement as the representative of an organization without, at some point in the presentation or discussion, demonstrating the organization's commitments and intentions to advance reconciliation. Chances are your organization is either actively involved in colonial process or is passively benefiting from structural inequities resulting from historic or ongoing colonial practices. The purpose of acknowledging territory is to set the space for these conversations.</p>

Do	Don't
<p>Acknowledge that the Nation and the people are the original caretakers and stewards over the lands and waters. Rather than just being the 'original inhabitants' of these lands, First Nations culture is inextricable from the relationship to the land and water.</p>	<p>Refer to the land as "previously inhabited by" First Nations peoples. Additionally, First Nations are not just the 'original inhabitants' of the land, but rather stewards and caretakers of the land and water. This is an important distinction, as 'original inhabitants' does not acknowledge the centrality of the relationship to the earth and all things in First Nations cultures.</p>
<p>Thank or express gratitude to a host Nation if you have been invited or welcomed into their traditional territory.</p>	<p>Thank a Nation for their welcome to their territory where they have not extended an invite or a welcome. Acknowledging territory is an expression of gratitude to First Nations people for protecting and being stewards of the land, but not a 'thank you' for the (stolen) land.</p>

Lady Cheam



## Do

Introduce yourself, where you are from, and what your relationship is to the land and to the Nation(s) where you reside.

Territory acknowledgements traditionally do include information about the speaker, as a way to establish kinship and relationship. In a health care context, it is a form of reciprocity. Providers learn intimate details about community members, and in turn can also share about themselves to humanize and personalize interactions.

Announcing one's privilege of living on First Nations territory is an act of allyship.

## Don't

Make a territory acknowledgement primarily about yourself. It is great to have empathy and self-awareness, but there is a fine line between demonstrating what a territory acknowledgement means to you, and making a territory acknowledgement about yourself. At times, being outwardly emotional about historical and ongoing colonialism places an additional burden on First Nations participants by asking for their emotional labour to support you, which undermines the intent of acknowledging traditional territory.

Lake Kliluk, Osoyoos



# Frequently Asked Questions

## Q. When is a territory acknowledgement appropriate, and are there times when it is not appropriate?

A. Territory acknowledgements are usually appropriate in most circumstances, although it is important to take into consideration the context of the event. If you represent an organization that is actively engaged in undermining First Nations land claims, such as a resource extraction firm engaged in a legal battle with a Nation, it might not be a good idea. (It may sound far-fetched, but this is based on a real life example).

A. Sometimes when a territory acknowledgement feels the least appropriate, it is actually the most important time to do it. For example, it is common to acknowledge traditional territory in urban spaces that feel (although often are not) more removed from the geopolitical disputes over land-use, but it is less common in rural areas where real and potential conflicts are more deeply felt in everyday life. The more difficult it is to acknowledge traditional territory, the more important and more likely it is to have an impact.

## Q. Do I do another territory acknowledgement if one was already included in an introduction?

A. This is up to your personal preference. You may wish to thank the host for their acknowledgement of traditional territories, or reiterate your own acknowledgement. While many meetings now take place over teleconference lines or video calls, participants may be calling in from different traditional territories. In these cases it is appropriate to include a territory acknowledgement while introducing yourself.

## Q. How do I learn about a Nation's traditional protocols?

A. The best way to learn about a Nation's traditional protocols is to first do your research, reach out to colleagues and partners, and once that search is exhausted call a First Nation's office. Depending on the extent of the learning taking place, it may be best to inquire about hiring an Elder or Knowledge Keeper to come to your organization to teach those protocols.



## Q. Should I still do a territory acknowledgement, even if there are no First Nations people in the room?

A. Yes. Acknowledging territory is recognizing those Nations who have been stewards and protectors of the land since time immemorial. It is done to acknowledge those Nations both directly and indirectly, to promote reconciliation efforts in the general public. Additionally, you cannot tell whether someone identifies as First Nations simply by looking at them.

## Q. Should I acknowledge Métis people?

A. An understanding of Métis history, culture and nationhood is an essential component of developing one's own cultural humility, but including Métis nationhood in a territory acknowledgement is not recommended in BC. We encourage you to research what is appropriate for your local area. In BC, Métis people do not have specific land claims to traditional or ancestral territories. At this time of writing there are 39 Métis chartered communities in BC. Chartered communities are the base unit of the Métis government. No geographic area (city, town, municipality, or unincorporated municipal unit) has more than one community. A community is made up of at least twenty-five members who are Métis citizens who are 18 years of age or older. Métis Chartered Communities recognized by Métis Nation British Columbia (MNBC) are required to enter into Community Governance Charters that define an affiliated relationship for financial and political accountability, mutual recognition, and dispute resolution. All communities must implement a constitution that is consistent with the MNBC Constitution and legislation (MNBC, 2003).



Vancouver

# Other forms of Territory Acknowledgements

Territory acknowledgements can take more forms than just the introduction to events and meetings. First Nations land title and rights can be recognized within institutions and workplaces in policy, mission statements, posters and artworks, and myriad other creative ways that honour First Nations ways of knowing and being, and the true history of Canada. For example, the Wabano Centre for Aboriginal Health in Ottawa has a series of plaques and artworks lining their walls that teach First Nations history and wellness philosophy. Smaller health clinics have placed signs on their entrances to acknowledge the territory on which they are located, which can also help create a more welcoming environment for First Nations clients. Health Authorities and regulators can also embed meaningful territory acknowledgements in their organization through policy.

## Resources and Wise Practices:

There are a number of resources available with examples of how to do a territory acknowledgement or how to embed the practice within an organization.

- > [Interior Health has a policy](#) on welcoming and acknowledging First Nations traditional territory.
- > Vancouver Coastal Health has a policy on territory acknowledgement and welcoming.
- > The Canadian Association of University Teachers (CAUT) produced a [Guide to Acknowledging First People and Traditional Territories](#).
- > The Government of BC has a [First Nations A-Z listing](#).
- > A starting point is the '[Native Land Map](#)' as well as [additional notes on territory acknowledgements](#) provided by [Native-Land.ca](#) to begin your learning about the Nations on whose traditional territories you live and work. However the land map may not always be accurate, and may not capture the nuance of overlapping territories.
- > First-Nations.info has a [Pronunciation Guide](#) to First Nations in BC that is a good starting point.
- > Coast Salish Cultural Network has a video of their panel discussion, '[making Coast Salish territorial acknowledgments matter](#)'.
- > [Fraser Health has produced a video](#) explaining the protocol of territory acknowledgements.

# Key Terms and Concepts

## Unceded / Traditional Territory

A traditional territory is the geographic area identified by a First Nation as the land they and/or their ancestors traditionally occupied and used. Unceded means that First Nations people never ceded or legally signed away their lands to the Crown or to Canada. Importantly, Nations with historic and modern treaties have not 'ceded' territory, but are in a Nation-to-Nation relationship with Canada.

## Indigenous

'Indigenous' is often an umbrella term used to refer to First Nations, Métis, and Inuit in Canada, but this definition is insufficient. The United Nations defines Indigenous people as the "inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Despite their cultural differences, Indigenous peoples from around the world share common problems related to the protection of their rights as distinct peoples."<sup>2</sup>

## First Nations

The preferred terminology for First Nations peoples of what is now Canada, and their descendants, who are neither Métis nor Inuit. First Nations people who are legally registered as Indian under the Indian Act are considered "status," while those who are not are considered "non-status." A First Nations person's status can have many implications, including on their health and wellness.

## Métis

A person who self-identifies as Métis, is of historic Métis ancestry, is distinct from other Indigenous peoples, and is accepted by the Métis Nation (Métis Nation British Columbia, 2003).

<sup>2</sup> <https://www.un.org/development/desa/First Nationspeoples/about-us.html>

## Inuit

An Inuktitut term meaning the people who live in communities across the Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec), and Nunatsiavut (Northern Labrador) land claim regions. They share a common cultural heritage and language. Inuit are one of three recognized Indigenous peoples in Canada: the others are First Nations and Métis.

## Urban and Away From Home

A term that acknowledges that First Nations peoples were displaced from their home communities due to colonialism, or for economic, educational, or other opportunities. Not all First Nations peoples living in a city identify themselves as away from home; for some, the city is their home and is sometimes part of their traditional territory. The First Nations urban and away-from-home population includes status and non-status First Nations people who live in any of the following areas:

- > An urban area or city
- > A rural, remote, or isolated area that is not in a First Nations community or on a reserve
- > A reserve that is away from their home community.

## Ceremony

There are many definitions of ceremony. A common definition<sup>3</sup> of ceremony is that it is a context for transferring knowledge, and a way to remember the responsibility we have to our relationships with life. Ceremonial gatherings remain at the heart of First Nations spiritual and cultural practices, and are often a means of thanking everyone in the community for their contributions, transferring rights or titles, and cultivating relationships and balance with nature and community.

<sup>3</sup> Cajete, G.A. (1986). Science: A Native American perspective. (Unpublished doctoral dissertation). International College, Los Angeles. Page 70-71

## Elder

Elders traditionally hold crucial roles in supporting both formal and informal education in First Nations communities. They impart tradition, knowledge, culture, values, and lessons using orality and role modeling traditional practices. Elders are the carriers of communally generated and mediated knowledge. Conferment of the title of Elder is often based on community consensus and is not attached to an age requirement.

## Knowledge Keeper

A First Nations person who is recognized by their community as holding traditional knowledge and teachings taught by an Elder or senior Knowledge Keeper within their community.

## Protocol

A system of rules that explain the correct conduct and procedures to be followed in formal situations.

## Cultural Humility

Cultural humility is a humble and respectful attitude toward individuals of other cultures that pushes one to challenge their own cultural biases, realize they cannot possibly know everything about other cultures, and approach learning about other cultures as a lifelong goal and process.

## Cultural Safety

A commonly used definition of cultural safety is as an environment that is spiritually, socially and emotionally safe, as well as physically safe for First Nations people; where there is no assault challenge or denial of their identity, of who they are and what they need. Cultural safety can only be achieved when First Nations, Métis, and Inuit people say it has been.

## Cultural Competency

Cultural competence is the ability to understand, communicate with and effectively interact with people across cultures.

## Cultural Agility

Cultural agility is the ability to work respectfully, knowledgeably and effectively with First Nations, Métis, and Inuit people. It is noticing and readily adapting to cultural uniqueness in order to create a sense of safety for all. It is openness to unfamiliar experiences, transforming feelings of nervousness or anxiety into curiosity and appreciation.

## Anti-Racism

Anti-racism is the active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably.

## First Nations Anti-Racism

First Nations anti-racism gives recognition to the fact that some forms of non-First Nations anti-racism can reproduce colonial attitudes and perpetuate systemic bias and racism towards First Nations people through their own struggles for equity. First Nations anti-racism is explicitly anti-colonial, and is often punctuated by international coalitions and solidarity against colonial expansion. The goals of First Nations-specific anti-racism are often inherently opposed to assimilation.

## Reflexivity / Critical Self-Reflection

Reflexivity is the process of examining one's own cultural norms and developing awareness of the social processes that underpin knowledge, values, and belief systems. Self-reflection involves examining one's "conceptual baggage" by developing awareness of taken-for-granted assumptions and preconceptions, and how they impact relationships and decision making processes.

## Reconciliation

Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledges and redresses past harms. (Truth and Reconciliation Commission, 2015).

## First Nations Sovereignty

Sovereignty in the context of First Nations peoples in Canada refers to the inherent possession of rights to self-determination, which refers to having the jurisdiction (right, power, and authority) to administer and operate political, legal, economic, social, and cultural systems. First Nations sovereignty is the basis for government-to-government relationships.

## Colonialism

Policies or practices whereby groups or countries partially or fully steal land and resources from First Nations peoples, occupy the land, and exploit the people and the land by racist policy and law for economic privileges. Following the acquisition of land and resources, colonizers establish laws and processes that continuously violate the human rights of First Nations peoples; violently suppress their governance, legal, social, and cultural structures; and force them to conform to the newly established laws and processes of the colonial state.

## De-colonial / Decolonize

A decolonizing approach aims to resist and undo the forces of colonialism and re-establish First Nations Nationhood. It is rooted in First Nations values, philosophies, and knowledge systems. It is a way of doing things differently that challenges colonial influences by making space for marginalized First Nations perspectives.





# Resources

Kairos Canada, Territorial Acknowledgement as an act of reconciliation (PAGE 6)

[www.kairoscanada.org/territorial-acknowledgment](http://www.kairoscanada.org/territorial-acknowledgment)

Interior Health, Welcome and Acknowledgement of First Nation Traditional Territory (PAGE 19)

[www.interiorhealth.ca/sites/default/files/policies/admin/AD%20-%20Aboriginal%20Health/ad0100-welcome-and-acknowledgement-of-first-nation-traditional-territory.pdf](http://www.interiorhealth.ca/sites/default/files/policies/admin/AD%20-%20Aboriginal%20Health/ad0100-welcome-and-acknowledgement-of-first-nation-traditional-territory.pdf)

The Canadian Association of University Teachers (CAUT), Guide to Acknowledging First Peoples & Traditional Territory (PAGE 19)

[www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory](http://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory)

Government of BC, First Nations A-Z Listing (PAGE 19)

[www2.gov.bc.ca/gov/content/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations-negotiations/first-nations-a-z-listing](http://www2.gov.bc.ca/gov/content/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations-negotiations/first-nations-a-z-listing)

Native Land Digital, Native Land Map (PAGE 19)

<https://native-land.ca>

Native Land Digital, Notes on Territory Acknowledgement (PAGE 19)

[native-land.ca/resources/territory-acknowledgement](http://native-land.ca/resources/territory-acknowledgement)

**First-Nations.info, Pronunciation Guide to First Nations in British Columbia** (PAGE 19)

[www.first-nations.info/pronunciation-guide-nations-british-columbia.html](http://www.first-nations.info/pronunciation-guide-nations-british-columbia.html)

**Coast Salish Cultural Network, Making Coast Salish Territorial Acknowledgments Matter** (PAGE 19)

<https://www.youtube.com/watch?v=-Tei5tGoQ4s>

**Fraser Health, Territory Acknowledgement Protocol** (PAGE 19)

[www.youtube.com/watch?v=OORwYajFOuc](http://www.youtube.com/watch?v=OORwYajFOuc)

**United Nations Department of Economic and Social Affairs Indigenous Peoples** (PAGE 20)

[www.un.org/development/desa/indigenouspeoples/about-us.html#:~:text=Indigenous%20peoples%20are%20inheritors%20and,societies%20in%20which%20they%20live](http://www.un.org/development/desa/indigenouspeoples/about-us.html#:~:text=Indigenous%20peoples%20are%20inheritors%20and,societies%20in%20which%20they%20live)



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