

4-H Ontario's Guide

Creating a Land Acknowledgement

Our Goal:

To engage all members of 4-H Ontario in recognizing the Indigenous land and traditional territories they reside on. 4-H desires to foster good relationships with Indigenous peoples and to encourage Indigenous peoples' participation within our organization.

Guiding Questions:

- 1. What is the purpose of a land acknowledgement and why is it important to develop a land acknowledgement for your 4-H association?**
 - a. Our resilience/development plan centres on diversity, inclusion and equity. We are increasing our Indigenous programming for both Indigenous and non-Indigenous youth, which is an important step on the path of truth and reconciliation between Indigenous peoples and Canadians. Land acknowledgements allow the opportunity for education and reflection as we offer our respect and gratitude to the original peoples of this land. The creation of a land acknowledgement deepens the connection and commitment between yourself, your association, the land and Indigenous peoples. As 4-H volunteers, leaders and 4-Hers across Ontario, it is important to remember that your commitment to truth, reconciliation and Indigenous peoples only begins with a land acknowledgement.
 - b. With our history in agriculture, 4-H is inherently and deeply connected to the land that was first, and continuously valued, cared and fought for by Indigenous peoples long before European settlers arrived. To coincide with 4-H Ontario's values, it is important to honour Indigenous peoples' knowledge of the land and connection to Mother Earth.
 - c. 4-H is an organization built for children and youth; we know the importance of fostering the next generation. Like us, Indigenous peoples know the value of young voices and the importance of the Seventh Generation. The population of Indigenous young people also continues to grow. Thus, as our future leaders, it is important to engage Indigenous and non-Indigenous students in these reflections and conversations that promote healthy and collaborative change.
 - d. Our work is based all over Ontario, making it even more essential and valuable to learn about the territories we reside on and our local Indigenous communities. We owe a tremendous amount of gratitude to our Indigenous peoples for the land in which we are able to do our work on.
- 2. How can we begin to educate ourselves and support each other as colleagues through this task and learning about the history of our country? Furthermore, the impacts of colonization by way of issues and concerns facing Indigenous peoples today.**
 - a. Learn about the purpose of land acknowledgements. Why are they important? Reminder: Everyone starts somewhere on their educational journey. However, it is important to understand that as non-Indigenous people, it is not Indigenous peoples' job to educate us. We have to do the work.
 - b. Look into the history of the land you and your association work on.
 - c. Share information with each other and have designated discussions on the topic at hand. Remember that the work is continuous and long-term. Don't be afraid to ask questions.
 - d. Involve Indigenous peoples! Reach out to your local Indigenous communities, organizations and educators (Knowledge Keepers/holders and Elders).

3. **How can 4-H Ontario begin to build authentic relationships in the community with other Indigenous serving organizations and local Indigenous community members?**
 - a. Continue collaborating with Indigenous communities and volunteers to create culturally relevant and unique 4-H programs (as opposed to boxing them into the traditional style of the program, which may not apply/maximize the full benefits for Indigenous youth participants).
 - b. Adjust current programming to be inclusive for Indigenous and marginalized youth.
 - c. Partner with like-minded youth/community-based Indigenous organizations and continuously seek opportunities for collaboration.

Summative thoughts/additional ideas from 4-H Ontario:

1. Reach out to other organizations that have created land acknowledgements (Other charitable organizations, public and educational institutions, etc.)
 2. Learn more about the history of 4-H as an organization and its role in forming agriculture as an industry in our province; Seek information about the relationship between the residential school system and agricultural industry.
 3. Begin to think about how developing a land acknowledgement will unfold for your association and 4-H Ontario as a whole. Based on the large amount of land 4-H Ontario covers, there are many Indigenous communities that each have their own traditions, customs, language and treaty histories, as well as experiences of assimilation and genocide within the past and present-day colonial structures.
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Why are Land Acknowledgements important?

The act of creating a land acknowledgement is a step toward truth and reconciliation between Indigenous peoples and Canadians. It is about being mindful of the past, present and future of Indigenous peoples and their connection to the land. Land acknowledgements should be used to recognize, educate and unpack the history and present-day issues pertaining to Indigenous peoples and our country. Land acknowledgments also begin a discussion on the beauty surrounding Indigenous peoples and their cultures. It is equal parts admiration and commitment to act. It is also a great way to learn Canada's history and engage youth in conversations around social justice.

Please watch this video that further highlights the importance of land acknowledgements:

https://www.youtube.com/watch?v=nG_iMUHFuOg

The creation of your land acknowledgement should be rooted in self-reflection. Therefore, we do not have a cookie-cutter template for a land acknowledgement- it should come from your heart and be connected to the land you call home. It is your way of committing to doing your part in reconciling with Indigenous peoples. However, we will provide resources of the traditional territories of Indigenous peoples to help you on this journey.

Guiding Tips:

Do not be afraid to reach out to the Indigenous communities near you. This is a great way to learn more and get more knowledge than what may be available online- it is also the most genuine! Creating any sort of dialog with your local Indigenous community is key to building strong relationships. Talking to the communities whose traditional territories make up Ontario, and getting the correct terminology is also important to not perpetrate colonial ideologies. This is also a great way to learn the correct pronunciation and meaning behind words!

Use past, present and future tenses. Indigenous peoples do not solely exist in the past. It is important to acknowledge that Indigenous peoples are valued members of our current and future society so that we do not perpetuate harmful stereotypes and the notion of the ‘Vanishing Indian,’ which has been used historically to take traditional lands away from Indigenous peoples and erase Indigenous peoples’ identities.

Learn the correct pronunciation for the names of the individuals, communities and places. Do not worry if you get it wrong on the first try! Many Indigenous people are thankful for your attempt. Also, there are many different dialects for the same language and words might be pronounced and spelt differently from place to place. For example, ‘Anishinabek’ can also be spelt ‘Anishinaabe’ and/or ‘Anishinabe’.

Always capitalize “Indigenous” when referring to Indigenous peoples. We capitalize the names of individuals and groups.

When creating your land acknowledgement, it is important to be mindful of inappropriate and outdated terms like:

- **Tribe** – this is an outdated colonial term that perpetuates many harmful stereotypes. The word tribe, when used to describe Indigenous Nations, diminishes the complexity of Indigenous communities and governments. This term was used to portray Indigenous people as ‘savages,’ and unworthy of their land (the belief that they were not utilizing the land according to European ideologies).
- **Aboriginal** – this term’s Latin roots: ‘ab’ in Latin means away from/not, therefore the term means not original. Historically, this term was used to invalidate Indigenous peoples’ claim to their traditional territories by essentially saying they are not the original inhabitants of the land.
- **Indian** – while this term is still used within Canadian legislation (Status Indian), it is not appropriate to use this term to describe Indigenous peoples as a non-Indigenous person.

Some of these terms may/or may not be offensive to some. There are Indigenous peoples who still use some/all of these terms. However, to foster good relations, we must be cautious of the words we use.

Additionally, be mindful that older sources may contain some/all of these terms. Aboriginal, First Nations and Indigenous are often seen as interchangeable in many academic/public sources.

Let’s look at the terms that are appropriate to use in your land acknowledgement as a non-Indigenous person:

- **Indigenous peoples** – the word ‘indigenous’ comes from the Latin word ‘indigena’ which means sprung from the land. This word actively connects Indigenous people to their ancestral land. Using ‘peoples’ in this term acknowledges the many different Nations of North America and that it is our responsibility to recognize and respect ALL Nations. ‘Indigenous’ is an umbrella term for all original peoples of Canada. While inclusive, it is important to address the individuals and communities by their name, clan and nation when possible.
- **Inuit** – this term is used to describe the Indigenous people of Inuit Nunangat.
- **Métis** – this term is used to describe the cultural amalgamation of French, Scottish, and North American Indigenous peoples and their descendants. An important distinction: NOT all Indigenous peoples with European heritage are Métis. Please educate yourself on the history of Métis.
- **First Nation(s)** – this term is used to describe Indigenous peoples who don’t fall under Inuit or Métis. However, this term poses challenges as non-Indigenous people often mistake the terms ‘First Nations’ and ‘Indigenous’ as interchangeable. When referring to multiple Nations/communities, please use the more modernized term,

'Indigenous.' Otherwise, please call Indigenous communities/individuals by their respectable names whenever possible.

List of traditional lands for each association:

*This list does not represent or intend to represent the official boundaries of any Indigenous nations. To learn more about the definitive boundaries, contact the nations in question.

Region 1

- **Algoma 4-H Association** – Anishinaabek, Cree and Métis
- **Cochrane 4-H Association** – Abitibiwinni and Cree
- **Kenora 4-H Association** – Anishinaabek, Cree and Métis
- **Manitoulin 4-H Association** – Anishinaabek and Métis
- **Muskoka 4-H Association** – Anishinaabek and Mississauga
- **Nipissing 4-H Association** – Anishinaabek
- **Parry Sound 4-H Association** – Anishinaabek and Mississauga
- **Rainy River 4-H Association** – Anishinaabek, Métis and Sioux
- **Sudbury 4-H Association** – Anishinaabek, Cree and Mississauga
- **Temiskaming 4-H Association** – Abitibiwinni, Algonquin, Anishinaabek and Cree
- **Thunder Bay 4-H Association** – Anishinaabek and Métis

Region 2

- **Carleton 4-H Association** – Algonquin, Anishinaabek and Haudenosaunee
- **Dundas 4-H Association** – Algonquin, Anishinaabek, Haudenosaunee and Huron-Wendat
- **Frontenac 4-H Association** – Algonquin, Anishinaabek and Huron-Wendat
- **Glengarry 4-H Association** – Algonquin, Haudenosaunee and Huron-Wendat
- **Grenville 4-H Association** – Algonquin, Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Lanark 4-H Association** – Algonquin, Anishinaabek, Haudenosaunee and Huron-Wendat
- **Leeds 4-H Association** – Algonquin, Anishinaabek, Haudenosaunee and Huron-Wendat
- **Prescott 4-H Association** - Algonquin, Anishinaabek, Haudenosaunee and Huron-Wendat
- **Renfrew 4-H Association** – Algonquin and Anishinaabek
- **Russel 4-H Association** - Algonquin, Anishinaabek, Haudenosaunee and Huron-Wendat
- **Stormont 4-H Association** - Algonquin, Anishinaabek, Haudenosaunee and Huron-Wendat

Region 3

- **Durham East 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Durham West 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Hastings 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Kawartha Lakes Haliburton 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Lennox & Addington 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Northumberland 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat and Mississauga
- **Peterborough 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat, Mississauga and Mississaugas of the Credit First Nations
- **Prince Edward 4-H Association** – Haudenosaunee, Huron-Wendat and Mississauga
- **York 4-H Association** – Anishinaabek, Haudenosaunee, Huron-Wendat, Mississauga, Mississaugas of the Credit First Nations and Petun

Region 4

- **Brant 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **Dufferin 4-H Association** – Anishinaabek, Haudenosaunee, Mississauga, Mississaugas of the Credit First Nation and Petun
- **Haldimand 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **Halton 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga, Mississaugas of the Credit First Nation and Wendake-Nionwentsio
- **Hamilton-Wentworth 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **Niagara 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **Norfolk 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **North Simcoe 4-H Association** – Anishinaabek, Haudenosaunee, Huron Wendat and Mississauga
- **Peel 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga, Mississaugas of the Credit First Nation, Wendake-Nionwentsio and Petun
- **South Simcoe 4-H Association** – Anishinaabek, Haudenosaunee, Huron Wendat, Mississauga and Petun
- **Waterloo 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **Wellington 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation

Region 5

- **Bruce 4-H Association** – Anishinaabek, and the Mississauga
- **Grey 4-H Association** – Anishinaabek, Huron-Wendat, Mississauga, and the Petun
- **Huron 4-H Association** – Anishinaabek, Mississauga, and the Mississaugas of the Credit First Nation
- **Perth 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation

Region 6

- **Chatham-Kent 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Mississauga and Myaamia
- **Elgin 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation
- **Essex 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Caldwell/Chippewas of Point Pelee, Mississauga and Myaamia
- **Lambton 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Mississauga and Myaamia
- **Middlesex 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), and the Mississauga
- **Oxford 4-H Association** – Anishinaabek, Attiwonderonk (Neutral), Haudenosaunee, Mississauga and Mississaugas of the Credit First Nation

Pronunciations:

- **Abitibiwinni** - A/bit/ih/bih/win/knee
- **Algonquin** – Al/gohn/kin
- **Anishinaabek** – Uh/nish/in/ah/beck
- **Attiwonderonk** (Neutral) - Add/ih/won/der/on/k
- **Chippewas** – Chip/eh/wah/s
- **Cree** - K/ree
- **Haudenosaunee** – Hoe/den/no/show/knee
- **Huron-Wendat** – Huron - When/dat
- **Métis** – May/tea
- **Mississauga(s)** - Mi/suh/saw/guh(s)
- **Myaamia (Miami)** - Me/ah/me/uh
- **Petun** - Pee/tun
- **Sioux** – Sue

This list is a good start to creating your land acknowledgement. We encourage you to build off this list. Many of the names on the list represent a group of Nations. For example, the Anishinaabek are made up of 3 main Nations: the Odawa, Ojibway/Chippewa, and the Potawatomi Nations. Contact your local reserve and Indigenous communities to see the exact nations whose traditional land you reside on.

Additional Resources:

- **Elementary Teachers’ Federation of Ontario – Going Beyond a Land Acknowledgement:** <https://etfofmi.ca/wp-content/uploads/2019/10/Going-Beyond-A-Land-Acknowledgement-FINAL-VERSION.pdf>
- **Teacher’s Guide to Native-Land.ca:** https://native-land.ca/wp/wp-content/uploads/2019/03/teacher_guide_2019_final.pdf
- **Native Land Digital Map** - <https://native-land.ca/>

Example: 4-H Ontario Land Acknowledgement

Though we are joining this conference from different places, I would like to take a moment to acknowledge that our work at 4-H Ontario takes place on the traditional lands of many Indigenous nations. Ontario is home to the oldest confederacies in Canada, The Haudenosaunee (Ho-den-no-show-knee) and the Three Fires Confederacy (also known as the Anishinaabek [Uh-nish-in-ah-beck]). We would like to acknowledge the Nations that make up these confederacies; The Three Fires – Odawa (Oh-duh-wuh), Ojibway/Chippewa (Oh-jib-way/Chip-eh-wah), and the Potawatomi (Pah-tuh-wat-oh-me), and the Haudenosaunee – Seneca (Sen-eh-ca), Mohawk (Moe-hawk), Tuscarora (Tusk-ah-roar-a), Onondaga (Oh-non-dog-a), Oneida (Oh-nigh-dah), and the Cayuga (Kie-you-guh). Ontario is also the ancestral home to the Cree (K-ree), Métis (May-tea), Mississauga (Mi-suh-saw guh), Mississaugas of the Credit First Nation, Huron-Wendat(When-dat), the Attiwonderonk 9 (Add-ih-wan-der-on-k) (Neutrals), Abitibiwinni (A-bit-ih-bih-win-knee), Algonquin (Al-gohn-kin), Chippewas (Chip-eh-wah-s) of Point Pelee/Caldwell, Sioux (Sue), Myaamia (Me-ah-me-uh)/Miami, and the Petun (Pee-tun). We wish to express gratitude to Mother Earth for the resources we are using and honour all the First Nation, Métis and Inuit peoples who have been living on and taking care of the land since time immemorial. I encourage you to reflect on this acknowledgement and learn more about the Indigenous land you live and work on.