

FNMI PLANNING WORKING GROUP MINUTES

FRIDAY, NOVEMBER 18, 2016, 9:30-11:30AM, CHILDREN’S MENTAL HEALTH SERVICES, BELLEVILLE

IN ATTENDANCE: Nicole Brant, Tracey Gazley, Callie Hill, Susan Sweetman, Margo Russell-Bird, Donna Kaye, Jessica Anderson, Susan Ramsay, Julie K London, Wendy Anderson

REGRETS: Allison Brant, Robin Simpson, Tracey Dale, Holly Olmstead, Brandi Hildebrand, Diana Barlow, Johanna Goodfellow, Sarah Dunkley, Angela Maracle, Diane Martin

PURPOSE:

- ✓ To complete the 2016/17 Early Child Development – FNMI Planning Template for approval by the Children and Youth Services Network and submission to the Ministry of Education.
- To engage and strengthen relationships among service providers serving indigenous children, youth and families, and work together to plan for the delivery of more seamless and integrated services for FNMI children and families throughout HPE.

Item	Discussion/Motions	Recommendations (things go forward to the Network)	Action (including Person Responsible and Completion Date)
1. Opening and introductions	Everyone was welcomed!		
2. Accept minutes from Sept. 29th	Accepted		All minutes are available at www.hpechildrenandyouth.ca
3. Work Plan a) Circle in a Box Debrief	According to evaluation results included in the meeting package, both Circle in a Box sessions were well received by participants. Members agreed that the sessions were worthwhile and well-organized. Tracey Gazely indicated that		Please CLICK HERE Also see attached handout to CYSN membership

Item	Discussion/Motions	Recommendations <i>(things go forward to the Network)</i>	Action <i>(including Person Responsible and Completion Date)</i>
<p>b) ABC Fair Update</p> <p>c) Nipissing Translation Update</p> <p>d) Other Work Plan Items</p>	<p>Good Minds has already been approached by one of the high schools and would be open to delivering more.</p> <p>Nicole Loft and Tracey reported on the event held at the teaching lodge on October 1st. It was attended by 23 adults, 32 children 0-6 years and 1 over 6 years.</p> <p>Looking ahead to 2017, organizers are considering a weekday event tied into QMS Kindergarten registration.</p> <p>Callie advised that Nipissing representatives met with Mina in her community to review the translation. A few revisions were identified, which Nipissing will run by Mina before finalizing.</p> <p>The group felt that Mohawk professionals and families need to have confidence in the process and be aware that the translation was performed by a "first speaker".</p> <p>Margo Russell-Bird advised that the PSL clinic operating one-half day a week at the Wellbeing Centre is full with no waitlist.</p>		<p>We will discuss the possibility of sponsoring more workshops in 2017/18</p> <p>Tentative date is May 10, 2017, 4-6pm.</p> <p>Nicole will send Wendy an invoice for finger-printing ink reimbursement.</p> <p>Wendy will remind Fran Couchie of our suggestion to name Mina as the translator of the checklists.</p>

Item	Discussion/Motions	Recommendations <i>(things go forward to the Network)</i>	Action <i>(including Person Responsible and Completion Date)</i>
	Margo and Susan Sweetman offered updates on Moving on Mental Health and the Special Needs Strategy. Both initiatives are committed to engaging and consulting with all communities in a way that is responsive and meaningful, following fair and reasonable processes and timelines – with rural and Indigenous input not being an afterthought.		Because these initiatives involve Northumberland, Susan and Margo will work together to connect with Alderville First Nations and report back to this group. Members gave suggestions for appropriate contacts to help bring people together.
4. Traditional lands statement	Callie will send a list of statements that she recently shared with a HPEDSB representative		Please see attached Territorial Acknowledgement by Province
5. Next steps	Responsibility for special needs resourcing at Head Start is not clear.		Wendy will try to get some answers.
6. New business	None		
7. Next meeting date	Friday, January 13, 2017, 9:30-11:30am Community Wellbeing Centre, Tyendinaga Mohawk Territory		Closer to the date, we will determine if OTN would help members attend the meeting
8. Adjournment	Meeting adjourned at 11:30am		

First Nations Métis Inuit (FNMI) Planning Working Group Circle in a Box Report and Survey Results - October 2016

The First Nations Métis Inuit (FNMI) Planning Working Group organized workshops for professionals working directly with Indigenous children and families in Hastings-Prince Edward, and held them in Tyendinaga Mohawk Territory and Maynooth. Each workshop was attended by 40 individuals from education, health and community service sectors, along with youth and elders.

Facilitated by Enyonkwa'nikonhriyohake' (Good Minds) staff Tracey Gazley and Diana Barlow, Circle in a Box is a teaching tool to share the historic and contemporary relationship between Indigenous and non-Indigenous people in Canada. Participants were invited to step into the role of First Nations, Métis and Inuit people and experience what it must have felt like to live in these communities during colonization, residential schools, the sixties' scoop and now.

The CYSN contributed Early Child Development funding in the amount of \$1,715 as well as coordination. The Mohawks of the Bay of Quinte and Métis Nation provided in-kind supports.

October 18th – 9:30am-3pm - Mohawk Community Centre, Tyendinaga Mohawk Territory – 34 respondents

1. How would you rate this workshop overall?

Poor	0	Fair	0	Good	2	Excellent	31	No Response	1
------	---	------	---	------	---	-----------	----	-------------	---
2. Did the facilitator(s) present clear, concise information?

Poor	0	Fair	0	Good	3	Excellent	31	No Response	0
------	---	------	---	------	---	-----------	----	-------------	---
3. Did you feel that this presentation was helpful for you? Yes 34 No 0

October 19th – 9:30am-3pm – Hastings Highlands Multi-Purpose Room, Maynooth – 19 respondents

1. How would you rate this workshop overall?

Poor	0	Fair	0	Good	0	Excellent	19	No Response	0
------	---	------	---	------	---	-----------	----	-------------	---
2. Did the facilitator(s) present clear, concise information?

Poor	0	Fair	0	Good	0	Excellent	19	No Response	0
------	---	------	---	------	---	-----------	----	-------------	---
3. Did you feel that this presentation was helpful for you? Yes 19 No 0

Examples of comments about what was learned and how participants will promote cultural competency:

- “Useful knowledge/building awareness when working with First Nations families & Band(s).”
- “Very informative, helps me understand better the family’s I work with and why they may not be so receptive to services.”
- “It’s not the first time I’ve been at this workshop, yet EVERYTHING was new. I heard it differently and it resonated with me.”
- “Teach my children about who they are; work on self to ensure I am healthy & raising my children so they are proud, have self-identity, empathy, compassion etc. for themselves & everyone around them.”
- “Greater insight, more committed to provide info to doubters of residential issue.”
- “It enabled me to experience an indigenous perspective more deeply and profoundly.”
- “The overall experience was very informing, I am walking away from this experience feeling very informed, and full of knowledge. I will admit I never realized all these events took place.”
- “Continue to work with my community/school to infuse indigenous pedagogy in an authentic way.”

CAUT Guide to Acknowledging Traditional Territory

Preface

The following document lists, by province, the institutions at which CAUT members work and offers the territorial acknowledgement appropriate for each local region.

The goal of this guide is to encourage all academic staff association representatives and members to acknowledge the First Peoples on whose traditional territories we live and work. This acknowledgement appropriately takes place at the commencement of courses, meetings or conferences, and presentations (given either at one's home institution or elsewhere).

Acknowledging territory shows recognition of and respect for Aboriginal Peoples. It is recognition of their presence both in the past and the present. Recognition and respect are essential elements of establishing healthy, reciprocal relations. These relationships are key to reconciliation, a process to which CAUT is committed.

However, acknowledging territory is only the beginning of cultivating strong relationships with the First Peoples of Canada. CAUT encourages academic staff associations to reach out to local Aboriginal communities to open pathways for dialogue.

This document has been reviewed by CAUT's Aboriginal Post-Secondary Education Working Group and much effort has been made to ensure that the information contained in it is accurate. However, we would like to emphasize that this is a work-in-progress. We would very much appreciate suggested edits, if you note any inaccuracies. Please contact CAUT Equity Officer, Rosa Barker (barker@caut.ca).

Newfoundland and Labrador

Memorial University (St. John's) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Beothuk and Mi'kmaq peoples.

Prince Edward Island

University of Prince Edward Island (Charlottetown, PEI) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of the Abegweit Mi'kmaq First Nation.

Nova Scotia

Acadia University (Wolfville) - We [I] would like to begin by acknowledging that we are in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) people first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Atlantic School of Theology (Halifax, NS) - We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) people first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Cape Breton University (Sydney, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) people first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Dalhousie University (Halifax, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) people first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

University of King’s College (Halifax, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) people first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Mount St. Vincent (Halifax, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) people first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Nova Scotia College of Art and Design (Halifax, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

L’Université Sainte-Anne (Comté Digby, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

St. Francis Xavier University (Antigonish, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Saint Mary’s University (Halifax, NS) – We [I] would like to begin by acknowledging that we are in Mi’kma’ki, the ancestral and unceded territory of the Mi’kmaq People.

This territory is covered by the “Treaties of Peace and Friendship” which Mi’kmaq and Wolastoqiyik (Maliseet) peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

New Brunswick

L’Université de Moncton (Moncton, NB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Wolastoqiyik (Maliseet) and Mi’kmaq peoples.

This territory is covered by the “Treaties of Peace and Friendship” which Wolastoqiyik (Maliseet) and Mi’kmaq peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi’kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

L’Université de Moncton à Edmunston (Edmunston, NB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Wolastoqiyik (Maliseet) and Mi’kmaq peoples.

This territory is covered by the “Treaties of Peace and Friendship” which Wolastoqiyik (Maliseet) and Mi’kmaq peoples first signed with the British Crown in 1725. The treaties did not deal with

surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

L'Université de Moncton à Shippigan (Shippigan, NB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Wolastoqiyik (Maliseet) and Mi'kmaq peoples.

This territory is covered by the “Treaties of Peace and Friendship” which Wolastoqiyik (Maliseet) and Mi'kmaq peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Mount Allison University (Sackville, NB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Wolastoqiyik (Maliseet) and Mi'kmaq peoples.

This territory is covered by the “Treaties of Peace and Friendship” which Wolastoqiyik (Maliseet) and Mi'kmaq peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

St. Thomas University (Fredericton, NB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Wolastoqiyik (Maliseet) and Mi'kmaq peoples.

This territory is covered by the “Treaties of Peace and Friendship” which Wolastoqiyik (Maliseet) and Mi'kmaq peoples first signed with the British Crown in 1725. The treaties did not deal with surrender of lands and resources but in fact recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established the rules for what was to be an ongoing relationship between nations.

Québec

Bishop's University (Sherbrooke, QC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of the Abenaki people and the Wabenaki confederacy.

Concordia University (Montreal, QC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Kanien'keha:ka (Mohawk), a place which has long served as a site of meeting and exchange amongst nations.

L'Université Laval (Québec, QC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Abenaki and Wabenaki Confederacy and the Wolastoqiyik (Maliseet).

McGill University (Montreal, QC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of the Kanien'keha:ka (Mohawk), a place which has long served as a site of meeting and exchange amongst nations.

Ontario

Algoma University (Sault Ste Marie, ON) – We [I] would like to begin by acknowledging that we are in Robinson-Huron Treaty territory and that the land on which we are gathered is the traditional territory of the Anishnaabeg and Métis people.

Brescia University College (London, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabeg, Haudenosaunee, Attawandaron (Neutral), and Wendat peoples.

Brock University (St. Catharines, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of Anishinaabeg and Haudenosaunee peoples.

Carleton University (Ottawa, ON) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Algonquin Anishnaabeg people.

Guelph University (Guelph, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Attawandaron (Neutral). This territory is covered by the Upper Canada Treaties.

L'Université de Hearst (Hearst, ON) – We [I] would like to begin by acknowledging that we are in Treaty 9 territory and the land on which we gather is the traditional territory of Ojibwe/Chippewa, Oji-Cree, Mushkegowuk (Cree), Algonquin, and Métis peoples.

Huron University College (London, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabeg, Haudenosaunee, Attawandaron (Neutral), and Wendat peoples. This territory is covered by the Upper Canada Treaties.

King's University College (London, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabeg, Haudenosaunee, Attawandaron (Neutral), and Wendat peoples

Lakehead (Thunder Bay, ON) – We [I] would like to begin by acknowledging that we are in Robinson-Superior Treaty territory and that the land on which we gather is the traditional territory of the Anishnaabeg and the Métis.

Lakehead (Orillia, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishnaabeg, specifically Ojibwe/Chippewa people. This territory is covered by Lake Simcoe Treaty 16 and the J. Collins land purchase.

Laurentian (Sudbury, ON) – We [I] would like to begin by acknowledging that we are in Robinson-Huron Treaty territory and the land on which we gather is the traditional territory of the Atikameksheng Anishnaabeg.

McMaster (Hamilton, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudensaunee and Anishnaabeg. This territory is covered by the Upper Canada Treaties and directly adjacent to Haldiman Treaty territory.

Nipissing (North Bay, ON) – We [I] would like to begin by acknowledging that we are in Robinson-Huron Treaty territory and that the land on which we gather is the traditional territory of the Anishnaabeg people.

Northern Ontario School of Medicine (Thunder Bay, ON) – We [I] would like to begin by acknowledging that we are in Robinson Superior Treaty territory and that the land on which we gather is the traditional territory of the Anishnaabeg and the Métis.

Ontario College of Art and Design (Toronto, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudenosaunee, the Métis, and most recently, the territory of the Mississaugas of the New Credit First Nation. The territory was the subject of the *Dish With One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

This territory is also covered by the Upper Canada Treaties.

Today, the meeting place of Toronto (from the Haudenosaunee word Tkaronto) is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work/present in this territory.

University of Ontario Institute of Technology, UOIT (Oshawa, ON) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Mississaugas of Scugog Island First Nation.

Osgoode Hall Law School (Toronto, ON) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudenosaunee, the Métis, and most recently, the territory of the Mississaugas of the New Credit First Nation. The territory was the subject of the *Dish With One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

This territory is also covered by the Upper Canada Treaties.

Today, the meeting place of Toronto (from the Haudenosaunee word Tkaronto) is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work/present in this territory.

University of Ottawa (Ottawa, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded Algonquin territory.

Queen’s University (Kingston, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabeg and Haudenosaunee Peoples.

Royal Military College (Kingston, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabeg and Haudenosaunee Peoples.

Ryerson University (Toronto, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudenosaunee , and most recently, the territory of the Mississaugas of the New Credit First Nation. The territory was the subject of the *Dish With One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

This territory is also covered by the Upper Canada Treaties.

Today, the meeting place of Toronto (from the Haudenosaunee word Tkaronto) is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory.

St. Jerome’s University (Waterloo, ON) – We would like to acknowledge that we are on the Haldimand Tract, traditional territory of the Neutral, Anishnaabeg, and Haudenosaunee peoples.

Saint Paul University (Ottawa, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory unceded Algonquin territory

University of Toronto (Toronto, ON) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudenosaunee, and most recently, the territory of the Mississaugas of the New Credit First Nation. The territory was the subject of the *Dish With One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

This territory is also covered by the Upper Canada Treaties.

Today, the meeting place of Toronto (from the Haudenosaunee word Tkaronto) is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory.

Trent University (Peterborough, ON) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabe Mississauga adjacent to Haudenosaunee Territory and in the territory covered by the Williams Treaty.

University of Waterloo (Waterloo, ON) – We [I] would like to acknowledge that we are on the traditional territory of the Attawandaron (Neutral), Anishnaabeg, and Haudenosaunee peoples. The University of Waterloo is situated on the Haldimand Tract, land promised to Six Nations, which includes six miles on each side of the Grand River.

University of Western Ontario (London, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Anishinaabeg, Haudenosaunee, Attawandaron (Neutral), and Wendat peoples

Wilfrid Laurier University (Kitchener- Waterloo, ON) - We would like to acknowledge that we are on the Haldimand Tract, traditional territory of the Neutral, Anishnaabeg, and Haudenosaunee peoples.

University of Windsor (Windsor, ON) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Attawandaron (Neutral), Anishnaabeg, and Haudenosaunee peoples.

York University (Toronto, ON) - We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Haudenosaunee, the Métis, and most recently, the territory of the Mississaugas of the Credit River. The territory was the subject of the *Dish With One Spoon Wampum Belt Covenant*, an agreement between the Iroquois Confederacy and the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes.

This territory is also covered by the Upper Canada Treaties.

Today, the meeting place of Toronto (from the Haudenosaunee word Tkaronto) is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work in the community, on this territory.

Manitoba

Brandon University (Brandon, MB) - We [I] would like to begin by acknowledging that we are in Treaty 2 territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Assiniboine, Dakota, and Dene peoples, and the homeland of the Métis Nation. The First Nations communities of Treaty 2 are: Dauphin River, Ebb & Flow, Keeseekoowenin, Lake St. Martin, Lake Manitoba, Little Saskatchewan, O-Chi-Chak-Ko-Sipi, Pinaymootang and Skownan.

University of Manitoba (Winnipeg, MB) - We [I] would like to begin by acknowledging that we are in Treaty 1 territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene peoples, and the homeland of the Métis Nation.

L'Université de Saint-Boniface (Winnipeg, MB) – We [I] would like to begin by acknowledging that we are in Treaty 1 territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene peoples, and the homeland of the Métis Nation.

St. John's College (Winnipeg, MB) – We [I] would like to begin by acknowledging that we are in Treaty 1 territory and that the land on which we gather is the traditional territory of Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene peoples, and the homeland of the Métis Nation.

University College of the North (The Pas, MB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Mushkegowuk, Inninnowuk, Dene, Saulteaux, Oji-Cree, Anishinabe and Metis.

University of Winnipeg (Winnipeg, MB) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of Anishinaabeg (ah-nish-naabek), Cree, Oji-Cree, Dakota, and Dene peoples, and on the homeland of the Métis Nation.

Saskatchewan

University of Regina (Regina, SK) – We [I] would like to begin by acknowledging that the land on which we gather is Treaty 4 and 6 territory and the traditional territory of the Cree and Saulteaux, Assiniboine and Métis.

St. Thomas More College (Saskatoon, SK) We [I] would like to begin by acknowledging that the land on which we gather is Treaty 6 territory, the traditional territory of Cree peoples, and the homeland of the Métis Nation.

University of Saskatchewan (Saskatoon, Sk) - We [I] would like to begin by acknowledging that the land on which we gather is Treaty 6 territory, the traditional territory of Cree peoples, and on the homeland of the Métis Nation.

Alberta

University of Alberta (Edmonton, AB) – We [I] wish to acknowledge that the land on which we gather is Treaty 6 territory and a traditional meeting ground and home for many Indigenous Peoples, including Cree, Saulteaux, Blackfoot, Métis, and Nakota Sioux.

University of Alberta (Augustana, AB) - We [I] wish to acknowledge that the land on which we gather is Treaty 6 territory and a traditional meeting ground for many Indigenous peoples. I would like to acknowledge Cree, Blackfoot, Nakoda, Dene and the Métis.

The territory on which the Augustana Campus of the University of Alberta is located provided a travelling route and home to the Cree, Blackfoot, and Métis, as it did for the Nakoda, Tsuu T'ina, Chipewyan, and other Indigenous Peoples.

Athabasca University (Athabasca, AB) - We [I] would like to begin by acknowledging that we are in Treaty 6 territory, the traditional territory of the Plains Cree, Woodland Cree, Beaver Cree, and Ojibwe/Chippewa. We also honour the heritage and gifts of Métis people.

University of Calgary (Calgary, AB) – We [I] would like to begin by acknowledging that the land on which we gather is the Treaty 7 territory and the traditional territory of the Niitsitapi (Blackfoot), Nakoda (Stoney), and Tsuut'ina.

Concordia University College (Edmonton, AB) – We [I] wish to acknowledge that the land on which we gather is Treaty 6 territory and a traditional meeting ground and home for many Indigenous peoples, including Cree, Saulteaux, Blackfoot, Métis, and Nakota Sioux Peoples.

University of Lethbridge (Lethbridge, AB) – We [I] would like to begin by acknowledging that the land on which we gather is the Treaty 7 territory and the traditional territory of the Niitsitapi (Blackfoot), Nakoda (Stoney), and Tsuut'ina.

Mount Royal University (Calgary, AB) – We [I] would like to begin by acknowledging that the land on which we gather is the Treaty 7 territory and the traditional territory of the Niitsitapi (Blackfoot), Nakoda (Stoney), and Tsuut'ina.

St. Mary’s University (Calgary, AB) – We [I] would like to begin by acknowledging that the land on which we gather is the Treaty 7 territory and the traditional territory of the Niitsitapi (Blackfoot), Nakoda (Stoney), and Tsuut’ina.

British Columbia

University of British Columbia (Vancouver, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Coast Salish peoplesⁱ, including the territories of the x^wməθkwəy’əm (Musqueam), Sk̓w̓x̓wú7mesh (Squamish), Stó:lō and Sə́lilwətaʔ/Selilwitulh (Tsleil-Waututh) Nations.

University of British Columbia, Okanagan (Kelowna, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Syilx (Okanagan) Peoples.

Camosun College (Victoria, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional and territory of the Coast and Straits Salish peopleⁱⁱ. This university sits on the site of an old Lekwungen village. This region is covered by the Douglas Treaties.

Capilano University (North Vancouver, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Coast Salish peoplesⁱⁱⁱ, including the territories of the x^wməθkwəy’əm (Musqueam), Sk̓w̓x̓wú7mesh (Squamish), Stó:lō and Sə́lilwətaʔ/Selilwitulh (Tsleil-Waututh) Nations.

College of New Caledonia (Prince George, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Lheidli T’enneh: (Klatelee Ten-eh).

The word Lheidli means “where the two rivers flow together” and T’enneh means “the people”.

College of the Rockies (Cranbrook, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Ktunaxa and Kinbasket peoples. Five First Nations bands are located in the regional boundary of the College. Four bands are Ktunaxa and one is Secwepemc (Shuswap). We are grateful to have the opportunity to work in this territory.

Douglas College (New Westminster, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the QayQayt First Nation.

Emily Carr University of Art + Design (Vancouver, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Coast Salish peoples^{iv}, including the territories of the x^wməθkwəy’əm (Musqueam), Sk̓w̓x̓wú7mesh (Squamish), Stó:lō and Sə́lilwətaʔ/Selilwitulh (Tsleil-Waututh) Nations.

University of the Fraser Valley (Abbotsford, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of the Stó:lō (people of the river).

Kwantlen Polytechnic (Surrey, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional and unceded territory of Coast Salish peoples^v, specifically the Kwantlen, Katzie, Semiahmoo, and Tsawwassen First Nations.

Langara College (Vancouver, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Coast Salish peoples^{vi}, including the territories of the x^wməθkwəyəm (Musqueam), Sk̓wxwú7mesh (Squamish), Stó:lō and Səlílwətaʔ/Selilwitulh (Tsleil-Waututh) Nations.

University of Northern BC (Prince George, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Lheidli T'enneh: (Klalee Ten-eh).

The word Lheidli means "where the two rivers flow together" and T'enneh means "the People".

Okanagan College (Kelowna, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Syilx (Okanagan) Peoples.

Royal Roads University (Victoria, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Coast and Straits Salish people^{vii}. This university sits on the site of an old Lekwungen village. This region is covered by the Douglas Treaties.

Selkirk College (Castlegar, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional unceded territory of the Ktunaxa , Okanagan, and Sinixt Peoples.

Simon Fraser University (Burnaby, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Coast Salish peoples^{viii}, specifically the shared traditional territories of the Sk̓wxwú7mesh Úxwumixw (Squamish), Tsleil-Waututh, and x^wməθk^wəyəm (Musqueam) First Nations.

Thompson Rivers University (Kamloops, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the unceded territory of the Secwepemc (Shuswap) People, who today are a Nation made up of 17 bands.

University of Victoria (Victoria, BC) – We [I] would like to begin by acknowledging that the land on which we gather is the traditional territory of the Coast Salish peoples^{ix}, specifically the Lekwungen and WSÁNEĆ peoples and is in the territory covered by the Douglas Treaties.

Vancouver Island University (Nanaimo, BC) - We [I] would like to begin by acknowledging that the land on which we gather is the unceded traditional territory of the Coast Salish peoples^x, specifically the Snuneymuxw First Nation.

ⁱ It should be noted that this is linguistic terminology, referring to the Coast Salish language *family*. This language *family* encompasses many First Nations whose traditional territory is found on Vancouver Island and in the United States.

ⁱⁱ It should be noted that Coast Salish and Straits Salish refer to language families and encompass many First Nations.

ⁱⁱⁱ It should be noted that this is linguistic terminology, referring to the Coast Salish language *family*. This language *family* encompasses many First Nations whose traditional territory is found on Vancouver Island and in the United States.

^{iv} It should be noted that this is linguistic terminology, referring to the Coast Salish language *family*. This language *family* encompasses many First Nations whose traditional territory is found on Vancouver Island and in the United States.

^v See Endnote i.

^{vi} It should be noted that this is linguistic terminology, referring to the Coast Salish language *family*. This language *family* encompasses many First Nations whose traditional territory is found on Vancouver Island and in the United States.

^{vii} It should be noted that Coast Salish and Straits Salish refer to language families and encompass many First Nations.

^{viii} See Endnote i.

It should also be noted that the SFU Surrey campus is located on and serves many First Nations local to that community. This includes the Katzie, Kwantlen, Kwikwetlem, Qayqayt, and numerous Stó:lō Nations. Therefore, it is also appropriate to acknowledge the territory of the Coast Salish peoples when on the SFU Surrey campus.

^{ix} See Endnote i.

^x See Endnote i.