



YOU ARE HERE
ON THE TRADITIONAL
TERRITORY OF THE
HAUDENOSAUNEE,
ANISHNAWBE AND
NEUTRAL
PEOPLES.

KNOW THE LAND

AN INFORMATION GUIDE MADE IN COLLABORATION BETWEEN



LSPiRG

OFFICE OF INDIGENOUS INITIATIVES AND LAURIER STUDENTS' PUBLIC INTEREST RESEARCH GROUP

RESOURCES

Websites

Newcreditfirstnation.com
Sixnations.com
LSPIRG.org/knowtheland
Everydayfeminism.com

Podcasts

Skoden Chronicles Podcast
Red Man Laughing
Metis in Space
Stories from the Land

Centres

Woodland Cultural Centre
woodland-centre.on.ca

De dwa da dehs nye>s Aboriginal Health Centre
Locations in Brantford and Hamilton
aboriginalhealthcentre.com

Indigenous Student Centres
111 Darling St Brantford Campus | (519) 885-1970 ex 4848
187 Albert St Waterloo Campus | indigenoust@wlu.ca

Others

Kimberlé Williams Crenshaw's Ted Talk on Intersectionality

Indigenous Allyship ToolKit | goo.gl/vRLJcG
*created by Laurier's Office of Indigenous Initiatives and uploaded
online by LSPIRG

CBC 8th Fire Series

*there are many more resources available, this is by no means an
exhaustive list! Feel free to use these resources as ways to find others.

OPPRESSION

Oppression goes beyond individually perpetuated acts of racism, like the use of slurs or violent physical attacks (although those are some more obvious forms). Oppression is also disguised and ingrained in the fabric of the governmental systems and institutions that helped construct the colonialist government of Canada. Specific laws were set up to exclude and target the Indigenous populations of Turtle Island, many of which are still operating (as outlined primarily in the Indian Act). Through a continued barrage of policies and brute force, the Canadian government has embedded inequitable systems that disadvantage Indigenous Peoples, while simultaneously privileging the white settler population. These inequities are not a thing of the past; they are very much ongoing and have no clear end in sight.

These laws (as well as the normalization of racist ideologies) has allowed the creation of a system that sees Indigenous kids disproportionately being taken from their homes and put in foster care, higher rates of poverty, unemployment and a lack of access to resources in Indigenous communities, a lack of clean drinking water, a higher amount of resource extraction and production on and near Indigenous lands, and higher rates of suicide and suicide ideation (along with many other health, resource and wellbeing related issues).

Settler ignorance is the act of either not knowing the history, or actively refusing to acknowledge it as significant and ongoing, and plays a role in upholding this system of oppression. It is the responsibility of settler populations to educate themselves continuously (learning about oppression and privilege is an ongoing journey). It is important to understand that one can never fully comprehend the oppression that is faced by a marginalized group that one is not part of. And it is important to acknowledge that we can be contributing to these systems of power without being fully aware.

Acknowledging how our own socialized behaviours uphold oppression is a good first step in being able to create change on an individual level.

PRIVILEGE

Privilege can be difficult to wrap our minds around, and it's very easy to deflect having certain privileges pointed out (eg. white privilege, straight privilege). Often, when someone is reminded that they hold a level of privilege based on their identity, common responses are "I didn't ask to be born white", "I deal with hard things too" or "there's no need to play the race card."

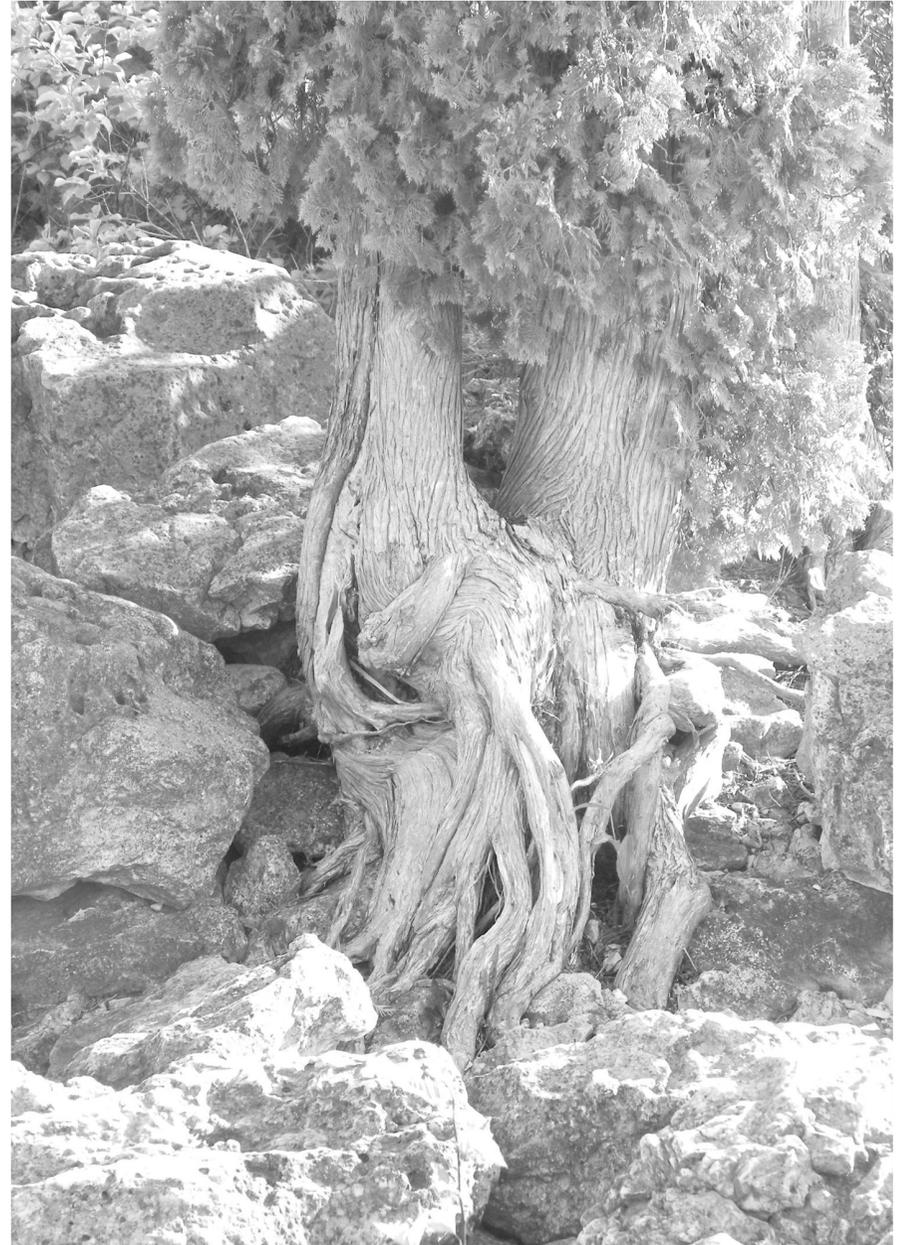
Talking about race and privilege can make many folks feel uncomfortable but allowing these conversations to take place (and being willing to acknowledge how we play into it) is very instrumental in dismantling those same systems of power.

As with oppression, privilege also exists on individual, systemic and institutional levels. Acknowledging privilege means acknowledging the fact that success is not determined solely by one's hard work and dedication, but also by the positionality of (and value assigned to) our identities. Race, ethnicity, gender, sexual orientation, language, physical ability, psychological well-being, socio-economic status and education levels are all determining factors of how folks will be perceived by the systems at play.

It's important to remember that through "intersectionality", a term coined by Kimberlé Williams Crenshaw in the 1980s, systems contribute to intensified oppression when someone's marginalized identities "overlap" or combine, therefore intensifying the amount of oppression with which a person must contend.

Intersectionality is an idea which states that our various aspects (a listed above) do not exist isolated from each other but actually have a complex relationship with each other. Understanding this complexity and how it can shape people's experiences should be centered in our work and discussions.

For further reading on oppression, privilege and how they intersect in our lives, check out the resources at the back of this zine.



Grounded

Image: Josie Nelson

ALLYSHIP AND SOLIDARITY



Grounded - by Josie

Nature grounds me.
The prickly fresh cut grass. The creative shapes in
fluffy billowing clouds. The sounds of birds singing.
The water splashing...
All the clichés. That shouldn't be clichés because
nature isn't contained to being unoriginal.
But I haven't ever thought about why I feel
connected to nature. Why am I drawn to it?
Through reclaiming WHO I am FULLY, I am thankful
but I also hurt.
I am learning and feeling the interconnections of
land and people.
The violence. The resistance.
The pain. The beauty.
I look to what I love about nature, and wonder...
How things were different before? How things will
be in the future? Where I am in all these changes?
My hope is to continue to know the land.
Understand and embrace her resilience as an
example of what I can strive for.
Resilience. To recover, adapt, sustain, grow.
Like wildflowers growing up through the cracks of
unnatural formations.
Blooming through adversity. Rising through
changes.
The beauty through the pain.
Just as I have learned the ways of life by my Mom, I
continue to learn from the Land.
And remember the life lessons that exist everyday
and pause.
To say thank you. And take it all in.
And grow. Stretching my roots deeper and deeper.
Until Nature grounds me.

Josie Nelson is a Haudenosaunee woman from the Delaware Nation of the Six Nations Community. She has completed her Masters in Social Justice and Community Engagement at Laurier, where she researched gendered violence on campus against Indigenous students.

Allyship is a big word that's loaded with meaning, but it's sometimes used without much weight or depth. Individuals often mistakenly use the term based on their own understanding of themselves, without taking into consideration if individuals from the group they are referencing perceive them to be an ally or not.

If the word "allyship" is to be used, we suggest not giving it to yourself. If someone of the group you are supporting calls you an ally, that's fantastic! You have likely done some solid work to get to that point. But "ally" is a term you earn from your actions and commitment, not one you can give yourself.

We at LSPiRG prefer the term "solidarity" over "allyship". "Allyship" can often turn into a label that people feel like they can hold, regardless of actions, while "solidarity" is less based on a label and more based on how one acts.

Much like allyship, being in solidarity with a group is also not a destination, but a continual process. Settlers must constantly engage in self-reflection, self-education, acting in de-colonial ways, and building and sustaining meaningful relationships.

In order to stand in solidarity with Indigenous Nations, settlers must go beyond merely being well intentioned and sympathetic towards Indigenous folks. Standing in solidarity requires hard work, sacrifice, humility, respect and commitment without expectations or praise or acknowledgement.

It is a long journey that requires constant work and self-education.

BUT WHAT DOES THIS MEAN? WHAT DOES ONE HAVE TO DO
(OR NOT DO) IN ORDER TO STAND IN SOLIDARITY?
WE'LL GET MORE INTO THIS VERY SHORTLY!

WHOSE LAND ARE YOU ON?

SOME WAYS TO BEGIN THE ONGOING AND CONTINUOUS PROCESS



Three out of the four Laurier campuses (Waterloo, Kitchener, and Brantford) and the communities that surround them, are located on Haudenosaunee, Anishnaabe and Neutral territory.

HAUDENOSAUNEE PEOPLES (HO-DEH-NO-SHOW-NEE)

Also known as Six Nations and Iroquois and are made up of various nations that formed what is known as the Haudenosaunee Confederacy. It originally consisted of five Nations; Cayuga, Oneida, Onondaga, Mohawk and Seneca. In 1722, the Tuscarora joined to form the Six Nations. The Haudenosaunee reside in parts of Ontario and Upstate New York. The largest reserve in North America is the Six Nations of the Grand River (located near Brantford, Ontario). Other communities include Tyendinaga and Awkwesasne (Mohawk) and Oneida Nation of the Thames, to name a few.

ANISHNAABE PEOPLES (AH-NISH-NAH-BAY)

Also known as Ojibway/Chippewa/Mississauga/Algonquin. Anishnaabek traditional territory was located on the north shore of Lake Huron, at the mouth of the Mississagi River. During the 17th century, the Anishnaabe split into groups migrating east to the Bay of Quinte, and South into what is now known as south-western Ontario (from Toronto to Lake Erie). During the 18th century, the Anishnaabe began losing land due to European settlement and the northern movement of the Haudenosaunee into south-western Ontario Today, Anishnaabe communities in south-western Ontario include the Mississaugas of the New Credit First Nation, Aamjiwnaang, Chippewas of the Thames First Nation, and the Chippewas of Kettle and Stony Point.

NEUTRAL / ATTAWANDARON (AT-TA-WON-DA-RON)

Called the Neutrals by settler populations, and Attawandaron by the Hurons, they are made up of many distinct Nations. The Attawandaron were decimated by colonial diseases during early colonization, and most remaining members were adopted into the Haudenosaunee Confederacy.

LEARN: learn about oppression and privilege, the history of colonization across Turtle Island and the land you live on. Learn to listen. There are many books, blogs, documentaries, independent media sources, plays and songs that Indigenous folks have created to provide accurate and equitable representation, as well as great resources for learning. We list many of these resources at the back of this zine. It is important for settlers to do their own research and not expect marginalized folks to teach them about their lived experiences with oppression.

BUILD RELATIONSHIPS: building relationships is a very important aspect of standing in solidarity with any group or movement, especially if you yourself are not part of that specific group. Most importantly, solidarity and relationships involve building trust. Throughout history and still to this day, settler folks tend to engage with Indigenous people in patronizing ways. An example of this would be settlers imposing “solutions” onto Indigenous people, instead of taking into consideration what Indigenous communities are saying they need or would like. A great place to start on campus is going to the Indigenous Student Centre (located at 187 Albert St. in Waterloo and 111 Darling St. in Brantford). Both campuses host soup and fry bread lunches once a week that are open to everyone, in addition to many other events that take place throughout the year.

ACT: settlers have a responsibility to act with effective and accountable intention. Accountability towards Indigenous Peoples and communities is about taking action to support them, aligning oneself with the struggle and movement, and speaking up when something problematic is said (regardless of whether an Indigenous person is there to witness the behaviour or not). Actions that you can take include: reflecting on your intentions and motivations for doing this work, speaking out when you see problematic things happen in your classrooms or meetings, interrupting colonial and racist behaviour when you see them, and engaging in a constant learning process with yourself and encouraging others to do so as well. Settlers should not expect Indigenous Nations to educate them on how the settler dominant society oppresses them. There are many resources available, please refer to these instead of requesting the people in your life to do the work for you!

BEYOND LAND ACKNOWLEDGEMENTS



It is becoming more common to hear land acknowledgements at the beginning of events, gatherings, meetings and sometimes even classes. While acknowledgements are an important first step, they sometimes risk being meaningless and somewhat patronizing if there is no further action taken to stand in solidarity with Indigenous Nations.

We are all treaty people, and are thus responsible and accountable for doing more than simply acknowledging the violence that Indigenous communities have faced (and continue to face) due to colonization, racism and systemic oppression.

In Lynn Gehl's article "Is Acknowledging Indigenous Territory Enough", she states (in relation to the unceded Algonquin territory that Ottawa sits on):

"Acknowledging Algonquin territory much be more than protocol, rhetoric, and lovely sentiment. Acknowledging traditional Indigenous territories means valuing that we are indeed Nations in concrete and real ways. It must mean valuing the stories Creator has, and we have, inscribed in our land and waterscapes as both marking our territory and as the beginning of our governance structures.

Acknowledging Algonquin traditional territory must mean respecting our right to live off our land and the resources of the land and water so that we can build our own governance structures such as schools, medical institutions, and legal systems.

We want more than the protocol of a land acknowledgement: we want our land and the gifts of that land. As an Algonquin Anishinaabe-kwe, I want the stories of the Land respected, and Algonquin Land rights respected; Algonquin need our Land returned to us so we can live a good life. We want genuine reconciliation not more of the same old, same old meaningless rhetoric."

This land is also subject to the Haldimand Proclamation. On October 25th 1784, after the American War of Independence, the land within the Haldimand Tract was "given" to the Six Nations by the British as compensation for their role in the war and for their loss of traditional lands in Upstate New York.

Of the 950,000 acres (six miles on either side of the Grand River from mouth to source) only 46,000 acres (less than 5%) remains Six Nations land.

This land is twice stolen.

For more information on the Haldimand Tract visit sixnations.ca



THE HALDIMAND TRACT

THE LAND HIGHLIGHTED IN RED WAS PROMISED LAND UNDER THE HALDIMAND PROCLAMATION. THE AREA THAT IS COLORED IN RED IS WHAT REMAINS OF SIX NATIONS TERRITORY (LESS THAN 5%)

Land acknowledgements can start this way. But often businesses, institutions and/or individuals will say this line and move on.

We suggest providing more context and description when giving a land acknowledgement. Land acknowledgements hold more meaning when they are written specifically to fit the event and/or context in which they are being given, and also provide guidance on how to go from acknowledging the land to taking action to ensure that the land is respected and cared for.

SOME THINGS TO KEEP IN MIND;

The host of the event, meeting, or gathering should give the land acknowledgement before they do anything else.

It is important to include a formal thank you to the host Nation, whether or not Indigenous folks from that area are present or not.

If you do not know the name of the Nation or whose territory / treaty land you are on, ask around. Friendship Centers, Indigenous Student Centers, and local Band Offices are always a good source of information.

Ask the Friendship Center or Indigenous Student Center for help on pronunciation, or find online language resources. If that's not possible, call the band office of the Nation after hours and listen to the recording.

Practice saying the host nation out loud prior to giving the land acknowledgement!

A land acknowledgement is not something you "just do" before an event or gathering; it's a reflection process in which you build mindfulness and intention walking into whatever gathering you are having. The acknowledgement should mention whose territory you are on and acknowledge the history (and continuation) of colonization, the importance of centering Indigenous knowledge, and the significance in relation to the event you are hosting.

For example; *if you are holding an event on prison justice, the land acknowledgement could include pointing out racial injustices and how processes of colonization have created a structure in which Indigenous folks are over represented within the prison population.*

LAND ACKNOWLEDGEMENTS



WHAT ARE LAND ACKNOWLEDGEMENTS?

A land acknowledgement is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories. Land acknowledgements draw attention to whose traditional territory you are on, how colonization has shaped those landscapes, and often serve to explain the current ongoing process of colonization and occupation experienced on the land. For settlers, it can also act as a reminder of being a guest on this land and needing to act accordingly.

WHY DO WE RECOGNIZE THE LAND?

Acknowledging the land is a protocol in many Indigenous Nations.

To recognize the land is an expression of gratitude and appreciation to those whose territory you reside on, and a way of honoring the Indigenous Peoples who have been living and working on the land for time immemorial. It is important for settlers to understand the long standing history that allows them to reside on the territory they are on, and should strive to understand their place within that history.

Land acknowledgements do not exist in a past tense or historical context because colonization is ongoing. We need to be accountable to how we uphold the process of colonialism, and work together to dismantle it.

HOW DO WE DO LAND ACKNOWLEDGEMENTS?

“We acknowledge that we are on the traditional territory of the Haudenosaunee, Anishnaabe, and Neutral Peoples”

(This statement will be altered depending on what territory you are on. Please make sure you take time to research the area you are in and determine whose territory you are on prior to doing a land acknowledgement)

TREATIES

TWO ROW WAMPUM

The Two Row Wampum is one of the oldest treaty relationships between Indigenous Nations on Turtle Island and European settlers. It was created in 1613 between the Dutch and the Haudenosaunee. Originally, the Dutch attempted to create a patriarchal agreement where they would be considered the fathers and the Haudenosaunee would be considered the children. According to Kanien'keha:ka (Mohawk) historian Ray Fadden, the Haudenosaunee rejected the notion and proposed an egalitarian relationship instead.

The Wampum depicts two vessels (the purple sections) traveling down the same river together; one a birch bark canoe representing the Haudenosaunee, and the other a ship representing the Europeans. The treaty states that both boats may travel together but that neither should make compulsory laws or interfere in the internal affairs of the other. The white sections symbolize Peace, Friendship and Respect.

As was custom for recording events of significance, the Haudenosaunee created a wampum belt of purple and white quahog shells to commemorate the agreement. Eventually it was extended to include the French, British and Americans.

The foundational principle of the Wampum was one of non-dominance, balance, and harmony between different groups, and includes true Nation-to-Nation relationships between groups of people but also between the people, the land and animals.

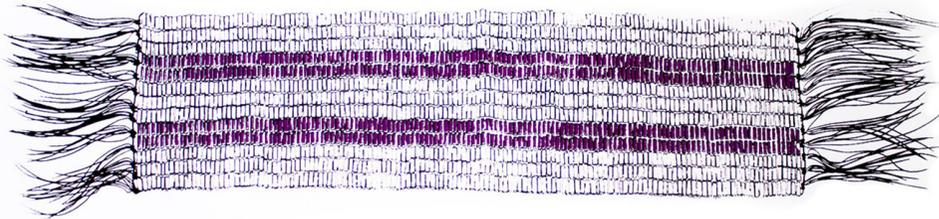
The Two Row is still a prominent relationship that the Haudenosaunee and other Indigenous Nations defend today, despite the fact that the agreement has been repeatedly broken and disrespected by descendants of European-Canadian settler colonialists. It comes as no surprise that the British Crown and colonial Canadian state have been unwilling to respect the self-determination of Indigenous Nations, as well as the agreement of the Two Row. We have seen the Canadian governments' denial of reciprocity all throughout history. And it continues in the present day, as Prime Minister Trudeau speaks of Nation-to-Nation building but enables and promotes the continuing mass resource extraction that devastates Indigenous lands and communities.

We see neo-colonialism on Turtle Island grow as the government continues pushing forward a Missing and Murdered Women, Girls and Two-Spirit Inquiry, despite countless Indigenous families saying that the process is inadequate and doesn't properly consult those who are directly impacted.

The Canadian state has a long history of not upholding the Two Row.

Non-Indigenous people can and should responsabilize themselves with learning this history and the ongoing process of colonization and informing other settler folks.

*For more information check out; "A Short Introduction to the Two-Row Wampum on by Briarpatch
Link: goo.gl/57aJyV*



*Two Row Wampum
Image from Tworowwampum.com*

DISH WITH ONE SPOON

The Dish With One Spoon is a treaty between the Anishnaabe, Mississaugas, and Haudenosaunee, as they all share hunting territory. Other Indigenous Nations, European settlers and newcomers now living in the area have been invited into this treaty in the spirit of peace, friendship and respect.

The "dish" (sometimes called the bowl) represents the land which is now called southern Ontario. Many people depend on this land (or dish) to live and thrive. This means that we have to share the responsibility of ensuring that the dish is never empty (we should not take more than what we need). Ensuring the dish is full involves taking care of the land and the many creatures we share it with. Another important aspect of the Dish With One Spoon treaty is the concept that there is only a single spoon and no knives, representing that we must keep the peace and take our turn when taking what we need.

The treaty was originally agreed upon between the Haudenosaunee, Anishnaabe and Mississaugas after decades of strife in the 17th and 18th centuries. The treaty covers a very large territory surrounding the Great Lakes region and encompasses much of Ontario, New York State, Ohio, Michigan and Wisconsin. As with the Two Row Wampum, the treaty was commemorated by created a wampum belt consisting of a white background with a symbol of a rounded dish in the center of the belt.

In 1888, Sganawadih (John Buck) of Six Nations interpreted this belt to mean: "This represents all the Onkwehon:we (translated as original people - pronounced oh-gwey-ho-way) on the continent. They have entered into one great league and contract that they will be all one and have one heart. The spot in the center is a dish of beaver, indicating that they will have one dish and what belongs to one will belong to all."



*Dish With One Spoon
Image: snpolytechnic.com
For more info check out; *Two Row Times Editorial*
Link: goo.gl/YpRQa7*