



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

June 10, 2019

NAHLA 2018-2019 Executive

This work is a derivative of “LISSA Land Acknowledgement, Template for Personalization, Definitions, and Speaker Protocol” by the Library and Information Studies Students' Association (LISSA) (<https://doi.org/10.7939/r3-ypab-8s28>), used under [Creative Commons Attribution-NonCommercial 4.0 International License](#).

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

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Section 2.0 General Definition

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

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

Section 3.0 General Purposes

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

Listed General Purposes

1. Fostering a critical consciousness
2. An act of allyship
3. A reminder to be aware of and articulately identify colonial influences
4. Demonstrate understanding of relational accountability
5. To encourage working within spaces of discomfort for the creation of actionable change



6. To challenge the normalization of violence against Indigenous Peoples specifically as it manifests around nonconsensual occupying and use of Land

Section 4.0 NAHLA’s Purposes and Intentions

NAHLA adopts this formal statement to recognize the Traditional Territories on which NAHLA members gather, to fulfill the sixth overarching recommendation (of ten recommendations) from the Canadian Federation of Library and Information Studies-Fédération canadienne des associations de bibliothèques [CFLA-FCAB] Truth and Reconciliation Report (Canadian Federation of Library Associations, 2019), and as fulfillment of directions from the Canadian Health Libraries Association [CHLA] to create a Land acknowledgement.

NAHLA also creates this living document containing an Acknowledgement to encourage members of the Health Sciences community to speak these words at the beginning of NAHLA events with intent to discomfit those who hear them, and encourage our communal engagement with concepts of Truth and Reconciliation as they intersect with and relate to health librarianship.

The repetition of words in Land Acknowledgements without engagement does not adequately address the ongoing hostility (beginning with Land violence) pervading our institutions, associations, and broader society. The members of NAHLA recognize this and feel (as people who interact with many knowledges, and who gather on and benefit from this Land) we can build upon static Land Acknowledgement statements: thus we have included (in addition to a static statement for placement upon printed and fixed material) a template for personalization and individualization, which allows the person saying the acknowledgement to deeply reflect. The template additions also allow for the addition of context specific components, as each statement said will reflect the various Lands NAHLA is privileged to gather on. NAHLA also recognizes the limitations of verbal acknowledgements, however; we want to provoke reactions, encourage discussion, foster mutual learning, and remind ourselves to be aware of and articulately identify colonial influences, and put action to our words.

Section 5.0 Template of Possible Additional Components with Examples

The examples in the table below, could be used to build your own Acknowledgement or to personalize the sample statements in section ten.

Component	Description	Example	Rationale
1. Locate Yourself	Self-identify, by including information about where you are from, whose Land you grew up on, or now spend your life on. Identify if you are a settler, visitor, immigrant, or state any other specific indication of who you are a descendent of. You can also name the intersections of your identity. For example if you are a settler you may indicate intersections like being a settler of	“My name is ___ and I am of ___ descent, born, raised and living on unceded territory of _____” Note: there are many alternate endings to this example. Research the Land you are on and customize accordingly.	It is important to locate yourself, and say who you are to contextualize your words. It also demonstrates responsibility to modeling accountability of identity, and recognizing privilege. It also acknowledges your individual role in colonization, everyone has a part. It is key for the truth aspect of Truth and



	<p>color, or an immigrant of settler decent (ex. A person from Britain who has just moved to Canada).</p> <p>In this section we recognize the complex nature of naming identities, especially as identities have multiple intersections.</p> <p>We point to the current discourse surrounding the inappropriateness of using the term settler to refer to Black people on Turtle Island, as they were involuntarily uprooted, scattered, and then reinserted into Lands that are not their own by Europeans (Morgan, 2019). We encourage reading the resources by Morgan and Thomas on this matter to learn more about the use of this language and to inform on the question “Who is a settler?” See section 12.0</p> <p>Locating yourself using the word settler in this context doesn't only take on the common meaning of being someone who has moved with a group to a new place like the Oxford English Dictionary defines but is a way to more briefly indicate you are a Non-Indigenous person who benefits from the Canadian colonial system, and you are a descendant of colonizers.</p> <p>Note: the use of the word settler is not to engender guilt but to take responsibility for occupying Indigenous territories (often without meaningful consent).</p>		<p>Reconciliation.</p> <p>Identify as a settlers (or descendents of settlers) is a specifically important way for non-Indigenous persons, with European ancestry, who imposed the colonial system upon this Land, and who continue to benefit from the colonial system to demonstrate accountability.</p>
<p>2. Convey Intention (Personally, or Organizationally)</p>	<p>Make the statement relevant to your context and positionality. Do so by making clear your intentions. Understand and convey the way you or your organization are most</p>	<p>“NAHLA recognizes the colonial role of libraries, and as librarians and information workers</p>	<p>Stating the Land Acknowledgement is the bare minimum. Personalizing it, making it relevant to your context and</p>



	linked to colonization. Not to blatantly negatively state this, but to draw connections between our role in colonization to then identify ways to change.	engaging with concepts of knowledge production, diffusion and organization we make this statement as an affirmation we are committed to improving our profession's practices ...”	to your positionality, is the next step.
3. Express Gratitude	Explicitly state thankfulness for being able to live, work, study, and enjoy recreation and professional development on this Land.	“I am thankful for the ability to live, work, and gather on this Land...”	Expressing gratitude encourages reflection on how we benefit from the Land and what privileges we have from colonialism. It also emphasizes speaking from the heart and personalizing the message.
4. List Specific Lands	<p>Name the Lands that we have a relationship to, with respect to where we gather. Look up how to pronounce them. Understand that boundaries are not fixed and rigid (like some people are accustomed to with colonial Governmental borders).</p> <p>Leave room for this to change.</p> <p>Note that NAHLA mainly interacts with Land the University of Alberta is situated on as well as Edmonton and area Alberta Health Services locations, but our location could be dynamic, and this portion of our acknowledgement should reflect that, and highlight the Lands and the communities we are accountable to as they relate to where the events we host are held.</p>	<p>If it was an event on University of Alberta space...</p> <p>“I acknowledge we are located in <i>Amiskwacîwâskahikan</i> (Beaver Hills House)(A-miss-kwa-chi-was-ka-hi-can). This Land is a crossroads and gathering place for nations including the Cree, Blackfoot, Nakota Sioux, Iroquois, Dene, Ojibway / Saukteaux / Anishinaabe, Inuit and others whose histories, languages, and cultures continue to positively influence us. I also acknowledge that we are located in Treaty 6 territory, and Métis Region 4...”</p>	The purpose in listing the Land, and traditional occupants is to recognise the Land and people we are accountable to, and should be in relationship with..



		Note: If you practice pronunciation and feel confident enough then address each group by their name i.e. Nehiyawak (Cree), Haudenosaunee (Iroquois), or Siksikaitapapi (Blackfoot) and so on.	
5. Make a Connection Between the Reason you are Meeting and Gathering, and the Land-Violence	Name the acts of violence that affect people's minds, bodies, self-determinations.	"I want to acknowledge that colonial violence continues to negatively impact Indigenous Peoples..."	This is the basis of the need for ongoing reconciliation, as Land-violence still exists and its impacts reverberate today, naming the violence is the first step in addressing it.
6. Implicate yourself or the organization as operating within a colonial system	We live and work in a colonized world, and in colonized systems that impact the way we understand things, and the way things get done.	"I recognize we are gathered in an institution with a colonial history, and colonial present, and aim to continually lessen ongoing colonial harms through speaking about them..."	Recognizing this is the first step in changing and doing things differently. This should challenge the normalization of colonial impacts. It also demonstrates organizational responsibility.
7. Bring awareness to any current, relevant acts of resistance and resurgence occurring in the Lands you are occupying	Learning about current matters Indigenous Peoples are discussing in relation to the Land (especially learning about acts of resistance and resurgence surrounding Land) is key to Land awareness. If highlighting something of this nature be sure it is relevant to the topic of the event, and reach out to the person or organization to see how you can help (i.e. promoting an event, volunteering time etc.).	"In light of our discussion today on ____, I would like to bring to your attention the current advocacy efforts of ____..."	Recognizing these acts of resistance and resurgence brings awareness to the challenges faced in relation to the Land we are occupying and acknowledges that these matters are ongoing. Showing solidarity in this way also demonstrates a will to build relationships with local nations and folks.
8. Invite feedback	These statements are living,	"As I learn and grow in	Recognizes that we must be



and/ or invite people to learn more about the Traditional Lands	breathing, meaningful acknowledgements. We may make mistakes in saying them (we may miss something important, or say something latently or overtly stereotypical, offensive, racist), this is an opening for us to invite and encourage people to articulately call out these transgressions so we can individually and organizationally be better. It can also highlight positive things we are doing and saying that we should do more of.	my relationship to the people, and physical presence of this space, after this event I would invite anyone present to discuss the words I've said so we can reciprocally learn and make efforts towards continued improvement.”	continually learning from, and unlearning colonial practices; this is a fluid and ongoing process that can not simply be checked off. Recognizes that we do not have all the answers and we must challenge ourselves, and others, to better understand the relationship between Indigenous Peoples and their traditional territories. Demonstrate accountability for our mistakes and the willingness to learn from and improve on these mistakes.
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Section 6.0 Protocols and Things to Know about Delivering the Acknowledgement

- The host/event organizer should be the first person to speak and should deliver the acknowledgement
- The person who is delivering the acknowledgement should have engaged with the concepts in this document, so they are able to *speak from the heart*, and with *integrity*
- Expect to make mistakes, and be uncomfortable, embrace working within this space of discomfort, and be open about not knowing something
- At the same time as you identify gaps in knowledge, aim to fill them (your own, and others); we are at different places in our knowledge
- It is the responsibility of non-Indigenous Peoples to research, prepare, and deliver the Land Acknowledgement, if Indigenous Peoples are present at events do not expect they will or should deliver a statement. It is acceptable to invite people to deliver these statements if you make this request in advance and are open to refusal. If inviting someone it must be someone from the Territory that is related to the Acknowledgement, if asking an Elder make sure proper protocol is given; if you are unsure of protocol ask about it in advance.
- Practice saying your personalized acknowledgement
- If you recognize many feelings of guilt as you engage with this process reach out to other NAHLA members to help brainstorm ways to not get stuck in guilt (specifically think of the other knowledges, social pathways, and perspectives that will be in the room, and how they can be highlighted). Note: if this happens do not engage with Indigenous Peoples about this, if you are upset or guilty you need to decompress on your own time, because it is our responsibility to make sure we are not pushing emotional labour onto Indigenous folks.
- Do not let the fear of making a mistake or, the desire to be perfect impede your ability to deliver the statement (just be prepared to be gentle with yourself, and take ownership of your mistakes, as receiving and integrating criticism is a way to better strengthen our allyship)



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

1. Why is this acknowledgement happening?
2. How does this acknowledgement relate to the work we do?
3. What intentions does NAHLA as an organization, as an executive team, and a group of members, have to disrupt and dismantle colonialism beyond this Land Acknowledgement?

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

Question Number	NAHLA 2018-2019 Response
Question One: <i>Why is this acknowledgement happening?</i>	<ul style="list-style-type: none"> ● To build upon “static” Land Acknowledgements, and create a living document with personalization, and context specific components ● To increase the NAHLA community’s engagement with concepts related to Land, and colonization ● To reflect on the intersections between colonization, Land violence, and librarianship
Question Two: <i>How does this acknowledgement relate to the work we do?</i>	<ul style="list-style-type: none"> ● Creating this document relates to and aims to fulfill the sixth overarching recommendation (of ten recommendations) from the CFLA-FCAB Truth and Reconciliation Report, and CHLA direction to create this Acknowledgement
Question Three: <i>What intentions does NAHLA as an organization, as an executive team, and as a group of members, have to disrupt and dismantle colonialism beyond this Land Acknowledgement?</i>	<ul style="list-style-type: none"> ● Highlight contents of Acknowledgement annually for the members at the AGM, and on an ongoing basis ● Executive to revise Acknowledgement every April ● Once a year prior to the revision of this document, highlight one set of materials that deals with the intersection of health librarianship and Indigenous matters. For example sending out an article about Indigenous epistemologies in the medical community to the NAHLA listserv/Google Group



Section 9.0 Voluntary Extended Personal Reflection Questions for Individual Consideration

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

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

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

**This is to be used when events are held at the University of Alberta or Alberta Health Services Locations adjacent to U of A (Like the Kaye Edmonton Clinic).*

NAHLA Acknowledgement: The Northern Alberta Health Libraries Association acknowledges that we are located in [*Amiskwacîwâskahikan*](#) (Beaver Hills House). This Land is a crossroads and gathering place for nations including the Nehiyawak (Cree), Siksikaitsitapi (Blackfoot), Nakota Sioux, Haudenosaunee (Iroquois), Dene, Ojibway / Sauteaux / Anishinaabe, Inuit and other distinct Peoples. The knowledges and experiences of the Peoples of these nations are connected to the Land, and are dynamically present in this space today. We also recognize this Land is part of Treaty 6 Territory and Métis Region 4. As professionals engaging with concepts of knowledge production, knowledge diffusion and knowledge organization, we recognize it is our responsibility to respect Indigenous Ways of Knowing and with this statement we dedicate ourselves to moving forward in the spirit of partnership, reconciliation and collaboration.

Notes on the Acknowledgement Structure and Content:

- The use of *Amiskwacîwâskahikan* (Beaver Hills House) is important as it refers to the Land without using colonial naming
- The positioning of the second sentence (naming the nations) before listing the Treaty and Region is intentional as it places the Peoples before the colonial constructs



- There is no use of terms that indicate Land ownership, as the Land is a relation and there is no ownership of relatives

** For events that are not held at the University of Alberta or AHS locations nearby, then the speaker of the Land Acknowledgement can use the CFLA-FCAB Statement Sample, and our template components to create a meaningful statement. See below for sample:*

CFLA-FCAB Statement Sample:

“I would like to acknowledge that we are gathered for _____ on the [*unceded] traditional territories of the _____ (and the _____) [*in Treaty # territory]. _____ acknowledges it is the Indigenous (First Nations, Métis and Inuit) that Canada is found on. We dedicate ourselves to moving forward in the spirit of partnership, reconciliation and collaboration during this conference (and gathering). [*it will be one or the other (CFLA-FCAB, 2018, p. 87).

Note to consider Metis Regions too

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

- Prior to the annual general meeting NAHLA will set aside time to review and revise the Land Acknowledgement. Notably the acknowledgement is to be reviewed on an ongoing basis/ as needed but the setting of a month ensures that revision is not forgotten.
- NAHLA community will use the book [“Elements of Indigenous Style” by Gregory Younging](#) to edit this document

Section 12.0 Helpful Resources

- Canadian Association of University Teachers. (n.d.). Guide to Acknowledging First Peoples & Traditional Territory. Retrieved from <https://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory>
- Canadian Federation of Library Associations. (2016, November 16). Library & Literacy Services for Indigenous (First Nations, Métis & Inuit) Peoples of Canada Position Statement. Retrieved from <http://cfla-fcab.ca/en/guidelines-and-position-papers/library-literacy-services-for-indigenous-first-nations-metis-inuit-peoples-of-canada-position-statement/>
- Canadian Federation of Library Associations. (2019, February 21). CFLA-FCAB Truth and Reconciliation Committee Report. Retrieved from http://cfla-fcab.ca/en/indigenous/trc_report/
- *See the 6th recommendation of the CFLA-FCAB Truth and Reconciliation Committee report. See also Page 6, recommendation #6, and page 41 #8, and appendix J on page 87.*
- Government of Alberta. Indian Reserves, Metis Settlements & MNAA Regions. [map] Retrieved from <http://www.indigenous.alberta.ca/documents/Map-AboriginalAreas.pdf?0.4499285>
- Laurier Students' Public Interest Research Group. (2015). Know the Land. Retrieved from <http://www.lspirg.org/knowtheland>
- Morgan, A. (2019, March 12). Black people in Canada are not settlers. Retrieved from: <https://ricochet.media/en/2538/black-people-in-canada-are-not-settlers>
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**Available in PDF form, email NAHLA for access*
- Thomas, A. (2019, February 15). Who is a settler, according to Indigenous and Black scholars. Retrieved from: https://www.vice.com/en_ca/article/gyajj4/who-is-a-settler-according-to-indigenous-and-black-scholars
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Section 13.0 Acknowledgements

The creation of this document saw the efforts of many people. The member of NAHLA most responsible for creating the document is Tabatha Plesuk the Second Year Student Representative. Tabatha Plesuk concurrently worked on the NAHLA Acknowledgement and her School of Library and Information Studies Student Association’s Acknowledgement [LISSA] (at the University of Alberta in Edmonton) as the Graduate Representative for the 2017-2019 term. Tabatha Plesuk began work on the NAHLA document first but as time passed the two became intertwined. As such a deep thank you is owed to the members of LISSA executive who contributed to the document, as this document was informed by your efforts. The greatest thank you is to Kayla Lar-Son, Tanya Ball, Lorisia MacLeod, and Kris Joseph for reading various iterations of the LISSA document, providing feedback, and answering questions; as that feedback was used to better the NAHLA document immensely. Thank you also to Kendra Cowley, who shared materials from a workshop she attended on creating Land Acknowledgements (with the workshop and material creator being Trish Pal).

Appendix A Definitions

Definitions

Being-In-Place: tied to the idea of Grounded Normativity. This is a demonstration of rejecting the politics of recognition whereby Indigenous peoples refuse the terms by which their existence is constrained, restricted by colonial codifications of legitimacy (like colonial governance and colonial



individuated self), through authentic Indigenous ways of being (that resist, resurge, and recoup the power of Indigenous knowledges) (Coulthard, 2016, as cited in Martineau). An act of Indigenous self-determination, and reaffirmation.

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

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

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

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

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

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

Settler: A basic definition of this term is non-Indigenous Peoples who invaded Indigenous lands, or the European-descended sociopolitical majority, who are currently living in Canada (Vowel, as cited in Thomas, 2019). It can be used for the persons who historically came to the land known as Canada, overtook it, and imposed ways of governance and infrastructure (Marshall, as cited in Thomas, 2019). However, it can also refer to descendants of non-Indigenous Peoples, as a way to assign responsibility for ancestral actions, and to call out the fact that non-Indigenous Peoples benefit from the colonial system and are complicit in their part of maintaining colonial structures: think “settled in.” Currently there is discourse surrounding defining this term, in how it conveys the willing and intentional occupation of Lands and displacement of Indigenous Peoples. There are non-Indigenous Peoples in Canada whose ancestors were not willing colonizers, as they were displaced themselves. This distinction, and discussion stems from the “history and legacy of the dehumanizing enslavement of African people” (Morgan, 2019), and importantly notes their migration was not a product of their freely and fully consenting choice. Vowel (as cited in Thomas, 2019) asserts settler colonialism is virulently anti-black, and the descendants of enslaved Africans cannot be considered settlers. Two terms that have emerged from this discourse to refer to descendants of enslaved Africans are: displanted Peoples (displaced and replanted), and stolen people on stolen land. When using the term settler, consider your role and your ancestors role in the colonial project and determine if the term applies. If you are



white-European, you should strongly consider using this term.

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

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

Definition References

- Coburn, E. (2015). *More will sing their way to freedom: Indigenous resistance and resurgence*. Winnipeg, MB: Fernwood Publishing
- Coulthard, G., & Simpson, L.B. (2016). “Grounded normativity / Place-based solidarity.” *American Quarterly*, 68(2). Retrieved from <https://muse.jhu.edu/article/622080/pdf>
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- Weitzer, R. (1990). *Transforming Settler States: Communal Conflict and Internal Security in Northern Ireland and Zimbabwe*. Berkeley: University of California Press. Retrieved from <https://publishing.cdlib.org/ucpressebooks/view?docId=ft2199n7jp;brand=ucpress>

Appendix B Document References

- Canadian Federation of Library Associations. (2019, February 21). CFLA-FCAB Truth and Reconciliation Committee Report. Retrieved from http://cfla-fcab.ca/en/indigenous/trc_report/
- *See the 6th recommendation of the CFLA-FCAB Truth and Reconciliation Committee report. See also Page 6, recommendation #6, and page 41 #8, and appendix J on page 87.*



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<https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>

Document Log

IMPORTANT*ANY AND ALL CHANGES MADE TO THE DOCUMENT SHOULD BE RECORDED IN THE EVENT THAT SOMEONE HAS QUESTIONS/FEEDBACK ABOUT THE CONTENT OF THE DOCUMENT. WE ARE ACCOUNTABLE TO ITS CONTENTS.

Document Status	Responsible Person and Contact	Date
Document Drafted	Tabatha Plesuk plesuk@ualberta.ca	February 13, 2019
Document Revised and Finalized (from input of executive, as well as external parties).	Tabatha Plesuk plesuk@ualberta.ca	April 10, 2019 and
Document Revised collectively at July meeting. -Adding pronunciation to <i>Amiskwacîwâskahikan</i> -Change section 9 to voluntary reflection -	Pronunciation added by Thane Chambers thane@ualberta.ca	August 12, 2019
Document revised upon consultation with Executive (NAHLA meeting minutes from August 14, 2019). Under section 11 the following points were removed: <ul style="list-style-type: none"> • If there are events occurring in 	Thane Chambers thane@ualberta.ca	August 22, 2019



<p>communities we are part of or adjacent to, that center on Indigenous matters (especially if they relate to LIS or Health Sciences work) then the executive will make efforts to make members aware and consider attending.</p> <ul style="list-style-type: none"> • Once a year prior to the revision of this document, highlight one set of materials that deals with the intersection of health librarianship and Indigenous matters. For example sending out an article about Indigenous epistemologies in the medical community to the NAHLA listserv/Google Group. <p>As these points are not directly related to the topic of the Land Acknowledgement Statement it was decided that instead these points will be used to start a discussion about how NAHLA and NAHLA members may want to be involved in actions related to the TRC process in the AGM to be held on October 4, 2019.</p>		
<p>Appendix C Record of Feedback from Annual General Meeting removed from document. This document will not be a point of discussion for the Annual General Meeting.</p>	<p>Thane Chambers thane@ualberta.ca</p>	<p>August 22, 2019</p>

