

CTN's Land Acknowledgement and Guidelines

In response to the Truth and Reconciliation Commission of Canada's 94 Calls to Action to recognize, make reparations and be accountable for the intergenerational harms caused to Indigenous Peoples of this land, CTN has developed a land acknowledgement as part of our commitment to reconciliation.

This is a guide to delivering CTN's land acknowledgement and developing personal reflections.



**Children's
Treatment Network**

How CTN's Land Acknowledgement was Developed

In consultation with an Elder, Children's Treatment Network (CTN) created a land acknowledgement as part of our action towards reconciliation. CTN's catchment area covers a large range of territories with a number of different treaties. The Elder recommended that we focus on that connection to the land given the service nature of our work. When sharing CTN's land acknowledgement, employees acknowledge the territories they're located on and the related treaties and often share information about the land where they live or work.



Read the full story behind the creation of CTN's land acknowledgement, which was created in collaboration with teachings from an Elder and a group of CTN employees on [CTN's website](#).

CTN's Land Acknowledgement

This land acknowledgement is offered to recognize Indigenous Peoples' enduring connection to their traditional territories, to recognize the history of the land that is currently shared by many peoples, and to recognize stewardship as a shared responsibility of all those who reside in a territory.

We are dedicated to honouring Indigenous history and culture and committed to moving forward in the spirit of reconciliation and respect with all First Nation, Métis and Inuit people. The land on which CTN serves kids, youth and families covers unceded territories and regions that are the native homeland to the Huron-Wendat, Tionontati, Haudenosaunee, Anishinaabeg (Ojibway) and the Mississauga Peoples.

These regions are home to many Indigenous people from across Turtle Island and we recognize that we must do more to learn about the rich history of this land so that we can better understand our roles as residents, neighbours, partners and caretakers.

How to Create and Deliver a Meaningful Land Acknowledgement

Acknowledging the land is a longstanding Indigenous tradition that honours the original custodians of the territory. For non-Indigenous settlers, it is a way to show respect and commitment to reconciliation. If you identify as Indigenous, we invite you to honour the land in your own traditional ways.

1

Read CTN's Land Acknowledgement aloud

When available, share it on screen and practice pronunciation of Indigenous names and words.

2

Name the Local Traditional Territories

Identify the Indigenous Peoples whose land you are on (in-person or virtually). Use resources such as [Native-land.ca](https://www.native-land.ca), [Whose Land](https://www.whose-land.ca) or the [Map of Indigenous Communities in Ontario](https://www.mapofindigenouscommunitiesinontario.ca) to learn about the land, treaties, history and ongoing impacts.

3

Express Gratitude

Share why you are thankful for these territories or the land where you live and work. Acknowledge those who have taught you, such as mentors, communities, family or Indigenous individuals.

4

State Your Commitment

Share your commitment to truth and reconciliation and outline the action you will take, such as supporting Indigenous initiatives, attending events, advocating for rights or amplifying voices.

Making Virtual Land Acknowledgements Inclusive

If you are delivering a land acknowledgment virtually, attendees may be joining from various locations. To support inclusive practice, you can extend participation to attendees to acknowledge the land from where they are located.

1

After the land acknowledgement, note that participants may be joining from different locations.

2

Invite participants to share the Indigenous lands they are joining from, such as in the chat or aloud.

3

Support participation by sharing resources in the chat. Encourage folks to identify and share the Indigenous lands they are joining from using tools such as [Native-land.ca](https://www.native-land.ca), [Whose Land](https://www.whose-land.ca) or using the [Map of Indigenous Communities in Ontario](https://www.ontario.ca/en/gov/service/indigenous-communities).

When to Use CTN's Land Acknowledgement

Land acknowledgements may be included on formal agendas and delivered at the start of meetings or gatherings - whether in-person or virtual - especially when members of the public are present. It is recommended to consider including the land acknowledgement in the following settings:

- **All Employee Meetings**
- **Full Board Meetings**
- **Annual Meetings**
- **Internal Team Meetings**
- **Family Workshops and Events**
- **External Meetings**
 - If hosted by CTN, consider each meeting
 - If not hosted by CTN, speak to the meeting facilitator to consider if it's appropriate to include
- **Key Written documents**
 - Such as annual reports, research papers
 - When written, use the version on page 8

Teams who host meetings more frequently may want to discuss the cadence of when including a land acknowledgment would be most meaningful (e.g., monthly, quarterly). Alternatively, teams who meet weekly, may choose to recite the land acknowledgement monthly, and may also decide to share information about Indigenous history or learn together.

CTN's Land Acknowledgement for Written Use

This land acknowledgement is offered to recognize Indigenous Peoples' enduring connection to their traditional territories, to recognize the history of the land that is currently shared by many peoples, and to recognize stewardship as a shared responsibility of all those who reside in a territory.

We are dedicated to honouring Indigenous history and culture and committed to moving forward in the spirit of reconciliation and respect with all First Nation, Métis and Inuit people. The regions we serve are home to many Indigenous people from across Turtle Island and we recognize that we must do more to learn about the rich history of this land so that we can better understand our roles as residents, neighbours, partners and caretakers.

Pronunciation

- Huron-Wendat (Hue-ron) (Wen-dat)
- Tionontati (tee-oh-non-tah-tee)
- Haudenosaunee (Ho-de-no-show-nee)
- Anishinaabeg (Ah-nish-in-ah-bag)
- Metis (May-tee)
- Inuit (ih-new-eat)

Resources and Sources

- [A Guide to the Pronunciation of Indigenous Communities and Organizations in BC](#)
- [Edified Projects](#)
- [Glossary of Terms and Pronunciation Guide](#)
- [Map of Indigenous Communities in Ontario](#)
- [National Centre for Truth and Reconciliation](#)
- [Native-land.ca](#)
- [The Canadian Encyclopedia](#)
- [Whose Land](#)
- [Zhaawngong Webb: 4 Tips to Creating a Better Land Acknowledgment](#)

Thank you for your continued participation in our collective work towards reconciliation and supporting CTN's vision of a vibrant community where all kids, youth and families belong.

Organizations referencing this guide are advised to consult with their local Indigenous communities and Elders to ensure accuracy with established practices.

This document will be updated as we continue to learn and grow and to reflect relevant changes. We welcome feedback on what we may have missed or can improve. If you have feedback, or questions about delivering CTN's land acknowledgment, please email communications@ctnsy.ca.

Example 1 - Land Acknowledgement

Today we are gathered on the traditional territories of the Wendat, Haudenosaunee and Anishinaabeg Peoples. Referred to today as Aurora, this land resides within Treaty 13 of 1805 and the Williams Treaty established in 1923. I am grateful for the opportunity to meet here today with all of you.

As a resident of York Region and a non-Indigenous person, I am grateful to live, work and play on this land, and for the generations of caretakers—past and present—who have made this possible.

With the National Day for Truth and Reconciliation being recognized this month, I've been reflecting on the Truth and Reconciliation Commission of Canada's 94 Calls to Action. Calls 87 to 91 focus on Sports and Reconciliation. Indigenous athletes and scholars have explained how systemic barriers such as poverty, isolation, health issues, inter-generational trauma from residential schools, cultural barriers and a lack of access to resources prevent many Indigenous athletes from being represented in Ontario sports.

Much of my time on this land is spent playing sports and I recognize that I have had the privilege of access to sports and athletic communities throughout my life. As part of my personal commitment to reconciliation, I have chosen to support the Dreamcatcher Foundation, which funds sports and recreation opportunities for Indigenous youth in Ontario.

My journey of learning is ongoing. I commit to continuing to learn about the history of this land, the Peoples who have cared for it, and the current needs of Indigenous communities. I've also brought a few books today that have guided me in this journey. If anyone is interested in borrowing them, please connect with me.

Example 2 - Land Acknowledgement

We meet today within the traditional territory of the Anishinabe, Huron-Wendat, Haudenosaunee, Petun and Mississauga people. Here in Utopia, Ontario, the land on which we are gathered is within the bounds of Treaty 18, from the year 1818, also known as the Lake Simcoe-Nottawasaga Treaty. As a part of the research and reflection I did in preparation for today's land acknowledgement, I read Treaty 18 and learned it encompasses over one and a half million acres, and is bordered by London, Lake Huron, Lake Simcoe and King Township. It states that in exchange for the 'free and voluntary' surrender of this land, the Crown agreed to pay 1200 British pounds per year in goods to the Chippewa Nation of the time. This is one of over 40 treaties and land agreements that cover the province of Ontario, and of course all of us have lived, learned, and worked on the traditional territory of many other Peoples and Treaties.

Often when I hear land acknowledgements, the Mississauga of the Credit are mentioned. Although I have no specific connection to that Nation of people, their land has special meaning for me. Until 2015, I lived in the city of Mississauga, steps away from the Credit River. As a kid, the river was a fixture in my daily life, especially on dog walks, and I still visit regularly to see my parents. The river was called Missinnihe by the Mississaugas, but at one time as a kid, I learned that the English name was the Credit River because the French fur traders would provide goods to the Native people in advance, or on credit, against furs which would be delivered the following spring. Wikipedia tells me that the river was "held in reverential estimation as the favourite resort of [the First Nations'] ancestors." I'm a person who tends to feel a strong connection to places. Whenever I return to that big beautiful river, I feel a sense of truly being 'home,' but I know that my feeling cannot remotely compare to the connection of generations of First Nations who travelled, lived on and cared for that same area. I know that it is not my land to love, but I am incredibly grateful to have lived on and built a deep connection to such a beautiful place.

Taking time to consider the history of the places we live and work, and its negative implications on the daily lives of Indigenous Canadians is one very small action I can take as a white settler and beneficiary of that history. Other acts of reconciliation that I personally strive towards are to continue learning, listening to Indigenous voices, supporting Indigenous skills, taking political action, changing the way I recognize Canada Day, taking steps to care more for the land and climate, and ensuring my children know the stories of the first people of Turtle Island. I'm grateful that we at CTN are striving to do more for the Indigenous People we serve. Thank you for taking this moment with me today to acknowledge the land we are on, and the people we share it with.