



**CITY OF VAUGHAN  
DIVERSITY AND INCLUSION TASK FORCE  
AGENDA**

**This is an Electronic Meeting. The Council Chamber will not be open to the public.**

**Thursday, January 21, 2021**

**6:30 p.m.**

**Electronic Meeting**

**Vaughan City Hall**

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6. CONSIDERATION OF ITEMS REQUIRING SEPARATE DISCUSSION
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## The reluctance of Canadian businesses to collect race-based data needs to end

PAMELA JEFFERY AND WES HALL  
CONTRIBUTED TO THE GLOBE AND MAIL  
PUBLISHED DECEMBER 25, 2020

Pamela Jeffery is founder of The Prosperity Project and Wes Hall is founder of the BlackNorth Initiative.

One of the few bright spots of 2020 is that business leaders have awoken to the power of CEO activism. They have come together to navigate the COVID-19 pandemic, while dismantling the pandemic of bias and anti-Black systemic racism.

Out of a commitment to remove the barriers faced by Black Canadians and safeguarding the social and economic health of women, who have disproportionately been affected by the pandemic, The Prosperity Project and the BlackNorth Initiative were born. These initiatives are driven by the goals of equity, prosperity and eliminating racial barriers. This is not only of social importance, but a business imperative.

In Canada, “95 per cent of institutional investors said strong diversity and inclusion metrics have a positive impact on a company’s share price,” according to [research](#) released by PR and marketing consultants Edelman last month.

But where are the metrics?

One of The Prosperity Project’s five initiatives is to collect gender diversity data on the representation of women in leadership roles in Canada’s largest organizations, including intersectional data (women who also identify as BIPOC and/or living with disabilities). Signatories of the BlackNorth Initiative’s CEO Pledge have agreed to collect and report employee data by race also.

Canadians who are Black, Indigenous or female understand the data only too well: They know the stunning lack of diversity in Canada’s executive offices and boardrooms. These data are for those who have not faced discrimination, and for too long have been able to easily and comfortably pretend that the problem doesn’t exist.

Not collecting data is an intrinsic example of how the gatekeepers have set up a system that has allowed anti-Black systemic racism to remain unchecked. The need for better intersectional data is not new, but it is urgent. Systemic racism and discrimination have profoundly affected all areas of our society in many ways. The pandemic has only worsened the challenges faced by marginalized communities.

Not asking for race, gender and ethnicity data while trying to stop bias and systemic racism is like not testing for COVID-19 and tracing contacts while trying to stop the spread of the virus. If we don't look, ask, or measure, we won't know. Not knowing is how those at the top of a racist system want to keep it.

We need data to show our business leaders and elected officials just how much being Black, Indigenous, LGBTQ and/or female hurts your chances of being promoted, the health care you get, or even how many times you are stopped by police.

Time and again, we hear Canadians say that it's nothing like the United States. This false sense of virtue comes from an absence of data. Ignorance can be bliss and change is uncomfortable but needed.

If one thing has proved true since the Prosperity Project and the BlackNorth Initiative were launched: Many business leaders care and want to do better.

Many organizations, including some of the 400 that have signed BlackNorth's CEO Pledge and those participating in The Prosperity Project's first annual gender diversity data-tracking study, are muddling through the difficulties of assessing their work force for the first time. It's not simple, but we are asking companies to invest in this process, to change the way they think and act to start difficult conversations that are both respectful and legal.

We applaud those leading the way by inviting employees to voluntarily self-identify. Thoughtful leaders are using this data to create more inclusive workplaces where employee experience isn't influenced by skin colour by rooting out bias in hiring and promotion decisions.

We believe change starts with the business community. Yet, we have seen many leaders balk at quantifying their organizational makeup with justifications such as "it's too complicated" and "our employees don't like to be identified."

We cannot be squeamish, too polite and principled about collecting race-based data. The collection of data during this pandemic is critical in addressing gender equality and anti-Black racism in Canada. We cannot address what is not measured. We need our leaders to have an honest look at the state of affairs in Canada and reject the notion that everything is okay because, truth be told, it is simply not okay.

## The Question Of The Rainbow Resumé

### Should queer and trans job seekers out themselves in job interviews?

By Colin Druhan

COLIN DRUHAN is the executive director of Pride at Work Canada/Fierté au travail Canada, a not-for-profit organization that empowers employees to foster workplace cultures that recognize all employees, regardless of gender identity, gender expression and sexual orientation. For more information, visit [prideatwork.ca](http://prideatwork.ca).

Amar Yogeswaran knows what people say when they think queers aren't listening. "People assume that they can make homophobic jokes with me. The way I look, this is always the assumption: I've got to be someone married, straight," says Yogeswaran, who has over 17 years of work experience and identifies as a South Asian queer nonbinary person who uses they/them pronouns.

Now happily with an inclusive employer, they have observed homophobic language and bias in previous positions because colleagues don't immediately identify them as queer. This has made Yogeswaran careful about how vocal they are on platforms like LinkedIn, especially when looking for a new job. "At one point I was just questioning if this was the reason I wasn't getting any calls back. It made me think: Am I giving a bad impression?" says Yogeswaran.

Many queer and trans job seekers ask whether they should out themselves in job interviews. But what if some, most or all of the experience in your application does it for you? What if you have what I'll call a Rainbow Resumé?

Sean Waite is a professor of sociology at the University of Western Ontario who studies labour market inequality. He says research from the United States shows that people who include work or volunteer experience with queer organizations and community groups on their resumé are less likely to receive interview offers than people who don't. His preliminary research in Canada, which has yet to be published, reveals the problem is not unique to the US. An audit study found that job applicants in Canada who are outed by their previous job experience are 17 per cent less likely to receive an interview offer. Waite, who has a long history of researching economic outcomes for queer and trans people, says he isn't surprised by the statistics: "It's really sad to hear, but I believe it."

Aeryn Pfaff, a communications professional with a degree in journalism and a postgraduate certificate in public relations, has first-hand knowledge of this issue. His experience is almost exclusively with LGBTQ2+ communities and he has been actively looking for a full-time job for over three years, to no avail. Pfaff even worked with a career coach, who told him that if he wanted to get his foot in any doors, he'd have to play down his 11 years of producing events and developing social media campaigns for queer communities. "The coach told me, 'I can see why this isn't working for you; you

talk about all of these topics that aren't professional. You shouldn't bring sexual orientation into it," says Pfaff, who was encouraged to keep one of his greatest achievements off his applications. "I organized an alternative Pride festival last year. It's one of the things I'm most proud of in my life. It was a huge undertaking," says Pfaff about how difficult the advice was to hear, adding that "straight people don't have to think about things like this."

"If you view the queer community as a group of people you don't relate to, it leaves you ill prepared," says talent acquisition professional Amanda Spakowski, who focuses heavily on inclusive hiring practices in her work. Spakowski says the common concerns she hears from hiring managers are that they will not be able to interact with queer candidates effectively in interviews and that current staff will not be welcoming of LGBTQ2+ hires.

It might be surprising for some to hear that so many Rainbow Resumés get dropped into the 'no' pile. After all, an increasing number of employers are setting diversity objectives and rolling out expensive ad campaigns targeting LGBTQ2+ consumers. But Yogeswaran says that based on what they have observed, there is often a schism between what companies say publicly and what happens in hiring processes. Hiring managers too often depend on their own homogeneous networks because of the daily pressures of their jobs and their interest in filling vacancies quickly. They look for candidates who will blend in, no matter how many Pride parades the company itself buys into. Even if they appreciate their employer's stated commitment to inclusion, they either don't have the tools to deliver on it or don't see themselves as having a responsibility to do so. "The motto is 'Be yourself;' then they say they want someone less complicated," says Yogeswaran, who asks, "Are you saying I should just tone it down? Not talk about who I am?"

It is common for company representatives, especially those who are queer themselves, to encourage authenticity in applications. You may hear great applause when these folks say things like, "If someone is going to discriminate against you in the hiring process, that's not somewhere you want to work, anyway." Based on interviews he's done with LGBTQ2+ job seekers, Waite says those professionals should be careful what they preach. His research shows that white cisgender gay men often come out in interviews if they feel it will give them a "strategic advantage" in the competition. Other members of the LGBTQ2+ community, particularly those of colour, are more likely to actively conceal who they are because of past experiences with homophobia and other forms of discrimination. "That tells us something about how privilege operates in the LGBTQ2+ community," he says.

Waite points out that LGBTQ2+ unemployment, poverty and housing insecurity disproportionately impact trans people and that not all job seekers are fielding enough offers to be selective. He cautions that "the gut reaction might be to tell people to be their true authentic selves and to put all of this LGBTQ2+ stuff on their resumé, but if we know that leads to disadvantages, I don't think that's a fair thing to say to somebody who needs to make ends meet."

When it comes to solutions to this problem, Spakowski leaves the ball squarely in the employer's court. She cautions that it isn't as straightforward as putting diversity statements on job postings or placing ads on specialty job boards. Queer and trans people know where to look for jobs, after all. Many don't read statements about "encouraging applications from marginalized communities" as genuine, and might not bother putting together an application if they think the hiring process and work environment won't be inclusive or, worse, will be actively discriminatory.

For employers that want more diversity in their applicant pool, Spakowski recommends a balance of look and feel: messaging a desire to be inclusive while arming employees with proven strategies and tools to deliver on that desire with their actions. "The look is what gets someone to apply and what gets them in the door, but the feel is what gets people to accept the offer and what keeps them as employees."

Spakowski, who identifies as a queer cis woman, says her initial lack of familiarity with the reality of gender diversity got her in some uncomfortable situations with some trans and nonbinary clients, which prompted her to find ways to improve. "That meant being proactive about learning," she says, adding that she's grateful for the people who pointed out how she could do better: "I didn't know how to improve until someone was compassionate enough to tell me I had blind spots."

Employers need to recognize what the issue of Rainbow Resumés is really about: systemic homophobia, biphobia and transphobia. "It isn't always with a pitchfork and a slur," says Pfaff, explaining that the LGBTQ2+ community continues to be a support for him as he looks for a job. "I have never been hired in a meaningful way by a straight person," he says, adding that "everywhere I have been brought in, there was someone queer strongly vouching for me at the top level or it was by someone queer directly."

So while Canadian employers figure out their blind spots and what to do about them, our community will do what we've always done: rely on each other.

## What is the significance of acknowledging the Indigenous land we stand on?

It's a tradition that has dated back centuries for Indigenous people, but for many non-Indigenous Canadians, officially recognizing the territory or lands we stand on is a fairly new concept that is a small but essential step towards reconciliation.

### Social Sharing

**'What we see as buildings, these are all places that have been prayed for,' says one urban Cree woman**

[Ramna Shahzad](#) - CBC News Posted: Jul 15, 2017 5:00 AM ET | Last Updated: July 17, 2017



The NAIG opening ceremony on Sunday and subsequent events will honour and acknowledge the Indigenous lands the games are taking place on. (Malone Mullin/CBC). During the opening ceremony for the North American Indigenous Games (NAIG) on Sunday evening, organizers will honour and acknowledge the Aboriginal homelands on which the games are taking place.

It's a tradition that has dated back centuries for Indigenous people, but for many non-Indigenous Canadians, officially recognizing the territory or lands we stand on is a fairly new concept.



However, it's one that many Indigenous people say marks a small but essential step toward reconciliation.

"We honour and thank the Huron-Wendat Nation, Metis Nation of Ontario, Mississaugas of the New Credit First Nation, Mississaugas of Scugog Island First Nation and Six Nations of the Grand River as our community partners and traditional inhabitants of the lands of the City of Toronto, Region of Hamilton, Durham Region and surrounding areas," reads the acknowledgement, which is published on the official NAIG website.

### **What is a territorial or land acknowledgement?**

A territorial or land acknowledgement is an act of reconciliation that involves making a statement recognizing the traditional territory of the Indigenous people who called the land home before the arrival of settlers, and in many cases still do call it home.

For example, at the beginning of the city of Toronto's city council meeting, the speaker acknowledges the meeting space as "the traditional territory of the Mississaugas of New Credit First Nation, the Haudenosaunee, the Huron-Wendat and home to many diverse Indigenous peoples."

The acknowledgement is increasingly being used at other civic events; the city says.

Karyn Recollet is an urban Cree woman and an associate professor at the University of Toronto's Women and Gender Studies Institute.

She says it is important to see the territorial acknowledgement as an activation of Indigenous culture.

"To think about land activation and land acknowledgement is to remember that there are these rich Indigenous governances that still exist, that are ongoing and that will go into the future," she said.



'Acknowledging relationships to space and place is an ancient Indigenous practice that flows into the future,' says Karyn Recollet is an urban-Cree woman. (Karyn Recollet)

### **What is its purpose?**

"Its purpose is to recognize that we, as settlers and as people who are not part of First Nations or Indigenous groups, are here on their land," said Alison Norman, a research adviser in the Ontario Ministry of Indigenous Relations and Reconciliation and a researcher at Trent University.

Norman says land acknowledgements have become increasingly common in non-Indigenous spaces in the last few years, especially since the Truth and Reconciliation Commission (TRC) on residential schools released its 94 calls to action in 2015.

"Many organizations, libraries, governments and school boards are all thinking about what we need to do to respond to the TRC," she said. "It's about thinking about what happened in the past and what changes can be made going forward in order to further the reconciliation process."



A lot of people are unaware of Canada's actual history and this gets people talking and conversations starting, says Craig Waboose, who belongs to the Eabametoong First Nation in northern Ontario. (Craig Waboose)

Craig Waboose, who belongs to the Eabametoong First Nation in northern Ontario, is working with Toronto city councilor Mary-Margaret McMahon to help "Indigenize" city hall and implement the TRC calls to action.

"A lot of people are unaware of Canada's actual history and this gets people talking and conversations starting," he said. "Personally, I feel like I can have a conversation about who I am, where I'm from and what I'm doing in the city."

## **How long have territorial acknowledgements existed?**

Territorial acknowledgements have existed for hundreds of years as part of many Indigenous cultures.

"When we talk about the newness of territorial acknowledgements, these aren't new. Acknowledging relationships to space and place is an ancient Indigenous practice that flows into the future," said Recollet.

"What we see as concrete, what we see as the CN tower, as buildings, these are all places that have been prayed for, that have been gathering places for ceremonies and I think it is important to remember that."

## **How is it determined who is acknowledged?**

The city of Toronto's acknowledgement was decided on by the Aboriginal Affairs Advisory Committee in 2013-14 and finalized in March 2014.

The city consulted with all three of the communities recognized in the acknowledgement — the Mississaugas of the New Credit First Nation, the Haudenosaunee (Six Nations or Iroquois Confederacy) and the Huron-Wendat.

"It's complicated history, which makes it difficult and important to get it right," said Norman, who also acted as a researcher for the TRC. "In Toronto we've had many Indigenous people who have lived here, called this territory home and passed through here."

For those organizing a community event or wanting to get the acknowledgement right, Norman recommends looking at what bigger organizations, universities and governments, that have consulted heavily with an Indigenous advisory panel, have done.

## **What does the acknowledgement mean to Indigenous people and communities?**

"It reminds us we are accountable to these relationships and to remind us every day, for example in school systems, of the accountability that everybody has to listen to the

concerns of the community and how we can align to our [Indigenous] community," said Recollet.

"It shows that people are willing to hear you out as an Indigenous person, and they recognize that your culture and your past really means a lot," said Waboose.

### **What does the acknowledgement mean to non-Indigenous communities?**

"It certainly isn't enough, but it is a necessary first step," said Norman. "It needs to be the beginning of a learning process."

Norman said for people who want to take steps to reconciliation, the acknowledgement should lead to more questions about who the people listed in the acknowledgement are and how their land came to be possessed by settlers.

"It also needs to be personal," she said. "We have to ask, 'How am I benefitting by living on this land that is a traditional territory of Indigenous people?'"

## Beyond territorial acknowledgments

Posted on September 23, 2016 by âpihtawikosisân

Earlier this year, the Canadian Association of University Teachers (CAUT) released a [Territorial Acknowledgment Guide](#).<sup>[1]</sup> The territorial acknowledgements found in this guide vary from fairly short:

**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.

To much more detailed:

**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. **[I have to interject here...Toronto is NOT within the traditional territory of the Métis.]** 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.

As stated on their website:

“The purpose of the guide is to encourage all academic staff association representatives and members to acknowledge the First Peoples on whose traditional territories we live and work” says CAUT president, James Compton. “Acknowledging territory shows recognition of and respect for Aboriginal Peoples, which is key to reconciliation.”<sup>[2]</sup>

I want to unpack that statement in a moment. Territorial acknowledgements have become fairly common in urban, progressive spaces in Canada. I am not certain when the first territorial acknowledgment was included in an event, but I have been hearing them now for over 15 years, so they are somewhat established this side of the medicine line.

When I think about territorial acknowledgments, a few things come to mind that I'd like to explore. First, what is the purpose of these acknowledgments? Both what those making the territorial acknowledgments say they intend, as well as what Indigenous peoples think may be the purpose. Second, what can we learn about the way these acknowledgments are delivered? Are there best practices? Third, in what spaces do these acknowledgements happen and more importantly, where are they not found? Finally, what can exist beyond territorial acknowledgements?

## **Purpose**

“Acknowledging territory shows recognition of and respect for Aboriginal Peoples, which is key to reconciliation.” – CAUT

“A territorial acknowledgment is important as part of our churches living into right relations with Indigenous peoples. For churches that ran residential schools, it is part of living out our apologies for that reality and its ongoing legacy. It is a statement of respect and a statement that provokes further thought and reflection. It is a way to counteract the ideologies operating in the Doctrine of Discovery by naming that the land was not empty when Europeans first arrived on Turtle Island. It can be an opportunity to acknowledge the spirituality of Indigenous peoples that was not respected by churches and was used to justify colonialism, including the residential schools.” – [KAIROS](#)[3]

“When working on or within the **traditional territory** of a **First Nation** there is **protocol** to follow. It can be customary between one First Nation and another to acknowledge the host First Nation Peoples and their traditional territory at the outset of any meeting...it follows then, that if you want to [work] with a First Nation, one of the best ways is to show respect to the Nation by following traditional territory protocol.”[4]

In the first two quotes, it is clear that the intended purpose of territorial acknowledgments is recognition as a form of reconciliation. Kairos goes a bit deeper in the intention to also acknowledge the violent relationships between churches who ran residential schools, and Indigenous peoples, so what is being “recognized” is not merely Indigenous presence.

Nonetheless it seems to me that when territorial acknowledgments first began, they were fairly powerful statements of presence, somewhat shocking, perhaps even unwelcome in settler spaces. They provoked discomfort and centered Indigenous priority on these lands.

The third quote by Bob Joseph suggests that territorial acknowledgments can also be a way of honouring traditional Indigenous protocol. I disagree that these acknowledgements can accomplish such a thing, as such statements of thanks to hosts barely even scratch the surface of such traditional protocols. In fact, I think it is dangerous to even suggest that territorial acknowledgments alone satisfy protocol in any way unless concrete actions accompany the words spoken. I will return to this when I discuss moving beyond acknowledgments.

Another purpose of territorial acknowledgements, related to emphasizing continuous Indigenous presence, is the way in which many spaces feel unsafe for Indigenous peoples. For example, at the University of McGill, asking for territorial acknowledgment was part of a wider attempt by student groups to “[create] a more welcoming environment for Indigenous students. The proposal called for McGill to publicly acknowledge on its website and in email signatures that McGill is built on traditionally Kanien’kehá:ka land.”<sup>[5]</sup> I personally experienced McGill as an incredibly alienating and invisibilizing environment, and that institution certainly has a lot of work to do in terms of acknowledging Indigenous presence (and Indigenous students) compared to other some universities. As a newer practice in such environments, territorial acknowledgments continue to have the power to disrupt and discomfit settler colonialism.

It should also be emphasized that these territorial acknowledgments flow from the work of Indigenous peoples themselves, who are resisting invisibilization. When they are crafted, they are usually done so in consultation with local Indigenous peoples.



However, it is also interesting to geographically track the criticisms of territorial acknowledgements, as a way of tracing their lineage. The strongest Indigenous critiques of these acknowledgments tend to come from the west coast, suggesting they have been happening there the longest, whereas in places like Montreal, territorial acknowledgments are still being introduced and are legitimately “cutting edge” in that political milieu. That’s not to say that strong Indigenous critique cannot exist absent of a tradition of territorial acknowledgments! We are almost certainly importing the practice into the United States, and it will not necessarily be welcomed there by Indigenous peoples for reasons unrelated to the rendering of such statements meaningless through repetition.

I believe territorial acknowledgments can have numerous purposes, and in fact can be repurposed, so merely examining the stated intentions of these invocations is insufficient. What may start out as radical push-back against the denial of Indigenous priority and continued presence, may end up repurposed as “box-ticking” inclusion without commitment to any sort of real change. In fact, I believe this is the inevitable progression, a situation of familiarity breeding contempt (or at least apathy).

## **Practice**

The way in which territorial acknowledgments are delivered must matter. Are they formulaic recitations that barely penetrate the consciousness of the speaker and those listening? Are they something that must be ‘gotten through’ before the meeting or speech can begin? Can we escape dilution through repetition?

“...at a conference: a speaker acknowledged that we were on the traditional territory of the Musqueam peoples – and that was it. Yes, there was an acknowledgement, and yes, that is better than no acknowledgment at all. However, the speaker failed to situate themselves – by that I mean, they did not locate themselves as a guest who is actively working against colonialism. In failing to do so, the speaker revealed their complacency in ongoing settler colonialism.”

“Oftentimes, when non-Indigenous organizers make a territory acknowledgment, it is done hastily

(*we acknowledge that we are gathered on unceded coastal salish territory*), and then discarded (*now on with the show!*).”[\[6\]](#)

What do territorial acknowledgments mean for people who have heard them ad nauseam? (I mean, how carefully do frequent flyers listen to safety presentations during their flight?).

On the other hand, rituals and repetition are not necessarily bad things. Establishing a practice of acknowledgment can be part of wider attempts to address settler colonialism and build better relationships with Indigenous peoples. The Toronto District School Board (TDSB) has just begun announcing a daily territorial acknowledgment across all 588 schools (ironically delivered after students are asked to stand for O Canada).[\[7\]](#) As a TDSB vice-principal puts it “the important thing is we don’t just read the acknowledgment and check it off on a list, and say, ‘OK, we’re doing our job... what our next step is, is working with students and staff to make sure we understand what it really means, and help support that learning.” (It’d be great if the TDSB could deal with its anti-Blackness at the same time.).

Khelsilem offers some suggestions for territorial acknowledgement practice that take us beyond merely “do it”. His first suggestion addresses an issue that often bothers me; the widespread misunderstanding that the bulk of land was legally given over to the Canadian state through treaty. For acknowledgments that identify territories as “unceded”:

“Unceded” is language to use with the Crown/Settler State. There is a misconception that BC is mostly *unceded* due to a lack of treaties – which implies those in areas with treaties are what? Ceded territories? Elevate Indigenous polity...Use the brief moment of acknowledgement to elevate Indigenous society, governance, and jurisdiction.”[\[8\]](#)

Khelsilem also brings up the importance of being aware of the fact territorial acknowledgments are not always cut and dry, particularly when there are competing Indigenous claims to a specific area.

“In Vancouver, for example, many are told that “Vancouver is Musqueam territory!!!! The Squamish only moved in here in the 1850’s”. That’s one perspective. And by going with and elevating that single perspective, you’re inserting yourself into the process that the local Indigenous communities are going through to address historical grievances (mostly caused by the imposition of colonial boundaries and dispossession).”[\[9\]](#)

Simply because there is a standardized guide available should not mean that people do not have to continue to ask questions and work on these acknowledgements. In fact, as Jennifer Matsunaga puts it, “I worry about the work that has been done *for us*, here. I take issue with the institutional standardization and expectation of these acknowledgments. It is important for people to do their own searching and learning.”[\[10\]](#) Merely mouthing the names of local Indigenous nations does not automatically confer understanding. Best practices must evolve over time through deeper engagement with the purpose and impact of territorial acknowledgments.

## **Spaces**

I have been talking about territorial acknowledgements as though they are ubiquitous, when in fact they are very limited to specific kinds of spaces. Again, more common in western Canada than in the east or north, territorial acknowledgments tend to happen in urban institutional and activist settings (an interesting juxtaposition). They also tend to be limited to those institutions and groups with leftist politics.

It is interesting to note where territorial acknowledgments are absent; namely rural spaces. Rural counties throughout Canada, where there is arguably the most tangible Indigenous presence, do not tend to open council meetings or publish notices acknowledging the traditional territories on which they reside. Within the boundaries of these counties, you will generally find more than one First Nation, but because of Constitutional division of powers, First Nations are ‘holes’ in county governance.

Yet these would be the spaces in which territorial acknowledgments have the potential to be the most powerful; the settler rural/First Nations divide is huge and plays out in deeply problematic (and all too often violent) ways. Private property ownership in rural counties is settler colonialism writ large yet overshadowed by the overwhelming pull of

large urban centres. Relationships between Indigenous and non-Indigenous peoples in rural and remote areas tend to be strained, when not entirely non-existent. The issue of “whose territory are we farming/ranching/cottaging” on becomes much more uncomfortable and immediate than “on whose territory is this shwank hotel, where we are having our union AGA”. That level of removal from the land allows territorial acknowledgments to occur in a more theoretical way.

Rural Canada personifies ‘the two solitudes’ of Indigenous and non-Indigenous peoples in a way that is difficult to understand from urban settings. These two solitudes exist on lands that supply the bulk of resources extracted to support the urban south, meaning they also experience the effects of resource extraction in ways urban residents do not. When gravel aggregate is strip mined, when fracking exploration is undertaken, when large scale pig feedlots are proposed, rural Indigenous and non-Indigenous people are living with the direct consequences including clouds of silica dust, damage to aquifers, smell, noise, run-off, and increased presence of shift workers unaffiliated with local communities (and the violence that brings). Rather than being a situation that unifies Indigenous and non-Indigenous peoples however, each community is accustomed to working in isolation from the other.

The decision by counties to allow such developments only rarely takes into account local First Nations, and only when legislation demands it (i.e. when development occurs adjacent to a reserve). What I am trying to get at here is that ignoring First Nations presence in rural areas is normalized, deeply ingrained, and central to rural settler governance. Urban centres take up relatively little physical space in this country; it is easy to even unconsciously justify that space and the density of the population compared to say, owning 160 acres of land on which one family lives. I do not think that territorial acknowledgement in these areas could exist as merely theoretical frameworks as they can in more urban settings because ANY acknowledgment implicates the land in an inescapable way.

This brings me back to the question of...why are people acknowledging territory in the first place? When mostly urban institutions and circles are making these acknowledgments, who are they thinking of? Urban Indigenous populations? Rural and remote First Nations, Métis, and Inuit communities? Is there a feeling of reaching out to or desiring partnerships with these communities? What of the non-Indigenous communities also found in rural and remote spaces? Are they implicated in urban-based

territorial acknowledgments, or are they as ignored by their urban counterparts as they in turn ignore local Indigenous communities?

I have a lot more to say on this, but for now, I want to note that I think rural/Indigenous alliances have the potential to be the most transformative relationships in this country, even as they remain the least likely to occur.

### **Into the beyond**

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. I would like to see territorial acknowledgments happening in spaces where they are currently absent, particularly in rural and remote areas and within the governance structures of settlers.

However as we are already seeing, territorial acknowledgments can become stripped of their disruptive power through repetition. The purpose cannot merely be to inform an ignorant public that Indigenous peoples exist, and that Canada has a history of colonialism.

I wanted to come back to Bob Joseph's suggestion that territorial acknowledgements are a part of Indigenous protocol. I think if we understand that to be true, at least to some extent, then we must also understand that the protocols he invokes are much deeper than verbal acknowledgments. This can perhaps guide us into the 'beyond'; the space beyond acknowledgment. Stopping at territorial acknowledgments is unacceptable.

Often, territorial acknowledgments characterize non-Indigenous peoples as 'guests'. Are guests only those people who are invited? Or they anyone who finds themselves within the physical territory of their hosts? Why guests and not invaders? To what extent was permission actually sought to be in these territories, and conduct the affairs that Indigenous nations are thanked for 'hosting'? What if an Indigenous person stood up and revoked that assumed permission?

I think we need to start imagining a constellation of relationships that must be entered into beyond territorial acknowledgments. Great, that's awesome you know you're on (for example) Treaty 6 territory. That's great you acknowledge that perhaps the Indigenous view of that treaty, that the land was not surrendered, is correct. Perhaps you understand the tension of your presence as illegitimate, but don't know how to deal with it beyond naming it. Maybe now it is time to start learning about your obligations as a guest in this territory. What are the Indigenous protocols involved in being a guest, what are your responsibilities? What responsibilities do your hosts have towards you, and are you making space for those responsibilities to be exercised? To what extent are your events benefiting your hosts?

I'm not saying Indigenous people want to be at your AGA, or your university lecture, or your Dean's meeting (maybe they do though). What I am saying is that all Indigenous nations have specific expectations of guests, and of hosts, and so far, non-Indigenous peoples have not been very good at finding out what those are. I think this needs to be the next step. It requires having actual conversations with Indigenous communities, saying things like "we want to be better guests, how do we do that according to your laws and hey by the way, what ARE your laws" and being prepared to hear the answers, even those that are uncomfortable like "give us the land back". I mean damn...maybe your huge ass union needs to fork over some of the land its executives have squirreled away on their massive salaries as a gesture of good guesting. That could be a real thing that could happen.

Moving beyond territorial acknowledgments means asking hard questions about what needs to be done once we're 'aware of Indigenous presence'. It requires that we remain uncomfortable, and it means making concrete, disruptive change. How can you be in good relationship with Indigenous peoples, with non-human beings, with the land and water? No ideas? Well, it's a good thing Indigenous peoples are still here, because our legal orders address all of those questions. So why aren't you asking us?

[1] "CAUT – Acknowledging Traditional Territory – List—Territorial-Acknowledgement-by-Province.pdf."

[2] "Territorial Acknowledgment Guide."

[3] "Territorial Acknowledgment as an Act of Reconciliation."

[4] Joseph, "First Nation Protocol on Traditional Territory."

[5] "Decolonize McGill | The McGill Daily."

[6] K, “An Introduction to Settler Colonialism at UBC.”

[7] “Why Toronto Public Schools Now Pay ‘Very Necessary’ Daily Tribute to Indigenous Territories.”

[8] “Khelsilem’s Tips for Acknowledging Territory 1.0.”

[9] Ibid.

[10] Matsunaga, “Thinking Outloud about the Guide to Acknowledging Traditional Territory.”

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