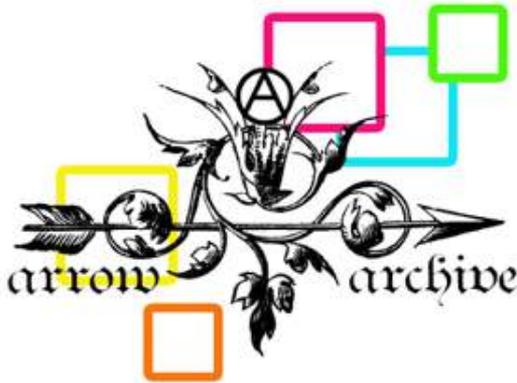


Acknowledging:
The NCRA's Indigenous Zine
on how to connect with
Indigenous communities and
acknowledge the traditional
lands your station occupies

This zine is published by the National Campus and Community Radio Association...



... with generous support from Arrow Archive



...and a printing sponsorship from CJSW 90.9 FM





Map of Numbered Treaties of Canada. Borders are approximated. The Numbered Treaties, are a series of eleven treaties signed between the Indigenous peoples and the Crown (Victoria, Edward VII or George V) from 1871 to 1921.

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Cover artwork by Matthew Cardinal Auger on Treaty 7 territory in Lethbridge, Alberta.

Artwork on page 27 and pages 22-23 by Cory “Micky P” Bulldog on Treaty 7 territory in Lethbridge, Alberta.

Comic on page 25 illustrated by Stephanie Tierney on the traditional territory of the Wolastoqiyik at Local FM 107.3 FM in Saint John, New Brunswick. Written by Ophira Horwitz of CFUZ 92.9 FM on unceded Syilx land in Penticton, BC, with input from Francella Fiallos from CKDU 88.1 FM on the ancestral and unceded territory of the Mi’kmaq People in Halifax, Nova Scotia, and Madeline Taylor of CiTR 101.9 FM on the unceded territory of the Coast Salish peoples in Vancouver, BC.

Artwork on page 26 by Leon Sanderson on Treaty 7 territory in Lethbridge, Alberta.

Introduction

By Olivia Marie Golosky from CJSW 90.9 FM in Calgary, Alberta of the traditional territories of the Blackfoot and the peoples of the Treaty 7 region in Southern Alberta, which includes the Siksika, the Piikani, the Kainai, the Tsuut'ina and the ȩyā́hé Nakoda First Nations, which includes the Chiniki, Bears paw, and Wesley First Nations. Treaty 7 is also home to Metis Nation of Alberta, Region III and Ophira Horwitz from CFUZ in Penticton, BC on the territory of the original people of the Okanagan, known as the Syilx people

Yaw, Tansi, Oki, Salut, āba waθtéč, Danit'ada, Tawnshi, and Hello in many other languages;

Olivia Marie Golosky, Spencer Lindsay, and Ophira Horwitz, three volunteer members of the Indigenous committee of the National Campus and Community Radio Association, met on-line in 2015 and dreamed up an ambitious vision: a publication that would incite campus and community radio stations from across the country to incorporate acknowledgments of traditional territory into their day-to-day programming.

The original idea is not our own. It has been tossed around in some shape or form since at least 2012, surfacing in national discussions about the immense gap of Indigenous voices, knowledge, and content on the airwaves, particularly when it comes to knowing which treaty land and Indigenous territories we occupy. How can we as community radio broadcasters provoke thought and reflection about the Indigenous lands we occupy? How can we build grassroots skills among broadcasters to research and acknowledge these histories and realities in a respectful way?

Traditional territory is a complex issue best explored from a variety of perspectives using different mediums. For this reason, we offer this guide as an anthology containing artwork, articles, and comics by contributors from across the country. In the spirit of reconciliation, you will find contributions by both Indigenous people and settlers. These contri-

butions would not be possible without the generous financial support of the Arrow Archive in Guelph, Ontario, covered by the Upper Canada Treaties and CJSW 90.9 FM for covering the printing of the zine. We also wish to thank Jeffrey Wood for working his formatting magic to help finalize what you're now holding in your hands.

This guide covers a lot of ground. First, what is the purpose of these acknowledgments of territory? What do they mean? Second, what are the protocols in reaching out to communities and asking for the proper way to acknowledge the territories? What are the best practices? What if traditional territory seems to be overlapping or contested? Finally, what can exist beyond territorial acknowledgements? Moving towards having relationships with Indigenous communities. Actively working towards Indigenizing and decolonizing our stations. We hope that this zine will help you towards better understanding of traditional territories and how to convey that information to your listeners. The next steps are yours to take, and we encourage you to read your local treaties (if this is applicable in your region) and take the time to talk with Indigenous people in your area who know about the land and its history. They'll be able to tell you more than what you'll find in this guide.

Kinanaskomitin, Meegwetch, Gunalcheesh, Kwänäschis, Merci, Nakurmiik, Limlæmt, Quyanainni and Thank You in many other languages.

PSAs Making A Difference

By Spencer Lindsay from CiTR 101.9 FM on traditional, unceded Coast Salish Territory in the area now known as Vancouver, BC

“You’re listening to CiTR 101.9 broadcasting from UBC’s Point Grey campus located on traditional, unceded Coast Salish territory of the hən’q’əmin’əm’- speaking Musqueam people.”

In 2012, at the National Campus and Community Radio Conference (NCRC), the NCRA’s Indigenous committee - then called the Native caucus - passed a motion to help stations produce short PSAs acknowledging the traditional territories of the Indigenous people who originally occupied the lands on which they are located.

“The University of British Columbia (UBC) is located on the unceded and ancestral territory of the hən’q’əmin’əm’-speaking Musqueam people.” This is a phrase that has been ingrained in my memory ever since hearing Musqueam elder Larry Grant open events at the UBC First Nations Longhouse.

In 2014, at UBC’s radio station CiTR, I created a territorial acknowledgement PSA using a clip from a Musqueam rapper and language educator Christie Lee Charles. The clip is about 27 seconds long.

The Program Director at the time was really supportive of Indigenous issues. I remember running into him the day Idle No More exploded across the country. He marched with the Musqueam people when they took a stand against a new condo that was threatening their ancestors burials. He was excited to put the PSA in rotation. In fact, I think he prioritized it in the rotation.

A year later I began to notice the impact the PSA was having on the other programmers at the station and in the community. Whenever I turned on the station, I heard the PSA. Maybe the length of the PSA hit that sweet spot of long enough for a programmer to get organized while it played, but not long enough that it dragged on. Maybe people just liked playing it. But it seemed to get played very regularly. And the language I used in the PSA started seeping into the lexicon of the programmers, like the words of Elder Larry Grant stuck in my head. For example, I heard the Women's Collective say a live territorial acknowledgement on their show.

One night, I was at the Fortune Sound Club in downtown Vancouver for a Hip Hop show that was being live broadcast on CiTR. The host was goofing around and working the crowd. After a song ended, he went back on the mic and said, "We're broadcasting live from the traditional ancestral unceded territories of the Musqueam people." I was blown away. I'd never heard that wording used outside of academia.

A shift in the lexicon doesn't create a huge impact in itself, but I really think that from acknowledgement comes awareness, and from awareness come questions. People will start asking "what does unceded really mean?" "What do you mean the land wasn't given over? I thought Canada won a war or something."

Listen to the PSA:

<http://www.ncra.ca/psa/MusqueamAcknowledgement.mp3>

Where To Start

Also by Spencer Lindsay

Go into it knowing you won't find clear answers.

There are different ways to pronounce things.

There are different names for things.

There are overlapping and conflicting territorial claims.

Not everyone agrees on what's "fact" so don't expect to even come out knowing what's what.

Do some research on your own.

BEWARE: Don't trust Wikipedia, or hobbyist self-published research. There is a LOT of misinformation out there. Even some government sources can be inaccurate.

Try to find sources written by Indigenous people or created through Indigenous organizations.

Online and print research will only get you so far. Do the work of community outreach and forge relationships with the local Indigenous communities.

Ask about...

Terminology and Identity: What do Indigenous, Native, First Nations, Métis, Inuit, Indian, and Indigenous mean? What do Status and non-Status mean? What is Bill C31?

Language Groups: What are the local languages? What are the language groups (what languages are they related to)?

Culture: What are the local cultural groups? What reserves are in the area?

Territory: Which traditional territories are in the area?
Whose territory am I on?

Remember, every community is different.

This resource gives a baseline of how ONE community sees protocol and how outsiders should interact with a nation:

http://www.juliegordon.com/uploads/images/Musqueam_LivingCulture.pdf

I've heard of nations that will only respond to an email if you first send an email introducing yourself. Sometimes it's better to speak with people in person. Remember that many nations aren't equipped with the staff resources or times required to respond to all requests from the public.

Know Your Terminology

By Sara Chitty, CHRW 94.9 on the traditional lands of the Anishinaabe Peoples, Haudenosaunee Peoples and The Leni-Lunaape Peoples, now known as London, Ontario

Instructions:

Look at the terminology below. How well do you know these words? Now, without peeking, write down what you think they mean. When you're done flip over the page to see Sara's answers. Until then, NO CHEATING!

Unceded:

Traditional:

Sovereignty:

Nationhood:

Treaty:

Sara's Answers

Unceded: No treaty was ever signed, meaning that land is bonafide Indian territory, folks. Don't even try to take it away! And you better bet you gotta ask for permission from the First Nation that governs it. The only way the government could take ownership of the land was through a treaty, according to a Royal Proclamation made in 1763.

Traditional: Using the word "traditional" in reference to land alludes to the hundreds of years of unwritten history of land use that took place before the first foundations were dug for modern structures. Saying "traditional territory" acknowledges the cultural and survival practices and uses of the land by Indigenous people long before cities and homes were built on that territory.

Sovereignty: Means total and utter power over something - the authority of a state to govern itself. Something Indigenous people across the world have tried to achieve from their colonizers, many, including in Canada, unsuccessfully. First Nations believe they have the right to self-determination and sovereignty, and that the government of Canada and the Crown have provided a false sense of sovereignty through legislation and treaties. Prior to contact we did a pretty good job of managing ourselves, and many First Nations are pushing for legal sovereignty in the eyes of the federal government, while still maintaining sovereign status through treaty agreements. Sovereignty also means rights, language, land, title and governance has never been ceded to the Crown in any way.

Nationhood: Government better recognize! Nationhood was established through treaties. It goes hand in hand with sovereignty. By definition, it is anyone united under common threads of economics, politics, language and culture. Indigenous nationhood acknowledges the inherent right of the people to self-govern.

Treaty: A formal agreement that can only be signed between TWO nations! That means that as long as treaties exist - we have sovereignty. This is why it is so complex to eliminate the treaties and the Indian Act. It's a can of worms. Many people argue the treaties should be dismantled. However, they don't understand that those treaties - no matter how constricting or institutionally racist they are - are all that stand between total Crown takeover and the ceding of all land, all titles, and effectively, all nationhood, because of the way law is interpreted. Should they be re-negotiated and revisited? Of course! But we would need a really A+ stellar legal team to navigate that giant ship or it will sink very rapidly. The Crown has notoriously denied some rights, agreements and titles due to the wording of some treaties. The Constitution Act of 1982 recognizes and affirms aboriginal rights, but it's unclear what those rights are, and the Crown could attempt to argue those rights do not include land, without a treaty. Land claims activity was also banned under the Indian Act until the 1970s. Don't even get me started, we're going down a rabbit hole.

Indian, Aboriginal, Indigenous...

Also By Sara Chitty with additions by Olivia Marie Golosky

Terminology can be tricky when it comes to naming an Indian. First and foremost - **Indian** is an incredibly outdated and generally accepted as a derogatory term. However, in Canada, the “official” governing legislation when it comes to Indigenous bodies is called the “Indian Act” and under the Act Indigenous peoples are referred to as “Indian(s)”. **Status Indian:** A person who is registered as an Indian under the Indian Act. The Act sets out the requirements for determining who is an Indian for the purposes of the Indian Act. **Non-Status Indian:** An Indian person who is not registered as an Indian under the Indian Act. **Treaty Indian:** A Status Indian who belongs to a First Nation that signed a treaty with the Crown. When you refer to the Act, that’s its name. When you are referring to a human, refer to them as something else. It is also worth noting at this juncture that self-identification is very important in lots of communities and with individuals. There are lots of older Indigenous peoples who refer to themselves as an “Indian” and do not mind the term - but younger generations see the word as derogatory and racist. Most terms do not acknowledge the distinct identities of various Indigenous peoples, which is why they are problematic.

That being said, **First Nations** is no better. It is the “official” term to describe an Indigenous community that has administrative status within the federal government. “First Nations people” has become a colloquial term for everyone, but inherently doesn’t really include everyone - nor does it really make sense outside of bureaucracy. There is the Assembly of First Nations, but again, they only represent the interests of approximately 600 First Nations in Canada. Use it when specifically describing a person that is actually from a First Nation - and most importantly, WHICH First Nation. First Nations also excludes **Métis** and **Inuit** peoples.

May Tea? What the heck is that? The **Métis** are as distinct Indigenous group within Canada that emerged from ancestors of mixed Indigenous and European descent in the historic Northwest during the course of the 18th and 19th centuries. This area is known as the “historic Métis Nation Homeland,” which includes the 3 Prairie Provinces and extends into Ontario, British Columbia, the Northwest Territories and the northern United States. It is now possible to be registered as Métis, in much the same way that First Nations are registered as Indians in the Indian Registry. Métis are included as one of the Aboriginal peoples of Canada under section 35 of the Constitution Act, 1982, which reads:

*35 (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.
(2) in this Act, the aboriginal peoples of Canada includes the Indian, Inuit and Métis peoples of Canada.*

Inuit. Think you’ve heard that word before? It encompasses the Indigenous people in Northern Canada, who live in Nunavut, Northwest Territories, Northern Quebec and Northern Labrador. The word means “people” in the Inuit language — Inuktitut. The singular of Inuit is Inuk. Within the Inuit community there are the Innu: Naskapi and Montagnais First Nations (Indian) peoples who live in Northern Quebec and Labrador and the Inuvialuit: Inuit who live in the Western Arctic.

Now that we’ve got you a bit more saturated with information, how about **Aboriginal** as an all encompassing word, then? This term goes back to the 17th century with Latin roots meaning “original inhabitant.” However, the word “Aborigines” describes the Indigenous people of Australia, so it doesn’t really make sense to call someone Aboriginal. Plus this word was condemned by many organizations because of the prefix “ab,” meaning “away.” Some people consider “Ab-

original” to mean the exact opposite of the “original inhabitants” meaning.

Ok, now you’re probably frustrated. What word do you use to describe Indigenous people? Well I can tell you it’s not **Native American** either. Not only is it used more in the United States, it’s a really broad term, probably seen in history textbooks and is generally thought to be painting the diverse tribes under the “Native American” umbrella with the same brush. You can use it, but you better be talking about everybody in general and not anyone specifically.

Generally speaking, when you are talking about a “**native**” person or group of “native” people, refer to them by what they are! Acknowledge their unique identity. Are they Cree? Métis? Haudenosaunee? Blackfoot? Anishnaabe? You don’t have a “native” friend. You have an Ojibwe friend! You have a Cree friend, etc. We are proud of who we are and every tribe comes with its own distinct dialects and languages, customs, culture, stories and traditions. Represent!

But what word should you use when all else fails? Can you guess?

Indigenous. It means “originating or occurring naturally in a particular place; native,” and is the generally accepted term in reference to a non-specific group of Indigenous people. **Indigenous is an internationally recognized term as there are Indigenous nations all over the world.** The United Nations General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) - on Thursday, 13 September 2007. Today the Declaration is the most comprehensive international instrument on the rights of indigenous peoples. It establishes a universal framework of minimum standards for the survival, dignity and well-being of the indigenous peoples of the world and it elaborates on existing human rights standards and fundamental freedoms

as they apply to the specific situation of indigenous peoples. As of 2016, the government of Canada officially removed its objector status to UNDRIP, almost a decade after it was adopted by the General Assembly.

Does Language Save Lives?

Gunargie O'Sullivan, host of Vancouver Co-op Radio's When Spirit Whispers, spoke with Khelsilem (a Skwxwú7mesh-Kwakwaka'wakw educator) in April 2016. Adapted from an interview by Gunargie, originally from Tlowitsis traditional territory, broadcasting from CFRO 100.5 FM on unceded Coast Salish traditional territory.

Language revitalization is a tangible act of reconciliation: it can turn urban spaces into metaphorical longhouses, places to share knowledge and teachings from our elders with the broader public who have an appetite for indigenous wisdom, vision, and language

Our welcomes are protocol: In our language, we often welcome people for ceremonies and feasting. When canoes arrived, we would say in our language: "You all come into our house, we have great feeling that you have arrived here today, we are grateful for you being here."

Does language save lives? Indigenous languages in Canada are not treated with equality. Research shows that indigenous people feel a sense of belonging when they feel a sense of connection, a sense of mastering. Young people are less likely to see suicide as an option. Our languages give us feelings of belonging and connection to the land to our ancestors, to our culture to our families, Language can bring meaning and value to a young person's life. We know what the solutions are, and we just need government to get out of the way or get on board and support these real tangible aspects of reconciliation.

What can non-Indigenous Canadians do to foster language revitalization? Learn about residential schools. Find out how redress looks in your community, whether through arts, language culture, etc. Make sure that your work is being done in solidarity with Indigenous communities.

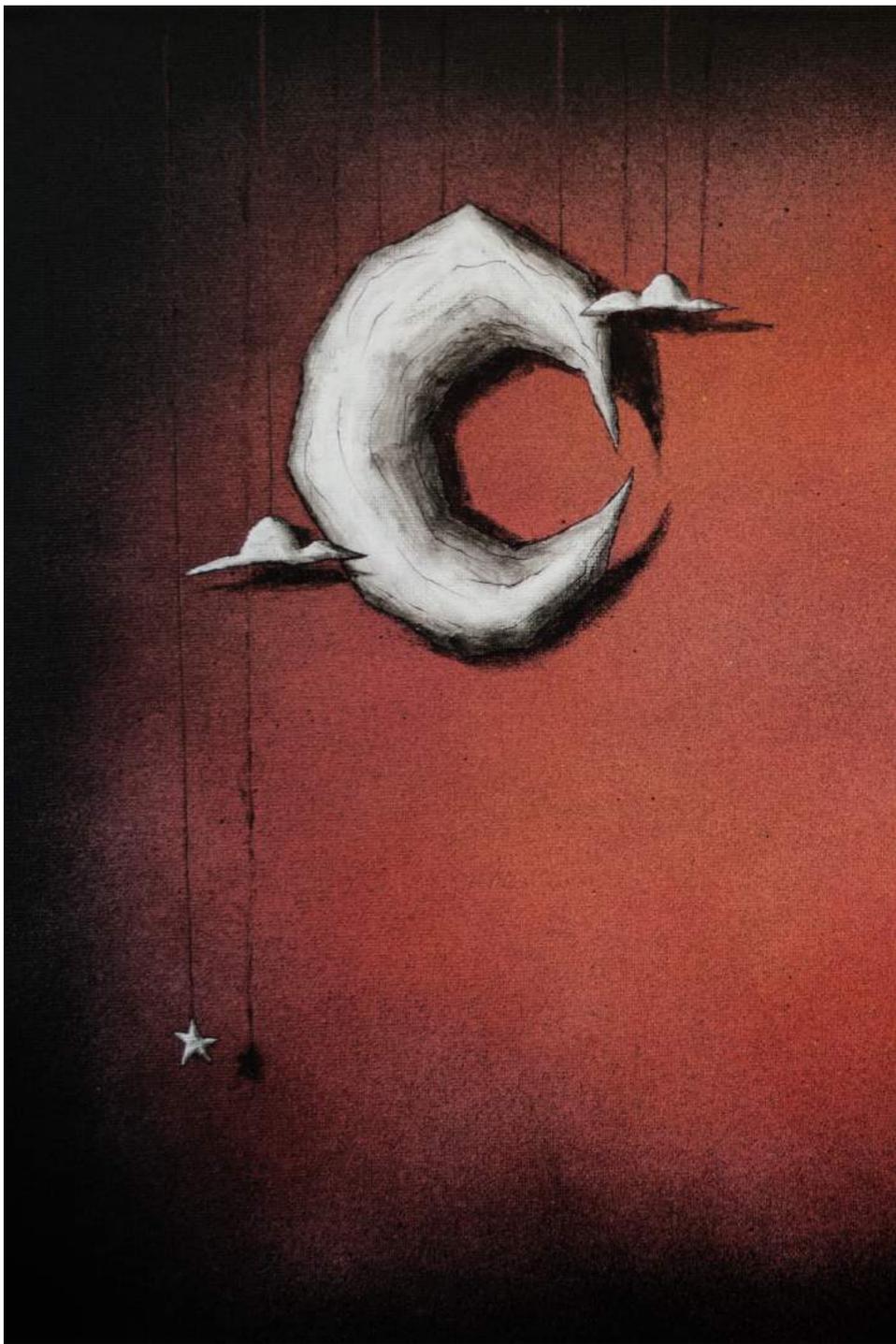
Simon Fraser University language revitalization and reconciliation: SFU offers full time Skwxwú7mesh language immersion programs so that young second language speakers who complete the program can pass the language on. Reconciliation is a call to restore what would have been before residential schools. Most settlers should be learning the languages of the territories that they live in. We hope in a hundred years that Canada can become a multilingual country that recognizes indigenous languages

How does mainstream and community radio support language through media? Having media accessible for languages with a significant number of speakers or learners (like Ojibwe, Cree and Inuit languages) is huge, but here on the West Coast we might only have 7, 10, or 50 speakers of a language left (most of them elderly) and the development of media in those languages might not be a priority. In terms of covering or reporting on languages, there needs to be more depth of coverage. Too often media talks about Indigenous languages from a “missionary lens” as ‘dying’ or ‘being revived’. That does not inspire anyone to action. There is a better story to be told. We need to bring our languages alive; this makes us smarter, more open minded, more resilient, and more creative.

In terms of Skwxwú7mesh territory what does unceded territory mean? Unceded Coast Salish Territory refers to the legal relationship with the Indigenous people and the Crown and specifically Canadian and colonial law around the ceding of Indigenous lands. In this context it means the collective owners have not surrendered the claim or title to land and so it is recognized that there is an outstanding claim and justice has not been achieved. The Indigenous peoples of this land have our own histories of thousands of years, and these are tied to this land, while Canada has only been in existence for a 150 years. What does that mean for you if you are living

on this territory, which has no treaty or final arrangements between the true owners and the government?

What Does Reconciliation Mean to You, Khelsilem? Reconciliation means that there is a desire in your heart and in your will to see that this country treats its Indigenous people with respect and dignity not just for this lifetime but for all lifetimes.





by Cory "Micky P" Bulldog on Treaty 7 territory in Lethbridge, Alberta.



Hunting moose in Cambridge Bay.

Traditional Territory

By Mia Otokiak from CFBI 97.7 FM in Cambridge Bay, Nunavut, the traditional lands of the Inuit peoples

Traditional territory to me, here in Nunavut, is respecting the land. Respecting all the things that happened in the past, and being at peace with it. Practicing the traditional ways of hunting and fishing. Keeping the tradition of what our ancestors did going to this day and passing it on to the next generation so that they can pass it on too. It's being able to survive like our ancestors did for thousands upon thousands of years, in the harshest of conditions. Knowing how to properly survive and hunt and being proud of it. Traditional territory is apart of every single one of us Inuit and we may not know everything about hunting but there will be someone who easily comes and helps us to become an even better Inuk.

How To Do Community Outreach

By Samantha Nock from CiTR 101.9 FM on traditional, unceded Coast Salish Territory in the area now known as Vancouver, BC

When we are entering a new community - when we are doing outreach - we need to remember three integral concepts: *respect, relationship building, and accountability*. These concepts root us in a mindset that fosters support for the community and ensures long-term relationships formed in solidarity. When we are entering communities that are not our own, whether Indigenous or not, we come bearing the history of our ancestors and a responsibility to the Nation that we are approaching. We are there to build connections between the two. *Respect, relationship building, and accountability*. Each concept does not stand alone and is intricately connected with the others.

Respecting protocol is an integral part of ensuring that we remain accountable and respectful. For those who haven't had a lot of exposure to Indigenous traditions or who are new to the lands they are on, learning protocol can be difficult. Talk to people in the community, contact band protocol officers (if they are available), attend events in community to see how it's done, meet people, network, introduce yourself, and begin to form relationships with the people you want to work with. When we enter a community slowly and steadily, taking the time to listen and understand people, we build accountability. Outreach is not a quick job. Outreach should not be an afternoon e-mail. It is hard work that takes time.

Be conscious that we as Indigenous peoples have a long history of well-meaning white people coming into our communities to give us something that is supposed to improve our lives. The idea of the white saviour educating the poor Natives is steeped in white supremacy and supported by colonial bravado. When you are doing outreach, especially if

you are a settler, take the time to learn and respect protocol and teachings. By doing this, you will learn to listen. Listen to what the community needs and wants, and be prepared for them to tell you they don't need or want you. **Do your research**, take the time to form healthy and loving relationships, **make friends**, and leave all your assumptions of what you think you should do behind. When you enter a community with ideas of how **you** think **you** will improve "them," you are effectively silencing the hard work that members of that community have already done.

Lastly, be prepared to make mistakes. When you do, take the time to process your mistakes, and listen to how the community wants to find a solution. Don't try to justify and explain your mistakes. Simply apologize, thank them for saying something, and ask if they are willing to tell you how you can do better. Mistakes are how we learn, and sometimes those lessons can be tough. Forget your expectations and enter with an open mind and heart. Most of us are visitors on lands that are not our traditional lands, even if we are Indigenous. We owe it to our ancestors, wherever our ancestors rest, to respect the peoples and the lands we are visitors on. We are the ambassadors of our stories and the homes to our histories and when we are entering different communities and building relationships we are gifted opportunities to create radical change. ekosi.



by Cory "Micky P" Bulldog on Treaty 7 territory in Lethbridge, Alberta.



Sinixt Elder and Smum'iem Marilyn James stokes a woodstove inside a traditional Sinixt pithouse, Vallican, BC. Photo by Catherine Fisher.

Honouring Traditional Territories in a Settler Context: Some Thoughts on Decolonization

By Catherine Fisher, CJLY 93.5 FM, Sinixttumx^wula?x^w (Nelson, BC)

My name is Catherine Fisher and I am a Settler Canadian. I grew up in the traditional territory of Niitsitapi, Stoney Nakoda Sioux, and Tsuu t'ina people, under Treaty 7 (Calgary, AB). In 1993 I moved to Nelson, BC (unceded Sinixt xa?xa? tumx^wula?x^w), and I have worked with Sinixt Elder and Smum'iem Marilyn James for 18 years on Sinixt Radio (CJLY-FM). I'd like to thank Marilyn for her mentorship and sharing of knowledge.

“Colonialism inheres in the very basis of how Settler Canadians think of themselves ... for Settler Canadians trying to decolonize, the fundamental, difficult, necessary, and likely life long challenge is to figure out how to stop colonizing.” Lowman & Barker

“Within settler colonialism, the most important concern is land/water/air/subterranean earth (land, for shorthand). Land is what is most valuable, contested, required. This is both because the settlers make Indigenous land their new home and source of capital, and also because the disruption of Indigenous relationships to land represents a profound epistemic, ontological, cosmological violence. This violence is not temporally contained in the arrival of the settler but is reasserted each day of occupation” Tuck & Yang

Following the intent of these authors, I offer some thoughts on how we at c/c radio stations can put these words into action and do the work to stop colonizing.

1. When researching traditional territory, do more than a Google search or two! Research deeply and talk to a variety of Indigenous and non-Indigenous peoples. In some areas (my own, for example), if you ask several local people which Indigenous group’s traditional territory they live in, you may get several different answers. The gender discrimination inherent in the Indian Act, the reserve system in Canada, the *Indian Act* electoral system (i.e., Band Councils), the BC Treaty Process and the improper “extinction” of Indigenous groups are just a few of the complicating factors which continue to create contention and disparity in terms of territorial recognition of Indigenous groups in Canada, and especially disadvantaged groups that are “unrecognised” or declared “extinct” by the Canadian government. *“Unrecognized, or extinct peoples like Sinixt, have no treaties to fall back upon, no reserves from which to organize scarce resources, no band council funding, and limited resources to mount court challenges in*

a system that does not recognize their existence as Aboriginal peoples of Canada under the Indian Act.”

2. Make researching and honouring traditional territory something deeper than a feel-good exercise for your station. Commit to doing the work of honouring, even if it is difficult, uncomfortable and feels unrewarding at times. Researcher Adam Barker cautions against seeking an easy answer and hoping that *“magic’ will make settler colonialism disappear.* In the words of Barker and Lowman, *“Settler colonialism ‘moves to(wards) comfort’ often relying on narratives in which settler colonialism is something that can actually be finished and... Indigenous challenges are constructed as issues solvable within established settler society through relatively simple reform.”* (i.e., without changing the fundamental power structure.) In fact, as de Leouw, Greenwood and Lindsay describe, *“It’s exactly at the moment when we, especially those of us who are Settler colonists, feel good about having reached a place of comfort and stabilization about unsettling colonialism that we should feel most troubled.”* In my experience, if it feels too good, you probably aren’t doing all the work you need to do.

3. Acknowledge territory and people often! - on websites, in public education, materials, at events. It’s important to acknowledge contemporary peoples. When I am asked, I refer to the place where I live as Sinixt traditional territory, but it would also be correct to say this is the usual and customary territory of the Sinixt, which is also claimed in the colonial land claims treaty process by the Okanagan Nation Alliance (Sylx), Ktunaxa, and Secwepemc. (The majority of lands in BC are not under treaty, and were never ceded to the Crown/colonial government). Each day, each radio program, would ideally restate the people and territory on which your station operates. If it is unceded, you can include that too.

4. Be aware of your station's power to help or hinder Indigenous groups in whose territory you operate, even by omission. By your station's actions, or inactions, you can further marginalize and create disparity between Indigenous peoples in colonial processes whether you intend to or not. Think through the consequences of your words and actions. Once they are broadcast, they create a permanent record and can be used for political and other ends.

5. Develop an honest, humble, long lasting, and durable relationship with the Indigenous peoples on whose traditional territory your station broadcasts (In large urban centres it may be several territories). Don't just "*use the right language and go through the motions*" without proper care. Also consider how your station intends to sustain this relationship in a respectful way. Working in right relationship has its challenges and rewards. It requires critically examining deeply embedded colonial practices and mindsets, of which you may have been previously unaware, and learning to grapple with the discomfort of decolonizing. It requires really listening to what Indigenous peoples are saying, rather than retreating to defensiveness. Settler Canadians may feel (and argue) it is not their responsibility because it happened "in the past". However, Settlers continue to benefit from colonialism on a daily basis, so it is only in the present and the future that the relationship can be righted. (If you are Settler Canadian, I highly recommend reading the book Settler: Identity and Colonialism in 21st Century Canada (available from Fernwood Books.)

Although decolonization is hard work, it is absolutely necessary to right Indigenous-settler relations and move beyond the injustices of settler colonialism. C/c radio stations are well positioned to do this because we are community-owned and democratically-governed, and we should ideally reflect the communities we serve.



THAT NCRA ZINE IS LIGHTS OUT! I FEEL INSPIRED. LET'S MAKE A PSA ABOUT TRADITIONAL TERRITORY! WHAT SHOULD IT CONTAIN?

LET'S DO IT! FOR STARTERS, WE SHOULD IDENTIFY THE CORRECT TERRITORIES THAT OUR STATION IS ON, AND RECOGNIZE THAT THEY ARE UNCEDED. "TERRITORIES" BECAUSE THERE MIGHT BE MORE THAN ONE! WE COULD ALSO MENTION LANGUAGES AND TREATIES IF THOSE APPLY. WE HAVE OUR RESEARCH CUT OUT FOR US!



HMMM...NOT SURE ABOUT LANGUAGES. I HEARD THAT IN SOME PLACES—SOMEONE TOLD ME THIS IS THE CASE ON MUSQUEAM TERRITORY—THE USE OF TRADITIONAL LANGUAGE IS CAREFULLY MONITORED, SO USING MUSQUEAM LANGUAGE IN A PUBLIC CONTEXT AS NON-MUSQUEAM PEOPLE IS NOT COOL...

YEAH, GOOD POINT. WE SHOULD RUN THAT BY THE BANDS BEFORE DOING IT.



BUT! YOU KNOW WHAT WOULD DEFINITELY BE RAD?? SOME DRUMMING IN THE BACKGROUND!!

UH..MAYBE WE SHOULDN'T JUST PLAY RANDOM DRUMMING SOUNDS WITHOUT CONTEXT. THIS COULD UNINTENTIONALLY PLAY INTO A COMMON TRAP OF INDIGENOUS CONTENT ON THE RADIO. A LOT OF TIME, NON-INDIGENOUS JOURNALISTS USE DRUMMING TO ADD TEXTURE TO STORIES ABOUT INDIGENOUS PEOPLE WITHOUT NAMING THE SONG OR IT'S INTENTION. LET'S NOT ADD TO THE PROBLEM!!



* * *
YAY!!
* * *
TEAMWORK!
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Illustrated by Stephanie Tierney on the traditional territory of the Wolastoqiyik at Local FM 107.3 FM in Saint John, New Brunswick



by Leon Sanderson on Treaty 7 territory in Lethbridge, Alberta.

Locating and Acknowledging Your Territory

By Francella Fiallos CFMH, Halifax, NS, which is part of Mi'kma'ki, the traditional territory of the Mi'kmaq people.

The Canadian Association of University Teachers (CAUT) have developed a handy resource for educators, facilitators, students, and the general public so that everyone can locate and properly acknowledge the indigenous territory for each region in Canada.

From Wolfville, Nova Scotia (Mi'kmaq) to Kelowna, British Columbia (Sylix-Okanagan), users of the Guide to Acknowledging Traditional Territory will be able to promote productive relationships with First Nations people by recognizing traditional indigenous lands all over Canada.

By knowing whose land you are one, you are helping to establish reconciliation with First Nations people while decolonizing the academy, workplace, and other institutions. However, this guide is not definite, it does state that it is open to suggestions in the hopes of cementing historical accuracy.

Resources and References

Also by Francella Fiallos with additions by Olivia Marie Golosky

<http://native-land.ca/>

Native-Land.ca is a web app with an interactive map for visualizing Indigenous nations, territories, and treaties.

<http://www.aadnc-aandc.gc.ca/eng/1100100032297/1100100032309>

Indigenous and Northern Affairs Canada has gathered a collection of **Maps of Treaty-Making in Canada** illustrating different treaties and their territories from pre-1975 to 1923.

<http://www.aadnc-aandc.gc.ca/eng/1100100032297/1100100032309>

The Canadian government has also published transcripts of **Treaty Texts** so that people may read the treaties in full.

http://files.unicef.org/policyanalysis/rights/files/HRBAP_UN_Rights_Indig_Peoples.pdf

The United Nations' **Universal Declaration of Rights of Indigenous Peoples** outlines the rights and protections that Indigenous peoples have around the world and how their respective settler governments can further reconciliation.

<http://www.trc.ca/websites/trcinstitution/index.php?p=3>

In 2015, the **Truth and Reconciliation Commission of Canada** published a comprehensive set of recommendations for all kinds of institutions, including all levels of government and media, to establish respect and reconciliation from the Residential School legacy.

<http://indigenousfoundations.arts.ubc.ca>

The University of British Columbia publishes **Indigenous Foundations**, a good introductory site with a wealth of resources regarding Indigenous issues such as identity, land, and community.

<http://www.caut.ca/docs/default-source/professional-advice/list---territorial-acknowledgement-by-province.pdf?sfvrsn=12>

The **CAUT Acknowledgement Guide** contains information about appropriate territorial acknowledgement for a number of local regions in Canada.

<http://apihtawikosisan.com/aboriginal-issue-primers>

Blogger Chelsea Vowel of **âpihtawikosisân** brilliantly demystifies and deconstructs many issues regarding First Nations people in Canada.

http://www.bctreaty.net/files/pdf_documents/why_treaties.pdf

Why Treaties? A Legal Perspective offers a legal perspective in the legacy of treaties in British Columbia. However, this guide can give great insight to anyone looking for historical explanations on First Nations treaties.

<http://riic.ca>

Covering Indigenous issues in Canada can lead to many inaccuracies and perpetuate stereotypes. **Reporting in Indigenous Communities** exists to help journalists and other media practitioners ensure that they tell the story correctly.

http://www.collectionscanada.gc.ca/webarchives/20071126051037/http://www.ainc-inac.gc.ca/ch/rcap/sg/cg_e.html

The Canadian government has published online the **Report of the Royal Commission on Aboriginal Peoples** completed in the 90s-2000s. This publication provides readers with perspectives of the issues affecting Indigenous peoples today and of how the Canadian government has responded in turn.

<http://www.sabar.ca/>

The Strategic Alliance of Broadcasters for Aboriginal Reflection (SABAR) Guide of Key Terms is a good tool for people trying to understand the important terminology that is associated with Indigenous peoples.

<http://firstnation.ca>

Find the treaties and traditional territories of **First Nations Communities** by geographic region or by searching the city/town name.

<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

A History of Residential Schools in Canada is a CBC article that presents a comprehensive history of the residential school system in Canada by way of frequently-asked-questions.

<http://www.mediaindigena.com/rickharp/multimedia/whither-media-indigena>

Media Indigena is an interactive, multi-platform website dedicated to telling Indigenous stories and confronting Indigenous issues.

<http://www.metisnation.ca/index.php/who-are-the-metis>

Metis Nation is the online directory for the Metis Nation of Canada



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