



*HF Connecting Health  
Nurse Practitioner-Led Clinic*

# Land Acknowledgement Statement and Guide

## Importance of Land Acknowledgements

To recognize the land is an expression of gratitude and appreciation to those whose territory we reside on, and a way of honouring the Indigenous people who have been living and working on the land from time immemorial. It is important to understand the long-standing history that has brought us to reside on the land, and to seek to understand our place within that history.<sup>1</sup>

According to the Association of Municipalities Ontario, traditional land acknowledgement statements are increasingly being used in Canada by governments, schools, post-secondary institutions, non-governmental organizations, and other civil institutions as a practice of reconciliation aimed at recognizing the traditional or treaty territories of Indigenous peoples.<sup>2</sup>

In all three Hong Fook entities, which are Hong Fook Mental Health Association (Association), HF Connecting Health Nurse Practitioner-Led Clinic (the NPLC), Hong Fook Mental Health Foundation (Foundation), the land acknowledgement will facilitate our board, staff, clients, families and volunteers to gain a better understanding of the treaties that cover the areas we serve, reflect on our relationship to these lands, understand the importance of honouring and giving respect to First Peoples, here with us today and their ancestors, and have a better sense of ways and practices to create good relationships and connections with various Indigenous communities.

All three Hong Fook entities believe Culturally Competent Care is an unignorably important service component and commitment to deliver quality care for diverse communities, including but not limited to Indigenous peoples, immigrants, refugees, racialized communities, women, youth, LGBTQ2S, low income and undocumented persons who may be illiterate or with low literacy, and people with mental health challenges and disabilities. Culture is central to healing and wellness. The vast majority of diverse populations understand mental health concepts differently, which has a direct impact on their help seeking behavior and their choice of treatments. Structural inequalities such as discrimination and racism can both create and exacerbate vulnerability.

The land acknowledgement is also a call for us to reflect on how we interact with Indigenous peoples and how we can be allies in holding the nation-state of Canada accountable for the ongoing discrimination and racism to Indigenous and racialized peoples. It reminds us of being

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<sup>1</sup> <http://www.lspirg.org/knowtheland/>

<sup>2</sup> <https://www.amo.on.ca/advocacy/strategic-projects/guidance-traditional-land-acknowledgement-statements>



aware of what is currently happening, trying to be aware of items that go beyond the news cycle, or calling attention to items ignored by the news cycle and examining why.

## Using Land Acknowledgements

Modelled after Indigenous protocols, the Land Acknowledgement Statement is recommended to be used at the introduction of meetings, gatherings, events, or presentations,<sup>3</sup> hosted by any of the three Hong Fook entities, involving external guests and stakeholders. The Land Acknowledgement Statement and Guide can be found at [www.hongfook.ca](http://www.hongfook.ca), for all staff and volunteers to use as appropriate.

## Land Acknowledgement Statement

We/I would like to start [name the Meeting/Gathering/Event/Presentation] by honouring the land that we are on, which has been the site of human activity since time immemorial. In particular, we acknowledge the land we are standing on today is the traditional territory of many nations including [identify the appropriate territory] \*

\*Please insert the corresponding land acknowledgement below based on the municipality where the function is being hosted. The list below is developed based on:

- the locations of all Hong Fook offices (including Association's four locations and NPLC's Head Office);
- the locations of Hong Fook's major events (including the Foundation's Gala); and
- the locations of programs (including the Journey to Promote Mental Health Program delivered across Ontario).

For any municipality not listed below, please visit the specific municipality's website and refer to their land acknowledgement statement.

**Toronto:** including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples and is now home to many diverse First Nations, Inuit and Métis. The City of Toronto is covered by Treaty 13 with the Mississaugas of the Credit.<sup>4</sup>

**Brampton:** including the Treaty Territory of the Mississauga's of the Credit First Nation, and before them, the traditional territory of the Haudenosaunee, Huron and Wendat.<sup>5</sup>

<sup>3</sup> <https://www.amo.on.ca/advocacy/strategic-projects/guidance-traditional-land-acknowledgement-statements>

<sup>4</sup> <https://www.toronto.ca/city-government/accessibility-human-rights/indigenous-affairs-office/land-acknowledgement/>

<sup>5</sup> <https://www.brampton.ca/EN/Arts-Culture-Tourism/Festivals-and-Events/Pages/National-Indigenous-Peoples-Day.aspx>



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**Guelph:** including the traditional territory of the Attawandaron (Neutral). This territory is covered by the Upper Canada Treaties.<sup>6</sup>

**Hamilton:** including the traditional territory of the Haudensaunee and Anishnaabeg. This territory is covered by the Upper Canada Treaties and directly adjacent to Haldiman Treaty territory.<sup>7</sup>

**Kingston:** including the traditional territory of the Huron-Wendat and Haudenosaunee (Iroquois) peoples. This territory is covered by the Upper Canada Treaties.<sup>8</sup>

**London:** including the traditional territory of the Anishinaabeg, Haudenosaunee, Attawandaron (Neutral), and Wendat peoples. This territory is covered by the Upper Canada Treaties.<sup>9</sup>

**Markham:** including traditional territories of the Anishinaabe Peoples and of the Haudenosaunee Peoples. These territories are covered by the Upper Canada Treaties. The First Nations community in closest proximity to the City of Markham are the Chippewas of Georgina Island.<sup>10</sup>

**Mississauga:** including the land of the Treaty Lands and Territory of the Mississaugas of the Credit First Nation Territory, Traditional Territory of the Anishinaabe, Huron–Wendat, Haudenosaunee and Ojibway-Chippewa Sovereign Nations. This Territory is covered by the Upper Canada Treaties, as well as the Dish with One Spoon Wampum Belt Covenant.<sup>11</sup>

**Niagara Region:** including the traditional territory of Anishinaabeg, Ojibway/Chippewa and Haudenosaunee peoples. This territory is covered by the Upper Canada Treaties.<sup>12</sup>

**Ottawa:** including the traditional unceded territory of the Algonquin Anishnaabeg people.<sup>13</sup>

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<sup>6</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>7</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>8</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>9</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>10</sup> <https://www.markham.ca/wps/wcm/connect/markham/MarkhamContent/Markham/about/accessibility-diversity/04-A-truth-and-reconciliation>

<sup>11</sup> [https://www.mississauga.ca/wp-content/uploads/sites/4/2019/11/19142523/LibraryBoardMeetingAgenda\\_2019-11-20.pdf](https://www.mississauga.ca/wp-content/uploads/sites/4/2019/11/19142523/LibraryBoardMeetingAgenda_2019-11-20.pdf)

<sup>12</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>13</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>



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**Peterborough:** including the traditional territory of the Anishinaabe Mississauga adjacent to Haudenosaunee Territory and in the territory covered by the Williams Treaty.<sup>14</sup>

**Pickering:** including land within the Treaty and traditional territory of the Mississaugas of Scugog Island First Nation and Williams Treaties signatories of the Mississauga and Chippewa Nations.<sup>15</sup>

**Sault Ste. Marie:** including we are in Robinson-Huron Treaty territory and the land on which we are gathered is the traditional territory of the Anishnaabeg.<sup>16</sup>

**Sudbury:** including we are in Robinson-Huron Treaty territory and the land on which we gather is the traditional territory of the Atikameksheng Anishnaabeg.<sup>17</sup>

**Thunder Bay:** including we are in Robinson-Superior Treaty territory and the land on which we gather is the traditional territory of the Anishnaabeg.<sup>18</sup>

**Vaughan:** including the Territory and Treaty 13 lands of the Mississaugas of the Credit First Nation. We also recognize the traditional territory of the Huron-Wendat and the Haudenosaunee.<sup>19</sup>

**Waterloo:** including the Haldimand Tract, traditional territory of the Neutral, Anishnaabeg, and Haudenosaunee peoples. This territory is covered by the Upper Canada and Haldimand Treaties.<sup>20</sup>

**Windsor:** including the traditional territory of the Attawandaron (Neutral), Anishnaabeg, and Haudenosaunee peoples. This territory is covered by the Upper Canada Treaties.<sup>21</sup>

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<sup>14</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>15</sup> <https://www.durhamregion.com/news-story/10240890-pickering-adopts-indigenous-land-acknowledgement-statement/>

<sup>16</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>17</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>18</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>19</sup> [https://www.vaughan.ca/services/vaughan\\_archives/historyofvaughan/Pages/Archaeological-History.aspx](https://www.vaughan.ca/services/vaughan_archives/historyofvaughan/Pages/Archaeological-History.aspx)

<sup>20</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>

<sup>21</sup> <https://ofl.ca/wp-content/uploads/2017.05.31-Traditional-Territory-Acknowledgement-in-Ont.pdf>



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## Translation of Land Acknowledgement Statement

Considering the frequent use of the Land Acknowledgement Statement in Toronto, where the Association and the NPLC deliver linguistically, culturally specific programming and activities, the statement is translated to the served languages below.

### Cambodian

យើង/ខ្ញុំចង់ចាប់ផ្តើម [ដាក់ឈ្មោះការប្រជុំ/ការជួបជុំ/ព្រឹត្តិការណ៍/ការធ្វើបទបង្ហាញ]  
ដោយការគោរពទឹកដីដែលយើងកំពុងរស់នៅ  
ដែលជាទីកន្លែងនៃសកម្មភាពមនុស្សមានតាំងពីយូរយារណាស់មកហើយ។  
ជាពិសេសយើងទទួលស្គាល់ថាទឹកដីដែលយើងកំពុងឈរលើថ្ងៃនេះគឺជាទីកន្លែងប្រពៃណីរបស់ប្រជាជនជា  
ច្រើនរូបទាំង [ប្រញូលទឹកដីដែល សមស្រប] \*

### Cantonese

我們希望通過表達對我們所在的這片土地的崇敬來開始我們本次的[活動名稱]。這是自古以來人類活動的場所。特別要紀念我們今天活動所在的這片土地是[部落名稱]\*的原住民家園。

### Korean

우리는 태곳적부터 인간 활동의 현장이었던 우리가 서 있는 땅을 기리는 것으로 [회의/집회/행사/발표 이름]를 시작합니다. 특히, 오늘날 우리가 서 있는 땅은 [해당 영토이름]\*을 포함한 많은 종족의 전통적인 영토임을 인정합니다.

### Mandarin

我们希望通过表达对我们所在的这片土地的崇敬来开始我们本次的[活动名称]。这是自古以来人类活动的场所。特别要纪念我们今天活动所在的这片土地是[部落名称]\*的原住民家园。

### Vietnamese

Chúng tôi / tôi muốn bắt đầu [đặt tên Cuộc họp / Tập hợp / Sự kiện / Trình bày] bằng cách tôn vinh vùng đất mà chúng ta đang sinh sống, nơi đã từng là địa điểm sinh sống của con người từ thời xa xưa. Đặc biệt, chúng tôi thừa nhận vùng đất mà chúng ta đang sống ngày nay là lãnh thổ truyền thống của nhiều thổ dân trong đó có mảnh đất [xác định lãnh thổ phù hợp] \*



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## Pronunciation Guide

**Attawandaron** Add-A-Won-Da-Run

**Anishnaabeg/Anishinaabe** Awe – Nish – Nah - Beck

**Chippewa** Chip – A - Wah

**Haudenosaunee** Hoe – De – Nah – Show - Nee / hau-de-no-sau-nee

**Inuit** Δ (ee) ɔ (nu) Δ<sup>c</sup> (eet)

**Métis** May – Tee

**Ojibway** Chip-Way

**Wendat** When - Dat / Ou-en-dat

*This Land Acknowledgement Statement and Guide was co-developed by the board and the staff working with the three Hong Fook entities, in consultation with Joy Henderson, member of the Scarborough Indigenous Mental Wellness Council, and endorsed by the three boards (Association, Foundation and NPLC). Questions concerning the use of this document should be directed to:*

*Sunny Wang  
Manager, Programs and Resource Advancement  
[swang@hongfook.ca](mailto:swang@hongfook.ca)*



## Appendix: Ten Actions and Practices to Get You Started

Organizations giving Land acknowledgement should often show a serious amount of reflection of what that means to them as an organization and how they intend to repair the harm happening to the indigenous communities. It is fundamental that organizations and individuals are aware that the land acknowledgement is the first step on a very long road, to facilitate relations and services with Indigenous communities.

The ten actions and practices recommended in the Land Acknowledgement Guidance by the City of Toronto set up examples for organizations and individuals to reflect how they interact with the land, whether they see it as a resource or a living breathing entity that they too have an obligation to care for, when preparing for and giving a Land Acknowledgement.

1. Take a moment to reflect on how you came to call Toronto and Canada home. Take time to think about how you/your family came to share in the life and prosperity of this land. Prior to giving your land Acknowledgement, you may want to start with a statement like, "Jane, first/second generation settler, of Cambodian/Chinese/Korean/Vietnamese descent..." If you were born in Canada or the U.S. consider searching the treaty and territorial Nations where you grew up. For example, "Donald, white settler, from Manitoulin Island and the Robinson Huron Treaty territory which includes the Ojibwa, Odawa, and Pottawatomi Nations, moved to this territory 15 years ago..."
2. Clear the room/space of distractions. This also gives those in the room a moment to come together and listen to your words. Ask people to put their phones on vibrate, and to mind the door for any late comers. This will help ensure those at the meeting or event are grounded, present and comfortable.
3. Take time to say the land Acknowledgement out loud. Practicing the Land Acknowledgement is especially important with some of the pronunciations that can be tricky if not previously spoken.
4. There are many times when saying a Land Acknowledgement is appropriate. While you don't have to say a Land Acknowledgement at every meeting, they can and should be conducted on a regular basis at both formal and informal meetings.
5. Allocate time and presence on your agendas for the Land Acknowledgement and take it upon yourself to do it. Breathe, pause and take your time while saying the Land Acknowledgement. This also allows time for people to think more deeply.



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6. Do not always ask your Indigenous partners to do it. This is a practice best done by non-Indigenous people.
7. We all need to do Land Acknowledgements. We are all to take part in this act of respect and first step towards reconciliation.
8. There is not a right or wrong way to providing a Land Acknowledgement. Showing vulnerability and a level of discomfort is an indicator of learning and good intentions and will be appreciated and understood by those you are meeting/gathering with. Try not to worry if you don't say it quite right.
9. Stand or sit while offering the Land Acknowledgement. Some events will necessitate standing; sitting will make sense at other events or meetings. Ensure you have announced that you are giving the land Acknowledgement, confirming those present are comfortable, present and able to connect with your words. Sitting or standing is good, as long as those present can connect with your words and reflect.
10. Research Treaty 13 and the Williams Treaties. Along with reading about these treaties, look at some of the other agreements and treaties for this area, The Dish with One Spoon, the War of 1812, and the Doctrine of Discovery. These formed the legal basis on which land was taken for the settlement of "Canada".