

Suzanne Keeptwo. *We All Go Back to the Land: The Who, Why, and How of Land Acknowledgements*. Edmonton, Alberta: Brush Education, 2021. 432 pages. \$24.95.

The increased recognition of the history of colonization by non-Indigenous/non-Native settlers has introduced a new element to Christian worship within the North American context, known as Land Acknowledgments. *We All Go Back to the Land* by Suzanne Keeptwo, who identifies as Métis (Algonkin/French and Irish), is a forthright practical resource for preachers and worship leaders. Leaders who identify as First Nation/Indigenous/Native or settlers will discover more than just a how-to guide in this book. Settlers especially will find a wealth of insights for building relationships with Indigenous Peoples and gaining understanding of the history of colonization and its impact on all creation. While Keeptwo's contextual basis for *We All Go Back to the Land* primarily draws from experiences within the traditional unceded, and unsundered territories of the Original Peoples within what is known as Canada and specifically the Inuit, First Nation, and Métis peoples, it is also comprehensive enough to be a resource for any audience.

Suzanne Keeptwo presents the wider implications for this book in her aim to “uphold the practice of Land Acknowledgment as a way for Original peoples to celebrate and honor their ancestors’ veritable relationships to the Land as it shaped the inherent Indigenous worldview” (3). She further clarifies that it “is not only a guide as to how Land or Territorial Acknowledgements should be done and by whom, but why they should be done. Land Acknowledgements should be done to bring awareness and ... to help heal the Land so it will sustain us and those who come after us” (4). And finally, she says, “This book aims to determine who the Land Acknowledgement is for, how it should be done, and who is responsible for delivering it” (7).

Keeptwo's storytelling style reflects her cultural values that invites the reader into a conversation with a community of Indigenous elders and scholars. For further study she lists her sources in a Bibliography packed with a wealth of information. The chapters follow a narrative train of thought making the detailed table of contents especially helpful.

The first chapter, “Original Land, Original People” provides a historical view of colonization. By interweaving the history with the social norms (protocols), religious rituals, and legal and political structures of the various Nations, Keeptwo disrupts tendencies to universalize Indigenous worldviews. She also meets her aim to explore the ways in which the Original Peoples relate to the Land. Additionally, by presenting the stories of stolen land and broken treaties she introduces settler preachers and worship leaders to the reasons for a Land Acknowledgement.

The next three chapters stress the importance of relationships. Chapter 2 “The Land Acknowledgement: An Educational Opportunity,” provides a detailed review of the ways in which various institutions failed to create Land Acknowledgments that honored the voices of the Original Peoples. Keeptwo follows this up with her third chapter, “The Land Acknowledgement as Cultural Practice,” which provides practical advice for how to create a Land Acknowledgement that honors the Original Peoples and the Land. The fourth chapter, “Invest in the Land Acknowledgement,” further elucidates the ways in which Acknowledgements and the process of their creation can lead to Indigenous knowledge becoming exploited, commodified, and misrepresented through cultural appropriation and provides suggestions for settlers to build trustworthy relationships.

The subsequent chapters offer practical advice. The fifth chapter, “Identity Politics,” is a comprehensive case study of the Métis peoples and their loss of culture due to a number of systemic injustices which in turn highlights the complexity of identity for all peoples. The sixth chapter surveys, “Examples of Problematic Land Acknowledgements,” while chapter 7, “The Land Acknowledgement as Artistic Practice,” introduces the reader to a variety of ways in which Acknowledgements can become living entities through art. In the concluding chapter, “We All Go Back to the Land,” she shares some practical approaches for creation care and provides lists of Indigenous organizations for settler preachers and leaders to support in their ongoing effort to forge relationships with Indigenous peoples based in actions, not just words.

This book provides a valuable resource for Seminary Chapel staff, preachers located in the academy and the church, and worship leaders who want to acknowledge the lands their institutions occupy and begin building relationships with the Original Peoples of those lands. It invites preachers and worship leaders to move beyond words and to engage with tangible actions. Furthermore, it can guide preachers in an interrogation of the influence of the colonial narrative on their homiletic and hermeneutic turning them toward a liturgical praxis that honors The Original Peoples and the Land.

Suzanne Wenonah Duchesne, New Brunswick Theological Seminary, New Brunswick, NJ