

# Acknowledging First Peoples & Traditional Territories.

Montcalm Community College Acknowledgement Guide

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Montcalm Community College's Provisional Statement of Acknowledgment:

*"We (I) would like to recognize that Montcalm Community College occupies the traditional and contemporary lands of the Anishinaabeg – the Three Fires Council of the Ojibwe, Odawa and Bodéwadami peoples. By offering this acknowledgment, with honor and gratitude, we affirm and advocate Indigenous sovereignty and commit to hold Montcalm Community College accountable to the needs of Indigenous students, the community, and the land on which it sits."*

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[Cover Image: Arron Paquette, Métis/Cree]

## | INTRODUCTION

In countries such as New Zealand, Australia, Canada and Tribal nations in the U.S., it is commonplace, even policy, to open events and gatherings by acknowledging the traditional Indigenous inhabitants of that land. While some individual, cultural and educational institutions in the United States have adopted this custom, the vast majority have not.

Acknowledgment is a simple, powerful way of showing respect and is a step toward correcting the stories and practices that erase Indigenous people's history and culture by way of inviting and honoring the truth. Imagine this practice widely adopted: cultural venues, classrooms, conference settings, places of worship, sports stadiums, and town halls, acknowledging traditional lands. Millions would be exposed—many for the first time—to the names of the traditional Indigenous inhabitants of the lands they are on, inspiring them to ongoing awareness and action.

For more than five hundred years, Indigenous communities across the Americas have demonstrated their survivance in the face of violent efforts to separate them from their land and culture. They remain at the forefront of movements to protect our Mother Earth and the life it sustains. Today, the American corporate state along with Federal policies, push agendas to extract wealth from the earth, degrading sacred land in blatant disregard of Indigenous treaty rights. Acknowledgment is a *critical public intervention*, a necessary step toward honoring Indigenous communities and enacting the much larger project of decolonization and reconciliation.

Acknowledgment by itself is but a small gesture. It becomes meaningful when coupled with authentic relationships and informed action. This beginning can be an opening to greater public consciousness of Indigenous sovereignty and cultural rights. It is a step toward an equitable relationship and reconciliation in our communities.

Naming is an exercise in power. Who gets the right to name or be named? Whose stories are honored in a name? Whose are erased? Acknowledgment of traditional land is a public statement of the name of the traditional Indigenous inhabitants of a place. It honors their historic relationship and cultural connection with the land and region.

*An Acknowledgment is a formal statement that recognizes the unique and enduring relationship that exists between Indigenous Peoples and their traditional territories.*

Many universities have now made *acknowledgment* a policy; some going as far as to provide simple templates for students, staff, and faculty to include in their course content and campus activities. Beginning in 2016, all Toronto public schools began opening their school days with a statement of acknowledgment.

The **University of Alberta** offers this explanation of their recent adoption of an acknowledgment statement:

*“To acknowledge the traditional territory is to recognize its longer history, reaching beyond colonization and the establishment of European colonies, as well as its significance for the Indigenous peoples who lived and continue to live upon this territory, and whose practices and spiritualities were tied to the land and continue to develop in relationship to the land and its other inhabitants today.”*

Acknowledgment is a small part of a more significant commitment to truth and reconciliation—including official **government apologies** and **truth commissions** leading to significant public reforms.

## | HOW TO USE THIS GUIDE

It must be emphasized that this is a *guide, not a script*. Though encouraged to use the adopted acknowledgment statement for Montcalm Community College, contained within this guide are several acknowledgement statements that have been developed by regional university-based Indigenous councils and advisory groups to be used as a template to draft an acknowledgment statement that fits the individual need, where applicable. Think of an acknowledgment as a *living document* that continues to be developed.

The goal of this guide is to encourage all faculty, academic and administrative staff, support staff, MCC representative(s), students, and community members to acknowledge the First Peoples on whose traditional territories we study, live, and work. **A verbal acknowledgement appropriately takes place at the commencement of courses, meetings, conferences, presentations (given either at one’s home institution or elsewhere) ceremonies and public events. A written or graphical acknowledgment can be utilized in any and all promotional and printed materials, online resources, emails, and course syllabi.** Acknowledging territory shows recognition of and respect for Indigenous Peoples of the Great Lakes region. It is recognition of their presence both in the past and the present. Recognition and respect are essential elements of establishing healthy, reciprocal relations with Tribal communities and these relationships are key to reconciliation, *a process to which Montcalm Community College is committed.*

While acknowledging territory is very welcome, it is only a small part of cultivating a relationship with the Indigenous Peoples of the occupied territory now known as Michigan. This acknowledgment should take place within the larger context of genuine and ongoing work to forge real understanding, and to challenge the legacies of colonialism. Acknowledgments should not simply be a *‘pro forma’* statement made before “getting on” with business; but rather they must be understood as a vital part of business.

## | WHAT ARE ACKNOWLEDGEMENTS?

An acknowledgment, sometimes called, *land acknowledgements* or *land recognitions*, are a formal statement, given orally at the beginning of organized events, celebrations, or activities. It recognizes, respects, and affirms that there is an irreducible and ongoing relationship between Indigenous people and the land. Acknowledgements are especially important in contemporary nation-states, like the United States and Canada, in which the political structures are based on settler-colonialism and the expropriation of lands from Indigenous peoples. Statements of acknowledgment, land acknowledgements, or land recognitions serve to illuminate ongoing Indigenous presence, as well as to recognize and counter the long standing negative effects of colonialism and the settler-colonial legacy of violence and land expropriation.

## | ACKNOWLEDGEMENTS ARE A RESPONSIBILITY

The act of recognizing the ancestral, traditional, and contemporary stewards of the land is not enough - when offering an acknowledgement, remember that these acknowledgements must be *preceded* by relationships with living Indigenous people, communities, and nations. This declaration must then be followed with ongoing commitments and respect to these same communities. Acknowledgements are a responsibility.

The best way to make this an authentic practice, is through an ongoing dialogue with local Indigenous groups - ***Not yet having those relationships doesn't mean you can't start!***

## | WHY INTRODUCE THE PRACTICE OF ACKNOWLEDGMENT?

### ACKNOWLEDGMENT:

- Offers recognition and respect to Indigenous communities and its people.
- Counters the “Doctrine of Discovery” with the true story of the people who were already inhabiting this continent.
- Creates a broader public awareness of the history that has led to this moment.
- Begins to repair relationships with Indigenous communities and the land.
- Supports larger truth-telling and reconciliation efforts by Montcalm Community College’s faculty, staff, and students.
- Reminds people that colonization is an ongoing process, with Indigenous lands still

occupied due to deceptive and broken treaties and practices of *eminent domain* and other mechanisms intended to benefit government or corporate America.

- Takes its cue from Indigenous protocols by opening up spaces with reverence and respect.
- Inspires ongoing action and relationships throughout our communities.

## | WHY DO WE RECOGNIZE THE LAND?

Recognition of the land is an expression of gratitude and appreciation to those whose territory we reside on, and a way of honoring 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 this land, and to seek to understand our place within that history. ***Acknowledgements do not exist in a past tense, or historical context:*** colonialism is a current ongoing process, and we need to build a mindfulness of our present participation. It is also worth noting that acknowledging the land, although not universal, is considered protocol for *most* Indigenous communities across the Globe.

## | HOW TO ACKNOWLEDGE

### STEP ONE: IDENTIFY

The first step is identifying the traditional inhabitants of the lands you're on. This task may be complicated by multiple and contested histories of settlement, resettlement, and recognition. Many places are now home to Indigenous people who have called that land home from time immemorial and also to those relocated from elsewhere. The goal of acknowledgment is a recognition that is uplifting, not hurtful, causing further division between our nations. If multiple tribal groups claim belonging to the land, consider not naming one particular group or try naming all of them. Ideally, this decision should be made through dialogue with local Indigenous elders and culture bearers, respecting their wishes about how they desire to be named.

In addition to consulting local Indigenous individuals and organizations, you can check to see if there are resources at local universities and colleges, especially those with American Indian/Native/Indigenous Studies centers, programs, and/or departments. It is important to proceed with care, by doing thorough research before making statements of acknowledgment.

### STEP TWO: ARTICULATE

Once you've identified the group or groups who should be recognized, it is time to formulate the statement of acknowledgment. Beginning with just a simple sentence can be a

meaningful intervention in most U.S. gathering spaces. From there, there are many other elements that could be brought into an acknowledgment. Often, statements specifically honor elders, while some allude to the caring and reciprocal relationship with land. Others may make explicit mention of the occupied, and unceded nature of the territory in which a gathering is taking place. These relationships are a great starting point for your statement of acknowledgement.

In Canada, it is not uncommon to make mention of the specific treaties by which land was designated to a particular tribal group. You may wish to do additional research to name the moment at which treaties were made as well as when they were broken and land unlawfully taken. The truth is complicated. Beneath the contemporary surface of any site in the United States, there are histories of belonging that have been erased, overlooked, contested, and forgotten – all of which strengthens the ideals of *Manifest Destiny*, which justified the conquest of the land. Lengthier statements of acknowledgment can center on Indigenous communities, while also acknowledging the many communities that have contributed to the existing culture of place.

You may choose to begin with a simple statement of acknowledgment and elaborate over time as you learn more, build relationships with members of local Indigenous communities, and grow more comfortable with the practice. Even incorporating essential elements in an opening acknowledgement with some specificity and eloquence makes a profound difference. Simply adding *chi'miigwetch* (pronounced: *chee meg-wetch*; meaning: big thank you or thank you very much) in the closing *thank you's*, is a positive reinforcement of your acknowledgement.

### **STEP THREE: DELIVER**

Once you've identified whom to name and practiced your statement (including pronunciations), offer your acknowledgment as the first element of your welcome at the next public gathering or event that you or the college hosts. Include it on your syllabi, pamphlets, or handouts that you distribute in courses or at events. If in the process of learning about acknowledgments you've built relationships with members of Indigenous communities, consider inviting them to give a welcome *before* yours. There is a real danger that a practice like this becomes just another piece of protocol, delivered flatly and falling on deaf ears. How many times have you spaced out as the flight attendant goes through emergency procedures? Or failed to silence your cell phone even though that was requested at the beginning of a show? Acknowledgment should be approached not as a set of obligatory words to rush through. These words should be offered with respect and grounded in authentic reflection, presence, and awareness. As you step up to offer acknowledgment, breathe in awareness of both the present and of the histories that connect you with the people you are naming. Consider your own place in the story of colonization and of undoing its legacy. At your next gathering, try acknowledgment out, see how it feels, observe how or if it shifts the room. Over time, through practice, you'll learn more about what it means and what it opens up for you and others.



Artists, scholars, activists, and others have started to include acknowledgment statements in email signatures. Consider using social media to amplify your acknowledgment. For example, post an image or a story of an event where your acknowledgment was offered. Any space, three-dimensional or digital, presents an opportunity to surface buried truths and lift up Indigenous sovereignty, priming our collective culture for deeper truth and reconciliation efforts.

## | A FEW DISCLAIMERS ABOUT ACKNOWLEDGMENT

**It's simple AND not so simple.** In some cases, the traditional inhabitants of a place may be clear. In other cases, whom to recognize is much less so. The best suggestion is to do your research. While the act of naming the traditional inhabitants may not take much time, understanding the complexities of the effects of colonialism and moving the relationship between our institution and Tribal nations requires preparation.

**This guide doesn't offer the one right way to acknowledge.** What's offered here is not a comprehensive checklist or set of universally acceptable protocols. There are currently 567 federally recognized tribal nations in the United States, each with its own history and protocols for welcome and acknowledgment. There are also state-recognized tribes and peoples, including Native Hawaiians who reside on six islands. There is no one way. This guide is to assist you in developing an acknowledgment that is appropriate for your specific use and needs.

**Acknowledgment is made meaningful through specific context and relationship.** Whenever possible, the best entry point into the practice of acknowledgment is through relationships and dialogues with Indigenous communities or Tribal members in your area.

**The practice of formal welcome and acknowledgment of land is not new.** Acknowledgment has long been practiced—typically in much more nuanced, formal, and ceremonial ways—within Indigenous communities. Many artists, activists, presenters, academics, and others have been starting events with acknowledgment for decades. Drawing from these examples are the best way to help make acknowledgment commonplace at Montcalm Community College.

**Acknowledgment is but a first step.** It *cannot* stand in for relationship and action, but can begin to point toward deeper possibilities for decolonizing our campus environment and to assist in the relationship with people and place.

## | ACKNOWLEDGEMENT STATEMENTS FROM ANISHINAABEG-AKIING

Listed below are several acknowledgement statements that have been developed by university-based Indigenous councils and advisory groups from around Anishinaabeg-akiing // the Great Lakes region (including Canada). Use these statements to assist you in drafting your own statement of acknowledgment.

### **GRAND VALLEY STATE UNIVERSITY (Grand Rapids, MI)**

*"We (I) would like to recognize the People of the Three Fires: the Ojibwe, Odawa, and Potawatomi peoples on whose land we are gathered. The Three Fires People are indigenous to this land which means that this is their ancestral territory. Every university is built on stolen, native land. We are guests on their land and one way to practice right relations is to develop genuine ways to acknowledge the histories and traditions of the people who originated here first, who are still here, and who tend to the land always. As we make this land acknowledgment we know it is but an important first step, and that there are many more that we need to take when we decide to engage in the important work of social justice."*

### **WESTERN MICHIGAN UNIVERSITY (Kalamazoo, MI)**

*"We (I) would like to recognize [that] Western Michigan University is located on lands historically occupied by Ojibwe, Odawa, and Bodewadmi nations. Please take a moment to acknowledge and honor this ancestral land of the Three Fires Confederacy, the sacred lands of all Indigenous peoples and their continued presence."*

### **CENTRAL MICHIGAN UNIVERSITY (Mt. Pleasant, MI)**

*"We (I) wish to recognize the Anishinaabe people whose traditional land we are gathered upon today and the land on which the Saginaw Chippewa Indian Tribe have resided on for over 200 years. To recognize the land is an expression of gratitude and appreciation to those whose territory you reside on, and a way of honoring the Indigenous people who have been living and working on the land from time immemorial (existing since beyond the reach of memory). 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."*

## **UNIVERSITY OF MICHIGAN (Ann Arbor, MI)**

*“We (I) acknowledge that the University of Michigan, named for Michigami, the world’s largest freshwater system and located in the Huron River watershed, was formed and has grown through connections with the land stewarded by Niswi Ishkodewan Anishinaabeg: The Three Fires People who are Ojibwe, Odawa, and Potawatomi along with their neighbors the Seneca, Delaware, Shawnee and Wyandot nations.”*

### *Alternative Acknowledgment:*

*“We (I) acknowledge the university’s origins in a land grant from the Anishinaabeg people. We further acknowledge that our university stands, like almost all property in the United States, on lands obtained, generally in unconscionable ways, from indigenous peoples. In addition the University of Michigan has benefited and continues to benefit from access to land originally gained through the exploitation of others. Knowing where we live and work does not change the past, but a thorough understanding of the ongoing consequences of this past can empower us in our research, teaching, and outreach to create a future that supports human flourishing and justice for all individuals.”*

## **MICHIGAN STATE UNIVERSITY (Lansing, MI)**

### *Short Acknowledgment:*

*“We (I) collectively acknowledge that Michigan State University occupies the ancestral, traditional, and contemporary Lands of the Anishinaabeg – Three Fires Confederacy of Ojibwe, Odawa, and Potawatomi peoples. In particular, the University resides on Land ceded in the 1819 Treaty of Saginaw. We recognize, support, and advocate for the sovereignty of Michigan’s twelve federally-recognized Indian nations, for historic Indigenous communities in Michigan, for Indigenous individuals and communities who live here now, and for those who were forcibly removed from their Homelands. By offering this Land Acknowledgement, we affirm Indigenous sovereignty and will work to hold Michigan State University more accountable to the needs of American Indian and Indigenous peoples.”*

### *Extended Acknowledgment:*

*“We (I) acknowledge that Michigan State University occupies the ancestral, traditional, and contemporary Lands of the Anishinaabeg – the Three Fires Confederacy of Ojibwe, Odawa, and Potawatomi peoples. The University resides on Land ceded in the 1819 Treaty of Saginaw. We recognize that settler and Indigenous signatories understood the terms of the treaties in starkly different terms. According to a map within the University archive, Anishinaabeg maintained an ‘Indian Encampment’ south of the Red Cedar River when classes were first held at the University (then known as Michigan Agricultural College) on May 13, 1857. As one of the first Land Grant colleges, Michigan State University is a beneficiary of Land allotted through the passing of the*

*Morrill Act in 1862. The University finds pride in calling itself ‘The Nation’s **Pioneer** Land Grant College,’ a term we find highly problematic and recommend that it no longer be used. The Morrill Act, which enabled the Land Grant system, was passed in the same year as both the Homestead Act—granting 160 acres to individual settlers who ‘improved’ and farmed land in the West—and the largest mass hanging in the history of the United States, the state-sanctioned murder of thirty-eight Dakota. We understand that there is an indelible relationship between the creation of Land Grant institutions, the simultaneous and ongoing expropriation of Indigenous Lands, and the governmentally-coordinated genocide against Indigenous peoples. By recognizing the ways that settler-colonial institutions benefit from these interconnected histories, we work to hold the University accountable. In American Indian and Indigenous Studies, we recognize, support, and advocate for the sovereignty of Michigan’s twelve federally-recognized Indian nations (Bay Mills Indian Community, Grand Traverse Band of Ottawa and Chippewa Indians, Hannahville Indian Community, Keweenaw Bay Indian Community, Lac Vieux Desert Band of Lake Superior Chippewa Indians, Little River Band of Ottawa Indians, Little Traverse Bay Bands of Odawa Indians, Match-e-be-nash-she-wish Band of Pottawatomi Indians, Nottawaseppi Huron Band of the Potawatomi, Pokagon Band of Potawatomi Indians, Saginaw Chippewa Indian Tribe, and Sault Ste. Marie Tribe of Chippewa Indians), as well as other Indigenous people and historic tribes in Michigan (Burt Lake Band of Ottawa and Chippewa Indians, Grand River Bands of Ottawa Indians, Mackinac Band of Chippewa and Ottawa Indians, and Swan Creek Black River Confederated Ojibwa Tribes), across Turtle Island, and throughout the Fourth World. We acknowledge the real ways that the State of Michigan, Michigan State University, and residents of this Land have benefitted from the forced and systematic removal of Anishinaabeg and other Indigenous peoples from Michigan, particularly during the Indian Removal period of the nineteenth century. We affirm and acknowledge the Burt Lake Band, who were literally burned from their houses in 1900. We also acknowledge the Métis community who were forced from their community on Bootaganini-minis (Drummond Island), when the border was drawn between the US and Canada. Likewise, we recognize that parts of what is now Michigan includes Land within the traditional Homelands of the Miami, Meskwaki, Sauk, Kickapoo, Menominee, and other Indigenous nations. We (I) (collectively) understand that offering Land Acknowledgements or Land Recognitions do not absolve settler-colonial privilege or diminish colonial structures of violence, at either the individual or institutional level. We recognize that Land Acknowledgements must be preceded and followed with ongoing and unwavering commitments to American Indian and Indigenous communities. In AIIIS, we push Michigan State University to recruit, retain, and support American Indian and Indigenous students, faculty, and staff. Moreover, we affirm that Michigan State University must support Indigenous communities and nations in Michigan, as well as throughout Turtle Island, and across the Fourth World. We recognize, support, and advocate for the sovereignty of Michigan’s twelve federally-recognized Indian nations, for historic Indigenous communities in Michigan, for Indigenous individuals and communities who live here now, and for those who were forcibly removed from their Homelands. We affirm Indigenous sovereignty and hold Michigan State University accountable to the needs of American Indian and Indigenous peoples.”*

## **KALAMAZOO COLLEGE (Kalamazoo, MI)**

### *Short Acknowledgment:*

*“We gather on the land of the Council of the Three Fires – the Ojibwe, the Odawa, and the Potawatomi. Indigenous nations of the Great Lakes region are also known as the Anishinaabe, and their language is Anishinaabemowin. We acknowledge the enduring relationship that exists between the People of the Three Fires and this land.”*

### *Extended Acknowledgment:*

*“We gather on the land of the Council of the Three Fires – the Ojibwe, the Odawa, and the Potawatomi. Indigenous nations of the Great Lakes region are also known as the Anishinaabe and their language is Anishinaabemowin. “Kalamazoo” itself is derived from the Anishinaabe word meaning to surround with smoke, and reflects the way the mist rises off the Kalamazoo River. Kalamazoo College rests on Potawatomi land – specifically, on the traditional land of Match-e-be-nash-she-wish or Gun Lake Tribe. The United States began seeking land cessions in Michigan after the defeat of the British and their Anishinaabe allies in the War of 1812. Southwest Michigan was ceded in the 1821 Treaty of Chicago with small tracts of land reserved at the sites of prominent Potawatomi villages, including a three-mile square area for Match-e-be-nash-she-wish in present-day Kalamazoo. Under the 1827 Treaty of St. Joseph, the U.S. government did away with four of the five reserved areas, including the one in Kalamazoo, in an attempt to consolidate the Potawatomi as a precursor to removal west. Although many Potawatomi were forcibly removed in 1840, some bands found ways to remain, including the Match-e-be-nash-she-wish band. Their descendants belong to the sovereign nation known as the Gun Lake Tribe. The Tribe has never been compensated for the loss of their Kalamazoo reserve. We acknowledge the enduring relationship that exists between the People of the Three Fires and this land.”*

## **ALGOMA UNIVERSITY (Sault Ste. Marie, ON)**

*“We (I) would like to begin by acknowledging that we are in Robinson-Huron Treaty territory and that the land on which we are gathered is the traditional territory of the Anishinaabeg, specifically the Garden River and Batchewana First Nations, as well as Métis People.”*

## **SAULT COLLEGE (Sault Ste. Marie, ON)**

*“We (I) would like to begin by acknowledging that we are in Robinson-Huron Treaty territory and that the land on which we are gathered is the traditional territory of the Anishinaabeg, specifically the Garden River and Batchewana First Nations, as well as Métis People.”*

### **SENECA COLLEGE (Toronto, ON)**

*“we (I) would like to begin by acknowledging that the land on which we gather is the traditional territory of the Wendat, Anishinaabeg, Haudenosaunee, Métis and Mississaugas of the New Credit First Nation.”*

### **UNIVERSITY OF MINNESOTA (Minneapolis, MN)**

*“We (I) (collectively) acknowledge that the University of Minnesota Duluth is located on the traditional, ancestral, and contemporary lands of Indigenous people. The University resides on land that was cared for and called home by the Ojibwe people, before them the Dakota and Northern Cheyenne people, and other Native peoples from time immemorial. Ceded by the Ojibwe in an 1854 treaty, this land holds great historical, spiritual, and personal significance for its original stewards, the Native nations and peoples of this region. We recognize and continually support and advocate for the sovereignty of the Native nations in this territory and beyond. By offering this land acknowledgment, we affirm tribal sovereignty and will work to hold the University of Minnesota Duluth accountable to American Indian peoples and nations.”*

### **UNIVERSITY OF WISCONSIN (Madison, WI)**

*“We (I) acknowledge in Milwaukee that we are on traditional Potawatomi, Ho-Chunk and Menominee homeland along the southwest shores of Michigami, North America’s largest system of freshwater lakes, where the Milwaukee, Menominee and Kinnickinnic rivers meet and the people of Wisconsin’s sovereign Anishinaabe, Ho-Chunk, Menominee, Oneida and Mohican nations remain present.”*

### **LAWRENCE UNIVERSITY (Appleton, WI)**

*“Lawrence University’s Appleton and Door County campuses are located on the ancestral homelands of the Menominee Nation. Currently there are 11 federally recognized Native American sovereign nations in Wisconsin. We acknowledge these indigenous communities who have stewarded this land throughout the generations and pay respect to their elders past and present.”*

### **UNIVERSITY OF INDIANA (Indianapolis, IN)**

*Short Acknowledgment:*

*“[I/We/Indiana University] wish/es to acknowledge and honor the Miami, Delaware, Potawatomi, and Shawnee people, on whose ancestral homelands and resources Indiana University was built.”*

*Extended Acknowledgment:*

*“[I/We/Indiana University] wish/es to acknowledge and honor the indigenous communities native to this region, and recognize that Indiana University – Bloomington was built on indigenous homelands and resources. [I/We/Indiana University] recognize/s the Miami, Delaware, Potawatomi, and Shawnee people as past, present, and future caretakers of this land.”*

### **GOSHEN COLLEGE (Goshen, IN)**

*“We want to acknowledge that we gather as Goshen College on the traditional land of the Potawatomi and Miami Peoples past and present, and honor with gratitude the land itself and the people who have stewarded it throughout the generations. This calls us to commit to continuing to learn how to be better stewards of the land we inhabit as well.”*

## **| AFTER ACKNOWLEDGMENT**

The occupied territory of Michigan currently has twelve federally-recognized Indigenous nations:

- **Bay Mills Indian Community**
- **Grand Traverse Band of Ottawa and Chippewa Indians**
- **Hannahville Indian Community**
- **Keweenaw Bay Indian Community**
- **Lac Vieux Desert Band of Lake Superior Chippewa Indians**
- **Little River Band of Ottawa Indians**
- **Little Traverse Bay Bands of Odawa Indians**
- **Match-e-be-nash-she-wish Band of Pottawatomi Indians (Gun Lake Tribe)**
- **Nottawaseppi Huron Band of the Potawatomi**
- **Pokagon Band of Potawatomi Indians**
- **Saginaw Chippewa Indian Tribe**
- **Sault Ste. Marie Tribe of Chippewa Indians**

There are also several historical, but not federally-recognized tribes and Indigenous people in Michigan:

- **Burt Lake Band of Ottawa and Chippewa Indians**
- **Grand River Bands of Ottawa Indians**
- **Mackinac Band of Chippewa and Ottawa Indians**
- **Swan Creek Black River Confederated Ojibwa**

When the border was drawn between the United States and Canada, parts of what is now called Michigan, includes Land within the traditional Homelands of the:

- **Miami**
- **Meskwaki**
- **Sauk**
- **Kickapoo**
- **Menominee**

### **AN IMPORTANT NOTE ON PROTOCOLS:**

Although not a universal protocol observed by all Indigenous communities, the majority of Indigenous communities across the U.S and Canada observe the etiquette of gifting tobacco before knowledge or permission can be transferred or granted. *Asemaa* // tobacco, is one of the four plants that the Anishinaabeg as well as other Tribal nations, consider to be sacred. *This type of ceremonial tobacco gifting does not include cigars or cigarettes.* Generally speaking, large cut, organic pipe tobacco is the best suitable alternative to traditional ceremonial tobaccos.

Take time to learn about the Indigenous history of the land you live on, as well as the contemporary context of Indigenous communities in your region. Search for books, articles, people, and organizations that you can learn from. They are there, all you need to do is ask – in a good way.

- Find syllabi online to follow on your own or with a study group. Or, contact local and/or regional universities and Tribal governments that have educational resources available.
- For an overview of Tribal Nations and their historical relationship to the U.S. government, visit the National Congress of American Indians.
- Educate yourself on the history of settler colonialism and genocide in the United States by reading (or listening to) *An Indigenous People's History of the United States* by Roxanne Dunbar-Ortiz. Younger readers might enjoy, *An Indigenous People's History of the United States for Young People*, also by Roxanne Dunbar-Ortiz.
- Learn about the history of broken treaties by the United States government and about Indigenous sovereignty movements to correct for past injustices.
- Read the American Indian Movement's *Trail of Broken Treaties 20 Point Position Paper*.
- Read about the Native Hawaiian sovereignty movement.
- Read Suzan Shown Harjo's *Nation to Nation: Treaties Between the United States and American Indian Nations*.



- Read *the United Nations Declaration on the Rights of Indigenous Peoples*. The United States was one of four nations to vote against the declaration when it was first adopted in 2007. It was the last of the four to reverse that in 2010.

This by no means is a comprehensive list, but a jumping off point to start the reconciliation process. Feel free to compile your own list of resource materials and documents to share with other faculty, staff, students, and community members. A bibliography of Indigenous resource materials is supplied with this guide.

## **BUILD RELATIONSHIPS AND TAKE ACTION**

Find out if there are active Indigenous groups or organizations in or near your community. Learn about their work and see how you can support them. Be in touch with local Indigenous community members to discern how best to introduce the practice of acknowledgment and explore how that might lead to further dialogue and collaboration. Look around and ask yourself: are there Indigenous peoples present at your events? On your team? On your board? If not, what would it take to begin building those relationships? How might you move from acknowledgment into relationship? If your role involves programming at a cultural or educational institution, how might you ensure that the programming itself represents a commitment to Indigenous voices, stories, and perspectives? Follow Indigenous leadership on efforts to resist destruction of land and life.

### **A FEW ORGANIZATIONS TO CHECK OUT:**

**Native Arts and Cultures Foundation.** Expose yourself to the work of Indigenous artists, poets, musicians, authors, filmmakers working in your community and region.

**Indigenous Environmental Network.** An alliance of Indigenous Peoples whose shared mission is to protect the sacredness of Earth Mother from contamination & exploitation by respecting and adhering to Indigenous Knowledge and Natural Law.

**National Congress of American Indians.** NCAI, founded in 1944, is the oldest, largest and most representative American Indian and Alaska Native organization serving the broad interests of tribal governments and communities in the United States.

**Native American Heritage Fund.** Works to support and foster educational curriculum reform in public and secondary school in Michigan.

**GRANA Media.** Empowers and engages Indigenous People to tell their stories.

**Endangered Language Alliance:** A NYC-based organization that documents under described and endangered languages, educating a larger public and collaborating with communities.

**Native News Online.** An online source for contemporary Indigenous news, across the United States.

## | ACKNOWLEDGMENT MATERIALS

This section contains a sample graphic acknowledgment that can be used on any and all printed and distributed materials. It can be utilized alongside a written and/or verbal acknowledgment, or as an email signature attachment.



## | EDUCATIONAL RESOURCE MATERIALS

### Recommended Resources for Teachers Authored by Indigenous People

#### Tribal Language and Culture

Broker, Ignatia. *Night Flying Woman: An Ojibway Narrative*. St. Paul: Minnesota Historical Society Press, 1983.

Johnston, Basil. *Ojibway Heritage*. Lincoln: University of Nebraska Press, 1990.

Kegg, Maude. *Portage Lake: Memories of an Ojibwe Childhood*. Minneapolis: University of Minnesota Press, 1991.

Prinzing, Scott. *American Indian Music: More Than Just Flutes and Drums*. Montana: Office of Public Instruction, 2009.

Treuer, Anton. *Living Our Language: Ojibwe Tales & Oral Histories*. St. Paul: MN Historical Society Press, 2001.

Treuer, Anton. "Ojibwe Lifeways," *Minnesota Conservation Volunteer* (September-October 2012).

Treuer, Anton. *The Language Warrior's Manifesto: How to Keep Our Languages Alive No Matter the Odds*. St. Paul: Minnesota Historical Society Press, 2020.

#### Early History

Blackhawk, Ned. *Violence Over the Land*. Cambridge, MA: Harvard University Press, 2006.

Child, Brenda. *We Hold Our World Together*. Lincoln: University of Nebraska, 2012.

Copway, George. *The Traditional History and Characteristic Sketches of the Ojibway Nation*. London: Charles Gilpin, 1850. Reprinted in the United States as *Indian Life and Indian History, by an Indian Author: Embracing the Traditions of the North American Indians Regarding Themselves, Particularly of That Most Important of All the Tribes, the Ojibways*. Boston: Albert Cosby and Company, 1858.

Herbert, Lewis. *Oneida Lives: Long Lost Voices of Wisconsin*. Bison Books, 2005.

Kugel, Rebecca. *To Be the Main Leaders of Our People: A History of Minnesota Ojibwe Politics, 1825–1898*. East Lansing: Michigan State University Press, 1998.

Loew, Patty. *Native People of Wisconsin*. Madison: Wisconsin State Historical Society Press, 2003.

- Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Renewal*. Madison: Wisconsin State Historical Society Press, 2013.
- Meyer, Melissa. *The White Earth Tragedy: Ethnicity and Dispossession at a Minnesota Anishinaabe Reservation*. Lincoln: University of Nebraska Press, 1994.
- Miller, Cary. *Ogimaag: Anishinaabeg Leadership, 1760–1845*. Lincoln: University of Nebraska Press, 2010.
- Rethinking Columbus*. Milwaukee, WI: Rethinking Schools, 1991.
- Treuer, Anton. *The Assassination of Hole in the Day*. St. Paul, MN: Borealis Books, 2011.
- Treuer, Anton. *Warrior Nation: A History of the Red Lake Ojibwe*. St. Paul, MN: Borealis Books, 2015.
- Warren, William W. *History of the Ojibway People*. St. Paul: Minnesota Historical Society Press, 1984. Originally published as *History of the Ojibways Based Upon Traditions and Oral Statements* (1885).
- Welch, James. *Fools Crow*. New York: Penguin, 2011.
- Welch, James and Paul Stekler. *Killing Custer: The Battle of the Little Bighorn and the Fate of the Plains Indians*. New York: W.W. Norton, 1994.

### **Legal History**

- Duthu, N. Bruce. *American Indians and the Law*. London: Penguin Books, 2008.

### **Contemporary History and Government Indian Policy**

- Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience, 1875–1928*. Lawrence: University Press of Kansas, 1995.
- Child, Brenda. *Boarding School Seasons: American Indian Families, 1900–1940*. Lincoln: University of Nebraska Press, 1998.
- Dunbar-Ortiz, Roxanne. *An Indigenous Peoples' History of the United States*. Boston: Beacon Press, 2014.
- Fixico, Donald L. *Termination and Relocation: Federal Indian Policy, 1945–1960*. Albuquerque: University of New Mexico Press, 1986.
- Graves, Kathy David, and Elizabeth Ebbott. *Indians in Minnesota*. Minneapolis: University of Minnesota Press, 2006.

Russell, Steve. *Sequoyah Rising: Problems in Post-Colonial Tribal Governance*. Raleigh, NC: Carolina Academic Press, 2010.

Treuer, Anton. *Ojibwe in Minnesota*. St. Paul: Minnesota Historical Society Press, 2010.

Treuer, David. *The Heartbeat of Wounded Knee*. New York: Riverhead Books, 2019.

### **Perspectives and Philosophy**

Alfred, Taiaiake. *Peace, Power, Righteousness: An Indigenous Manifesto*. Don Mills, Ontario: Oxford University Press, 2009.

Deloria, Philip. *Playing Indian*. New Haven, CT: Yale University Press, 1998.

Deloria, Vine Jr. *Custer Died for Your Sins: An Indian Manifesto*. New York: Macmillan, 1969.

Deloria, Vine Jr. *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. New York: Scribner, 1995.

Elser, Tammy. *The Framework: A Practical Guide for Montana Teachers and Administrators Implementing Indian Education for All*. Montana: Office of Public Instruction, 2010.

Juneau, Stan. *History and Foundation of American Indian Education*. Montana: Office of Public Instruction, 2013.

Landon, Rocky and David MacDonald. *A Native American Thought of It: Inventions and Innovations*. Annick Press, 2008.

Lyons, Scott. *X-Marks: Native Signatures of Assent*. Minneapolis: University of Minnesota Press, 2010.

Keoke, Emory Dean and Kay Marie Porterfield. *American Indian Contributions to the World*. New York: Facts on File, 2002 [series].

Malone, Bobbie and Kori Oberle. *Native People of Wisconsin Teacher's Guide*. Wisconsin Historical Society Press, 2003.

Russell, Steve. *Sequoyah Rising: Problems in Post-Colonial Tribal Governance*. Durham, NC: Carolina Academic Press, 2010.

Seale, Doris and Beverly Slapin. *A Broken Flute: The Native Experience in Books for Children*. Montana: Alta Mira Press and Oyate, 2005.

Treuer, David. *Rez Life*. New York: Grive, 2013.

Weist, Tom. *A History of the Cheyenne People*. Montana: Council for Indian Education, 1977.

## Literature

Alexie, Sherman. *Reservation Blues*. New York: Atlantic Monthly, 1995.

Coulson, Art. *The Creator's Game: A Story of Baaga'adowe/Lacrosse*. St. Paul: Minnesota Historical Society Press, 2013.

Dembicki, Matt. *Trickster Tales*. Fulcrum Press, 2010.

Ellis, Deborah. *Looks Like Daylight: Voice of Indigenous Kids*. House of Anasi Press, 2013.

Erdrich, Louise. *Chickadee*. New York: Harper Collins, 2012.

Erdrich, Louise. *Tracks*. New York: Harper Collins, 1988.

Erdrich, Louise. *The Birchbark House*. New York: Disney-Hyperion, 2012.

Erdrich, Louise. *The Roundhouse*. New York: Harper, 2012.

Holliday, Diane. *Mountain Wolf Woman: A Ho-chunk Girlhood*. Madison: Wisconsin State Historical Society Press, 2007.

McNickle, D'Arcy. *Wind from an Enemy Sky*. Albuquerque: University of New Mexico Press, 1988.

Momaday, N. Scott. *House Made of Dawn*. New York: Harper Collins, 1966.

Orange, Tommy. *There There*. New York: Alfred A. Knopf, 2018.

Reid, Betty. *Keeping Promises*. Western Parks Association, 2004.

Saemann, Karyn. *Electa Quinney: Stockbridge Teacher*. Madison: Wisconsin State Historical Society Press, 2014.

Silko, Leslie Marmon. *Ceremony*. New York: Penguin, 2006.

Tigerman, Kathleen. *Wisconsin Indian Literature: Anthology of Native Voices*. Madison: University of Wisconsin Press, 2006.

Treuer, David. *Little*. New York: Little Brown, 1998.

Treuer, David. *The Translation of Dr. Appelles*. New York: Random House, 2008.

## Books for Young Readers

Arlee, Johnny and Antoine Sandoval. *The Gift of the Bitterroot*. Salish and Pendd'Oreilles, 2008.

Bruchac, Joseph. *Code Talker: A Novel About the Navajo Marines of World War Two*.

Perfection Learning, 2005.

Bruchac, Joseph. *Jim Thorpe's Bright Path*. Lee & Low, 2008.

Carvell, Marlene. *Sweetgrass Basket*. New York: Dutton Children's Books, 2005.

Cross, Scott. *Like a Deer Chased by the Dogs: The Life of Chief Oshkosh*. Oshkosh: Oshkosh Public Museum, 2002.

Cuthand, Beth. *The Little Duck Sikihpsis*. Theytus Books, 2013.

Dimaline, Cherie. *The Marrow Thieves*. Toronto: Dancing Cat, 2017.

Einarson, Earl. *The Moccasins*. Theytus Books, 2004.

Eyvindson, Peter. *Red Parka Mary*. Pemmican Publications, 1996.

Gansworth, Eric. *Give Me Some Truth*. New York, Scholastic, 2018.

Gonzalez, Xelena and Adriana Garcia. *All Around Us*. El Paso: Cinco Puntos Press, 2017. Harjo, Joy. *The Good Luck Cat*. New York: Harcourt, 2000.

Little Badger, Darcie. *Elatsoe*. New York: Levine Querido, 2020.

Mailhot, Terese. *Heart Berries*. Berkeley: Counterpoint, 2018.

Maillard, Kevin Noble and Juana Martinez-Neal. *Fry Bread*. New York: Henry Holt, 2019.

Malone, Bobbie and Amy Rosebrough. *Water Panthers, Bears, and Thunderbirds*. Wisconsin Historical Society Press, 2003.

Mathias, Adeline. *How a Young Brave Survived*. Montana: Salish Kootenai College Press, 1986.

Nelson, Kimberly. *I Will Remember*. Bemidji: Loonfeather Press, 1995.

Smith, Cynthia. *The Jingle Dancer*. New York: HarperCollins, 2000.

Sorell, Traci. *We Are Grateful: Otsaliheliga*. Minneapolis: Live Oak, 2020.

Staples, Dennis. *This Town Sleeps*. Berkeley: Counterpoint, 2020.

Treuer, Anton. *Everything You Wanted to Know About Indians But Were Afraid to Ask* Young Reader Edition (New York: Levine Querido, 2021).

Wagamese, Richard. *Indian Horse*. Toronto: Douglas McIntyre, 2012.

Wallis, Velma. *Two Old Women: An Alaska Legend of Betrayal, Courage and Survival*. New York: Harper, 1993.

Waboose, Jan Bordeau. *Firedancers*. Fitzhenry & Whiteside, 1999.

Waboose, Jan Bordeau. *Skysisters*. Kids Can Press, 2002.

Welch, James. *Winter in the Blood*. New York: Penguin, 1974.

Wheeler, Bernelda. *Where Did You Get Your Moccasins*. Highwater Press, 1992.

## Video Documentaries

*500 Nations* (1995)

*The Dakota Conflict* (1993)

*Dodging Bullets* (2019)

*First Speakers: Restoring the Ojibwe Language* (2010)

*Geronimo and the Apache Resistance* (2007)

*Incident at Oglala*

(2004) *Lighting the 7th*

*Fire* (1995) *Waasa*

*Inaabidaa* (2002) *We*

*Shall Remain* (2010)

*Woodlands: Story of the Mille Lacs Ojibwe* (1994)

## Web-based Resources

Montana's Indian Education for All: <http://opi.mt.gov/programs/indianed/IEFA.html> This is a well-developed list of literally thousands of curricular ideas and resources, well-vetted and officially sanctioned by the Montana Office of Public Instructions. Follow the links to find books, resources, Ted Talks, and lots of useful handbooks, literature and information. Everything ties into their state standards.

Alaska Standards for Culturally Responsive Schools:

<http://www.ankn.uaf.edu/Publications/Standards.html>

This is a systematic set of benchmarks and guidance for indigenous culture and history instruction in Alaska. It's a whole set of standards that run parallel to their state standards in other subjects and the Common Core.

Treaties Matter Educator Guides:

<http://treatiesmatter.org/exhibit/educator/>



This is a great series of educator guides, tied to the standards in Minnesota, developed by Ojibwe and Dakota tribal members on history and cultural content about Native Americans.

The Ways:

<http://theways.org> is a digital storytelling resource designed for middle and high school students.

### **Recommended Resources for Teachers About Native Americans Authored by Non-Natives**

Berkhofer, Robert. *The White Man's Indian*. New York: Knopf, 1978.

Brown, Dee. *Bury My Heart at Wounded Knee*. New York: Holt, Rinehart & Winston, 1970.

Cronon, William. *Changes in the Land* () [insert cite].

Getches, David H., and Charles F. Wilkinson. *Federal Indian Law: Cases and Materials*. St. Paul, MN: West Publishing, 1986.

Hoxie, Frederick. *A Final Promise: The Campaign to Assimilate the Indians, 1880–1920*. New York: Routledge, 2001.

Josephy, Alvin. *500 Nations*. New York: Pimlico, 2005.

Koning, Hans. *Columbus: His Enterprise*. New York: Monthly Review Press, 1991.

Mann, Charles. *1491: New Revelations of the Americas before Columbus*. New York: Knopf, 2005.

Neihardt, John G. *Black Elk Speaks*. Lincoln: University of Nebraska Press, 1979.

Olson, James, and Raymond Wilson. *Native Americans in the Twentieth Century*. Urbana: University of Illinois Press, 1986.

Prucha, Francis Paul. *The Great Father: The United States Government and the American Indian*. Lincoln: University of Nebraska Press, 1986.

Tanner, Helen Hornbeck, ed. *Atlas of Great Lakes Indian History*. Norman: University of Oklahoma Press, 1987.

Weatherford, Jack. *Native Roots: How the Indians Enriched America*. New York: Fawcett Columbine, 1991.

Wilkins, David. *American Indian Sovereignty and the U.S. Supreme Court: The Masking of*

*Justice.* Austin: University of Texas Press, 1997.