

**denotes a required response*

Section I: INSTITUTIONAL INFORMATION

***Question 1: INSTITUTION NAME**

What is the name of this institution/collectivity?

***Question 2: STREET ADDRESS**

We are hoping to visually represent the data collected through this survey.

***Question 3: STATE**

What state is this institution located in?

***Question 4: CITY**

What city is this institution located in?

***Question 5: INSTITUTION TYPE**

Is this a Cultural Institution, College, University or school, Business or non-profit organization, Monument or Memorial, National Park or Public Land, City, Government or Department, Foundation, Sports Team, Association, Society or Organization, Other?

***Question 6: THE PERSON FILLING OUT THIS FORM IS**

Affiliated w/ the institution whose Land Acknowledgement is being assessed or not affiliated with the institution.

Question 6a: AFFILIATION

Please provide additional information regarding your affiliation or position in relation to the institution.

***Question 7: SHARING PERMISSION**

The responses collected from this survey will remain detached from any identifying data shared with the public. This question is requesting permission to add contact information to our internal listserv for communication purposes.

Section II: EXISTENCE AND FORM

Question 8: DOES A LAND ACKNOWLEDGEMENT EXIST?

Institutions and/or communities may come together through action and implement a Land Acknowledgement practice with or without the existence of an official written statement. Some examples of these practices have included a daily acknowledgement at the beginning of meetings or school days, a recurring address, ceremony or ritual by Indigenous communities at the important events, an email signature or disclaimer on written documents. Habitual practices can be embedded into the fabric of an institution and retain meaning only if they are equally matched with action steps and commitments towards decolonization.

Question 9: IF A FORMALLY WRITTEN LAND ACKNOWLEDGEMENT EXISTS, WHERE IS IT LOCATED?

Institutions have an obligation to name their commitments in a written form. Location, accessibility and visibility of a Land Acknowledgement speaks to the importance that each institution places on commitments vocalized in the statement. Where is this Land

Acknowledgement located? Is it publicly accessible or used internally? If it is located on a webpage, what section is it under and why? Is it immediately visible or relegated to the margins or endnotes?

Question 9a: LINK

If applicable please add a link to the web location

Question 10: TITLE

Does the Land Acknowledgment have a formal title? For example: "Indigenous Land and Territorial Acknowledgement for Cultural Institutions"

Question 11: TEXT

Please copy and paste the text of your Land Acknowledgement here.

Section III: DEVELOPMENT AND USAGE

Question 12: WRITTEN EXPLANATION OF THE LAND ACKNOWLEDGEMENT

If there is additional explanation about the Land Acknowledgement please include it here.

Question 13: IS THERE A LINK THAT EXPLAINS THE PROCESS OF DEVELOPING THE LAND ACKNOWLEDGEMENT?

How was this Land Acknowledgement developed? With what resources, research, and what authority? Making clear the provenance of the Land Acknowledgement supports transparency and accountability.

Question 14: IS THERE POTENTIAL FOR REVISION? PLEASE EXPLAIN

Land Acknowledgements should be active, living documents. These written statements should allow room for growth and revisions to accommodate Indigenous perspectives and critical engagement with the words and actions communicated through these commitments.

***Question 15: WAS THE LAND ACKNOWLEDGEMENT DEVELOPED WITH INDIGENOUS CONTRIBUTIONS?**

Question 15a: IF THERE WERE INDIGENOUS CONTRIBUTORS, WHAT WAS THE PROCESS? HOW WAS CREDIT ATTRIBUTED? AND WHAT WAS THE COMPENSATION PROCESS? WERE CONTRIBUTORS ON STAFF?

Indigenous Land or Territorial Acknowledgements should be motivated by genuine respect for Indigenous Nations and people. This includes respecting emotional and intellectual labor. Asking Indigenous people to do all of the work developing a Land Acknowledgement process is exploitative. While collaboration and partnership are encouraged, it is not the task nor the responsibility of Indigenous people to create these Land Acknowledgments.

Question 16. IS THE LAND ACKNOWLEDGEMENT A STATIC SCRIPT (I.E SAME STATEMENT READ EACH TIME AND/OR RECORDED)?

The intention of a Land Acknowledgement affects how, when and by whom it is delivered. Guidance on institutional use and delivery supports more extensive use as an embodied practice by staff across institutional contexts.

Question 17. IS THE LAND ACKNOWLEDGEMENT EMBODIED? IS IT SPECIFIC TO THE EVENT, PURPOSE, OR INDIVIDUAL SHARING THE LAND ACKNOWLEDGEMENT?

The intention of a Land Acknowledgement affects how, when and by whom it is delivered. Guidance on institutional use and delivery supports more extensive use as an embodied practice by staff across institutional contexts.

Section IV: CONTENT

***Question 18: DOES THE LAND ACKNOWLEDGEMENT NAME THE DISPLACEMENT OF SPECIFIC COMMUNITIES?**

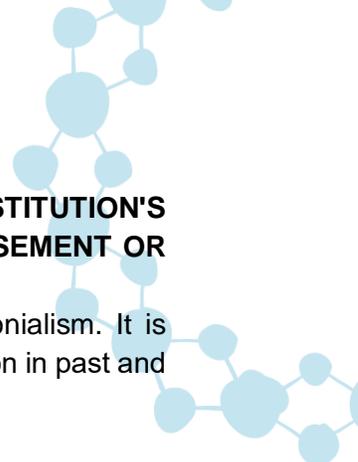
The displacement of Indigenous peoples and the devastating effect that forced relocation has had on communities has been largely hidden within nationalist narratives. While many Indigenous Nations have treaties with the United States government that designate land ownership, most only have rights to occupancy.

Question 19: DOES THE LAND ACKNOWLEDGEMENT RECOGNIZE OVERLAPPING HISTORIES?

Often the land on which Indigenous Nations and communities reside is not the land to which they have ancestral ties, as many have experienced dispossession and displacement through colonization. Moreover, it is often the case that multiple communities make claims to a specific area. These sacred connections often co-exist, overlap, and extend beyond the vocabulary of current state or geographic demarcations. It is important to recognize the multiplicity of these claims and honor all past and present communities that are connected to the land in question. Connections to homelands have endured by means of multiple and ongoing Indigenous strategies of resistance to settler colonialism.

Question 20: DOES THE LAND ACKNOWLEDGEMENT DISCUSS HISTORIES OF SETTLER COLONIALISM?

Land Acknowledgements necessitate facing the truths of stolen lands and genocide. Presentation of an accurate account of the site-specific history is vital in recognizing the larger historical context and structures of settler-colonialism. The teaching of U.S. history in schools, museums, and the media has left out many voices in order to establish a national identity that continues to support a settler imaginary.



Question 21: DOES THE LAND ACKNOWLEDGEMENT REFLECT ON THE INSTITUTION'S POSITIONALITY AND PARTICIPATION IN DISPOSSESSION, DISENFRANCHISEMENT OR OTHER FORMS OF VIOLENCE?

Land Acknowledgements confront institutional legacies as agents of colonialism. It is important to be self-reflective, acknowledging an institution's own participation in past and present projects of Indigenous erasure.

Question 22: DOES THE LAND ACKNOWLEDGEMENT RECOGNIZE PRESENT-DAY INDIGENOUS COMMUNITIES?

Land Acknowledgements are about Indigenous presence and futures and should honor Elders and Indigenous leaders. Does the Land Acknowledgement support and make a commitment to present-day Indigenous communities?

Question 23: DOES THE LAND ACKNOWLEDGEMENT INCLUDE INDIGENOUS PLACE NAMES, LANGUAGE, OR TRANSLATIONS?

The act of naming and using local Indigenous languages recognizes ongoing ancestral relations, Indigenous survivance, and the vitality of Indigenous languages. Indigenous place names, pronunciations, and spellings should be used wherever possible and appropriate.

Question 24: DOES THE LAND ACKNOWLEDGEMENT CENTER INDIGENOUS VOICES AND PERSPECTIVES?

Land Acknowledgements affirm Indigenous knowledge and sovereignty. Land Acknowledgements must prioritize Indigenous perspectives and create space for Indigenous leadership.

Question 25: DOES THE LAND ACKNOWLEDGEMENT RECOGNIZE AND RESPOND TO THE CURRENT NEEDS OF PRESENT-DAY INDIGENOUS COMMUNITIES?

As points of resistance and activation, Land Acknowledgements make visible past and present efforts to address the specific needs expressed by Indigenous communities. To ensure the continuance of Indigenous life and ways of knowing, Land Acknowledgements actively engage and respond to the communicated needs of Indigenous communities.

Section V: ACTION STEPS

Question 26: DOES THE LAND ACKNOWLEDGEMENT NAME ACTIONABLE STEPS TOWARDS DECOLONIZATION?

Land Acknowledgements can never exist in isolation. They ask for, push for, demand next steps, new relationships. Land Acknowledgements become tokenistic when nothing sits behind them, when there is no response to critical requests for change that come from Indigenous peoples within and outside the institution.



Question 27: DOES THE LAND ACKNOWLEDGEMENT MAKE A COMMITMENT TO DECOLONIAL ACTIONS? (i.e repatriation, access, rights, etc.)

Every Indigenous community has cultural and biological collections within institutions that they do not own, do not control, and cannot govern circulation over. The return of physical collections alongside the return of land is central to Indigenous rights agendas. A Land Acknowledgement is a commitment to initiating other decolonial actions including Land Back, repatriation, and Indigenous governance and decision making over collections, data, and knowledge.

Question 28: DOES THE LAND ACKNOWLEDGEMENT PROVIDE ADDITIONAL RESOURCES? [MATERIALS, CONTACT INFO, OPPORTUNITIES, ETC]

The inclusion of additional learning materials and/or resources, including local community websites and/or Land Back actions, supports increased education about Indigenous rights and sovereignty.

Question 29: DOES THE LAND ACKNOWLEDGMENT SUPPORT INDIGENOUS FUTURES?

Land Acknowledgments can work to amplify Indigenous movements towards sustainable self-determination. Present planning and support extends across generations to maintain a collective future. Indigenous futures require Indigenous stewardship, sovereignty, and political mobilization.

Question 30: DOES THE LAND ACKNOWLEDGEMENT DIRECT MATERIAL SUPPORT TO INDIGENOUS PEOPLES AND/OR INDIGENOUS ORGANIZATIONS?

Institutions have a responsibility to direct and invest resources, without expectations, to local and diasporic Indigenous communities and organizations. Investments in Indigenous led community groups, Land Back efforts, youth programs and are essential for sustainable action. Investments can be in the form of money, time, resources, opportunities, etc. Examples include Land-use fees, on-going contributions to repatriation projects and current emergency land protection efforts, etc.

Question 31: DOES THE LAND ACKNOWLEDGEMENT INITIATE STEPS TOWARDS DEVELOPING MEANINGFUL RELATIONSHIPS?

Moving beyond rhetoric requires listening to Indigenous community leaders and creating meaningful relationships based on their specific needs and communicated goals. This requires having actual conversations, consistent communication, and engagement. This requires creating space and leadership opportunities for Indigenous communities to participate with authority and not just nominal representation at the table.

Question 32: CAN THE INSTITUTION'S PROGRESS BE MEASURED AND/OR DOES LAND ACKNOWLEDGEMENT POINT TOWARDS SUSTAINABLE PROGRESS IN THE FUTURE?

To demand institutional accountability, Land Acknowledgements should be assessed by their intentional language and centering of Indigenous perspectives as well as their steps towards sustainable action. Institutions must compose plans of action alongside acknowledgements that are particular to the history of their land and the current needs of

the existing Indigenous communities. This requires the inclusion, guidance, and centering of existing Indigenous community leaders. Ultimately, Land Acknowledgements unsettle national narratives and provoke and engage existing and future publics. They can be the first commitment towards sustainable futures for Indigenous peoples, lands, and waters.

Section VI: FEEDBACK

Question 33: WHAT QUESTIONS OR CONSIDERATIONS ARE MISSING FROM THIS FORM?

Question 34: ADDITIONAL COMMENTS OR RECOMMENDATIONS?

Question 35: PLEASE ADD ANY SUGGESTED RESOURCES

As a publicly accessible tool to expand dialogue, we have compiled a list of resources to center Indigenous voices in this discussion as well as provide historical context. If there are authors, articles, videos or activists that we should include under the resource tab, please share them below.