

## Land Acknowledgement and the Importance of Territory Recognition.

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<<Leo Taylor>> All right! Welcome everyone and thank you for joining us for, uh, this program I'm really excited about because I know there's been a lot of interest about land acknowledgements in CFAES in particular for a while now. My name is Leo Taylor. I'm the Program Manager for Faculty and Staff Affairs in the Office of Diversity, Equity, and Inclusion for the College of Food, Ag, and Environmental Sciences and, um, it's my pleasure tonight to introduce one of my colleagues from the multicultural center who is going to talk about land acknowledgements and the importance of, uh, territory recognition. So, I want to tell you that we are recording tonight's session and a recording will be emailed to you-link will be emailed to you later and the video will ultimately reside on the CFAES DEI YouTube channel so just a heads up about that. There are multiple ways for you to participate today. You have complete use of chat and also unmuting yourself. We encourage you to use video if you feel comfortable doing so. I think that helps add to the sense of community, but you are welcome to use chat in two different ways if you're feeling a little bit shy and want to contribute something to the conversation, but you don't want to be public about it, you can private message me or Melissa and we will share your question or comment on your behalf anonymously. Otherwise, you're welcome to utilize chat as well as the non-verbal reactions at your leisure when you feel so inclined. Uh, Melissa Beard Jacob is the Intercultural Specialist for Native American and Indigenous Student Initiatives at The Ohio State University Student Life Multicultural Center, a position that she's been in early [inaudible] OSU for seven years I think she concluded. Um, so, Melissa received her PhD in cultural studies from George Mason University and her research interests include Native American boarding school histories collective memory and cultural trauma indigenous methodologies and performance theory. So, I invited Melissa to join us as a college for a conversation so she's going to have a few slides to present and then I would like for us to engage in dialogue with her ask those questions that you've been dying to ask someone because now we have an expert on land acknowledgements and, um, an indigenous individual themselves so welcome Melissa thank you so much for joining us.

<<Melissa Beard Jacob>> Awesome, yes, thank you Leo. Make sure I'm unmuted. Correct?

<<Leo>> You are.

<<Melissa>> Okay. Good, I always want to make sure just in case, um, but thank you all for coming out this afternoon. Um, as Leo had said, my name is Melissa Beard Jacob. My pronouns are she/her. I am the Intercultural Specialist for Native and Indigenous Students at The Ohio State University. So I do want to take a moment to introduce myself in my traditional language. Um, that is kind of a protocol for many indigenous people so buzu a wonko clay nadeshnikaz, [inaudible] and that is hello. Um, my traditional name is a wonko koi or woman in the fog. I am Eagle Clan, um, and I am an enrolled citizen with the Sault Ste. Marie tribe of Chippewa Indians. So, I am from northern Michigan, um, and I'm not sure if many of you have been to Mackinac Island by chance. Um, it's kind of a big tourist area but that is where all of my indigenous roots lie, um, is on Mackinac Island which actually translates into turtle island in our-in our language. Um, so I'm really excited to come today and share some, um, knowledge on land acknowledgements and to, you know, answer any questions many of you may have about what a land acknowledgement is, how you can better utilize them in your profession. Um, I know there's just kind of a lot going around right now in terms of land acknowledgements and how to best utilize them. So, of course I'm going to start out this presentation with a land acknowledgement. Um, and this is the land

acknowledgement that I have been using in the student life multicultural center and many other departments across campus as well. So, I'd like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca Wyandotte, Ojibwe and Cherokee peoples. Um, Specifically, the university resides on land ceded in the 1795 treaty of Greenville and the forced removal of tribes through the Indian Removal Act of 1830. I want to honor the resiliency of these tribal nations and recognize the historical context that has and continues to affect the indigenous peoples of this land.

So, to begin with, um, let's kind of start out with the-the obvious question: What is a land acknowledgement? Um, and a land acknowledgement expresses the distinct and unique relationship that indigenous people have to the land and honors tribal sovereignty. Um, so it typically is a statement like I had shared that is either read, um, you know, verbally to an audience or provided, you know, as Leo had stated, in an email signature, on a website, different course materials. Um, land acknowledgements help to make indigenous people voices and identities more visible and it also centers indigenous knowledge which is grounded in place and relationality to the land. So, the land is a really big and important part of this process of acknowledging, um, the traditional communities of the space that you occupy. Um, as I said, it is a formal statement and it can be used to open an event, um, a meeting, a gathering, um, to show respect to the indigenous peoples and the relationship to the land. Um, and lastly, it is an act of allyship and a decolonizing process and practice. So just taking the moment to acknowledge, um, those nations to give them visibility is itself just one step forward and kind of moving towards allyship and being active within the native community.

So, the purpose of a land acknowledgement, um, I really like so there's an image on the screen that states land acknowledgments are a steppingstone to honoring broken treaty relationships. Um, so I think that land acknowledgements are a really great way to honor history, um, and as you had seen in the land acknowledgement that I used uh, for Ohio State, I do reference specific treaties, um, and historical or political acts that affected the tribal nations of, um, central Ohio and beyond. You know all throughout Ohio. Um, and as I said that land acknowledgements are a way in, an opportunity to explore the current impact of colonization and systemic pressure on indigenous people. So, the fact that the Indian Removal Act here in Ohio essentially removed, physically removed people, tribal communities, to different states including Oklahoma and Kansas. So, it's really important to, uh, bring up that piece of history when we talk about land acknowledgments. And I also always want to emphasize the fact that land acknowledgements do not exist in past tense so while history is extremely important, um, to this process, we must all remember that colonialism is a current ongoing process and we-we see that even just in modern day, you know, things that are happening on different reservations, you know, pipelines and different, um, environmental moments that are happening within indigenous communities and different spaces of activism that is happening. So, I'm a historian so I always say you know history is important, but we have to remember that this is also impacting us in the current time as well.

So, I have a, um, a brief video clip I want to share that, um, expands a little bit more upon this idea of tribal sovereignty, um, because I think when it comes to land acknowledgments, folks think about it from a racialized experience for native people, um, when really the experience as an indigenous person has a lot of political nature to it. too. To the fact that we are not only, you know, a part of a community, we are citizens. So essentially we are enrolled, or I like to describe it as like dual citizenship, I'm not-not

only a united states citizen but I'm also a citizen of my tribal nation, um, and so this is a really important piece, um, that-that is, you know, you must remember in terms of why you're offering a land acknowledgement, um, and how you are not only meeting treaty obligations but, um, strengthening that government-to-government relationship.

<<Video Begins>> [music playing] Tribal sovereignty. It's a phrase you've likely heard before, but what does it really mean? Sovereignty is the natural right of a people to govern themselves. Sovereignty means that tribes operate as independent nations within a nation. And did you know that there are 574 federally recognized native nations in the United States? All of these tribes have their own constitutions, laws, elections, and infrastructure designed to meet their people's needs. Their rights, lands, assets, and resources are their own. This is similar to how the United States government exercises sovereignty on behalf of its citizens. Tribal nations have been sovereign since time immemorial. Sovereignty is not granted but rather it is recognized. The federal government recognizes tribe sovereignty through treaties. In order to make a treaty, two sovereign nations must come together, recognize each other's right to govern their own people, and create an agreement. With or without the United States, tribal nations are sovereign, but if you need more proof, the United States Constitution, in addition to hundreds of treaties and supreme court cases, has repeatedly affirmed tribes right to govern themselves. Remember, tribal nations have always been and will always be sovereign treaties are the supreme law of the land. The United States government's frequent violations of its treaty obligations do not change that now that we understand what sovereignty is. Why is sovereignty important? Sovereignty matters because sovereign nations know best what their people need. Tribal governments make vital decisions for their people related to health care, education, and economic development, among others. When native nations make their own decisions, they are more likely to thrive. Strong Sovereign tribal governments foster strong tribal economies and nations. We honor and affirm tribal sovereignty. To learn more about why sovereignty matters, visit [nativegov.org](http://nativegov.org) or [treatiesmatter.org](http://treatiesmatter.org)

<<Melissa>> There we go. Um, so, to kind of begin talking a little bit about, um, where to begin with creating a land acknowledgement. So, I'm sure some of you are here today thinking like where do I even begin, um, in thinking about acknowledging these communities, um, because you know of course if you're not connected to a tribal community they're really, you know, you may just be starting from the beginning. Um, so, I do have a couple of resources to share that might be great starting points in terms of, um, getting more familiar with the tribal communities that are, um, traditionally connected to the area live in and contemporary also live there as well. So, the first one is the Native Land Map Locator, uh, which is you can either download. There's a phone app now that's just called Native Land Map, uh, and you can essentially go in and enter a location, um, as you can see on the-on the screen I have a screenshot of the website so it is also a website that you can go into on your browser, um, and I entered in the address for Columbus, Ohio, and, so, what will happen when you put in an address is, uh, it will pop up with some different names of nations that are connected to the-the territory you reside upon. I will say that this is not a completely accurate resource. It's a great starting point is what I like to point out because, um, I actually have a friend who, um, is at Miami University and she said, you know, it's funny that her tribe the Miami, um, aren't even listed on here when they very much were a part of this area. So, um, it's not something to take, I guess, you know, this is not the end-all be-all. It's a great way to start, um, and, also, it's very nice because you can go on here and click on, um, the names that show up and it will either link you to their tribal government website or another space that has more

individual information. Um, and you can also, at the top of the page, change it by language or treaties. So, if you also switch on the treaties tab, it will pull up any treaty that's associated with that area which I highly recommend doing because I think it's really important to be familiar with the treaties that were signed, um, on the lands that you reside upon. So, here in central Ohio, the 1795 Treaty of Greenville um, basically ceded all of the native lands, uh, there is a line actually on the map and the land that Ohio State University is built on is in the part of the land that was ceded. So, that was taken from the native tribes, um, and there was, you know, different things that were attached to that treaty, um, that the government has not necessarily, um, lived up to I guess you could say. So, I definitely emphasize learning more about the treaties, um, that play a part in the community you live in, um, and the phone app is exactly the same. Different things pop up. I will say on here oftentimes I get asked about Hopewell and Adena, um, and these are terms that are affiliated with the Newark Earthworks and I will say that they are definitely very much like an anthropological term. So, they weren't actually tribal nations, um, they're just words that were created by scientists as they were exploring the Earthworks. Um, so, this is a little bit of a dated screenshot. So, I think, uh, it hopefully should be corrected by now. I know a lot of people I've gotten many messages about it and often in Ohio those are the names you hear most common, but they're not actually real communities. Um, so, I always want to point that out because I think that that can kind of steer you in a misleading direction.

So, there also is a secondary, um, map kind of explore in a way and it's called who's land map locator, um, and this is very similar to the native land map locator in which you can go on your internet browser you can type in a keyword so you can search, um, you know, you can search by uh city so on the screenshot that I've provided, I searched by Columbus and as you can see this one Miami does come up. So, again, a lot of these resources are not completely accurate. Um, they are just great starting points to kind of get you, uh, excuse me, on the right avenue in terms of seeking out which communities are connected. Um, you can also search different keywords. So, say you're interested in knowing where the Shawnee were. You can type in Shawnee, um, and in the map, it will show you the different areas that they are connected to. Um, so I often suggest maybe utilizing both of these and just kind of comparing and contrasting to see what they provide, what information, um, this one also as well you can click on the name and it will take you to either, um, their governmental website or some other different, um, resources with historical information, um, and things like that. And then again you can also search by treaties or agreements, um, but as I said it's definitely not a like perfect thing but it's a really great way to get started and just start exploring some of the areas, um, around you.

There's also, um, a texting, um, service that you can utilize, um, and it is where you just text your zip code or your city and state separated by comma to 907-312-5085, um, and a bot will respond with names that are that correspond to the region you're in. So, the screenshot I provided on the screen shows someone had entered in Brooklyn New York, um, and the-the bot responded back with in Brooklyn New York you were on Shoshone and Oneida land, and then more information, and you can click on that link and it will bring up again different connections to those either governmental websites, language, treaty information. Um, this again is another very introductory kind of resource that just kind of gets you started on your journey of learning a little bit more, um, about, uh, the communities in the area you are researching.

And I also want to share one last quick video. Um, this is from the, uh, hashtag honor the land campaign, um, and this came out a few years back by the U.S. Department of Arts and Culture really pushing this idea of utilizing land acknowledgements. Uh, and I really like this video because it provides multiple perspectives from indigenous folks on how, um, how they experience land acknowledgments and what it's like for them to be in a space where the land is acknowledged and, um, you know how it makes them feel.

<<Video Playing>> Before I begin this morning, I'd like to recognize the Algonquin nation on whose traditional territory we are gathering. We acknowledge them as the past, present, and future caretakers of this land. [Music] Wherever I go, on god's green earth, I do the Lakota tradition of technology for directions, the land, and the people living there. [inaudible] I call grandmother earth the land. I view her as a sacred, you know, living entity and that's why we acknowledge it in, you know, Lakota thought and philosophy. As a native person, I'm ready for any kind of confrontation that might come up or I'm preparing myself to remind people of all those things that they forget about. I was at a meeting in Minneapolis and the room was primarily non-native people. It was in a non-native organization, but this executive director got up and said, okay, we're going to get started. So, everybody, you know, was sitting down and getting quiet. She said I'd like to get started by acknowledging the indigenous culture of this-of Minnesota and I was like first I was like, wow, and it just made everything like fall away a little bit from me. My guard went down. I was more relaxed because by saying that, like, that means she understands something that is just like you can't talk about, right? It's just-it just relaxed me as a minority, as a woman, and as a native person like it just like-like pulled away this layer that's always there, you know, it was super cool. We're at-we're at a time where, um, non-native cultures are understanding the traditions of indigenous peoples for-for probably the first time in our histories. So, like when I go to New Zealand, the protocol is to acknowledge each other's ancestors and your mountains and your rivers and-and that's such a beautiful tradition. When people are in that space and say we acknowledge who you are, this land, and the-where your people come from, they're saying we acknowledge our relationship but we're also creating that relationship. This is a good thing. The important thing would be that folks would then sit with that. Like, what does it mean that our settlement is occupying this space, and what responsibility do I have considering that legacy to these contemporary things, right, and how do I stop distancing myself from that? Ideally, that would be for me the impact that this has. If you start acknowledging that the land that you're standing on in the space that you are in belong to people that are still here, like, make so much more room for understanding of all these other issues. It's one of those little things that, like if it could just tip a little bit. All the, like, dominoes that could fall from it I think are important. Now, I'm, like, imagining it, and, like, wanting to live in that. Like, the thing that I'm imagining, like, yeah, that's actually really beautiful. It's just being a genuine human being. To acknowledge each other's histories, um, the good and the bad.

<<Melissa>> All right. So, as I had said, I really enjoyed that video because I think it's nice to hear, um, from the perspective of some other native folks how land acknowledgements impact them. Um, I remember the first time I was at a conf-a higher education conference, um, and a land acknowledgement was shared. And they had invited an indigenous elder from the community to come

and share that acknowledgement, um, and do a little bit of ceremony at the opening session, and that for me was extremely impactful. Um, as an indigenous woman, it was something that I never quite expected to experience and once I did I was, like, wow, like, if this could just happen everywhere, it would just be such a wonderful and affirming, uh, practice for indigenous folks.

Um, so I want to switch gears a little bit. So, we're going to still think about land acknowledgements, but I want to also talk about why it's really important for institutions like The Ohio State University to utilize land acknowledgements and make them a priority. Um, and that is because as we all know we are land grant university. Um, and, I mean, my alma mater, Michigan State University also is. Um, I think OSU is definitely one of the larger ones, um, but essentially what a land grant institution is-is it came out of the Moral Act, um, I think. Actually, let me switch to my, okay, to my next slide here. Um, the Moral Act of 1862, um, and this was signed by Abraham Lincoln during the US civil war, um, and this act, and as I said again, um, different acts and treaties are really important to this history, um, and that's why I wanted to cover and talk a little bit about what the Moral Act is, um, and how you know it, um, how it impacts indigenous folks. I don't think many of us think about that. And, so, this act facilitated the sale of public domain land to fund new institutions of higher ed in every state. So, as you had seen on the previous slide, there are land grant university institutions all across the United States. Um, it's not just here in the Midwest, but there are many of them all over the country. Um, and unfortunately, although it sounds really wonderful and great the fact that we were making higher education more widely available to folks, this act was really negative, um, in terms of when it came to tribal sovereignty, it worked by turning land that was ex-appropriated from tribal nations into seed money for higher education. So, land was seen as a resource to extend access to higher ed which, again, access is a wonderful thing, but it was at the detriment of hundreds of Native American nations across the country. And, according to a recent study that was conducted by Robert Lee and Tristan Atone, um, from High Country News, um, many of you may, I'm going to talk a little bit later about it, but many of you may have heard of it. It's the land grab university article. Um, but they found that the US Government ex-appropriated 80 000 parcels of land, um, which totaled 11 million acres, uh, for more than 250 tribes to create the American, um, higher ed education system through the Moral Act

Um, so, the image I have here on this slide, this was actually shared within, um, the High Country news article, and it gives you an idea of who received the most indigenous lands in this act. Um, and I always want to point this out because, as you can see, Ohio State actually has received the third largest amount of indigenous land to create our university. Um, Cornell is number one, um, and then Penn State is coming in at number two. Um, but this is something that I didn't even realize until I looked at the study, [burp] excuse me. and, um, there's actually a really wonderful website that you can go to, um, that allows you to kind of access different, um, you know different tables. You can enter in say, um, you're curious about the state of Michigan and you want to see how many language institutions resided in that state you can go in and search by state, college, it's really informative.

Um, so, again, here's a screenshot from the land grab university website. As I said, it has a really wonderful database where you can go in and search different things. It's very interactive so I went in and put in Ohio State University so I was very curious to see which tribes or which land parcels were connected to our institution, and as you can see on the screen, there are different lines that are

connecting to tribes that are outside of Ohio. So, this goes beyond even the tribes that were traditionally here in Ohio. The line actually extends even to some out in California. My own community was also a part of this in Michigan, Upper Wisconsin, Minnesota, Iowa, um, Missouri, Kansas, so I think that you know we often think about the-the tribes that were removed and those are our sole focus, but this is much larger than just an Ohio-centric, um, uh, native tribes. This is, uh, all across the country, we have benefited from land that was taken from these communities.

So, here is the land grab study that I had mentioned. Um, it was featured in High Country News as the land grab university's article, and this land grab study discovered that the Moral Act actually turned indigenous land also into college endowments. So, it revealed two different things. So first of all, it revealed that, um, all the money that was made through the or the Moral Act from land sales must be used in perpetuity meaning that these funds will still remain on university ledgers to this day. So, if we think about endowment dollars, universities make a lot of money off of that. And it is again at the detriment of many indigenous nations where their land was taken and sold very cheaply to different states, um, to establish, um, you know these, uh, institutions of higher education. And, then secondly, there are at least 12 states that are still in possession of unsold Moral acres that are associated with mineral rights, natural resources, um, so those institutions are able to continue producing revenue, um, off of these lands and off of the, you know, natural resource gain that they have, um, which right there, you know, that would have been a wonderful economic opportunity for a tribal nation to be able to profit off of, um, and roll back and push back into their communities

Um, this image here on the screen, um, just kind of gives you a visual of the gains, um, from the Moral Act that Ohio State University, um benefited from. And, so, I always add that these are original values, and they don't reflect inflation. So, if you go on, um, the land grab university website, you can actually go through and kind of see what it looks like in terms of like today's money. Um, but back in 1870, Ohio State earned 614,165 acres and they paid \$35,000 for it, but as you can see, that endowment principle that they've raised just from the bare minimum that was spent has, like, quadrupled, has, I mean, at this point it's in the millions. Um, so, they definitely, definitely, made out very well with this, um, transaction of purchasing the land from the Moral Act, um, and-and, of course, as you can see, endowment return on payments to tribes there has not been much interaction or exchange in terms of political or political economical return to the tribes that are associated with central Ohio.

So, you may be thinking: how do I put a land acknowledgement into action, um, and-and what can really come from sharing just a simple statement? Um, I think one of the biggest questions I get is, "well, okay I shared a land acknowledgement. what's my next step?" or, you know, "how is this going to benefit myself or my co-workers or my department etcetera." Um, and I think one of the biggest things you can do in the beginning is just learning more about the histories and cultures of native and indigenous people. Um, and specifically the tribal nations that are connected to the land you reside upon. Um, I think here in central Ohio it's really important to learn more about the Earthworks, so at our Newark campus, we have the Newark Earthworks center that Dr John Lau directs, and, also Marty Chatsmith is associate director. They're both two wonderful indigenous scholars. I highly recommend getting in touch

with them, um, and attending some of their different events. I actually think there's an open house coming up soon. So, um, the Newark Earthworks are actually on a golf course so they're not open to the public, um, but they do have different events throughout the year where they are open and you can go and tour, um, those landmarks. So, I'm pretty sure at the end of this month they're having an open house, um, but if you go and search on the Newark Earthworks website, there should be more information. Um, but, I definitely recommend if you've never been there to go check that out. Um, Serpent Mound, you know, in southwestern Ohio, is another really remarkable landmark here of indigenous culture, um, that I think folks just kind of forget that we here in Ohio have the largest number of Native Earthworks in the entire world which is huge. Um, Secondly, act in solidarity with indigenous people in your area. So, that means engaging with local community organizations such as urban Indian centers. Here at the university, we have an American Indian Studies academic unit. We have, I think-I think we're up to eight of professors native identified professors on our campus which is a pretty good number for our size of the university. Um, and, so, I always suggest reaching out to those folks seeing what different programs they're offering throughout the year and actually, um, there is going to be, well, and I can follow up, um, with Leo at the end of this webinar to send out this information to you all but, there's going to be, um, in October a land grant, um, I guess it's kind of a com. It's virtual so it's going to be a virtual conference and they're inviting the writers of that High Country news article to come and speak about the Land Grant study, um, so I think for many of you that might be something you'll be interested in attending to learn a little bit more about that and I'm sure they're going to talk a lot about OSU's history as a land-grant institution.

Also, just keeping in mind and kind of thinking about the ways that you talk about indigenous peoples in communities. So, oftentimes, you know, um, we're kind of thought about as in the past versus present tense. Um, I once went to a conference and one of the keynote speakers was an indigenous woman who said pull up google on your computer or your-your iPhone, um, and, she said, and just in the-in the google search put Native American, and if you do that new search, all of the images that come up are all historical images. There's not many contemporary representations of an indigenous person, um, so I think that oftentimes these stereotypes are these, um, assumptions of what an indigenous person is always resides in the past. Um, so that's one thing is to really kind of check your own biases and assumptions and really think about native folks in present tense, um, and some of the current and contemporary issues and things that are happening in the world. Um, also, seeking out indigenous stories and amplifying those indigenous voices, knowledge, issues, contributions. I always recommend, um, you know, I have a list of several books or films and podcasts that I recommend to folks to kind of start checking out and learning more about, um, you know contemporary indigenous artists, and actually right now there is a new show coming out on FX called Reservation Dogs, and it's about a-a group of young indigenous men on a reservation in a contemporary setting. So, I highly recommend you check that out or Rutherford. I think it's Rutherford, uh, Falls. Yes, and that is on Peacock, um, and that is another native-focused show, um, that really highlights native culture within contemporary society. Um, I actually, unfortunately, haven't had a chance to watch it yet, but I heard it's super funny, um, so super excited to check it out when I get a chance. Um, and then again just making indigenous representation and your interests and your work or your industry a priority. Um, I think right now in terms of thinking about Ohio State, we're in this really great moment of change, um, and you know thinking about ways that you can kind of indigenize or open up your department to, you know, maybe



hiring an indigenous person as a priority for your department this year or, um, you know, engaging with more indigenous students on campus. Um, so really kind of thinking about these really intentional ways to not only get involved with the community but to really bring them in, um, and work alongside with you.

Well, that is all of the formal part of this presentation. This is my contact information and, again, I'm sure that Leo and myself we can follow up with folks to send out more information about that conference as well, and I also do have a list of resources and a land acknowledgement resource sheet that I can share, um, but if you ever have any future questions, feel free to reach out to me by email or stop by the multicultural center. Um, I'd be more than happy to answer any questions or provide any other information, um, that-that I can. So thank you all very much.

<<Leo>> Thank you for that awesome presentation. I'm giving you applause in my little window here.

<<Melissa>> [laughter] Thank you!

<<Leo>> And other people are joining. Yes, you're getting a digital applause. This was great and, um, I had already kind of prepared an initial question, uh, but you pretty well covered it and-and I just want to bring it up because this might resonate for some other folks and that is that, uh, I-I know that, um, some non-indigenous folks have been criticized for using land acknowledgements, um, in a performative way, and so this is something that I've had conversations, I think with some of the people who are present tonight, about how do we do it in a meaningful way, and you did a really excellent job in that last slide of not only covering what personal steps that we can take in our own journeys, but then some of the structural things that we need to look at as an organization. I know that the task force, the president's task force, is recommending that all indigenous folks who were affected in Ohio receive in-state tuition. So, those are some of the sorts of things we also need to be talking about. How, where-where can we put money, um, to support our students.

<<Melissa>> Right. Yes. Yeah. Absolutely! I think that's definitely one of the big, um, questions and concerns that I also get too is just this idea of, like, okay, I read the statement. It cannot-it can come across as very performative, um, and I think that yes there's definitely lots of things that we can move towards, and one of the biggest for me, as you had said Leo, is this idea of, um, student recruitment in taking some of these, you know, I talked about these large endowment funds and being able to offer in-state tuition to native students from the new tribes. We also are in a really interesting place right now in terms of recruitment so, um, I just received notice that we only have six native American students coming to OSU this year. Six! Like, that is just minuscule, um, and since I've been here for the seven years I've been here, enrollment continues to decrease year after year. Um, and so, for me, and I think that for other staff folks and faculty, like, our biggest concern right now should be getting these students here and finding ways to support them because without the students, it's like, you know, they're-they're the reason why we're here. Um, and I think that the university just needs how to understand, how to better support them, how to recruit them. I do see it looks like someone asked what's causing the decrease in attendance. You know? Honestly? I think a lot of it is, um, a lot of these students, especially for ones that are from removed tribes, um, if they want to attend an in-state college where they're from, many times their tribe will offer them scholarships or pay for part of that tuition. So, there's not really an incentive for them to come to a school like Ohio State if they have to pay out-of-state tuition, if

they're not going to get any additional scholarships. Um, I know in the state of Michigan where I'm from, um, we have what is called the tuition waiver. So, anyone that is an enrolled member of a Michigan tribe that is a quarter blood quantum or more, um, they'll pay for your tuition to go to school, but it has to be an in-state college. Um, so, for me and my family, nobody would really ever think about coming because why would you pass up an opportunity to be able to financially, um, kind of come out of college with less debt? Um, so, I think money is a big part of it, um, and I think that, I mean, I hate to say it, but I don't think native students are a priority, um, and I think that the university needs to, you know, with like maybe as say a land acknowledgement is a first step in trying to, um, provide these students with this idea of like, oh, okay. I can maybe see myself here, but I think also just things like the in-state tuition policy would really help with, um, getting those students here. I know for myself, I'm very interested in working more closely with admissions and kind of seeing how they're-they're going about recruitment. So, I know in the past there before I came here, um, there was someone who was, kind of like a, uh, I guess a recruitment person. It was an indigenous person that went out and traveled to different communities and essentially kind of did recruitment. Um, and so, I think that and I see another question here what would outreach to students look like. So I think if I could, you know, create the perfect world, I think we need an indigenous-focused recruitment officer. Someone that knows the community and knows the culture and can go out and-and connect with these communities because for native folks, relationships are everything. Um, and I think, you know, it's one thing to be culturally competent or, um, but really, in many of our communities of color, it's so meaningful to have someone that looks like you and understands you to be able to come out and say, "hey, you want to come about, you know, check out Ohio State? See what it's like!" So, for me I think we need to have more, um, intentional recruitment processes to reach out. Um, also, you know, in Cleveland and Cincinnati, there's a really big central urban Indian centers where when folks were, um, coming through the. So it was back, like, in the 1950s. Um, there were a lot of native communities that were being moved around, um, and relocated, and so many of those relocation sites were Cleveland and Cincinnati, and I think we really need to tap into, um, some of those resources as well. Um.

<<Leo>> Scott Shearer has an interesting-interesting question...

<<Melissa>> Yeah.

<<Leo>> ... about acknowledging native American tribes whose land was used to fund the creation of OSU.

<<Melissa>> What about an, oh, are they asking, like, acknowledging them in a land acknowledgement or, like. Work?

<<Leo>> I believe so yes.

<<Melissa>> Okay! So, the land acknowledgement we currently use, those tribes are the tribes that are listed in who signed the Treaty of Greenville, so essentially for me as I was looking at the treaty and when I was writing my land acknowledgement, I utilized those tribes because they were the ones that, um, were participating, essentially, with the government-to-government agreement that, okay, we're going to seed our land to you and obviously they didn't really receive much back because we're still-we're still battling this battle. So, yes! The tribes that are in the current land acknowledgement are the ones, um, let's see, thinking about, okay. So, you're saying the ones that are from, well, we could. Yes, but I think it would honestly be like paragraphs, um, so I think that in terms of how I started with the

land acknowledgement, I went off of the Treaty of Greenville. Um, but I mean, that is a good question because, yeah, there's-there's so many and-so many treaties that are tied to that. Um, so maybe a suggestion would be if, um, OSU does come to an agreement about an official land acknowledgement, there's many universities who have information pages so they'll have like a brief, uh, land acknowledgement and then you can click and go and they'll have, like, UCLA has, like, pages and pages of information. Um, so, I think that would be a really great way to connect all of those, uh, communities, you know, that were on that-that, um, land grab, uh, piece there or even to have an interactive piece like that website where folks can go in and kind of see, you know, all of the things that are connected and all the-the tribal nations. Um, anonymous question: "Does OSU have an approved land acknowledgement that- that would, like, all employees to use?" So, that's actually in the process right now. So, Leo had kind of talked about the presidential task force, um, and I was a part of that last year and that was one of my recommendations was to cut-was to create a, um, kind of overall branded landing knowledge statement that everyone could use, and so hopefully in this fall semester or spring, we'll kind of get some more information on that because I know I received, um, lots of emails from folks that were in different, you know, campuses; Mansfield, Lima. So, I know it says would this vary for people not based in Columbus. So, the current land acknowledgement does work for, um, the areas that are, I guess, what do I want to you say, the areas that are included in the-the Treaty of Greenville. So, that's pretty much like central Ohio and up. Um, so, in terms of other campuses, I think they'll have to kind of look and see where they fall on that map and pay a little closer attention to some of the specific histories and treaties because there was a one other treaty that was signed here in Ohio that I think affects Mansfield. Um, so, I think for folks outside of Columbus, there'll be a little-need to be some work on making sure with just accuracies and things like that. Um, but the one currently, um, for Columbus, it can be kind of used as an overall, um, statement, but fingers crossed! Hopefully we will have something official here in the next few months. Uh.

<<Leo>> There might be some questions that were missed. Did you answer what would outreach to students look like?

<<Melissa>> Um, I think that was kind of what I was talking about with, like, the recruitment officer. Okay? Um, and, you know, really kind of keying in on those big, um, places, especially here in Ohio like Cincinnati and Cleveland.

<<Leo>> Yeah, um, I love, uh, Karuma's suggestion to consider research collaborations with native American colleges and universities.

<<Melissa>> Yeah! Definitely yeah! There's actually a lot of talk right now about, um, maybe bringing in someone from, say, like an Arizona state or another large university that has lots of native, um, you know, scholars. I kind of-I think of them personally as kind of like the-the benchmark because they-they have lots of wonderful people there. They're doing really great things. So, the American Indian studies committee is actually thinking about maybe bringing-having someone come, um, as kind of a consultant to kind of help us move along in our own journey here at Ohio State and thinking about how can we become that benchmark place or that, you know, highlight for native students. So, definitely, um, and I'm also part of a, um, a group called the Big Ten Native Alliance. So, it's, um, you know, native studies coordinators or support staff from all of the big ten universities and we meet monthly. Um, so, that's a really great opportunity to connect with those other campuses and kind of see what their best practices are. You know. The battles they're facing, you know, many of them are also land-grant institutions and

some schools are, you know, better at practicing land acknowledgements than others because for a while the, like, land acknowledgements or land grant conversations were like a dirty word. Like, folks didn't want to talk about it. Administrators were like nope, um, so it can really vary campus to campus on kind of what's-what's happening, um, and it's nice to kind of have that, uh, that support as well.

<<Leo>> I wonder, um, Zoey, did that cover your question or would you like her to elaborate at all?

<<Participant >> Oh, well, I guess I was specifically asking about the 1994 land grants which I think would be like a subset of, um, of, uh, native American institutions, and I guess I was trying-I'm doing some work right now also related to the 1890s land grants and just kind of think about the specifically with the land grants as a subset of what you were talking about if there's any relationships there, so I don't know if you have nothing more to say on that totally understand but I mean I'm excited to hear about all the other stuff you're talking about too.

<<Melissa>> You know, I'm not sure I don't-I'm not as knowledgeable about with the 1994 in terms of if they worked with tribal nations in that exchange. You-you probably are more knowledgeable than me. Um.

<<Participant 1>> So they are the tribal land-the 1994 colleges are the tribal land grant colleges. So, I don't know how, I mean they're all tribal colleges.

<<Melissa>> Oh, Haskell and

<<Participant 1>> Yes-yep-yep-yep, exactly-exactly, [inaudible] and-and I don't actually know much about the-the policy between that behind-that 1994 kind of act, but my understanding is like it's kind of this continuation of the-the, like, um, spirit of the Moral Act, um, but it's done much later.

<<Melissa>> Right! Right! Yeah! You know, OSU, um, from my knowledge or since I've been here, there really has been no interaction in terms of with tribal colleges, um, but I think that is a really great point in terms of, you know, somehow trying to build some connections, but especially Haskell, because they are such, I mean in their history. So, I with my doctoral work I did a lot of research on native American boarding schools and Haskell was kind of one of those key influential spots. So, it's like this weird, like, they kind of reclaimed that space of, um, assimilation and oppression and made it into a tribally controlled place of education. Um, so yeah! There's a lot of different, uh, kind of pieces that go along with that history. Um, but yeah! I think there definitely could be more conversation about the relationships between, you know, the-the-the earlier land grants and then this idea, you know, of kind of, I guess, making them more tribally controlled or given to them, um, to be able to educate their folks, um, in non-assimilative ways. So, yeah! I definitely think there's a lot more work that could happen, um, in terms of those relationships.

<<Leo>> Melissa! We've got a question from Daniel, uh, who says when I first heard a land acknowledgment, I thought we as in OSU maybe "rubbing it in the face of those most concerned about

or affected by this." Do *all* native indigenous people feel relief or good when a land acknowledgement is used?

<<Melissa>> You know, I can't really speak for all native folks but, um, I will say just in terms of the native people here at Ohio state that I work with, there's mixed, uh, opinions. Um, so, some are like "let's just move beyond this landing." Now, I think a lot of folks, more or less, I think they're worried about the performative aspect and that this could just be a check on a box, um, so I think that it's kind of a mixed bag. Um, I know for myself I really appreciate it because I think it's a really great entry point into the, I mean I hate to say the more important conversations, but things like talking about admissions and the fact that our enrollment has decreased exponentially, um, or talking about, you know, why don't we have these in-state tuition policies? So, um, I think it can kind of go either way in terms of the person, um, and how they culturally were brought up, um, as well because some of them just may think that a land acknowledgement is a wasted statement, um, and in many times it can be in some instances. Um, but yeah, like I said, I think it really depends on the individual-the person, I mean, speaking for myself, I think land acknowledgements are a great way to just start the conversation and to provide more visibility because I think a lot of folks, you know, especially the way we talk about land grants, is this like celebration, but we also forget the part where, um, you know the land peace, and the fact that this land once belonged to many indigenous nations and they're not benefiting from it at all so, [laughter] um, yeah, I think it's a good conversation starter. I'm curious to see how things will go if we do, you know, get a, um, you know, an official land acknowledgement and how that'll be utilized or how that will move forward with some of these other policy changes, too.

<<Leo>> I like to pose it this way and we're almost out of time. So, if you are going to implement something like this and you're unsure about it, ask yourself "who are you doing this for?" Is it for me to feel better because I feel guilty about my ancestors participation in genocide? Um, then that's one answer. Another answer could be I'm doing it to support native Americans because I've heard them and I want to amplify their voices. And, then there's the another reason which is to educate non-indigenous people about colonialism and, uh, and these sorts of issues, and I've had folks attend my programs who contacted me and said that that was the first time they had ever encountered Orlando and they appreciated it. It raised their awareness about this issue. So, um, I think that's always a good question to have-have in your mind when you're thinking about doing some advocacy work and who are you doing it for. I want to also share that I will be sending out a follow-up email with the link to the reporting as well as Melissa's slides. She's willing to share those with everyone and any other resources that she would like to pass along, uh, to us.

<<Melissa>> Yeah! Definitely yeah! I have a couple, um, just like a list of like suggestions for folks that have, you know, are looking for a new podcast or book to read, and then I do have, like, a land acknowledgement, um, resource sheet that includes the current land acknowledgement for Ohio State and just some kind of tips, suggested readings, all of that. So, I'll send that along to Leo for any folks that are interested. Let's see.

<<Leo>> I'm gonna go ahead and stop recording but we don't have to hang up. We still have a couple minutes.

<<Melissa>> Does that say I see one about you mentioned that the Hopewell were not actually a tribe so what does it mean if the landing knowledge website says that you occupy Hopewell land. What land is that then? So, its, Hopewell and the Adena thing get tricky because, like I said, they're attached to the

Earthworks. Um, so oftentimes Hopewell typically would have been, um, you especially here in Columbus, would either probably have been the Shawnee or the Miami. I don't think right now in terms of, like, the anthropological aspect they weren't for sure who exactly those communities were, um, and so I think just use your best judgment in terms of if you see that Hopewell word or Adena, um, just oftentimes it's more or less the Shawnee, um, the Miami the, Delaware, um, just some of those, like, common communities that were here in central Ohio, but yeah, it definitely gets really confusing, um, but again it's those anthropology terms. I think it's hard for them to move away from because they've published with them for so long, uh, but it can really confuse folks. And then, it looks like one other question we had is maybe this speaks to a need to focus land acknowledgements in settings where they can be discussed more. Yeah! Definitely! Including them in passive ways like an email seems to give less of an opportunity to engage, educate, and respond. I completely agree with that Zoey. I think that's a really great, um, idea of this, like, being able to share it in spaces where you can talk. Like, today. Where you can talk a little bit more, um, thoroughly about what it really means. What it truly means and instead of that just that passive, um, you know here's the landing knowledge statement now let's move on to meeting minutes or whatever, um, you know, so I think that's definitely a really great suggestion.

<<Leo>> Well, thank you so much Melissa. It's four o'clock. I want to be mindful of everybody's time, Uh, if you have any questions that were not addressed during the presentation, Melissa, uh, said you could email her. You'll get a follow-up email from me with resources including her email address and the slide, so you'll be able to reach her without jotting down her email address right now. So, thank you so much for coming.

<<Melissa>> Thank you everyone!