

Land Acknowledgement Workshop Part 3: Reflection & accountability

This document is meant to be interactive! Write your thoughts or summarize your group's discussion next to the empty bullet points or in the table.

Land acknowledgement read today (written by Skye Harnsberger):

Welcome everyone. Let's please take a moment to bring our minds together, to acknowledge the space that we are in today. We're here in Moore Hall, at the University of Wisconsin-Madison, a land-grant university that was created by the Morrill Act, which, as we will learn about together today was enforced by the US government in order to kill and forcibly remove the people of the Ho-Chunk nation. The people of the ho-chunk nation have known this land, De-Jope, for millennia and kept relations with her plants and animals through countless acts of reciprocity. We are guests on this land and I hope we can show gratitude for the land and people by opening our hearts and minds not only to listen and learn, but also to dig deeper, and ask ourselves we what we can offer, to whom, and how we will take action to give back in acts of reciprocity to the land and to the Ho-Chunk people. Think of the spheres of influence we have as individuals, groups, and as a part of this university entity. As we sit here below ground, in the basement, I invite you to put some roots down and really think about the land surrounding us and her story, how she has been shaped through effigy mounds and bull dozers, and how we might shape a future in the context of new paradigms and mindset shifts. Thank you all for coming.

Review of Parts 1 & 2:

What did I learn?

- Land acknowledgement should have actionable items
- The long list of broken treaties in this area alone
- Being a good guest is important
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What do I need to commit more time to learning about?

- What kind of reciprocity can we incorporate in a meaningful way? Moving beyond words.
- History of impacts of settler colonialism on indigenous people in my area and where I work (western U.S. as a region) and ways to support indigenous people in my community today.
- Understanding of guest/host and checking those invitations. Did we have invitations or did we just kick the door open?
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Reflection 1: relationship with the land

What do I love about the land and systems I have worked with or currently research? Why do I like being there? How do I feel when I am in those places?

- Forests and state natural areas across WI - they are peaceful and calming (minus the ticks). There is always something new to see with each visit
- Working in farms that are private property I have always felt as a guest.
- The immense biodiversity and beauty, associated with the rich biocultural richness of the different territories where I had the privilege to work.
- Agroecosystems that are embedded in a natural landscape - smaller farms with diversified farming
- Areas around research fields provide refuge for wildlife
- I love sitting in the sand of Hancock Ag Research Station and just be with the plants.
- I love all the wildlife on and around cranberry marshes. Best times are when I could go there alone.
- Value nature and human environment (the connection between them). Personally for recreation, important part of participant's life.
- I enjoy being outside to relax - I'm curious about what's around me and their uses
- I love the four seasons and the lakes in Madison - I am a guest in these lands and aware / grappling with the of the history of colonialism

Whose land do I do research on? What is the history of this land? How did it become a research site?

- Ho-Chunk and Ojibwe; became research land via European settlement; much of our research has been on private cranberry marshes, so they is also a history of land tenure there
- Hoocąk, Ojibwe, Menominee - the state natural areas were probably taken by the state without consultation with any of the Indigenous nations
- Different Mayan Indigenous groups (Ch'orti', Q'eqchi, Mam) - Still Indigenous land, yet a lot of displacement, removal, neglect of thes lands until a valuable mineral, forest, or other resource is located.
- I live and recreate on the lands of the Salish, Kootenai, and Kalispell people, but I work across a large area in the West and am not always connected to whose lands they are
- Land taken by military force.

What is my relationship with the lands in which I do research?

- My relationship with the land has been to use it as an experimental setting and also in an extractive way (taking samples, data), as well as in a manipulative way by the application of treatments of different kinds.
- I am a collaborator and a learner, long term commitment. Working with my collaborators, I have included an indigenous expert in my research team, to provide

advice and to be my point of contact and the point of contact of the community to the project we do.

- I come to the land, plant beans, apply synthetic fertilizers, take data, take beans, don't come back until next year.
- Knowing that I want to continue doing research at the research stations, we try to continually improve the system and take care of the land, this is also a part of the organic certification process. Working with perennial crops, we also have a longer term relationship with a particular plot of land in the research station.
- In my work across a large area of the West, my relationship to the land is often conceptual, as I support people with local relationships in their work in conservation.

What does it mean to me to be a guest in these lands? Am I a good guest?

- I felt like I was a good guest by removing human trash when I saw it on the trails and taking time to appreciate the lesser-known denizens of the forest - but it should go further and it would be good to know the Indigenous names of the places where I study and be thoughtful about that in a more intentional way
- Being a good guest is an interesting concept because I feel like it depends on how the host thinks. I have little to none relatio
- Differences in relationship depending on whether the property is currently recognized as UW property or private property
- Value the idea of slowing down some while at research site like West Madison to experience.
- I work on public lands, so to me being a guests means being involved in management. It also should mean empowering indigenous people to maintain / gain land sovereignty, connect to these lands, and have power in their management. I don't do a good job of this part.

Reflection 2: relationship with other beings

What's something I love about the beings I research?

- These little beetles are very unassuming - quiet little critters living quiet little lives in fungus, and there is something so gentle and sweet about that. They are not "important" to humans in the same way that pollinators and crop pests are but no less worthy of appreciation.
- Diversity within wheat and also the history of this crop (co-evolution with people).
- Enjoy working with native crops that have evolved in this land.
- I love that native insects pollinate the food we eat and that they play such an important role in wild ecosystems as well as food systems that us humans rely on.*
- I am not much of a naturalist but I am learning more about WI flora and fauna as I spend more time here. I love how cool and awesome insects are.*
- Resilience of systems that endure drought (i.e sagebrush). Bridge between science and folks implementing land management, to support their work.*
- Love being able to see how the species that I work with are part of the community.

- Close connections not only with the plants, but with the farmers and building relationships built on trust. This relationship is mutually supportive and beneficial.
- I love the resilience and strength, as well as the diversity, of the sagebrush biome
- Resilience of study being – and you can never know enough about it!
- Insects - trying to kill pest insects but can also appreciate their characteristics. They can even be charismatic! Context of interaction makes a difference, such as watching pollinators. A good way to slow down and be more observational. Can create more of a relationship.
- Observation of woody fruit plant buds –
- Lived on indigenous land – Lakota community value of all other beings as relatives. So, how do I be a good relative? Interrelationship.

What is my relationship with the beings I research? What do I do to nourish those relationships?

- When visiting a cranberry farm for research, one is usually fairly removed from the surrounding environment by large ditches and dikes, as well as sometimes fences. Sometimes other beings are on the land directly as inhabitants of the agricultural setting and I often try to keep them out of harms way, observe them or just acknowledge (sometimes just say “hello”!)
- Unfortunately in surveying I do kill some of the insects as vouchers, with the hope that the increased knowledge of the insect fauna of WI can contribute to greater conservation efforts. I leave any uninvestigated fungus intact
- Many times there are birds flying overhead and that is always a moving part of my field research experience.
- In the Lakota world view, the land and all of its nations (rock, plant, animal, human) are our relatives and the definition of life is to live as a good relative to them all.
- I try to learn from the being(s) I work on and support other people in doing their best to conserve them. I nourish the relationship by spending time in my study system.
- I aim to learn more about the organisms I study, appreciate all they do for me and for others, live my life in a way that hopes to improve the quality of the environment (planting native plants, choosing earth-friendly options, etc.).
- Many of the species I work with there is no (particularly Western) knowledge about them so learning about them is important to build those relationships.
- Working with insect pests: complicated relationship - looking to understand their natural history and find ways to deter them before they become a problem, so it is still a system of understanding
- Respect for crop pest ability to proliferate
- How the system of crops can provide ecological benefits not only to the production focus, but also to other parts of the same system (eg, wildlife, plants, other members of the community)
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What has influenced the ways I view the beings I research (academic culture, Western science, family, society, etc.)? How have these aspects influenced the ways I view the beings I research?

- My views of the beings I work on are shaped primarily by Western science and my experiences in the systems where these beings reside
- Primarily western science, other scientists and my own experiences.
- Thinking about evidence of presence - whether that exists in frass, markings on leaves or fungus, etc.
- My upbringing (deep respect for living and non living beings). My career (biology), deep appreciation for life. My connection with the communities I work with.
- When I started, my ideas were more “utilitarian” and my ideas have changed to account for all the different ways in which agriculture affects the surroundings
- Holistic view of the system (climate, topography, water, ...) how all the components of the system work together *
- Climate change and investigation of drought (abiotic factors) *
- Observations, western ideas of museums and vouchers
- It's hard to get away from instrumental terms for plants because grant proposals and other western scientific products require us to use these more instrumentalist terms for plants
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Who does my research currently benefit? What can I do to expand the benefits to others?

- Immediately, my research benefits other researchers and growers, can influence people more broadly (food production), and hopefully through the understanding generated by my research it can ultimately benefit my research subjects as well (i.e. management practices to better support wild pollinators).
- My work benefits public land managers across the West, and ideally the sagebrush biome, which we are trying to conserve and restore. My work could benefit indigenous people more and I could do better at centering indigenous knowledge and models of conservation.
- Myself (my career) and the communities with whom I work
- Farms, people who can afford to have farms, homeowners, gardeners (large and small farming efforts - how to expand to folks who are underrepresented and don't get the opportunity or are historically blocked from owning land
- Community farms

Challenges & commitments

We challenge you to:

- Return to these questions as you are at your field sites this season.
- Talk to 2 colleagues about what you learned in this workshop series.

Create your own commitments:

Work together to make at least 2 concrete commitments to how you will continue the work of land acknowledgement within your unit

Department / unit	People in group	Commitment 1	Timeline & roles for commitment 1	Commitment 2	Timeline & roles for commitment 2
Entomology	Christelle, Linda, Hanna	Contact Colloquium committee to schedule time at beginning of semester to teach new people about the history of Teejop		Provide resources for land acknowledgements for new student / faculty orientation	
Horticulture Zoom		Learn about history of UW Ag Research Stations; way to orient new students, as well as continuing	Bring to HEDC		
Hort Room		Find out what "respect" means to the group on whose land you are working; what would be meaningful action?			
Ento Zoom					