



Land & labor acknowledgment templates



Acknowledgments of the land or of colonization?

It is important to note that *land acknowledgement* is not a new practice developed by colonial institutions. Land acknowledgement is a traditional custom dating back centuries for many Indigenous communities and **nations**. Acknowledgments of colonization are a practice developed by indigenous activists, with the goal of holding colonial settlers accountable for their ancestors' and present actions.

On behalf of North Seattle College, we acknowledge that we occupy the traditional ancestral lands of the Coast Salish peoples – Duwamish, Muckleshoot, Tulalip, Snoqualmie and Suquamish – continuing to honor their/our traditions, culture, and history.

We take this opportunity to thank the original caretakers of this land, air, and water - people who are still here.

We ask you to define your responsibilities to the people and land, both here and elsewhere, and to stand in solidarity with Native, Indigenous, and First Nations People, and their/our self-determination.

We acknowledge the forced and unpaid labor of enslaved peoples that is the foundation of the U.S. and has not been compensated. It is our collective responsibility to live fully aware of these histories, to repair harm, and to honor, protect, and sustain this land.

SOURCES: Urban Native Education Alliance/Clear Sky Elders, NSC Indigenous Student Alliance, NSC Office of EDI, NSC community; UW Tacoma School of Education, Bellevue College, and www.unpaidlabor.com

WE ARE STILL HERE.

We are the People of the Inside, dx^wdəwʔabš

WE ARE THE HOST TRIBE OF SEATTLE AND KING COUNTY

**“We sacrificed our land to make the City of Seattle a beautiful reality.
We are still waiting for our justice.”**

- Cecile Hansen, Chairwoman of Duwamish Tribe

Beyond Acknowledging Colonialism



1. **Pay** rent to the Duwamish Nation - join 22,000+ Real Renters!

www.realrentduwamish.org

2. **Volunteer** for the Duwamish Tribe: Dtsnonprofit@duwamishtribe.org

3. **Donate** office equipment, hardware, software, business expertise and services: info@duwamishtribe.org

4. **Support** the struggle for federal recognition

- a. Call and email Seattle City Council

- b. **Write** to local and state politicians to urge support for federal recognition

- c. **Sign** a petition to get the Duwamish Tribe federally recognized (QR code)





Being Accountable - info for settlers

- Join over 22,000 people in Seattle in paying rent to the Duwamish for the use of their lands and waters: realrentduwamish.org
- Whose land do you live/work on? Text the name of the town to 1-855-917-5263
- Learn: 10 Things about the Duwamish
- Identify yourself as a colonial settler. Say the words and see what happens.
- Listen to indigenous podcasts: [All My Relations](#), [Young & Indigenous](#), [Auntie Up](#), ...

NSC Institutional Action

- Partnership with Native Youth org - Clear Sky
- Indigenous student scholarship

Labor Acknowledgement

We acknowledge that the place we live in is built on the forced labor of enslaved peoples who were kidnapped and brought to the U.S. from the African continent. We recognize the continued contributions of their descendants.

We acknowledge all immigrants and their contributions, including voluntary, involuntary, trafficked, forced, and undocumented peoples' labor that contributed to the building and maintenance of the places we live in.

We acknowledge all unpaid, underpaid, and unrecognized care-giving labor.

Finally, we acknowledge that our institution uses hourly, student, contingent, and unpaid labor, and we recognize that labor.

Action Items

- Discuss and analyze power structures with students. Build explicit discussions of oppression and power into your daily work.
- Practice noticing and appreciating work done by others. Analyze your patterns of recognition/lack of recognition.
- Reflect on and discuss what reparations could look like.

Trauma-Informed Care & Land Acknowledgments



We acknowledge the past and present trauma caused by colonization, land theft and forced displacement, forced labor (especially at missions), family separations through the foster system and boarding schools, forced assimilation, criminalization of culture, cultural misappropriation, disbanding of tribes, massacres, war, environmental destruction, mass killings of animals, deliberate spreading of deadly disease, physical, emotional and sexual abuse of indigenous children in boarding schools, harmful stereotyping, murder of indigenous women, and incarceration that has impacted multiple generations of indigenous peoples.

Trauma-Informed Care & Labor Acknowledgments



We acknowledge the past and present trauma caused by enslavement, forced displacement, family separations, forced labor and exploitation, physical, emotional and sexual violence, lynching and massacres, church bombings, redlining and gentrification, destruction of economic structures, microaggressions and disrespect, cultural misappropriation, stereotyping and profiling, mass incarceration, and police brutality that have impacted multiple generations of African American and Black Immigrant peoples.



Additions to land & labor acknowledgments

- Indigenous curriculum – learn and teach the basics!
- Indigenous curriculum – what kinds of actions lead to justice?
- Indigenous curriculum – why do the foods we eat matter?
- Webinars on implementation

People of the Inside, dx^wdəwʔabš

Spelling and meaning of Duwamish in Lushootseed language



Activities - beyond acknowledging

Activities - beyond acknowledging

Discuss:

- Who has relations with indigenous organizations or communities? What have you learned through these relationships?
- Which indigenous languages are spoken in the Seattle area? In your hometown?
- What did you learn about indigenous history in school? What have you learned since?
- What would returning the lands and waters to indigenous nations look like? What would be a good process? How is this question different for African Americans than for White Americans? How is it different for recent immigrants?



Activity

Complete one of the sentences & put in the Chat - your choice:

1. I am a settler on land stolen from the ... people.
2. The land we live on was stolen from the ... people.



Activity Debrief

- What did you notice about the activity?
- What led you to your choice?
- What opportunities does each option present? What are the liabilities of option 2?

1. *I am a settler on land stolen from the ... people.*
2. *The land we live on was stolen from the ... people.*



Duwamish history & knowledge



Duwamish Knowledge

The Duwamish nation is composed of two groups:

- **People of the Inside (*Dxw'DƏw?Abš*; pronounced *doo-AHBSH*) living around Elliott Bay**
- **People of the Large Lake (*Xacuabš*; pronounced *hah-choo-AHBSH*) living around Lake Washington**

The name Duwamish means “people of the inside,” referring to living inside the bay, surround by the waters of the Salish Sea, Duwamish River, and the Large Lake.

Duwamish History



The Duwamish have inhabited and cared for the area currently known as Seattle/King County since the end of the last glacial period (c. 8000 BCE, 10,000 years ago).

Our stories, such as "North Wind, South Wind", tell of the last Ice Age, and an Ice Weir breaking over the Duwamish River.

Our **longhouse** today stands across the street from where one of our largest villages was located before it was burned down by settlers in 1895.

Welcome To Chief Si?ahl
Duwamish Tribal Longhouse & Cultural Center



MUSEUM • GIFT SHOP • NATIVE ART GALLERY

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DUWAMISH TRIBAL SERVICES

(206) 431-1582

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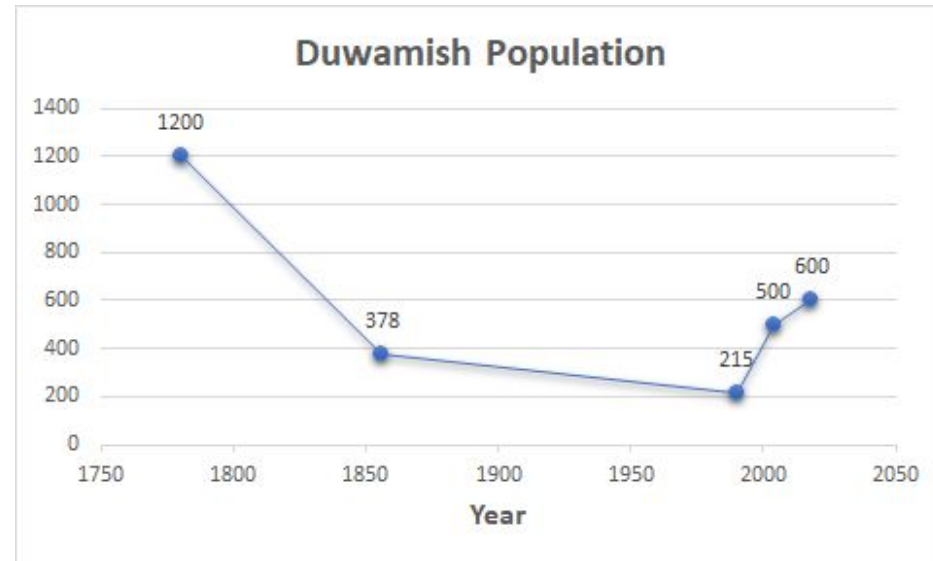
Duwamish Population

Traditionally, the Duwamish lived on the **Black and Cedar Rivers** and at the outlet of the **Duwamish River** at the Large Lake.

They/We had at least **17 villages** in the area currently known as Seattle.

Settlers burned down Duwamish homes and displaced families numerous times.

The “U Village” is an example of that.





Duwamish Population

Many more people have dx^wdəwʔabš ancestry but have chosen to enroll with federally recognized tribes, in order to obtain health and other human services

There were very few official birth records for early native people

Duwamish River - Black River - Cedar River





Duwamish Knowledge

The traditional Duwamish homelands have been inhabited at least since around 8,000 BCE.

During that time (thousands of years), the lands and waters were never polluted.

1996: Duwamish tribe is denied federal recognition.

2001: U.S. government recognizes Duwamish tribe.

2002: Ruling is reversed by new administration, citing procedural errors. Duwamish tribe loses federal recognition.



Duwamish Knowledge

The Duwamish are one of about three dozen groups called the **Coast Salish** people.

The Coast Salish **home lands and home waters** span western Washington, SW British Columbia, and the SE side of Vancouver Island.

The **language** of the Duwamish is called Lushootseed, part of the Salishan language family.

The **traditional ally** of the Duwamish has been the Suquamish (or Squamish) nation.

Duwamish Knowledge

The Duwamish people are scattered throughout the region because Seattle's city council passed a law in 1865 banning their ancestors from living within the city limits, then burned their longhouses.

We are the Duwamish Tribe and the descendants of *Si'ahl*, the leader revered throughout the world as Chief Seattle.

We are the First People of Seattle, Mercer Island, Renton, Bellevue, Kirkland, Tukwila, and other parts of King County. We have never left our ancestral homeland.

We carry the strengths of our culture, teachings, and traditions into the 21st century.

Duwamish Knowledge

Partnerships that contributed to the construction of the 2015 Duwamish Longhouse after 45+ years of struggle and labor:

- Snoqualmie Nation
- Shakopee Mdewakanton Sioux Nation
- Blackfeet Nation
- Haida Nation
- Tlingit Nation
- Administration for Native Americans
 - Dept. of Health & Human Services
- State of WA
- King County
- City of Seattle
- *Many more!*



Wəłəbʔaltxʷ (Intellectual House)



Wəłəbʔaltx^w (Intellectual House)

- Longhouse made of cedar, a living entity & ‘green’ building
 - Gathering space, classrooms, kitchen, office
 - University, research center, embassy, business development, events, student development, and home
- On land stolen from the Duwamish by UW in 1895
- Replaced a parking lot
- Pronounced “wah-sheb-altuh”

JULIAN ARGEL, Tsimshian/Haida Nations

W. RON ALLEN, S’Klallam Nation

CHARLOTTE COTÉ, Nuuchahnulth Nation

DENNY HURTADO, Skokomish Nation



Wəłəbʔaltx^w (Intellectual House)

“A lot of people don’t realize we have sovereignty.

I have a treaty that my great, great grandfather signed with the United States and in that treaty they recognize us as a sovereign nation.”

Director of Facilities:

Iisaaksiichaa Braine,

Apsaalooké (Crow) Nation

- works most often with 60+ local tribes
- maintains an open door to 367+ tribes



Federal Recognition



We filed our first petition for recognition in 1978 and have been working for that acknowledgment ever since in the face of great odds.

Duwamish Government



Since 1975, Cecile Hansen has been the elected chair of the Duwamish Tribe*. She is the great great grandniece of Chief Si'ahl'. Cecile Hansen is also a founder and former president of Duwamish Tribal Services.

Tribal leadership has been very stable with fewer than six changes in leadership in the last 85 years.

Consistent with native protocol, the Duwamish routinely greet visiting foreign and tribal leaders when they visit our area.

Since the 1980s, DTS (Duwamish Tribal Services) has administered an Emergency Food Assistance Program





The Duwamish Longhouse

<https://www.duwamishtribe.org/longhouse>

Land and Labor Acknowledgement

Today we recognize and honor the original occupants and stewards of the land where we now gather virtually. Many of us are joining this meeting from lands that are the traditional home of the Coast Salish people, the traditional home of all tribes and bands within the Duwamish, Suquamish, Tulalip and Muckleshoot nations.

Today, we honor the survival, the adaptations, the forced assimilation, and the resilience and creativity of Native peoples – past, present, and future. We encourage participants to consider their responsibilities to the people and land, both here and elsewhere, and to stand in solidarity with Native, Indigenous, and First Nations People, and their sovereignty, cultural heritage, and lives.

We recognize that enslaved and indentured peoples were forced into unpaid and underpaid labor in the construction of this country, state and city.

To the people who contributed this immeasurable work and their descendants, we acknowledge our/their indelible mark on the space in which we gather today.

It is our collective responsibility to critically interrogate these histories, to repair harm, and to honor, protect, and sustain this land.



SEATTLE COLLEGES
Central · North · South

LAND ACKNOWLEDGEMENT

As a step toward honoring the truth and achieving healing and reconciliation, we are opening today by acknowledging the traditional Native lands on which we individually and collectively work. While we are distributed across many first people's nations, we remain dedicated to opening our time together by honoring those that came before us.

We know that such statements only become truly meaningful when coupled with authentic relationships and sustained commitment, and as such, we commit to continued efforts to build our collective understanding and action to foster authentic native community connections.

LABOR ACKNOWLEDGEMENT

We acknowledge that our nation (and our institutions) have benefited from the free enslaved labor of Black people. We recognize the interconnected histories of Indigenous peoples who were forcibly removed from their land and the history of those who were forcibly brought to it. We acknowledge the enduring impacts of the African diaspora, honor the contributions, talents, and dreams of our Black communities.

We acknowledge the immigrant labor that has contributed to this country as a critical labor force, including voluntary, involuntary, trafficked, forced, and undocumented peoples. We recognize and honor their important contributions.

In these acknowledgements, we commit to the essential work of moving beyond awareness to action through meaningful changes at our institutions and in our communities.