

SUURJ: Seattle University Undergraduate Research Journal

Volume 6

Article 2

2022

Land Acknowledgment

Editors of SUURJ

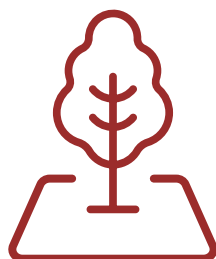
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Recommended Citation

Editors of SUURJ (2022) "Land Acknowledgment," *SUURJ: Seattle University Undergraduate Research Journal*: Vol. 6, Article 2.

Available at: <https://scholarworks.seattleu.edu/suurj/vol6/iss1/2>

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Land Acknowledgment

The editorial team of *SUURJ* acknowledges that Seattle University is located on the homelands of the Coast Salish peoples. We believe it is important to understand our place within the history of the land where we reside and to be aware of our participation in the occupation of this land. With this in mind, we share two examples of land acknowledgments from our own campus community, but we would also like to stress the importance of going beyond land recognition to stand in solidarity with Indigenous peoples to sustain their treaty rights, languages, and cultural traditions.

We respectfully acknowledge that Seattle University occupies the homelands of the Coast Salish peoples “who continue to steward these lands and waters as they have since time immemorial. We recognize tribal nations and organizations who actively create, shape, and contribute to our thriving community at Seattle University and beyond. We, as an academic community, should be and are committed to doing our part to engage with and amplify the voices of Native peoples and tribes. We acknowledge our collective responsibility to advance proper education of Native peoples and tribes and call for further learning and action to support the Native people of this land.”

– **Seattle University Native American Law Student Association**

We pay respect to Coast Salish Elders past and present and extend that respect to their descendants and to all Indigenous people. To acknowledge this land is to recognize the history of physical and cultural genocide and settler colonialism, which continues to displace Indigenous people today. It is to also recognize these lands, waters, and their significance for the resilient and wise peoples who continue to thrive in this region despite the consequences of displacement and broken treaties.

– Seattle University Indigenous Peoples Institute

We believe it is up to each of us to actively resist the erasure of Indigenous people; whether it's through signing petitions to support federal recognition of treaty rights, donating our time or resources to First Peoples, or advocating for Indigenous rights through our elected leaders (to name a few actions), we all have work to do.

We call upon readers to learn more about the land they inhabit here: <https://native-land.ca/>

Additional Resources and Scholarship

Resources

Native Governance Center, "Beyond Land Acknowledgment: A Guide":
<https://nativegov.org/news/beyond-land-acknowledgment-guide/>

Seattle University Indigenous Peoples Institute:
<https://www.seattleu.edu/indigenous-peoples-institute/resources/>

Seattle University School of Law's Center for Indian Law and Policy: <https://law.seattleu.edu/centers-and-institutes/center-for-indian-law-and-policy/community-work/resources/>

Scholarship

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Dunbar-Ortiz, Roxanne. *Not "A Nation of Immigrants": Settler Colonialism, White Supremacy and A History of Exclusion and Elimination*. Beacon Press, 2021.

Tallbear, Kim. "Standing with and Speaking as Faith: A Feminist-Indigenous Approach to Inquiry." *Journal of Research Practice*, vol. 10, no.2, July 2014, pp. 1-7, <http://search.ebscohost.com.proxy.seattleu.edu/login.aspx?direct=true&db=a9h&AN=101850329&site=ehost-live&scope=site>.

Tuck, Eve, and Marcia McKenzie. *Place in Research: Theory, Methodology, and Methods*, Taylor & Francis Group, 2014. *ProQuest Ebook Central*, <https://ebookcentral.proquest.com/lib/seattleu/detail.action?docID=1762000>.

Tuck, Eve, and K. Wayne Yang. "Decolonization is Not a Metaphor." *Decolonization: Indigeneity, Education, Society*, vol. 1, no. 1, 2012, pp. 1-40, <https://jps.library.utoronto.ca/index.php/des/article/view/18630>.