

# Whose Land Are You On? Accounting for Land Acknowledgments in NAAB Accredited Schools of Architecture in the United States

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This paper explores the concept of land acknowledgment, explaining its essence, values, and limitations. Moreover, it sheds light on a notable gap: the lack of land acknowledgments within the higher education institutions in the United States, with a particular emphasis on those that have National Architectural Accrediting Board (NAAB) accredited professional Schools of Architecture. It explores Land Acknowledgment, a term typically referring to a formal statement or recognition made at the beginning of an event, gathering, or document. It acknowledges the Indigenous peoples and their historical connection to the land on which the event, institution, or project takes place. Land acknowledgments are often used to show respect for the Indigenous communities whose land was colonized. The paper analyzes the cultural and pedagogical merits of land acknowledgments within this context. It also endeavors to unpack their limitations, acknowledging that they can be construed as symbolic gestures devoid of substantive action. Furthermore, the paper surveys the inadequate implementation of land acknowledgments within schools of architecture in the United States, especially compared to the schools' hosting institutions. This lack of land acknowledgments is more noticeable when compared to other countries with similar histories of colonization, such as Australia, Canada, and New Zealand. In conclusion, the paper is a brief study of land acknowledgment that offers insights into the value and the lack of land acknowledgments in the NAAB-Accredited Schools of Architecture within the higher education institutions in the US, calling for actions, and pointing to the next steps that would help to build a better inclusive learning environment for architecture students and future architects.

## LAND ACKNOWLEDGMENT

I respectfully acknowledge that NYIT's New York City Campus is located on the traditional lands of the Mohican and Munsee Lenape People, and its Long Island Campus located on the traditional lands of the Matinecock People, who have stewarded this land throughout the generations.<sup>1</sup>

## WHOSE LAND ARE YOU ON?

If you are reading this paper in the United States (US), you will likely be on land with a rich history involving Indigenous Peoples, a history you might not be fully aware of. If you wish to find more, you can visit "Native Land Digital" (<https://native-land.ca/>) online to start the inquiry.<sup>2</sup> Further, architecture and cities are built on land. Land ownership has a considerable consequence on what kind of architecture and cities are constructed, how they are used and experienced. Moreover, the power to control land contributes to generating wealth that eventually funds a majority of architecture. Despite their importance, questioning the current land ownership structure in the U.S. is not commonly addressed in the field of architecture, particularly in the professional training of architects.

## GROWING INTEREST IN LAND ACKNOWLEDGEMENT

Discussions around what it means to practice as an indigenous person (Chris Cornelius, Elisapeta Heta, and Zoë Toledo et al. 2023)<sup>3</sup> in relation to the colonized land ownership structures and the growing interest in land acknowledgments (Yale's School of Architecture,<sup>4</sup> Chicago Architecture Center, Canadian Centre for Architecture,<sup>5</sup> etc.) can be observed in the discipline in recent years. However, dominant architectural discourse often overlooks land tenure and governance. Practicing architects have rarely questioned the history or legitimacy of a land ownership mechanism that their projects sit on. Further, these issues are hardly discussed in educating architecture students in the US despite its built environment's intertwined historical relationship to land ownership, as widely discussed in books such as *In the Courts of the Conqueror*.<sup>6</sup>

## UNDERSTANDING LAND ACKNOWLEDGEMENT

This paper raises inquiries about the often overlooked issue of the land-tenure system within the discipline of architecture in the U.S., using land acknowledgment as a starting point. The initial study highlights the neglect of this matter in architectural education. To conduct a critical analysis of the current land-tenure system, it is essential to investigate historical perspectives, tracing how land was used, occupied, and owned over time. This first step investigation exposes the current land ownership system's conflict with the Indigenous people's traditional relationship with the land. Therefore, I would argue that land acknowledgment is one of the fundamental steps toward better understanding this question. Consequently, the

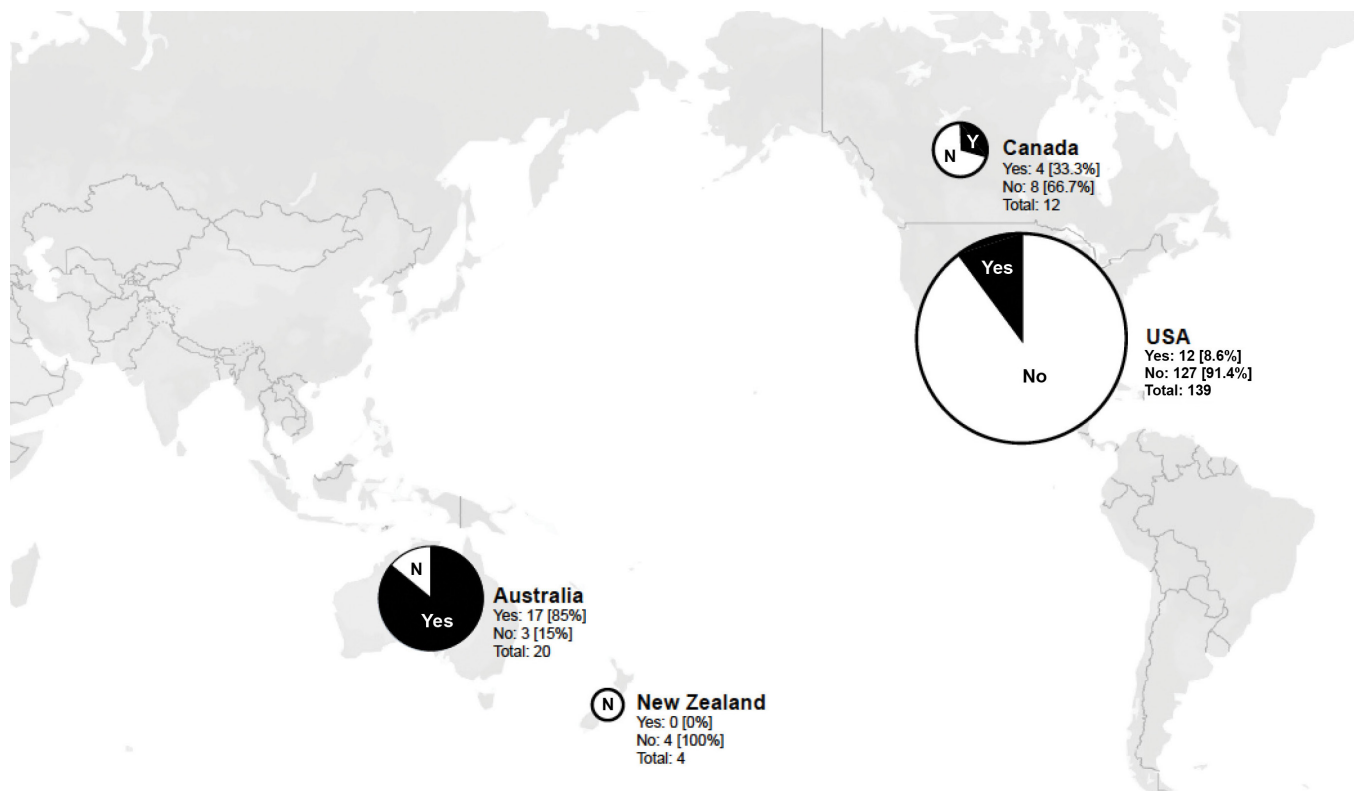


Figure 1. *Land Acknowledgment at accredited architecture schools in the US, Australia, Canada, and New Zealand.* Image credit: Dongsei Kim, assisted by research assistants Elise Park, Lily Kljyan, and Maha Bukhari.

ongoing discussions around land acknowledgment's effectiveness, limitations, and ineffectualness is important to this research.

A "land acknowledgment," sometimes referred to as "territorial acknowledgment," is a formal declaration or acknowledgment customarily delivered at the start of an event, assembly, or document. It recognizes the Indigenous communities and their enduring historical ties to the land where the event, institution, or project takes place. Land acknowledgments are frequently used to pay tribute to and demonstrate respect for the Indigenous communities whose ancestral lands have been impacted by colonization. As an example, Cornell University recognized this issue and officially adopted a land acknowledgment in May 2021. Cornell University states:

A land acknowledgment is a statement that respects Indigenous peoples as the original inhabitants of the lands we occupy, as well as recognizing their long history in and their enduring connections to their traditional homelands. Land acknowledgments draw attention to these ongoing ties and bring listeners' thoughts both to histories of dispossession and violence and the resilience and continuing vitality of Indigenous communities who persist against great odds.<sup>7</sup>

The following paragraphs will present several values land acknowledgment brings and different perspectives on it.

#### FOR LAND ACKNOWLEDGEMENT

On the side of valuing land acknowledgment, the Chicago Architecture Center (CAC) started their discussion around this topic in 2022 and has committed to "sharing honest and empathetic stories of Chicago" and "champion our Indigenous friends"<sup>8</sup> through establishing a land acknowledgment. The CAC held a panel talk titled "Let's Talk About Land Acknowledgment" in March 2022 to articulate this intention further.

They state, "In practice, land acknowledgment is much more than a statement of respect and humility: it calls us all to learn, teach, and internalize Native traditions across generations, including the experiences and perspectives of Native people today."<sup>9</sup> The panelists in the talk discussed the benefit of land acknowledgment as a tool to help one engage with the acknowledged communities and a valuable tool to reflect on what the acknowledging community stands for, ultimately being a useful method for community-building process.

Further, research collective such as the "The Settler Colonial City Project" based on the traditional territories of the "Council of the Three Fires—the Ojibwe, the Odawa, and Potawatomi," explores the concept of "'settler colonialism'...as a distinctive form of colonialism that develops in places where settlers permanently reside and assert sovereignty," this project starts to tell typically unknown past histories of the land that are informed by their land acknowledgment.<sup>10</sup> In this case, land acknowledgment becomes a valuable

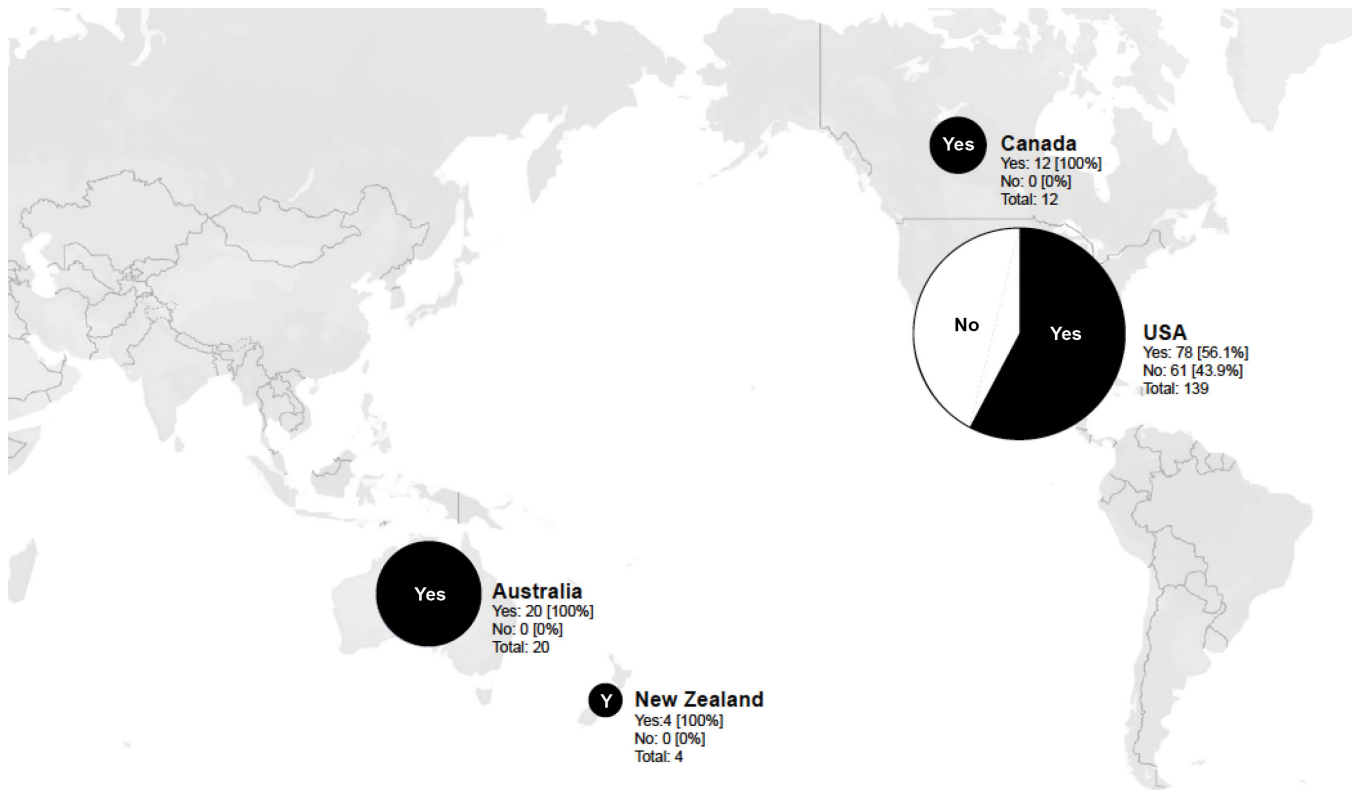


Figure 2. Land acknowledgment at the university level that host accredited architecture schools in the US, Australia, Canada, and New Zealand. Image credit: Dongsei Kim, assisted by research assistants Elise Park, Lily Kljyan, and Maha Bukhari.

tool and process that can critique and bring about cultural respect, education, awareness, and potentially a step towards reconciliation of historical injustices.

Stephanie Perdeu further acknowledges the pedagogical value of land acknowledgments. In her “On Native Land” (2022), she states that “an acknowledgment is the first step in an ongoing commitment to further learning and relationship building.” She also mentions the pedagogical value of land acknowledgment, not just as a resultant, but as a process and a tool where students learn about the tribal nations that had been removed from the land through “a series of treaties signed under coercion and subsequently broken,” and the “history of US Indian policy.”<sup>11</sup> This example reinforces the importance of fostering a sense of community and connection among the participants that can raise awareness about Indigenous communities’ history and ongoing struggles.

Furthermore, Clara Irazábal-Zurita’s “Decolonizing the Spatial Histories of the Americas” (2021) adds to reasons to engage land acknowledgments. In her words, “land acknowledgment, as the one summarized here, is a first, necessary, and yet insufficient move for decolonizing the spatial histories of the Americas.”<sup>12</sup>

Further, Tammy Eagle Bull, FAIA, in her “Honoring North America’s first architects and working toward change” writes that land acknowledgement “are a quick, powerful and enlightening way to

recognize the impact of our Indigenous people. It is most important for architects to make this statement as we are impacting the land with every project.”<sup>13</sup>

As exemplified in these instances, there are numerous reasons to craft a land acknowledgment. The essence of a land acknowledgment lies in its capacity to foster awareness, respect, and reconciliation with Indigenous communities. The substantial advantages, such as community building and a reassessment of an organization’s mission, resulting from the implementation of a land acknowledgment, are emphasized repeatedly. However, the practice of land acknowledgment sparks lively debates, with some regarding it as a meaningful gesture of reconciliation and respect, while others perceive it as a superficial and performative act. In the following section, we will explore some of the skepticism surrounding land acknowledgment.

#### PREDICAMENT OF LAND ACKNOWLEDGMENTS

On the other side of the argument, land acknowledgment is often criticized as “empty,” “shallow,” or “ticking the box,” especially when they are not implemented with long-term meaningful actions or relevant policies. For example, Hayden King executive director of the Yellowhead Institute, a First Nation-led research centre based at Toronto Metropolitan University, who helped write Ryerson University’s territorial acknowledgment in 2012, states that he “regrets it” and how “territorial(land) acknowledgment could become very superficial and also how it sort of fetishizes these actual tangible,

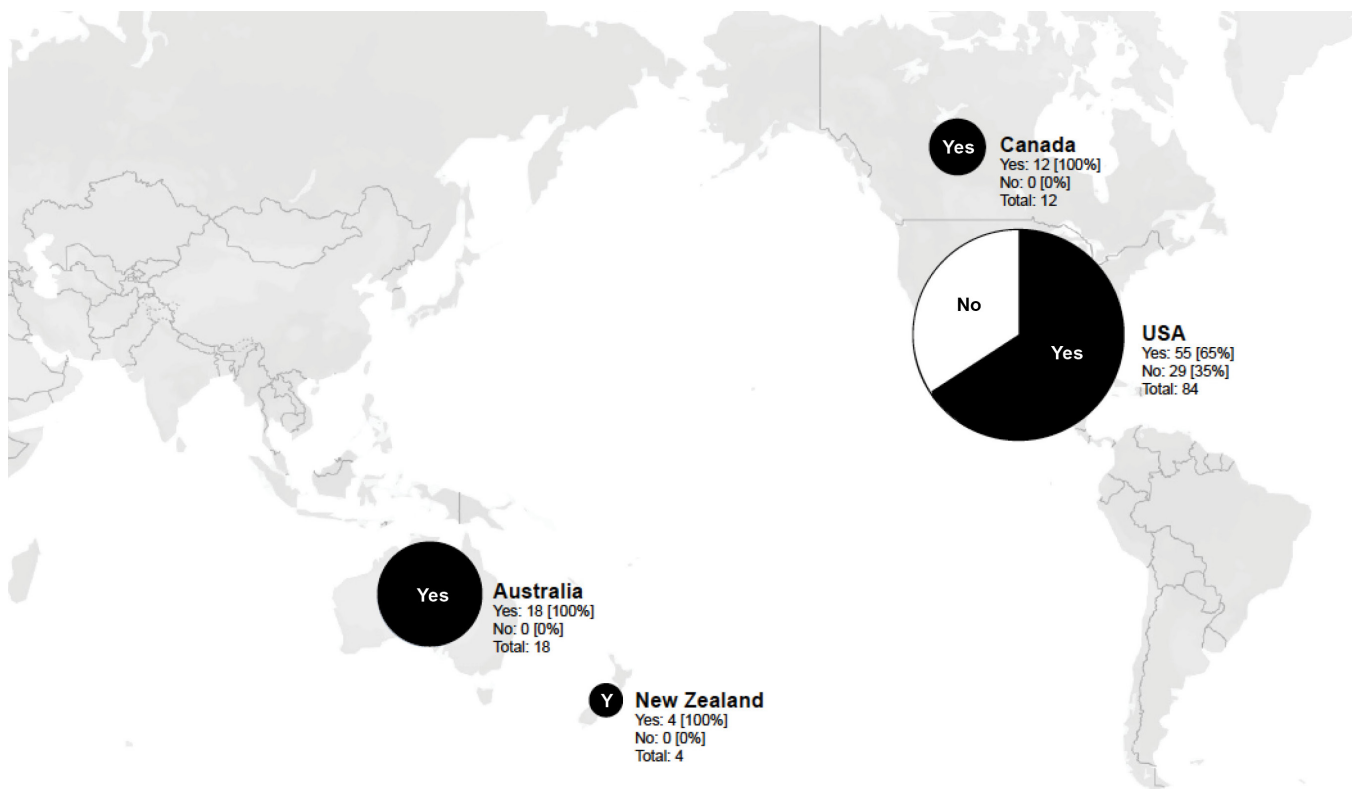


Figure 3. *Land acknowledgment at the university level that has accredited architecture schools at public universities in the US, Australia, Canada, and New Zealand.* Image credit: Dongsei Kim, assisted by research assistants Elise Park, Lily Klijyan, and Maha Bukhari.

concrete treaties.” He further states that “it effectively excuses them (institutions) and offers them (institutions) an alibi for doing the hard work of learning about their neighbours and learning about the treaties of the territory and learning about those nations that should have jurisdiction.”<sup>14</sup>

Clara Irazábal-Zurita also adds that land acknowledgment is insufficient without action, and that “further efforts are needed to complement the scant historical and geographical data and knowledge that exist about both the distribution of the known Native groups that existed in the past on the continent and their architectural, design, and planning legacies.”<sup>15</sup>

As discussed thus far, opinions on the efficacy of land acknowledgment vary, spanning from strong support to opposition. Nevertheless, the consensus among experts and individuals with substantial experience in working with Indigenous communities is that expressing a land acknowledgment, particularly as a process, serves as a crucial and necessary initial measure in acknowledging the past and progressing forward. In many cases, the criticism is directed more towards the absence of tangible “actions” and “policies” accompanying the land acknowledgment, rather than questioning the intrinsic value of the acknowledgment itself.

#### LAND ACKNOWLEDGMENTS: BEST PRACTICES

The following land acknowledgment examples further illustrate the potential benefit to the acknowledged communities and the acknowledging community. The first example is the Yale School of Architecture’s land acknowledgment. Yale SOA was identified as the only private accredited architecture school in the US with a dedicated independent web content for its land acknowledgment. Its land acknowledgment project started as a “collaborative effort between Indigenous Scholars of Architecture, Planning and Design co-founders Anjelica S. Gallegos (MARCH I ’21) with Summer Sutton (Architecture PhD ’22), and Dean Deborah Berke, and Yale School of Architecture leadership. The project was accomplished with the support of the Yale Native American Cultural Center and Yale student members from classes 2019 to 2024,”<sup>16</sup> indicating its bottom-up, extensive community involvement over a long period of time. Once again, this underscores the notion that the process of formulating a land acknowledgment brings benefits to the community, including students, faculty, and the school through acknowledging the past. Certainly, it is crucial to avoid turning this process into what Hayden King refers to as an “alibi.” It is essential to consistently make genuine efforts to engage and collaborate with the acknowledged community.

The second example comes from Tyler School of Art and Architecture at Temple University, a public institution based in Philadelphia, PA that demonstrates how land acknowledgment can become an effective way of engaging a local community. In their statement, they write, “We do not wish land acknowledgments to become performative, but are seeking to move the students, faculty, and staff of the Tyler community to remember and honor the original inhabitants of the land we occupy and the legacies of settler colonialism,” they further state “there are actions we can encourage to make this statement more meaningful”<sup>17</sup> pointing to the importance of acknowledging the past and taking actions. In addition Adam DePaul, a Lenape storyteller who worked with Tyler School of Art and Architecture, reflects on working with the school as:

I feel that Tyler is doing this in the right way. The first thing that Tyler did right was come to us and ask us what we thought about it. That’s the way to do it, to work in collaboration with the native community. All the folks really seemed genuinely interested in the land acknowledgment, and it didn’t seem like just a box that the campus was checking off. The best thing is that we left on a note that the land acknowledgment is the first step toward further collaboration and building a relationship between our nation and the campus. All of those things are what make a land acknowledgment successful.”<sup>18</sup>

The last laudable example is the “Living Lands,” an internal Land Acknowledgment Working Group at the Canadian Centre for Architecture (CCA). Formed in April 2021, this group collaborated with the members of the Kanien’kehá:ka Nation to establish a long-term and in-depth land acknowledgment statement. Further, they took “action” to establish a biennial fellowship for Indigenous researchers working on land restitution (2021, 2023, 2025). Additionally, their tangible commitments are illustrated through several executed and proposed initiatives, exhibitions, and projects that are scheduled to summer of 2025.<sup>19</sup>

Based on these preliminary findings, the rest of the paper will focus on first understanding the status of land acknowledgments within the discipline of architecture, specifically within the National Architectural Accrediting Board (NAAB) School of Architecture (where the majority of the next generation of architects are trained) and at the higher education institutions that house these schools of architecture in the US.

While this initial survey may seem rudimentary, there is currently a significant absence of extensive quantitative and qualitative research on this topic, highlighting a substantial knowledge gap. The lack of in-depth exploration on this issue emphasizes the urgency for further research to expand our understanding in addressing this critical gap in knowledge, paving the way for informed actions in the future.

#### LAND ACKNOWLEDGMENTS AT NATIONAL ARCHITECTURAL

#### ACCREDITING BOARD (NAAB) ACCREDITED SCHOOLS

This preliminary research surveys the current state of land acknowledgments in the US National Architectural Accrediting Board (NAAB) accredited architecture schools.<sup>20</sup> We reviewed 139 institutions that offer 175 NAAB-accredited programs to see if the architecture school had a land acknowledgment on its website. Additionally, we investigated whether the university (institution) the architecture school was part of, had a land acknowledgment on its institutional website. This research was initiated in early 2022, and the list was revisited in mid-2023 for changes. For this preliminary study, we used the websites of the higher education institutions (universities) and the websites of individual schools of architecture to determine where they have a land acknowledgment.

The initial survey shows that only 12 (8.6%) of the 139 architecture schools have a dedicated land acknowledgment, meaning the overwhelming 91.4% of US schools do not have them as of June 2023 (See Figure 1). In contrast, the institutions that the accredited schools were part of had a significantly higher percentage (56.1%, 78 out of 139 institutions) of land acknowledgment published on their websites (See Figure 2). This indicates that architecture schools often rely on the institution to lead these issues through their Diversity, Equity, Inclusion, and Belonging (DEIB) offices or that architecture schools are often indifferent to these socio-politically pressing issues.

A similar correlation is often observed in other countries, such as Canada (33% vs. 100%) and New Zealand (0% vs. 100%), where the “institution” has a higher rate of having a land acknowledgment on its website compared to the architecture school websites. This finding needs further investigation as this discrepancy may be skewed or amplified by how a university’s website is structured in relation to the architecture school’s website. For example, both Canada and Australia have been historically and culturally much more proactive in recognizing their Indigenous communities compared to the US. 100% of the universities in Australia and Canada that host accredited architecture programs have land acknowledgments (See Figure 2). However, only 33% of accredited Canadian architecture schools have land acknowledgments on their dedicated individual websites, whereas 85% percent of architecture schools in accredited architecture schools in Australia have land acknowledgments on their websites (See Figure 1).

Further, land acknowledgments at public and private universities and at the architecture school level were analyzed. At the institutional level, 65% (55 out of 84 institutions) of public US institutions had land acknowledgments, suggesting that public universities have a slightly higher tendency to acknowledge the Indigenous peoples and their historical connection to the land. Moreover, 100% of public institutions in Australia, Canada, and New Zealand (all public institutions) have some form of land acknowledgment that recognizes the special relationship with its Indigenous people.

It is imperative to observe the difference in acknowledging the common colonial histories shared among English-speaking nations such as Australia, Canada, New Zealand, and the United States. These



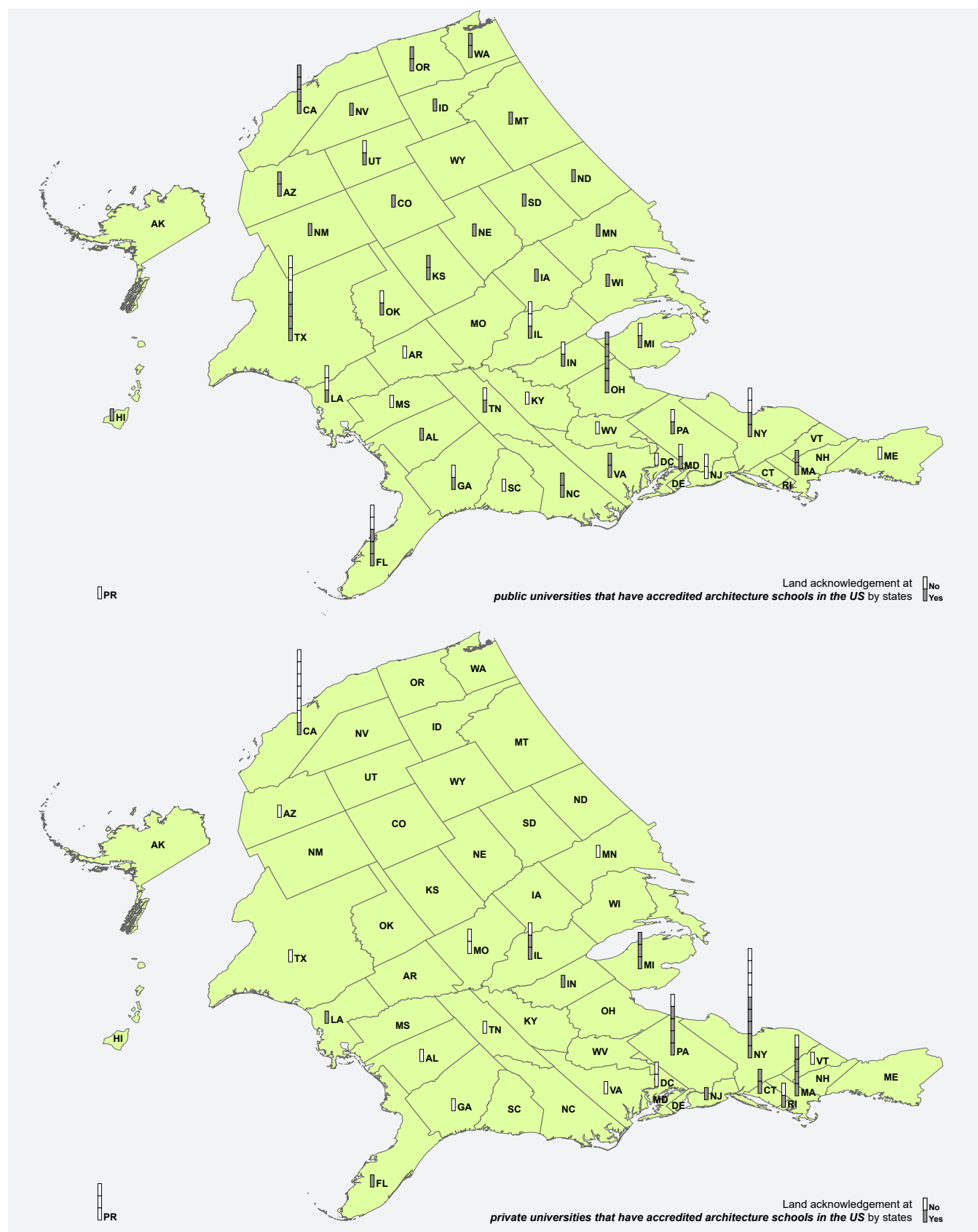


Figure 4. Land acknowledgment at the public and private universities that host accredited architecture schools in the US, distributed by states. Image credit: Dongsei Kim, assisted by research assistants Elise Park, Lily Kljyan, and Maha Bukhari.

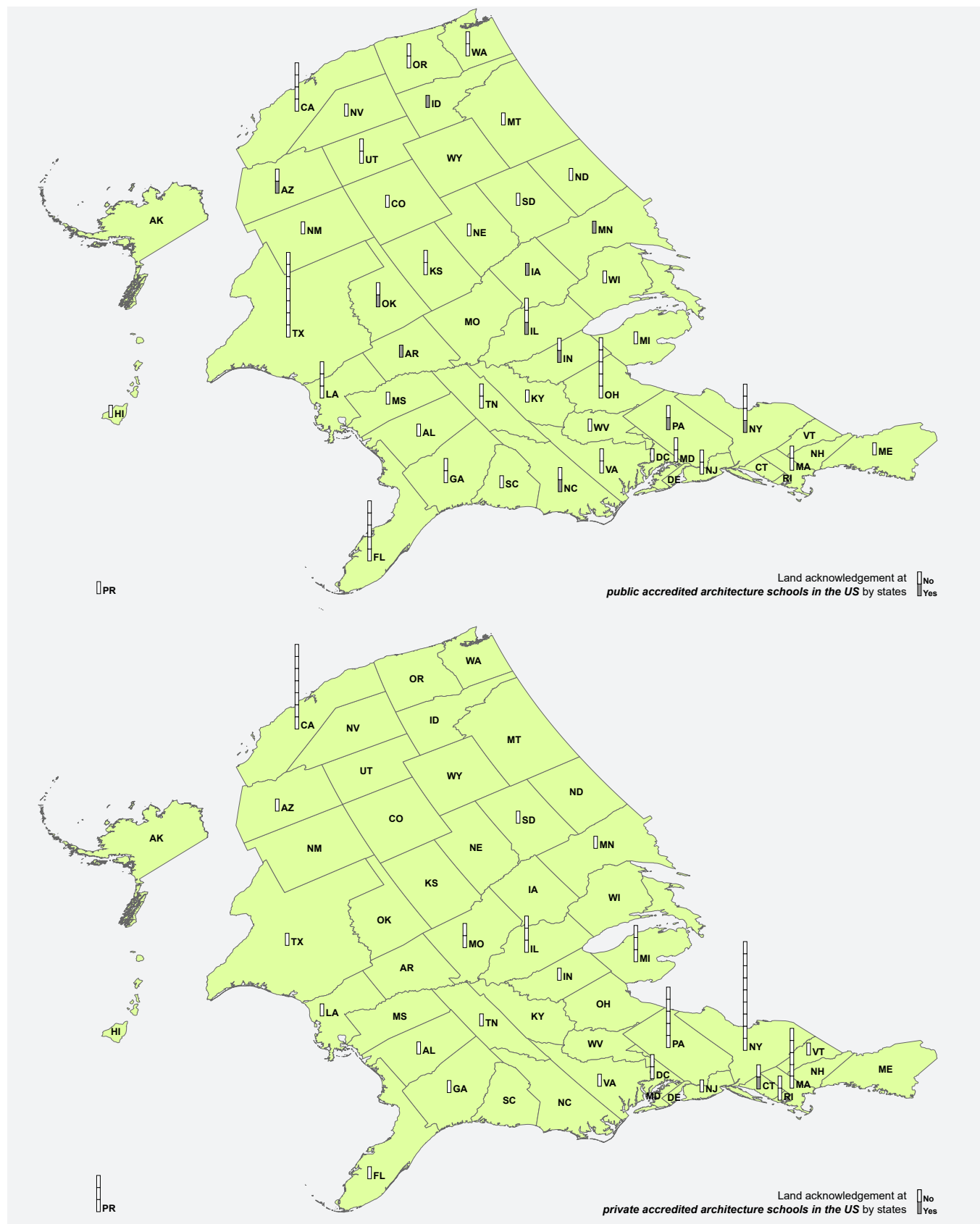


Figure 5. Land acknowledgment at the public and private accredited architecture schools in the US, distributed by states. Image credit: Dongsei Kim, assisted by research assistants Elise Park, Lily Kljyan, and Maha Bukhari.

distinct colonial histories have resulted in divergent relationships with Indigenous communities, influencing the current sentiments and prevalence of land acknowledgments in these respective regions (See Figure 3). The findings underscore a significant disparity in the prevalence of land acknowledgments in the United States compared to the other mentioned countries. This finding highlights a distinct need for proactive measures to increase the implementation of land acknowledgments in the U.S.

#### LAND ACKNOWLEDGMENTS AT PUBLIC AND PRIVATE INSTITUTIONS

Figure 4 illustrates land acknowledgments at US public and private universities with accredited architecture schools distributed by states. As indicated in the map, a higher percentage of public universities acknowledge the past of the lands they sit on. This illustrates the general tendency for public universities' commitment to the Indigenous community. Further, higher education institutions with architecture programs located in the West, Midwest, and Northeast regions show a relatively higher percentage of land acknowledgment, suggesting some correlation between regional differences in acknowledging the history of the lands of its people. This particular finding is among the various questions that have emerged through this preliminary research, indicating the imperative for a thorough and comprehensive further investigation. In contrast, land acknowledgments on architecture programs' specific websites are low in numbers. Figure 5 illustrates land acknowledgments at US public and private accredited architecture schools distributed by states. It also illustrates the low number of architecture schools independently having a land acknowledgment for both public and private architecture schools. The situation is much more dire for private architecture schools, where only one private accredited architecture school has an independent land acknowledgment (Yale School of Architecture) as of June 2023.

#### CONCLUDING SUMMARY

In summarizing the preliminary survey, it is evident that land acknowledgments at NAAB-accredited U.S. architecture schools significantly trail their counterparts in Australia, Canada, and New Zealand. The extent to which schools of architecture acknowledge the past through land acknowledgments on their respective websites generally falls short when compared to host institutions. Across the board, public universities demonstrate a higher level of commitment to land acknowledgments. There are notable differences in the frequency of land acknowledgments among various states across the U.S. In conclusion, there is work to be done.

#### LIMITATIONS OF THIS STUDY AND THE NEXT STEPS

This paper provides a preliminary study of land acknowledgment and an analysis of how NAAB-accredited US architecture schools perform in meaningfully acknowledging the past. It identifies a general lack of land acknowledgment and the need to implement more land acknowledgments at NAAB-accredited US architecture schools, especially compared to countries with similar colonial pasts.

The analysis further indicates that private architecture schools and institutions should take a more proactive stance in formulating a land acknowledgment. The process of crafting such acknowledgments presents an opportunity for these entities to reevaluate their values and long-term missions, particularly in the context of their relationships with Indigenous communities, whose lands the institutions currently occupy and operate on.

Nevertheless, as stated earlier, this study is a preliminary study on understanding the value and basic principles of land acknowledgment and becoming familiar with its opposing views. Land acknowledgment is a continuously evolving scene in the US. For example, the number of schools with a land acknowledgment is in constant flux, generally increasing. The list mentioned in this study may not be 100% accurate when this paper is presented or published. Nonetheless, it offers a snapshot of the present situation and draws comparisons with other countries, prompting a call to action.

Moreover, having a land acknowledgment on a website does not necessarily signify that an institution or school is more attuned and responsive to the complexities of meaningful cultural respect and reconciliation. A more in-depth examination is essential to gain a comprehensive understanding of each institution's actual commitment to these important issues.

While a land acknowledgment can be a meaningful gesture, its efficacy hinges on the authenticity of the statement and the tangible actions taken to support Indigenous communities over an extended period of time. Consequently, the results of the brief survey presented in this paper should be interpreted with this consideration in mind. Furthermore, the following steps can be taken to develop this research:

Further analyze the regional differences revealed in the maps against other factors such as the proportion of Indigenous population, treaties, etc. (Figure 4 and Figure 5).

- Conduct a comprehensive study of the twelve architecture schools in the U.S. that have adopted land acknowledgment practices. Explore the methodologies employed in formulating these acknowledgments. Further understand the motivations driving their implementation, closely examine the engagement processes, particularly with native community partners, evaluate ongoing refinements, identify potential future actions, and assess the tangible impact, if any, that these acknowledgments have had thus far.<sup>21</sup>
- Undertake an expanded correlational study examining the historical commonalities and cultural differences in how the past is acknowledged within the United States, Australia (Welcome to Country or Acknowledgement of Country), Canada (Truth and Reconciliation Commission report, 2015), and New Zealand (Te Tiriti o Waitangi and Māori-tangata whenua). This study can aim to draw



connections between these acknowledgment practices and the findings presented in this preliminary research paper.

Land acknowledgment should be viewed as an ongoing dialogue and practice that continuously evolves as we navigate historical and contemporary relationships with Indigenous peoples.

Importantly, taking incremental steps and implementing tangible “actions” in tandem with a long-term research project is critical, as opposed to maintaining indifference and inaction.

In alignment with this perspective, I have taken action in the following ways: incorporating a brief land acknowledgment (similar to the one stated in my paper) into the syllabi of the courses I teach since Fall 2021, and commencing significant presentations with a land acknowledgment whenever feasible

Concurrently, as part of my ongoing research efforts, I plan to work on establishing a land acknowledgment at my School of Architecture at Design and the New York Institute of Technology in the near future.

## ACKNOWLEDGMENT

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## ENDNOTES

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10. “The Settler Colonial City Project-Info,” The Settler Colonial City Project, accessed October 8, 2023. <https://settlercolonialcityproject.org/info>. This is their Land Acknowledgment on their website: “The Settler Colonial City Project labors in the traditional territories of the Council of the Three Fires—the Ojibwe, the Odawa, and Potawatomi. We recognize Indigenous sovereignty, the ongoing effects of colonization and colonial state violence, and the global struggle for self-determination of Indigenous communities.”
11. Stephanie Perdew, “On Native Land: Land Acknowledgments Can Do a Lot of Good--If They’re Rooted in Solid Process and Relationships,” *The Christian Century*, (November 1 2022). <https://search-ebscohost-com.arktos.nyit.edu/login.aspx?direct=true&db=edsgeo&AN=e-dsgcl.724302142&site=eds-live&scope=site>. In “On Native Land,” Stephanie Perdew states “I will use the term Indian when referring to US policies, which are enacted via the Bureau of Indian Affairs. Some of us refer to ourselves as Indians or American Indians; as Native, Natives, or Native Americans; or as Indigenous. Most of us more regularly refer to ourselves by the name of our particular tribe.” Stephanie Perdew (Cherokee Nation) is an associate conference minister of the Illinois Conference United Church of Christ and affiliate professor of Christian history at Garrett-Evangelical Theological Seminary.
12. Clara Irazábal-Zurita, “Decolonizing the Spatial Histories of the Americas,” *Center: Architecture & Design in America*, no. 24 (January 2021): 76–87. <https://search-ebscohost-com.arktos.nyit.edu/login.aspx?direct=true&db=edb&AN=161539809&site=eds-live&scope=site>. Dr. Clara Irazábal-Zurita to the University of Maryland as professor of urban studies and planning and new director of the Urban Studies and Planning Program.
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22. *University of Arkansas, Fay Jones School of Architecture and Design*. “The Fay Jones School of Architecture and Design acknowledges Indigenous peoples were forced to leave their ancestral lands, including the Osage, Caddo and Quapaw Nations with ties to Northwest Arkansas. We further recognize that a portion of the Trail of Tears runs through our campus, and that the Cherokee, Choctaw, Muscogee (Creek), Chickasaw and Seminole Nations passed through what is now Arkansas during this forced removal. We acknowledge all Indigenous teachers, researchers and all other residents in our community and region today. We seek continuity and connection to the past as we look to the future with increased collaboration with Indigenous governments and entities. We say to the Citizens of Indigenous Nations: We see you and we thank you.”
23. *Yale, School of Architecture*. “The Yale School of Architecture sits on traditional Indigenous territories. This includes lands of the Mohegan, Mohican, Mashantucket Pequot, Eastern Pequot, Schaghticoke, Golden Hill Paugussett, Niantic, Quinnipiac, and other Algonquian speaking peoples. We pay respect to their peoples of past and present.”
24. *University of Idaho, College of Art and Architecture, Department of Architecture & Interior Design*. “The College of Art and Architecture operates in university facilities located on the homelands of the Nimiipuu (Nez Perce), Palus (Palouse), Schitsu’umsh (Coeur d’Alene) and Kammedeka (Shoshone-Bannock) tribes. We extend gratitude to the indigenous people that call this place home, since time immemorial. U of I recognizes that it is our academic responsibility to build relationships with the indigenous people to ensure integrity of tribal voices.”

25. University of Illinois at Chicago, College of Architecture and the Arts, School of Architecture. "UIC's College of Architecture, Design, and the Arts is located on the traditional homelands of the Three Fire Peoples — the Ojibwe, Odawa, and Bodéwadmi. Illinois is currently home to more than 75,000 tribal members, and the Chicago area includes one of the most diverse urban Native communities in the US. Illinois is also the territory of other native communities, including the Ho-Chunk, Miami, Inoka, Menominee, Sac, Fox, and their descendants."
26. Indiana University, Eskenazi School of Art, Architecture + Design, J. Irwin Miller Architecture Program. "The Eskenazi School acknowledges the various contexts in which we exist and function — internally at Indiana University and within the larger context of higher education and society. Firstly, we acknowledge and recognize the Miami, Delaware, Potawatomi, and Shawnee peoples on whose ancestral home and lands Indiana University has been built."
27. Iowa State University, College of Design, Department of Architecture. "Iowa State University is located on the ancestral lands and territory of the Baxoje (bah-kho-dzhe), or Ioway Nation. The United States obtained the land from the Meskwaki and Sauk nations in the Treaty of 1842. We wish to recognize our obligations to this land and to the people who took care of it, as well as to the 17,000 Native people who live in Iowa today."
28. University of Minnesota, College of Design, School of Architecture. "The University of Minnesota Twin Cities is located on traditional, ancestral, and contemporary lands of the Dakota People, ceded in the Treaties of 1837 and 1851. We are committed to recognizing the complex history of this land by honoring the truth of violence, displacement, migration, and settlement that bring us together now."
29. City College of The City University of New York, The Bernard and Anne Spitzer School of Architecture. "We acknowledge that the Spitzer School of Architecture, grounded on the schist bedrock outcrop of Harlem, is situated upon the ancestral homeland and territory of the Munsee Lenape, Wappinger, and Wiechquaesgeck peoples. As members of an educational community, we are obligated to know the histories of dispossession that have allowed the City College of New York to grow and thrive on this vibrant terrain. As designers and thinkers, we endeavor to build in ways that lead toward justice, and we are committed to working to dismantle the ongoing consequences of settler colonialism."
30. North Carolina State University, College of Design, School of Architecture. "Ancestral Lands Statement. We recognize the many indigenous peoples who have inhabited this land for thousands of years. The portion of the Piedmont now known as Wake County was an area between the territories of several large native communities, each with unique cultures—the Tuscarora, the Catawba, and the Siouan. NC State's campus is located on land that the Enos, Occaneechis, Shakoris, and Sissipahaws once called home. Today, North Carolina's native population, the descendants of the original inhabitants of this land, include eight sovereign American Indian tribes: the Coharie, the Eastern Band of Cherokee Indians, the Haliwa Saponi, the Lumbee, the Meherrin, the Occaneechi Band of the Saponi Nation, the Sappony, and the Waccamaw Siouan. These nations work to preserve their culture; we are grateful for their many contributions to our community and honor their efforts to shape their own self-determined futures."
31. University of Oklahoma, Gibbs College of Architecture, Division of Architecture. "The University of Oklahoma is on the traditional lands of the Caddo Nation and the Wichita and Affiliated Tribes. This land was also once part of the Muscogee Creek and Seminole nations. It also served as a hunting ground, trade exchange point, and migration route for the Apache, Cheyenne, Comanche, Kiowa, and Osage nations. Today, 39 federally recognized Tribal nations dwell in what is now the State of Oklahoma as a result of settler colonial policies designed to confine and forcefully assimilate Indigenous peoples."
32. Temple University, Tyler School of Art, Architecture Program. "The land on which Tyler School of Art and Architecture sits is Lenapehoking, the ancestral land of the Lenape nation, and we pay respect and honor to the caretakers of this land, from time immemorial until now, and into the future. Acknowledging this history is consistent with Tyler's commitment to equity and inclusion. This land acknowledgment is one small act in the ongoing process of working to be in a good relationship with the land and the people of the land, and we would urge you to visit [www.lenape-nation.org](http://www.lenape-nation.org) to see how you can continue growing this relationship."