On Friday, November 15, 2019, the Charlottesville City Council voted to remove the Lewis-Clark-Sakajawea Statue, which stands at the intersection of West Main Street and McIntire Road. Rose Ann Abrahamson, a familial descendant of Sacajawea, described the Charlottesville statue of Sacajawea as the "worst she had ever seen," for its depiction of the Shoshone guide and explorer cowering behind Lewis and Clark. The following day, Abrahamson and her family offered an Exclusive Cultural Dialogue and Symposium to the UVA community. The symposium revolved around Sacajawea's life and legacy. It also offered healing rituals and dances. These were most directly related to the White Supremacist attacks of August 11th and 12th 2017, and also made connections to deeper histories of colonialism, slavery, and discrimination.

The City Council's decision to remove the aforementioned statue, relates directly to UVA's position on the George Rogers Clark Statue, which stands on West Main Street near the hospital and medical school. As such, it stands between the UVA Memorial to Enslaved Laborers and the Lewis-Clark-Sacajawea Statue, slated to be removed and likely to be replaced with a monument to Native Virginians. One example of such a monument is Mantle, which was dedicated in Richmond in April of 2018. Consequently, the Clark statue, always an unsightly relic glorifying Native removal, may soon be framed by memorials much more closely aligned with UVA's current mission and values. Indeed, a consortium of student groups recently called for the removal of the George Rogers Clark Statue on Indigenous Peoples' Day (October 14, 2019).

Next steps regarding the George Rogers Clark Statue will be important relative to UVA's relationships to Virginia Tribes and Indigenous communities in general. In keeping with the neighboring monuments, it would be appropriate to transform that part of UVA's landscape in ways that acknowledge and honor Indigenous Virginians, and gesture towards building stronger and more respectful relationships between UVA and Virginia Tribes. Such a transformation of space is critical in its own right. However, combined with a commitment to the creation of an Indigenous Studies program of international distinction, UVA would be on its way to catching up with other flagship universities with respect to indigenous relations. The possibilities for such a program are outlined in the Indigenous Studies White Paper (2019), produced by a working group of IndigenousStudies@UVA[1]and called for by the Native American Student Union in relation to Native American Heritage Month.

The creation of a vibrant Indigenous Studies Program of distinction will take time and resources. There are short-term actions, however, that continue to build momentum in this direction. We identify four here:

1) Build on the work that has already been done comparing UVA to peer institutions regarding Native American and Indigenous Studies programs. Some foundational work

[1]IndigenousStudies@UVA is a collaboration of faculty, students, museum curators, librarians, alumni and community members, many of whom are recognized members of indigenous communities, and a consortium of related initiatives. One of its main goals is to establish an Indigenous Studies Center.

in this area can be undertaken by engaging graduate students to deepen and formalize the preliminary comparisons. Findings from this work would be enhanced by the knowledge networks of IndigenousStudies@UVA. Effectively institutionalizing such a program, however, would best be achieved by engaging a high-profile, well-respected indigenous program leader to write an "asset based" and "forward looking" plan that attends to the specific strengths of UVA and the opportunities it has for improving relations with Virginia tribes particularly, and other indigenous groups more generally.

2) The Provost should call on the Admissions Offices across grounds to collect and curate useful data on indigenous applications to UVA, and resulting enrollments, including specific tribal citizenship where appropriate. The Vice President for Diversity, Equity and Inclusion should hire a tribal liaison to respond to these data and improve outreach, recruitment and admissions of indigenous students, especially citizens of Virginia tribes.
3) The Vice Provost for Academic Outreach should support action-oriented and other priority research projects of value to Virginia tribes and other indigenous peoples. This could currently be done by the Equity Center, in cooperation with the Mapping Indigenous Worlds Humanities Lab. The Vice Provost should hire a person to facilitate and coordinate such research across schools at UVA.
4) Together with Virginia tribes, the Provost can develop protocols for entering into respectful and enduring relationships with federally-recognized tribes in our area, specifically the Monacan Nation, at the level of the University as an institution.
5) Provide a welcoming indoor space on Grounds for NASU students and their community.

There are currently three initiatives underway that support these proposed next steps. These highlight the ways in which faculty, students and their indigenous friends and colleagues are already active and committed, and proactively seeking resources and support. The first of these initiatives relates to the practice of acknowledgement of the Monacan Nation as the original owners and stewards of the land on which UVA now stands. The Mapping Indigenous Worlds Lab is currently planning an event for Fall 2020, called Beyond Acknowledgements, which will convene conversations and offer recommendations for understanding and living up to the ongoing responsibilities that acknowledgements entail. Next, it will be important to better document and teach about Indigenous history at UVA. A group of faculty and students is currently initiating a collaboration along these lines, which will also be supported by Mapping Indigenous Worlds, the Vice Provost for Academic Affairs, the Vice Provost for Academic Engagement, and Global Studies. A third, and crucially important step, will be to strengthen ongoing collaborations with Virginia Tribes. There are several initiatives that have emerged from events such as *Indigenous Ecologies* (funded by the Institute for Humanities and Global Cultures) and *Place-Making: Indigenous/UVA relating* (funded by the Center for Global Inquiry and Innovation). However, restoring relations after a long period of neglect, even hostility, takes time and resources. This is the purpose of our call for greater support from the Vice Provost for Outreach. It is also the goal of Reciprocity at the Bicentennial, a President and Provost's research proposal, which will be resubmitted in Spring of 2020. As this proposal explains, members of IndigenousStudies@UVA are poised to undertake these important next steps, but require additional institutional and financial support in order to carry them through.