

# SURVEYS REPORT 2024

**Ahádada Wathígre Hjnéwi Ke**  
***Walking in the Footsteps of***  
***our Ancestors: Re-Indigenizing***  
***Southeast Nebraska Project***

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# INTRODUCTION

## OVERVIEW OF THE PROJECT

Walking in the Footsteps of our Ancestors: Re-Indigenizing Southeast Nebraska (Ahádada Wathígre Hįnéwi Ke) is a partnership between the Otoe-Missouria Tribe and the Center for Great Plains Studies at the University of Nebraska funded by the Mellon Foundation for a three-year grant, 2024–2026. The Otoe-Missouria Tribe occupied southeast Nebraska for hundreds of years and ceded the land that became Lincoln, the state’s capital, and the University of Nebraska through two treaties in the nineteenth century. The project aims to promote healing and reconciliation in southeast Nebraska by reconnecting the Otoe-Missouria to our homelands and educating non-Native people about the history and ongoing presence of our Tribe and other Indigenous peoples in the region. As part of the initial groundwork for the project, co-directors Christina Faw Faw Goodson and Margaret Jacobs determined that surveys of both the southeast Nebraska population as well as the Otoe-Missouria community were needed to understand how to best accomplish the goals and objects of the project.

In 2024, the Walking in the Footsteps of our Ancestors project conducted two surveys:

- The Otoe-Missouria Community Survey
- The Southeast Nebraska Indigenous Awareness and Engagement Survey

Through these surveys, we wanted to learn what knowledge the Otoe-Missouria (Jiwére-Nút’áchi) people and southeast Nebraska residents have about the Tribe’s history in and removal from southeast Nebraska as well as their support for healing and reconciliation efforts.

Learn more about  
the project:



# SUMMARIES

## OTOE-MISSOURIA COMMUNITY SURVEY

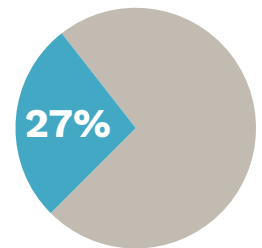
### Survey Purpose

This survey's purpose was to gain insight into what the Otoe-Missouria people think about healing and reconciliation, their knowledge about Nebraska and the tribe's removal, and what future efforts in Nebraska should look like. The results of this survey will be used to help represent the goals and values of Otoe-Missouria people as the project develops over the next few years and beyond.

### Key Findings

#### Learning About Nebraska History

1. 27% of respondents indicated they had seen physical acknowledgements (e.g., statues, historical markers) of Otoe-Missouria people and history in Nebraska. In a follow-up question about representation and emotions, comments mentioned feeling good and proud because the Otoe-Missouria were represented in some minor way. Other comments pointed out that many of the sites, signs, and artifacts reflected a settler colonial narrative that doesn't provide an Otoe-Missouria voice.
2. 19% of responses indicated they were not at all familiar with the tribe's historical presence in Nebraska.
3. When asked if Indigenous peoples are represented sufficiently in commemorations (e.g., festivals, land acknowledgements, historical anniversaries) in southeast Nebraska, the responses were almost evenly split between agree, neutral, and disagree.



#### Interest in Reconnecting to Homelands

4. It was overwhelmingly important for respondents for the Otoe-Missouria Tribe to have a more active presence in our homelands. While it was also very important for Otoe-Missourians to promote and sustain positive relationships with both settler and Indigenous communities in Nebraska, there was a slightly higher importance placed on connecting with Indigenous communities in Nebraska.

#### Future Directions

5. When asked about the best ways to develop a more active presence in Nebraska, most respondents indicated that the best options were continuing to work with Lincoln Parks and Rec, Nebraska Game and Parks, and the National Park Service to update interpretive signage and hold events with Otoe-Missouria people, including the annual celebration of Otoe-Missouria Day in Lincoln on September 21st. Respondents also expressed strong interest in creating a sister city relationship between a town in Nebraska and Red Rock.

6. When asked which activities or initiatives the local community in Nebraska could undertake to better connect non-Otoe-Missouria people with Otoe-Missourians, respondents rated cultural events or festivals, collaborations with local Indigenous organizations, and formal and informal education events as the best options.

7. When asked what they would like to see if the Otoe-Missouria regained land in Nebraska, most wanted to see it used for holding traditional ceremonies, establishing youth culture and language camps, and growing traditional food and medicine.

## Recommendations

The results of the Year One Survey suggest that:

1. Additional education is needed in the Otoe-Missouria Community about the tribe's ties to Nebraska.
2. The Project should continue its focus on "Changing the Narrative" of interpretive signage in community spaces in southeast Nebraska.
3. The Project should continue to celebrate Otoe-Missouria Day with special emphasis on strengthening ties between the Otoe-Missouria and resident tribes in Nebraska, especially the Omaha and Ho-Chunk.
4. The next iteration of this community survey should ask Otoe-Missouria community members to review various examples of current commemorations in Nebraska.
5. The Project should consider more educational events and cultural festivals in southeast Nebraska to reconnect the Otoe-Missouria to our homelands.

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## SOUTHEAST NEBRASKA RESIDENTS SURVEY

### Survey Purpose

The Walking in the Footsteps Project commissioned the Bureau of Sociological Research at UNL to survey southeast Nebraska residents about how much they know about Indigenous history in the region, particularly that of the Otoe-Missouria. The survey was also designed to determine whether southeast Nebraska residents would support efforts to reconnect the Otoe-Missouria to their homeland and engage in healing and reconciliation. A second survey is planned for 2026, the final year of the grant, to determine if knowledge of the Otoe-Missouria and support for reconciliation activities has changed because of the Project's efforts. The survey results will help the Project plan future activities.

### Key Findings

#### Learning about Nebraska History

1. A large majority — nearly 80% — of southeast Nebraskans have little or no familiarity with the history, culture, and art of local Indigenous peoples.
2. When asked to name two or three tribal nations from southeast Nebraska, 215 respondents answered, noting the Pawnee (116), Omaha (98), and Ponca (94) tribes. Only 58 respondents mentioned the Otoe-Missouria, although the tribe was

the primary occupant of the land since at least the 1700s.

3. Museums were the most important source of information about Indigenous peoples in the region.

4. Southeast Nebraska's schools are falling short in educating children about the Otoe-Missouria and other Indigenous peoples of the area. A majority of respondents (61.8%) said their schools had provided little to no knowledge about Indigenous peoples in southeast Nebraska. Of those respondents with children, 49.6% reported that their children had been exposed to little or nothing about Indigenous people.

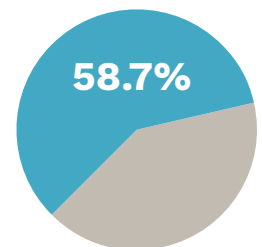
5. Non-Native people in southeast Nebraska rarely interact with Native people. Nearly 61% of respondents never interacted with Native people at work, and 82.3% of respondents said that they or their children never interacted with Indigenous people in school environments.

### **Interest in Healing and Reconciliation with the Otoe-Missouria and other Indigenous Peoples**

6. Despite lack of knowledge of Indigenous peoples and little interaction with Indigenous peoples, respondents were interested in learning more about Indigenous cultures and history. 58.7% of respondents said that understanding and appreciating the history and cultural heritage of Indigenous communities in the region was very important or moderately important. Only 9.7% deemed it not important at all.

7. A large majority (69.9%) believed it very important or moderately important to promote and sustain positive relationships with Indigenous communities. Only 9.1% thought it not important at all.

8. 58.2% support initiatives that promote cultural awareness and education about Indigenous people in the local community. Respondents indicated interest primarily in attending cultural events or workshops.



### **Recommendations**

The results of the Year One Survey suggest that:

1. As a long-term goal, the Project should develop a curriculum to improve public-school education about the Otoe-Missouria and other Indigenous peoples in southeast Nebraska.
2. Since most residents learn primarily about Indigenous peoples in museums, the Project should increase its partnerships with museums to provide updated information about and from the Otoe-Missouria.
3. The Project should continue to celebrate Otoe-Missouria Day as an educational and cultural festival that helps residents in southeast Nebraska interact directly and build relationships with the Otoe-Missouria.
4. Given the lack of awareness of the Otoe-Missouria as the primary tribe of southeast Nebraska, the Project should continue its focus on increasing the amount and quality of commemoration for the tribe in historical markers, interpretive signage, art, and other public recognition.
5. Since so few southeast Nebraska residents regularly interact with Indigenous people, the Project should consider more educational events and cultural festivals in southeast Nebraska that bring together Native and non-Native populations.

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## KEY CONVERGENCES BETWEEN THE TWO SURVEYS

1. There is a need for education for both southeast Nebraska residents and Otoe-Missouria tribal members about the history of the tribe in southeast Nebraska.
2. Respondents on both surveys thought that it was important to provide more education about Indigenous cultures, primarily to preserve and respect Indigenous traditions, foster inclusivity and diversity, and address historical injustices.
3. Both southeast Nebraska residents and Otoe-Missouria tribal members were most interested in taking part in cultural events or workshops as a form of reconciliation.



# OVERVIEW & METHODOLOGY

## OTOE-MISSOURIA COMMUNITY SURVEY

### Background Information

Any kind of research or project that concerns Indigenous people should be done in partnership with and for the benefit of those Indigenous people. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) recognizes the right of Indigenous peoples to Free, Prior, and Informed Consent (FPIC). FPIC is a principle that was created to protect the rights of Indigenous peoples. It is a process that is meant to be free from coercion or manipulation, based on adequate and timely information, and occurs before a decision is made so that Indigenous rights can be considered. Generally, it is a consultation process for governments to go through before adopting or implementing measures that affect Indigenous peoples. These consultations should be led by Indigenous communities, conform to Indigenous communities' timelines, and respect customary protocols. Although FPIC is a principle typically applied to policy and other measures that affect Indigenous peoples, it can be applied in this project's rationale for consulting with, collaborating with, and conducting research with the Otoe-Missouria Tribe.

Additionally, surveys in the Otoe-Missouria tribal community are important and needed because they provide a critically needed way to gather data that reflects the needs, priorities, and perspectives of tribal community members. Surveys enable informed decision-making on policies, programs, and resource allocation that are tailored specifically to the actual circumstances and challenges within the community. Ultimately, having data to depend on leads to better outcomes for the Otoe-Missouria community. Historically, "smaller" tribes, such as the Otoe-Missouria, are critically underrepresented in research and policy development.

Surveys allow tribal communities to express their own needs and concerns, rather than relying on assumptions made by external entities. By understanding the specific issues facing a tribal community through surveys, tribal leaders, administrators, and directors can develop programs and initiatives that effectively address those needs. Data from surveys can be used to advocate for funding and support, highlighting the specific challenges faced by tribal communities. When designed with cultural considerations in mind, surveys can gather information in a respectful and meaningful way, building trust with community members. Conducting surveys over time allows tribal communities to track progress on critical issues and assess the effectiveness of implemented programs. Participation in surveys can empower tribal members by giving them a voice in decision-making processes. No earlier surveys (that the authors know of) have been conducted regarding the Otoe-Missouria presence in Nebraska, the project itself, and issues surrounding reconciliation, making this the first survey to do so.

### Survey Objectives

The objective of the Otoe-Missouria Community Survey was to gain insight

into what Otoe-Missouria people think about healing and reconciliation, their knowledge about Nebraska and the tribe's removal, and what future efforts in Nebraska should look like.

## Research Questions

Research questions fell into four broad categories: 1) Nebraska and Tribal history, 2) importance of reconnection and presence in Nebraska, 3) opinions about issues related to the Walking in the Footsteps project, 4) reasoning, feasibility, and suggested activities, and 5) defining concepts related to the project in their own words.

## Target Population

The target population is the Otoe-Missouria tribal community, headquartered in Red Rock, Oklahoma, both enrolled members and descendants of enrolled members, local Red Rock residents and those who live away from tribal lands, and members with easily accessible technology and those without. The survey was targeted toward adults, although the input of older youth was welcomed.

## Sampling Method

This survey was available to complete online via email listservs, tribal social media accounts, and tribal Facebook groups. It was also made available in hard copy during different events and tabling initiatives for participants to fill out. The sample is convenience-based since it relied on participants to self-select to complete the survey. In Year One, the project lacked the funding to send the survey to all tribal members in the mail with a return envelope and postage, but will distribute the survey in this manner in Years 2 and 3 of the grant.

## Survey Design

The survey was first designed by Christina (Faw Faw) Goodson using the Southeast Nebraska Indigenous Awareness and Engagement Survey as a framework. From there, the Project's Changing the Narrative Advisory Group and the Jiwére-Nút'áchi Wosqá Wokigo (Otoe-Missouria Tribal Historic Preservation Office and Language Program) were consulted on survey content. Jiwére-Nút'áchi Wosqá Wokigo members consulted were Olivia Buffalohead, Jade Roubedeaux, Kennetha Greenwood, and Alvin Moore, Jr. The Advisory Group consists of leader, Christina Goodson, tribal members Melea Hoffman and Robert Deere, and University of Nebraska faculty Drs. Beth Ritter, Angel Hinz, and Susana Geliga. All consultants aided in the design and implementation of the survey to ensure culturally relevant and well-rounded questions and methods.

## Question Types

The survey included demographic questions about survey respondents' age, gender, socioeconomic class, location, and their household. Age, gender, and household information were posed as open-ended questions so that participants were able to input their answers exactly how they interpreted the questions. Other demographic questions were posed as either dichotomous or multiple choice with an option to further explain their answers if needed.

The Likert scale was employed for questions about feelings and attitudes regarding Nebraska commemorations, reconnection and presence in Nebraska, project issues, reasoning, feasibility, and suggested activities. Open-ended questions were used to interrogate concepts central to the project such as reconciliation, healing, land back, and land-based commemorations.

## Data Collection Method

The data for this survey was collected online using a Qualtrics-built survey from March 21, 2024, to December 31, 2024. The survey link was distributed on Facebook and other social media sites by the Otoe-Missouria Tribe Public Information Office as well as project participants. There was also an in-person tabling initiative at the Otoe-Missouria Tribal Senior Citizens Building that garnered a few (<10 surveys) responses.

## Sample Size and Demographics

The total population size of the Otoe-Missouria Tribe enrolled members is 3,253, with a potentially much larger population of unenrolled tribal descendants. Based on the total number of enrolled members (3,253) and the average number of responses per question (102), the margin of error for this survey is 10%. This means that for any given percentage given in this report for the Otoe-Missouria Community Survey, there is a 95% chance that the actual number is within 5 percentage points on either side of the given number.

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# SOUTHEAST NEBRASKA INDIGENOUS AWARENESS AND ENGAGEMENT SURVEY

## Background Information

The Walking in the Footsteps Project commissioned the Bureau of Sociological Research at UNL to survey southeast Nebraska residents regarding their opinions on cultural and educational issues in the region, with a focus on Indigenous history, culture, commemoration, and reconciliation. The Southeast Nebraska Indigenous Awareness and Engagement Survey was conducted by Minshuai Ding of the Bureau of Sociological Research (BOSR) at the University of Nebraska–Lincoln. BOSR staff members Amanda Ganshert, Bia Boruek, and Ryan Doud assisted with the survey.

## Survey Objectives

The Project wanted to learn what southeast Nebraska residents already knew about Indigenous history in the region, particularly that of the Otoe-Missouria Tribe. The survey was also designed to determine whether southeast Nebraska residents would support efforts to reconnect the Otoe-Missouria to their homeland and engage in healing and reconciliation. A second survey is planned for 2026, the final year of the grant, to determine if knowledge of the Otoe-Missouria and support for reconciliation activities has changed because of the Project's efforts. The survey results will also help the Project plan future activities.

## Research Questions

The survey was divided into five main areas of inquiry:

1. Background Knowledge of Local Indigenous Peoples
2. Involvement with Indigenous Communities and Cultures
3. Reconciliation Awareness and Knowledge
4. Future Connections and Involvement with Local Indigenous Peoples
5. Demographics

## Target Population

BOSR sent the survey to 1,500 households in 44 counties in southeast Nebraska, including the metropolitan areas of Lincoln, the state capital, and Omaha.

## Sampling Method

BOSR administered a mail survey to a stratified sample that was drawn from the counties listed below. Data was collected between February 13 and April 22, 2024. An initial survey packet was sent to all sampled households on February 13, 2024, and a follow-up reminder postcard was sent on February 20, 2024. BOSR sent non-responders a replacement packet on March 5, 2024. A total of 346 households (or 23.9% of the sample) responded to the questionnaire.

## Survey Design

Walking in the Footsteps Project co-directors Christina Goodson and Margaret Jacobs, along with Center for Great Plains Studies staff members, consulted on the questionnaire design and sampling design.

## Question Types

The survey included demographic questions about survey respondents' age, gender, ethnicity and race, level of education, political views, and faith traditions. The survey also asked whether respondents were born in Nebraska, how long they had lived in the state, how many generations their families had lived in the state, and whether they had school-age children living in their household.

## Data Collection Method

See the full survey and results in Appendix 1.

## Sample Size and Demographics

BOSR sent the survey to 1,500 households in southeast Nebraska with the following breakdown:

Lancaster County, including the city of Lincoln: 500

Douglas, Cass, Sarpy, and Washington County, including the metro area of Omaha: 250

Non-metropolitan counties (Richardson, Pawnee, Gage, Jefferson, Nemaha, Johnson, Saline, Seward, Otoe, Saunders, Butler, Colfax, Dodge, Thayer,

Nuckolls, Webster, Franklin, Kearney, Adams, Clay, Fillmore, York, Hamilton, Hall, Buffalo, Sherman, Howard, Merrick, Nance, Valley, Greeley, Boone, Platte, Cuming, Stanton, Madison, Antelope, Polk): 750

### **Ethnicity and Race**

92.3% of the respondents were white; 3.3% were American Indian or Alaskan Native, 3.0% were Black, 2.4% were Asian or Pacific Islander, 1.5% were other. 3.2 percent identified as Hispanic or Latino/a.

### **Age**

46.3% of respondents were between the ages of 19–44; 32.7% between 45–64, and 21% over 65.

### **Gender**

50.3% were men; 47.5% were women; 2.2% used a different term.

### **Ties to Nebraska**

63.2% were born in Nebraska; 7.1% were born in a foreign country. Nearly 60% of respondents had lived in Nebraska more than 30 years. The number of generations that had lived in Nebraska was fairly evenly divided between those whose families had lived here 1–3 generations (42.9%) and those whose families had lived here 4–5 generations (42.1%). 15% claimed that their families had lived in Nebraska 6 or more generations, which would suggest that, if settlers, their ancestors had been some of the first non-Native people to claim land in the state.

### **Political Views**

35.4% of respondents described themselves as “middle-of-the road,” 28% described themselves as liberal or very liberal, and 32.6% identified as conservative or very conservative.

### **Faith Traditions**

The top three religious affiliations were Protestant (nearly 42%), Catholic (25%), and None (23.3%).



# DETAILED SURVEY RESULTS, ANALYSIS, & DISCUSSION

## OTOE-MISSOURIA COMMUNITY SURVEY

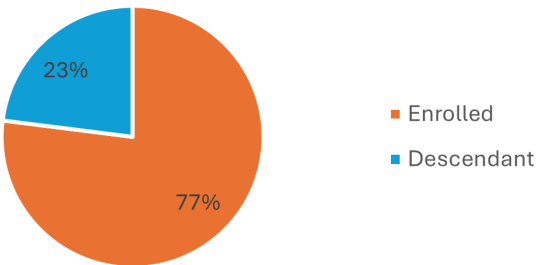
### Demographics Collected

#### Otoe-Missouria specific demographics

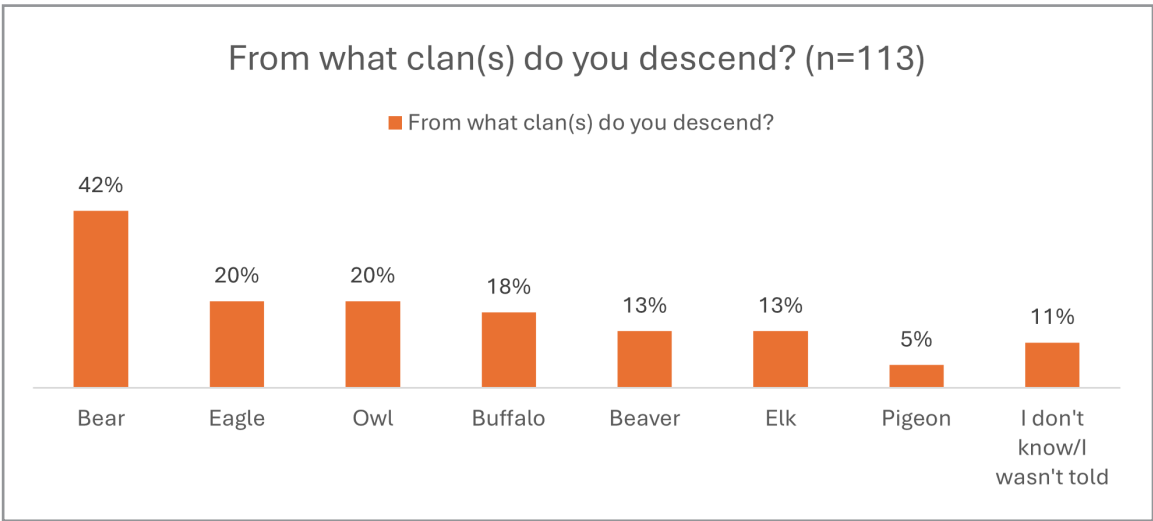
Regarding tribal membership status, survey respondents were mostly (77%) enrolled tribal members by self-identification. We did not ask respondents to provide proof of enrollment since we advertised to and included descendants in the target population for the survey.

In terms of clan representation, each currently recognized Otoe-Missouria clan was represented. However, 11% of respondents did not know or were not told their clan affiliation. Reconnecting people with their clan lineages could be an area of future focus for the Tribe.

Tribal Membership Status  
(n=113)



From what clan(s) do you descend? (n=113)



Instead of asking survey respondents about where they lived, the team decided to ask if they had ever lived within or near the Otoe-Missouria tribal jurisdiction or boundaries. About 72% of respondents had lived within 45 miles of tribal jurisdiction or boundaries. Compared to data from the Otoe-Missouria Tribe Enrollment Office, about 68% of enrolled tribal members live in the state of Oklahoma. Other states with substantial populations of Otoe-Missouria tribal members are California, Kansas, Texas, Arizona, Missouri, New Mexico, and Colorado. States with no Otoe-Missouria tribal members are North

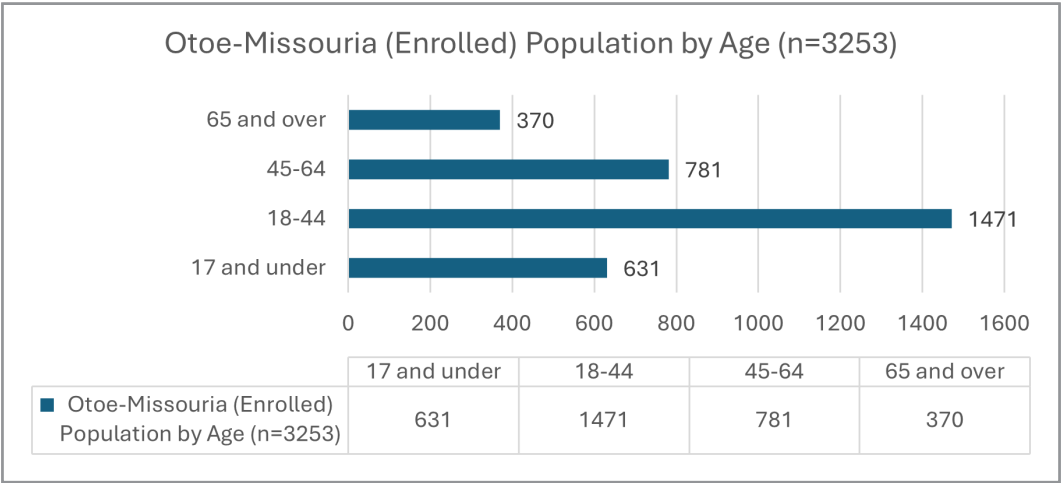
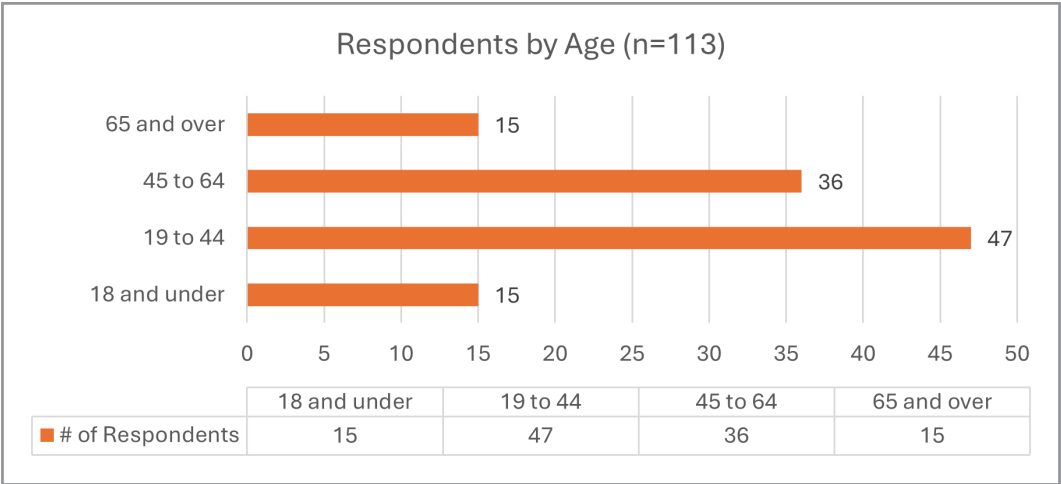
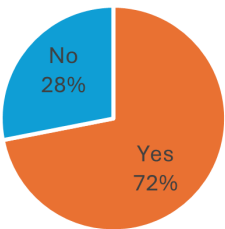
Dakota, Vermont, New Hampshire, and Rhode Island. A few tribal members live outside of the United States. 17 tribal members live in the state of Nebraska (~0.5%).

General Demographics

The largest group of survey respondents was the 19 to 44 age range, which does reflect the actual Otoe-Missouria population by age as well.

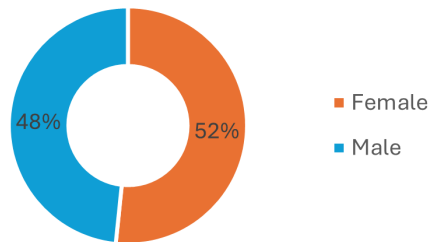
Most of the survey responses came from those who identified as female (70%), whereas those who identified as male accounted for 23% of responses. The “other” grouping includes descriptors

Have you ever lived within or near (within 45 miles) tribal jurisdiction/boundaries? (n=114)

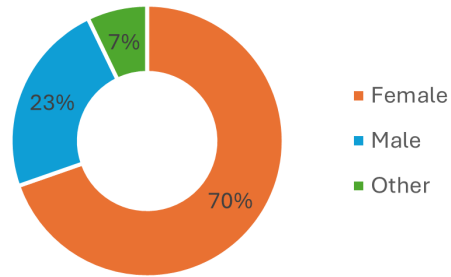


such as mixoge (Otoe-Missouria concept of queer), hinage (Otoe-Missouria word for woman), Native/Indian Woman, gender-fluid, femme, and unspecified.

Otoe-Missouria (Enrolled)  
Population by Gender  
(n=3253)



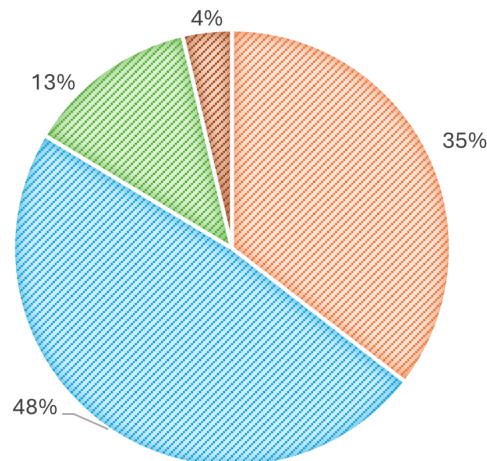
Survey Respondents by  
Gender Identity (n=112)



For Otoe-Missouria people it is not uncommon to have several generations living as one household. About 17% of respondents lived in a household of 3 or more generations (children, parents, grandparents, etc.), whereas 48% lived with 2 generations, and 35% were single-generation households.

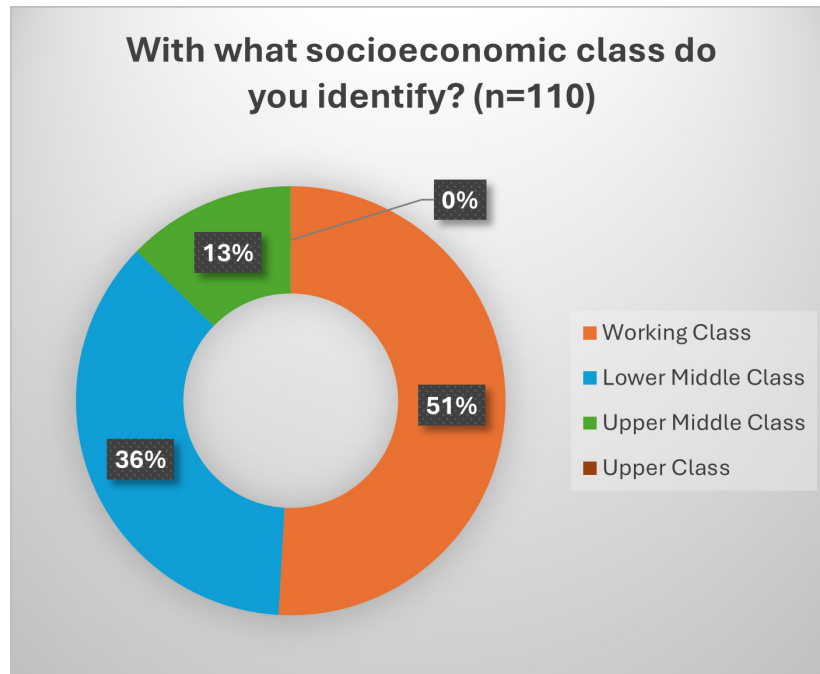
### HOW MANY GENERATIONS LIVE IN YOUR HOUSEHOLD? (N=110)

1 generation 2 generations 3 generations 4 generations

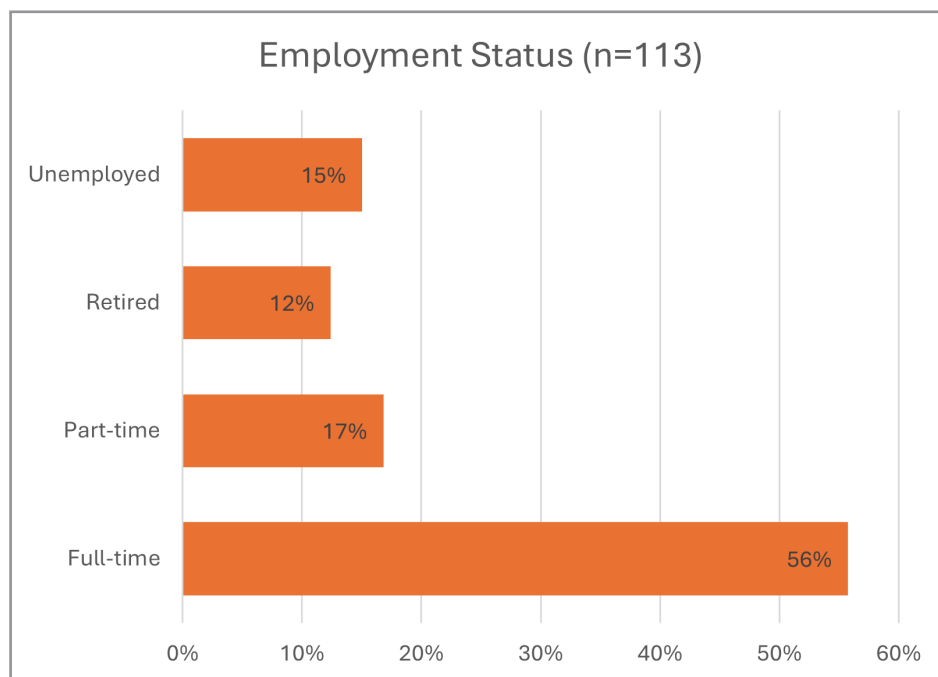


Within these households, 43% of respondents have 2 adults living in the household, followed by 30% with 1 adult and 20% with 3 adults. Further, 48% of households had no children living with them.

In terms of socioeconomic self-identification, most of the respondents chose working class (51%), and none identified as upper class.



Most survey respondents were employed full-time (56%).

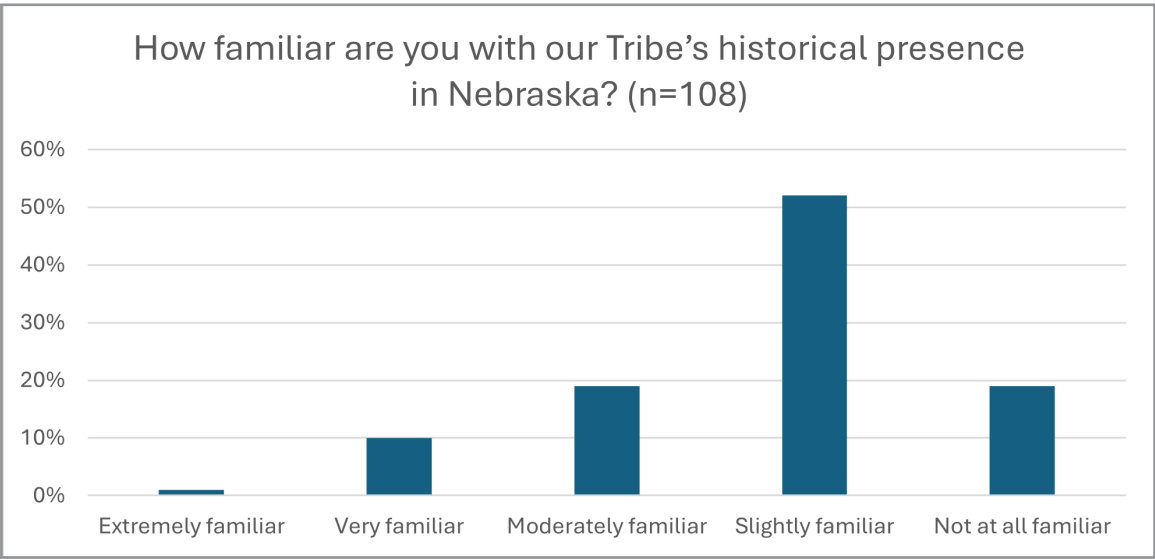
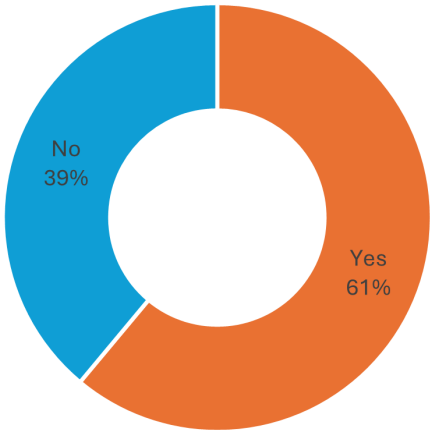


Findings about Otoe-Missourians and Nebraska

Most survey respondents had been to Nebraska, but 39% had not. Out of those yes responses, 68 answered the question, “did you visit Otoe-Missouria sites?” 51% said yes while the rest said no or weren’t sure. When asked how it made them feel, there were varied replies. About half had positive emotions, but the other half experienced mixed emotions. Several mentioned being sad and happy at the same time, a feeling of melancholy, or déjà vu, feeling of being home again and a connection to the land or ancestors.

When asked about their familiarity with the Otoe-Missouria Tribe’s historical presence in Nebraska, most respondents were familiar to varying degrees, but 19% were not familiar at all.

Have you ever been to Nebraska? (n=113)



Survey respondents were asked to share the names of two or three other tribal nations that the Otoe-Missouria shared space with in what is now central and eastern Nebraska.

“Acceptable” answers would be Pawnee, Omaha, Yankton Dakota and bands of Lakota, Ponca, Sauk, Meskwaki, Kanza, and Ioway. “Incorrect” answers would be Kickapoo, Osage, and Potawatomi. There is some gray area within the responses about Missourias and Ho-Chunk people.

There seems to be a misunderstanding among Otoe-Missouria people about our relationship with the Ho-Chunk and our common origin, i.e., we originated in Nebraska with them. But we left them at Green Bay in the early 1600s, and they were removed to the Omaha Territory in the 1860s. Also, some folks (not a lot) count Missouria as a separate entity from the Otoe, but for this project’s purposes they are considered as one group.

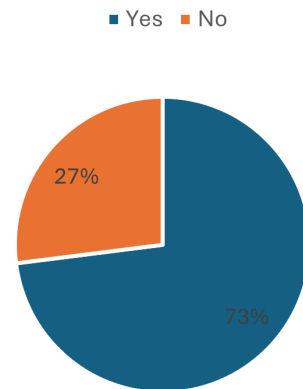
| Tribes             | Count of Tribes |
|--------------------|-----------------|
| Omaha              | 25              |
| Ioway              | 21              |
| Winnebago/Ho-Chunk | 20              |
| Ponca              | 19              |
| Pawnee             | 16              |
| Missouria          | 3               |
| Sauk and Fox       | 3               |
| Lakota             | 1               |
| Potawatomi         | 1               |
| Yankton Dakota     | 1               |
| Kickapoo           | 1               |
| Kanza              | 1               |
| Osage              | 1               |
| Total              | 113             |



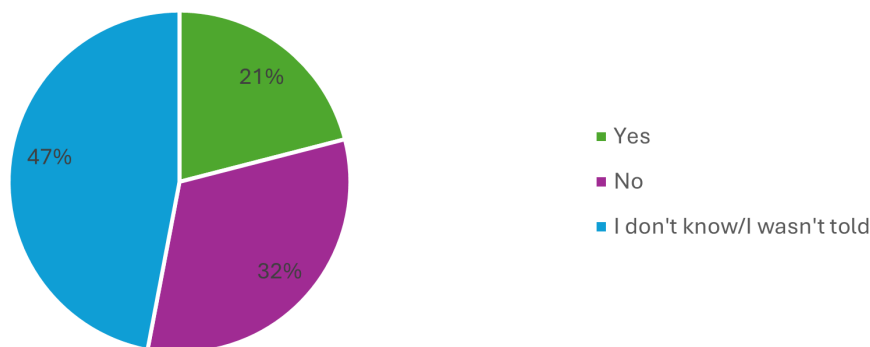
When asked if they had ever seen physical acknowledgments (e.g., statues, historical markers) of Otoe-Missouria people and history in Nebraska, most said no (73%). Of those who said yes, when asked how the Otoe-Missouria were represented and how it made them feel, responses mentioned feeling good and proud because the Otoe-Missouria were represented in some minor way, but other comments pointed out the settler-colonial treatment that many of the sites, signs, and artifacts get. There was no Otoe-Missouria voice present.

When asked if their family had stories of removal, 47% said they didn't know or weren't told. In a follow-up question, 13 respondents indicated they would like to share this information with our project.

Have you ever seen physical acknowledgments of Otoe-Missouria people and history in Nebraska?  
(n=104)

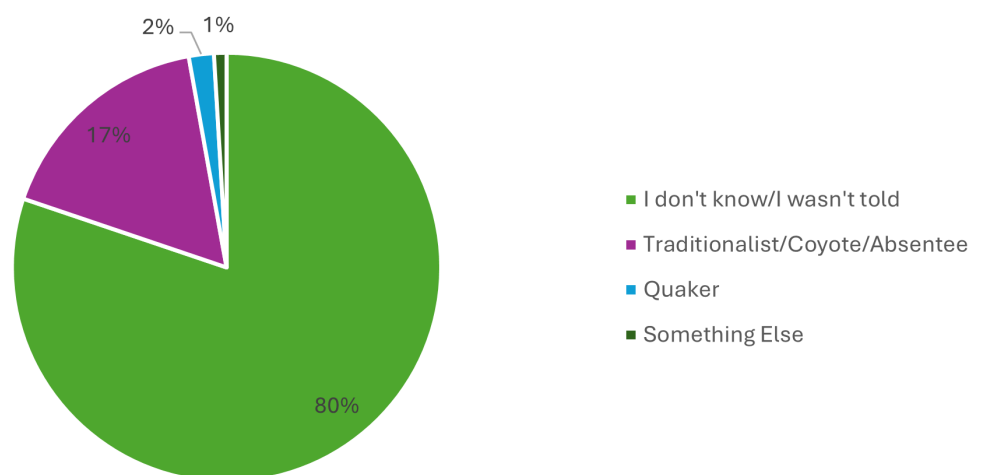


Does your family have stories of removal? (n=107)



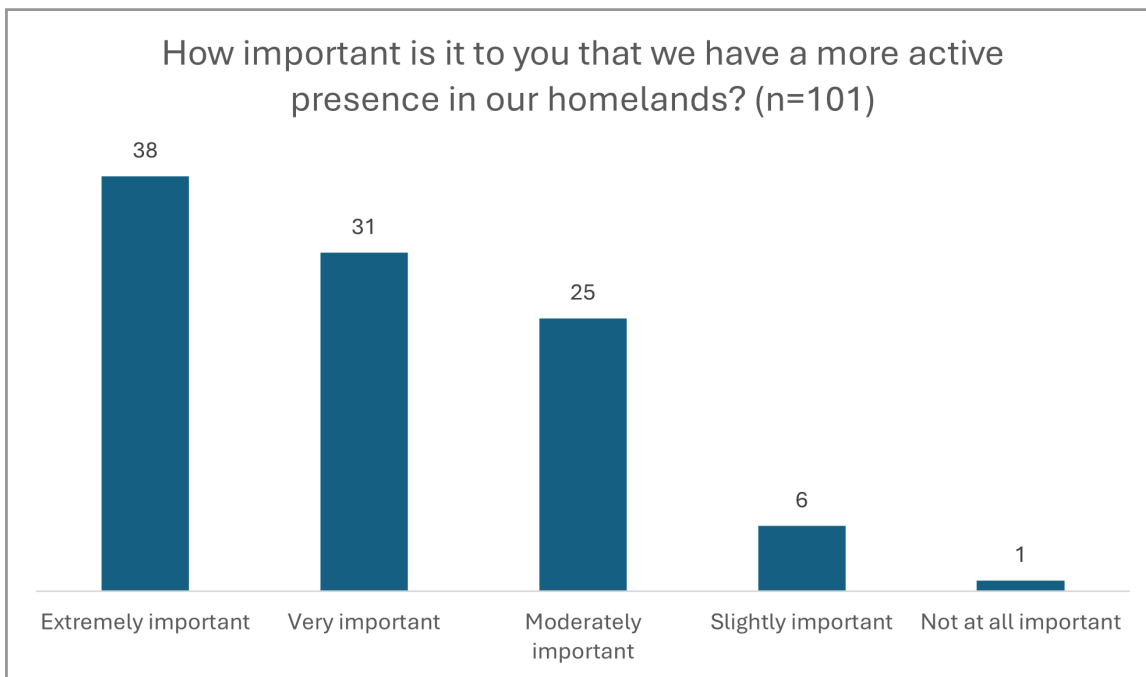
When asked if they knew what band(s) their ancestors were part of during removal, most said they did not know (85%).

Do you know what band(s) your ancestors were part of during the removal? (n=101)

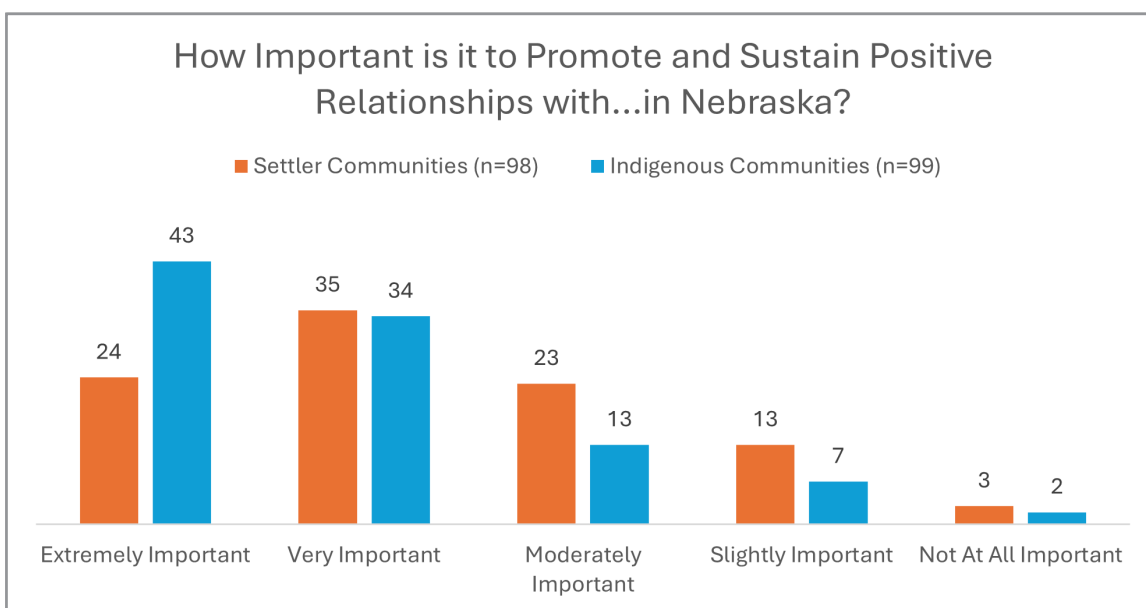


## Importance of Reconnection and Presence

Most survey respondents felt that it was important to maintain an active presence in their homelands (Nebraska) with only one respondent that felt it was not at all important.



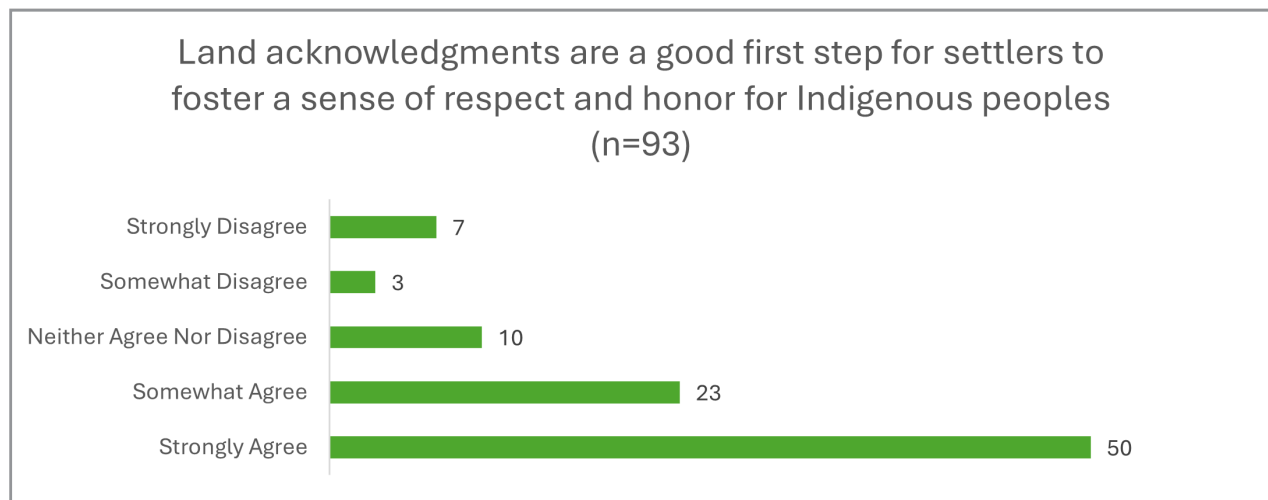
While it was just a little bit more important for survey respondents to promote and sustain positive relationships with Indigenous communities in their previous homelands than settler communities, overall, relationships with both communities are clearly important to respondents.



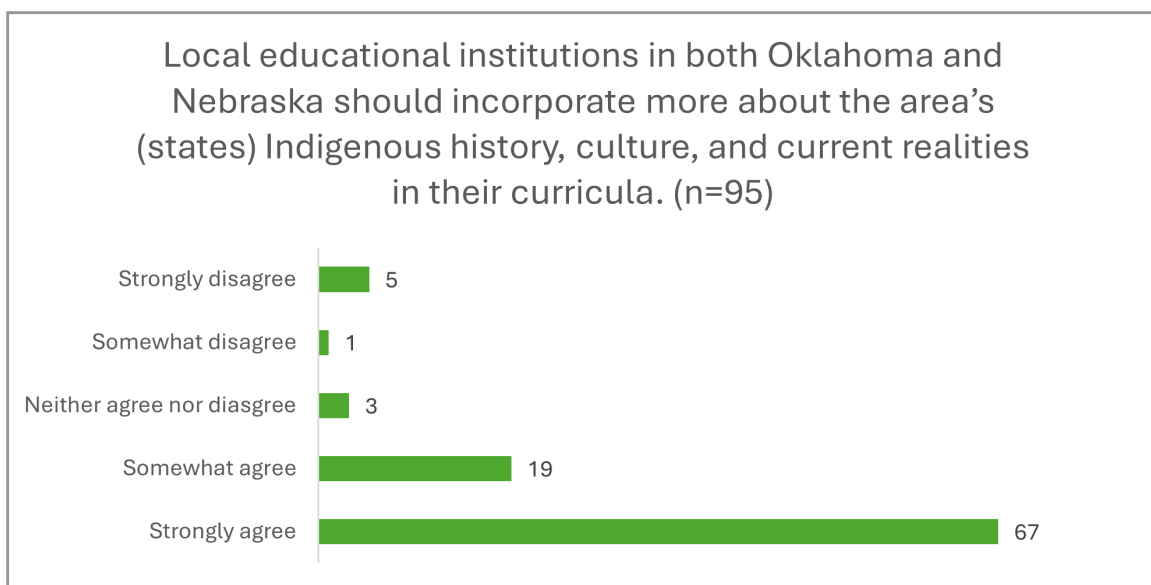
## Opinions about Issues Related to Project

Most survey respondents agreed that...

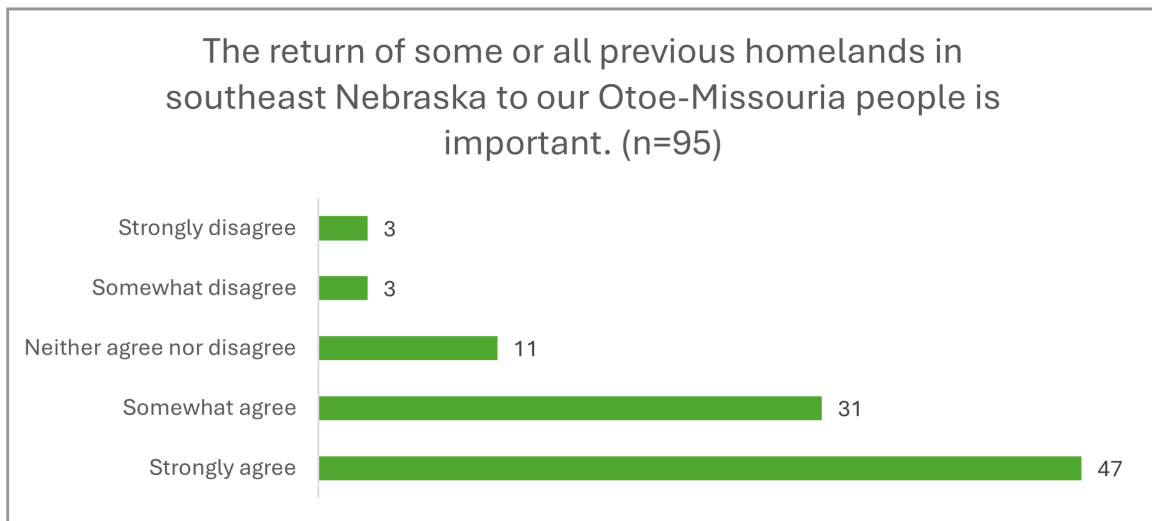
1. Land acknowledgments are a good first step for settlers to foster a sense of respect and honor for Indigenous peoples.



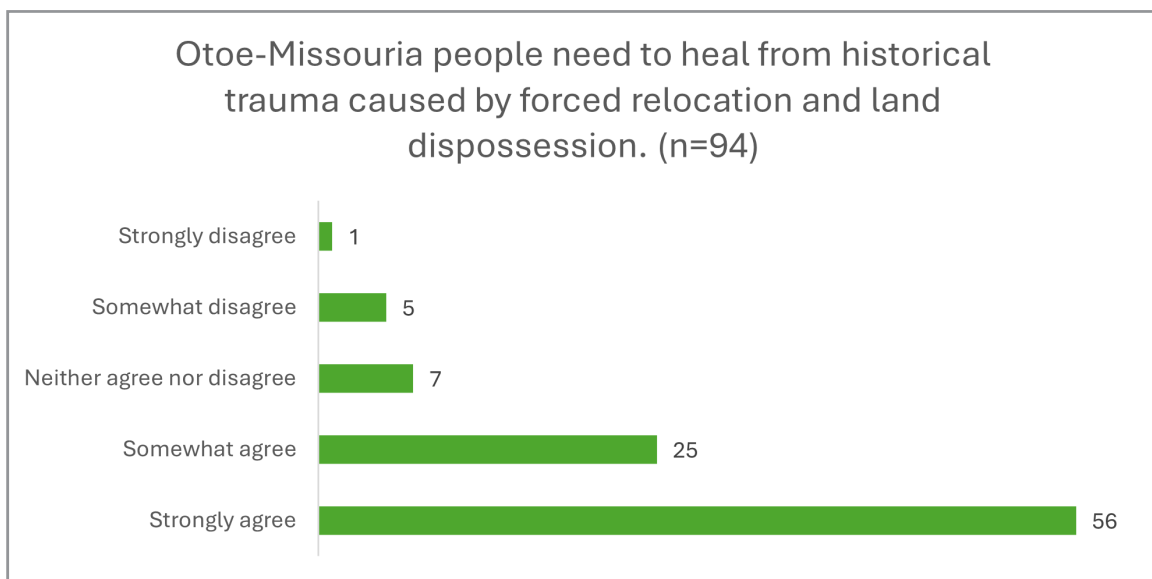
2. Local educational institutions in both Oklahoma and Nebraska should incorporate more about the area's (states') Indigenous history, culture, and current realities in their curricula.



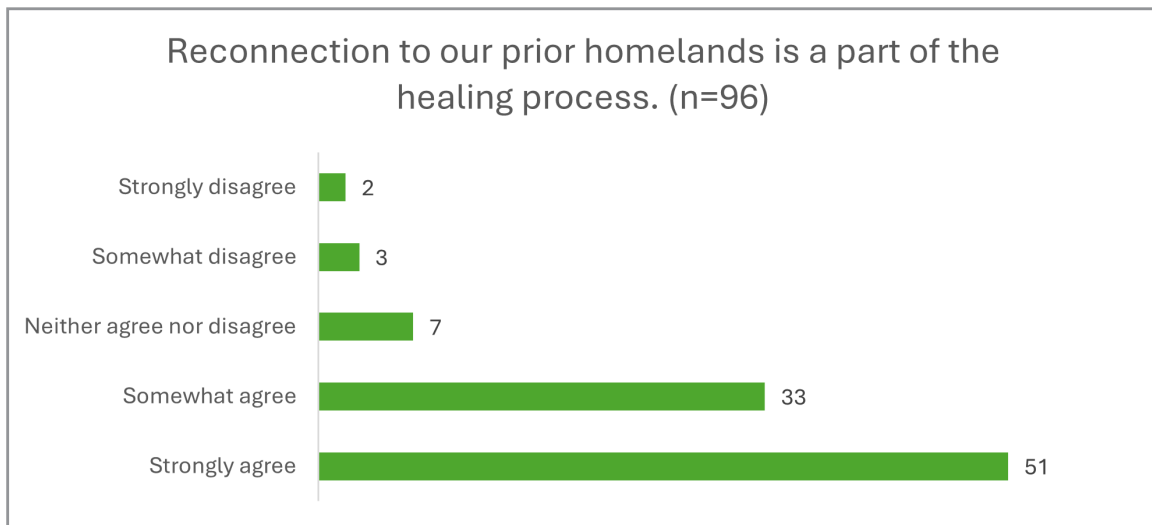
3. The return of some or all previous homelands in southeast Nebraska to our Otoe-Missouria people is important.



4. Otoe-Missouria people need to heal from historical trauma caused by forced relocation and land dispossession.

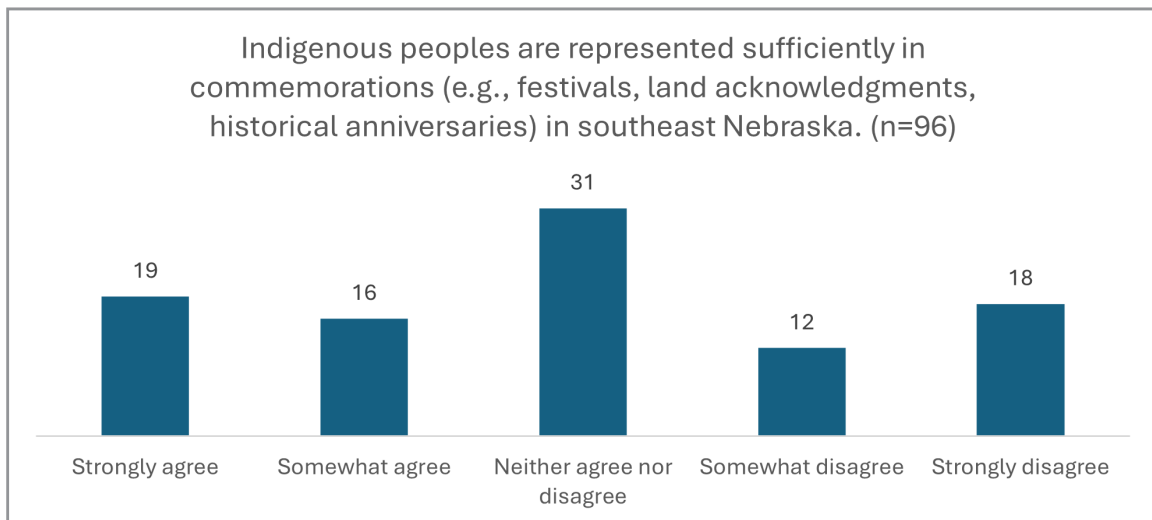


5. Reconnection to our prior homelands is a part of the healing process.



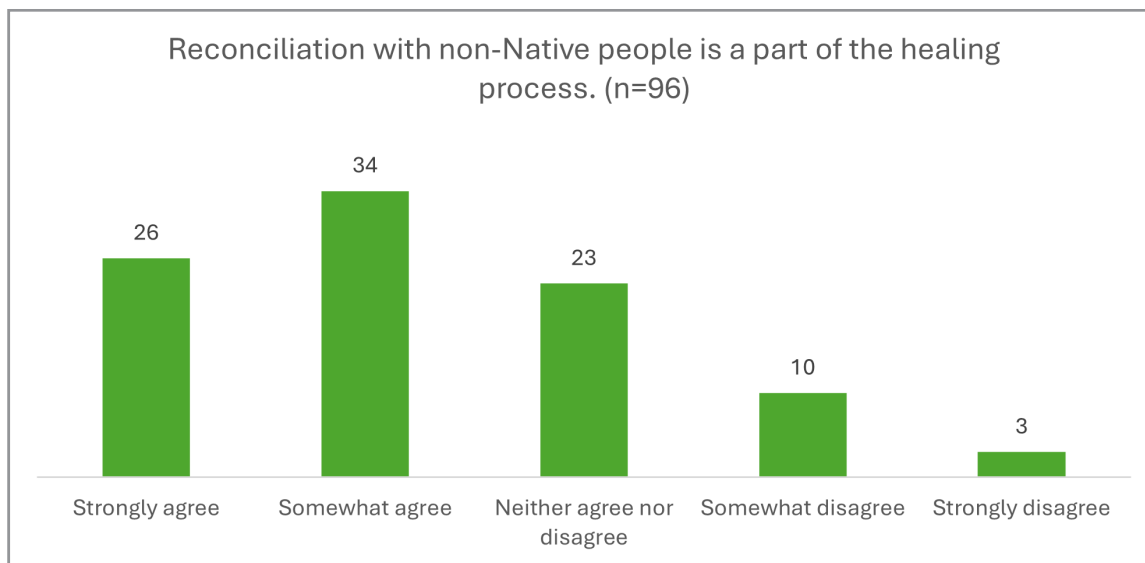
However, there was not clear agreement on two issues:

1. Indigenous peoples are represented sufficiently in commemorations (e.g., festivals, land acknowledgement, historical anniversaries) in southeast Nebraska.





## 2. Reconciliation with non-Native people is a part of the healing process.



## Reasoning, Feasibility, and Suggested Activities

### What are the primary reasons individuals should learn about Otoe-Missouria people? (n=91) Percentage

|  |     |
|--|-----|
| 1. Preserving and respecting tribal traditions   | 91% |
| 2. Promoting understanding of regional history   | 88% |
| 3. Addressing historical injustices  | 74% |
| 4. Fostering inclusivity and diversity   | 63% |
| 5. I don't know  | 3%  |
| 6. Other: cultural sensitivity (2), cultural pride, and to acknowledge genocide and relocation | --  |

### What are the barriers to returning and using land in Nebraska? (n=90) Percentage

|   |     |
|---|-----|
| 1. Refusal of local/state/federal officials or private individuals to return land   | 58% |
| 2. Lack of available land to return   | 52% |
| 3. Lack of capacity to manage land in Nebraska  | 47% |
| 4. Distance between Oklahoma and Nebraska   | 46% |
| 5. Need to focus on land base in Oklahoma   | 33% |
| 6. Infringing on the sovereignty of tribes in Nebraska  | 28% |
| 7. Other: Increase the sovereignty of tribes in Nebraska, "I don't know," hard feelings on all sides, busy agendas, "tribal members simply do not care" | --  |

| <b>What would be the best ways to develop a more active presence in Nebraska?<br/>(n=91)</b>  | <b>Percentage</b> |
|---|-------------------|
| 1. Work with Lincoln Parks and Recreation, Nebraska Game and Parks, and the National Park Service to update interpretive signage and hold events with Otoe-Missouria people   | 81%               |
| 2. Continue to celebrate Otoe-Missouria Day in Lincoln on Sept. 21st annually   | 73%               |
| 3. Create a sister city relationship with a town in Nebraska and Red Rock   | 70%               |
| 4. Work with environmental groups in Nebraska to share land for cultural usage  | 68%               |
| 5. Hold regular camps and other events for Otoe-Missouria youth in Nebraska   | 68%               |
| 6. Regain land in Nebraska  | 53%               |
| 7. Develop relationships with faith-based groups in Nebraska  | 32%               |
| 8. Other: youth involvement, make Nebraska feel like home, lower blood quantum or change to lineage based, be present on Nemaha reservation, build new homes in Nebraska, develop relationships with other tribes in Nebraska | --                |

| <b>What would be the best ways to promote and sustain positive relationships with the present-day Indigenous communities in Nebraska? (n=91)</b> | <b>Percentage</b> |
|--|-------------------|
| 1. Annual visitations  | 80%               |
| 2. Cultural exchange   | 80%               |
| 3. Tribal government to government relationships   | 78%               |
| 4. Youth exchanges   | 60%               |

| <b>If the Otoe-Missouria regained land in Nebraska, I would like to see it used for... (n=91)</b> | <b>Percentage</b> |
|---|-------------------|
| 1. Holding traditional ceremonies   | 80%               |
| 2. Establishing youth culture and language camps  | 75%               |
| 3. Growing traditional food and medicine  | 70%               |
| 4. Social development   | 55%               |
| 5. Economic development   | 51%               |
| 6. Holding reconciliation events with non-Natives   | 33%               |
| 7. Other: building a visitor center that speaks to the Otoe-Missouria, "landfill"                 | --                |

| <b>What efforts of healing and reconciliation with Indigenous peoples around the world have you heard about?</b>                            | <b>Percentage</b> |
|---|-------------------|
| 1. Land Back  | 55%               |
| 2. None of the above  | 37%               |
| 3. Truth and Reconciliation Commission in Canada  | 21%               |
| 4. Genoa Indian School Digital Reconciliation Project   | 18%               |
| 5. Australian Reconciliation Barometer (ARB)  | 5%                |
| 6. Bilingual nests in Bolivia   | 3%                |
| 7. Other: lawsuits enforcing the protection of tribal burial grounds and other native artifacts, language immersion schools, "I don't know" | --                |

| <b>What efforts of healing and reconciliation with Indigenous peoples around the world have you heard about? (n=91)</b> | <b>Percentage</b> |
|---|-------------------|
| 1. Cultural events or festivals   | 85%               |
| 2. Collaborations with local indigenous organizations   | 74%               |
| 3. Formal and informal education events   | 71%               |
| 4. Otoe-Missouria language classes  | 55%               |
| 5. LAND BACK  | 55%               |
| 6. Other: Learning how to forage and identify the land  | --                |

## In Our Own Words

### **What does healing mean to you? (n=59)**

Most respondents mentioned education of some sort for both victims and perpetrators and perpetrators acknowledging hurt and past wrong-doings so that all can get better and move forward in a peaceful way. Being healed for many of the respondents alluded to decolonization and reconnection to land and community. Healing also meant breaking the cycles of past generational trauma that affect Otoe-Missouria people, meaning a better future for children and grandchildren.

### **What does reconciliation mean to you? (n=58)**

Simply put, reconciliation means restoring a relationship in an equitable manner, working together to make things right after acknowledging or admitting to wrongdoing and then forgiveness, and creating a common future for the better where Otoe-Missouria people are free to decolonize.

### **What does Land Back mean to you? (n=60)**

Most responses (39) define Land Back as the return of ancestral land that is regarded as stolen or taken from Indigenous people in an unjust way. In addition, tax/payment for culture, language, and teachings lost due to US policy. This requires perpetrators and benefactors of settler colonialism to acknowledge the history and make a commitment to let Native people steward the land and determine our own futures. Land Back means food sovereignty, cultural and linguistic revival, and rebuilding community.

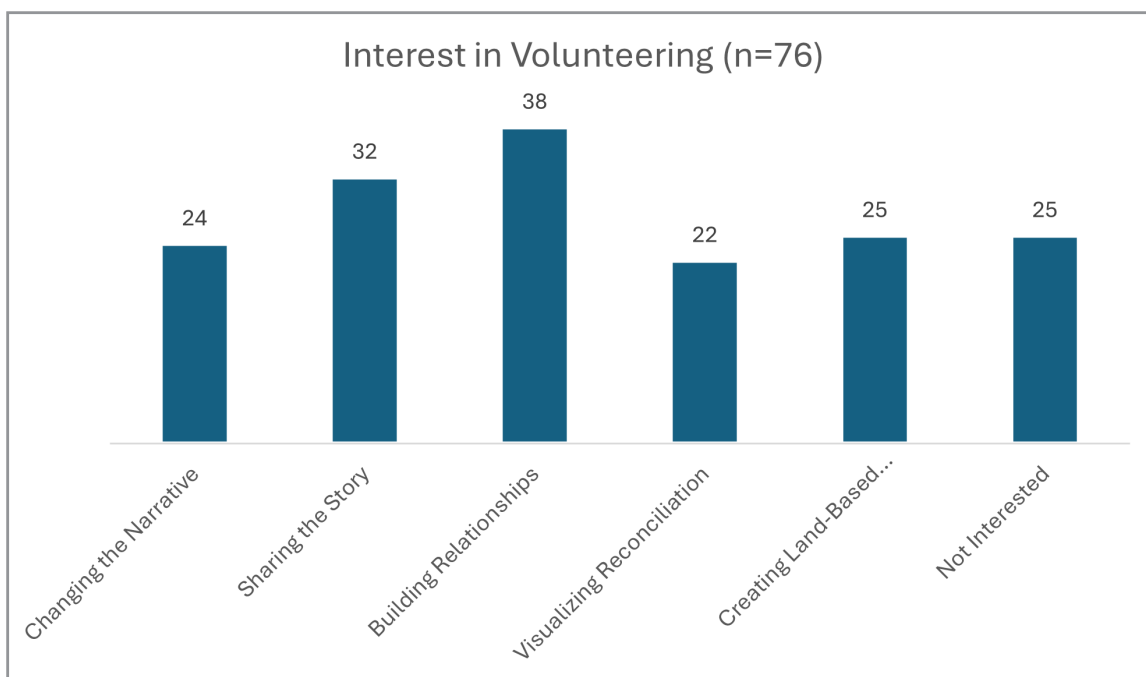
### **What happens after healing and reconciliation? (n=59)**

Through education and by working together, peace, prosperity, and growth can happen after healing and reconciliation. From these things comes forgiveness and betterment for the future.

### **What does land-based commemoration mean to you? (n=57)**

Land-based commemorations are signage, parks, artwork, statues, and anything the public can access. These memorials help present-day people to remember the past, acknowledge history of injustice or wrongdoing, and educate about the reality. The land remembers its children, so settlers must honor the land and our ancestors.

## Interest in Advisory Groups



## Limitations and Potential Biases in Data

The authors recognize that measurement errors may exist and that these can lead to incorrect results. We've done our best to mitigate errors in calculation by running each several times. We've also done our best to identify potential biases in the data. Especially for the Otoe-Missouria Community Survey, there is a potential for Non-Response Bias. Non-Response Bias occurs when a big portion of the target population doesn't participate in the survey, leading to a sample that doesn't accurately represent the entire group. For example, we know that this data set collected from our survey slants to those who identify as female. The opinions and characteristics of non-respondents may differ from those who participate, resulting in biased results.

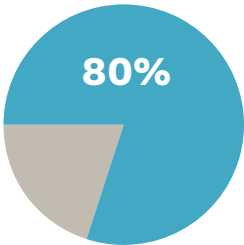
# SOUTHEAST NEBRASKA INDIGENOUS AWARENESS AND ENGAGEMENT SURVEY

For the full results of the survey, see Appendix 1: 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey Summary Report.

## DISCUSSION OF SOUTHEAST NEBRASKA RESIDENTS SURVEY RESULTS

### Lack of Knowledge about Local Indigenous Peoples

A large majority — nearly 80% — of southeast Nebraskans have little or no familiarity with the history, culture, and art of local Indigenous peoples. An even larger majority (86.5%) were even less familiar with the history of Indigenous peoples before Nebraska statehood in 1869.



### Lack of Knowledge about the Otoe-Missouria (Jiwére-Nút’áchi)

Respondents were less familiar with the Otoe-Missouria, the primary occupant of the land since at least the 1700s, than they were with other tribes in the state. When asked to share the names of tribes that are from southeast Nebraska, nearly 54% of respondents named the Pawnees as a tribal nation from southeast Nebraska. Although the tribe traditionally had a territory that encompassed large parts of Nebraska and Kansas, they lived primarily to the west of the Otoe-Missouria in central Nebraska. Southeast Nebraska residents may be more familiar with the Pawnees because of increased commemoration of the Pawnee presence throughout the state, with many historical markers acknowledging the tribes and many streets and sites named for the tribe. Our Southeast Nebraska Monuments Audit found that 30% of the historical markers in Nebraska commemorated the Pawnee.

The other top two tribes that respondents mentioned were the Omaha (45.58%) and the Ponca (43.7%). The Omaha reservation and the city named for the tribe most likely contribute to the high level of recognition of the tribe.

It is interesting that respondents recognized the Ponca because their traditional territory is in north central Nebraska, far from southeast Nebraska. Southeast Nebraska residents may be more familiar with their history than that of the Otoe-Missouria because the state’s Commission on Indian Affairs as well as individual scholars and filmmakers have focused much attention on the Ponca Chief Standing Bear and the history of the Ponca’s removal from the state, with a statue of the chief erected on Centennial Mall in Lincoln, near the state capitol building. Interestingly, the Nebraska Commission on Indian Affairs also commissioned and erected a statue of a prominent Omaha woman, Susan La Flesche, on the Centennial Mall.

It is notable that only 26.9% of respondents were aware that the Otoe-Missouria were from southeast Nebraska. Our Southeast Nebraska Monuments Audit found that 21% of the historical markers mentioned the Otoe-Missouria, but almost entirely in relationship to Lewis and Clark.



These survey findings suggest that more commemoration of the Otoe-Missouria in southeast Nebraska is warranted, as planned by the Walking in the Footsteps project.

## How Southeast Nebraska Residents Learn about Indigenous People

75.6% of respondents indicated that they learned about Indigenous peoples primarily from museums. Respondents also learned about Indigenous peoples through videos (69.5%) and schools (63.8%). In a follow-up question, however, most respondents reported that they had learned little to nothing about local Indigenous peoples in school. Art (62.5%), including exhibitions and sculptures, and tourist attractions (57.7%) also were important sources of information about Indigenous peoples in the region. However, cultural events at which southeast Nebraska residents could meet with Indigenous people directly did not constitute a major source of information for most respondents.

These findings suggest the importance of working with museums to make sure that they have accurate and up-to-date information from the Otoe-Missouria and other tribes about their histories and cultures.

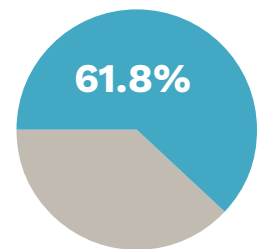
## Lack of Education about Indigenous People in Schools

Southeast Nebraska's schools are falling short in educating children about the Otoe-Missouria and other Indigenous peoples of the area.

In response to a question regarding how much schools had exposed respondents to knowledge about Indigenous culture in southeast Nebraska, nearly 20% received no exposure, and nearly 42% said they received very little exposure. Thus, a majority (61.8%) said their schools had provided little to no knowledge.

Children in southeast Nebraska today are not learning much more than their parents and grandparents. 26.3% reported that their children have not been exposed to any knowledge about Indigenous history and culture. 23.3% more reported very little exposure (49.6% total). 44.8% report some exposure for their children, an improvement over their own exposure (36.1%) in school.

Although not in the current scope of the project, this finding suggests that over the long-term, the Project may want to develop a curriculum about the Otoe-Missouria.



## Lack of Interaction Between Indigenous and Non-Indigenous People

Non-Native people in southeast Nebraska rarely interact with Native people. Nearly 61% of respondents **never** interacted with Native people at work, and 82.3% of respondents said that they or their children **never** interacted with Indigenous people in school environments, even though there is a sizable population of Native students in both Lincoln and Omaha, where the survey was administered. This suggests another missed opportunity in schools to foster more connections between Indigenous and non-Indigenous children.

Some respondents interacted infrequently (less than once a year, or one or two times a year) with Indigenous people, primarily at community events, such as farmer's markets or cultural events, such as powwows. About 15% of respondents

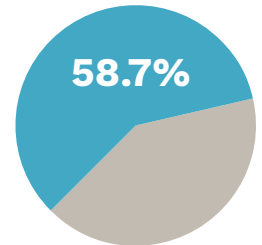
attended lectures, workshops, and conferences with Indigenous peoples, but infrequently. Almost 12% of respondents reported interacting with tribal communities infrequently.

Only about 17% of respondents attended events with or about Indigenous peoples in the last three years.

Proximity and interaction between Indigenous and non-Indigenous people can help to foster greater awareness and understanding. The survey suggests we have much work to do to bring non-Native people together with the Otoe-Missouria and other Indigenous people.

## Interest in Healing and Reconciliation with the Otoe-Missouria and Other Indigenous Peoples

Despite lack of knowledge of Indigenous peoples and little interaction with Indigenous peoples, respondents were interested in learning more about Indigenous cultures and history. 58.7% of respondents said that understanding and appreciating the history and cultural heritage of Indigenous communities in the region was very important or moderately important. Only 9.7% deemed it not important at all.



The survey asked southeast Nebraska residents **why** they thought it was important to learn about Indigenous cultures. Respondents supported more awareness of Indigenous cultures to preserve and respect Indigenous traditions (85.3%), promote cultural understanding (81.2%), foster inclusivity and diversity (73.2%), and address historical injustices (67.4%). Answers showed a strong respect for Indigenous peoples.

A large majority (69.9%) believed it very important or moderately important to promote and sustain positive relationships with Indigenous communities. Only 9.1% thought it not important at all.

58.2% support initiatives that promote cultural awareness and education about Indigenous people in the local community. Respondents indicated interest primarily in attending cultural events or workshops.

These results show that the Project's focus on building relationships and holding an annual Otoe-Missouria Day are important endeavors that can help to raise awareness and bring people together in a spirit of healing and reconciliation.

# APPENDIX 1: BOSR Full survey report



BUREAU OF SOCIOLOGICAL RESEARCH

# **2024 Southeast Nebraska Indigenous Awareness and Engagement Survey**

## Summary Report

May 2024



The contents of this report conform to our highest standards for data collection and reporting. If you should have any questions or concerns regarding the information reported within, please contact us.

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## **List of Contributors**

### **2024 Southeast Nebraska Indigenous Awareness and Engagement Survey**

This report was prepared by the staff of the Bureau of Sociological Research (BOSR) at the University of Nebraska-Lincoln. The following individuals have contributed to this report. Each contributor played an integral role in the production of this document.

|                        |   |
|------------------------|---|
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| <b>Amanda Ganshert</b> | <b>Supervision</b>                            |
| <b>Mia Bourek</b>      | <b>Report Writing</b>                         |
| <b>Ryan Doud</b>       | <b>Review &amp; Editing</b>                   |

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## **2024 Southeast Nebraska Indigenous Awareness and Engagement Survey**

### **Introduction**

This report presents a detailed account of the design and fielding of the 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey, commissioned by the Center for Great Plains Studies and conducted by the Bureau of Sociological Research (BOSR). Users of the 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey data will find it an important reference source for answers to questions about methodology and survey questions.

### **Questionnaire Design**

The 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey was administered as a mail survey. The questionnaire is based on the design by Center for Great Plains Studies in consultation with BOSR and formatted by BOSR. Slight improvements were made to the questionnaire based on feedback. All materials were in English.

### **Sampling Design**

The 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey gathered opinions on cultural and educational issues in our community, with a focus on Indigenous history, culture, commemoration, and reconciliation.

A stratified sample was drawn from the counties listed in Table 3 in Appendix A. The sample was stratified into three groups based on region (Omaha, Lincoln and Non-metro area).

The survey used a postal delivery sequence-based sample of household addresses (ABS). Residents of sampled households were then asked to have the adult 19 or older in their household who will have the next birthday complete the survey. In total, 1,500 households were sampled.

The sample was purchased from Dynata. Dynata estimates 95% coverage of postal households using an address-based sample. A total of 1,500 cases were provided to BOSR on February 2, 2024.

### **Data Collection Process**

Data were collected between February 13, 2024 and April 22, 2024. The initial survey packet was sent to all sampled households on February 13, 2024. Each survey packet contained a cover letter, a survey booklet, an incentive envelope with \$2 (two \$1 bills), and a large postage-paid business reply envelope. Reminder postcards were sent to each household sampled on February 20, 2024. Non-responders were mailed replacement packets (also containing a copy of the survey, a cover letter, and a postage-paid return envelope) on March 5, 2024. Completed surveys were collected by BOSR through April 22, 2024. See Appendix B for communications. A copy of the survey instrument can be found in Appendix C.

### **Response Rate**

A total of 346 households returned the survey with at least one question completed. The response rate of 23.9% was calculated using the American Association for Public Opinion Research's (AAPOR) standard definition for Response Rate 2. Of the 1,500 addresses sampled, 3.5% (n=53) were determined to be ineligible (e.g., business address; no such address; vacant, under age 18), 1.7% (n=25) were undeliverable addresses with unknown



eligibility. Refusals (e.g., blank survey returned; letter, phone call, or e-mail stating refusal to participate) and refused mail were obtained from 1.1% (n=16) of the sample.

### **Data Processing**

Data entry for paper surveys was completed by professional data-entry staff and project associates. Many of the data-entry workers and project associates had previous experience in data entry on other mail survey projects. The data-entry staff was supervised by permanent BOSR project staff.

Data entry was completed in three steps. First, one data-entry worker would enter responses from a single survey. Then, another data-entry worker would re-key the survey and be alerted to any discrepancies with the first entry. Supervisory staff members were available to answer questions about discrepancies or illegible responses. The data-entry staff is paid by the hour, not by the number of surveys entered. This method of payment is used so that we can ensure the high quality of the data collected by our staff.

### **Data Cleaning**

The data are recorded and stored on a secure server located within the Sociology Department at UNL after being exported from SurVADE. The Statistical Package for the Social Sciences (SPSS) software package was used to process and document the dataset.

If more than one response were received from one address, then the response that was received first was kept. No other validity checks were done.

The first step in data cleaning was to generate variable and value labels. The second step was to run frequency distributions on each of the variables in the survey to check for any out-of-range values. Age was calculated from self-reported age, and no participants were found to be underage and ineligible.

### **Data Weights**

The data were weighted in four ways to account for the stratified sample design, within household probability of selection, nonresponse, and population characteristics. First, data were weighted by stratum in order to account for the disproportionate stratified sample design (basewat). Then, the data were weighted by the number of adults living in the household (Hwat) in order to adjust for within-household selection probability. Next, the data were weighted for nonresponse (NRwt) by urbanicity (USR\_numeric). Then poststratification weights were applied based on age (age\_grp) and sex (sex) in order for the data to more closely resemble the population (post\_cat). Hotdeck imputation was used to provide complete data on age and sex for weighting. Although this survey offers a third gender option, due to the lack of population data for this category, these are changed to missing and hotdeck imputation is used to recode gender into a binary variable (sex). Table 1 shows the poststratification groups and the population counts from the 2022 American Community Survey (ACS) five-year estimates for each group. The ACS age category for early adults includes 15–19-year-olds. However, the age of majority in Nebraska is 19 years old meaning that the given ACS age categories do not perfectly provide the necessary data. As a result, the number of 19-year-olds was calculated as 1% of the overall Nebraska population.

**Table 1. Population Counts by Age group and Sex**

| Group        | N         |
|--------------|-----------|
| 19-44 Female | 279,174   |
| 19-44 Male   | 294,686   |
| 45-64 Female | 190,367   |
| 45-64 Male   | 196,076   |
| 65+ Female   | 138,844   |
| 65+ Male     | 114,245   |
| Total        | 1,227,149 |

Table 2 displays ACS frequencies and its comparison to 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey weighted and unweighted frequencies. Sampling (sampwat), nonresponse (NRwt), and poststratification (post\_cat) weights were multiplied together and rescaled (Rescale) to create the final weight. The final weight in the dataset is called Pwate.

**Table 2. Representativeness of 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey Sample by Age and Sex (Percentage Distribution in Age and Sex Categories) \***

| Category   | Based on 2022 ACS Estimate | Southeast Nebraska, Unweighted | Southeast Nebraska, Weighted By Pwate |
|------------|----------------------------|--------------------------------|---------------------------------------|
| Age Group: |                            |                                |                                       |
| 19 – 44    | 47.3%                      | 26.6%                          | 46.3%                                 |
| 45 – 64    | 31.8%                      | 28.1%                          | 32.7%                                 |
| 65+        | 20.9%                      | 45.2%                          | 21.0%                                 |
| Sex:       |                            |                                |                                       |
| Males      | 49.9%                      | 47.9%                          | 51.4%                                 |
| Females    | 50.1%                      | 52.1%                          | 48.6%                                 |
| Total      | 100%                       | 100%                           | 100%                                  |

\*Weighted estimates are calculated using imputed variables. The frequencies above are of the variables before imputation. As a result, the weighted frequencies do not exactly match the 2021 ACS five-year estimates.

### Design Effects

The design effect due to weighting adjustments is 2.51, which represents the loss in statistical efficiency that results from unequal weights<sup>1</sup>.

Disproportionate stratification was used for the 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey, as discussed earlier. The use of this type of sampling resulted in a sampling design effect of 2.02<sup>2</sup>.

<sup>1</sup> The formula used is:  $1 + cv^2(w) = \frac{n(\sum_1^n w_i^2)}{(\sum_1^n w_i)^2}$ .

$$deff = \frac{\text{var}_{\text{complex}}(\bar{y})}{\text{var}_{\text{SRS}}(\bar{y})}$$

<sup>2</sup> The formula used is: . Used Q3 (How familiar are you with the history, culture, and art of local Indigenous peoples?) to calculate.

Appropriate adjustments need to be incorporated into statistical tests when using the 2024 Southeast Nebraska Indigenous Awareness and Engagement Survey data. See Estimate of Sampling Error in Appendix D.

**Limitations**

All surveys contain errors that cannot be directly measured. These errors may arise when response rates are less than 100%, when weights do not fully account for potential differences in the representation of the respondents to the target population, or when respondents do not understand or cannot answer all of the questions that are asked in the survey. This survey was only offered in English, excluding those who do not understand English.

Due to the nature of ABS surveys, only people with a household address could be sampled. Households that only receive mail by PO boxes are still included. Address-based samples exclude the homeless and those living in group homes or institutions. This study provided a paper survey, which might limit participation due to English literacy.

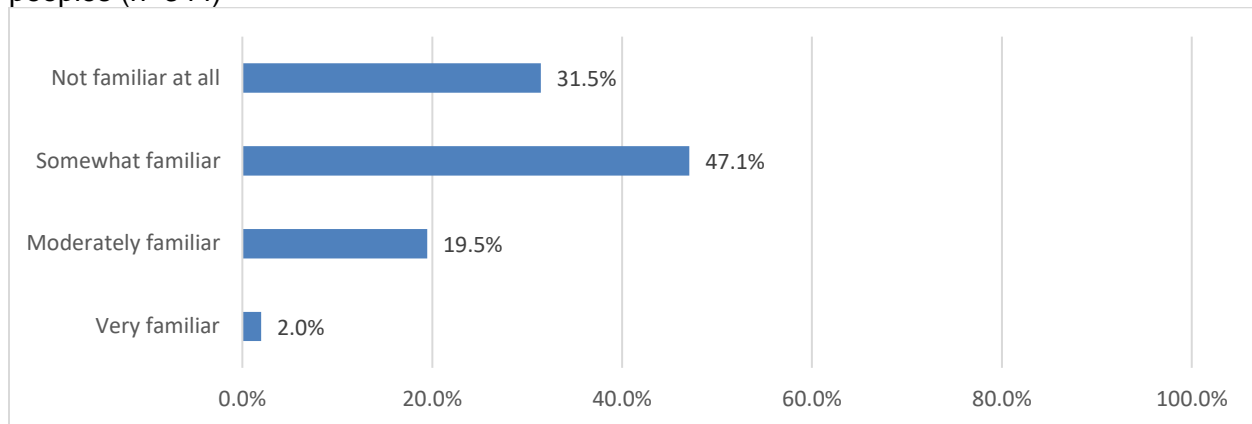
**Questions**

Any questions regarding this report or the data collected can be directed to the Bureau of Sociological Research at the University of Nebraska-Lincoln by calling (402) 472-3672 or by sending an e-mail to [bosr@unl.edu](mailto:bosr@unl.edu).

## Findings

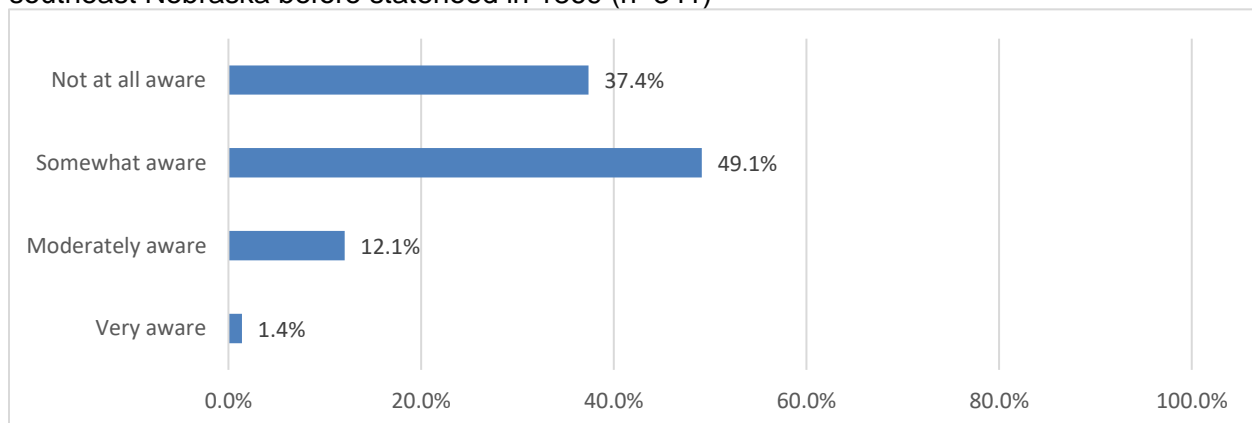
The participants were asked how familiar they are with the history, culture, and art of local Indigenous peoples (Figure 1). The survey data reveals that a minority of respondents, 2.0%, reported being very familiar with these aspects. Meanwhile, a larger segment, 19.5%, indicated moderate familiarity. The majority of participants, 47.1%, stated they are somewhat familiar. Conversely, 31.5% of the respondents admitted they are not familiar at all with the history, culture, and art of local Indigenous peoples.

Figure 1. How familiar respondents are with the history, culture, and art of local Indigenous peoples (n=344)



The participants were queried on their awareness of the history and culture of the tribes that lived in southeast Nebraska before statehood in 1869 (Figure 2). The survey data shows that only a small fraction of respondents, 1.4%, consider themselves very aware of these cultural and historical details. A slightly higher percentage, 12.1%, reported moderate awareness. The largest portion of participants, 49.1%, indicated they are somewhat aware. In contrast, 37.4% of respondents acknowledged that they are not at all aware of the history and culture of these tribes.

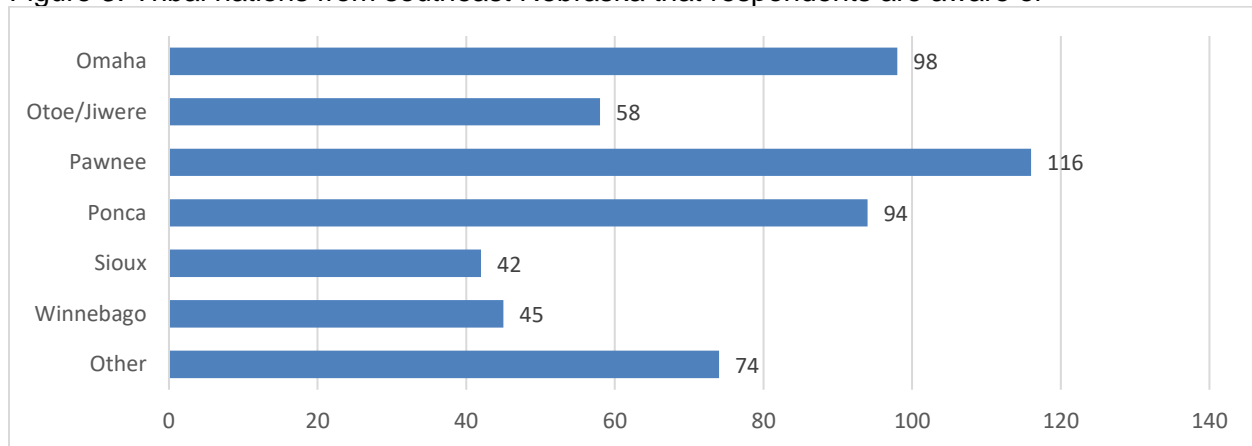
Figure 2. How aware respondents are of the history and culture of the tribes that lived in southeast Nebraska before statehood in 1869 (n=341)



Next, participants were asked to share the names of two or three of the tribal nations that are from Southeast Nebraska (Figure 3, represented by counts). Together, the 215 participants who answered this question provided the names of 527 tribes. Pawnee was the most frequently named tribe, with 116 mentions. Omaha received 98 mentions and Ponca received 94. Some of

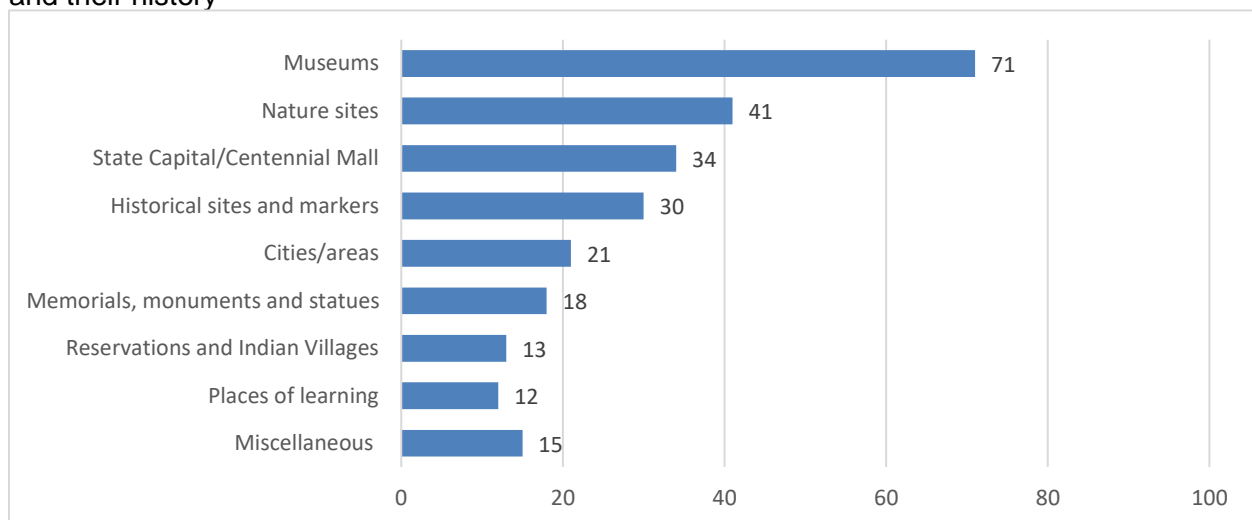
the other tribes mentioned include Sac and Fox, Lakota, Santee, Cherokee, Cheyanne, and Iowa, which received a combined total of 74 mentions. Due to the small numbers associated with numerous options, a figure is not specifically presented.

Figure 3. Tribal nations from southeast Nebraska that respondents are aware of



Participants were asked where they have seen physical acknowledgements of Indigenous peoples and their history (Figure 4, represented by counts). With 71 mentions, museums were the most frequently cited sources of physical acknowledgements. With 41 mentions, nature sites such as state and historical parks, walking trails, and outlooks were the second most frequently cited source. Some (15) indicated places of learning such as high schools, universities, and libraries. Among the miscellaneous responses are: organizations, such as the Nebraska Historical Society, public ceremonies, postage stamps, and the Nebraska State Justice Administration Building named for Chief Standing Bear.

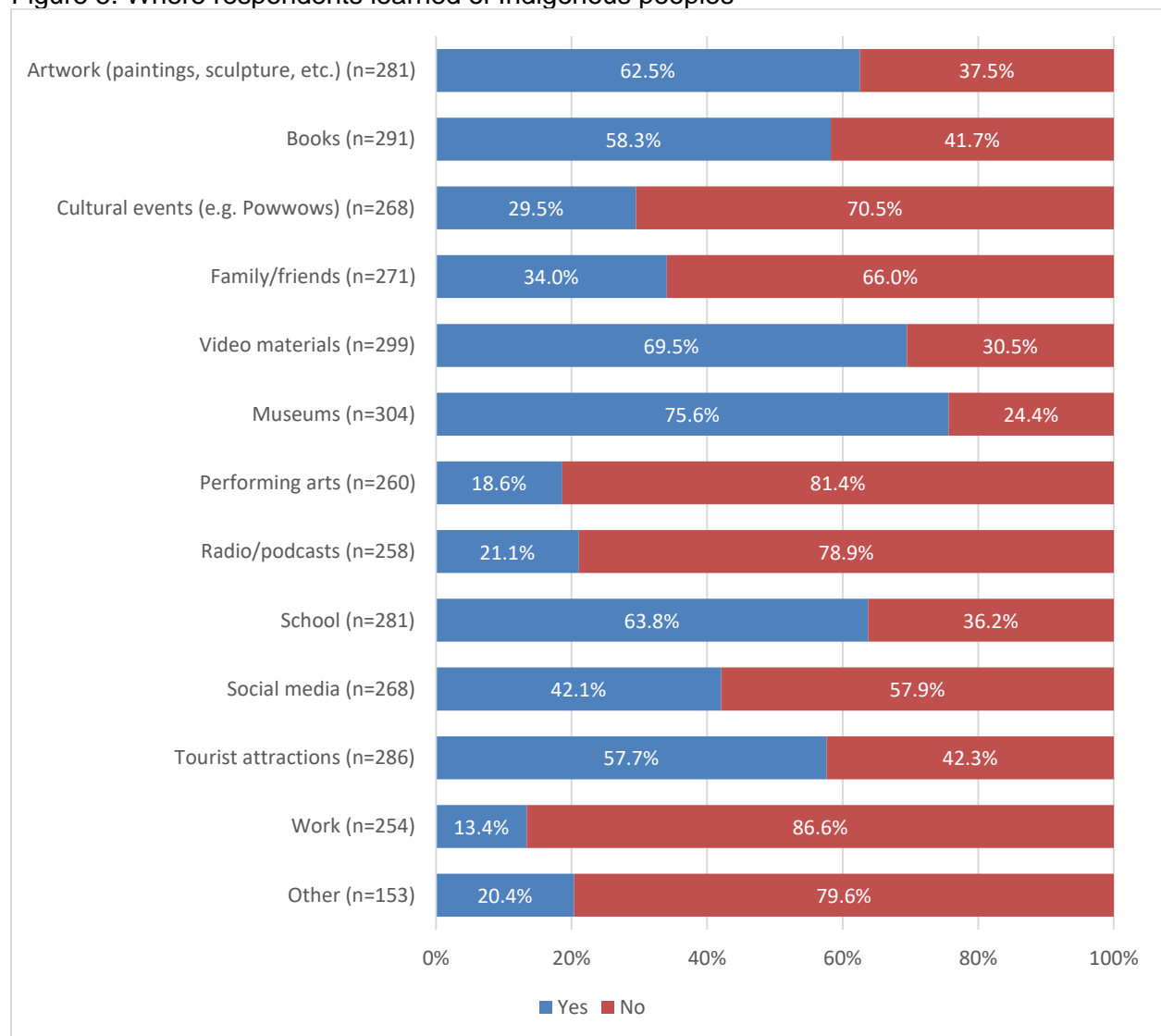
Figure 4. Where respondents have seen physical acknowledgements of Indigenous peoples and their history



The participants were asked if they learn about Indigenous peoples from various channels (Figure 5). Museums are utilized by 75.6% of the survey participants to learn about Indigenous cultures. Video materials are used by 69.5% of participants as a learning resource. Schools were also a significant source, with 63.8% of respondents learning about Indigenous peoples through educational settings. Artwork, including paintings and sculptures, serve as a channel for 62.5%. The survey data also shows that a majority, 57.7%, reported learning from tourist attractions.

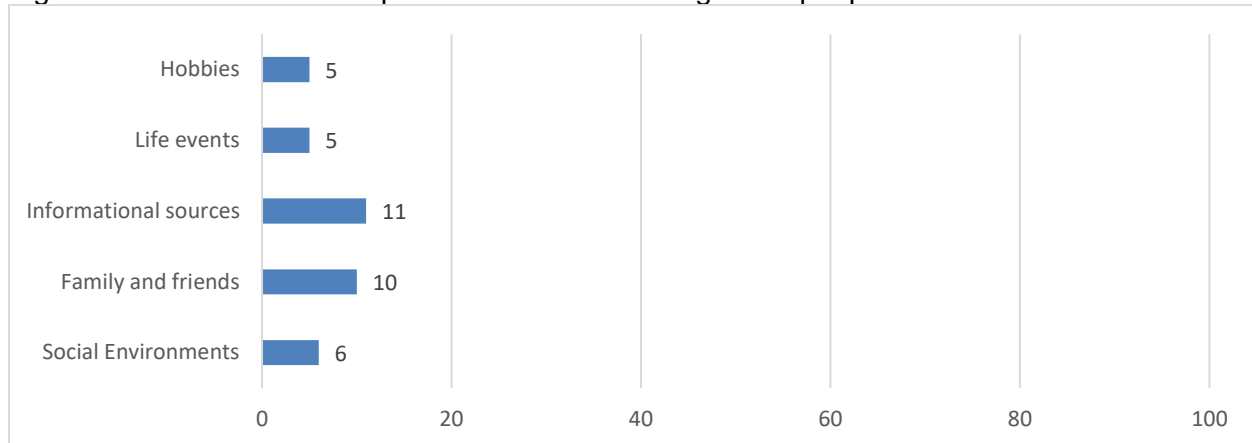
Cultural events such as Powwows are informative for 29.5% of the respondents. Additionally, 20.4% of participants mentioned learning from other channels. Work is the channel where fewest respondents learn about Indigenous peoples, with 13.4%. Radio/podcasts and performance arts are also not effective channels for respondents to learn about Indigenous peoples, with only 21.1% and 18.6% of respondents reporting that they obtain relevant information from these sources, respectively.

Figure 5. Where respondents learned of Indigenous peoples



Among the other responses received (Figure 6, represented by counts) information sources such as local news channels and newspapers were mentioned 11 times, and learning from Indigenous family members or friends was mentioned 10 times. Six participants said they learned of Indigenous peoples from social environments such as church or in conversation with others, five said through hobbies such as traveling, hiking, or playing at casinos, and five cited life events such as having lived or worked on a reservation in the past.

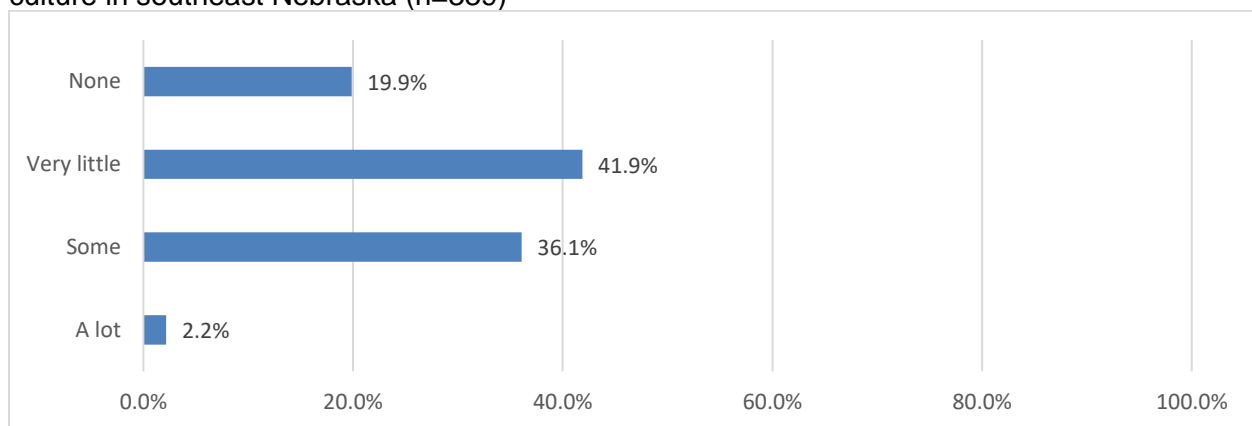
Figure 6. Other channels respondents learned of Indigenous peoples



\*As participants could cite multiple channels, the sum of the “other” responses exceeds the number of respondents who provided an “other” response

The survey participants responded to a question about the extent of exposure to Indigenous culture in southeast Nebraska through their schooling (Figure 7). The data indicates that a small proportion, 2.2%, felt they received a lot of exposure. A larger segment, 36.1%, reported receiving some knowledge about Indigenous culture through their educational experiences. However, the majority, 41.9%, felt that their schooling provided them with very little information.

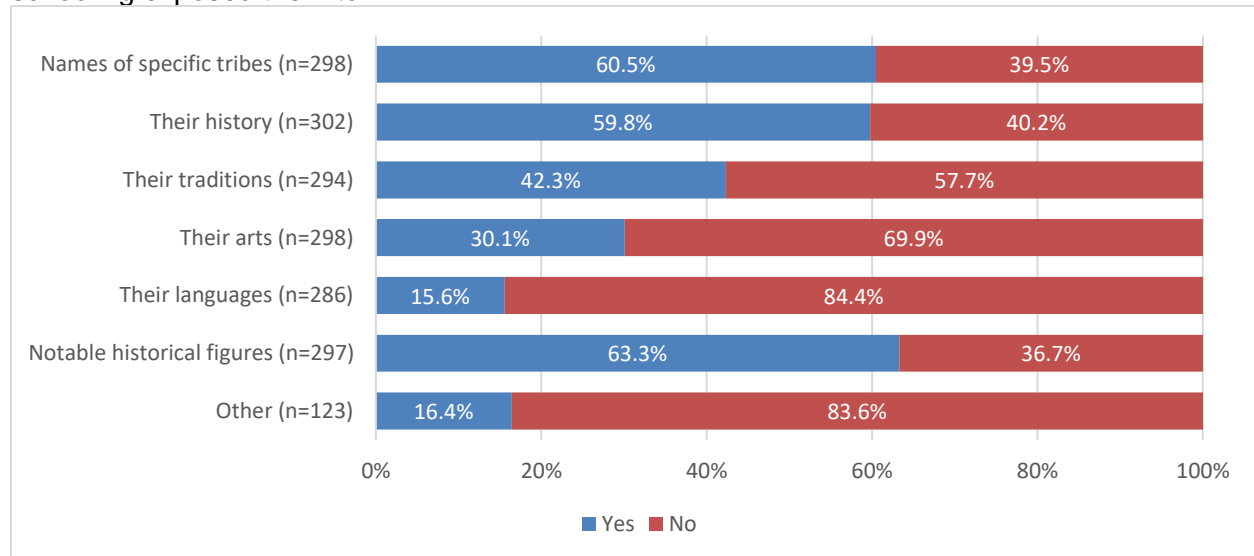
Figure 7. How much respondents’ schooling exposed them to knowledge about Indigenous culture in southeast Nebraska (n=339)





The survey participants were asked about their exposure to various aspects of Indigenous culture in southeast Nebraska through their schooling (Figure 8). The results indicate that 63.3% of respondents were taught about notable historical figures, and 60.5% learned the names of specific tribes. Additionally, 59.8% reported learning about their history. Exposure to their traditions was noted by 42.3% of the participants, and 30.1% were introduced to their arts. However, only 15.6% of respondents said they learned about Indigenous languages, reflecting a lesser focus on this aspect in their educational curriculum. A smaller proportion, 16.4%, mentioned exposure to other aspects of Indigenous culture.

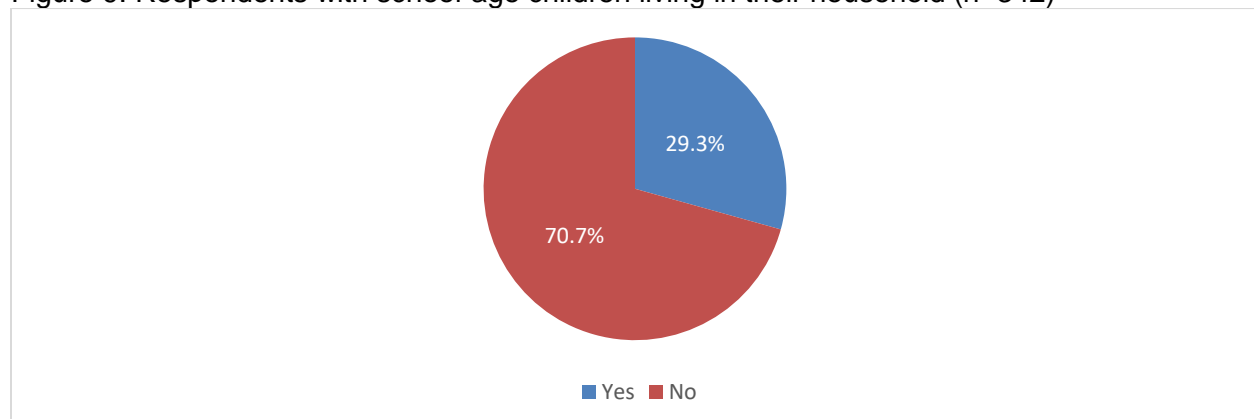
Figure 8. Aspects of knowledge about Indigenous culture in southeast Nebraska respondents' schooling exposed them to



Of the other responses provided, respondents mentioned battles, family heritage, hardships, specific tribes, and the "Truths of Thanksgiving." Due to the small number of valid responses, a figure is not specifically presented. Due to the insufficient number of valid responses, a figure is not specifically presented.

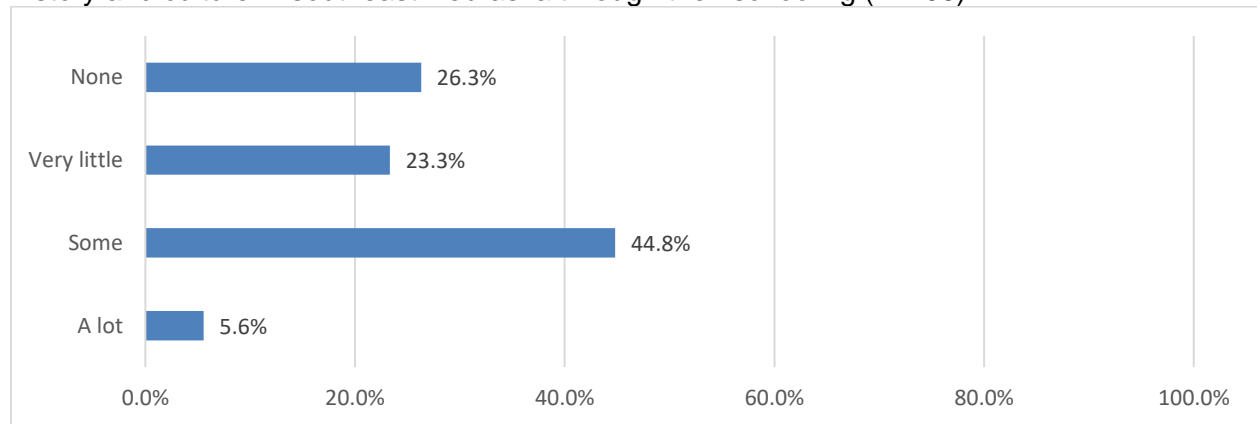
In response to the survey question about the presence of school-age children in their households (Figure 9), 29.3% of participants reported having school-age children living in their household, while the majority, 70.7%, indicated they do not have school-age children at home.

Figure 9. Respondents with school-age children living in their household (n=342)



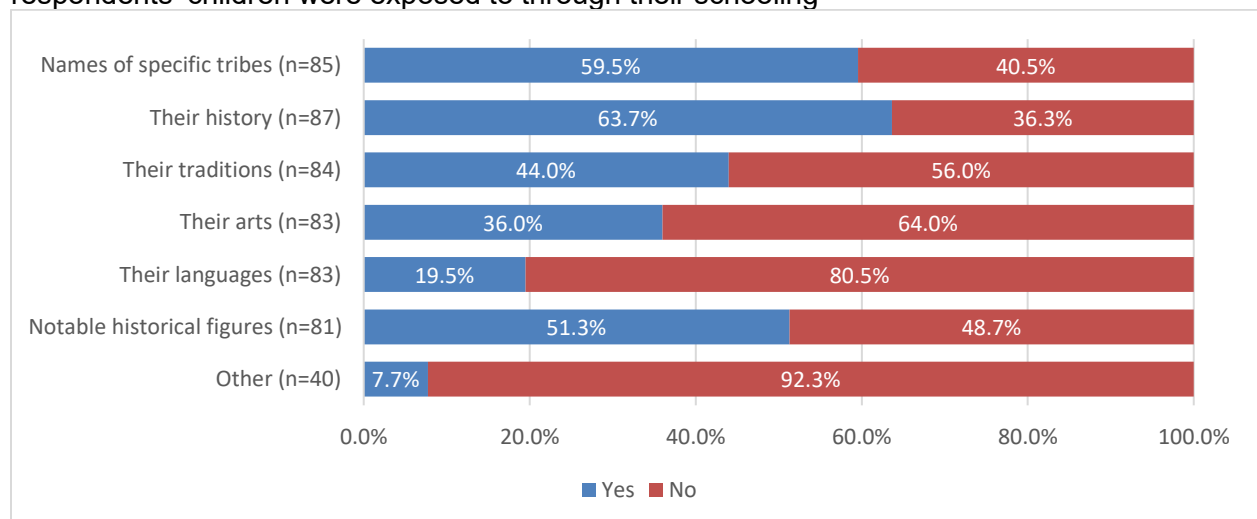
Regarding the exposure of school-age children to Indigenous history and culture in southeast Nebraska through their school education (Figure 10), a small proportion of the respondents, 5.6%, reported that their children are exposed a lot to this knowledge. A larger portion, 44.8%, noted that their children receive some exposure. Meanwhile, 23.3% of the participants indicated that their children receive very little exposure, and 26.3% reported that their children receive no exposure at all to Indigenous history and culture in their education.

Figure 10. How much respondents' children were exposed to knowledge about Indigenous history and culture in southeast Nebraska through their schooling (n=106)



In a set of questions about children's education on Indigenous culture in southeast Nebraska (Figure 11), the responses indicate varying exposure to different aspects of this culture in school curricula. The most frequently covered topics include the names of specific tribes and their history, with 59.5% and 63.7% of respondents indicating that their children learn about these aspects, respectively. Exposure to Indigenous traditions and arts is less common but still significant, with 44.0% of children learning about traditions and 36.0% about arts. Notably, the teaching of Indigenous languages appears to be quite rare, with only 19.5% of children receiving instruction in this area. Additionally, notable historical figures from these communities are discussed with 51.3% of the children. Finally, a small percentage (7.7%) of respondents mentioned that their children are exposed to other aspects of Indigenous culture.

Figure 11. What aspects of knowledge about Indigenous culture in southeast Nebraska respondents' children were exposed to through their schooling



Of the other responses provided, two participants indicated that the question was not applicable either because they had never asked their children or their children were educated in another state. Three participants mentioned aspects of knowledge about Indigenous cultures such as holidays and the etymology of city names, and another stated that their children have had very little exposure to knowledge about Indigenous culture in southeast Nebraska. Due to the insufficient number of valid responses, a figure is not specifically presented.

The survey inquired about the frequency of respondents' interactions with Indigenous peoples in various settings (Figure 12), revealing diverse levels of engagement across different environments.

Work-related interactions with Indigenous peoples appear limited, with 60.9% of respondents indicating they never interact in this setting, and only a small fraction engaging on a more frequent basis.

School environments show a similar pattern, with 82.3% reporting no interactions.

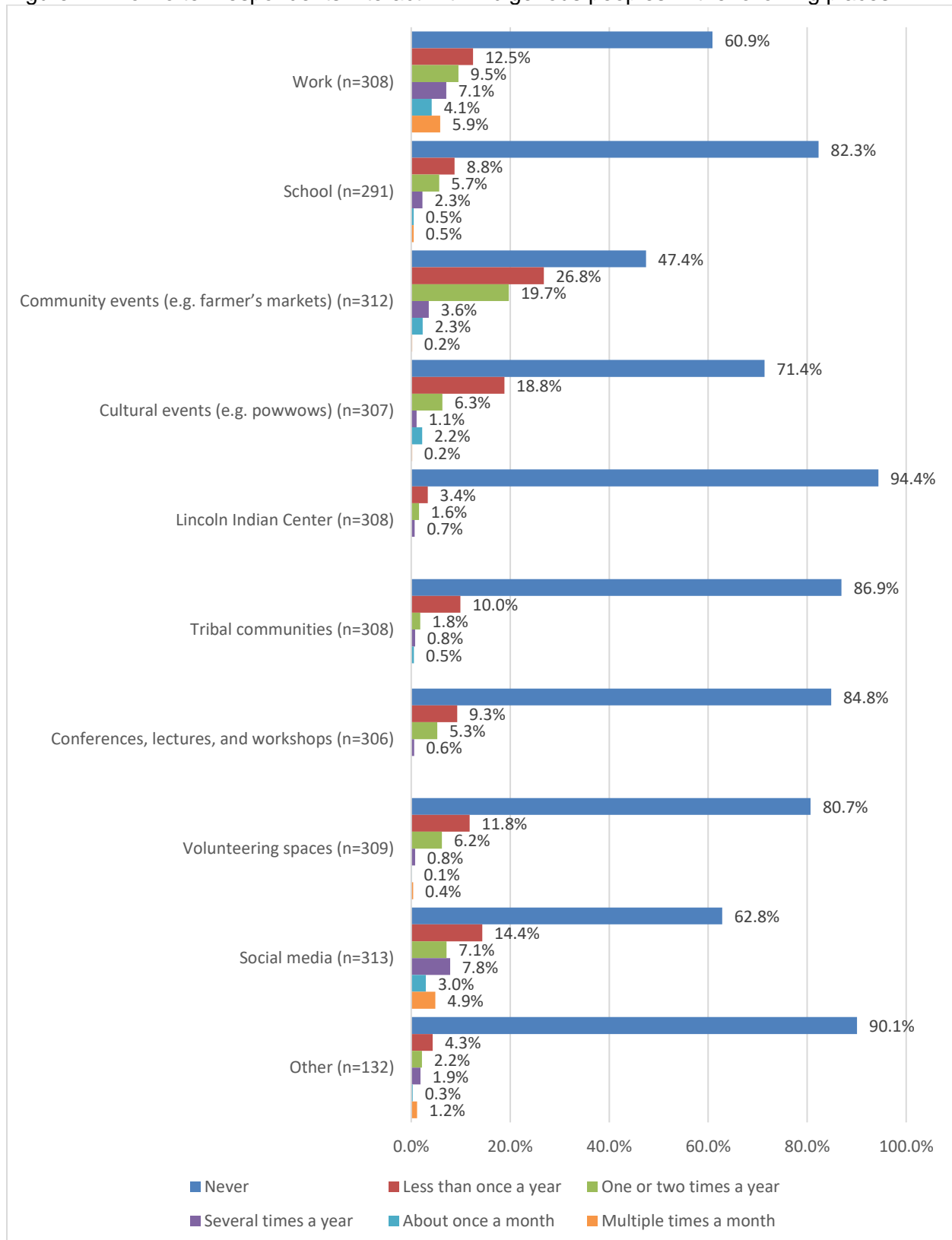
Community events such as farmer's markets present more frequent opportunities for interaction, although 47.4% still never interact with Indigenous peoples in these venues. Cultural events like powwows are more conducive to interaction, with 71.4% of respondents never engaging, yet a more significant minority participates several times a year.

The Lincoln Indian Center and tribal communities, as expected, show higher interaction frequencies, with the majority of respondents never interacting but notable minorities engaging several times a year.

Conferences, lectures, and workshops; volunteering spaces; and social media all show similar patterns of interaction, with significant proportions reporting no interactions but a considerable number engaging multiple times a month, especially through social media (4.9%).

Lastly, the category labeled 'Other' reveals that 90.1% never interact with Indigenous peoples in those unspecified scenarios. This data highlights varied interaction frequencies that reflect the specific social or professional contexts in which individuals find themselves.

Figure 12. How often respondents interact with Indigenous peoples in the following places

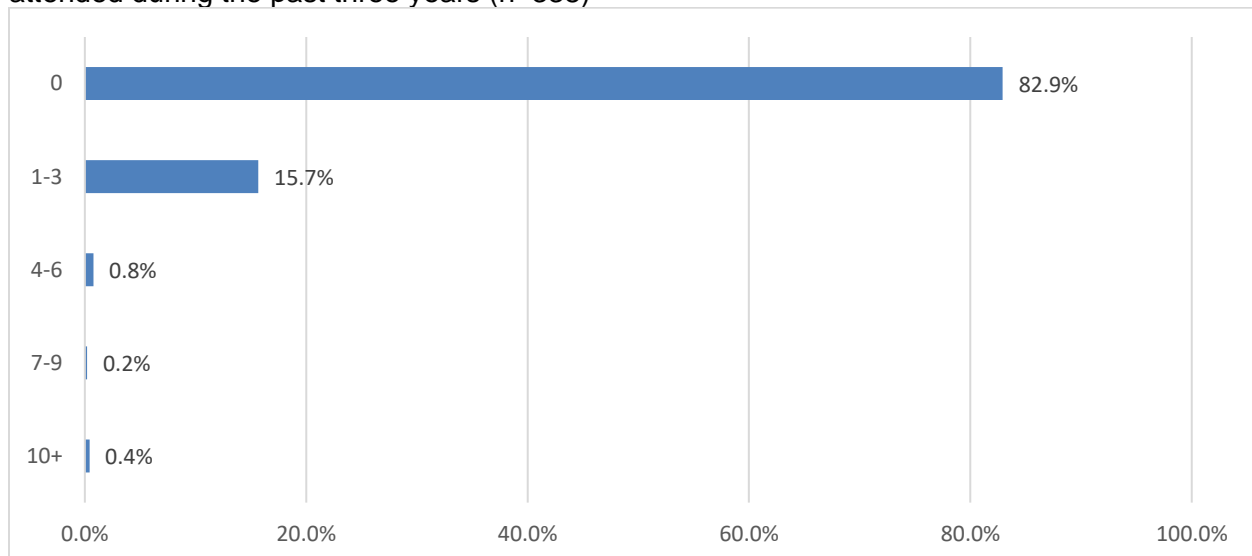


Those who provided other response said that they interact with Indigenous peoples in groups such as committees and organizations, at events such as church, sports, or cultural events, and with family and friends. Due to the insufficient number of valid responses, a figure is not specifically presented.

The survey results from Figure 13 highlight respondents' participation in events, activities, or initiatives related to Indigenous cultures over the past three years. A large majority, 82.9%, reported that they have not attended any such events.

In contrast, 15.7% of respondents attended between one and three events, indicating a moderate level of engagement for a small minority. Only 0.8% attended four to six events, and even fewer, 0.2%, participated in seven to nine events. A small proportion, 0.4%, reported attending ten or more events.

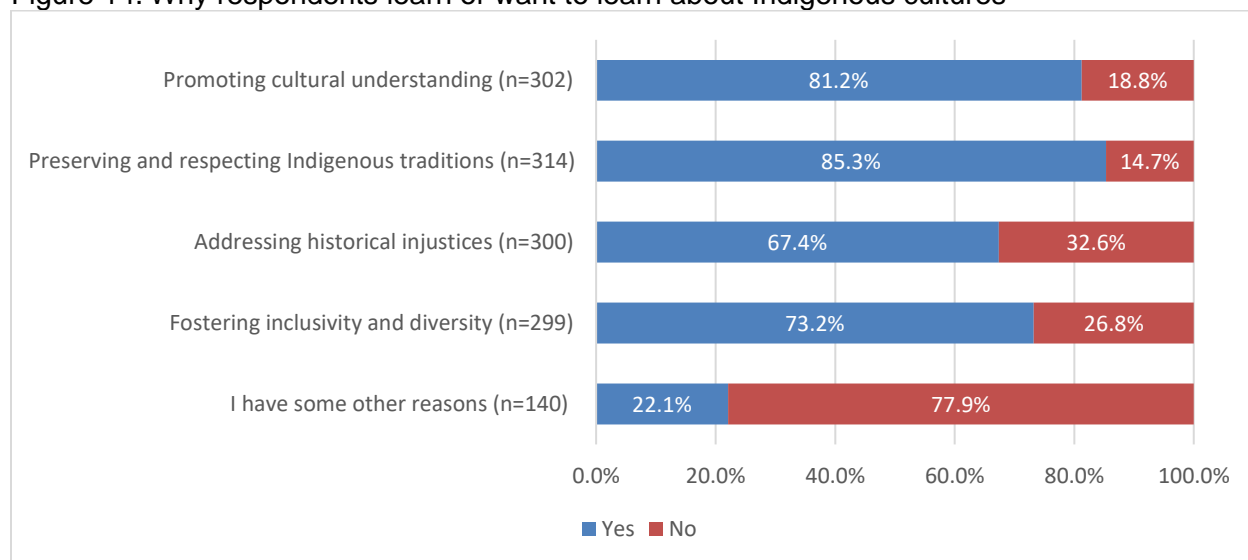
Figure 13. How many events, activities, or initiatives about Indigenous cultures respondents attended during the past three years (n=338)



The results presented in Figure 14 explore the motivations behind respondents' interest in learning about Indigenous cultures, revealing a range of significant reasons:

Promoting cultural understanding is chosen by a significant majority of 81.2% of respondents. This high percentage highlights a widespread desire among participants to enhance their comprehension and appreciation of diverse cultural backgrounds. Preserving and respecting Indigenous traditions is the most commonly chosen reason, with 85.3% of respondents indicating it as a key motivator. Addressing historical injustices is identified by 67.4% of the participants. This reason underscores a proactive stance in rectifying past inequalities through educational engagement. Fostering inclusivity and diversity motivates 73.2% of respondents. Other reasons are noted by 22.1% of the participants.

Figure 14. Why respondents learn or want to learn about Indigenous cultures



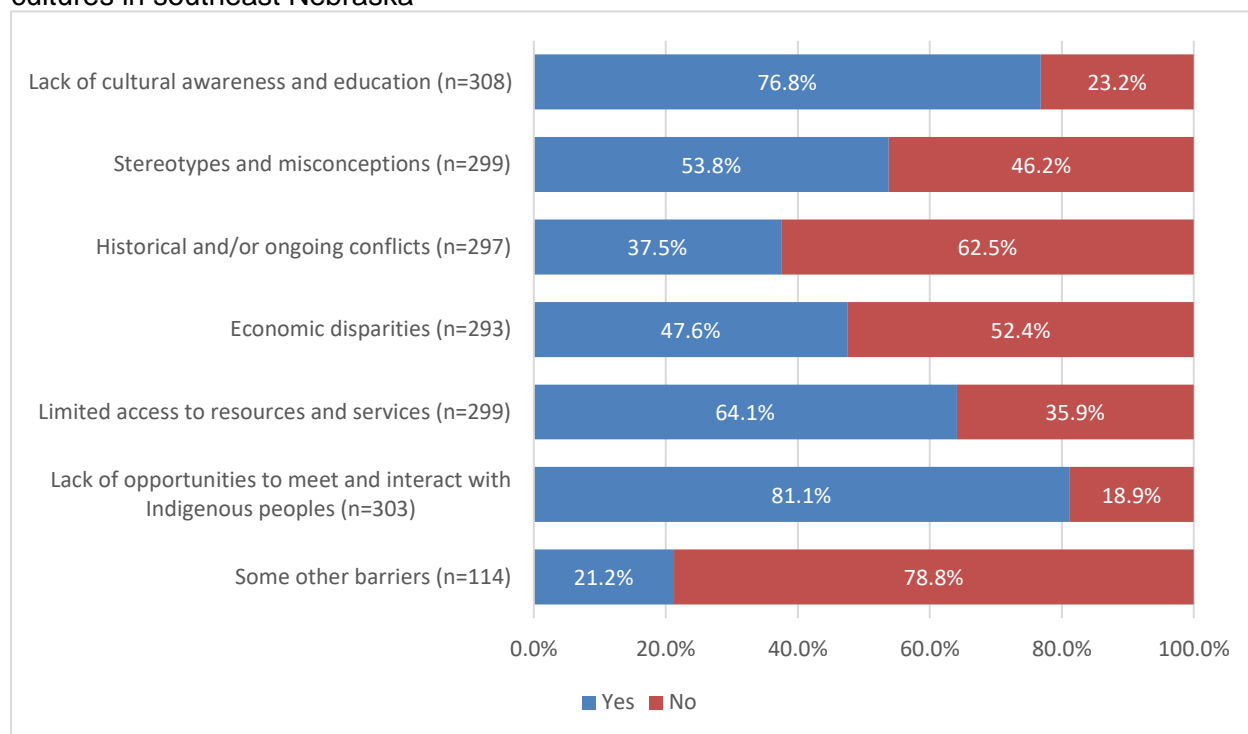
Those who cited other reasons for why they learn or want to learn about Indigenous cultures shared that they have Indigenous family members, Indigenous friends, or a general interest in learning. Due to the insufficient number of valid responses, a figure is not specifically presented.

The results depicted in Figure 15 investigate the perceived barriers to interacting with and understanding Indigenous communities and their cultures in southeast Nebraska, identifying several significant challenges:

Lack of cultural awareness and education is recognized as a barrier by a substantial majority, with 76.8% of respondents affirming this as an issue. Stereotypes and misconceptions are also notable, with 53.8% identifying these as obstacles. Historical and/or ongoing conflicts are less frequently chosen, with 37.5% viewing them as barriers. Economic disparities are seen as a barrier by 47.6% of participants. Limited access to resources and services is noted by 64.1%.

The most significant barrier noted is the lack of opportunities to meet and interact with Indigenous peoples, with 81.1% of respondents highlighting this as a major issue. Finally, other barriers are mentioned by 21.2%.

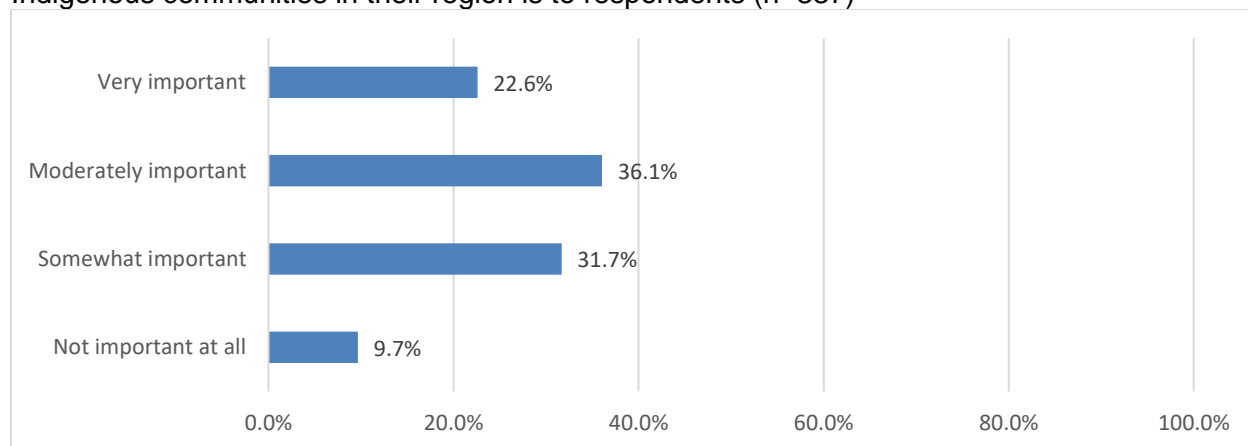
Figure 15. Barriers to interacting with or understanding Indigenous communities and their cultures in southeast Nebraska



Some of the other barriers mentioned by participants include difficulty getting around either due to age or a lack of transportation, a lack of exposure or visibility, systemic prejudices, and a lack of awareness about local Indigenous communities or events. Due to the small number of valid responses, a figure is not specifically presented.

In the survey results depicted in Figure 16 regarding the importance of understanding and appreciating the history and cultural heritage of Indigenous communities: 22.6% of respondents rated it as very important. 36.1% considered it moderately important. 31.7% thought it was somewhat important. 9.7% found it not important at all.

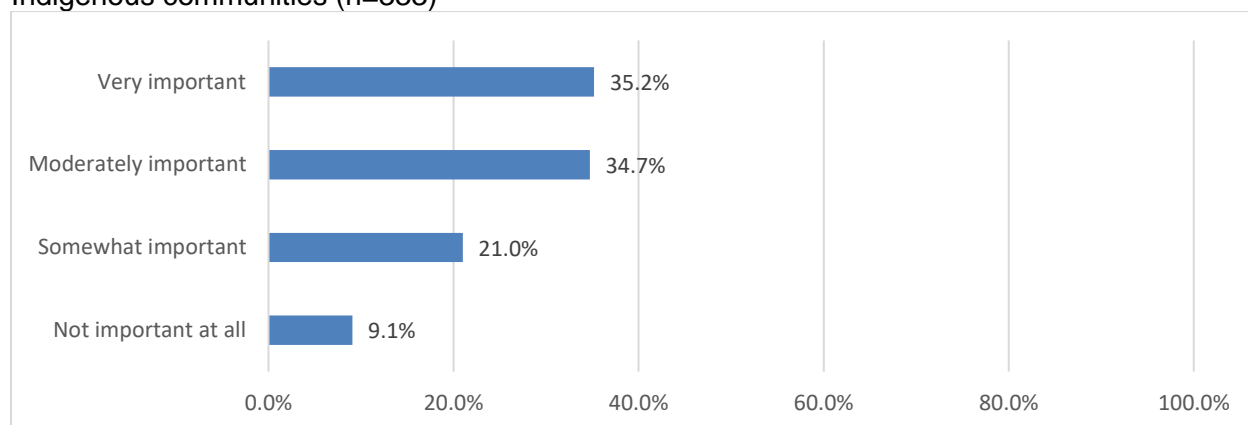
Figure 16. How important understanding and appreciating the history and cultural heritage of Indigenous communities in their region is to respondents (n=337)





The survey results depicted in Figure 17 show the levels of importance respondents place on promoting and sustaining positive relationships with Indigenous communities: 35.2% of respondents find it very important. 34.7% consider it moderately important. 21.0% view it as somewhat important. 9.1% believe it is not important at all.

Figure 17. How important it is to respondents to promote and sustain positive relationships with Indigenous communities (n=333)



The survey data in Figure 18 asks respondents' views on land acknowledgments as a means to foster respect and honor for Indigenous peoples. A total of 31.6% of respondents strongly agree that land acknowledgments are beneficial for this purpose, and an additional 34.9% agree, combining to indicate that a majority see positive value in these formal statements. Conversely, 25.5% of respondents neither agree nor disagree, suggesting ambivalence or neutrality on the issue. A smaller segment, 4.0%, disagree, and 3.9% strongly disagree with the effectiveness of land acknowledgments in promoting respect and honor for Indigenous peoples.

Figure 18. Whether respondents agree or disagree that land acknowledgements are good for fostering a sense of respect and honor for Indigenous peoples (n=333)

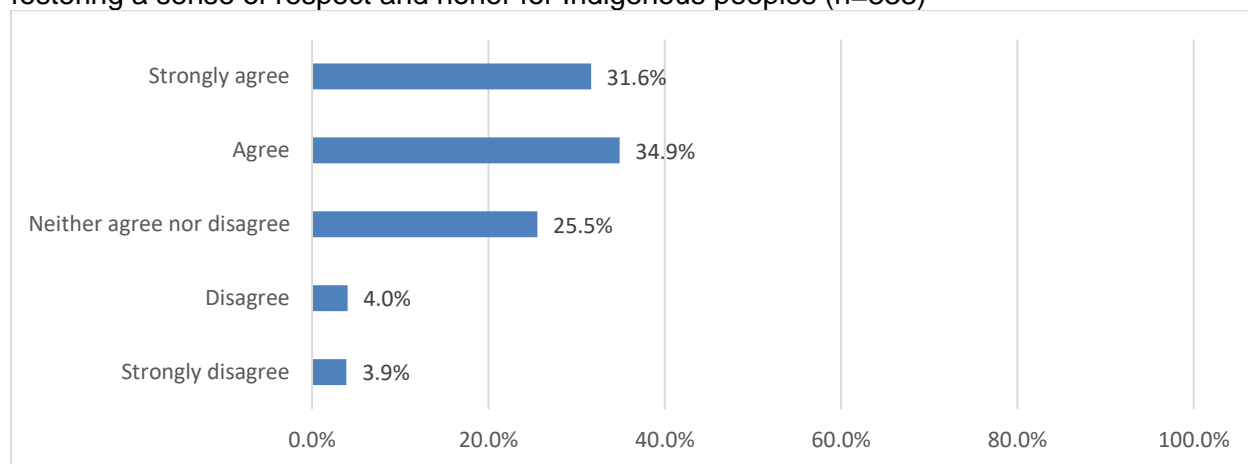
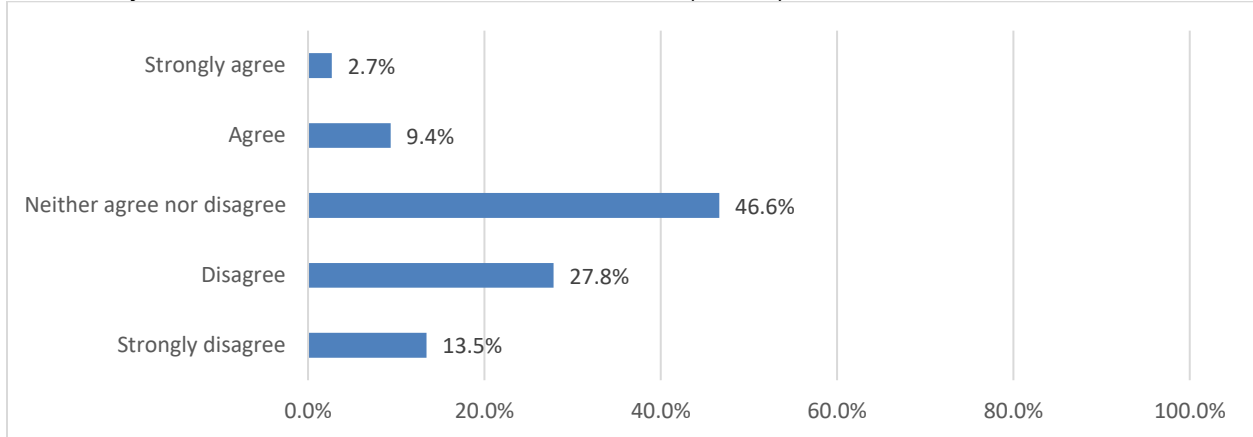


Figure 19 shows the opinions of respondents regarding the representation of Indigenous peoples in commemorations such as festivals, land acknowledgments, and historical anniversaries in southeast Nebraska. Here is a breakdown of the responses:

A small percentage of respondents, 2.7%, strongly agree that Indigenous peoples are sufficiently represented in these events. An additional 9.4% agree, suggesting that a minority of the survey participants feel that the representation is adequate. The majority of respondents, 46.6%, neither agree nor disagree with the statement, indicating a significant level of uncertainty or neutrality on this issue. A considerable 27.8% disagree, and 13.5% strongly disagree with the sufficiency of Indigenous representation in local commemorations, collectively indicating that a notable portion of the population perceives a lack of adequate representation.

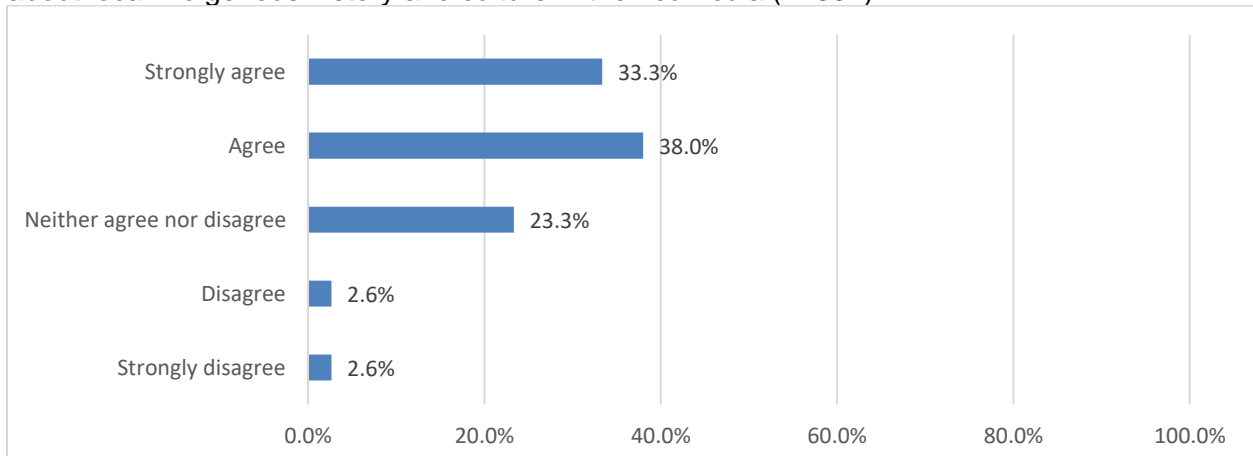
Figure 19. Whether respondents agree or disagree that Indigenous peoples are represented sufficiently in southeast Nebraska commemorations (n=331)



The survey results from Figure 20 gauge respondents' opinions on whether local schools should include more about local Indigenous history and culture in their curricula:

33.3% of respondents strongly agree that local schools should incorporate more about local Indigenous history and culture. 38.0% agree with increasing the inclusion of local Indigenous content in school curricula. 23.3% of the participants neither agree nor disagree, suggesting neutrality on this issue. A smaller segment of the population, 2.6%, disagrees, and another 2.6% strongly disagree with the idea of expanding curricula to include more Indigenous topics. These responses highlight a general consensus in favor of enhancing the educational focus on Indigenous history and culture in local schools.

Figure 20. Whether respondents agree or disagree that local schools should incorporate more about local Indigenous history and culture in their curricula (n=332)

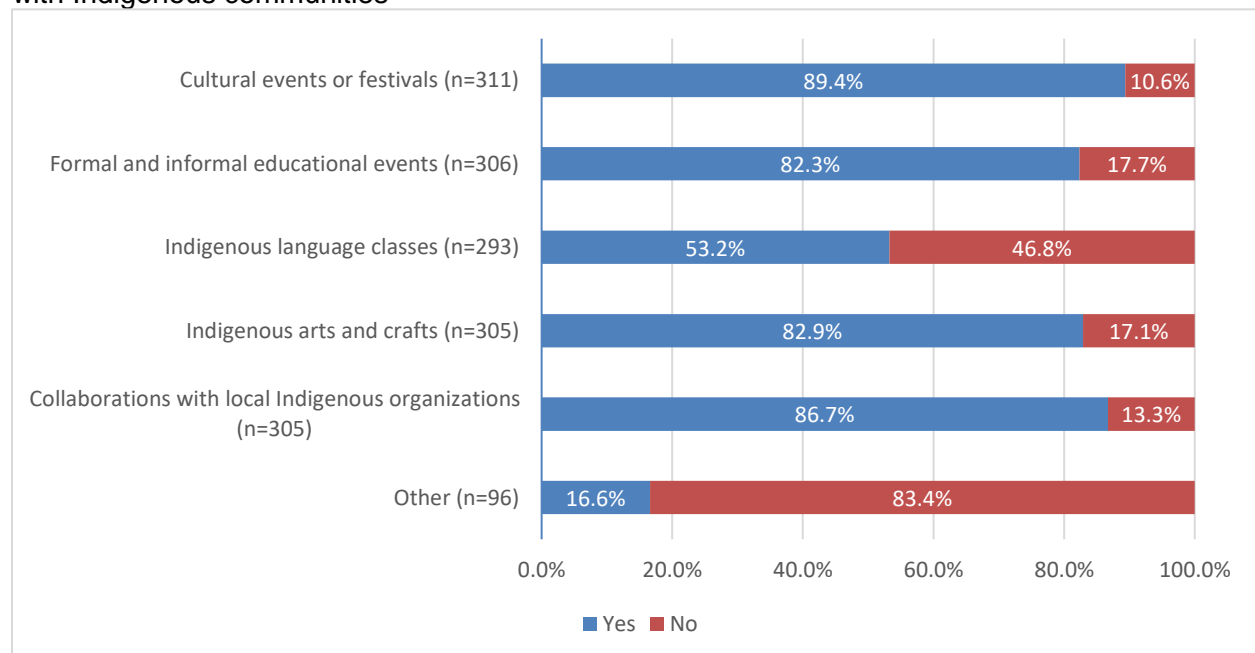


The survey results from Figure 21 explore potential community activities or initiatives to better connect people with Indigenous communities:

Collaborations with local Indigenous organizations: 86.7% of respondents believe that collaborations with local Indigenous organizations could enhance connections. Indigenous arts and crafts: 82.9% agree that engaging in Indigenous arts and crafts can serve as an effective way to connect. Indigenous language classes: 53.2% support the idea of offering Indigenous language classes to foster better understanding and connections. Formal and informal educational events: 82.3% see value in hosting both formal and informal educational events related to Indigenous cultures. Cultural events or festivals: A high percentage, 89.4%, believe that cultural events or festivals can significantly improve community connections with Indigenous peoples. Other initiatives: 16.6% suggest other activities could also contribute to better connections.

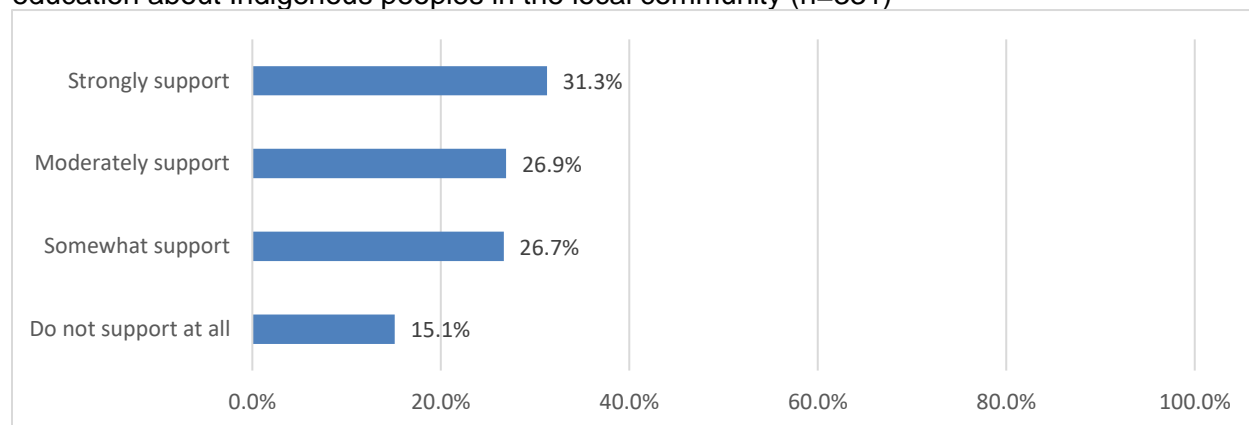
The other initiatives that participants suggested include educational television shows, events with food, children's events at libraries, an intentional focus on successful indigenous people in the community, presence at other community events, and raising awareness. Due to the small number of valid responses, a figure is not specifically presented.

Figure 21. Activities or initiatives the local community could undertake to better connect people with Indigenous communities



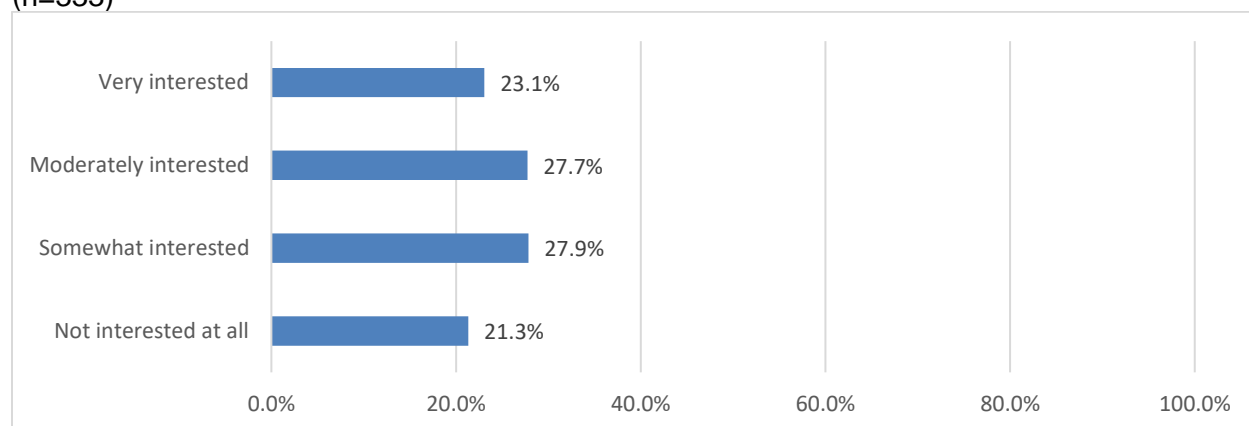
The survey results shown in Figure 22 assess the level of support among respondents for initiatives that promote cultural awareness and education about Indigenous peoples in the local community: 31.3% of respondents strongly support such initiatives, demonstrating a strong endorsement of efforts to increase cultural awareness. 26.9% moderately support these initiatives, indicating a positive but less intense level of support. 26.7% express only somewhat support, suggesting a more tepid endorsement. 15.1% of respondents do not support at all such initiatives, showing a segment of the population that is either indifferent or opposed to these efforts.

Figure 22. How much respondents support initiatives that promote cultural awareness and education about Indigenous peoples in the local community (n=331)



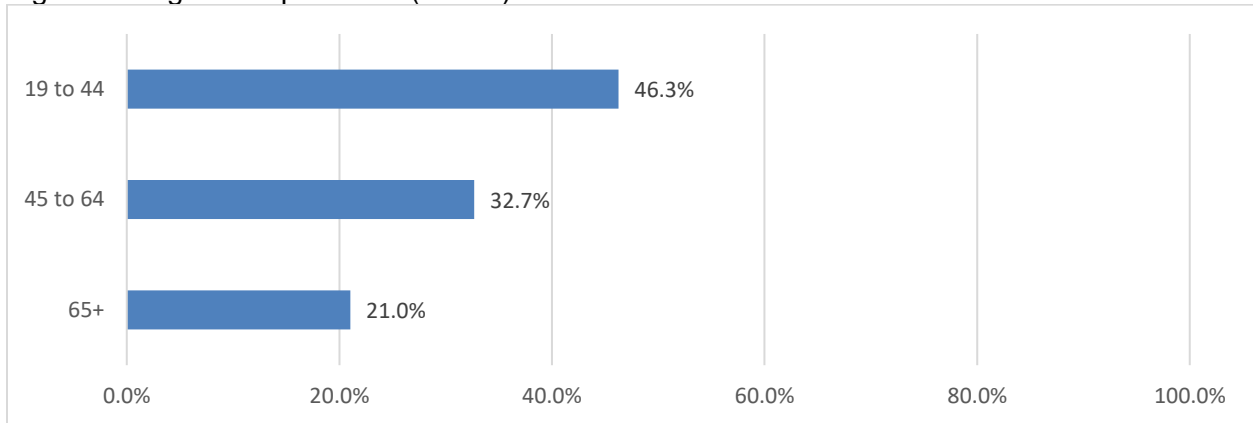
The survey results from Figure 23 regarding interest in attending cultural events or workshops about Indigenous culture and history show: 23.1% of respondents are very interested in these opportunities, indicating a strong desire to engage directly with Indigenous culture and history. 27.7% express moderate interest, suggesting they are open to participating in such events. 27.9% indicate they are somewhat interested, showing a casual interest in these cultural engagements. 21.3% state they are not interested at all, reflecting a portion of the community that might not prioritize or value these cultural learning opportunities.

Figure 23. How interested respondents would be in attending cultural events or workshops organized by or with the Indigenous community to learn more about their culture and history (n=333)



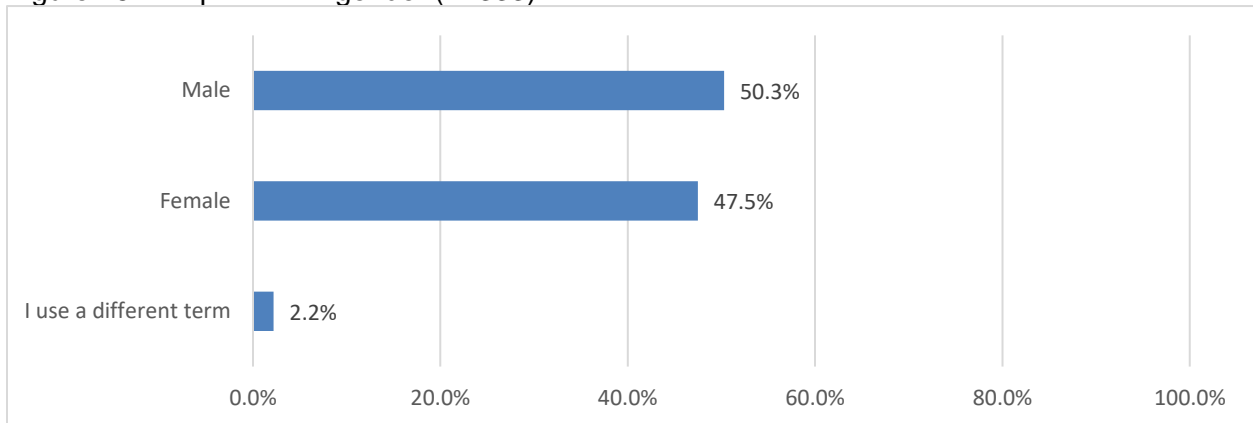
The results depicted in Figure 24 show: a large proportion (46.3%) of respondents are between the ages of 19 to 44 years old. Those aged 45 to 64 years make up the second highest proportion of respondents at 32.7%, followed by participants 65 years old or older.

Figure 24. Age of respondents (n=334)



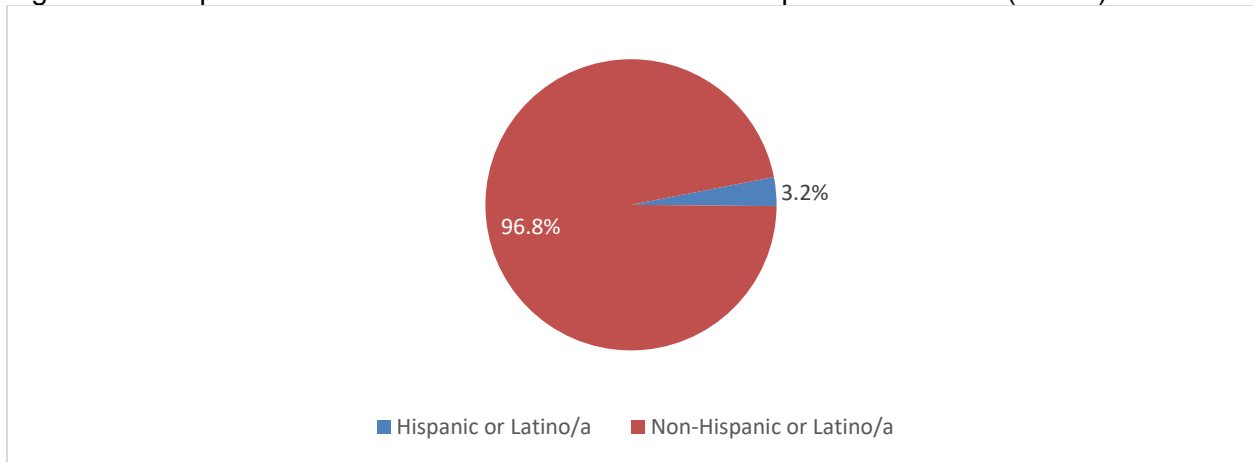
The participants were asked about their current gender (Figure 25) in which 50.3% identify as male, 47.5% identify as female, and 2.2% use a different term. Those who indicate that they use a different term describe themselves as non-binary or non-binary/trans masculine.

Figure 25. Respondents' gender (n=333)



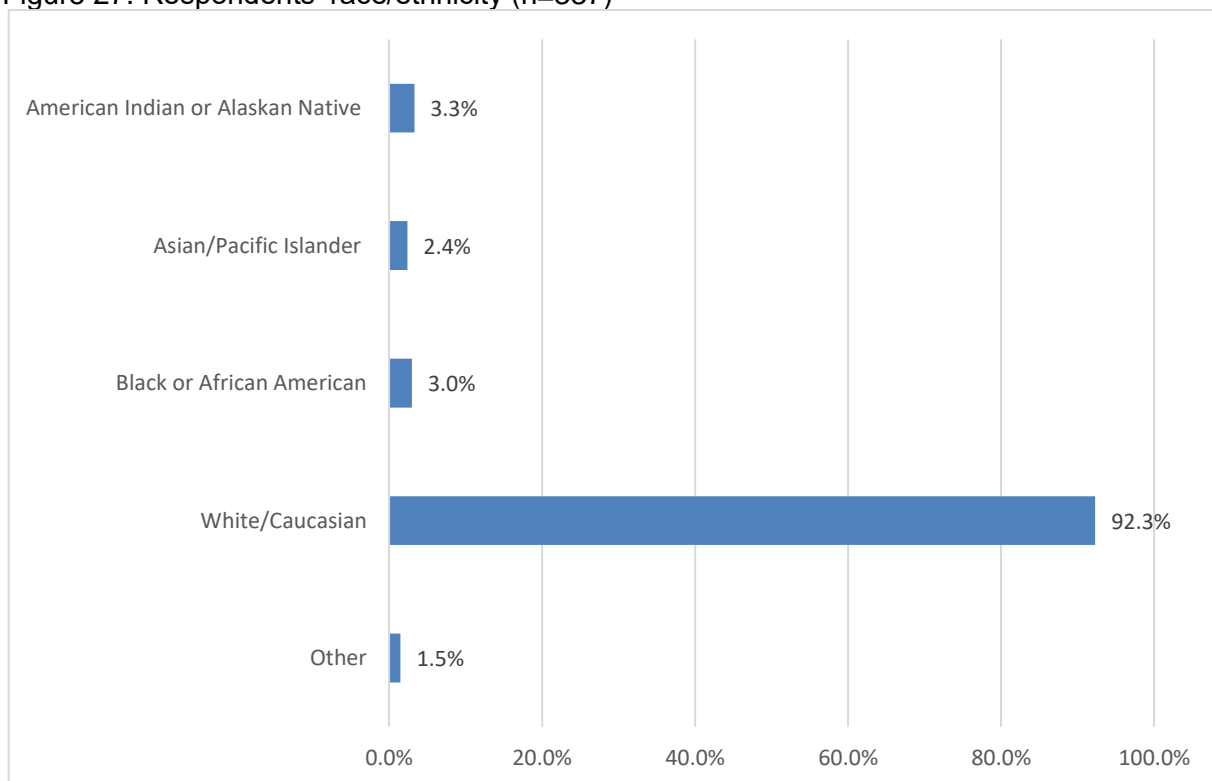
When asked about their ethnicity (Figure 26) 3.2% of respondents report that they consider themselves to be Hispanic or Latino/a, while the remaining 96.8% do not.

Figure 26. Respondents who consider themselves to be Hispanic or Latino/a (n=337)



Next, participants were asked which race or ethnicity best describes them (Figure 27). The majority (90.3%) describe themselves as White/Caucasian. Some describe themselves as Black or African American (4.5%), American Indian or Alaskan Native (4.0%), Asian/Pacific Islander (3.9%), or another race not listed (0.6%).

Figure 27. Respondents' race/ethnicity (n=337)\*



\*Respondents could select more than one option so percentages may not total 100%.

As shown in Figure 28, the majority of respondents (63.2%) were born in Nebraska, 29.7% were born in another state, and 7.1% were born in a foreign country.

Figure 28. Where respondents were born

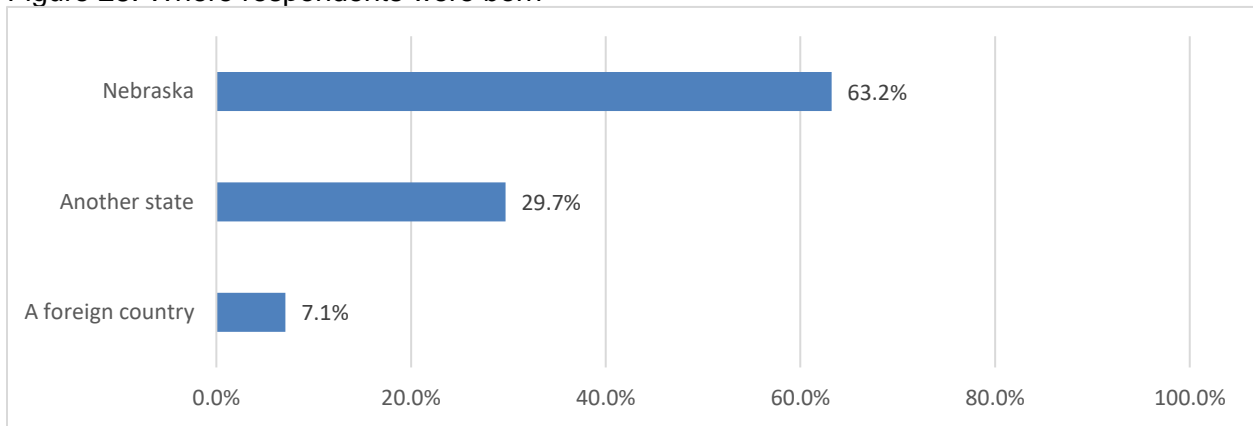
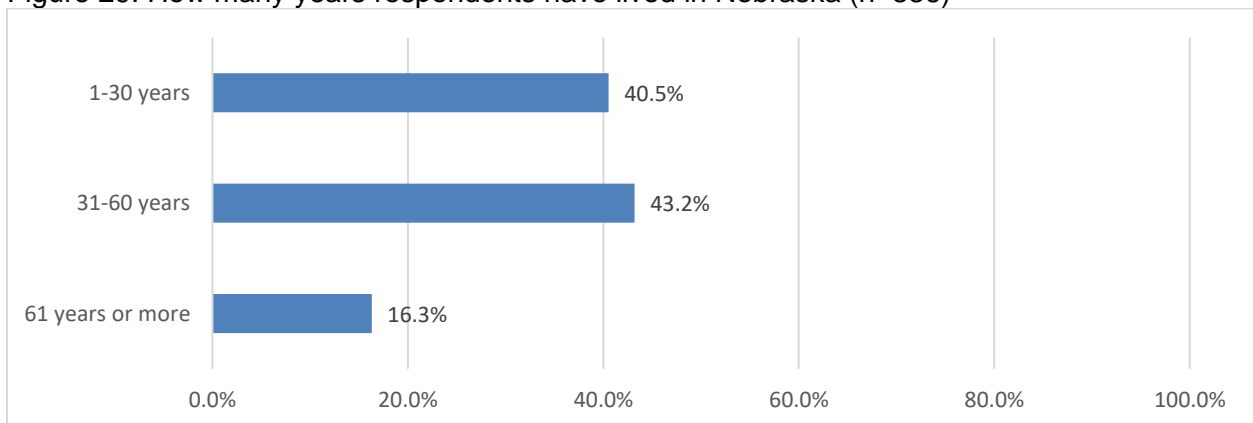


Figure 29 shows how long respondents have lived in Nebraska. Over two-fifths have lived in Nebraska between one to 30 years (40.5%) or 31 to 60 years (43.2%). The remaining 16.3% indicate they have lived in Nebraska for 61 years or more.

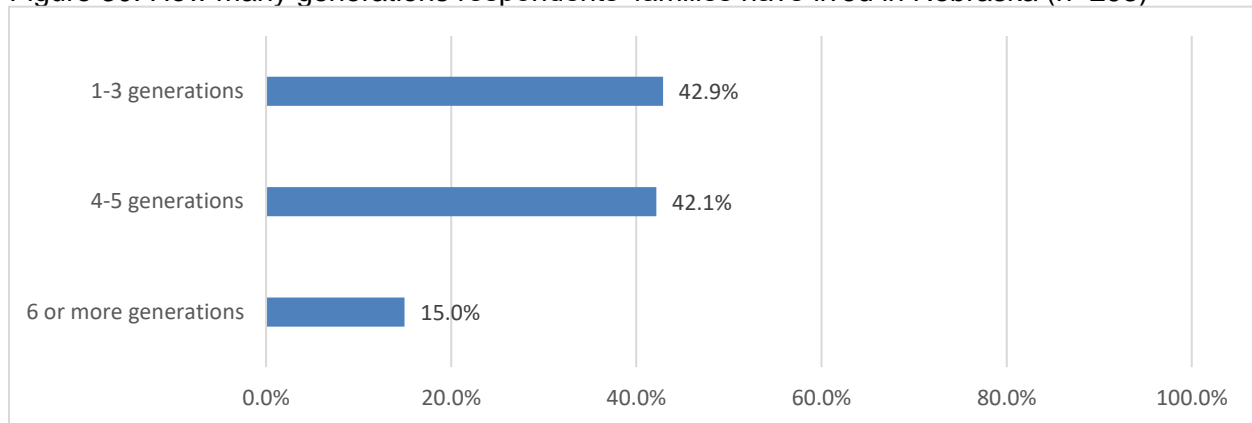
Figure 29. How many years respondents have lived in Nebraska (n=336)





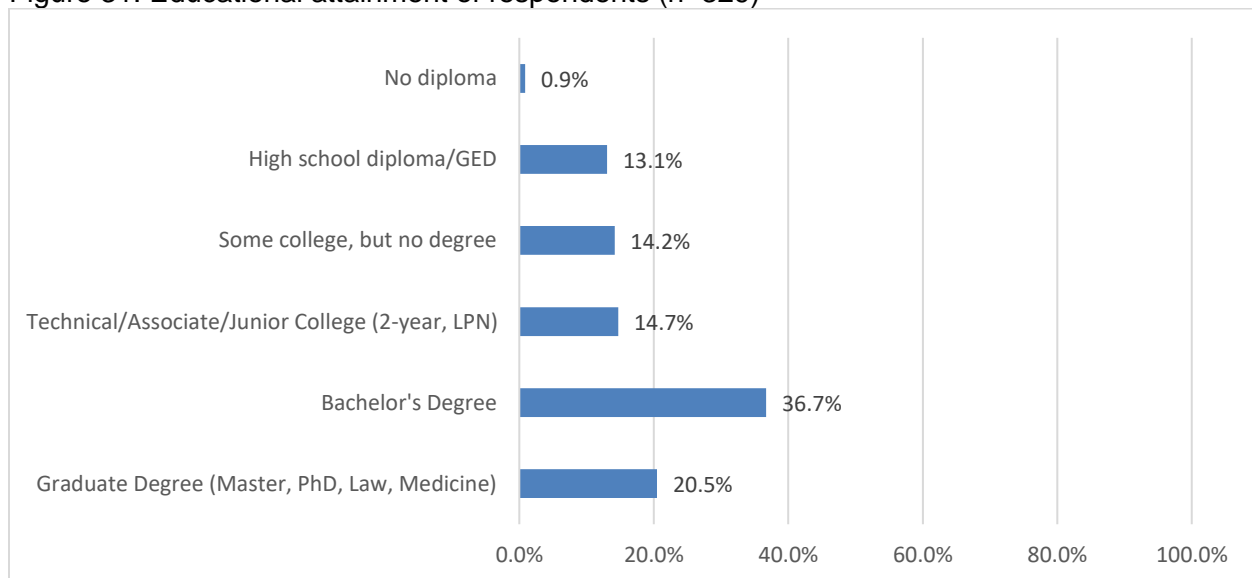
Participants were asked how many generations their family has lived in Nebraska (Figure 30). A large proportion of respondents' families have lived in Nebraska for 1-3 generations (42.9%) or 4-5 generations (42.1%). Some (15.0%) have lived in Nebraska for 6 or more generations.

Figure 30. How many generations respondents' families have lived in Nebraska (n=293)



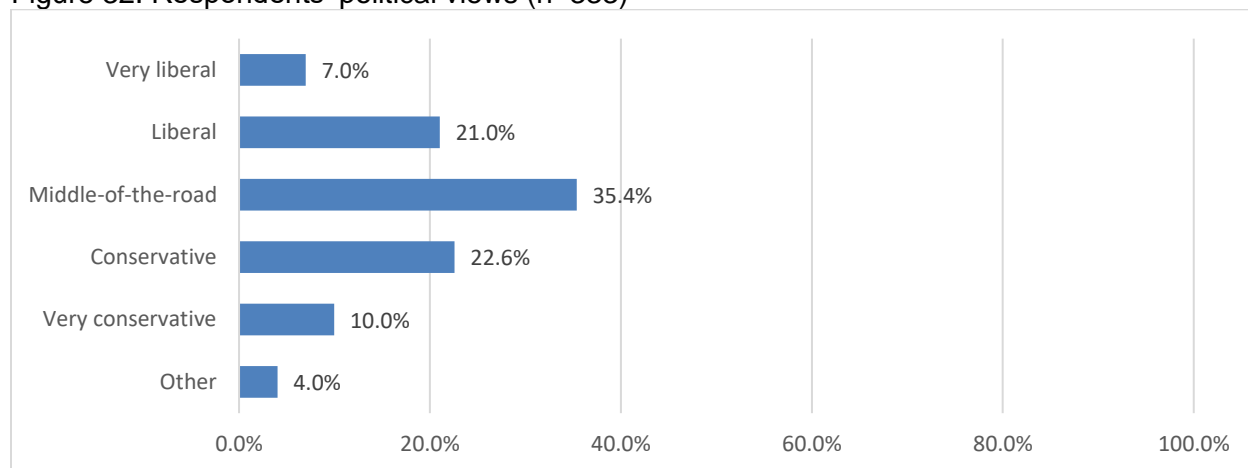
The survey participants were asked about their educational attainment (Figure 31). The majority of participants have either a Bachelor's Degree (36.7%) or a Graduate Degree (20.5%). Some have a high school diploma or a GED (13.1%), some college experience without a degree (14.2%), or a Technical, Associate, or 2-year degree (14.7%). A small proportion of respondents do not have a diploma (0.9%).

Figure 31. Educational attainment of respondents (n=329)



The survey inquired about participants' political views (Figure 32). A little over one-third of respondents describe their political views as middle-of-the-road (35.4%). Over one-fifth consider themselves conservative (22.6%) or liberal (21.0%); with another 10.0% describing themselves as very conservative, 7.0% as very liberal, and 4.0% as other. Among those who selected other, several stated that they are not political, some indicated they are undecided, their political views vary across topics, or they chose not to disclose by describing their views as "personal." Additionally, one respondent described their views as progressive. Due to the small number of valid responses, a figure is not specifically presented.

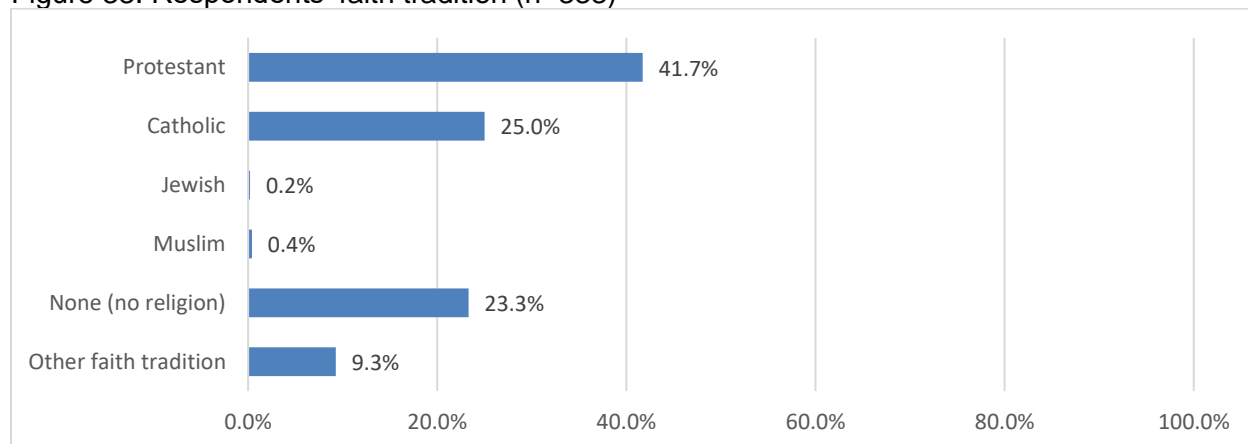
Figure 32. Respondents' political views (n=333)



Lastly, respondents answered a question about their faith tradition (Figure 33). A little over two-fifths (41.7%) consider themselves Protestant and one-fourth (25.0%) consider themselves Catholic. Just under one-fourth (23.3%) indicated that they do not follow a faith tradition, 0.2% describe themselves as Jewish, and 0.4% describe themselves as Muslim. An additional 9.3% stated that they are affiliated with another faith tradition.

Among those who selected other faith tradition, the majority consider themselves to be Christian, some are affiliated with the Church of Jesus Christ of Latter-day Saints, a few described themselves as spiritual but not religious, or are of a mixture of multiple faith traditions. There was one respondent for each of the following faith traditions: Jehovah Witness, Hinduism, Buddhist, Asatru, and Earth based.

Figure 33. Respondents' faith tradition (n=333)



## Appendix A: Sampled Counties

**Table 3. Sampled counties**

| <b>Strata</b> | <b># of counties</b> | <b>Sample size</b> | <b>Names of Counties</b>   |
|---------------|----------------------|--------------------|--|
| 1             | 4                    | 250                | Douglas, Cass, Sarpy, Washington   |
| 2             | 1                    | 500                | Lancaster  |
| 3             | 38                   | 750                | Richardson, Pawnee, Gage, Jefferson, Nemaha, Johnson, Saline, Seward, Otoe, Saunders, Butler, Colfax, Dodge, Thayer, Nuckolls, Webster, Franklin, Kearney, Adams, Clay, Fillmore, York, Hamilton, Hall, Buffalo, Sherman, Howard, Merrick, Nance, Valley, Greeley, Boone, Platte, Cuming, Stanton, Madison, Antelope, Polk |
| Total         | 43                   | 1500               |  |

## Appendix B: Communications

### First mailing cover letter



[DATE]

[City] Resident  
[Addy1][Addy2]  
[City], [STATE] [ZIP5] [ZIP4]

Dear [City] Resident,

We need your help with an important study. Your household has been chosen to participate in the Southeast Nebraska Indigenous Awareness and Engagement Survey. This survey gathers opinions on cultural and educational issues in our community, with a focus on Indigenous history, culture, commemoration, and reconciliation. Your household's input will contribute to shaping the community's voice and directing future campaigns and programs in these areas.

This survey is short and should take you only 10 minutes to complete. Please complete the enclosed survey and return it in the postage paid envelope. In order to truly represent Nebraska, it is important to hear from nearly everyone who receives a survey. Please have the adult age 19 or older in your household who will have the next birthday complete and return the questionnaire as soon as possible.

Your participation is voluntary but greatly appreciated, and you may skip any questions you prefer not to answer. You are free to decide not to participate in this study. You can also withdraw at any time without harming your relationship with the University of Nebraska-Lincoln or the Center for Great Plains Studies. The information you provide will be kept confidential and only be used for the research purposes of this project. If you have questions about the survey or need a replacement survey, please contact the Bureau of Sociological Research (BOSR) who is conducting this evaluation at (402) 472-3672 or [bosr@unl.edu](mailto:bosr@unl.edu).

We have enclosed \$2 as a small token of appreciation to thank you for helping with the survey.

Sincerely,

**Margaret Jacobs & Christina Goodson**

*Co-Directors*

Walking in the Footsteps of Our Ancestors: Re-Indigenizing Southeast Nebraska Project  
Center for Great Plains Studies  
University of Nebraska-Lincoln

## Postcard reminder

[DATE]

[City] Resident  
[Addy1][Addy2]  
[City], [STATE] [ZIP5] [ZIP4]

Dear [City] Resident,

We sent you a survey packet last week requesting your participation in the Southeast Nebraska Indigenous Awareness and Engagement Survey. If you completed and returned the survey, please accept our thanks. If you have not yet completed this survey, please take a few moments to complete the survey and return it in the postage paid envelope.

Participation in this study is voluntary and you may stop at any time. If you did not receive a paper survey or need another copy sent to you, please call 1-800-480-4549 and we will send another copy right away. Again, we thank you for your participation and look forward to receiving your survey.

Sincerely,

**Margaret Jacobs & Christina Goodson**

*Co-Directors*

Walking in the Footsteps of Our Ancestors: Re-Indigenizing Southeast Nebraska Project  
Center for Great Plains Studies  
University of Nebraska–Lincoln

## Final mailing cover letter



[DATE]

[City] Resident  
[Addy1][Addy2]  
[City], [STATE] [ZIP5] [ZIP4]

Dear [City] Resident,

A few weeks ago, we sent a letter requesting you or someone in your household to fill out the Southeast Nebraska Indigenous Awareness and Engagement Survey. We're reaching out again because we have not received your household's response. This important study seeks your perspective on Indigenous history, culture, commemoration and reconciliation. Your household's input will assist us in determining the proper way to address educational and cultural matters in our community in these areas.

Your response is important to this research and the survey will only take 5-10 minutes. Please have the adult age 19 or older in your household who will have the next birthday complete and return the questionnaire as soon as possible.

Participation in this study is optional, and you have the right to not answer any question you wish. However, you can help us by taking a few minutes to share your opinions and/or experiences. If you have questions about the survey or need a replacement survey, please contact the Bureau of Sociological Research (BOSR) who is conducting this evaluation at (402) 472-3672 or [bosr@unl.edu](mailto:bosr@unl.edu).

Thank you for participating in the Southeast Nebraska Indigenous Awareness and Engagement Survey.

Sincerely,

**Margaret Jacobs & Christina Goodson**

*Co-Directors*

Walking in the Footsteps of Our Ancestors: Re-Indigenizing Southeast Nebraska Project  
Center for Great Plains Studies  
University of Nebraska-Lincoln

## Appendix C: Survey Instrument

Paper (Printed in black & white only)

### Southeast Nebraska Indigenous Awareness and Engagement Survey

Hi! The purpose of this survey is to gain insight into what you, as a resident of southeast Nebraska, already know about Indigenous peoples in the region, how you gain information about and interact with them, and what measures you support to promote healing and reconciliation with Indigenous communities. Your opinion will help shape future community programs and public campaigns.

#### Section 1: Screener Questions

1. How many of the people living in your household are adults age 19 or over?

2. Are you the adult (age 19 or over) in your household with the next birthday after July 1, 2024?

- ☐ Yes → Please continue.
- ☐ No → Please have the adult in your household who will have the next birthday after July 1, 2024 complete this survey.

#### Section 2: Background Knowledge of Local Indigenous Peoples

3. How familiar are you with the history, culture, and art of local Indigenous peoples?

- ☐ Very familiar
- ☐ Moderately familiar
- ☐ Somewhat familiar
- ☐ Not familiar at all

4. How aware are you of the history and culture of the tribes that lived in southeast Nebraska before statehood in 1869?

- ☐ Very aware
- ☐ Moderately aware
- ☐ Somewhat aware
- ☐ Not at all aware

4a. Please share the names of two or three of the tribal nations that are from southeast Nebraska.

5. Where have you seen physical acknowledgements (e.g. statues, historical markers) of Indigenous peoples and their history in Nebraska?

6. Do you learn of Indigenous peoples from the following channels?

|  | Yes                   | No                    |
|--|-----------------------|-----------------------|
| a. Artwork (paintings, sculpture, etc.)                      | <input type="radio"/> | <input type="radio"/> |
| b. Books   | <input type="radio"/> | <input type="radio"/> |
| c. Cultural events (e.g. Powwows)                            | <input type="radio"/> | <input type="radio"/> |
| d. Family/friends  | <input type="radio"/> | <input type="radio"/> |
| e. Video materials like movies, documentaries, YouTube, etc. | <input type="radio"/> | <input type="radio"/> |
| f. Museums   | <input type="radio"/> | <input type="radio"/> |
| g. Performing arts   | <input type="radio"/> | <input type="radio"/> |
| h. Radio/podcasts  | <input type="radio"/> | <input type="radio"/> |
| i. School  | <input type="radio"/> | <input type="radio"/> |
| j. Social media  | <input type="radio"/> | <input type="radio"/> |
| k. Tourist attractions                                       | <input type="radio"/> | <input type="radio"/> |
| l. Work  | <input type="radio"/> | <input type="radio"/> |
| m. Other (please specify):                                   | <input type="radio"/> | <input type="radio"/> |

7. How much did your schooling expose you to knowledge about Indigenous culture in southeast Nebraska?

- ☐ A lot
- ☐ Some
- ☐ Very little
- ☐ None

8. Did your schooling expose you to the following aspects of knowledge about Indigenous culture in southeast Nebraska?

|                               | Yes                   | No                    |
|-------------------------------|-----------------------|-----------------------|
| a. Names of specific tribes   | <input type="radio"/> | <input type="radio"/> |
| b. Their history              | <input type="radio"/> | <input type="radio"/> |
| c. Their traditions           | <input type="radio"/> | <input type="radio"/> |
| d. Their arts                 | <input type="radio"/> | <input type="radio"/> |
| e. Their languages            | <input type="radio"/> | <input type="radio"/> |
| f. Notable historical figures | <input type="radio"/> | <input type="radio"/> |
| g. Other (please specify):    | <input type="radio"/> | <input type="radio"/> |

9. Are there any school-age children living in your household?

- ☐ Yes → Go to Question 10  
☐ No

Go to Question 12

10. How much is your children's school education exposing them to knowledge about Indigenous history and culture in southeast Nebraska?

- ☐ A lot  
☐ Some  
☐ Very little  
☐ None

11. Does your children's school education expose them to the following aspects of knowledge about Indigenous culture in southeast Nebraska?

|                               | Yes                   | No                    |
|-------------------------------|-----------------------|-----------------------|
| a. Names of specific tribes   | <input type="radio"/> | <input type="radio"/> |
| b. Their history              | <input type="radio"/> | <input type="radio"/> |
| c. Their traditions           | <input type="radio"/> | <input type="radio"/> |
| d. Their arts                 | <input type="radio"/> | <input type="radio"/> |
| e. Their languages            | <input type="radio"/> | <input type="radio"/> |
| f. Notable historical figures | <input type="radio"/> | <input type="radio"/> |
| g. Other (please specify):    | <input type="radio"/> | <input type="radio"/> |

### Section 3: Involvement with Indigenous Communities and Cultures

12. How often do you interact with Indigenous peoples in the following places?

|   | Never                 | Less than once a year | One or two times a year | Several times a year  | About once a month    | Multiple times a month |
|---|-----------------------|-----------------------|-------------------------|-----------------------|-----------------------|------------------------|
| a. Work                                     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| b. School                                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| c. Community events (e.g. farmer's markets) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| d. Cultural events (e.g. powwows)           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| e. Lincoln Indian Center                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| f. Tribal communities                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| g. Conferences, lectures, and workshops     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| h. Volunteering spaces                      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| i. Social media                             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| j. Other (please specify):                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |

13. In the past three years, how many events, activities, or initiatives about Indigenous cultures have you attended? (e.g. at the Indian Center, Center for Great Plains Studies, Lincoln Public Schools)

- ☐ 0  
☐ 1-3  
☐ 4-6  
☐ 7-9  
☐ 10+



#### Section 4: Reconciliation Awareness and Knowledge

14. Are each of the following reasons why you learn or want to learn about Indigenous cultures?

|  | Yes                   | No                    |
|--|-----------------------|-----------------------|
| a. Promoting cultural understanding                | <input type="radio"/> | <input type="radio"/> |
| b. Preserving and respecting Indigenous traditions | <input type="radio"/> | <input type="radio"/> |
| c. Addressing historical injustices                | <input type="radio"/> | <input type="radio"/> |
| d. Fostering inclusivity and diversity             | <input type="radio"/> | <input type="radio"/> |
| e. I have some other reasons (please specify):     | <input type="radio"/> | <input type="radio"/> |

15. Are each of the following barriers to interacting with or understanding Indigenous communities and their cultures in southeast Nebraska?

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| a. Lack of cultural awareness and education                           | <input type="radio"/> | <input type="radio"/> |
| b. Stereotypes and misconceptions                                     | <input type="radio"/> | <input type="radio"/> |
| c. Historical and/or ongoing conflicts                                | <input type="radio"/> | <input type="radio"/> |
| d. Economic disparities   | <input type="radio"/> | <input type="radio"/> |
| e. Limited access to resources and services                           | <input type="radio"/> | <input type="radio"/> |
| f. Lack of opportunities to meet and interact with Indigenous peoples | <input type="radio"/> | <input type="radio"/> |
| g. Some other barriers (please specify):                              | <input type="radio"/> | <input type="radio"/> |

16. How important is it to you to understand and appreciate the history and cultural heritage of Indigenous communities in your region?

- ☐ Very important  
☐ Moderately important  
☐ Somewhat important  
☐ Not important at all

17. How important is it to you to promote and sustain positive relationships with Indigenous communities?

- ☐ Very important  
☐ Moderately important  
☐ Somewhat important  
☐ Not important at all

18. Do you agree or disagree that land acknowledgements (a formal statement that acknowledges the original Indigenous peoples of the land) are good for fostering a sense of respect and honor for Indigenous peoples?

- ☐ Strongly agree  
☐ Agree  
☐ Neither agree nor disagree  
☐ Disagree  
☐ Strongly disagree

19. Do you agree or disagree that Indigenous peoples are represented sufficiently in commemorations (e.g. festivals, land acknowledgements, historical anniversaries) in southeast Nebraska?

- ☐ Strongly agree  
☐ Agree  
☐ Neither agree nor disagree  
☐ Disagree  
☐ Strongly disagree

20. Do you agree or disagree that local schools should incorporate more about local Indigenous history and culture in their curricula?

- ☐ Strongly agree  
☐ Agree  
☐ Neither agree nor disagree  
☐ Disagree  
☐ Strongly disagree

#### Section 5: Future Connections and Involvement with Local Indigenous Peoples

21. Could the local community undertake the following activities or initiatives to better connect people with Indigenous communities?

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| a. Cultural events or festivals                       | <input type="radio"/> | <input type="radio"/> |
| b. Formal and informal educational events             | <input type="radio"/> | <input type="radio"/> |
| c. Indigenous language classes                        | <input type="radio"/> | <input type="radio"/> |
| d. Indigenous arts and crafts                         | <input type="radio"/> | <input type="radio"/> |
| e. Collaborations with local Indigenous organizations | <input type="radio"/> | <input type="radio"/> |
| f. Other (please specify):                            | <input type="radio"/> | <input type="radio"/> |

22. How much do you support initiatives that promote cultural awareness and education about Indigenous peoples in the local community?

- ☐ Strongly support
- ☐ Moderately support
- ☐ Somewhat support
- ☐ Do not support at all

23. How interested would you be in attending cultural events or workshops organized by or with the Indigenous community to learn more about their culture and history?

- ☐ Very interested
- ☐ Moderately interested
- ☐ Somewhat interested
- ☐ Not interested at all

#### Section 6: Demographics

24. What year were you born?

25. What is your current gender?

- ☐ Male
- ☐ Female
- ☐ I use a different term:

26. Do you consider yourself to be Hispanic or Latino/a?

- ☐ Yes
- ☐ No

27. Which race or ethnicity best describes you? (Select all that apply)

- ☐ American Indian or Alaskan Native
- ☐ Asian/Pacific Islander
- ☐ Black or African American
- ☐ White/Caucasian
- ☐ Other (please specify):

28. Were you born in Nebraska, another state, or a foreign country?

- ☐ Nebraska
- ☐ Another state
- ☐ A foreign country

29. How many years have you lived in Nebraska?

30. How many generations has your family lived in Nebraska?

31. What is the highest degree you have attained?

- ☐ No diploma
- ☐ High school diploma/GED
- ☐ Some college, but no degree
- ☐ Technical/Associate/Junior College (2-year, LPN)
- ☐ Bachelor's Degree
- ☐ Graduate Degree (Master, PhD, Law, Medicine)

32. In general, how would you describe your political views?

- ☐ Very liberal
- ☐ Liberal
- ☐ Middle-of-the-road
- ☐ Conservative
- ☐ Very conservative
- ☐ Other (please specify):

33. Do you consider yourself to be Protestant, Catholic, Jewish, Muslim, or of another faith tradition?

- ☐ Protestant
- ☐ Catholic
- ☐ Jewish
- ☐ Muslim
- ☐ None (no religion)
- ☐ Other faith tradition (please specify):

#### Thank you!

We greatly appreciate the time you have taken to complete this survey. For your convenience, please use the postage-paid return envelope included in your survey packet to return your questionnaire.

Questions or requests from this survey can be directed to: Bureau of Sociological Research University of Nebraska-Lincoln.

Address: 907 Oldfather Hall PO Box 880325 Lincoln, NE 68588-0325  
Phone: 1-800-480-4549 (toll free)  
E-mail: bosr@unl.edu

## Appendix D: Estimate of Sampling Error

Table 4 presents margins of sampling error for some of the most likely sample sizes *not* taking the design effect from the weighting into account. Exact margins of error for alternative specifications of sample size and reported percentages can be easily computed by using the following formula for the 95% confidence level:

$$\text{Margin of error} = 1.96 * \text{square root } (p(1-p)/n)$$

p = the expected proportion selecting the answer  
n = number of responses

**Table 4. Approximate Margins of Error of Percentages by Selected Sample Size NOT Accounting for Design Effect**

|                     | Full<br>Sample* | 75%<br>Sample | 50%<br>Sample | 33.3%<br>Sample | 25%<br>Sample | 10%<br>Sample |
|---------------------|-----------------|---------------|---------------|-----------------|---------------|---------------|
| Reported Percentage | n=346           | n=259         | n=173         | n=115           | n=86          | n=34          |
| 50                  | 5.27%           | 6.09%         | 7.45%         | 9.14%           | 10.57%        | 16.81%        |
| 40 or 60            | 5.16%           | 5.97%         | 7.30%         | 8.95%           | 10.35%        | 16.47%        |
| 30 or 70            | 4.83%           | 5.58%         | 6.83%         | 8.38%           | 9.69%         | 15.40%        |
| 20 or 80            | 4.21%           | 4.87%         | 5.96%         | 7.31%           | 8.45%         | 13.45%        |
| 10 or 90            | 3.16%           | 3.65%         | 4.47%         | 5.48%           | 6.34%         | 10.08%        |
| 5 or 95             | 2.30%           | 2.65%         | 3.25%         | 3.98%           | 4.61%         | 7.33%         |

\* 95% confidence interval states that in 95 out of 100 samples drawn using the same sample size and design, the interval will contain the population value

When accounting a design effect, the adjusted sampling error will be increased as is shown when comparing Table 4 to Table 5 where the sampling design effect is incorporated:

$$\text{Margin of error} = \text{square root } (\text{deff}) * 1.96 * \text{square root } (p(1-p)/n)$$

deff = design effects  
p = the expected proportion selecting the answer  
n = number of responses

**Table 5. Approximate Margins of Error of Percentages by Selected Sample Size Accounting for the Design Effect of Sampling**

|                     | Full<br>Sample* | 75%<br>Sample | 50%<br>Sample | 33.3%<br>Sample | 25%<br>Sample | 10%<br>Sample |
|---------------------|-----------------|---------------|---------------|-----------------|---------------|---------------|
| Reported Percentage | n=346           | n=259         | n=173         | n=115           | n=86          | n=34          |
| 50                  | 7.49%           | 8.66%         | 10.60%        | 13.00%          | 15.03%        | 23.91%        |
| 40 or 60            | 7.34%           | 8.49%         | 10.38%        | 12.74%          | 14.73%        | 23.43%        |
| 30 or 70            | 6.87%           | 7.94%         | 9.71%         | 11.91%          | 13.78%        | 21.91%        |
| 20 or 80            | 6.00%           | 6.93%         | 8.48%         | 10.40%          | 12.03%        | 19.13%        |
| 10 or 90            | 4.50%           | 5.20%         | 6.36%         | 7.80%           | 9.02%         | 14.35%        |
| 5 or 95             | 3.27%           | 3.78%         | 4.62%         | 5.67%           | 6.55%         | 10.42%        |

\* 95% confidence interval states that in 95 out of 100 samples drawn using the same sample size and design, the interval will contain the population value

The same is true when accounting for the design effect due to weighting, as is shown when comparing Table 4 to Table 6.

**Table 6. Approximate Margins of Error of Percentages by Selected Sample Size Accounting for the Design Effect of Weighting**

| Reported Percentage | Full Sample*<br>n=346 | 75% Sample<br>n=259 | 50% Sample<br>n=173 | 33.3% Sample<br>n=115 | 25% Sample<br>n=86 | 10% Sample<br>n=34 |
|---------------------|-----------------------|---------------------|---------------------|-----------------------|--------------------|--------------------|
| 50                  | 8.34%                 | 9.64%               | 11.80%              | 14.47%                | 16.74%             | 26.62%             |
| 40 or 60            | 8.18%                 | 9.45%               | 11.56%              | 14.18%                | 16.40%             | 26.08%             |
| 30 or 70            | 7.65%                 | 8.84%               | 10.82%              | 13.27%                | 15.34%             | 24.40%             |
| 20 or 80            | 6.68%                 | 7.72%               | 9.44%               | 11.58%                | 13.39%             | 21.30%             |
| 10 or 90            | 5.01%                 | 5.79%               | 7.08%               | 8.68%                 | 10.04%             | 15.97%             |
| 5 or 95             | 3.64%                 | 4.20%               | 5.14%               | 6.31%                 | 7.30%              | 11.60%             |

\* 95% confidence interval states that in 95 out of 100 samples drawn using the same sample size and design, the interval will contain the population value

## **Appendix E: AAPOR Transparency Initiative Immediate Disclosure Items**

1. Describe the data collection strategies employed (e.g. surveys, focus groups, content analyses).

### **Questionnaire Design/Data Collection Process**

2. Name the sponsor of the research and the party(ies) who conducted it. If the original source of funding is different than the sponsor, this source will also be disclosed.

### **Introduction**

3. The exact wording and presentation of any measurement tool from which results are reported as well as any preceding contextual information that might reasonably be expected to influence responses to the reported results and instructions to respondents or interviewers should be included.

### **Appendices B, C**

4. A definition of the population under study, including location, age, other social or demographic characteristics (e.g., persons who access the internet), time (e.g., immigrants entering the US between 2015 and 2019).

### **Sampling Design/Appendix A**

5. Dates of data collection.

### **Data Collection Process**

6. Explicitly state whether the sample comes from a frame selected using a probability-based methodology (meaning selecting potential participants with a known non-zero probability from a known frame) or if the sample was selected using non-probability methods (potential participants from opt-in, volunteer, or other sources).

### **Sampling Design**

7. Probability-based sample specification should include a description of the sampling frame(s), list(s), or method(s). If a frame, list, or panel is used, the description should include the name of the supplier of the sample or list and nature of the list (e.g., registered voters in the state of Texas in 2018, pre-recruited panel or pool). If a frame, list, or panel is used, the description should include the coverage of the population, including describing any segment of the target population that is not covered by the design.

### **Sampling Design**

8. Provide a clear indication of the method(s) by which participants were contacted, selected, recruited, intercepted, or otherwise contacted or encountered, along with any eligibility requirements and/or oversampling. Describe any use of quotas.

### **Sampling Design/Data Collection Process**

9. Provide details of any strategies used to help gain cooperation (e.g., advance contact, letters and scripts, compensation or incentives, refusal conversion contacts) whether for participation in a survey, group, panel, or for participation in a particular research project. Describe any compensation/incentives provided to research subjects and the method of delivery (debit card, gift card, cash).

### **Data Collection Process**

10. A description of all mode(s) used to contact participants or collect data or information (e.g., CATI, CAPI, ACASI, IVR, mail survey, web survey) and the language(s) offered or included.

### **Data Collection Process**

11. Sample sizes (by sampling frame if more than one was used) and (if applicable) a discussion of the precision of the results. Provide sample sizes for each mode of data collection (for surveys include sample sizes for each frame, list, or panel used). For probability samples, report estimates of sampling error (often described as “the margin of error”), and discuss whether or not the reported sampling error or statistical analyses have been adjusted for the design effect due to weighting, clustering, or other factors. Reports of non-probability sample surveys will only provide measures of precision if they are defined and accompanied by a detailed description of how the underlying model was specified, its assumptions validated and the measure(s) calculated.

### **Sampling Design/Design Effects/Appendix D**

12. A description of how the weights were calculated, including the variables used and the sources of weighting parameters, if weighted estimates are reported.

### **Data Weights**

13. Describe validity checks, where applicable, including but not limited to whether the researcher added attention checks, logic checks, or excluded respondents who straight-lined or completed the survey under a certain time constraint, any screening of content for evidence that it originated from bots or fabricated profiles, re-contacts to confirm that the interview occurred or to verify respondent’s identity or both, and measures to prevent respondents from completing the survey more than once. Any data imputation or other data exclusions or replacement will also be discussed.

### **Data Cleaning/Data Weights**

14. Contact for obtaining more information about the study.

### **Questions**

15. A general statement acknowledging the limitations of the design and data collection.

### **Limitations**

# APPENDIX 2: Full Survey Questionnaire for Otoe-Missouria Community Survey (Year 1)

1. Are you an enrolled Otoe-Missouria or a descendant of an enrolled tribal member?

- ☐ Enrolled
- ☐ Descendant

2. What is your age in years? \_\_\_\_\_

3. How many people age 18 and over live in your household? \_\_\_\_\_

4. How many children under 18 live in your household? \_\_\_\_\_

5. How many generations live in your household? \_\_\_\_\_

6. How would you describe your gender? \_\_\_\_\_

7. What socioeconomic class do you identify with?

- ☐ Working class
- ☐ Lower middle class
- ☐ Upper middle class
- ☐ Upper class

8. What is your employment status?

- ☐ Retired
- ☐ Part-time (less than 30 hours per week)
- ☐ Full-time (over 30 hours per week)
- ☐ Unemployed

9. Have you ever lived within or near (within 45 miles) tribal jurisdiction/boundaries?

- ☐ Yes
- ☐ No

10. What clan(s) do you descend from? (check all that apply)

- ☐ Bear
- ☐ Owl
- ☐ Pigeon
- ☐ Eagle

- ☐ Buffalo
- ☐ Elk
- ☐ Beaver
- ☐ I don't know/I wasn't told

## About Nebraska

11. Have you ever been to Nebraska?

- ☐ Yes
- ☐ No

a. If so, did you visit former Otoe-Missouria sites?

- ☐ Yes
- ☐ No
- ☐ I'm not sure

b. If so, how did it make you feel?

12. How familiar are you with our Tribe's historical presence in Nebraska?

- ☐ Extremely familiar
- ☐ Very familiar
- ☐ Moderately familiar
- ☐ Slightly familiar
- ☐ Not familiar at all

13. If you are familiar and able, please share the names of two or three of the other tribal nations that the Otoe-Missouria shared space with in what is now central and eastern Nebraska.

14. Have you ever seen physical acknowledgements (e.g., statues, historical markers) of our Otoe-Missouria people and our history in Nebraska?

- ☐ Yes
- ☐ No

a. If yes, how were we represented? How did it make you feel?

15. Does your family have stories of the removal from Nebraska?

- ☐ Yes
- ☐ No
- ☐ I don't know/I was not told

a. If so, would you be willing to share this with our project?

- ☐ Yes
- ☐ No



16. Do you know which band(s) your ancestors were part of during the removal? Check all that apply.

- ☐ Coyote
- ☐ Traditionalist
- ☐ Quaker
- ☐ Absentee
- ☐ I don't know
- ☐ They called it something else: \_\_\_\_\_

### Importance of Reconnection and Presence

17. How important is it to you that we have a more active presence in our homelands?

- ☐ Extremely important
- ☐ Very important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Not at all important

18. How important is it to you to promote and sustain positive relationships with settler communities in our previous homelands?

- ☐ Extremely important
- ☐ Very important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Not at all important

19. How important is it to you to promote and sustain positive relationships with the current Indigenous communities in our previous homelands?

- ☐ Extremely important
- ☐ Very important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Not at all important

## Opinions about Issues Related to Project

How much do you agree or disagree with the following statements? (Choose one of the options listed in the columns per row.)

|  | Strongly agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Strongly disagree |
|--|----------------|----------------|----------------------------|-------------------|-------------------|
| 20. Land acknowledgments are a good first step for settlers to foster a sense of respect and honor for Indigenous peoples.   |                |                |                            |                   |                   |
| 21. Indigenous peoples are represented sufficiently in commemorations (e.g., festivals, land acknowledgments, historical anniversaries) in southeast Nebraska.                   |                |                |                            |                   |                   |
| 22. Local educational institutions in both Oklahoma and Nebraska should incorporate more about the area's Indigenous history, culture, and current realities in their curricula. |                |                |                            |                   |                   |
| 23. Return of some or all previous homelands in southeast Nebraska to our Otoe-Missouria people is important to me.  |                |                |                            |                   |                   |
| 24. We, as Otoe-Missouria people, need to heal from historical trauma caused by forced relocation and land dispossession.  |                |                |                            |                   |                   |
| 25. Reconnection to our prior homelands is a part of the healing process.  |                |                |                            |                   |                   |
| 26. Reconciliation with non-Native people is a part of the healing process.  |                |                |                            |                   |                   |

## Reasoning, Feasibility, and Suggested Activities

27. What are the primary reasons individuals should learn about Otoe-Missouria people? (Check all that apply)
- ☐ Promoting understanding of regional history
  - ☐ Preserving and respecting tribal traditions
  - ☐ Addressing historical injustices
  - ☐ Fostering inclusivity and diversity
  - ☐ Don't know
  - ☐ Other (please specify): \_\_\_\_\_
28. What are the barriers to returning and using land in southeast Nebraska? (Check all that apply)
- ☐ Lack of available land to return
  - ☐ Refusal of local/state/federal officials or private individuals to return land
  - ☐ Need to focus on land base in Oklahoma
  - ☐ Lack of capacity to manage land in Nebraska
  - ☐ Distance between Oklahoma and Nebraska
  - ☐ Infringing on the sovereignty of tribes in Nebraska
  - ☐ Other \_\_\_\_\_
29. What would be the best ways to develop a more active presence in Nebraska? (check all that apply):
- ☐ Continue to celebrate Otoe-Missouria Day in Lincoln on Sep 21
  - ☐ Work with Lincoln Parks and Recreation, Nebraska Game and Parks and Rec, and the National Park Service to update interpretive signage and hold events with Otoe-Missouria people
  - ☐ Work with environmental groups in Nebraska to share land for cultural usage
  - ☐ Develop relationships with faith-based groups in Nebraska
  - ☐ Create a sister-city relationship with a town in Nebraska and Red Rock, OK
  - ☐ Regain land in Nebraska
  - ☐ Hold regular camps and other events for Otoe-Missouria youth in Nebraska
  - ☐ Other: \_\_\_\_\_
30. What would be the best ways to promote and sustain positive relationships with the present-day Indigenous communities in Nebraska?
- ☐ Annual gatherings
  - ☐ Cultural exchange
  - ☐ Youth exchange
  - ☐ Tribal government to tribal government relationships
  - ☐ Other: \_\_\_\_\_
31. If the Otoe-Missouria tribe regained land in Nebraska, I would like to see it used for (check all that apply):
- ☐ Growing traditional food and medicine
  - ☐ Establishing youth culture and language camps
  - ☐ Holding traditional ceremonies
  - ☐ Holding reconciliation events with non-Natives
  - ☐ Economic development
  - ☐ Social development

- ☐ Cultural Development
- ☐ Other \_\_\_\_\_

32. What efforts of healing and reconciliation with Indigenous peoples around the world have you heard about? (Check all that apply)

- ☐ Australian Reconciliation Barometer (ARB)
- ☐ Bilingual Nests in Bolivia
- ☐ Genoa Indian School Digital Reconciliation Project
- ☐ Land Back movement
- ☐ Truth and Reconciliation Commission of Canada
- ☐ None of the above
- ☐ Other: \_\_\_\_\_

33. Which activities or initiatives could the local community undertake to better connect non-Otoe-Missouria people with us? (Check all that apply)

- ☐ Cultural events or festivals
- ☐ Formal and informal educational events
- ☐ Otoe-Missouria language classes
- ☐ Collaborations with local Indigenous organizations
- ☐ Land Back
- ☐ Other: \_\_\_\_\_

## Open-ended Questions

34. What does healing mean to you?

35. What does reconciliation mean to you?

36. What does Land Back mean to you?

37. What happens after healing and reconciliation?

38. What does land-based commemoration mean to you?

## Volunteer Information and Additional Comments

The Walking in the Footsteps of our Ancestors is establishing five Advisory Groups. Are you interested in volunteering in one of the following groups?

- ☐ Changing the Narrative
- ☐ Visualizing Reconciliation
- ☐ Creating Land-Based Commemorations
- ☐ Building Relationships
- ☐ Sharing our Story

ADDITIONAL COMMENTS (please leave your name and contact information here if you would like us to get in touch with you):

# APPENDIX 3

## Southeast Nebraska Indigenous Awareness and Engagement Survey

Hi! The purpose of this survey is to gain insight into what you, as a resident of southeast Nebraska, already know about Indigenous peoples in the region, how you gain information about and interact with them, and what measures you support to promote healing and reconciliation with Indigenous communities. Your opinion will help shape future community programs and public campaigns.

### Section 1: Screener Questions

1. How many of the people living in your household are adults age 19 or over?

2. Are you the adult (age 19 or over) in your household with the next birthday after July 1, 2024?

- ☐ Yes → Please continue.  
☐ No → Please have the adult in your household who will have the next birthday after July 1, 2024 complete this survey.

### Section 2: Background Knowledge of Local Indigenous Peoples

3. How familiar are you with the history, culture, and art of local Indigenous peoples?

- ☐ Very familiar  
☐ Moderately familiar  
☐ Somewhat familiar  
☐ Not familiar at all

4. How aware are you of the history and culture of the tribes that lived in southeast Nebraska before statehood in 1869?

- ☐ Very aware  
☐ Moderately aware  
☐ Somewhat aware  
☐ Not at all aware

4a. Please share the names of two or three of the tribal nations that are from southeast Nebraska.

5. Where have you seen physical acknowledgements (e.g. statues, historical markers) of Indigenous peoples and their history in Nebraska?

6. Do you learn of Indigenous peoples from the following channels?

|  | Yes                   | No                    |
|--|-----------------------|-----------------------|
| a. Artwork (paintings, sculpture, etc.)                      | <input type="radio"/> | <input type="radio"/> |
| b. Books   | <input type="radio"/> | <input type="radio"/> |
| c. Cultural events (e.g. Powwows)                            | <input type="radio"/> | <input type="radio"/> |
| d. Family/friends  | <input type="radio"/> | <input type="radio"/> |
| e. Video materials like movies, documentaries, YouTube, etc. | <input type="radio"/> | <input type="radio"/> |
| f. Museums   | <input type="radio"/> | <input type="radio"/> |
| g. Performing arts   | <input type="radio"/> | <input type="radio"/> |
| h. Radio/podcasts  | <input type="radio"/> | <input type="radio"/> |
| i. School  | <input type="radio"/> | <input type="radio"/> |
| j. Social media  | <input type="radio"/> | <input type="radio"/> |
| k. Tourist attractions                                       | <input type="radio"/> | <input type="radio"/> |
| l. Work  | <input type="radio"/> | <input type="radio"/> |
| m. Other (please specify):                                   | <input type="radio"/> | <input type="radio"/> |

7. How much did your schooling expose you to knowledge about Indigenous culture in southeast Nebraska?

- ☐ A lot  
☐ Some  
☐ Very little  
☐ None

8. Did your schooling expose you to the following aspects of knowledge about Indigenous culture in southeast Nebraska?

|                               | Yes                   | No                    |
|-------------------------------|-----------------------|-----------------------|
| a. Names of specific tribes   | <input type="radio"/> | <input type="radio"/> |
| b. Their history              | <input type="radio"/> | <input type="radio"/> |
| c. Their traditions           | <input type="radio"/> | <input type="radio"/> |
| d. Their arts                 | <input type="radio"/> | <input type="radio"/> |
| e. Their languages            | <input type="radio"/> | <input type="radio"/> |
| f. Notable historical figures | <input type="radio"/> | <input type="radio"/> |
| g. Other (please specify):    | <input type="radio"/> | <input type="radio"/> |

9. Are there any school-age children living in your household?

- ☐ Yes → Go to Question 10  
☐ No

Go to Question 12

10. How much is your children's school education exposing them to knowledge about Indigenous history and culture in southeast Nebraska?

- ☐ A lot  
☐ Some  
☐ Very little  
☐ None

11. Does your children's school education expose them to the following aspects of knowledge about Indigenous culture in southeast Nebraska?

|                               | Yes                   | No                    |
|-------------------------------|-----------------------|-----------------------|
| a. Names of specific tribes   | <input type="radio"/> | <input type="radio"/> |
| b. Their history              | <input type="radio"/> | <input type="radio"/> |
| c. Their traditions           | <input type="radio"/> | <input type="radio"/> |
| d. Their arts                 | <input type="radio"/> | <input type="radio"/> |
| e. Their languages            | <input type="radio"/> | <input type="radio"/> |
| f. Notable historical figures | <input type="radio"/> | <input type="radio"/> |
| g. Other (please specify):    | <input type="radio"/> | <input type="radio"/> |

### Section 3: Involvement with Indigenous Communities and Cultures

12. How often do you interact with Indigenous peoples in the following places?

|   | Never                 | Less than once a year | One or two times a year | Several times a year  | About once a month    | Multiple times a month |
|---|-----------------------|-----------------------|-------------------------|-----------------------|-----------------------|------------------------|
| a. Work                                     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| b. School                                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| c. Community events (e.g. farmer's markets) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| d. Cultural events (e.g. powwows)           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| e. Lincoln Indian Center                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| f. Tribal communities                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| g. Conferences, lectures, and workshops     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| h. Volunteering spaces                      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| i. Social media                             | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |
| j. Other (please specify):                  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>  |

13. In the past three years, how many events, activities, or initiatives about Indigenous cultures have you attended? (e.g. at the Indian Center, Center for Great Plains Studies, Lincoln Public Schools)

- ☐ 0  
☐ 1-3  
☐ 4-6  
☐ 7-9  
☐ 10+

#### Section 4: Reconciliation Awareness and Knowledge

14. Are each of the following reasons why you learn or want to learn about Indigenous cultures?

|  | Yes                   | No                    |
|--|-----------------------|-----------------------|
| a. Promoting cultural understanding                | <input type="radio"/> | <input type="radio"/> |
| b. Preserving and respecting Indigenous traditions | <input type="radio"/> | <input type="radio"/> |
| c. Addressing historical injustices                | <input type="radio"/> | <input type="radio"/> |
| d. Fostering inclusivity and diversity             | <input type="radio"/> | <input type="radio"/> |
| e. I have some other reasons (please specify):     | <input type="radio"/> | <input type="radio"/> |

15. Are each of the following barriers to interacting with or understanding Indigenous communities and their cultures in southeast Nebraska?

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| a. Lack of cultural awareness and education                           | <input type="radio"/> | <input type="radio"/> |
| b. Stereotypes and misconceptions                                     | <input type="radio"/> | <input type="radio"/> |
| c. Historical and/or ongoing conflicts                                | <input type="radio"/> | <input type="radio"/> |
| d. Economic disparities   | <input type="radio"/> | <input type="radio"/> |
| e. Limited access to resources and services                           | <input type="radio"/> | <input type="radio"/> |
| f. Lack of opportunities to meet and interact with Indigenous peoples | <input type="radio"/> | <input type="radio"/> |
| g. Some other barriers (please specify):                              | <input type="radio"/> | <input type="radio"/> |

16. How important is it to you to understand and appreciate the history and cultural heritage of Indigenous communities in your region?

- ☐ Very important  
☐ Moderately important  
☐ Somewhat important  
☐ Not important at all

17. How important is it to you to promote and sustain positive relationships with Indigenous communities?

- ☐ Very important  
☐ Moderately important  
☐ Somewhat important  
☐ Not important at all

18. Do you agree or disagree that land acknowledgements (a formal statement that acknowledges the original Indigenous peoples of the land) are good for fostering a sense of respect and honor for Indigenous peoples?

- ☐ Strongly agree  
☐ Agree  
☐ Neither agree nor disagree  
☐ Disagree  
☐ Strongly disagree

19. Do you agree or disagree that Indigenous peoples are represented sufficiently in commemorations (e.g. festivals, land acknowledgements, historical anniversaries) in southeast Nebraska?

- ☐ Strongly agree  
☐ Agree  
☐ Neither agree nor disagree  
☐ Disagree  
☐ Strongly disagree

20. Do you agree or disagree that local schools should incorporate more about local Indigenous history and culture in their curricula?

- ☐ Strongly agree  
☐ Agree  
☐ Neither agree nor disagree  
☐ Disagree  
☐ Strongly disagree

#### Section 5: Future Connections and Involvement with Local Indigenous Peoples

21. Could the local community undertake the following activities or initiatives to better connect people with Indigenous communities?

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| a. Cultural events or festivals                       | <input type="radio"/> | <input type="radio"/> |
| b. Formal and informal educational events             | <input type="radio"/> | <input type="radio"/> |
| c. Indigenous language classes                        | <input type="radio"/> | <input type="radio"/> |
| d. Indigenous arts and crafts                         | <input type="radio"/> | <input type="radio"/> |
| e. Collaborations with local Indigenous organizations | <input type="radio"/> | <input type="radio"/> |
| f. Other (please specify):                            | <input type="radio"/> | <input type="radio"/> |

22. How much do you support initiatives that promote cultural awareness and education about Indigenous peoples in the local community?

- ☐ Strongly support
- ☐ Moderately support
- ☐ Somewhat support
- ☐ Do not support at all

23. How interested would you be in attending cultural events or workshops organized by or with the Indigenous community to learn more about their culture and history?

- ☐ Very interested
- ☐ Moderately interested
- ☐ Somewhat interested
- ☐ Not interested at all

#### Section 6: Demographics

24. What year were you born?

25. What is your current gender?

- ☐ Male
- ☐ Female
- ☐ I use a different term:

26. Do you consider yourself to be Hispanic or Latino/a?

- ☐ Yes
- ☐ No

27. Which race or ethnicity best describes you? (Select all that apply)

- ☐ American Indian or Alaskan Native
- ☐ Asian/Pacific Islander
- ☐ Black or African American
- ☐ White/Caucasian
- ☐ Other (please specify):

28. Were you born in Nebraska, another state, or a foreign country?

- ☐ Nebraska
- ☐ Another state
- ☐ A foreign country

29. How many years have you lived in Nebraska?

30. How many generations has your family lived in Nebraska?

31. What is the highest degree you have attained?

- ☐ No diploma
- ☐ High school diploma/GED
- ☐ Some college, but no degree
- ☐ Technical/Associate/Junior College (2-year, LPN)
- ☐ Bachelor's Degree
- ☐ Graduate Degree (Master, PhD, Law, Medicine)

32. In general, how would you describe your political views?

- ☐ Very liberal
- ☐ Liberal
- ☐ Middle-of-the-road
- ☐ Conservative
- ☐ Very conservative
- ☐ Other (please specify):

33. Do you consider yourself to be Protestant, Catholic, Jewish, Muslim, or of another faith tradition?

- ☐ Protestant
- ☐ Catholic
- ☐ Jewish
- ☐ Muslim
- ☐ None (no religion)
- ☐ Other faith tradition (please specify):

#### Thank you!

We greatly appreciate the time you have taken to complete this survey. For your convenience, please use the postage-paid return envelope included in your survey packet to return your questionnaire.

Questions or requests from this survey can be directed to: Bureau of Sociological Research University of Nebraska-Lincoln.

Address: 907 Oldfather Hall PO Box 880325 Lincoln, NE 68588-0325  
Phone: 1-800-480-4549 (toll free)  
E-mail: bosr@unl.edu



# APPENDIX 2: Full Survey Questionnaire for Otoe-Missouria Community Survey (Year 1)

1. Are you an enrolled Otoe-Missouria or a descendant of an enrolled tribal member?

- ☐ Enrolled
- ☐ Descendant

2. What is your age in years? \_\_\_\_\_

3. How many people age 18 and over live in your household? \_\_\_\_\_

4. How many children under 18 live in your household? \_\_\_\_\_

5. How many generations live in your household? \_\_\_\_\_

6. How would you describe your gender? \_\_\_\_\_

7. What socioeconomic class do you identify with?

- ☐ Working class
- ☐ Lower middle class
- ☐ Upper middle class
- ☐ Upper class

8. What is your employment status?

- ☐ Retired
- ☐ Part-time (less than 30 hours per week)
- ☐ Full-time (over 30 hours per week)
- ☐ Unemployed

9. Have you ever lived within or near (within 45 miles) tribal jurisdiction/boundaries?

- ☐ Yes
- ☐ No

10. What clan(s) do you descend from? (check all that apply)

- ☐ Bear
- ☐ Owl
- ☐ Pigeon
- ☐ Eagle

- ☐ Buffalo
- ☐ Elk
- ☐ Beaver
- ☐ I don't know/I wasn't told

## About Nebraska

11. Have you ever been to Nebraska?

- ☐ Yes
- ☐ No

a. If so, did you visit former Otoe-Missouria sites?

- ☐ Yes
- ☐ No
- ☐ I'm not sure

b. If so, how did it make you feel?

12. How familiar are you with our Tribe's historical presence in Nebraska?

- ☐ Extremely familiar
- ☐ Very familiar
- ☐ Moderately familiar
- ☐ Slightly familiar
- ☐ Not familiar at all

13. If you are familiar and able, please share the names of two or three of the other tribal nations that the Otoe-Missouria shared space with in what is now central and eastern Nebraska.

14. Have you ever seen physical acknowledgements (e.g., statues, historical markers) of our Otoe-Missouria people and our history in Nebraska?

- ☐ Yes
- ☐ No

a. If yes, how were we represented? How did it make you feel?

15. Does your family have stories of the removal from Nebraska?

- ☐ Yes
- ☐ No
- ☐ I don't know/I was not told

a. If so, would you be willing to share this with our project?

- ☐ Yes
- ☐ No

16. Do you know which band(s) your ancestors were part of during the removal? Check all that apply.

- ☐ Coyote
- ☐ Traditionalist
- ☐ Quaker
- ☐ Absentee
- ☐ I don't know
- ☐ They called it something else: \_\_\_\_\_

### Importance of Reconnection and Presence

17. How important is it to you that we have a more active presence in our homelands?

- ☐ Extremely important
- ☐ Very important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Not at all important

18. How important is it to you to promote and sustain positive relationships with settler communities in our previous homelands?

- ☐ Extremely important
- ☐ Very important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Not at all important

19. How important is it to you to promote and sustain positive relationships with the current Indigenous communities in our previous homelands?

- ☐ Extremely important
- ☐ Very important
- ☐ Moderately important
- ☐ Slightly important
- ☐ Not at all important

## Opinions about Issues Related to Project

How much do you agree or disagree with the following statements? (Choose one of the options listed in the columns per row.)

|  | Strongly agree | Somewhat agree | Neither agree nor disagree | Somewhat disagree | Strongly disagree |
|--|----------------|----------------|----------------------------|-------------------|-------------------|
| 20. Land acknowledgments are a good first step for settlers to foster a sense of respect and honor for Indigenous peoples.   |                |                |                            |                   |                   |
| 21. Indigenous peoples are represented sufficiently in commemorations (e.g., festivals, land acknowledgments, historical anniversaries) in southeast Nebraska.                   |                |                |                            |                   |                   |
| 22. Local educational institutions in both Oklahoma and Nebraska should incorporate more about the area's Indigenous history, culture, and current realities in their curricula. |                |                |                            |                   |                   |
| 23. Return of some or all previous homelands in southeast Nebraska to our Otoe-Missouria people is important to me.  |                |                |                            |                   |                   |
| 24. We, as Otoe-Missouria people, need to heal from historical trauma caused by forced relocation and land dispossession.  |                |                |                            |                   |                   |
| 25. Reconnection to our prior homelands is a part of the healing process.  |                |                |                            |                   |                   |
| 26. Reconciliation with non-Native people is a part of the healing process.  |                |                |                            |                   |                   |

## Reasoning, Feasibility, and Suggested Activities

27. What are the primary reasons individuals should learn about Otoe-Missouria people? (Check all that apply)
- ☐ Promoting understanding of regional history
  - ☐ Preserving and respecting tribal traditions
  - ☐ Addressing historical injustices
  - ☐ Fostering inclusivity and diversity
  - ☐ Don't know
  - ☐ Other (please specify): \_\_\_\_\_
28. What are the barriers to returning and using land in southeast Nebraska? (Check all that apply)
- ☐ Lack of available land to return
  - ☐ Refusal of local/state/federal officials or private individuals to return land
  - ☐ Need to focus on land base in Oklahoma
  - ☐ Lack of capacity to manage land in Nebraska
  - ☐ Distance between Oklahoma and Nebraska
  - ☐ Infringing on the sovereignty of tribes in Nebraska
  - ☐ Other \_\_\_\_\_
29. What would be the best ways to develop a more active presence in Nebraska? (check all that apply):
- ☐ Continue to celebrate Otoe-Missouria Day in Lincoln on Sep 21
  - ☐ Work with Lincoln Parks and Recreation, Nebraska Game and Parks and Rec, and the National Park Service to update interpretive signage and hold events with Otoe-Missouria people
  - ☐ Work with environmental groups in Nebraska to share land for cultural usage
  - ☐ Develop relationships with faith-based groups in Nebraska
  - ☐ Create a sister-city relationship with a town in Nebraska and Red Rock, OK
  - ☐ Regain land in Nebraska
  - ☐ Hold regular camps and other events for Otoe-Missouria youth in Nebraska
  - ☐ Other: \_\_\_\_\_
30. What would be the best ways to promote and sustain positive relationships with the present-day Indigenous communities in Nebraska?
- ☐ Annual gatherings
  - ☐ Cultural exchange
  - ☐ Youth exchange
  - ☐ Tribal government to tribal government relationships
  - ☐ Other: \_\_\_\_\_
31. If the Otoe-Missouria tribe regained land in Nebraska, I would like to see it used for (check all that apply):
- ☐ Growing traditional food and medicine
  - ☐ Establishing youth culture and language camps
  - ☐ Holding traditional ceremonies
  - ☐ Holding reconciliation events with non-Natives
  - ☐ Economic development
  - ☐ Social development

- ☐ Cultural Development
- ☐ Other \_\_\_\_\_

32. What efforts of healing and reconciliation with Indigenous peoples around the world have you heard about? (Check all that apply)

- ☐ Australian Reconciliation Barometer (ARB)
- ☐ Bilingual Nests in Bolivia
- ☐ Genoa Indian School Digital Reconciliation Project
- ☐ Land Back movement
- ☐ Truth and Reconciliation Commission of Canada
- ☐ None of the above
- ☐ Other: \_\_\_\_\_

33. Which activities or initiatives could the local community undertake to better connect non-Otoe-Missouria people with us? (Check all that apply)

- ☐ Cultural events or festivals
- ☐ Formal and informal educational events
- ☐ Otoe-Missouria language classes
- ☐ Collaborations with local Indigenous organizations
- ☐ Land Back
- ☐ Other: \_\_\_\_\_

## Open-ended Questions

34. What does healing mean to you?

35. What does reconciliation mean to you?

36. What does Land Back mean to you?

37. What happens after healing and reconciliation?

38. What does land-based commemoration mean to you?

## Volunteer Information and Additional Comments

The Walking in the Footsteps of our Ancestors is establishing five Advisory Groups. Are you interested in volunteering in one of the following groups?

- ☐ Changing the Narrative
- ☐ Visualizing Reconciliation
- ☐ Creating Land-Based Commemorations
- ☐ Building Relationships
- ☐ Sharing our Story

ADDITIONAL COMMENTS (please leave your name and contact information here if you would like us to get in touch with you):