

Kephoretors should refer to creation narratives as we do, which are truths that comprise the core beliefs about who we are. Calling these "myths" can be offensive.

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UDB COMMUNICATIONS CONTACT:

The official Utah Bike Yeah hashtags for Bears Ears are: #BearsEarsHeals #StandWithBearFairs #HonorTribeS #IndigenousFoodHeals.

Fran-Indianism and cultural appropriation are positive and negative ways of describing the same kind of intermixing of indigenous cultures across North America. This is an issue Tribes condemn when outsiders appropriate our cultures, but it is also an issue to approach delicately as it happens within tribes. Learn more at [www.utahdinemedia.org](http://www.utahdinemedia.org) and be careful in your coverage of this issue.

Do Use	Don't Use	Native	Ancient Structure(s) or Ruin(s)	Creation Narrative	Pre-History, Lore or Legend,	Co-Management	Management	Indigenous	Mother Earth	Ancestral Territory	Public Lands
Traditional	Colonial	Traditional	Archaeological	Myth, Story	Historical	Community-based	Corporate	Local	Global	Local	Corporate
Respect	Exploitation	Respect	Conservation	Legend	Archaeology	Sustainable	Extractive	Self-determination	Environmentalism	Self-determination	Conservation
Intergenerational	Short-term	Intergenerational	Heritage	Oral Tradition	Archaeological Record	Participatory	Individual	Traditional Knowledge	Science	Traditional Knowledge	Science
Harmony	Disruption	Harmony	Heritage	Mythology	Archaeological Record	Collaborative	Competitive	Local Wisdom	Global Science	Local Wisdom	Global Science

recommend the following terms:  
American issues. Specifically, for the  
guide for general guidance on rep-  
resentatives of the Native American Journalists

## **RECOMMENDED TERMS**

## **REPORTER GUIDELINES**

- Reciprocity is key to the exchange of knowledge. Although it is not customary for reporters to do so, gifting is traditionally customary in Indigenous communities for a story or information and is usually of nominal and non-monetary value. For example: a reporter might offer a gift of personal value such as something from your garden in exchange for a personal story. You can offer sage or natural, loose leaf tobacco as an exchange for spiritual knowledge. If you're a photographer, you should offer to send your collaborator copies of photos you take. Exchange of knowledge in this way could help you get a deeper understanding of Native connections to Bears Ears
- Even though a Native person may look or dress the part, he, she, or they may not be the best source to talk to about Bears Ears National Monument. Ask a press liaison from UDB to introduce you to individuals who have knowledge of the story you are writing.
- Tribes that call Bears Ears home each have their own Ancestral ties and histories to BENM. It is recommended that specific stories be attributed to the appropriate Tribe, with the Tribe of each individual spokesperson being named or listed in your content.
- Unless you have spoken with an elected official with authority to speak in an official capacity, please be clear in your media coverage that you spoke with an individual speaking for themselves.
- Each Tribe engages with the media differently. Some Tribes are very reserved when it comes to sharing information due to privacy, preservation of knowledge, and possible cultural sensitivities. Generally, Diné are more liberal to media requests than than the Hopi, Zuni, and Ute peoples.
- Make sure to allow for long pauses, less direct eye contact and adequate response time. It may feel like the elder is finished with their thought, but give a few or even several seconds before you continue with more questions.
- Many Utah Diné Bikéyah events, including the annual Bears Ears Inter-Tribal Summer Gathering are exchanges of cultural and ceremonial knowledge among tribes; it is not a performance. As a reporter or media representative, you are a guest and please ask permission before recording anything.
- Cultural sensitivity requires respect and an open heart, as well as learning the cues of when not to tape, shoot photos or videos – particularly during ceremonies. If you have questions, please check with other media reporters to make sure, or even better, with designated representative of Tribes or UDB press corps. Generally, you should not record specific ceremonies, prayers, stories, and/or dances in any form - written, audio, visual and etc.
- Always ask permission to interview, take photos or videos – especially among children who will need clearance from their parents, guardians or grandparents.
- In an effort to prevent ongoing looting within Bears Ears, do not name the ancient structures, petroglyphs, or specific sacred sites in Bears Ears. Please only list the generic name and general location. For example, "Cliff Dwelling, Bears Ears National Monument," rather than "Butler Wash Ruin, Comb Ridge, UT." This will help ensure that visitors are stopping at the Visitor's Center to learn how to properly visit sites. Also, please remove geotagged data from your photos (which show exact locations of the photo) before posting online.

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Zuni - The Zuni Pueblo (Shiwima) are located near the western New Mexico Zuni Plateau, southwest of the city of Gallup. Their ancestral structures and holy lands extend all the way from the Grand Canyon to the Wasatch Mountain range and beyond Salt Lake City, Utah. According to the 2010 Census statistics, there are 6,367 enrolled tribal members. Zuni tribal members speak the language of Zuni, a language isolate uniquely only to them.

Bars region. Some of the elders you will meet from Mountaintain. Use were raised inside the Monument. To be respectful, it is advisable to provide a small gift when interviewing the elders, if possible.

When the people speak, they are likely speaking in this context, so please be clear in your media coverage that you spoke with an individual speaking for themselves and do not suggest anything broader. **Nichu are very private** with their spiritual beliefs. Be sensitive to this and allow space for your interviewees to decline an answer.

members), and the soundness of the tribe (affiliation).

Nucchu (Ute) – The Nucchu (Utes) are a diverse group of people. Traditional teachings, life ways, and spiritual beliefs are all different depending on family, band, and tribe. Currently, there are seven bands of Nucchu spread across three sovereign nations who live in Utah and Colorado – the Ute Tribe of the Uintah and Ouray Reservation (approximately 3,157 tribal members), the Ute Mountain Ute Tribe (approximately 1,200 tribal members), and the Colorado Ute tribes.

Hopi - the Villages of Hopi (Bakabi, Moenkopi, Kyotsmovi, Spaulavi, Mishongnovi, Shungopovi), Oraibi, Hotevilla, and Lower Moenkopi) are located on a portion of Hopi ancestral lands in northeast Arizona. Our Hopi people are the descendants of the Ancestral Puebloan civilizations at Bears Ears, as well as deep into what is now known as Utah. The name of Hopi is a shortened name for Hopitu-Shi-nu-mu or The Peacful People. According to the 2010 Census count, there are 19,327 enrolled Hopi tribal members. The Hopi speak Hopilalavai, their native language.

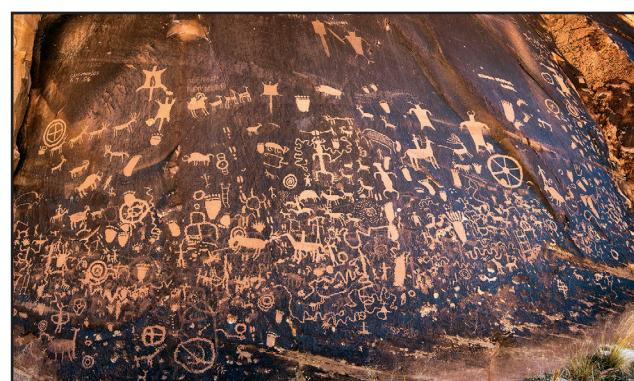


Photo by Tim Peterson

## BACKGROUND

Bears Ears National Monument (BENM) was created in 2016 by President Obama at the request of the 5 Tribes of the Bears Ears Inter-Tribal Coalition (BEITC) after years of advocacy by Native American citizens in San Juan County, Utah. Utah Diné Bikéyah (UDB), is a 501 (c)3 nonprofit organization whose members spent three years interviewing elders and building support for protecting the region. UDB is not a tribe, but a Native American land conservation organization, which works toward healing of people and the Earth by supporting indigenous communities in protecting their culturally significant, ancestral lands. **In 2015, we asked the sovereign nations of the BEITC, which consists of the Hopi Tribe, Navajo Nation, Pueblo of Zuni, Ute Indian Tribe, Ute Mountain Ute Tribe<sup>1</sup> to take over the proposal as sovereign decision-makers capable of engaging directly with the United States on a government to government basis.**

Many Tribes across the U.S. have lent their support to Bears Ears, including the Lummi Nation, which gifted a bear totem pole at the 2018 Bears Ears Inter-Tribal Summer Gathering held near the Bears Ears buttes. The Bear Totem Pole is a **gesture of goodwill and support** from the Lummi Nation to the tribes of the Bears Ears region. Similarly, the Lummi People are fighting to protect their Ancestral territory - the Salish Sea from pollution and degradation. This is just one example of many others.

UDB, BEITC, sister tribes, and many allies in the conservation community are working to restore BENM to its original 1.35-million acre size after it was illegally reduced by 85% in 2017 by President Trump. Along with reducing Bears Ears, President Trump also shrunk Grand Staircase Escalante National Monument in 2017 by 50%. We are currently in litigation to overturn this decision. Thus, we continue to oppose the reduction of BENM and the rushed, expedited land management process by the Bureau of Land Management and Forest Service for the Shash Jaa' and Indian Creek. This will help protect the lands and their resources.

<sup>1</sup>Please use these official names of each Tribe when referring to sovereign tribal governments.

- Dime (Navajo) – Dime is the most culturally appropriate way to refer to Dime people. According to the 2010 census, there are approximately 173,667 Dime people living within the boundaries of the Navajo Nation. However, across the U.S., there are approximately 500,000 Dime people. Dime people have strong cultural ties to the Bears Ears region. Most Dime citizens in southern Utah can trace their ancestral ties to Bears Ears with some families having lived there as recently as the 1960's. UDB Board Chair Willie Grayeyes says the Dime people have been in the Bears Ears Region since time immemorial. Additionally, the ancestral territory of the Dime people expands into Arizona, Colorado, New Mexico, and Utah, all of which is considered Dime territory.

- Ancestral Puebloan Peoples (Hopi, Zuni, 18 Pueblos) in New Mexico, and Ysleta del Sur in TX; Pueblo natives are an ancient people whose histories begin with the Archaic Age I - Early Basketmaker Age I (7000- 1500 BC) to the present-day Pueblo V age (1600 AD - Present). Ancestral Pueblo lands, migration routes, extends into north-central Utah, Arizona, Colorado, Plateau, which includes the Four Corners region, and begins near present-day Salt Lake City at the end of last ice Age (Pleistocene Age). Many Pueblo civilizations have extensive histories in the Bears Ears National Monument and hold important stories about the Bears Ears region. Pueblo non-sectarian leaders have active alters within the Bears Ears National Monument and visit these sites regularly. The large villages and kivas and other Ancestral sites at Bears Ears National Monument are all of Pueblo origin.

## TRIBES OF THE BEARS REGION



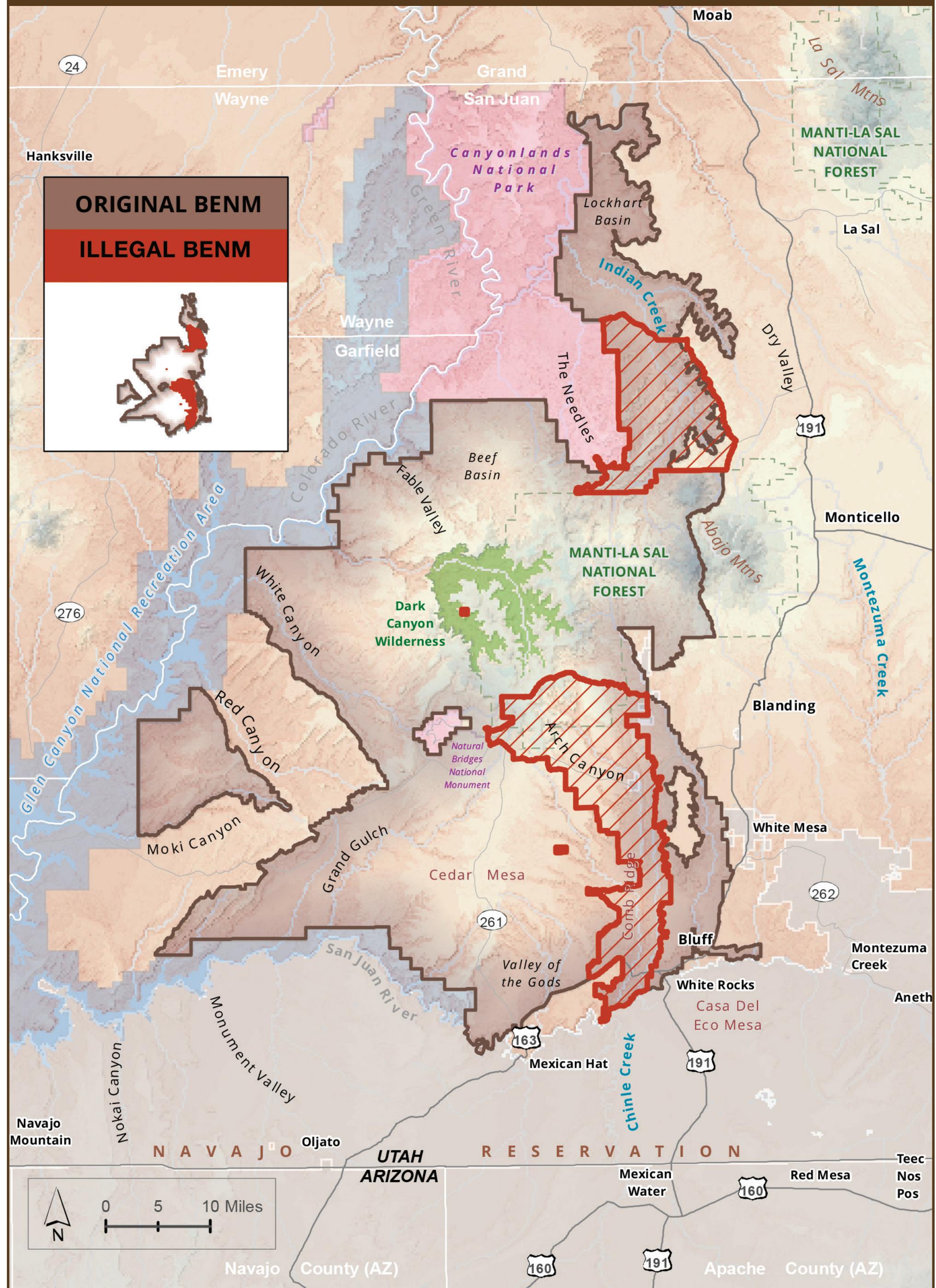
# BEARS EARS NATIONAL MONUMENT MEDIA ORIENTATION AND CULTURAL SENSITIVITY SHEET



DINE BIWANTON  
**#BEARSEARSHEALS**  
**#STANDWITHBEARSEARS #HONORTRISES**  
**#INDIGENOUSFOODHEALS**

# DIGENOUSFOOD

# BEARS EARS NATIONAL MONUMENT REDUCED BY 85%



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AND SUBSCRIBE TO OUR ENNEWSLETTER ONLINE.