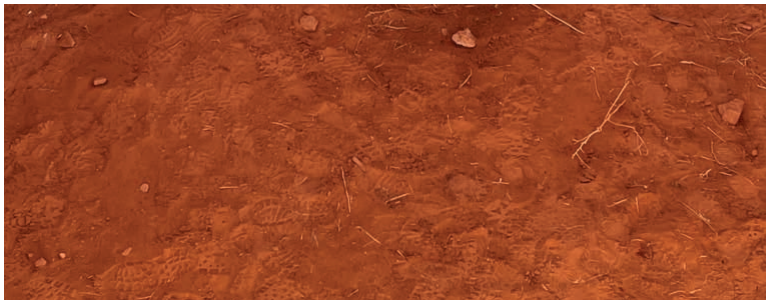




**MULE CANYON SITE
INDIGENOUS CONTEXT**

Rikki Price Spring 2021

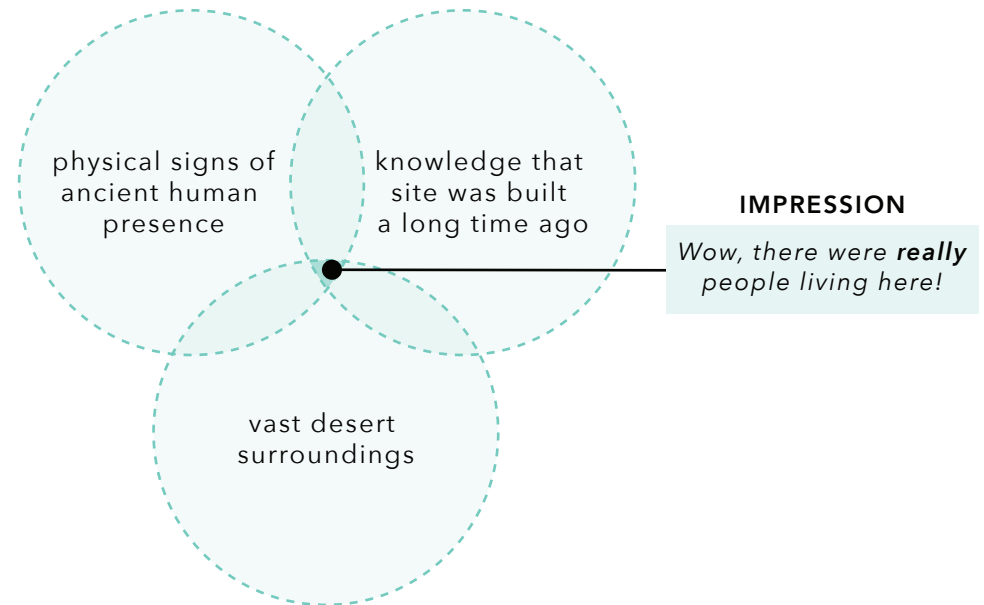


SITE IMPRESSION

WITHOUT INDIGENOUS CONTEXT

Mule canyon front-country site gives the intense impression that *you are not the first to be here.*

This powerful feeling creates an opportunity to design a more meaningful experience for the visitor by providing context about the site, giving them an opportunity to connect not just to cultures of the past, but of the present as well.



RESURFACING PRINCIPLES

In researching Indigenous resources, specifically from the Bears Ears Inter-Tribal Coalition, the following themes were often brought up, commonly in response to misconceptions held by those who are unfamiliar with Indigenous people.

Combining the following context with the unique impression the site already gives would allow the visitor to connect more deeply with the landscape, making for a richer, more meaningful experience.

INDIGENOUS CONTEXT

Indigenous tribes lived in the past

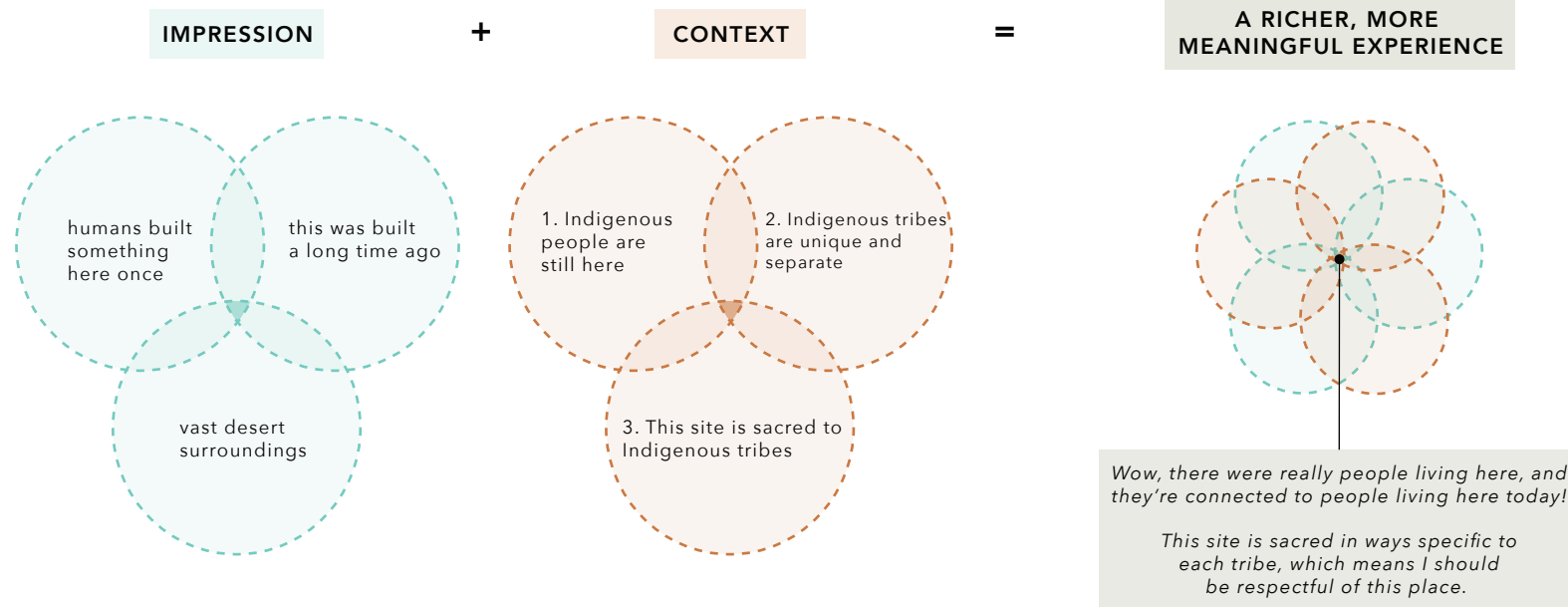
1. Indigenous tribes are still here

Indigenous people are a single culture

2. Indigenous tribes are separate and unique

Ancestral sites are an artifact of history

3. Ancestral sites are still sacred to indigenous people

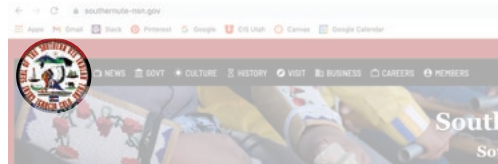
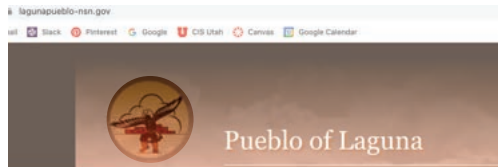


A wide-angle photograph of a desert landscape, likely the Grand Canyon. The foreground shows dark, layered rock formations. In the middle ground, a winding river valley is visible, surrounded by more rock formations. The background consists of distant, hazy mountains under a clear sky. The overall tone is warm and majestic.

“Each tribe shares a personal, unique connection to this landscape...this landscape has a role to play in their living culture today.”

-Brandy Hurt, Bears Ears Inter-tribal Coalition

TRIBAL SEALS AS AN INTRODUCTION



IDENTITY AND SOVEREIGNTY

Tribal seals are visual representations of identity and sovereignty many tribes have created. Seals can be found at the forefront of many of the tribes' websites, as well as on signs and other applications. Though the content of each seal is unique, they convey two of the contextual themes previously identified:

1. Tribes are still here
2. Tribes are unique and separate

COALITION TRIBES

The Bears Ears Inter-Tribal Coalition displays the seals of the five tribes that comprise the coalition on the main page of their website.



INTRODUCTION TO INDIGENOUS CONTEXT

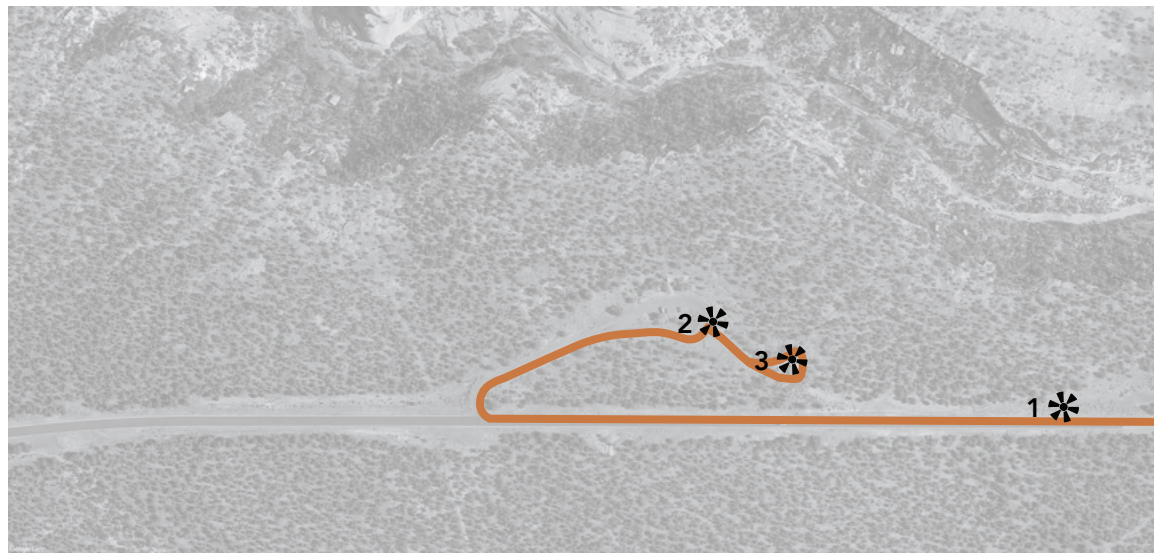
Introduction

Latin ***introducere*** "to lead in"

The intent of the signage platform is to introduce the 3 context themes to the visitor over time as they make their way to the site. This allows for time for the context to 'sink in' and build upon itself. It also creates an opportunity for visitors to bears ears who are not visiting the Mule Canyon site to gain a bit of context as they drive through the monument.

— Opportunity to introduce context

* Context signage



1. Indigenous tribes are still here

2. Indigenous tribes are separate and unique

3. Ancestral sites are still sacred to Indigenous people



SIGNAGE 1

The first sign would show the five seals of the tribes in the Coalition. From this, the visitor could gain an understanding that Indigenous tribes are still here, and that they are separate entities.



BEARS EARS INTER-TRIBAL COALITION



Who are we?

In July of 2015, leaders from the Hopi Tribe, Navajo Nation, Ute Mountain Ute Tribe, Pueblo of Zuni, and Ute Indian Tribe founded the Bears Ears Inter-Tribal Coalition. The Coalition Tribes are unified in the effort to protect this landscape we call Hoon'Naqvut, Shash Jáa, Kwiyaqatu Nukavachi, Ansh An Lashokdiwe, in our Native languages, all of which mean "Bears Ears."

Today, a total of 30 Tribes have expressed support for protecting the Bears Ears landscape for all future generations.

We are pursuing this goal by working collaboratively with our partners to immediately address needs on the landscape and by developing a land management plan for the greater Bears Ears landscape (1.9 million+ acres) that is rooted in our Indigenous perspectives and place-based conservation strategies, developed over centuries.

SIGNAGE 2

The second sign would be at the start of the pathway from the parking lot to the site. This would tell the visitor what the Coalition is and what they do. The content would need to be consulted upon with the Tribes.





SIGNAGE 3

The last form of signage would be at the site itself. These signs would be small and simple, and they would communicate messaging from the tribes directly. These could be used throughout the monument at any site of importance or where tribes wanted to communicate messaging.

