



HAPPY NATIVE AMERICAN HERITAGE MONTH!

Greetings Bears Ears community. We hope that this month provides the opportunity for Indigenous people to proudly reflect on our history as the first peoples on this continent. This month let's remember that the struggle to protect sacred spaces is about passing down knowledge for future generations, it's about preserving our cultures and our lifeways; it's about cultivating relationships that ground us in reciprocity, community, and care.

We are thankful that President Biden kept his promise and restored the Bears Ears National Monument, but the Coalition is still hard at work ensuring that Indigenous perspectives and Traditional Knowledge are the cornerstones of management for the Bears Ears cultural landscape moving forward. We are committed, now more than ever, to protecting this living landscape and all that it holds.

Together, we can help it thrive so that it can care for us well into the future.

This Native American Heritage Month, join us in community and celebrate the many contributions that Indigenous people have made and continue to educate yourself and others on the history and efforts that are still underway to eliminate our culture, lifeways, and identity.

Be in community - learn with us, grow with us, build with us.



New Beginnings, Welcome New Co-Chairs!

After a Coalition election in October, we are pleased to announce our two new Co-Chairs.

The Bears Ears Inter-Tribal Coalition is now under the leadership of Mr. Carleton Bowekaty (Lieutenant Governor, Pueblo of Zuni) and Mr. Malcolm Lehi (White Mesa Councilman, Ute Mountain Ute Tribe). Our new elected Co-Chairs wasted no time and swiftly made plans to convene a Tribal Leader meeting this month so that the Coalition can continue its important work on realizing the vision of collaborative management and advancing protections of the Bears Ears National Monument.

We want to extend a sincere and gratitude-filled Thank You to our former Co-Chairs, Mr. Hank Stevens (Navajo Nation (Diné)), and Mr. Clark Tenakhongva (Hopi Tribe Vice-Chairman). We are thankful for your leadership and look forward to your continued efforts to protect Bears Ears.

WHAT BEARS EARS MEANS TO INDIGENOUS PEOPLE

In lieu of Native American Heritage Month we want to take a moment to recognize why the five Tribes are working towards having a say in how Bears Ears is managed.

In each language of the Coalition Tribes, the Bears Ears landscape is called Honmuru, Shash Jaa, Kwiyahtia Nukavachi and Ansh An



Lashokdiwe; all translating in English to Bears.

The Native peoples of this region all have a geographical, historical, cultural, and spiritual connection to Bears Ears. For those Americans whose ancestors were settlers or immigrants to North America as recent as 500 years ago (but much more recent for most) it is hard to grasp the concept of having a deep connection to a place.

Tribal Nations maintain their cultural lifeways and their history is tied to this continent in ways that many non-Indigenous Americans do not understand.

For place based peoples the notion of stewardship over sacred places is paramount. For some, Bears Ears is essential to their creation story, it tells their people's history, it forms their identity, and is the core of the Tribe's survival. Bears Ears provides (or has provided) protection and in return the Tribes and their communities feel compelled to protect it. Any harm done to the sacred place is harm directly to those who hold it sacred. Ensuring the health of sacred places allows the sacred places to ensure the health of Tribal people.

The evidence of Tribal inhabitation within Bears Ears is literally inscribed on the cultural panels, painted on the walls and cliff sides, and built into ancestral structures. Roadways built and used over millenia connect sacred spaces

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throughout the landscape, evidence of pre-columbus cross-continental trade is viewed as knowledge left by the ancestors. Bears Ears contains evidence of at least 13,000 years of human habitation by Western standards, but since time immemorial for the Tribes who trace their origins there.

It remains a bright light to Indigenous peoples and as a place to heal and to continue practicing their lifeways. The diverse ecology of the region provides a space to practice and teach Traditional Knowledge; the landscape is alive and is still used for hunting and sourcing medicinal plants. Bears Ears is revered for community practices, food gathering, and ceremony.

The Bears Ears represents healing in the truest sense.



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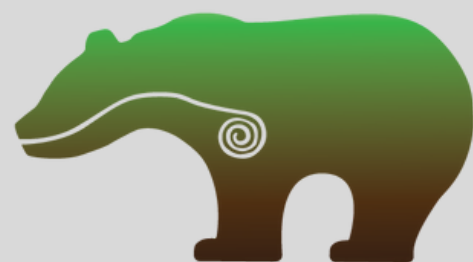
Teaching Respectful Visitation

We have revamped our Visit with Respect campaign on our social media accounts. Similar to our previous campaign, this series of info-slides offers tips for visiting Bears Ears and all Native land with respect.

According to our on-the-ground partners, Bears Ears has seen the highest amount of visitation since it was designated as a monument in 2016. Misinformed visitors continue to loot, vandalize, and contribute to the destruction of sacred sites and the land itself. Thus, we hope you will follow us and share our revamped visitation guidelines:

- We continue to encourage visitors to first stop by the Bears Ears Education Center in Bluff, Utah before entering the landscape. This center provides more detailed information on how to treat Bears Ears with respect and support its longevity.

- Approach the land with a respectful mindset. You will encounter interconnected natural, cultural, scientific, and spiritual spaces within Bears Ears. It is important that even before you step foot into this sacred place you recognize that these are the homelands to many Tribes today; it is a region to be treated with intention and care.
- If you happen upon a cultural site, please enjoy it from afar. Do not geotag or share the GPS location of sensitive, non-public sites that you may encounter, as this encourages foot traffic to unprotected and private spaces.
- Please do not climb on, in, or touch ancestral structures - they are extremely fragile. These places are not abandoned ruins: they exist as part of a living landscape. Our ancestors' spirits still reside in Bears Ears. Be mindful of how your presence in these spaces may be disrespectful or hurtful to some Indigenous peoples.



BEARS EARS INTER-TRIBAL COALITION
 HOPI - ZUNI - UTE MOUNTAIN UTE - DINÉ - UTE

See the Visit With Respect slides on our Instagram, Facebook and Twitter

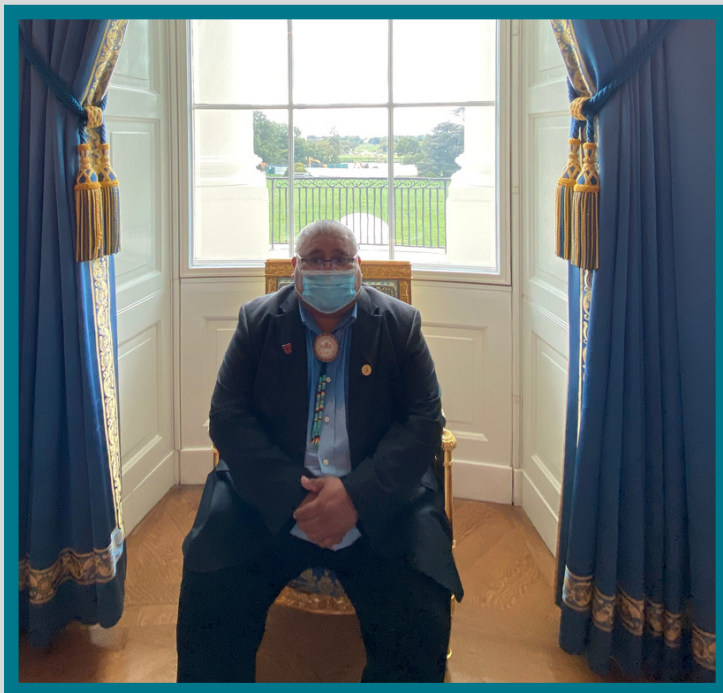
- Pottery shards, corn cobs, and other cultural objects are not souvenirs. Please do not take them home with you. These objects are critical to connecting us to our ancestors. The rampant looting of sacred spaces by visitors is painful, and contributes to the erasure of Indigenous peoples' histories in this area.
- Rock Climbers: Please be aware of your surroundings and observe the entire space in which you are visiting. Stay on designated climbing paths and avoid creating new ones. This greatly reduces the chance of bolting into a cultural panel or injuring a cultural site. Bolting on cultural panels is illegal, permanent, harmful, and disrespectful.
- Watch where you step, and pack out what you pack in. Respect all of our relatives that exist within this landscape. The soil, the rocks, the plants, the animals, the insects, the water, the sky - acknowledge their place, connections, importance, and role within Bears Ears. You are a guest here.

Before we go...

We want to thank you for your continued support. We are still living through unprecedented times and these past few years have tested our perseverance as individuals, communities and sovereign nations across so-called North America.

But, we also recognize that we've achieved a lot in trying times - we restored the Bears Ears National Monument! So, in the spirit of celebration, please enjoy a few photos from the Presidential Proclamation signing event.






Thank you for your support. Stay safe and take care.

Kwakwhay - Askwali - Tog'oiak' - Elahkwa - Ahéhee'



 @bears earscoalition

 @savebears ears

 Bears Ears Inter-Tribal Coalition