

BRIDGING CULTURES: DIVERSITY AND UNITY IN THE PUEBLO WORLD

A Summer Institute for School Teachers
June 24–July 14, 2012 (Three Weeks)

Crow Canyon Archaeological Center, Cortez, Colorado
Elaine Franklin, Director
Margie Connolly, Co-Director



Traditional Pueblo people have chosen symbols that remind them of the diversity in the unity of the world. The harmonizing and balancing of the oppositional elements are necessary to describe the oneness, interconnectedness, and interdependency of the natural and human environments.

Naranjo and Swentzell 1989, 264

Dear Colleague,

Thank you for your interest in *Bridging Cultures: Diversity and Unity in the Pueblo World*, a National Endowment for the Humanities Summer Institute for School Teachers. We feel honored to have the opportunity to invite 25 school teachers to join us in the American Southwest for an intensive three-week study of Pueblo culture, history, and diversity. This letter provides an overview of the institute, as well as information on related matters such as the selection process, housing, and application instructions.

About the Institute

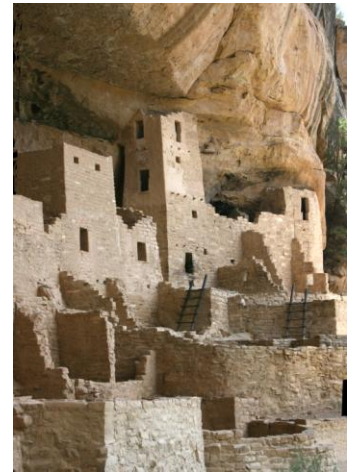
The notion of “diversity in the unity of the world” seems almost a contradiction in terms. How can a culture not only embrace and honor differences, but actually integrate these differences to effectively create a unified identity? This may be one of the more challenging and profound issues that humans have grappled with across time and throughout the world. We will examine this question in the context of what is one of the oldest persistent cultural groups on the continent: the Pueblo Indians of the American Southwest. This is an ideal context for such a study for several reasons: the longevity of Pueblo peoples in the region, the extensive archaeological record that sheds light on the ancient Pueblo world, and the evidence, both past and present, for what Naranjo and Swentzell describe as *diversity in unity*.

The term “pueblo,” which means town or village, was first used in the sixteenth century by Spanish conquistadors and colonizers to describe the settlements of native peoples in the Southwest. At the time of Spanish contact in the sixteenth century, there were more than 90 pueblos in the Southwest; today there are 31. Even so, Pueblo society remains diverse and vibrant in the present, just as it must have been in the past. The modern Pueblo world includes four distinct language groups (Hopi, Keres, Zuni, and Tanoan). This linguistic diversity reflects a complex history for Pueblo people and analysis of the archaeological record suggests disparate origins. Although a great deal of diversity can be seen across these villages, there are also significant similarities that bind them together as Pueblo people. Anthropologist Dr. Edward P. Dozier of Santa Clara Pueblo discusses the formation of Pueblo social identity and states: “While there are differences in the socialization techniques employed among the Pueblos, the similarities outweigh the differences. As a result of these similarities, the finished product—the Pueblo adult personality—is remarkably uniform” (1970, 179).

Bridging Cultures is an immersive experience that will take us into the heart of the Pueblo world; this highly contextualized study allows us to closely examine essential concepts related to cultural diversity and unity. We deeply believe that multiple voices and perspectives are critically important to teaching about any group of people or period in history and this is the approach that we will take throughout the institute. Prominent researchers such as Dr. Shirley Powell and Dr. Mark Varien will help us gain an understanding of how archaeologists reconstruct Pueblo history, and how they conceptualize the boundaries of cultural identity. Contributions from renowned Pueblo scholars such as Dr. Tessie Naranjo

and Dr. Joseph Suina, along with visits to ancient and modern Pueblo communities, provide a window into how Pueblo culture formed, how it has endured, and how it is expressed in diverse communities today. This institute showcases an important example of how locally situated differences can be maintained and simultaneously assimilated into a larger cultural whole.

One of the most intriguing aspects of Pueblo history is the fact that the Mesa Verde region, which had been populated for millennia by thousands of people (often referred to as the Anasazi) was, by A.D. 1300, completely depopulated. For decades, this depopulation was depicted as the collapse of a society and the abandonment of a region, with the popular media painting a picture of disappearance and unexplainable mystery. To Pueblo people there was never any mystery; they continue to thrive as a people and view the ancient villages of the Mesa Verde region as still being occupied by the spirits of their ancestors. Their oral histories refer to numerous migrations—a point where the archaeological record and the traditional histories converge—and Southwestern archaeologists are in general agreement that modern Pueblo communities can trace their roots to the ancient villages of the Mesa Verde region.



Following is a brief summary of the institute schedule. In addition to the activities listed here, we will explore a set of selected readings and discuss them together. We will also develop a private Web site that will allow us to share resources and communicate with one another after the conclusion of the institute. As co-directors, our desire is to help you pursue your own interests related to institute content and help you share aspects of this research with others in the group.

During the **first week** of the institute, you will develop a basic understanding of approximately 1,800 years of Pueblo history in the Mesa Verde region. The genesis of Pueblo culture will be an important focus; we will examine evidence for diverse origins, as well as develop an understanding of essential elements that these early villages shared in common. Included in week one is a tour of Mesa Verde National Park, which will round out our overview of Pueblo history.

A variety of approaches are used to introduce you to this subject matter including lectures, inquiry experiences with artifact assemblages, field excavation, and laboratory analysis under the guidance of Crow Canyon archaeologists—no prior experience is needed. These research experiences in the field and in the lab will continue in weeks two and three.

In **week two** of the institute, we will move beyond the immediate area of Mesa Verde and examine the tremendous growth and change that occurred during the Pueblo II period (A.D. 900–1150) focusing particularly on the interactions with people from the large settlements in and around Chaco Canyon, NM. Along with the institute's Pueblo scholars and archaeologists, we will visit sites within Chaco Canyon as well as sites further north that reflect Chacoan characteristics. Some of these are among the largest and most elaborate sites ever constructed by ancient Pueblo people, and they all contain the remains of buildings that today are referred to as great houses. Visiting these great-house sites provides the setting whereby we can explore the cultural diversity that comprised the ancient Pueblo world and examine how Pueblo culture was shaped by interaction among diverse groups, including those far to the south in Central America.

Week three of the institute will focus on migration and the connections between the Pueblo-past and Pueblo-present. We will examine these topics using evidence from multiple sources, drawing particularly on the expertise of the Pueblo scholars who will be our hosts as we visit both modern and ancestral Pueblo villages near Santa Fe, NM. In order to have easy access to these locations, we will spend two nights in the Santa Fe area.

Following the trip to New Mexico, we will return to the Crow Canyon campus for the close of the institute, which includes a time for everyone to share their contributions to the Web site and have a final discussion of readings and experiences, particularly in relation to the primary theme of diversity in unity.

About the Directors and Primary Faculty

Dr. Elaine Franklin will serve as the director of the institute. Formerly the director of education at the Crow Canyon Archaeological Center, she is now the executive director of the North Carolina Center for the Advancement of Teaching (NCCAT). Dr. Franklin is a career educator and has extensive experience in all aspects of educational program development, including instruction, curriculum design, research, professional development, and administration. She is a specialist in archaeology education and has published both nationally and internationally on this subject. This will be her fifth time directing a NEH Summer Institute for Teachers.



Margie Connolly is Crow Canyon's director of American Indian initiatives; she co-directed three previous NEH institutes and in 2010 was the director of the Center's NEH Landmarks of American History Workshops. Margie holds degrees in both anthropology and education. As an archaeologist and an educator, she has extensive experience in archaeological research and heritage education programs in Alaska and in the Southwest. She has made a significant contribution to the building of partnerships between Crow Canyon and American Indians in the Four Corners.



Dr. Mark Varien is one of the primary faculty members for the institute; a preeminent Southwestern archaeologist, he is well recognized for his work in the Mesa Verde region. Dr. Varien has conducted and led archaeological research at Crow Canyon for more than twenty years. He is particularly noted for his innovative work that examines community organization and patterns of mobility in the ancient Pueblo world. During his tenure at Crow Canyon, he has established a reputation as being a highly skilled instructor who can convey complex ideas in an engaging, intellectually stimulating manner.

Dr. Shirley Powell is Crow Canyon's vice president of programs. Dr. Powell has over 30 years of experience conducting archaeological and ethnographic research. Prior to coming to Crow Canyon, she was a faculty member at Northern Arizona University and Southern Illinois University. Dr. Powell directed, and was co-principal investigator, of the Black Mesa Archaeological Project in northeastern Arizona—one of the largest archaeological projects ever conducted in this country. She is the author or editor of many book-length monographs on ancestral Puebloan and Hohokam archaeology, including *Prehistoric Culture Change on the Colorado Plateau: Ten Thousand Years on Black Mesa*.

We are very pleased to once again work with *Dr. Tessie Naranjo* of Santa Clara Pueblo and *Dr. Joseph Suina* of Cochiti Pueblo, both of whom have been members of the Crow Canyon faculty for previous NEH institutes. Dr. Naranjo is a founder of the Pueblo Indian Studies Program at Northern New Mexico College and former co-director of the Northern Pueblos Institute. She has been an advisor to numerous museums across the country, including the National Museum of the American Indian. A number of other prominent Pueblo Indian scholars will be joining Dr. Naranjo to provide us with their insights into Pueblo history and culture, as well as their understanding of how unity and diversity are expressed in the Pueblo world.

Dr. Suina is professor emeritus at the University of New Mexico's College of Education; he is also a former governor of Cochiti Pueblo, and former director of the Institute for American Indian Education. He has devoted much of his career to assessing student learning and developing training programs for educators who teach American Indian students. Currently a member of the Cochiti Pueblo tribal council, Dr. Suina is also president and chief executive officer of the Cochiti Community Development Corporation and chair of the Cochiti Language Revival Committee. Dr. Suina joined Crow Canyon's Native American Advisory Group in 2008 and became a member of the Board of Trustees in 2009.

Institute Setting and Housing

The Crow Canyon Archaeological Center is situated in a spectacularly scenic location near the town of Cortez in southwestern Colorado. To the east of the Center's 170-acre campus are the 13,000-foot peaks of the La Plata Mountains; ten miles to the south is Mesa Verde National Park; and to the west are Sleeping Ute Mountain and the red sandstone canyons of southeastern Utah, which include Arches and Canyon Lands national parks. Within a couple of hours drive of Crow Canyon are the historic mining towns of Telluride, Durango, Silverton, and Ouray.

We encourage all NEH scholars to stay on campus in order to become fully integrated members of the institute's collegial learning community. The Crow Canyon lodge contains a dining hall and dormitory-style housing for 70 students. Adult housing consists of ten cabins that are fashioned after Navajo hogans; these will be reserved for you—our NEH scholars. The cabins have electric heat and lights but are not air-conditioned. At nearly 6000 feet in elevation, even summer nights can be quite chilly and air conditioning is not generally needed. These cabins are located in a secluded area of the campus and provide a serene atmosphere that campus guests find particularly enjoyable. Housing in the cabins is shared—generally 2 to 3 people per cabin; single rooms are not available. The shower and restroom facilities are adjacent to the cabins. Crow Canyon is fortunate to have an excellent chef and accomplished kitchen staff; thus the meals are not typical institutional fare. Approximate cost of food and lodging for the days/nights on the Crow Canyon campus is \$85 per day, which will be deducted from your stipend should you choose to stay on the Crow Canyon campus. The town of Cortez offers options for those who may need different accommodations; information regarding alternative housing will be provided upon request.



In addition to housing and dining facilities, the main buildings on the Crow Canyon campus contain classrooms, an education laboratory, archaeological research laboratories, a 5,000-volume research library, a temporary curation facility, computer resources with wireless Internet connection, a large comfortable study for adults who are visiting the campus, and staff offices. Four computer work stations are available in the lobby of the Gates Building; these will provide you with e-mail and Internet access, however, we encourage you to bring personal laptops for greater flexibility in pursuing your research interests. You will have access to pay telephones but you may prefer to use your cell phone; cell-phone reception at Crow Canyon is generally very good.

Additional Details

Some of the meals while we are traveling will be provided through the institute but there will also be a few nights left open for independent dining. This will give you the opportunity to sample local cuisine from restaurants in the communities we will visit. Transportation to all institute sites will be provided by Crow Canyon. If you do not bring a vehicle with you, you may choose to rent a car on weekends in order to explore the surrounding area. Rental cars are available in Cortez; we will be happy to help you make these arrangements if needed.

Environmental Conditions: A Few Things to Consider

Now that we have told you how beautiful the area is, we would like to provide a few words of caution. The climate in southwestern Colorado is extremely arid; the town of Cortez has an average annual precipitation of only 14 inches. Forest fires are a fairly common occurrence during the summer months, sometimes filling the air with smoke and, on a few occasions, even ash. In addition to the climatic conditions, the institute does involve some moderate hiking and extended periods of time out-of-doors. We tell you this so that you may realistically evaluate your own ability to fully participate in and enjoy all aspects of this institute. Individuals with certain health conditions, such as asthma, may have difficulty in this setting. Although we don't want to discourage anyone, we also do not want anyone to put their health at risk. Please consider these factors and, if you have doubts, you might want to consult with your physician before applying.

Application Process and Selection of Participants

Application information is included with this letter. Your completed application should be postmarked no later than March 1st, 2012. Successful applicants will be notified of their selection by April 2nd, 2012, and will have until April 6th to accept or decline the offer. Perhaps the most important part of the application is the essay that must be submitted as part of the complete application. This essay should include any personal and professional information that is relevant: reasons for applying to the particular project, your interest in the topic, qualifications to do the work of the project and make a contribution to it, what you hope to accomplish through your participation, and the relation of the study to your teaching. According to NEH guidelines, you may apply to two programs but accept only one. Applications should be mailed to:

NEH Summer Institute for Teachers
Crow Canyon Archaeological Center
23390 Road K
Cortez, CO 81321

We will be selecting 25 K-12 teachers from throughout the United States. They will be chosen for the breadth of their interests, experiences, skills, and diversity. Each NEH Scholar will receive a \$2,700 stipend to cover the cost of travel and living expenses for the institute. Half of the stipend, minus fees for food and lodging, will be disbursed at the beginning of the institute; the additional amount will be available on the last day of the institute. The amount deducted from participant stipends for food and housing will vary depending on whether or not the individual will be staying on the Crow Canyon campus. You will have the option of earning graduate credit from the Colorado School of Mines for an additional fee.

For inquiries, please contact Deb Miller at the Crow Canyon Archaeological Center, dmiller@crowcanyon.org. We look forward to receiving your application.

Sincerely,

Elaine Franklin
Institute Director

Margie Connolly
Institute Co-director

Any views, findings, conclusions or recommendations expressed in this program do not necessarily reflect those of the National Endowment for the Humanities.