



NATIONAL ENDOWMENT FOR THE HUMANITIES

DIVISION OF EDUCATION PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative and selected portions of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the Landmarks of American History and Culture guidelines at

<https://www.neh.gov/grants/education/landmarks-american-history-and-culture-workshops-school-teachers>

for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: Mesa Verde National Park and Pueblo Indian History

Institution: Crow Canyon Archaeological Center

Project Director: Susan Ryan

Grant Program: Landmarks of American Culture and History Workshops

NARRATIVE

Nature of the Request

Mesa Verde National Park and Pueblo Indian History is a one-week residence-based Landmarks of American History and Culture: Workshop for School Teachers that will be offered twice during the summer of 2020, each time for 36 K–12 school educators. Week 1 will begin June 14 and Week 2 will begin July 26. It will be hosted at the Crow Canyon Archaeological Center and focus on Mesa Verde National Park and the central Mesa Verde Region in southwestern Colorado.

The Workshop asks three fundamental questions that touch the lives of all Americans:

- 1) How do Americans come to know and appreciate the time depth, cultures, people, and activities that comprise our collective history and shaped our contemporary world?
- 2) Who creates America's history and culture, and how and why did they come to have this privilege and responsibility?
- 3) How do contemporary Pueblo people (and all people not of Euro American descent) balance their cultural continuity and sovereignty with Euro American ideals of assimilation and the melting pot?

Project Development

Mesa Verde National Park and Pueblo Indian History is based loosely on a Landmarks of American History and Culture: Workshop for School Teachers offered in 2016 (with earlier iterations offered in 2010 and 2014). The previous Workshops were based on the premises that 1) because the Mesa Verde region of southwestern Colorado inspires prehistoric, historic, and contemporary creativity and productivity in all fields of the humanities and 2) because that landscape has been interpreted from the perspectives of both Euro and Native American cultures (Dozier 1970; Noble 2006, 2014; Preucel and Duwe 2018; Sando 1992), it is an ideal place to host a National Endowment for the Humanities Landmarks of American History and Culture Workshop.

We stand by this assessment. Moreover, our experiences have led us to the conclusion that many of the challenges faced by ancient Pueblo people and by the many people who later moved into their traditional homelands—including Navajo and Ute Indians and Spanish, Mexican, and Euro American colonists—mirror the challenges facing contemporary Americans. The Mesa Verde region offers fascinating histories and challenging epistemologies that are eminently transferable into today’s K–12 classrooms. Moreover, archaeological methods are STEAM-reliant, and offer a relatable context in which to learn scientific methods and STEAM subjects. The proposed Workshop has been substantially redesigned to highlight this potential and to extend the Workshop’s impact beyond the participant audience. (See **Publicity and Project Website**, page 14, and **Appendix F, Evaluations**.)

Intellectual Content and Significance

The Workshop will be based at the Crow Canyon Archaeological Center, a not-for-profit research-and-education institute located in the heart of **Mesa Verde region** (see **Institutional Context**, page 15). The number and extraordinary preservation of the archaeological sites / ancestral villages have long attracted explorers, scholars, and descendants. A century of archaeological research has produced detailed chronologies of cultural and environmental change unmatched in the world and attributable to the unrivaled precision of tree-ring research. In addition, there are detailed Pueblo and Euro American reconstructions of human interaction with the natural environment. The Mesa Verde region’s archaeological record, combined with Pueblo oral histories and traditions, is unparalleled in its potential for understanding the human past.

Mesa Verde National Park sits at the center of the Mesa Verde region (Figure 1). The park was created on June 29, 1906, just 21 days after the passage of the federal Antiquities Act. Mesa Verde was the first cultural park established in the United States, and it remains America’s premier park devoted to archaeology. UNESCO, a United Nations organization formed to

preserve and protect humanity’s cultural and natural heritage, designated Mesa Verde a World Heritage Site in 1978. Archaeologists have documented nearly 5,000 sites / ancestral villages in the park, most of which date between A.D. 600 and 1300. About 600 are cliff dwellings that rank among the finest architectural treasures of the ancient world, and that date to the late 1200s A.D., the final years of occupation by ancestral Pueblo people.

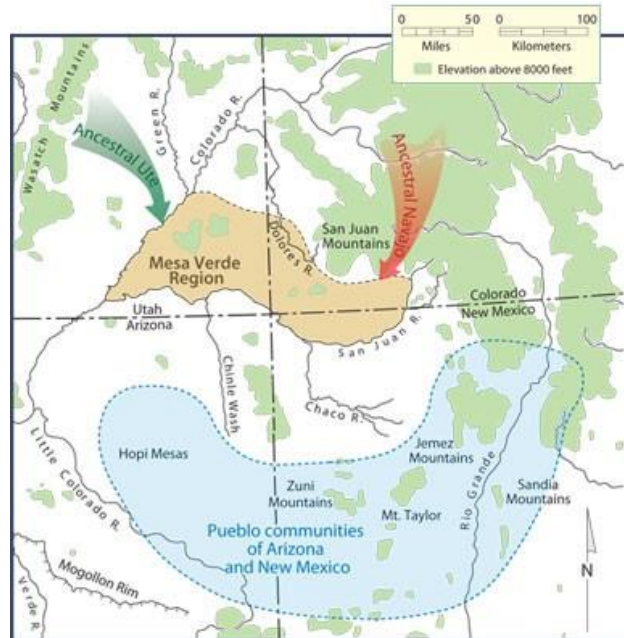


Figure 1. The central Mesa Verde region showing the location of Mesa Verde National Park.

Mesa Verde National Park and the surrounding Mesa Verde region (Figure 1) have inspired creativity and productivity in all fields of the humanities—architecture, the visual and performing arts (Sweet 1985), religion (Glowacki and Van Keuren 2011), oral history (Ferguson and Colwell-Chanthaphonh 2006; Ortman 2012), documentary history (Smith 2002), and literature (Cather 1925). Furthermore, the creativity and productivity span thousands of years, multiple cultures, and varied ways of knowing the world. Pueblo oral history tells us that Mesa Verde was and continues to be a “center place”: a place of importance, emergence, and creation (Duwe and Preucel 2019; Ortman 2012; Sando 1992; Varien and Wilshusen 2002). For contemporary Euro Americans, Mesa Verde is a place to focus contemplation about people, their

cultural beliefs and practices, and how they create and shape physical and cultural landscapes (Preucel 2006: xvi).

Euro Americans are especially intrigued by the fact that the Mesa Verde region, which had been populated for millennia by tens of thousands of Pueblo people, was completely depopulated by A.D. 1300. For decades, archaeologists depicted this depopulation as the collapse of a society and the abandonment of a region, with the popular media exaggerating this depiction into the inexplicable and mysterious disappearance of a people. For Pueblo people there is no mystery—they know why they left, and they know where they went. Today the descendants of the ancient Pueblo people live in 21 villages throughout the Rio Grande Valley; in northwestern New Mexico; near El Paso, Texas; and in northeastern Arizona (Figure 1). Their oral histories refer to numerous migrations (Duwe and Preucel 2019; Ortman 2012), and many contemporary Pueblo communities trace their roots to the Mesa Verde region. Pueblo people know that their ancestors still occupy the ancient villages of the Mesa Verde region.

History and anthropology are the complementary lenses through which we examine the Pueblo past. History is defined in most American schools as the written past. This definition limits our access to that small part of the human past recorded in writing, and it can erase entire groups of people from America's history (Davis and Connolly 2000:6). The Workshop participants will work with historians. They will also work with subject-area experts who do not rely solely on the written word to reconstruct the past. Archaeologists and experts in Pueblo culture will enrich the reconstruction of the past using the evidence of material culture and oral histories.

American Indian scholars provide the perspective of Pueblo traditional history and knowledge, which is based largely on oral tradition that was developed by and continues to be curated by traditional Pueblo scholars. This oral tradition provides insight into Pueblo life, past

and present, and demonstrates how the preservation of the Pueblo ancestral homeland is essential for the continuity of Pueblo culture. Additionally, contrasting Pueblo oral histories with Pueblo history as written by Euro American historians and anthropologists allows us to view different interpretations of the same physical place, thereby illuminating different cultural perspectives.

Anthropology is the discipline that investigates humans and culture and can deepen and enrich America's past. In the United States, anthropology includes four sub-disciplines: archaeology, cultural anthropology, linguistics, and physical anthropology. Information from all four will be incorporated into the Workshop. These disciplines offer teachers and their students tools for the examination pre-documentary and contemporary America. The Workshop participants will explore over a thousand years of Pueblo history—working with primary documents, conducting fieldwork and laboratory analyses with prominent archaeologists, and interacting with and learning from respected American Indian scholars.

New for the 2020 Workshop, we introduce Indigenous archaeology, a form of archaeology where Indigenous knowledge, values, and goals are the underpinnings of research. It is commonly mistaken as a sub-discipline of archaeology practiced only by Indigenous peoples. However, processes and products define Indigenous archaeology, not necessarily who is conducting the work. Indigenous archaeology practitioners, Indigenous and non-Indigenous alike, aim to transform archaeological practices and outcomes to be more inclusive of and relevant to Indigenous peoples (Watkins 2000).

The Workshop participants will experience first-hand how each discipline uses different data and methods to reconstruct a past that varies in perspective, causation, and interpretation (Ferguson and Colwell-Chanthanphonh 2006). They will see that when scholars from diverse disciplines and cultures work together, they can reconstruct a history that is more nuanced and inclusive—both in time depth and the peoples represented.

Relevance and Applicability for the K–12 Curricula

The proposed Workshop’s relevance and applicability to K–12 classrooms is reflected in the philosophy of humanities scholarship and contemporary educational practice: “If students are to acquire the knowledge needed to function effectively within culturally diverse classrooms, communities, nations, and a global economy, teachers must know how to assist them to move beyond stereotypes and ethnocentrism to acquire understanding of cultures other than their own” (White 1997:291).

Beyond the program’s intellectual impact, the teachers will discover a wide range of educational resources they can use to bring history, anthropology, archaeology, the social sciences, art, and the STEM-heavy methods of archaeology into their classrooms. Throughout the Workshop, the teachers will work with the Workshop’s education and cultural specialists, Phylis Fagrelus, Deloria Lomawaima, and Porter Swentzell (see **Project Team**, page 12 and **Appendix C, Curriculum Vitae**) individually or in small groups to focus on topical or grade-level interests. They will review various humanities topics and curriculum projects inspired by Mesa Verde and adapt a version appropriate to their classrooms. They will produce resource lists, broad curricular designs, and / or lesson plans that will be of greatest benefit to them in their classrooms (see **Appendix E**, for additional information about the projects).

Program of Study

The summer scholars will attend educational sessions each day from 8:30 a.m. until 4:30 p.m., with one hour off for lunch. They will start each day with reflections on the previous day’s activities and questions and thoughts about the readings. There will also be programs and periods of independent study during the evenings. The readings, field trips, and presentations are designed to guide the participants as they explore Pueblo prehistory and history, their

introduction to Mesa Verde National Park, and the archaeology of the Mesa Verde region (**Appendix A, Program of Study**).

The summer scholars arrive on Sunday afternoon and check into their housing. An opening dinner and reception offers the opportunity to meet one another, the project director, the master teacher, and the core faculty—an educator, an archaeologist, and an American Indian scholar for each group of 18 teachers (the faculty and scholars are introduced in the following section). That evening’s program summarizes the themes, goals, and expectations of the Workshop, and it provides an orientation to Crow Canyon’s campus.

Monday morning begins with “Inquiries into the Past.” This lesson, developed and refined by Crow Canyon educators (Davis and Connolly 2000), introduces the participants to primary archaeological data—material remains and the relationships among those remains, and to data of Pueblo knowledge and oral histories. The participants will work with artifact kits from each of the archaeological periods of human occupation in the Mesa Verde region. In small groups they will examine each kit, using the artifacts to develop a timeline and make inferences about the past behavior and culture. Simultaneously, the Native scholars will introduce Pueblo concepts about culture, continuity, resilience, and change. The teachers will learn two perspectives on regional cultural sequences while engaging in a lesson that meets national standards for social studies instruction.

After lunch, the group travels the 12 miles from Crow Canyon to the Mesa Verde National Park Visitor and Research Center located at the foot of the Mesa Verde landform. There the National Park Service curation and interpretation staff will introduce them to the history and contemporary context of the park. They will tour “behind-the-scenes” at the curation facility—a state-of-the-art research and storage facility for the park’s archives and museum collection of over three million objects. After they return to Crow Canyon for dinner that evening, Dr. Mark

Varien, senior editor of *Seeking the Center Place* (Varien and Wilshusen 2002), and Susan Ryan, Crow Canyon's Director of Archaeology, will introduce the participants to the archaeology of the Mesa Verde region. They will be followed by a parallel presentation by Pueblo scholars, Dr. Porter Swentzell and Deloria Lomawaima, who will relate the history from the perspective of Pueblo culture.

On Tuesday, the participants travel to the Haynie Site, which is situated below Mesa Verde's northern scarp, and the focus of Crow Canyon's Northern Chaco Outliers Project. There they will be oriented to the landscape and the site / ancestral village at which they will be working. During the Haynie site tour, Deloria Lomawaima and Porter Swentzell will lead the educators in an exploration of oral traditions and indigenous perspectives about the origins of Pueblo people and the center place known to Euro Americans as Mesa Verde.



Figure 2. NEH summer scholars screening excavated soil for cultural remains.

The teachers will work half the day in the field excavating alongside supervisory archaeologist Dr. Samantha Fladd and the archaeological field staff, and the other half of the day in the archaeology laboratory (with laboratory manager, Dr. Kari Schleher, and the laboratory staff) analyzing artifacts recovered from those excavations. The day's work will allow them to engage directly with the primary documents of archaeological study: sites, artifacts, context,

documentation, and analyses that archaeologists use to reconstruct Pueblo history.

Simultaneously the Native scholars will offer their interpretations of the ancestral village.

After dinner, in a fundamental revision to the previous Workshop's program, the master teacher and cultural specialists (Phylis Fagrelus, Deloria Lomawaima, and Porter Swentzell) will introduce the teachers to options and expectations for their projects. The teachers will be asked to consider whether they want to work individually or in small groups. After reviewing the past two days' activities, the staff will work with the teachers to define topics and refine approaches that are transferrable to their classrooms. If time permits, individuals and small groups will begin designing their projects. All subsequent evenings will be devoted to translating the Workshop's content into resources for the teachers' classrooms, and the master teacher and cultural specialists will track with the educators throughout the week to answer questions.

Wednesday and Thursday will be spent exploring Mesa Verde National Park. After breakfast on Wednesday morning the group will board Crow Canyon's bus for the drive to Mesa Verde. Joined by a Mesa Verde interpreter and accompanied by their core faculty, they will tour the Mesa Top Loop, the only place in America where they can view excavated Pueblo sites that date from each century between A.D. 600 and 1300. The educational objective is to use the primary documents—the place—to teach about Pueblo history and culture change.

After lunch at Far View Terrace, the group will drive to the Chapin Mesa interpretive complex, built during the 1930s as a Civilian Conservation Corps project. The teachers will have the opportunity to visit the Museum, the gift shop, and a viewpoint overlooking Spruce Tree House, a Pueblo III cliff dwelling. Then the group will tour Balcony House (Figure 3), a cliff dwelling that exemplifies the defensive strategies employed by 13th century ancestral Pueblo people—including the village's precarious cliff-side location and the 12-ft-long entry tunnel through which people (past and present) gained entry to the village.



Figure 3. NEH summer scholars entering Balcony House, Mesa Verde National Park.

The group will return to Crow Canyon for dinner, and spend the evening with the Pueblo scholars. They will discuss how Pueblo people use oral histories to preserve their past, and how they and archaeologists are working together to reconstruct a less exclusive past—a past that draws on both scientific and traditional knowledge to extend the time depth and broaden our perspectives. The master teacher and cultural specialists will be available for consultation and guidance on projects.

After breakfast on Thursday morning, the group boards the bus and returns to Mesa Verde. Our first stop will be the Far View Group, where we will tour Far View House, a multi-storied village with evidence of occupations spanning seven centuries. There we will discuss kivas (circular, subterranean rooms thought to be used for religious ceremonies) and their relationship to habitation rooms, a relationship that prompted Crow Canyon to begin their collaborations with Native scholars. After lunch at Far View Terrace, the group will tour Cliff Palace, the largest of the Mesa Verde cliff dwellings, and the first discovered by Euro Americans in 1888. After the Cliff Palace tour, the teachers will drive to lands belonging to the Ute Mountain Ute Tribe that were taken from them when Park was established. There, core faculty member and Ute Mountain Ute Tribal member, Rebecca Hammond, will discuss the appropriation of traditional Ute lands during the Manifest Destiny years. After our return to

Crow Canyon on that evening, the summer scholars can join a group discussion that deconstructs their experiences at Mesa Verde National Park, or they can work on their projects.

On Friday morning, the educators will put finishing touches on their presentations. After lunch, they will share the results of their work and the materials that have been uploaded on the Google Site and the Crow Canyon website. Crow Canyon will host a closing dinner on Friday evening, where the teachers will receive certificates of completion, letters verifying continuing education units, and their stipend checks.

The Workshop ends with departure on Saturday morning.

Readings. The teachers will receive their reading list (**Appendix B, Detailed Reading List**) and read the five primary texts before arriving at Crow Canyon. During the Workshop, teachers will complete the supplemental readings. Reflection and discourse are fundamental to conceptual development; to this end, the first part of each morning will be set aside for focused discussions. All core faculty and participants will be participate in these discussions.

The **primary texts** include *The Mesa Verde World* (Noble 2006) and *Mesa Verde National Park: The First 100 Years* (Houk et al. 2006). *The Mesa Verde World* was written for nonprofessional audiences by researchers who have made primary contributions to our understanding of Pueblo prehistory (including several affiliated with Crow Canyon). *Mesa Verde National Park* is a park history, written to celebrate Mesa Verde’s hundredth anniversary in 2006. Additional texts provide Pueblo perspectives on history (Sando 1992), historiography (Miller and Riding In 2011), and Indigenous archaeology (Watkins 2000).

The **supplementary texts** provide additional information about Pueblo history (Duwe and Preucel 2019) and contemporary Pueblo people (Dozier 1970; Suina 2002). Joseph Suina (2002), University of New Mexico professor emeritus and twice-former governor of Cochiti Pueblo, offers a moving account of attending a Hopi ceremony and his reaction to the “different

historical experiences that the Eastern and Western Pueblos had with the Spanish colonizers” (Suina 2002:212). *Winds from the North* (Ortman 2012) integrates data and interpretations from archaeology, linguistics, physical anthropology and oral history to reconstruct the processes leading to the A.D. 1280s emigration from the Mesa Verde region and the resultant establishment of new Pueblo communities in the northern Rio Grande region of New Mexico.

New to the 2020 reading list, Sheridan et al. (2015) and Watkins (2000) write of the paradigm shifts that are essential to creating more inclusive and representative histories. Also new are three readings that focus on Indigenous education. Joseph Suina (2004) discusses the fundamental role of language preservation for cultural survival, while Lomawaima (1999) and Cajete (1994) provide historical and ecological context for the Indigenous education movement—information that is transferrable to all multi-cultural classrooms.

Professional Development. Participants will have the option of obtaining two hours of graduate credit through the Colorado School of Mines. Participants who choose to receive the credit will pay the required tuition fee. Transcripts from the Colorado School of Mines will serve as documentation for credit in the teachers’ local school districts. In addition, all teachers will be given a certificate of participation, which will confirm the Workshop’s 40 contact hours for license renewal credit.

Project Team and Participation

The 36 educators attending each Workshop will be divided into two groups. Each will be guided by a team led by a Crow Canyon educator and assisted by an archaeologist and a Pueblo scholar (see **Appendix C, Curriculum Vitae**; and **Appendix D, Letters of Commitment**). The Pueblo scholars and master teacher will participate with the educators in the Workshop activities and work with them on their curriculum projects. While at Mesa Verde National Park the two groups will often track together, and will be accompanied a Park interpreter. Collectively the

core faculty have extensive experience developing curriculum, teaching, conducting archaeological research, and educating learners of all ages about the Mesa Verde region and Pueblo history.

Dr. Sean Gantt will direct the Workshop. He serves as Crow Canyon’s Director of Education, which focuses on anthropology, hands-on experiential learning, and multiple ways of knowing. His research interests include visual and public anthropology, Native American and Indigenous studies, and cultural preservation. Prior to joining the Crow Canyon team, he held post-doctoral positions at Brown University and Indiana University – Bloomington, where he conducted research and taught undergraduate and graduate students.

The team leaders will be Crow Canyon educators **Rebecca Hammond** and **Cara McCain**. They and the team archaeologists, **Winona Cordova** and **Tyson Hughes**, have extensive formal training and decades of experience “doing” archaeology and “translating” archaeological methods and interpretations for 4th-grade to senior-citizens learners.

New to the Workshop, **Phylis Fagrelus** will be the education coordinator. She is a former NEH summer scholar with 20 years of experience as a K–12 teacher and mentor. She will guide participants towards deeper understanding of the institute themes and help them apply newly gained knowledge and experiences to their projects and classroom practice.

Deloria Lomawaima and **Porter Swentzell** will serve as Pueblo scholars. Lomawaima is a member of the Hopi Tribe and former Crow Canyon educator who currently is the Librarian at Moencopi Day School at Hopi. She will address cultural preservation and current Native American pedagogical practices. Dr. Swentzell is a member of the Santa Clara Pueblo community in northern New Mexico. He is a professor of Indigenous liberal studies at the Institute of American Indian Arts. He also conducts research on the Tewa language and traditional Pueblo diet.

The core team members will be joined by several additional archaeologists and educators, including Drs. **Samantha Fladd**, **Susan C. Ryan** (Crow Canyon’s Archaeology Director), **Kari Schleher**, and **Mark D. Varien**. Dr. Ryan will step in as Alternate Director if Dr. Gantt is not able to perform those duties.

Audience

The participants will be selected from full or part-time K–12 teachers, librarians, administrators, substitute teachers, and curriculum developers in public, charter, independent, and religious-affiliated schools. Museum educators and home-schooling parents will also be considered in the applicant pool. Selection will be made based on the breadth of their interests, experiences, and skills as well as the transferability of the Workshop’s content to their classroom settings. The group will be selected to represent a wide range of tenure as educators, ethnic, racial, geographic, and gender diversity. Gantt, McCain or Hammond, and Fagrelus will serve as the selection committee, reviewing the applications and admitting 72 educators.

Publicity and Project Website

Historically our applicant pool for Workshops has been strong. In 2016 there were 454 coversheets and 297 completed applications for 72 positions, and in 2014 and 2010 we had 357 and 208 applicants, respectively. We enlist our networks of K–12 educators, use our monthly e-newsletter (with over 12,000 subscribers), our Facebook page (with 10,752 likes), Twitter feed (with 1,192 followers), and Instagram (with 889 followers) to reach potential applicants. We will also publicize the Workshops on several professional education listservs.

Applicants will link to the Workshop pages from Crow Canyon’s home page. There they will find information about the Workshop and how to apply. We plan to dedicate a section of the Crow Canyon website (<http://www.crowcanyon.org/i>) to NEH educator resources and projects

developed by both Workshop and Institute participants, Crow Canyon staff, and research associates.

Institutional Context

Founded in 1983, the Crow Canyon Archaeological Center's mission is to empower present and future generations by making the human past accessible and relevant through archaeological research, experiential education, and American Indian knowledge. Over 36 years, Crow Canyon has developed into an internationally renowned organization that is unique in its ability to integrate and teach multiple ways of knowing about culture, landscape, and the past (see **Awards, page 82**).

Crow Canyon's 170-acre campus includes a kitchen/dining hall, guest accommodations, two outdoor educational learning centers, classrooms, labs, a 5,000-volume research library, curation room for temporary artifact storage, staff offices, guest accommodations for adults, and a transportation fleet. Visiting scholars can depend on high-speed internet access for their personal wireless devices. We maintain multi-media, database, and web servers both locally and in the cloud. We continuously explore and extend our use of technology in such areas as remote sensing, digital mapping/GIS integration, digital curricula, and on-line collaborative platforms.

Participants in previous programs reported that these facilities were comfortable, staff were welcoming, institutional support was exceptional, and that the food was outstanding (**Appendix F, Evaluations**). The campus provides all the amenities to build a community of scholars, including structured and independent learning activities and free time that facilitates the development of collegial relationships that persist beyond their summer experiences.

For **References Cited**, see Appendices, pages 20–21.