

Tracy Aviary's Jordan River Nature Center - Land Acknowledgment and Diversity Statement

(Original Full Version with References)

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The Tracy Aviary and Jordan River Nature Center are located in the Newe (Sosogoi/Shoshone; Kusiutta/Goshute) and Núuchi-u (Yuuta'/Ute) territories.ⁱ The state of Utah where we are located, is named after the Yuta-Shoshone peoples, and also includes Nuwuvi (Paiute) and Diné (Navajo) territories.ⁱⁱ There are currently eight federally recognized nations in the state of Utah that are derived from these larger cultural groups.ⁱⁱⁱ We acknowledge that the state of Utah is also home to tens of thousands of Indigenous peoples from across the continental U.S., representing over 50 nations.^{iv} Additionally, we extend our acknowledgment to the many other Indigenous peoples from across these continents, neighboring oceans, and globe which have since gathered in this place and now reside here in Soonkahni (Salt Lake City/Valley).^v As an organization we are working to better relate with the Indigenous peoples, cultures, languages, flora, and fauna within our local and global settings.^{vi} We make this statement to symbolically demonstrate our internal commitment to continue to remember and uphold local Indigenous authorities and wisdom, and additionally that of global Indigenous peoples who now live here or who have long term relationships and histories with winged relatives in our care.^{vii} We acknowledge that many understandings, research practices, and modern scientific projects through colonial processes and structures exploit(ed), extract(ed) from, and erase(d) Indigenous contributions to our collective global understanding of place, birds, plants, fish, mammals, reptiles, amphibians, insects, society, and more.^{viii} As we continue to strive to inspire curiosity and caring for our shared environments, we remember that the relationship between people, avian species, and waterways such as Pia Okwai (The Jordan River) and Piapaa (The Great Salt Lake) are intertwined.^{ix} We share potential shared health and prosperity together as much as negative health implications and consequences. We make this acknowledgment as an institution with the goal and commitment to continue to grow as a trusted organization in the eyes of various local, global, urban, and rural Indigenous peoples, diversely oppressed communities, and the many species we share this place with. One of the names for the valley we are in is Soonkahni, which means 'many houses'.^x In the spirit of this Indigenous place name, by first upholding a deep and ongoing heritage of Indigenous complexity here, and the unique status of Indigenous rights that first peoples here hold, we also recognize the many others who have further diversified this place by residing and gathering in this valley. While Mormon Pioneers have a well-known history here, there are many other groups who are also part of the early formation of the modern state of Utah, such as African-Americans, Chicanx/Mexican, Chinese, and Moana (Eastern Oceanic) peoples.^{xi} There are now many more peoples here as well, each with important differences and similarities and with unique as well as shared experiences in this society along the lines of race, gender, class, sexuality, migration status, physical/mental ability, and Indigeneity. We recognize the exclusive legacy of environmentalism and are working towards Eco-justice approaches that facilitate more diverse and equitable access to 'green' spaces and meaningful place-based learning within local and global communities.^{xii}

* This is a living document subject to change as more appropriate terms and information is made available or better understood.

** This is a formal template of a land acknowledgment that could be given. The endnotes provide more background and information. Land acknowledgments are important, but they are also symbolic. Our actions, policies, material commitment, attitude, behavior, and sincerity in practice are what will make it meaningful or not. The following are some resources to consider when giving a land acknowledgment:

- <https://www.theatlantic.com/ideas/archive/2021/11/against-land-acknowledgements-native-american/620820/>
- <https://www.vox.com/the-highlight/23200329/land-acknowledgments-indigenous-landback>
- <https://learning.culturalheritage.org/2021-land-acknowledgement-guide>
- <https://as.nyu.edu/research-centers/npf/Land0.html>
- <https://www.anthropology-news.org/articles/rethinking-land-acknowledgments/>

Reference List and Notes:

ⁱ There are different terms that Indigenous peoples use to refer to themselves as, which include externally imposed names, larger Indigenous ethno-linguistic group names, and also more specific Indigenous place-based terms or band names referring to smaller social organizations with more immediate kinship. Indigenous peoples are dynamic and complex and there is diversity of opinions and preferences within groups. For this reason, this is a living document that is subject to change, as people do, and what has been used is the most accessible and contemporarily recognized terms available at this time for this research project. The place names used above are in Newe Taikwa (Shoshoni language). It is understood that over time, new, more preferred, or other ancestral terms may (re)emerge that better express self-identification appropriate to the context. This document thus seeks to uphold the living autonomy and self-determination of the first peoples of this place and how they wish to identify themselves; Kathy Adams Blackeye (Duckwater), 'Newe (Person/The People/Indian)', Shoshoni Talking Dictionary, Retrieved 19 Dec 2022 from, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; Arvilla Mascarenas (Duckwater), 'taikwa (talk/speak/language)', Shoshoni Talking Dictionary, Retrieved 19 Dec 2022 from, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; The Northwestern Band of the Shoshone Nation state that they are related to the 'Paiute, Bannock, and Ute people' and they call themselves Newe or Neme, which means 'the people'. See History – Northwestern Band of Shoshone, Retrieved on 12 Dec 2022 from, <https://www.nwbshoshone.com/history/>; The Northwestern Band of Shoshone are also known by a name the 'old ones called the Shoshone', which is 'So-so-goi', referring to those who travel on foot. See Mae Parry, 'The Northwestern Shoshone', in Cuch, F.S. (Ed.), *A History of Utah's American Indians*, Utah State Division of Indian Affairs/ Utah State Division of History, Salt Lake City, 2003; There is also an Indigenous etymology for the more common and popular identifier of Shoshone or Shoshoni, which is from the word 'sosoni' that is a plural form of 'sonipe', which is a high growing grass. Many plains tribes are said to have referred to Shoshoni people as 'Grass House People', which may signal to their customary cone shaped houses made of long grass. While Shoshoni people today commonly refer to themselves as Newe, their ancient ancestors are also known as 'Numa' by some scholars. A Dammen Daigwape (Shoshoni language) dictionary also lists Yuuta' as the spelling and term for a 'Ute Indian'. See Drusilla Gould and Christopher Loether, 'An Introduction to The Shoshoni Language: Dammen Daigwape', The University of Utah Press, Salt Lake City, 2002; The term Kusiutta and its spelling for the Goshute peoples is considered the most 'proper linguistically and is used by both linguists and present-day tribal members' (p. 77). Kusiutta is said to derive from Ku'tsip or Gu'tsip, referring to dry earth or desert, and people. There have been various spellings for Kusiutta, including 'Go-shutes, Go-sha-utes ... Gishiss, Goshen Utes, [and] Kucyut' (p. 77). See Dennis R. Defa, 'The Goshute Indians of Utah', in Cuch, F.S. (Ed.), *A history of Utah's American Indians*, 2003; The Utah American Indian Digital Archive also lists Kutsipiuti or Gutsipiuti as spellings, and supports its meaning of 'desert people'. See 'History: The Goshutes', retrieved on 12 Dec 2022 from

<https://utahindians.org/archives/goshute/history.html>; The Gosiute are also said to have an ‘etymologically more correct form [of] Kutsipiutsi or Gutsipiutsi’, where ‘Gosiutsi’ is derived from Kutsip which means ashes or parched earth (desert), and -iu referring to people with the nominal ending of tsi (p. 2). See Ralph V. Chamberlin, ‘Place and Personal Names of the Gosiute Indians of Utah’, *Proceedings of the American Philosophical Society*, 52(208): 1–20; There is also the spellings of ‘Goshoot’ and ‘Gosh-Yuta’ (p. 299). See Robert F. and Yolanda Murphy, ‘Shoshone-Bannock Subsistence and Society’, *Anthropological Records*, 16(7): 293-335, 1960; Núuchi-u refers to the Ute peoples as a whole, and means ‘the people’ in their language, while Núuchi refers to an individual person. There are different spelling variations to this including Nuचे and Nuutsiyu. See Ute Ethnographic and Ethnobotanical Research in the Bonita Peak Mining District (30 April 2021), prepared by Sean O’Meara, Maren P. Hopkins, Michael C. Spears, and T.J. Ferguson for the Southern Ute Indian Tribe (Available at: https://www.southernute-nsn.gov/wp-content/uploads/sites/15/2021/07/Ute-Ethnographic-and-Ethnobotanical-Research-in-the-Bonita-Peak-Mining-District_FINAL_4-30-2021.pdf); Núuchi-u has also been spelled as ‘Nu-ints’ and ‘Noonch’ in historical records. See John Alton Peterson, ‘Utah’s Black Hawk War’, Salt Lake City, University of Utah Press, 1998; Dora Van, Tressa Jordan, and John Torres have written that Yuta-Shoshone peoples generally call themselves Newe, which means ‘the people’, asserting that Ute is a recent externally imposed name and that Yuta and Shoshone peoples are closely inter-related, emphasising that there is a diverse range of bands within these larger groups. See Dora Van, Tressa Jordan, and John Torres, ‘There are No Utes in Utah: History of the Uinta Valley Shoshone Tribe of the Utah Nation’, Uinta Valley Shoshone Bands of Utah Indians; Kathy Adams Blackeye (Duckwater), ‘Newe (Person/The People/Indian)’, Shoshoni Talking Dictionary. Retrieved on 28 Nov 2022 from, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; ‘Goshute Traditional Territory’, Retrieved on 28 Nov 2022 from, <https://collections.lib.utah.edu/details?id=391060>; ‘Shoshone Indian Territory’, Retrieved on 26 Nov 2022 from, <https://collections.lib.utah.edu/ark:/87278/s60c7r6r>; ‘Utah Tribal Map’, Retrieved on 24 Nov 2022 from, <https://www.visitutah.com/things-to-do/history-culture/tribal-cultures/utah-native-tribes>; Utah Division of Indian Affairs, ‘Tribal Nations’, Retrieved on 16 Nov 2022 from, <https://indian.utah.gov/tribal-nations/>; Forrest W. Cuch (Ed.), ‘A History of Utah’s American Indians’, The Utah Division of Indian Affairs and The Utah Division of State History (Available at: https://issuu.com/utah10/docs/history_of_utah_s_american_indians); Talmy Givón, ‘Ute reference grammar Vol. 3’, John Benjamins Publishing, 2011; Southern Ute Indian Tribe, ‘Chronology’, Retrieved on 12 Dec 2022 from, <https://www.southernute-nsn.gov/history/chronology/>.

ⁱⁱ Nuwuvi is a term that means ‘the people’ and is a term that the southern Paiute people use to refer to themselves. They are also known as Nuwu as well and have territory throughout contemporary Southern Utah. See ‘History of Nuwuvi People’, Retrieved on 12 Dec 2022 from, <https://www.unlv.edu/about/statements-compliance/land-acknowledgement/nuwuvi>; More commonly known as Paiute in the mainstream popular consciousness, it has also been spelled as ‘Pa-Utah’ and ‘Pa-Yuta’. See Robert and Yolanda Murphy, ‘Shoshone-Bannock Subsistence and Society’, *University of California Anthropological Records*, 16(7), 1960; While Yuta’s was a Spanish reference for Shoshone speaking peoples throughout most of what is currently known as Utah, there has been speculation as to the meaning of the external reference to Nuwuvi as Pa-Yuta or Paiute. There was a historical record that suggested it referred to ‘Water Ute’. However, it has also been documented that derived from the memory of a shared origin for ‘Ute, Paiute and other basin tribes and bands’ such as So-so-goi and Kusiutta - when they were breaking off into bands in the past, one of these groups was large and thus given the name ‘Pia Uta’, meaning ‘Big People’, which later became Paiute. See Chamberlin, ‘Place and Personal Names of the Gosiute Indians of Utah’, 1913, p. 2; ‘Nuwuvi: A Southern Paiute History’, Retrieved 11 Dec 2022 from, <https://collections.lib.utah.edu/details?id=349457>; Cuch, ‘A History of Utah’s American Indians’; The southeastern part of Utah is home to a more ethno-linguistically distinct people, The Diné, or popularly known as Navajo (Navaho). They use the term Diné to refer to themselves, which means ‘the people’, yet there are other interpretations for this self-identifying term such as ‘Child of the Holy People’ (p. 265). See Nancy C. Maryboy and David Begay, ‘The Navajos of Utah’, in Cuch, F.S. (Ed.), *A History of Utah’s American Indians*, 2003; The term Navajo (Navaho) was originally bestowed by the Spanish, and it is recorded that they were first called ‘los Apaches de Navajo’ or ‘the Navajo Apaches’, which some have interpreted as ‘those from the cultivated fields’. The term may be derived from the Spanish word ‘Navaja’ or ‘clasp/folding knife’. See Reuters (17 Dec 1993), ‘Navajos Weigh Return to Old Name: Dine’, *The New York Times*, retrieved on 12 Dec 2022 from, <https://www.nytimes.com/1993/12/17/us/navajos-weigh-return-to-old-name-dine.html>; Diné Bizaad (Navajo language) has also recently been reported as one of the top five languages spoken in Utah. See ‘New Report Highlights Utah’s Top Languages’ (30 November 2016), *Utah Department of Health and Human Services*, Retrieved on 12 Dec 2022 from, <https://health.utah.gov/featured-news/udoh-featured-test-3>;

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- iii Utah Division of Indian Affairs, 'Tribal Nations', Retrieved on 29 Dec 2022 from, <https://indian.utah.gov/tribal-nations/>
- iv 'Native Nations in Utah', *Life Elevated Utah*, Retrieved on 28 Nov 2022 from, <https://www.visitutah.com/things-to-do/history-culture/tribal-cultures>
- v Boyd Graham (Smoky Valley), Ruby Rideatthedoor (Ibapah), and Drusilla Gould (Fort Hall), 'Soonkahni', Shoshoni Talking Dictionary, Retrieved on 28 Nov 2022 from, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; Soonkahni is a compound word derived from, 'Soon (Many)', and 'Kahni (House)'. See University of Utah Shoshoni Language Project, Retrieved on 22 Dec 2022 from, <https://shoshoniproject.utah.edu/language-materials/shoshoni-dictionary/dictionary.php>; Co'kar-ni, is an older spelling and not based in currently used orthographies derived from: Cont (many) and kar'ni (house). See Chamberlin, 'Place and Personal Names of the Gosiute Indians of Utah'; American West Center, 'Placename: Soonte-Kahni Language: Western Shoshone "Many Houses"', *Mapping Indigenous Place Names*, Retrieved on 28 Nov 2022 from, <https://mliibgisservices.maps.arcgis.com/apps/webappviewer/index.html?id=82b345020c4248a9a0a27cb1feb3072>; 'Native Places Indigenous Atlas', Retrieved on 30 Dec 2022 from, <https://history.utah.gov/native-places-an-indigenous-atlas-of-utah-and-the-intermountain-west/>.
- vi Indigenous rights are recognized internationally by the United Nations and was adopted in 2007 despite 4 initial opposing votes from the United States, Canada, Australia, and New Zealand. The settler-colonial nations who initially opposed this declaration have since reversed their position, which provides a minimum standard for 'Indigenous survival, dignity, and well-being'. See 'United Nations Declaration on the Rights of Indigenous Peoples', Retrieved on 22 Dec 2022 from, <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>.
- vii See 'The UN Declaration of Indigenous Rights' (2007), <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>;
- viii Robert N. Proctor and Londa Schiebinger, 'Agnotology: The making and unmaking of ignorance', Redwood City, Stanford University Press, 2008; George Nicholas, 'When Scientists "Discover" What Indigenous People Have Known For Centuries', *Smithsonian Magazine: The Conversation*, 21 Feb 2018, Retrieved on 15 Dec 2022 from, <https://www.smithsonianmag.com/science-nature/why-science-takes-so-long-catch-up-traditional-knowledge-180968216/>; Linda Tuhiwai Smith, 'Decolonizing methodologies: Research and Indigenous Peoples', London, Bloomsbury Publishing, 2021; Robin Kimmerer, 'Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants', Minneapolis, Milkweed Publishing, 2013; Jed Riffe (Dir.), 'Ishi: The Last Yahi', Documentary Film, 1992; Jack Weatherford, 'Indian givers: How the Indians of the Americas transformed the world', New York, Ballantine Books, 2010; Manulani Aluli Meyer, 'Holographic epistemology: Native common sense', *China Media Research* 9(2): 94-101, 2013; Walter D. Mignolo, 'Epistemic disobedience, independent thought and decolonial freedom', *Theory, culture & society* 26(7-8): 159-181, 2009; Raj Patel and Jason W. Moore, 'A history of the world in seven cheap things: A guide to capitalism, nature, and the future of the planet', Berkeley, University of California Press, 2017; David Graeber and David Wengrow, 'The dawn of everything: A new history of humanity', London, Penguin UK, 2021.
- ix Pi'o Gwa as well as Pi'o Gwût are Kusiutta names for the Jordan River that flows from Pa'ga-dît or Pa'ga-di-da-ma (Utah Lake) to Pi'a-pa (The Great Salt Lake). See Chamberlin, 'Place and Personal Names of the Gosiute Indians of Utah', 1913; Pia-Pa or Piapaa is one of the Shoshoni names for the Great Salt Lake. See Paul Gabrielsen, 'Explore Native names for familiar Utah Places', University of Utah Equity and Diversity (27 Oct 2022), Retrieved on 22 Dec 2022 from, <https://attheu.utah.edu/facultystaff/explore-native-names-for-familiar-utah-places/>; Vicechairperson of the Northwestern Band of the Shoshone Nation Brad Parry discusses the interrelated and shared history with local ecology and Indigenous peoples of Utah as it pertains to Piapaa (The Great Salt Lake). See Brad Parry, 'Save Our Great Salt Lake' (11 Feb 2022), Retrieved on 22 Dec 2022 from, https://m.facebook.com/saveourgreatsaltlake/videos/these-are-things-the-shoshone-people-have-come-to-depend-on-over-thousands-of-ye/525364602439566/?_se_imp=0g8VCCQaWNDSWzGfX7; Pia Paa or Piapaa is also the word for a large body of water such as 'sea or ocean' in the Shoshoni Dictionary. See Shoshoni Dictionary at https://shoshoniproject.utah.edu/language-materials/shoshoni-dictionary/dictionary.php?sho_search=piapaa&english_search=&search=Search; Boyd Graham (Smoky Valley), 'Piapaa', Shoshoni Talking Dictionary, 2019, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; Chamberlin's Pi'o Gwût for the Shoshone-Goshute language is spelled as Pia Okwai in the Miller-Crum orthography. Marianna Di Paolo, Director of Shoshoni Language Project, Personal Communication (14 Dec 2022); Boyd Graham (Smoky Valley) and Drusilla Gould (Fort Hall), 'Pia =

big/large/grand/great/tall', Shoshoni Talking Dictionary, 2021, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; Boyd Graham (Smoky Valley), Drusilla Gould (Fort Hall), Delphina Gould (Fort Hall), Ruby Ridesatthedoor (Ibapah), & Laurie Caskey (Owyhee), 'Okwai' = flow', Shoshoni Talking Dictionary, 2021, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>; Teresa (Sam) Harbin (Duckwater), 'Okwai = flow', Shoshoni Talking Dictionary, 2021, <https://shoshoniproject.utah.edu/language-materials/shoshoni-talking-dictionary/dictionary.php>.

^x One meaning for this name may refer to the many peoples who have shared this region AND/OR the many houses that filled a once richly resourced area prior to modern occupation, extraction, and displacement.

^{xi} African American fur trappers James Beckworth and Jacob Dobson were in what is now the state of Utah nearly two decades before the arrival of Mormon pioneers. See Ronald G. Coleman, 'African Americans in Utah', Utah History Encyclopedia (nd.), Retrieved on 14 Dec 2022 from, https://www.uen.org/utah_history_encyclopedia/a/African_Americans.shtml; Members of The Church of Jesus Christ of Latter-day Saints penetrated the Great Basin territory and what would become the state of Utah in 1847. Commonly known as Mormons, some of the members of this church brought with them enslaved Africans who were brought into the valley involuntarily. Mining and railroad jobs also brought other Black folks to Utah. Additionally, racial violence in other parts of the United States would also push early African-Americans to this region. See 'Utah's African American Communities', *I Love Utah History Blog*, Department of Cultural and Community Engagement, Retrieved on 14 Dec 2022 from, <https://ilovehistory.utah.gov/african-american/>; Hispanic is often problematically used to identify Spanish speaking peoples as 'racially' Spanish. The term Hispanic refers to people who are ethnically Spanish (of Spain); Mexican-American identity is at times conflated with early Spanish conquest in the Americas, which precedes Mexican nationalism and a sense of Mexican-ness. Mexican-ness has a history of mestizaje (inter-racial and inter-cultural mixing) that acknowledges a mixed-race/cultural identity, but privileges a European sensibility and ancestry mixed with a singularly imagined Indigenous group such as the Mexica (Aztec). The Chicana/Chicana movement and identity has a long history of engagement in civil rights and reclaiming the Indigenous ancestry and knowledge that is erased or suppressed through mestizaje. In the context of Utah, a Chicana or Mexican-American identity has also proposed making connections in deep time to this region, drawing from the Mexica migration origin story from somewhere in the north that precedes their arrival and expansion in what is known today as central Mexico. Aztlan is the ancestral home of the Mexica (Aztec) and while some consider this more of a cosmological homeland, there are others who have speculated or suggested potential sites that are candidates for physical locations that may have been Aztlan in what is today known as Utah. See 'Was Utah the First Home of the Aztecs?', *History News Network* (22 June 2004), Retrieved on 28 Dec 2022 from, <http://hnn.us/article/5801>; Antelope Island is suggested to be a possible physical location for Aztlan and departure point for Aztec migration south. See Dr. Cintli and Tania Pacheco, 'Salt Lake region in the Aztec-Mexica Migration Story Codices & historic Maps: Facts or Conjecture?', *University of Utah's International and Area Studies* (15 Sep 2021), Retrieved on 28 Dec 2022 from, <https://www.youtube.com/watch?v=xEspQdisXQE>; Another theory by Dr. Armando Solórzano of the University of Utah's Ethnic Studies department is that Aztlan's physical location was in South Eastern Utah. See Olivia Juarez, 'Hispanic Heritage of Wild Utah: Past, Present, and Future', *Southern Utah Wilderness Alliance* (4 Oct 2018), Retrieved on 28 Dec 2022 from, <https://suwa.org/hispanic-heritage-of-wild-utah-past-present-and-future/>; Spanish colonizers were in the great basin, including Utah in the 18th century. The conflation of Spanish and Mexican often occurs when considering the history of 'Latin' peoples in Utah, but 'Mexican' is more likely a reference to a different population of 'mixed race/culture' peoples. While Utah was once occupied by Spain and later the nation-state of Mexico, after the Mexican-American War and Utah's statehood to become part of the United States, Spanish speakers identified as Mexican appear in Utah in the late 19th century to work on railroads and in the sheep and cattle industry. See William H. Gonzalez and Orlando Rivera, 'Hispanics of Utah', *Utah History Encyclopedia*, Retrieved on 28 Dec 2022 from, https://www.uen.org/utah_history_encyclopedia/h/HISPANICS_OF_UTAH.shtml; An important distinction of Mexican identity in the US context is its mixed-race status, which has been the focus of xenophobia against Mexicans/Chicana historically. For example, the post-Mexican-American war context led to arguments being made to oppose migration because "the Mexican's Indian blood would pollute the nation's genetic purity, and his biologically determined degenerate character traits would sap the country's moral fiber and corrupt its institutions" (p. 38). See Mark Reisler, 'By the Sweat of their Brow: Mexican Immigrant Labor in the United States', Westport, Greenwood Press, 1976; Mexican/Mexican-American/Latin-American presence and contributions to Utah history date back as far back as 1895. See Armando Solórzano, 'We Remember, We Celebrate, We Believe/ Recuerdo, Celebración, y Esperanza: Latinos in Utah', Salt Lake City, University of Utah Press, 2014; Younger generations of Chicana students and activists are critically revisiting and reconsidering

Chicanx or Mexican-American identity as well, such as assumptions of being Mexica (Aztec), since there are many different Indigenous groups who are not Mexica in present-day and historical Mexico. Additionally, the growing number of non-Mexican peoples from other parts of 'Latin America' further complexify the "Latin" experience in the United States with a constellation of identities that include African, Amerindian, Chinese, European, and more within the categories of Chicanx or more broadly 'Latinx'. See Nicolas Cruz, 'Beyond Aztlán: Reflections on the Chicanx Student Movement', *Medium* (29 Nov 2018), Retrieved on 29 Dec 2022 from, https://medium.com/@nicolascruz_64542/beyond-aztlán-reflections-on-the-chicanx-student-movement-96d2f93c5f76; The construction of the Central Pacific railroad to Promontory brought the first Chinese people into what is now Utah as early as 1870 with up to more than twelve thousand migrant workers. The majority of Chinese who came via the San Francisco port at this time (between 1860-1880) came from Guangdong/Kwangtung (previously known as Canton) province. A Chinatown was developed in Ogden, Utah during the late 1800s, yet since 1900 the largest Chinese population in Utah has been in Salt Lake City with migration to the capital increasing after railroad employment diminished in other parts of the state. See Don C. Conley, 'The Pioneer Chinese of Utah', in Papanikolas, H.Z. (Ed.), *The Peoples of Utah* (pp. 251-277), Salt Lake City, Utah State Historical Society, 1976; Moana means big deep ocean in many of the eastern Oceanic cultures, commonly identified by the colonial category of 'Polynesian'. While today there are many diverse peoples from across Oceania in Utah, the first arrivals were from primarily Hawai'i and other eastern Moana locations. Larger migrations to Utah from across Oceania intensified after the end of World War II. The first Moana peoples arrived in Utah as early as 1875 to help fellow Mormons build 'Zion'. However, due to their racialised and cultural differences they were segregated and sent to the Skull Valley where they would build a community known as Iosepa (transliteration of Joseph, named after an early Mormon missionary in Hawai'i who later became a president of the church, Joseph F. Smith). See Carol Edison, 'South Sea Islanders in Utah', *Utah History Encyclopedia* (n.d.), Retrieved on 30 Dec 2022 from, https://www.uen.org/utah_history_encyclopedia/s/SOUTH_SEA_ISLANDERS_IN_UTAH.shtml; Iosepa is a story of triumph and tragedy as this community emerged in the early 20th century as a strong settlement that was religiously loyal and supported by ranching and farming, despite facing struggles with racism, diseases like leprosy, and poverty. Eventually this town was abandoned, but remembered by descendants who have worked to maintain the gravesites that remain in Iosepa. See Matthew Kester, 'Remembering Iosepa: History, Place, and Religion in the American West', Oxford, Oxford University Press, 2013; Kanaka Maoli (Native Hawaiian) scholar Hokulani Aikau has also written about descendants of Iosepa who have wanted to reclaim this legacy and access to land in Utah. Aikau identifies how Indigenous, religious, and colonial ideas and actions take place simultaneously in the historical memory inherited in Utah, while advocating for a greater responsibility to local Indigenous people's struggles on the lands they belong to. See Hokulani K. Aikau, 'Indigeneity in the Diaspora: The Case of Native Hawaiians at Iosepa, Utah', *American Quarterly* 62(3): pp. 477-500, 2010; There are around 50,000 Oceanians in Utah today, with the majority living in Soonthkahni. See 'Utah Pacific Islander Heritage Month', *PBS Utah*, Retrieved on 30 Dec 2012 from, <https://www.pbsutah.org/special/collections/utah-pacific-islander-heritage-month/>.

^{xii} US environmentalists often espoused white supremacist and racist ideas, which formed a culture that cared more about 'animal people' than fellow human beings who were seen as less than or non-human. See Jedediah Purdy, 'Environmentalism's Racist History', *The New Yorker* (13 August 2015), Retrieved on 22 Dec 2022 from, <https://www.newyorker.com/news/news-desk/environmentalisms-racist-history>; National parks in the US are made possible only through 'Indian removal', which invented 'uninhabited wilderness' through genocide and displacement. See Mark David Spence, 'Dispossessing the wilderness: Indian removal and the making of the national parks', Oxford, Oxford University Press, 1999; The racist roots of environmentalism privileges exclusive elite privatization of 'pristine wilderness' and champions people and organizations that exploited and then erased enslaved/Indigenous people's contributions, which continue to prejudice local communities today. Indigenous and other oppressed people are still overlooked in environmentalist and conservation organizations and movements. See Prakash Kashwan, 'American environmentalism's racist roots have shaped global thinking about conservation', *The Conversation* (2 September 2020), retrieved on 22 Dec 2022 from, <https://theconversation.com/american-environmentalisms-racist-roots-have-shaped-global-thinking-about-conservation-143783>; Indigenous people protect 80% of our global biodiversity through culture. See Krystyna Swiderska, 'Protecting indigenous cultures is crucial for saving the world's biodiversity', *The Conversation* (14 Feb 2020), retrieved on 22 Dec 2022 from, <https://theconversation.com/protecting-indigenous-cultures-is-crucial-for-saving-the-worlds-biodiversity-123716>.