

TCU's Native American Monument: Lessons in Diversity, Equity, and Inclusion (7-09-19)

Over two years of intense work culminated on October 15, 2018, when TCU dedicated a monument acknowledging all Native American peoples who have lived in this region, especially the Wichita and Affiliated Tribes. The monument has significance on many different levels and offers multiple learning opportunities related to diversity, equity, and inclusion. These opportunities include understanding the monument itself, the process behind its design, and the broader historical context that it represents. Realizing that the monument can be a powerful teaching tool, we hope the following explanations and learning activities will enhance your efforts to make TCU a more diverse, equitable, and inclusive institution by engaging and empowering Native American peoples and perspectives.



Understanding the Monument's Meaning

The monument consists of a bronze, circular plaque, mounted in rustic mahogany granite. Its dimensions are approximately 48 inches in width, 36 inches in height, and 14 inches in depth. It contains two statements, along with the seals of TCU and the Wichita and Affiliated Tribes. The first statement forms an outer circle and is written in both Wichita and English:

This ancient land, for all our relations.

ti?i hira:r?a hira:wis hakitata:rira:rkwe?ekih

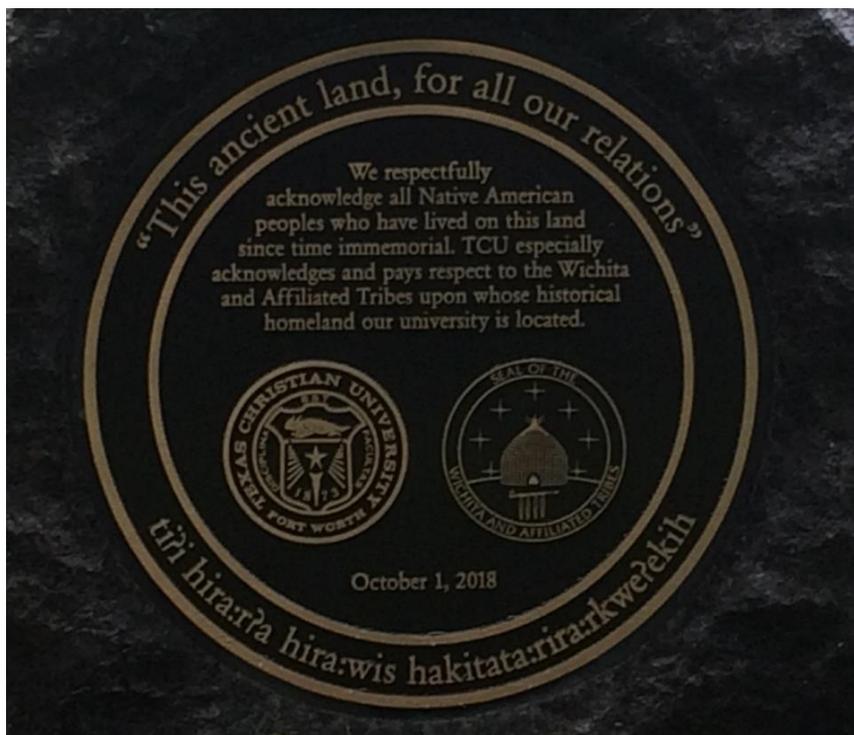
The second statement appears in the middle of the plaque, along with the seals of TCU and the Wichita and Affiliated Tribes:

We respectfully acknowledge all Native American peoples who have lived on this land since time immemorial. TCU especially acknowledges and pays respect to the Wichita and Affiliated Tribes, upon whose historical homeland our university is located.

The phrase encircling the plaque in both Wichita and English reflects that all living beings inhabiting this land—humans, animals, birds, insects, fish, plants, rocks, rivers, and all else—

are connected and related. It acknowledges that we live in relationship with more than just the human beings who currently inhabit this land and that we seek to live respectfully on this land with each other. The second statement reflects our status as newcomers to this land. The Wichita and Affiliated Tribes, as well as other Native Americans, have been living in the region now known as north Texas for hundreds of years, and their ancestors for much longer than that. Through their ancient connection to this land, these peoples developed ways of living here in a positive, beneficial, and respectful manner. This acknowledgment honors their success in living with this ancient land and puts our knowledge—the knowledge produced and learned at TCU—in the context of this ancient land.

The circle is one of the major symbols in Native American cosmologies, reflecting the interconnectedness of all beings and the need for living in balance and harmony.



Including the Wichita language on the monument is important. Language is one of the major ways of expressing and transmitting a people’s culture. Furthermore, for most of its history, the United States implemented a policy designed to destroy Native American cultures by coercing and forcing Native Americans to stop speaking their languages and only speak English. The Wichita phrase on the monument represents both this process, as well as the resilience of the Wichita and other Native American peoples to

maintain their cultures through their languages.

The monument’s rustic mahogany granite, a stone indigenous to this area, and the bronze plaque’s circular shape, reflect our connections to this land and how we live in relationship with all beings.

The monument faces east, reflecting life and the rebirth of positive, healthy relationships with all our relations.

The monument expresses Texas Christian University’s desire to have respectful and mutually beneficial relationships with all Native American peoples, nations, and communities. We look forward to taking the next steps in building a healthy and positive future.

TCU affirms the need for diversity, equity, and inclusion of all peoples. Native Americans must be included in these efforts in significant ways. Their voices and perspectives must be heard on our campus and they must be part of the power structures at TCU. Creating physical and intellectual spaces on campus that recognize and respectfully interact with Native American experiences, perspectives, and knowledge is one way to do so. This monument, which to our understanding is the first permanent representation dedicated to any group of color on our campus, is a physical manifestation of this recognition.

STUDENT LEARNING: While each tribe's traditional spirituality and understanding of the world is unique, these ways of relating to the world differ significantly from Western ways. Each tribe/nation developed cultures based on living respectfully with all living beings in a specific place (many of whom would be considered in Western traditions as inanimate and inferior to humans). A tribe's homeland, therefore, is integral to all aspects of its life and each nation developed ways of living in balance and harmony in that place.

Have students explore some of the differences between traditional Native American and Western worldviews by reading works such as Donald L. Fixico's chapter, "Indian Thinking' and a Linear World," in *The American Indian Mind in a Linear World* (Routledge, 2003); Clara Sue Kidwell's essay, "Native American Systems of Knowledge," in *A Companion to American Indian History*, ed. Philip J. Deloria and Neal Salisbury (Wiley-Blackwell, 2004); and George "Tink" Tinker's article, "The Stones Shall Cry Out: Consciousness, Rocks, and Indians," *Wicazo Sa Review* 19.2 (Autumn 2004): 105-125. When considering these differences, students can ponder, explore, and debate healthy relationships to the land, as well as the place and role of humans in a particular place, and how these ideas are relevant to specific issues faced by our contemporary world. They can also discuss and critique the role and place of understanding traditional Native American ideas in TCU's diversity, equity, and inclusion efforts. How can Native American worldviews and ideas enhance the education received by students at TCU and in your class or program?

Understanding the Process behind the Monument's Creation

The idea for the monument was conceived in 2014 and discussions with the Wichita began in summer 2016. A verbal acknowledgment of TCU's location on the ancestral homeland of the Wichita and Affiliated Tribes was made during the university's first Indigenous Peoples Day Symposium (later renamed, Native American and Indigenous Peoples Day Symposium) on October 3, 2016. By December, Theresa Gaul (English), Dave Aftandilian (Anthropology), Albert Nungaray (Puebloan; class of 2017), and Scott Langston (Religion) began developing a proposal for a monument. Several Native American leaders and alumni were consulted during the process. On February 7, 2017, the Wichita and Affiliated Tribes' Executive Committee voted unanimously to work with TCU on developing a monument. The Tribe's President, Terri Parton, appointed Gary McAdams, the Tribe's Cultural Planner and former President, as the main contact person to work with TCU. A few weeks later, on March 1, we submitted to TCU's Chancellor, Victor J. Boschini, Jr., a proposal, with five letters of support from Native American leaders and alumni, that TCU erect a monument, as well as designate the first Monday in October annually as Native American and Indigenous Peoples Day. The Chancellor approved

both initiatives and we immediately began working with the Wichita and Affiliated Tribes in developing the monument's specific wording and design, which was submitted on November 16, 2017. After some modifications were made by the Wichita and Affiliated Tribes, both the Tribe and TCU approved the design. On September 11, 2018, the monument was installed in a prominent, high pedestrian-traffic area between Reed and Jarvis Halls, the two oldest buildings on campus. TCU paid all costs related to the monument's design, manufacture, and dedication. TCU 360 published the following article: [New monument recognizes Native American and indigenous peoples](#) (October 11, 2018).



In working together to design the monument, TCU not only asked for and received permission from the Tribe to make this acknowledgment, but TCU and the Tribe worked as equal partners in its design, with both having equal input and authority for its approval. The Tribe provided the wording and Wichita translation of the phrase in the outer circle (“This ancient land, for all our relations”). Given that the last fluent speaker of the Wichita language, [Doris McLemore](#), died in 2016, some translational challenges were encountered, but they were overcome.



STUDENT LEARNING: 1. The process in designing and erecting the monument involved some very important ideas and values, including respect, tribal sovereignty, equality, and partnering. This is an excellent opportunity to learn about the status of Native American nations in relation to the United States, and their rights, claims, and perspectives. See for example the brief videos, [A Few Things to Know About Why Treaties Matter](#) (NPR) and [What is tribal sovereignty?](#) (Mvskoke Media), along with the guide, *Tribal Nations and the United States: An Introduction*, produced by the National Congress of American Indians (which can be downloaded at <http://www.ncai.org/about-tribes>), and the article by Shaawano Chad Uran (a member of the White Earth Nation and professor of American Indian Studies at the University of Washington), “[Professor Breaks Down Sovereignty and Explains its Significance](#)” (*Indian Country Today*, January 3, 2014).

Lead students in a discussion of what a Native American nation is, the meaning and implications of tribal sovereignty, and how universities should relate to these nations. Before having this discussion or completing assigned readings, have students explain these topics based on their

current knowledge and impressions. After discussing and reading on these topics, ask students to critique their earlier answers.

2. In the video, [A Few Things to Know About Why Treaties Matter](#) (NPR), former special assistant to President Barack Obama for Native American Affairs, Jodi Archambault Gillette (Hunkpapa/Oglala Lakota/Standing Rock Sioux Tribe) says, “I think that the way that we bring everyone into the conversation is that we have curriculum that accurately reflects the reality of what an Indian treaty is. That’s something we do for the United States constitution and the three branches of government. Why don’t we have a tribal component to that education?” Lead students in a discussion of what meaningful efforts at diversity, equity, and inclusion at TCU might look like in terms of engagement with Native Americans. How might the curriculum for your course or the efforts made by your department or program bring Native Americans into the conversation? What challenges and opportunities does this present? How can TCU develop respectful and mutually beneficial relationships with Native American peoples?

3. Cynthia Pearson, a research associate professor at the University of Washington School of Social Work, has developed a training curriculum for scientists and members of tribal communities (see, “[A culturally tailored research ethics training curriculum for American Indian and Alaska Native communities: a randomized comparison trial](#)”, *Critical Public Health*, (2019) 29:1, 27-39). Her approach includes three important values: “acknowledging historical trauma, understanding tribal authority and the significance of the community in daily life, and respecting the specific knowledge and values that American Indians and Alaska Natives possess” (Kim Eckart, “[New curriculum prioritizes tribal sovereignty, cultural respect in scientific research of American Indian, Alaska Native communities](#),” *UW News*, February 22, 2018). Have a discussion with your students or departmental/program colleagues about how well your class, department, program, and TCU reflect these values. How can these values enhance the fulfillment of TCU’s mission? How can these values be reflected in TCU’s diversity, equity, and inclusion initiatives?

Understanding the Broader Context

To understand the monument, it is essential to understand TCU’s existence and physical location in relation to the colonization of the Americas by European nations and the United States.

A meaningful commitment to diversity, equity, and inclusion compels us to acknowledge the intersections between Native Americans’ experiences and those of TCU.

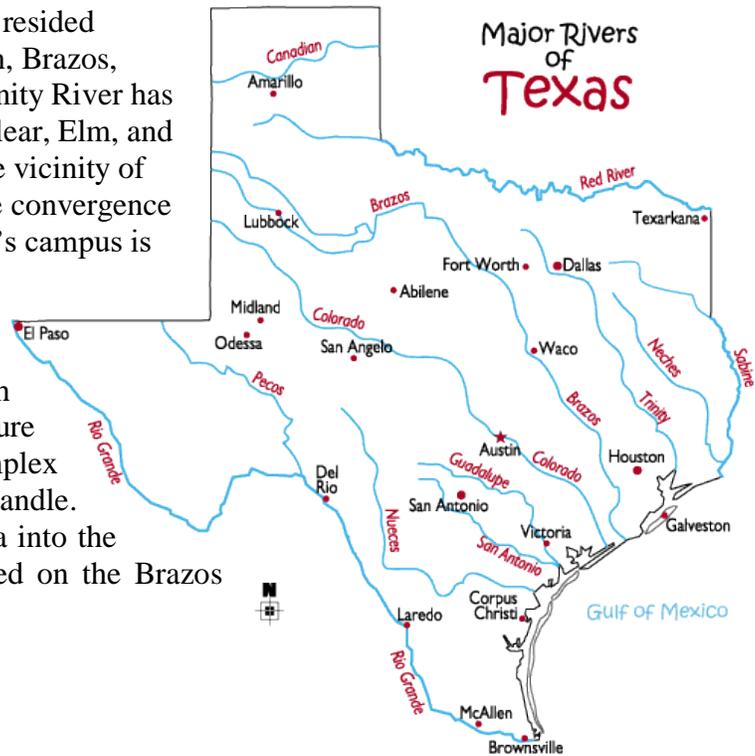
TCU has benefitted from the dispossession of Native American peoples. The land on which TCU is located was taken from the Wichita and others through the combined efforts of Spain, France, Mexico, Texas, and the United States. TCU eventually gained possession of it through a system instituted by Texas and the United States that depended on dispossessing and removing the Wichita and others. The monument can be used to tell this story and create conversations and positive actions that address the history, results, continued effects, and ongoing efforts to colonize and assimilate Native American peoples and their lands. It not only reminds us of how

TCU came to be located at 2800 South University Drive in Fort Worth, but it also reflects how the university is now working to build healthy, positive, and mutually beneficial relationships with Native Americans.

Texas Christian University has had three locations during its history—Thorp Spring in Hood County (1873-95), Waco in McLennan County (1895-1910), and Fort Worth in Tarrant County (1910-present). The places where these Texas cities were founded, however, had for centuries been the homelands of many Native American peoples, including the groups that eventually became known collectively as the Wichita or *Kirikir?i:s* (click for pronunciation). While the story of how TCU came to these three locations is long and complicated, four significant facts help explain the process and put TCU’s mission and physical spaces in context:

Native American peoples have lived in what is now called Texas for many millennia prior to the coming of Europeans:

- Among the earliest identifiable inhabitants in what we now call Texas are the *Kirikir?i:s*, or Wichita. Historically, they consisted of several bands of Caddoan-speaking peoples, including the Wichita, Waco, Tawakoni, Kichai (Keechi), Iscani, Taovaya, and others. They have lived for centuries in what is now Kansas to central Texas. French maps name two Wichita Confederacies (les Paniassa and les Mentous) on the central and southern Plains as early as 1703. Today, the Wichita and Affiliated Tribes are comprised of four bands: Wichita, Tawakoni, Waco, and Kichai (Keechi).
- In Texas, the *Kirikir?i:s* (Wichita) resided especially along the Red, Canadian, Brazos, Trinity, and Sabine rivers. The Trinity River has four major branches—the West, Clear, Elm, and East Forks—which converge in the vicinity of Dallas. Fort Worth is located at the convergence of the West and Clear Forks. TCU’s campus is located near the Clear Fork.
- In Texas the earliest potential Wichita affiliation is identified with remains associated with the culture known as the Lake Creek complex (500-1100 CE), located in the Panhandle. They continued to live in this area into the mid-1800s, when they were placed on the Brazos River in north-central Texas.



Spain, France, and Mexico sought to colonize and control the region's peoples and resources through military campaigns, creating and exploiting tensions between Native American nations, and establishing missions, schools, and other institutions designed to force Native Americans to convert to Christianity and give up their traditional cultures and lands:

- Various Wichita subdivisions formed during the early 15th and 16th centuries. Not long after, the first European encounter with the Wichita is believed to have occurred in what is now Kansas in 1541 during Francisco Vázquez de Coronado's expedition in search of Quivira, a kingdom purportedly possessing immense wealth.
- Pressured by the Osage and seeking trade with the French, by around 1750 the Wichita had established significant settlements along both sides of the Red River, and as far south as what became Waco, on the Brazos River. The Taovaya, Guichita, and Iscani served as middlemen between the Comanche and the French, and entered a military alliance with some, but not all of the Comanche against the Lipan Apache and Osage.
- Living in what the Spanish asserted was New Spain's northern frontier, the Wichita, Comanche, Tonkawa, and Caddo—called the *Norteños* by the Spanish--resisted efforts by these outside invaders to colonize them and their lands.
- After achieving independence from Spain in 1821, Mexico encouraged thousands of Europeans and Americans to settle in its northern province of Texas by establishing colonies, hoping they would help extend Mexican control by subduing Native Americans and blocking expansion by the United States. Conflict with the Wichita, Comanche, and other tribes increased during the 1820s and 1830s. At the same time, the number of tribes originally living east of the Mississippi River who were being forcibly removed and pushed out by the United States to the southern Great Plains peaked, with some moving into Texas.
- In response to increased colonization, all Wichita tribes had moved north to the headwaters of the Trinity River, or to the upper reaches of the Brazos and Red Rivers, by the end of 1835.

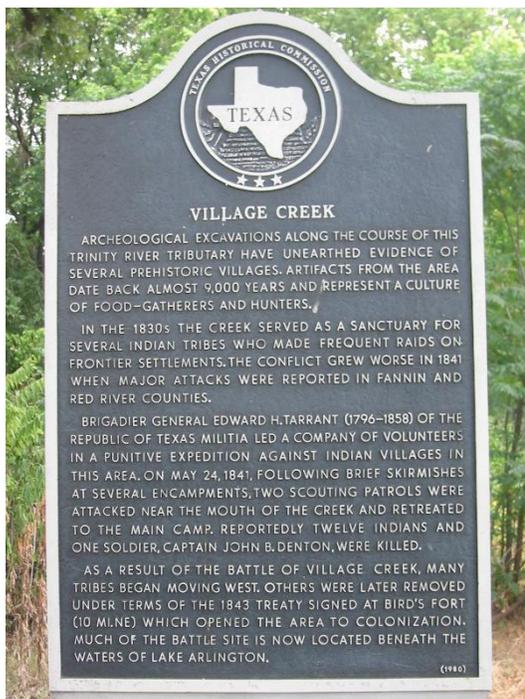
Continuing the goals and methods of its European predecessors, the Republic of Texas and its successor, the state of Texas, took aggressive measures to destroy and remove Native Americans from their boundaries. Among these measures were:

- After the Republic of Texas was established in 1836, it sought to drive out the Wichita and other Native American peoples so it could open these lands to white settlement, despite President Sam Houston's desire to pursue a [policy of peace and friendship](#). "The great anxiety of our citizens to acquire land" overwhelmed the desire for peace and friendship.

- On September 2, 1838, four of the five Wichita groups—Kichai, Tawakoni, Waco, and Tawehash (Taovaya)— and associated bands or tribes signed their first peace treaty with Texas at a Shawnee village located near modern-day Denison, Texas (although the Texas Senate apparently did not ratify it). Shortly thereafter, the Tawakoni constructed a village on the West Fork of the Trinity River. The Kichai moved their village to the Brazos River, on the line between present-day Palo Pinto and Young Counties. A small portion of the Waco built a settlement on Village Creek, a tributary of the West Fork of the Trinity River, located in present-day Tarrant County, while most settled on the Wichita River in present-day Wichita County.



- Mirabeau B. Lamar was elected president of Texas on September 3, 1838, and soon instituted “an exterminating war upon [Indian] warriors which will admit of no compromise and have no termination except in their total extinction or total expulsion.” Several tribes were either driven from or fled Texas. (Lamar, First Address to Texas Congress, December 20, 1838; see also his [1839 letter](#)). According to the [Texas State Library and Archives Commission](#), “Most Texans approved of Lamar's policy of removing peaceful tribes to reservations and actively warring against aggressive tribes.”



- On May 24, 1841, a group of Texas militia led by General Edward H. Tarrant attacked a series of Indian settlements on Village Creek, destroying the Waco settlement (believed to have been located where the Fort Worth and Arlington city limits meet, but now mostly submerged in Lake Arlington). Several Native peoples were killed, as was Denton County’s namesake, Captain John B. Denton. The battle caused many Native peoples to move permanently from the area. Some Wacos moved to the Wichita River settlement, while others established a village four miles from the Tawakoni living on the West Fork. General Tarrant subsequently ordered construction of Fort Bird, where an [1843 treaty](#) was negotiated with the Wichita and others, and Birdville was established by 1848.

• The year after the U.S. annexed Texas in 1845, the U.S. and other tribes living in Texas, including the four Wichita tribes, signed

the [Treaty of Council Springs](#) in which the tribes acknowledged that they were under the sole protection of the federal government (article 1). According to anthropologist William W. Newcomb: “. . . however beneficial statehood was for Texans, it spelled doom for its Indians. All public lands were reserved to the state, although . . . they had never been transferred by sale or gift by their Indian inhabitants.” (*The People Called Wichita*)

- After the Mexican-American War ended in 1848, the United States moved to protect its citizens as they spread further west, eager to remove Native Americans and possess more of their land. The U.S., therefore, established beyond the line of settlement a string of eight forts in Texas, which included Fort Worth (1849), and created reservations in the state. By the early 1850s, American encroachment had caused most of the Wichita on the Brazos to move north of the Red River, although some remained in Texas.

The United States established the Brazos River Reservation in Young County, near Graham, in 1855 and moved some Waco and Tawakoni, as well as other tribes, onto it. A Comanche Indian Reservation was also established in Throckmorton County.

The reservations lasted only a few years and the tribes were removed to Oklahoma in 1859. The Indians living on the reservations remained peaceful, but Texans continued their attacks and Comanches living outside the reservation continued raiding.

- By the end of the 1850s, all the places on which TCU would eventually reside were effectively under the control of the state of Texas.

Pleasant Thorp, a veteran of the Army of the Republic of Texas, began acquiring land in 1850 in what became Hood County, settling on it around 1853 and founding Thorp Spring. Twenty years later, TCU (under the name of Add-Ran Male and Female College) opened its doors there.

- A Wichita reservation located between the Washita and Canadian Rivers in Indian Territory (i.e., Oklahoma) was established in 1872, although this agreement was never ratified by the U.S. Congress. According to the agreement, the Tribe gave up all claims to lands in Texas, Louisiana, Indian Territory, and elsewhere. The Tribe, however, refuted the agreement, maintaining that the Wichita representatives who signed it were not selected by the Tribe, nor were they authorized to negotiate it or relinquish the Tribe's right to make claims for other lands taken from the Tribe. Still, it did become the de facto Wichita reservation as evidenced by subsequent executive and legislative actions. The reservation did not receive congressional ratification until the land was allotted and opened for settlement. By 1901 the Wichita had been forced to accept individual allotments of the land, thereby dissolving their reservation and opening it up to settlement by non-Natives.

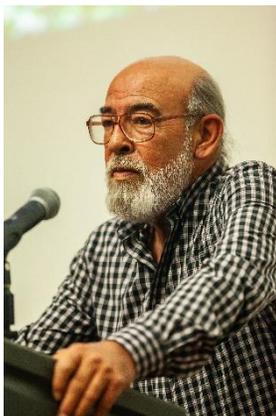
- In 1895, TCU (Add-Ran) re-located from Thorp Spring to Waco (founded in 1849) and then to Fort Worth in 1910. All three locations owed their existence to the dispossession of the Wichita and other Native nations.
- With the passage of the “Wichita Governing Resolution,” the “Wichita Tribe of Oklahoma” was organized in 1961. The name was changed later by amendment to the “[Wichita and Affiliated Tribes](#),” with their headquarters currently located just north of Anadarko, Oklahoma. The Wichita remain resilient and enduring, having survived extreme adversity which reduced their population to a few hundred people. As of 2019, Wichita population numbers have increased to more than 3,000 enrolled tribal members, and the Tribe engages in a variety of endeavors, including business enterprises, social services, educational programs, as well as cultural and language revitalization curricula. Opening in 2018, the Wichita Tribal History Center depicts Wichita culture, especially during the historic period through the twenty-first century. You are welcome to visit the center, located in Anadarko, Oklahoma, and learn more about the Wichita.
- Beginning in the late 1940s, the U.S. government initiated a program known as Indian relocation. Ironically, this was organized by Dillon S. Myer, the former Director of the War Relocation Authority, which removed and re-settled Japanese-Americans in internment camps during World War II. The Indian Relocation Program was designed to move Native Americans living on reservations and in rural areas to urban areas, propelled by the idea that they would gain vocational skills and find jobs, raise their levels of living, more quickly assimilate into American culture, and also reduce the federal government’s financial commitment to tribes. With the passage of the Indian Relocation Act of 1956, thousands of Native Americans from many states were brought to the Dallas-Fort Worth area over roughly the next twenty years. The program had mixed results at best. In 1940 five percent of all Native Americans in the U.S. lived in urban areas, but by 1970 this number had risen to fifty percent. While some did prosper, many experienced poverty, racism, and dislocation from their tribal communities and cultures. In another bit of irony, after spending over a century trying to remove Native Americans from Texas, the state and federal governments worked to bring them back. In both instances, though, assimilating Native Americans into mainstream American culture were major goals. Precise numbers are difficult to attain, but there currently may be as many as 60,000 Native Americans living in the DFW area. They have proven resilient and overcome many challenges, creating a number of institutions, including [American Indian Heritage Day in Texas](#), [Indigenous Institute of the Americas](#), [Dallas Indian United Methodist Church](#), Urban Inter-Tribal Center of Texas, and more.

TCU's monument respectfully acknowledges all Native Americans who have been part of the metroplex's urban life.



In 2018, for the first time in its history, TCU acknowledged the many Native American peoples who have lived on this land, as well as its location on the homelands of the Wichita and Affiliated Tribes:

- The day of the monument's dedication, October 15, 2018, was a cold, rainy day, forcing the ceremony to be moved indoors. About one hundred people attended. A delegation



from the Wichita and Affiliated Tribes, including Gary McAdams, the Tribe's Cultural Planner and former President, and a drum group participated in the ceremony.

With Sarah Tonemah (Comanche/Kiowa; Theatre Department) moderating the ceremony, remarks were given by Chebon Kernell (Seminole), Provost Nowell Donovan, Gary McAdams, Tabitha Tan (Navajo; class of '99),



and Albert Nungaray (Puebloan; class of 2017). Written remarks from Wichita President, Terri Parton, and TCU's Chancellor, Victor J. Boschini, Jr., were read. Canaan Johnson (Seminole/Creek/Chickasaw) of the Urban Inter-Tribal Center played the Native American flute and University Minister, Angela Kaufman, gave a blessing. Following the ceremony, lunch was served to the Wichita delegation and invited guests.



STUDENT LEARNING: 1. Have students read the following article, “[Indigenous Land Acknowledgements Leave Advocates With Mixed Feelings](#)” (*Huffington Post*, January 28, 2019) and then discuss (or, debate) whether TCU’s monument is “a form of reconciliation or institutional hypocrisy.” How has TCU specifically benefitted from the dispossession of the Wichita and other Native Americans?

2. Have students go to Native Land (<https://native-land.ca/>), an interactive map site created by Native Land Digital, a Canadian not-for-profit organization designed to be Indigenous-led, with an Indigenous Board of Directors. Have students search the map (which is easily done) to identify on which Indigenous peoples’ homelands they grew up or now reside. Students can then research the relationships between these peoples and Euro-Americans, including any treaties or land cessions, as part of their recommendations for how non-Native peoples living in these areas can be led to engage in meaningful and healthy relationships with Native Americans.



3. Have students examine [TCU’s Diversity, Equity, and Inclusion](#) policies and actions from the perspective of relationships with Native American peoples. How are Native Americans present or absent in these efforts? How are colonialism’s attitudes, actions, and language still present in the university’s current policies and actions? What steps has TCU taken to create healthy, respectful relationships with Native American peoples, nations, and communities?



Sources: Consultation with the Wichita and Affiliated Tribes; Timothy G. Baugh and Jay C. Blaine, “Enduring the violence: Four centuries of Kirikir’i.s warfare,” *Plains Anthropologist* 62:242 (2017); Susan C. Vehik, “Wichita Ethnohistory” in *Kansas Archaeology* (University Press of Kansas, 2006); Douglas K. Boyd, *A Synthesis of the Late Prehistory and History of Lake Alan Henry and the Texas Panhandle-Plains*, vol. 2 (Prewitt & Associates, 1997); Donald E. Chipman, *Spanish Texas, 1519-1821* (University of Texas Press, 2010); “Treaty Between Texas and the Keechi, Tawakoni, Waco, and Tawehash Tribes of Indians [September 2, 1838]” in *The Indian Papers of Texas and the Southwest 1825-1916*, vol. 1, (E.B. Ritchie, 1995); Gary Clayton Anderson, *The Conquest of Texas: Ethnic Cleansing in the Promised Land, 1820-1875*

(University of Oklahoma Press, 2005); Richard F. Selcer, "Setting the Record Straight: Fort Worth and the Historians," *Southwestern Historical Quarterly* 100 (July 1996-April 1997); "Copy of report of Colonel Samuel Cooper, Assistant Adjutant General of the United States, of inspection trip from Fort Graham to the Indian Villages on the Upper Brazos made in June, 1851," *Southwestern Historical Quarterly* 42.4 (1939); F. Todd Smith, "Wichita Locations and Population, 1719-1901," *Plains Anthropologist* 53.208 (2008); Smith, *The Caddos, the Wichitas, and the United States, 1846-1901* (Texas A&M University Press, 1996); Smith, *The Wichita Indians: Traders of Texas and the Southern Plains, 1540-1845* (Texas A&M University Press, 2000); W. W. Newcomb, *The People Called Wichita* (Indian Tribal Series, 1976); Newcomb, *Indians of Texas* (University of Texas Press, 1993); Randolph B. Campbell, *Gone to Texas: A History of the Lone Star State* (Oxford University Press, 2017); Robert A. Calvert, Arnaldo De Leon, and Gregg Cantrell, *The History of Texas* (Wiley Blackwell, 2014); Kathleen Ratteree and Norbert Hill, eds., *The Great Vanishing Act: Blood Quantum and the Future of Native Nations* (Fulcrum; 2017); and TCU Special Collections. All photos in this and the following section taken by Cristian Argueta Soto.



Taking Action

TCU's Native American monument is just one step in a long process of building respectful, healthy, and mutually beneficial relationships between the university and Native American peoples, nations, and communities. It is a beginning, not an end. Here are other steps you can take:

- Include the monument's main text on your syllabi
- Read the monument's main text at all events held on campus
- Learn and teach the history of colonialism and its effects
- Identify and challenge ongoing colonial actions, language, and attitudes at TCU and in our larger society
- Incorporate Native American voices and perspectives into your classes
- Hire Native Americans as part of TCU's faculty, staff, and administration
- Integrate into your courses, department, college, or program the answer to this question: Based on the history of interactions in north Texas between Native Americans and Euro-Americans, what does the phrase, "*This ancient land, for all our relations,*" mean for TCU?

