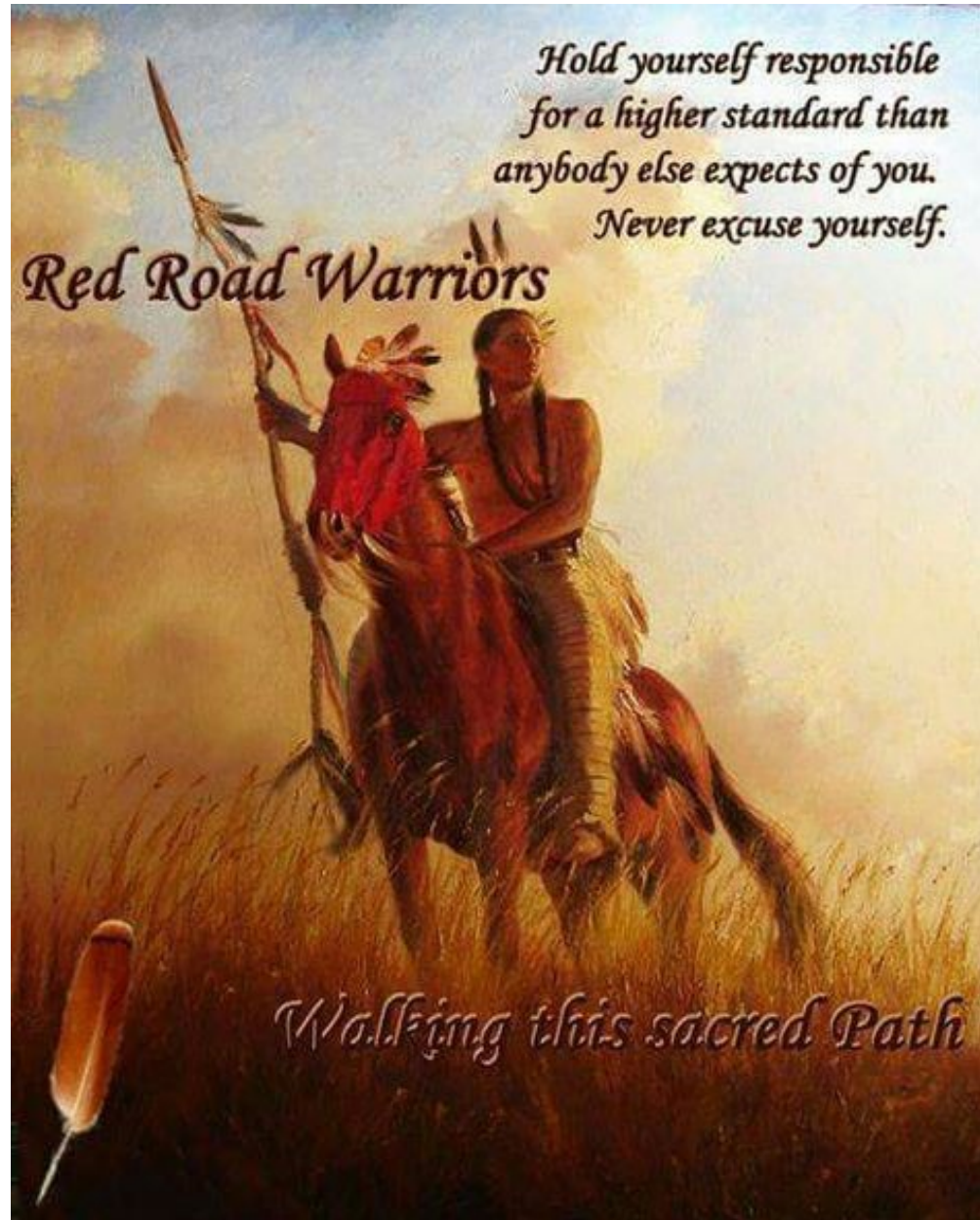


# Redmen



**We  
Are  
Still  
Here!**

# Allies in War Partners in Peace

Smithsonian

Created by Edward Hlavka from St. George, Utah, “Allies in War, Partners in Peace” stands 20 feet tall and weighs 1,925 pounds. George Washington stands alongside the Oneida diplomat, Oskanondonha, or Skenandoah, and Polly Cooper—an Oneida woman who came to the aid of Washington’s troops at Valley Forge in 1777–78. Donated by Oneida Indian Nation.

This recently completed statue personifies the great friendship and collaboration which has existed among the European settlers and Native people. Where these people came from is still an unanswered question. Did they also come here from somewhere else?



- There are 566 federally recognized American Indian tribes.
- Every tribe has unique traditions and distinct styles of housing, dress, and food.



# 26 US States have Native Americans Names, including UTAH



- Some are named after a tribe, such as Alabama (Alibamu tribe, meaning "clears the thicket").
- Oklahoma was named by a tribal leader and is a Choctaw word meaning Red People.
- Also, Indian Names for Rivers, Towns, Counties, Landmarks, Apache Warships, Tomahawk Cruise Missiles, etc.

# Native Americans helped the people of Jamestown, Virginia SURVIVE 1607-1621

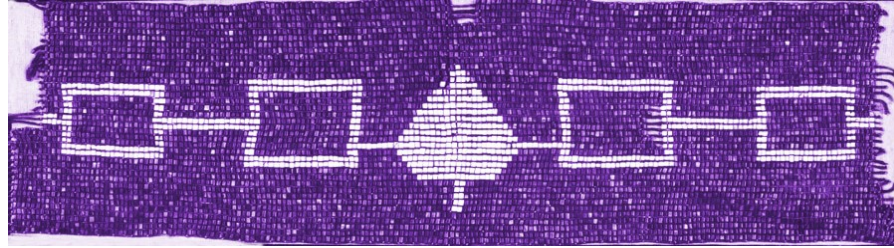


# 1776 is a Result of The Great Law of Peace of 1142

- 1142 - The Iroquois or (Hundenosaunee) Confederacy was Founded by the Great Peacemaker and the chief of the Onandaga tribe Hiawatha. The Great Law of Peace
- 1744 – Onandaga leader Canassatego gave speech to 13 contentious colonies imploring them to never fall out with one another breaking 1 arrow VS breaking 13 arrows.
- E Pluribus Unum – Of Many One.



# Iroquois Wampum Belt



- 1754 – Franklin uses the Great Law of Peace as blueprint for Albany plan.
- 1776 – Iroquois Great Council members addressed the Continental Congress
- Liberty Pole and Sons of Liberty rose out of American Indian Traditions using native images as symbols of the resistance and adopting an Indian Chief as their Patron Saint.
- The Onandaga tribe provided corn to the army at valley forge saving them from starvation.
- Founding fathers visited with Iroquois leaders during writing of the constitution.
- Europeans in America became Americans with the help of the Native peoples.
- They did not rebel against England to replicate English society in the new world.
- The tree being used in Native Images was adopted by The Sons of Liberty.

# Medal of Freedom Predecessor

- Chief Red Jacket, a member of the Seneca Tribe and the Iroquois Confederacy, with his George Washington Indian Peace Medal.
- The Iroquois gave the young United States the gift of the name of the Great Tree to John Hancock while the Great Law of Peace became the basis of the U.S. Constitution.
- “Red Jacket” and George Washington “bound themselves” to each other cementing our nation’s foundational identity as Native American-centric.

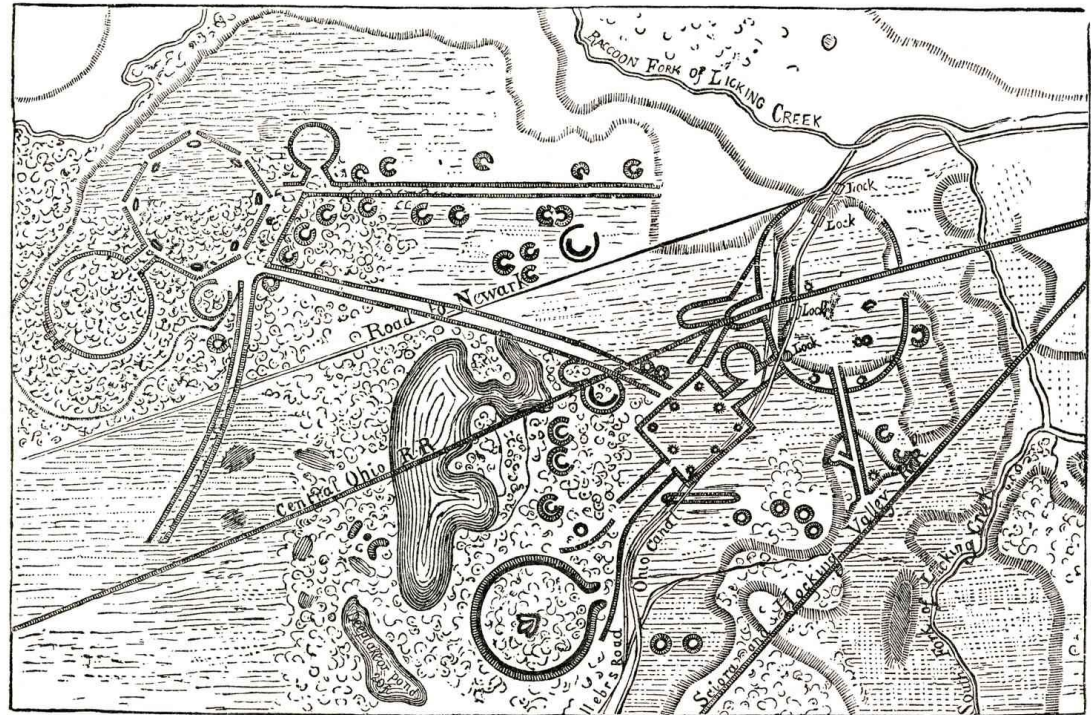




# Hopewell Works at Newark, Ohio



*“Few realize that some of the oldest, largest, and most complex structures of ancient archeology were built of earth, clay, and stone right here in America in the Ohio and Mississippi valleys. From 6,000 years ago until quite recently, North America was home to some of the most highly advanced and well-organized civilizations in the world – complete with cities, roads, and commerce.”*



THE WORKS AT NEWARK, OHIO

Dr. Roger Kennedy Former director of  
Smithsonian's American History Museum.

# Common Sense

Whereas:

- Utah is a native centric state,
- Indian imagery is used abundantly at the State Capital and throughout UTAH.
- The Utah Legislature defeated an attempt to encourage removal of Native American themed schools.
- Iron County is native centric.

Therefore:

- “Redmen” is not only acceptable but an exceptional name for Cedar High School.



**#NotMyLampPost**





*Native American Guardian's Association*

# Letter: Native American Guardian's Association

Greetings, Cedar City School Board members:

NAGA hopes you will take the time to read this and give it serious thought.

Community members suggested we send you a letter to let you know that the Native American Guardian's Association is here to serve your school by educating staff, students, and community on the effects of name change and removal. Many want to see the return of the original school's name. With consideration to cultural accuracy, NAGA will educate the community members on the numerous contributions and history of the Native American people your school was originally named for.

We at NAGA believe the retirement of the Red Men name and symbol (LOGO) although well intended was a mistake and the good news is most mistakes can be corrected. We ask you to rethink your decision and consult with your community using common sense and good judgement rather than just bowing to the loudest voice in the room.

At NAGA we fight to preserve our heritage and honor, which your current decision does not consider. As every nationality and race within this melting pot called "The United States of America" is encouraged to honor their ancestors, why is it that the first and original Americans are forbidden to do likewise? Unlike every newcomer (for the last 100, 200, 300 years) has a homeland to seek their ancient heritage, we as American Indians (this is our ancient homeland) but we are slowly being removed from history. Once gone here, it will never come back.

We at NAGA understand there is a small minority within our ranks whose hearts are filled with ignorance or seeking personal gain that demand you capitulate to their desire to inflict pain and turmoil within the community, but there is no positive side to their demands.

On the other hand, we at NAGA stand with the proven 80 to 90% of American Indians (by unbiased pollsters) who have for 30 years reached that same conclusion, we do not want these names and images to be removed.

Our public schools exist to educate and prepare our children to be productive men and women in society who support their community. Education is a large part of childhood experience. A child takes pride in their school and a community takes pride in school and sports events. The name is embedded in memory and part of the education experience. NAGA's mission is to preserve and protect the cultural name and heritage from eradication in the community and history.

We ask only that you give us a chance to inform you and not to badger or bully you into submission.

Thank you for your time,

Eunice Davidson/Dakota Sioux

NAGA/President

Email: [nagaguardians@gmail.com](mailto:nagaguardians@gmail.com)

Website: [www.nagaeducation.org](http://www.nagaeducation.org)



**The summary of  
misconceptions  
on the following  
pages are from  
NAGA.**

**More complete  
information is at  
[nagaeducation.org](http://nagaeducation.org)**

**Please review this website.**



# Misconception #1: “Redskins / Redmen is Racist”

Response: 90% of Native Americans disagree with you/that statement. Redskins / Redmen is a Native American iconic name and is revered by the vast majority of Native Americans and general public alike. Redskins / Redmen represents honor, respect and pride for Native American culture. Redskins / Redmen is and has been a self-identifying term for Natives since the early 1800s. Context and intent matter. Activists intend to make Redskins / Redmen a pejorative term. NAGA disagrees and chooses to elevate and reclaim the Name Redskins / Redmen. School boards and sports organizations have the opportunity to make this word officially hateful or honorable by their actions, for this generation and all those that follow. Choose wisely and keep this word from ever hurting others. Native names and imagery are protected, defended and saved by the Native American Guardian's Association (NAGA). Educate not Eradicate - learn more here - [nagaeducation.org](https://nagaeducation.org)



## #2: “Redskins / Redmen is a dictionary-defined slur”

**Redskins / Redmen** has never been a slur or derogatory. Anyone who leaps to change a dictionary definition of a word, is literally attempting to “pejorate” or make that word hateful. That is a political position that not only brings shame to an honorable name but doesn’t reflect the position of 90% of Native Americans that elevate or “ameliorate” the name **Redskins / Redmen**. Those that try to eradicate **Redskins / Redmen** are at odds with the vast majority of Native Americans that support Native imagery and Names. The Native American Guardians Association protect and defend our imagery and the Name **Redskins / Redmen**. They provide the following non-pejorative definitions of **Redskins and Redmen**.

**Redmen**: a non-pejorative term used in reference to the “Sons of Liberty” who concealed their identities and worked “underground” to help establish freedom and liberty in the early Colonies. After the War of 1812 the name was changed from the Sons of Liberty to the “**Society of Red Men**” and in 1834 to the “**Improved Order of Red Men**” which is the oldest fraternal organization recognized by Congress.



# Order of the Redmen

- The Order of the Redmen fraternity grew out of the Sons of Liberty.
- This is the oldest fraternal order in the country and still exists today as a charity organization.
- As warriors prepared for battle, they used red war paint, and the name “Redmen” is a name denoting “Battle Ready.”



# Misconception #3:

## “Native Americans aren’t mascots”

The Native American Guardian’s Association finds your use of the term “mascot” inappropriate. The claim of equivalence between Native American iconic symbols and “mascot” is a ploy to trivialize our proud heritage. Isn’t it ironic that you use that term with our Native American imagery and iconic symbols? The “m” word conjures up a furry Disney costumed individual which in no way is a respectful display of our culture and imagery. If we need to have a conversation on the Native American name or iconic symbols, let’s have that discussion.

- Native warriors are honored for their bravery, skill and fighting spirit.
- Native American tribes all use their imagery in similar manners (logos, branding, monikers).
- They inspire pride like a family crest.
- Being in the public eye is a positive reflection of our culture.
- Native imagery is a badge of honor that 90% of Native Americans support.



Conversely, do you consider the organization’s use of imagery and iconic symbols inappropriate? **We invite any and all organizations to reach out directly to our website for our Native American Symbol Certification program ([nagaeducation.org](http://nagaeducation.org)).** We work in partnership to identify/improve the use of Native American imagery, names and culture. This starts with Education and ends with respectful use that all Native people, and those that revere our culture, can be proud of. Educate not Eradicate.





## Misconception #4:

**“That ship has sailed; the Name isn’t coming back”**

Must be nice to dismiss an entire race’s culture.

No, it's not over. Native American imagery and names are under attack across the nation and battles are being fought every day, at every level. This is a stark reminder that your “inconvenient truth” of turning the other way while eradication of our culture happens all around you, is wrong. This will not deter our mission to defend, save and reclaim our Native American imagery and names. Those that want the issue to go away do so because they don't want to have to think about it anymore.

It’s never too late to be held accountable for the decisions and misinformation people accept. Listen to both sides of this debate rather than quickly folding to bully tactics.

We live in a majority rule society, not a mob rule society. It is time for organizations to respect the will of the majority of the Native American community and the majority of the members of their communities at large.

## #4 : “That ship has sailed” continued



Organizations who have had a proud Native theme, only to have it callously taken away, are left with a wound that **NEVER** heals. Communities fall victim to self-hate and conflict.

A longitudinal study conducted by Andre Billeaudeau reveals that students who experience a forced school name change suffer in this way. **Increased levels of stress, depression, anxiety, and a reduction in academic performance as well as even suicide, result.**

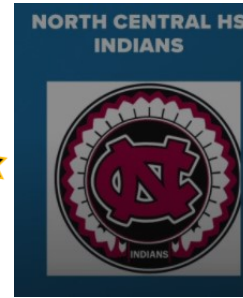
Native Americans and those that care about our culture refuse to allow this changed reality be our future.

There's another way: respect Native Americans the same way you respect other racial groups and honor Native American majority opinions and beliefs. Fight for what is right.

The Native American Guardian's Association does this.  
Every. Single. Day.

Educate Not Eradicate

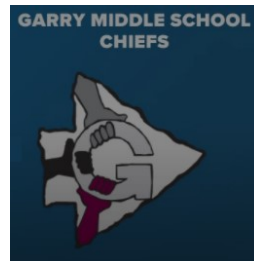
# Diversity



Royal High School



Escalante Moquis



# Discrimination

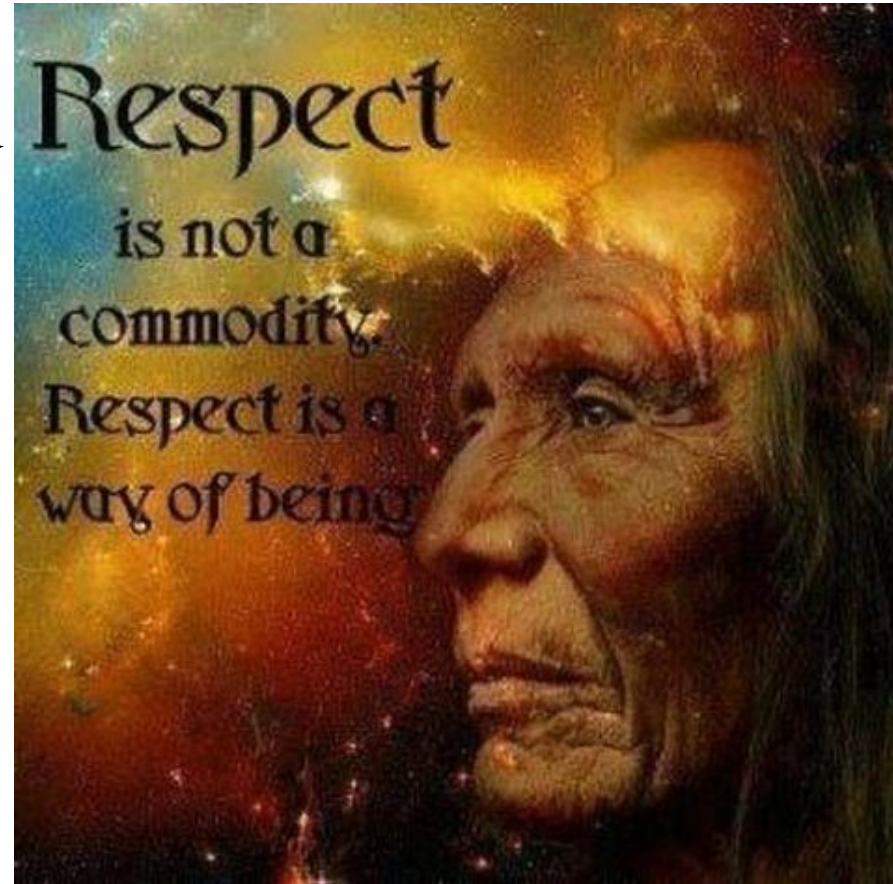


Royal High School



# Questions for Those Who Want More Inclusiveness

- How many pow wows have you attended?  
How many since 2019?
- How many Native American friends do you have? Do you have more since 2019?
- Have you or the school taught more about Native American History?
- What have you done to preserve and promote Native American culture and history?
- Have you purchased Indian Rugs, Jewelry, or pottery, or is that cultural appropriation?
- Have you cheered for the Utes?
- If you can cheer for the Utes, you can cheer for The Redmen
- Does the Wolf represent all Native Americans? Were the Navajo People consulted?

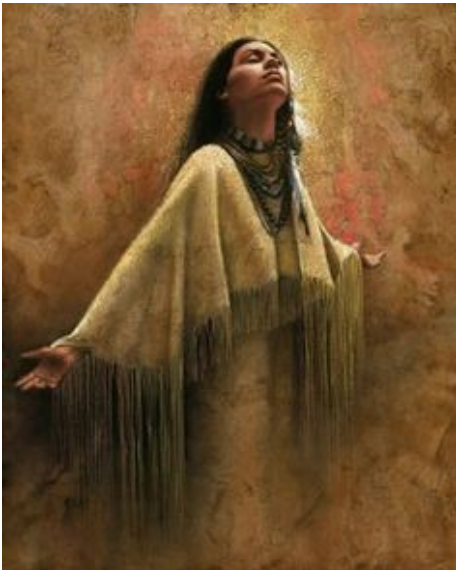


# Misconception #5:

**“XYZ leader of tribe ABC disagrees with you”**

When leaders support eradication of Native imagery, they never want to poll tribal members or let them vote on it **and we know why:**

Most Indian leaders speak for themselves, not for the tribal members.



## **Ask the Tribal Members:**

The Spirit Lake Tribe in North Dakota asked their tribal members and proved that their leadership’s position didn’t reflect the opinion of their tribal members who voted to **keep the name at the University of North Dakota:**

- **67% or 2 to 1 majority tribal member vote**
- This was a hot button issue for tribal members and represented **the largest voter turnout ever** on their reservation.

# Misconception #6:

## “That Survey is fake/not sufficient/old”

The surveys we quote are the only independent surveys that follow conventional and accurate survey methodology. These professional polls conduct statistical weighting to Census Bureau benchmarks.

In 2004 and 2016, identical questions by two different respected polling agencies came to the same conclusion: 90-91% of Native Americans do not believe the Name Redskins is offensive.

You can read about their polling methodology including their representation on reservation and off reservation. The polling data science tells us these surveys are within a 5.5% margin of error.

The attempt to discredit the polls is weak. The truth of the matter is the opposition doesn't believe Native Americans are capable of self-determining whether something is offensive or revered. The opposition looks to silence Native opinions. The Native American Guardian's Association represents the 90%.



# Misconception #7:

**“Redskins means scalping Native Americans for a bounty”**



“Many have claimed that our story about the etymology of "Redskin" was wrong. This document from 1863 proves otherwise... The fact remains that to many Native Americans, the term "redskin" has long meant the act of our ancestor's scalps being collected for bounty.”

“The State reward for dead Indians has been increased to \$200 for every red-skin sent to Purgatory. This sum is more than the dead bodies of all the Indians east of the Red River are worth.”

Response: Right or wrong, there was a bounty for dead Native hostiles.

Use of the term “red skin” in no way refers to a scalp. It refers to the self-identifying term Natives were known by: red skin. “Sending a red skin to Purgatory” means to kill Natives, not scalp their head.



## Misconception #8:

**“If one person is offended, then you should change your name/stop using imagery”**



When you discriminate against Native names and imagery, **YOU OFFEND** the vast majority of Native Americans!

How do you know better than Native Americans what they should be offended by and what they are “allowed” to revere? Are Native Americans not intelligent enough as a People to make these decisions for themselves?

Eradication is real. You are supporting eradication of Native American culture.

90% of Native Americans believe discrimination against their names and imagery is highly offensive.

# Memorable Messages

With adversity comes blessings. There are many of us who have continued a dialogue with the Native American Guardians Association (NAGA) and have become friends with American Indians across the country who are fighting to protect the heritage and dignity of American Indian themed schools with the aim to more fully educate our students and citizens about the history, culture, language, and contributions American Indians have made to the United States, which as a country in many instances treated these people shamefully. Every survey shows that 90% of American Indians do not find Native American themed schools offensive in any way and in fact applaud those schools for keeping their culture relevant and recognized. Do we want to be gatherers or scatterers.

The damage done in this community runs deep, and restoring trust in elected officials is possible. Reinstatement with a commitment to better educate and more fully honor is the only way to close the deep fissures among us. We can rise from the ashes with more dedication to honoring and understanding the Native American history locally and nationally. The positive results are infinite.



# Letters: Eunice Davidson & Crystal Tso



*Home of the Four Winds "Indians"*

When I visited your community in 2019, I proudly showed my family tree dating back to the mid-1700s and also added historical pictures connected to them. This was not to elevate myself as something special but to honor my ancestors, for if not for them, I would not exist today. The Red Men name and symbol reminds all those to hear and see it, that once they ruled the entire continent and through their sacrifices they insured, I (we) am still here in spite of those wishing our demise. This current movement is just a new tactic by those wishing our extinction and just like the Nazis who sought collaborators throughout Europe to further their goals, this movement censors the majority in favor of those they can control. For all the wonderful and honorable citizens of Cedar City I met during my visit, know that I and the majority of North American Indians stand with you as it is your turn to fight for truth and justice.



Eunice Davidson (Goodstarwoman)

Enrolled Member of a Federally Recognized Spirit Lake Nation, Fort Totten, ND

To the Iron County School Board:

Yáátééh (hello), my name is Crystal Tso and I am a full blooded enrolled member of the Navajo Nation in Arizona. I was raised with my traditions and culture by my family, including my grandmother who is a Medicine Woman. Through my teaching by my elders I was taught that I am proud of my heritage and where I come from. It was never a dishonor to be have a logo/image or name such as the Redmen to be a representation of Native Americans. In fact, we take pride in knowing that outside of my reservation there is still representation of us. I've been across the Nation and there have been many times that I was told they didn't know we (Native Americans) still existed. It's a sad reality that schools across the Nation not only don't teach about the Native Americans anymore but are now eradicating any and all Native American images/logos and school names. It's a modern day genocide and it needs to stop! I support the Cedar City High School in reinstating their Redmen name.

Thank you,

Crystal Tso (Diné)



# Letter: Tony Andrews

Cedar City can choose to make Redmen a pejorative term or choose to elevate and reclaim the Name, Redmen. You have the opportunity to make this word officially hateful or an honor by your actions, for this generation and all those that follow.

The name United Negro College Fund is not racist and universally accepted as an honorable name. The NAACP (National Association for the Advancement of Colored People) is not racist nor derogatory. The LGBTQ community and those that respect them, have ameliorated the word Gay & Queer. Their use is not derogatory. The term Cowboys (which originated from black slaves that worked the cows) is revered by black and white people alike.

What do all these examples have in common that Redmen, Cedar City and Native Americans don't? The right to elevate a name, have their own opinion and the right for intent, context and tone to determine if the term is positive or racist. Choose wisely and keep this word from ever hurting others.

Tony Andrews

Native American Guardians Association - Project  
Manager Social Media



# Letter: Norm Ferron

March 14, 2023

Hello,

My name is Norm Ferron, I am currently the Chairman of the Killingly Connecticut Board of Education. I have submitted this letter in the hope that another school might regain their former great name, honoring the traditions and the heritage of the Redmen.

Too much of our history is being lost, in this case the history of the American Indian, who in multiple surveys have expressed their desire, by an overwhelming majority, to not cancel their culture by banning their names and traditions as long as they are used in a respectful manner. A small number of activists, many of non-native ancestry, are working to silence the great majority of American Indians who do not want this cancellation. My friends at the Native American Guardians Association are horrified and saddened by this travesty. Our school's team name was canceled by some former members of this board. They were rejected at the next election, a couple of months later, and in response to our election victory, we returned the name. You should see the pride that our young athletes have in their name, it is inspiring. In our case, it is a local tradition going back over a hundred years, honoring a tradition going back many hundreds of years. It would be great to have another sister school district do the same thing, in a nod to the great majority of our Indian brothers and sisters who have suffered so much, and do not deserve to have their wishes and their names canceled by a small number of radicals.

*Educate, not eradicate* is the NAGA motto, and I strongly believe in that, as do my friends at NAGA. Our country has a great tradition of many Indian cultures, from both coasts, to the plains, and everything in between. The Redmen, a tradition in some tribes, but not all, were the honored braves and chiefs that held many ceremonies and fought in many battles, their faces covered in red ochre, in many cases facing overwhelming odds against them, yet they fought bravely in spite of this. There are approximately 4.5 million Americans with native ancestry left in the United States, in a country of around 350 million. I urge you to return their name and their culture to the public consciousness before it is all gone forever. Their descendants in overwhelming numbers do not want them erased.

Fight this battle on the right side of Indian history. Go Redmen!

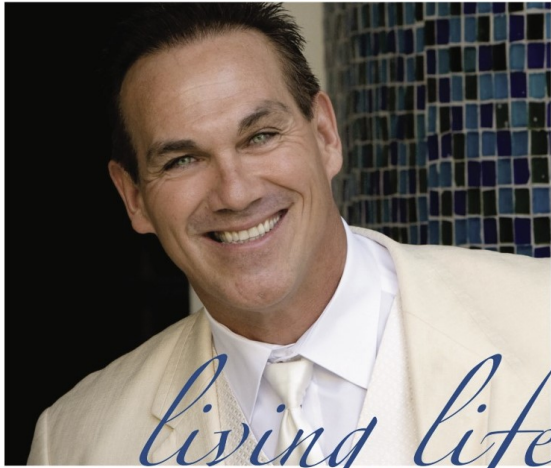
Best Regards,

Norm Ferron

Norm Ferron  
Chairman  
Killingly Connecticut Board of Education



# Letter: Joe Wells



Max Muscle founder and CEO Joe Wells shows how rewarding it is to balance family, a successful career and a dedication to health and fitness.

By Amanda Beckman • Photos by Israel Anderson

*living life to*  
**THE MAX**

Cedar High Redmen,  
SUSC Thunderbird All American  
Former NFL Player

My heritage is Tewa Indian blood from Ohkay Owingeh Pueblo, 20 miles north of Santa Fe New Mexico. My great grandfather was Eulogio Cata and he was the governor of the pueblo... name influenced by the US government, replacing "Chief". I grew up 1/2 mile from the Rio-Grand river. We lived in an adobe house (mud bricks), had to draw well water in the morning, an outhouse, wood fire stoves (had to chop wood to stay warm and eat), wild horses, plentiful deer, elk, pheasants, fish, wild asparagus, cherries, mulberries, plums etc.

We had access to stores but probably lived 50-75% off the land. An amazing way to be raised. We had a reputation for winning battles between the Spanish, Comanches and Apaches. As a boy I found old war arrows, feathers intact but the arrowheads fell off, but were usually close by the arrows, so we collected them if we could find them. Not sure what ever happened to them over the years. My great grandmother said they had an evil spell... think she got rid of them! We still celebrate traditional dances and festivities. Corn dance, deer dance, etc. I have danced the deer dance a couple times. Its an honor to participate and we are lucky to have a tribe that aggressively preserves their culture!

Now regarding the Cedar City High School Redmen. Over the last few years, I have pretty much been silently watching this casualty of sensitivity play out. I thought to myself on many occasions, this will work out, and everyone will see that the logo and name of the Cedar High Redmen is not offensive and simply a proud and justified honor of respect to the Native Americans it represents.

As a native American, I was proud to wear the Redmen jersey and represent Cedar High. I saw a strong and proud name that made me feel strong and proud to actually be a Native American and wear the jerseys as an athlete and student. I can't speak for all my classmates, but I promise that the majority of us were honored to wear that jersey and represent a proud and strong culture.

The way I see it, it's just the opposite of being sensitive to American Indians. It's unjustifiable to take away a proud symbol of the local culture. What's next... Rebels, Cowboys, Saints, Raiders! This has gone to a ridiculous level of insanity over sensitivity or better yet, fear of sensitivity!

Please let's stop overthinking and overreacting and focus on promoting a proud and beautiful history of the American Indians in Southern Utah. If you take away their strong and proud image and name, you are effectively diminishing their history, culture and overall presence in a place they belong!

As an American Indian who represented Cedar High as a Hall of Fame Athlete, please stop the insanity and set the precedent to portray our local American Indian culture with the exposure, respect and love it deserves.

Joe Wells Class of 77, "A Proud Redmen"

# Boyd D Reddington II

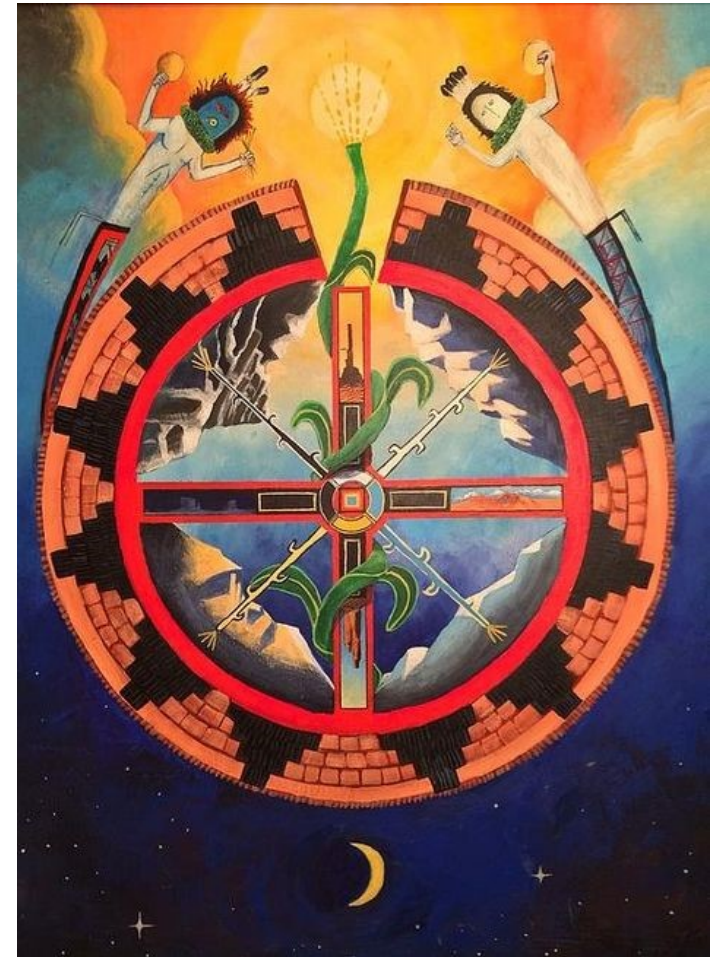
I was probably the youngest REDMAN. I started out at the age of 3 or 4 dressed in Indian Regalia on the sidelines and courtside cheering for Cedar High. I grew up in Cedar City and have traveled all over the world and parts of Idaho. Always proud to say I was from Cedar City. But I have been very disappointed in the lack of, or should I say biased decisions made concerning the use of the REDMEN name and logo.

Those that have taken the time really understand how many things we do use or consume daily that originated on these native lands. Think for just one minute how you would survive without these things in our lives. Take the time to reflect on how important the native culture is.

I don't refer to myself as Indian. I am proud to be known as Hopi/Shoshone. I am a Native American or Indigenous. The term "Redmen" is a term used by Native Americans to describe themselves for over 200 years. As members of Cedar High family, we used the term respectively unadulterated by corporate bias and the mighty dollar! Those that infiltrate the children's minds with the division of race and culture are in my mind the same as Hitler - only their opinions matter and they want to make everyone conform to one box.

I will always be proud of the friendships and classmates of Cedar High Class of 74. I have read some highlights of some of the past members, many who have made a big difference in their chosen vocation. REDMEN meant excellence, which they have exhibited in their lives.

Boyd D Reddington II



# Kim Nielson - What it means to me as a Cedar High School “REDMEN”

In 1972 my family moved to Cedar City from Fillmore. Growing up in a small-town atmosphere we were taught hard work, loyalty, pride, and tradition. I looked up to the Millard High School “EAGLE” students and athletes with great pride, admiration, and respect.

Moving to Cedar City was extremely difficult for me personally because I knew that I was no longer going to be part of the GREAT Millard High “EAGLE” tradition. I knew that with this move I had to quickly adapt myself to a totally new group of friends and teammates. Thanks to sports and great new friends and teammates at Cedar High, I soon began to adapt myself quite nicely to my new home and school and began to feel comfortable with the “REDMEN” name/logo and the colors of Crimson and Gold, especially after I learned of the history, tradition, and significance of the culture and name.

After a few years, I grew a new love and pride in being part of tradition with the Cedar High crimson & gold “REDMEN”. I was now a proud “REDMEN.”

As the first high school athlete in the state of Utah to ever high jump over 7 feet, an All-American High School High Jumper, a CHS “REDMEN” high jump all-time record holder with several Utah state and regional records, many high jump champion awards, a member of the 1975 CHS “REDMEN” 2A Utah State Basketball Championship team, a member of the 1976 CHS “REDMEN” Utah 3A State Track & Field Championship team, a CHS “REDMEN” Hall Of Fame athlete in Football, Basketball, and Track. Currently ranked #1 in the world in the high jump in the age group 65 - 69.

It saddens me to think that all these wonderful memories, records, championships, accolades, etc., of mine and all the other proud “REDMEN” students and athletes, would all be for nothing and soon-to-be lost memories with the passing of each “REDMEN” if this great tradition is forever taken away.

Please do the right thing and bring back the “REDMEN” pride and tradition to reunite our proud school and community.

Sincerely,

Kim Nielson  
Class of ‘76  
“A FOREVER PROUD REDMEN”



**May 15, 2022, National Senior Games, Silver Medal.**



# Tony Ryan Henson (Illinois Pride USA)

As someone with Cherokee ancestry as well as being active in the movement to preserve Native names and imagery in sports and the mainstream, I fully endorse the effort to return the iconic Redmen name and image to the Cedar City High School.

The Utah Utes serves as the gold standard model for all Native themed schools in your state for modeling excellence in the realm of American Indian remembrance and education. Cedar City should stand against the national, orchestrated agenda of Indian removal and instead return your proud Redmen tradition to the benefit all stakeholders and the Native American community at large.

Sincerely,  
Tony Henson



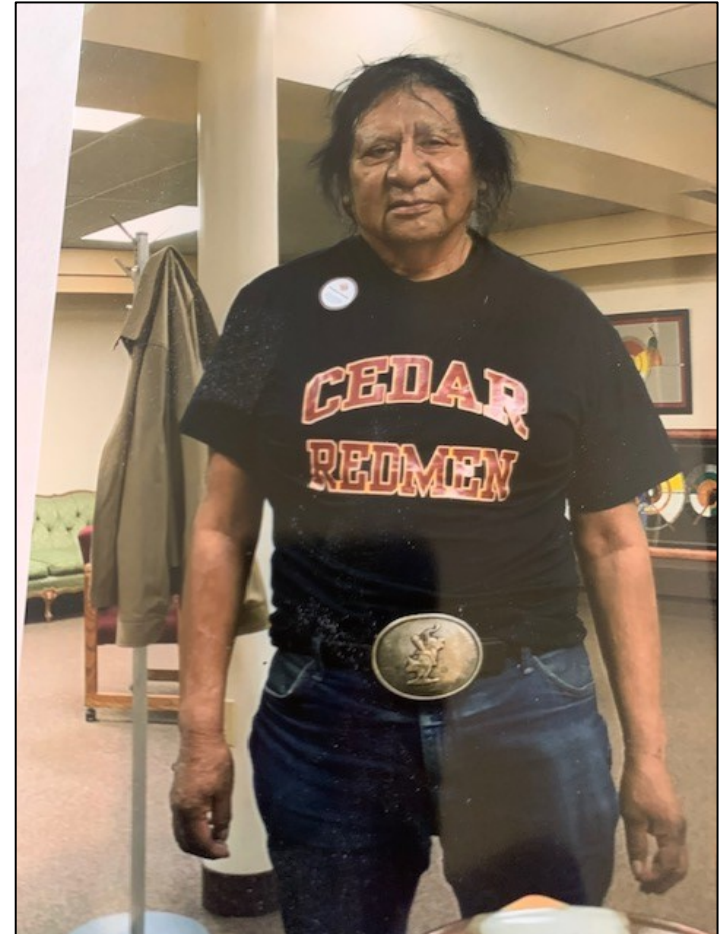
# 2019 Graduate



I graduated in 2019. That name meant so much to all of the students and teachers. At graduation we raised our voices and sang the school fight song, as I looked around at fellow classmates and people in the audience there were tears all around. **It felt as though we were robbed of something that meant so much to our town that people not from here can't understand.**



# Cedar City Honored CHS Indian Graduate



Art by Daniel Growler

Passed away after art installed on Main Street.

# Messages from Ancient Redmen



- Vestiges of Iron County “Redmen.”
- Even the “Cancel Culture” can’t remove the significance of the petroglyphs at Parowan Gap.
- The following images are a few of the 3,000 in Iron County.

# There is so much to learn from the history and Native American Culture ...

... but sadly, this most minority of all minorities is becoming collateral damage in a world of politically correct activism – cancel culture. Many think that change takes place from the outside in. However real change takes place from the inside out. Change cannot be forced. Iron County residents are still REDMEN at heart. Their hearts have not and will not change. While this does not mean they identify as Natives and insert themselves as knowing what the American Indians know, it simply means that tradition, respect, affinity for, curiosity about and love of this area, and its ancient inhabitants is imbedded in their souls. The first time one finds a piece of pottery or arrowhead is one of the rites of passage to the people of this area. To gaze on the petroglyphs at Parowan Gap and some of the 3,000 other Native writings in this area brings wonder, respect, and awe.



## Desert Shaman

Desert Shaman  
N 37 deg, 57 min, 0 sec  
W 113 deg, 11 min, 59 sec

An uncommon Paiute petroglyph, well executed and clearly visible. This particular petroglyph is within sight of the Minersville highway on a high ridge near Rush Lake.



## Cedar City Shaman

Cedar City Shaman  
N 37 deg, 39 min, 0 sec  
W 113 deg, 4 min, 58 sec

Identical anthropomorphic figures with headdresses, petroglyphs on the surface of black lava with heavy patina. This site is within view of the Walmart store and part of a large area of petroglyphs in Cedar City. More petroglyphs overlook bike paths and trails to the west of Walmart and extending into Crossed Hollows, where ancient dwellings were once dynamited to prevent access to caves by school children.



**Ancient "Rodeo" Man**  
 N 37 deg, 39 min, 10 sec  
 W 113 deg, 5 min, 16 sec

# Ancient Rodeo Man

Many petroglyphs of unknown significance are common in the desert regions, usually pecked into lava patina. Sometimes they are humorous in light of today's images, but many had sacred significance to Native people. Some petroglyphs and pictographs may have been family or clan symbols, others most likely fetiches for good luck or recording events. In every event, however, they warrant protection from abuse, touching or disturbance. Many of the pre-historic and historic petroglyphs are accessed from the Walmart parking lot in Cedar City, UT. Please help reduce or eliminate the rampant vandalism evident at this location



**Flat Top**  
 N 37 deg, 46 min, 18 sec  
 W 113 deg, 24 min, 17 sec

Adjacent to the Old Spanish Trail location now known as "Antelope Springs" there exists a broad circular basin that would have been a likely and opportune stopping site for ancient tribal people and travelers of the National Historic Old Spanish Trail. Very near the water source on the edge of the basin is an ancient pictograph panel, sheltered from the elements and hidden from view. It is within walking distance of the Trail and sequestered within a granite boulder field that has protected it for centuries. This site is unknown to any except a small group of members of the Old Spanish Trail Association, and is worthy of protection and interpretation.  
 Location:

# Flat Top



**Thunderbird**  
 N 37 deg, 35 min, 53 sec  
 W 113 deg, 22 min, 15 sec

# Thunderbird

Very atypical pictograph from the graveled road south of the iron mines, red ochre on yellow and above a panel extending for many feet to either side. Access is across BLM fences, contact the Cedar City office for specific location and information

# Western Cave Art



**Western Cave Art**

N 38 deg, 5 min, 59 sec  
 W 114 deg, 0 min, 0 sec

Aeolian cave in granite and tuffa ledge. Located below a high mountain, the hollows of the natural rock are filled with overlapping layers of red, yellow black and white designs. The pictographic style is not associated with any known Native tribe in Iron County, its origins are not of any known local origin, pictograph style is uncommon to the region.

# The Only Known Medicine Wheel in Utah

(Overlooking Shirts' Canyon)

- The stones are set in a circle.
- The cross is defined on north-south-east-west.
- It is believed the center was dug out so the shaman could sit in the center.
- The next closest Medicine Wheel we know of is in Cheyenne, Wyoming.
- Usually a Pawnee practice, this one seems to have Paiute roots.



# Pioneer Interactions with “Redmen”

In a letter from the Iron Mission to SLC in 1853 we read that **Nephi Johnson** “having as good an acquaintance with their language as anyone in the country is engaged this winter teaching the people of Cedar Fort the dialect of the natives.”



**The Iron Mission And The Settlement of Southern Utah, Volume 1:  
1851-1854 Documents by Dee J. Williamson, 2017, page 117**



# CHS Yearbook Examples of “Redmen Pride”

We have entered,  
anticipating to learn,  
and to feel,  
and to know.  
And we have become much of  
But most of all,  
we have learned to become  
Because we have learned that  
we must walk a little taller  
and a little prouder.  
For being a Redman means to be one  
It means to be a little better.  
And when we reach toward higher achievements,  
we know, too, that we have reached a new height.  
Reaching and accomplishing are moments in life  
when we succeed to the greatest heights.

Yet we know no one can achieve as much,  
or stand as tall  
as a Redman.  
When we reach that height  
that height of a Redman,  
we tower above.  
For we are now, and shall always be, Redmen.

Yet we know no one can achieve as much, or stand as tall as Redmen, we tower above, For we are now, and shall always be, Redmen.

In the stillness of the dawn, The spirit of the Redmen awakens. ...  
In the quiet of dusk, The “C” burns brightly, Reflecting past accomplishments and future goals, symbolizing our quest – The Redmen’s quest which will burn forever.

In the stillness of the dawn,  
The spirit of the Redmen awakens.  
From within it calls.  
Challenges appear —  
obstacles are overcome.  
Yet, unsatisfied, Redmen reach ‘still higher.  
Forged by mighty spirit,  
United by a common goal,  
We endlessly reach —  
Searching for our quest.

We see beauty  
As only Redmen have eyes to behold.  
We know the joy and bliss of achievement  
And are still free, if we choose,  
To taste bitter failure.  
And, we love life —  
As only Redmen can love it.

In the quiet of dusk,  
The “C” burns brightly,  
Reflecting past accomplishments and future goals,  
Symbolizing our quest —  
The Redmen’s quest which will burn forever.



# Mohey Tawa is consistently among the best Drill Teams in Utah.

Iron County Record | 1968-11-14 | Cedar High Marching Group has Created Tradition



**MOHEY TAWAS PERFORM.** A portion of the Mohey Tawa pep organization as they entertain at halftime in Cedar High School athletic events.

**Cedar High Marching Group Has Created Tradition**

If you've gone to the High School games you've no doubt seen the "Mohey Tawa" in their bright gold uniforms marching during half time. Or perhaps you've seen them struggling to smile at the end of a long parade.

This group was organized in 1964 to help promote school spirit and to represent Cedar High in other marching activities. Rigorous try-outs are held each spring for all eligible girls to show their marching abilities and often their endurance.

The elected officers leading the group this year are: President, Barbara White; secretary, Susan Seemiller; drill mistress, Dorothy Grimshaw; historian, Marilyn Hair and project chairman, Hollie McDonough.

Besides their many marching responsibilities, "Mohey Tawa" sponsors the Preference Ball and honors the school's Most Preferred Man. At the end of the basketball season Mr. and Miss Tip-off are elected by the "Mohey Tawa" and

the team. Outside of their regular class time many hours are spent in practice. Probably the best known are the 6 a. m. practices which usually feature pajamas, rollers, various unbelievable facial contortions and a few sleepy parents.

Many people wonder why

the name "Mohey Tawa" was chosen for the group. In keeping with the Redmen theme of Cedar High School an Indian name was chosen. "Mohey Tawa" (pronounced "Mow-he Tah-wah") means "maiden tribe"

The unique name "Mohey Tawa" means "Maiden Tribe."

"Mohey" is still "Mohey"



# The Win-Win Option

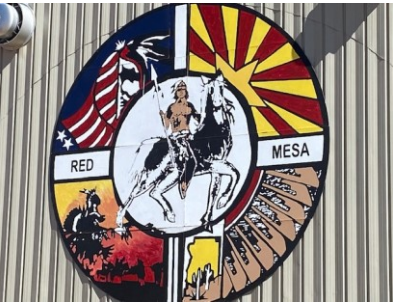
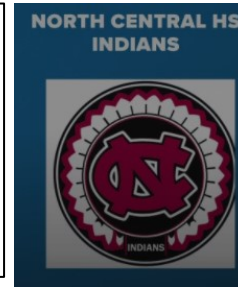
## The Only Way to Regain Trust with the Community.

- The Best School Names tie the Students to the Land, History, Culture, and Traditions of their Unique Area.
- Cedar High School Redmen is the only school named “Redmen” west of the Mississippi.
- Create Alliances with other Native American Themed Schools.
- Establish Sister School relationships.
- Add Robust Native American curriculum, as promised.
- Encourage student participation with local tribal activities.



# Most Indian Themed Schools Remain

Media bias does not tell of those that remain or have been reinstated.



# Re-Build



- **Loss of Trust**

- The name change was Un-American as it further marginalized the smallest minority in the United States (The Native Americans have the highest percentage of any group serving in the Armed Forces.)
- The process was beneath the dignity of elected officials in Iron County.
- The process was a poor example of civics for students in Iron County.
- The “Redmen” name was not divisive in Iron County – The process and removal was.
- Unfortunately, radical activists moved to eliminate ALL native representations in sports as part of their larger decolonization and segregationist ideology that seeks to divide Americans along racial lines (Critical Race Theory).
- This is the antithesis of the unifying “Great Law of Peace” established by the Iroquois Nation and which served as the model for our U.S. Constitution.
- The “Not Your Mascot” movement took root in extreme leftist academia as part of their shift away from data and research to ideology.

# HONORING REDMEN



The actions described below are ideas that would reinstate honor to the REDMEN as a people and also as a nickname for Cedar High School.

## 1. Hall of Honor at Cedar High

We propose using a cabinet, wall, area etc. in which would be placed information honoring the American Indian. The displays would educate and seek to honor the American Indian tradition. It could start with the founding of America and the Indian contribution to saving the Jamestown Colony, the soldiers at Valley Forge and the basis of the Declaration of Independence and U.S. Constitution.

We could possibly start with what the Americas looked like in 1491 or even more ancient American Indian cultures - then move to 1776 and the founding of America. Following this could be displays of the different tribes in America. Another display would teach about the precursor to the Medal of Freedom and where the term REDMEN came from. (Red painted warriors before and after battle.)

Other displays could highlight different tribes focusing on ones in Southern Utah with displays of artifacts and pictures of Petroglyphs found in the area. These could be followed by CHS specific symbols and artifacts. It is anticipated that the displays would be changed periodically so students would be continually inspired and taught and possibly have take home items for the kids.

2. A permanent display has been suggested and preliminary plans were discussed. If this is the choice, it needs to be completed.

## 3. Pow Wow

Encourage attendance to the local Tribal Pow Wows. In addition, CHS could hold a Pow Wow during homecoming or in November (Native American Month).



4. Assemblies (NAGA and Civics)  
An assembly or series of assemblies highlighting the proper role of a representative government. NAGA is happy to come to explain and teach about the appropriate use of Indian images thus preserving culture and knowledge of the American Indian.
5. Before football and/or basketball games the announcer could give one short tribute to Native Americans in the country and/or this area. University of Utah does this and it is glorious with the pageantry of Native American Indians in the stadium. We should do it at Cedar High. FYI. Some inaccurate information is floating around that the Ute tribe gets paid to use their name. This is not true. They have mineral rights from which they obtain most of their revenue. Tribal leaders have told us that they do have opportunities for scholarships but that the main reason they want Ute name to be used is to be **visible** and **relevant**.
6. Develop an Order or Society of the REDMEN at CHS. This would be a four- year endeavor where each applicant would participate in historical study projects and service projects promoting Native American awareness and culture. Details might include interviewing Native American Elders, research papers on Native American history, Visit petroglyphs using GPS locations photograph and write of the experience. One idea is to have the students “hike the C” and have stopping places where Native Americans give short explanations of their culture. (Could be a homecoming week activity). Each year could have an award associated with it and upon completion of 4 years a scholarship could be awarded to graduating seniors who have completed all four years.
7. In reinstating the name, it is suggested that the students may then choose a “mascot/spirit Animal”. The students would need to research which animals are honored in the Native American Culture and have discussions, choices and voting. This might be similar to what the University of Utah has done with the hawk. Students could come up with logos, images, etc. T-shirts, etc. with “HONORING REDMEN” printed on them, will deter naysayers.
8. Commission a sculpture, similar to the statues at Iron Springs for CHS using a Young Brave and Indian Maiden.

9. Encourage Native American students who wish to do so to wear their Native American clothing to school on special occasions I.E. Homecoming, game day etc. Maybe have an international day wear kids wear clothing showing where their ancestors came from showing how we are a melting pot and while from different backgrounds because of 1776 and 1787 we are AMERICANS.
10. In handling pushback. NAGA has experience at this and could help answer the questions. NAGA will also certify CHS as a Native American authorized school.
11. Students and community can be taught that we know who we are and don't have to cave to the cancel culture of the day nor the divisive rhetoric that is sweeping the country but that we are diverse and inclusive. Just because someone says it on FB, tiktok, instagram etc. doesn't make it true. Students are taught to not believe everything on social media nor conform to social media, yet that is the reason given by administration of the need for a change. We allowed the media to dictate who we are and what we believe.
12. Native American curriculum in ICSD should be enhanced and emphasized. NAGA can be a resource. In a cursory look at the current Native American curriculum used in ICSD, we have found inaccuracies and critical theory embedded within.





# Re-Engage

- Educate not Eradicate
- NAGA Visits
- Native American Curriculum
- Establish a CHS “Redmen Society.”
- Commission Male & Female “Redmen” statues similar to the statue at Iron Springs.

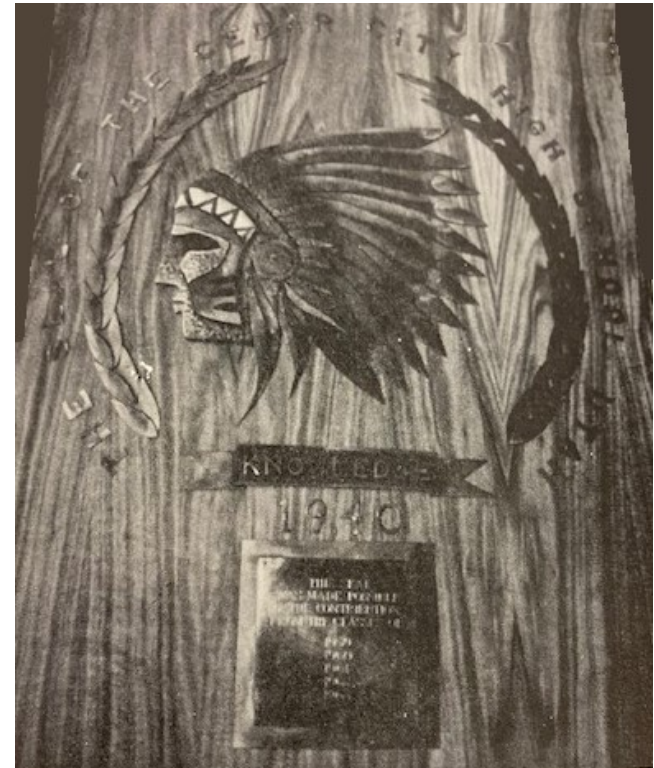
(Visit <https://www.nagaeducation.org/>, read information, watch the videos, call, have ZOOM Meetings, and visit with NAGA directly.)



# Cedar High Redmen



- **Re-Educate**
- **Re-Inspire**
- **Re-Engage**
- **Re-Build**
- **Re-Store**



# The Following Pages are for your information



1. Time-Line of Cedar High Redmen
2. Community Reactions
3. Transcript of August 28, 2018, ICSB Meeting

# TIMELINE OF CEDAR HIGH SCHOOL REDMEN – 1 of 4

1. REDMEN was chosen as the nickname of the new Cedar High school in 1942. Rather than naming a certain tribe this was to honor the many Native (Indian) tribes who lived and traveled through this area. This included but was not limited to the Paiute, Ute, Navajo, Hopi, as well as the ancient ones such as those known as Anasazi and Fremont cultures.
2. Additionally, there are over 3,000 Petroglyphs in this area. Some are within 200 yards of the ICSD offices. There are a few that some experts believe can be traced to Mayan origins.
3. During the years many different symbols were used, and Native American Students participated as “mascots” wearing their own apparel even riding onto the football field on horses in their full regalia. When symbols were questioned the school district met with tribal members and leaders to refine symbols etc. Usually, the questions came from outside and usually the local tribal members were O.K.
4. In 1970 to create something unique as the rival Dixie high school had done, with a lighted “D” on their hill - Tom Milner and Harl Adams envisioned the water tank on the hill west of Cedar High be painted with an Indian head. The money was earned by the students and the students did much of the work on scaffolding. (OSHA would not allow that today)
5. CHS had two drill teams using supposedly Indian words – Abita – for the Sophomores / JV, and Mohey Tawa (Maiden Tribe) for the Juniors and Seniors or Varsity. When the school became a 4-year high school the JV drill team was dropped, and one drill team remained - the Mohey Tawa. On September 3, 2015, Mohey Tawa first performed a new dance routine honoring the local Paiute Tribe. They had worked with tribal members to choreograph the routine and plan the costumes. After meeting with tribal members Superintendent Dulaney was under the impression that all was well with the tribe and the school. The routine was performed from September to March of the 2015-2016 school year in football and basketball venues. Of all the routines these girls had done, this one had special meaning and they learned so much working with the tribal members. They received applause and no complaints for 6 months. At the Utah State 3A basketball tournament finals the loved routine was performed for the last time. A fan of the opposing team from Santa Clara (relocated from California - reportedly) decided that REDMEN was racist and got the kids around her to yell things to that effect as part of the frenzied heat of a state basketball championship. CHS girls were distraught as this had never been an issue and they had of all years become acquainted with the culture more than ever before.
6. The dance group explained the routine was done in complete coordination with the local tribe. When the local Paiute tribe was contacted, they disavowed any knowledge of their involvement. They acknowledge they attended the meeting but raised numerous complaints. Marilee Ham a member of the Tribe met with Dulaney who provided her notes from the meeting showing there was buy in from the Tribe. Ham then went to the Paiute Tribe and asked to see a copy of their minutes from the meeting. She was told they were not available. If the routine was so offensive to the Native American population in Iron County, why wasn't there one single complaint during the six months it was performed prior to the performance at State Basketball. The tribal leader does **not** represent the tribe, as a large majority wanted the REDMEN name to stay.
7. Even if the opposing team was contacted, the school district used that incident as a catalyst to move ahead with their plans. They sacrificed the dignity of the drill team members to further their social warrior agenda.

# TIMELINE OF CEDAR HIGH SCHOOL REDMEN – 2 of 4

8. Insinuations were made that NA students were being bullied because of the REDMEN name. Yet both the Federal and State reports show not a single complaint of any student at CHS being bullied because of their heritage. However, there were complaints of bullying at Canyon View, Canyon View Middle School and Cedar Middle school based on race. These three schools do not have a Redmen name. CHS Principal John Dodds begins to remove the Redmen name from stationary and some of the athletic uniforms before a vote was taken. We do not know if there was administrative pressure.
9. The eradicators now had needed toe-holds and began to plan the demise of the REDMEN name. School Board member Harold Haynie informed a coach as early as fall of 2016 to just put CHS on uniforms as REDMEN was going away. Gerry Sherratt, former SUU president, Mayor of Cedar City and CHS alumni warned a classmate and 1949 CHS student body president Bob Jordan that there was a plan to remove REDMEN from CHS. Both men died within 6 months of each other.
10. Rumors began to surface that a committee of townspeople was being convened to study the issue. Community members waited to hear if they could be considered for the committee – was there going to be a drawing etc. for the committee. We were disappointed and trust was broken.
11. August 28, 2018, the Iron County School Board discusses how they will go about changing the name. It is determined to not do anything until after the November school board election as two seats who are in favor of the change are up for election. Michelle Lambert who was finishing a term of a previous board member who had moved out of the precinct and selected Michelle to fill out her term (The process to replace a member of the school board was not followed. Michelle Lambert was hand-picked by the leaving member and assumed the position on the school board. The illegal replacement was not realized until it was too late to do anything about it.) Harold Haynie who seemed to be quite interested in changing the name as soon as possible as he states at the meeting that the sooner the better as “The cat is out of the bag.” Haynie loses to Dale Brinkerhoff, Lambert is unopposed. The \$92 million bond is voted down. (Harold Haynie has since left Cedar)
12. On the tape, Assistant Superintendent Rich Nielsen says he is discussing points Dulaney wanted discussed. He mentions there are two big issues Dulaney wants addressed for the remainder of 2018. The first is the \$92M bond issue and the second is the Redmen name change. Dulaney thinks it is best to focus on the bond referendum at this point and delay the Redmen name change until after the election on November 6th, 2018. Once the school board agrees with that strategy, they then discuss the name change. Superintendent Dulaney says it is important to assign committee members who are passionate but “levelheaded”. Harold Haynie agrees and says he has been working with former Board member Becki Bronson who has already come up with a handful of former CHS alumni who are supporters of the name change. Allen discusses a timeline of changing the name with committee meetings and public meetings taking place in December and January 2019, voting in February and having the name changed by the end of school year 2019. The committee starts out with 28 members but four drop out after the first meeting with two declaring “this is rigged.” Of the three meetings two were held behind closed doors a clear violation of the Utah Open Meetings act before the meetings were forced “open.” The committee was heavily stacked with employees of the Iron County School District whose evaluations and salary treatment are determined by Nielsen and Dulaney. The school board president Steve Allen’s wife was selected to be on the committee, yet he insisted this was not a conflict of interest.

# TIMELINE OF CEDAR HIGH SCHOOL REDMEN – 3 of 4

13. Rich Nielsen formed the committee and then appointed himself to the committee and acted as moderator. His mind was made up long before the vote. On December 5th he is quoted in two newspapers saying. “Redmen is recognized nationally as an outdated, disparaging and offensive term,” Nielsen said. “That’s the national perspective. ”It’s an increasing challenge for us as students post things showing their Redmen spirit, their Redmen pride, that then get backlash from people outside of our community,” Nielsen said. “What we’ve ended up with is a number of incidents [in which] students have been targeted and labeled as racist for wearing Redmen gear or standing in front of the headdress.” Still other students and staff report they refuse to wear CHS apparel outside Cedar City lest they incur harassment or give offense. These reports have not been proven nor to the extent of these incidents if they happened at all. Other students and faculty proudly wear REDMEN attire. And still do. On the day of the Vote Ms. Lambert is adamant in saying there is no outside influence for this vote.
14. On one hand we teach students to not believe everything on social media and to stand up for what they believe but then use the same excuse to rewrite history. Not a good look for the adults in the case for change. Just throw out 80 years of history and tradition and cave to the whims of Facebook, TikTok and Twitter. Disingenuous.
15. Alumni will tell you that CHS had heart and soul. There were many “cliques”, it goes with the territory but at CHS, we were all REDMEN. We all belonged.
16. Former School board member Becki Bronson (Michelle Lambert had been selected by Becki when Becki moved) sent the following in an e-mail to one of the concerned citizens. “I was made aware that in public record at some school board meeting Harold Haynie said something to the effect that Becki Bronson will help us with people that are willing to remove the mascot. And that it has led you to believe that somehow, I helped stack the committee with Redmen haters . . . Harold came to my work last summer and said they were starting the conversation about the mascot and asked if I knew any alumni that would support changing the mascot. I told him I'd think about it. In September Rich Nielsen contacted me and asked if I could suggest 3-4 names of any local alumni that supported the change. I suggested five names of people I knew.”
17. The committee was handed a binder, which was over 90% weighted with arguments for change and provided by the Center of American Progress the most liberal think tank in Washington D.C. lead by John Podesta and funded (reportedly) by George Soros. These meetings all take place between November 2018 and January 2019. This committee did not have time to do thorough research of both sides or talk to other schools in the country. The articles in the binder looked as if they were from different entities but close reading shows basically one or two strong opinion pieces which then quoted each other. The one 2005 Fryberg study, which supposedly shows harm to the Native American students, was dis-avowed in 2008 for bad methodology, but of course no one pointed that out.
18. One statement by Native American leader hidden in the back few pages vehemently declared that the social ills of the Native American is not caused by school nicknames and the solutions are complicated and not found in changing names.

# TIMELINE OF CEDAR HIGH SCHOOL REDMEN – 4 of 4

19. On January 22nd the committee voted 17-7 to change the Redmen name. Two members from each side were chosen to make a presentation to the School Board. Merilee Chamberlain a local Native American and member of ICSD administration and of the committee gave an impassioned plea to save the name and not marginalize her people. School Board President Allen indicated on KSLTV on January 25<sup>th</sup> that “the board would take their time and the board was in no hurry to vote on the issue.” Yet a few days later the issue appeared on the February agenda. On the Saturday before the vote, representatives from the Native American Guardians Association (NAGA) visited Cedar City and gave a presentation at the CHS auditorium pleading that Cedar City not follow the naysayers and choose to Educate not Eradicate.
20. Three of the board members attended. Ms. Lambert asked a question. Mr. Allen was in the back for part of it. Ms. Kemp talked with NAGA afterwards and had subsequent phone conversations. She voted to retain after a thorough study.
21. The next Tuesday the district office was packed with predominately supporters of REDMEN. Kayleigh Bronson (Becki Bronson’s daughter) had rounded up friends from SUU where she is a member of the local Answer Coalition group (Answer coalition is a national communist group supporting the likes of Maduro in Venezuela.). She and her partner, Sam Cook were leaders of the SUU Communist Party. They had professional signs printed with “Not My Mascot.” Provided by Answer Coalition. What kind of lead time would have been needed to get these professional signs made and shipped to Cedar City in time for the vote? We later were told that Becki Bronson paid for the signs. The board voted 3-2 to change the Redmen name. School board members, Allen, Lambert and Jorgensen-Jones all voted to change while Brinkerhoff and Kemp voted to keep the Redmen name. During his prepared remarks Allen stated the committee by over 70% recommended changing the name. Yet the school district and board were the group of people that made the committee assignments, and the school board presidents’ wife was on the committee.
22. If the committee was drawn at random in the city, that kind of balance would have been statistically impossible.
23. Before the board voted, school board members were presented with a petition to keep the Redmen name. The petition had 5,800 signatures of which 5,000 were from residents of Iron County. At a school board meeting on February 26th a conciliatory gesture was offered by Voices of Iron County Education to put the brakes on and let the voters decide. If the voters decide to change the Redmen name our group will back you 100%. If the voters decide to keep the name, you back off and support the wishes of the people who put you into office. The offer was denied.
24. Ms. Lambert declared at the vote there were no outside influences. Yet outside influences of social media, the binder, and people in positions of power who were not from this area are biggest influences for change. We asked if any lawsuits were filed because of the name. The answer was no.
25. After the vote at a school assembly the students were asked what they wanted. REDMEN was the adamant answer. When asked to just write down names, REDMEN was the winner. A transition committee was hand selected. Shannon Dulaney placed herself on the committee. Although the students were told that the committee (some students were also put on the committee) would narrow the names down to nine and then a vote would be taken and narrowed down to three before the final vote - that is not what happened. It was taking too long to get something in place before the end of the school year and orders needed to be placed for signage, uniforms etc. The student government students wrote a letter to the committee expressing concern and lack of student involvement, but Principal Dodds refused to let them read it to the committee. A teacher volunteered to read the letter for them while they stood by. That was also denied. The teacher who was on the committee then read the letter to the committee and left never to return to the committee again. Quoting one member of the community serving on the committee who also left “Dulaney took the bull by the horn and said that Reds is what it’s going to be so that to me is an indication that it was already picked.” The transition committee gave final approval of the Reds name on April 11<sup>th</sup> and the following day Dodds signed the contract with BSN Sports/Nike. Amazingly the logos/ designs were ready to go. (In fact, a local sign company had mock-ups of the new logos early in January.)
26. At least two teachers at CHS bullied kids who wanted to keep the REDMEN. (We can name names.) One teacher asked a Native American student in front of his peers why he would “support such a racist name?” This kid had the courage to speak at the public forums in favor of the REDMEN name which was quite daunting for a high school kid. But having a teacher ask him that in front of his classmates was devastating and inappropriate.
27. The School Board **never** approved the name Reds nor the wolf. What policy was the School Board following for this action?

# Eradication



Similar cancel culture moves during this time, included Land-O-Lakes removing the Indian Maiden from their packaging.

The most common Social Media comment was, “Typical, keep the land and get rid of the Indian.”

When CHS new signage was proposed with mountains, the Superintendent remarked, “This reminds me of the Red Hill east of Cedar City.”

Remarkably, CHS also kept the land and got rid of the Indian.

Ironically, the geological name of this formation is the Navajo Sandstone.





# Community Reactions - 1 of 4

1. A group of concerned citizens formed a PAC named “Voices of Iron County Education. (VOICE) They prepared and filed a referendum with the county clerk, but the Lt. Governor determined that the School Board is not a legislative body. Utah code is unclear and doesn’t definitely define the status of the school board. One lawyer indicated that had he been the county attorney he would just have declared the school board a legislative body and allowed the referendum to go forth. This would have forced the school board to put the brakes on until Utah defined the code.
2. Members of the community have attended all of the school board meetings going forward and spoken at all of them until COVID allowed the school board to eliminate public comment in meetings.
3. VOICE also spoke at the City Council, and County Commission meetings, explaining the dishonest and non-transparent way the school board made this change. The school board was formed by the County Commission but acts as its own entity. We asked the County Commission to disband the school district and start over, but they were reluctant to do so.
4. VOICE began meeting regularly and spoke with several law firms in Cedar and Salt Lake. The consensus was that no law had been broken as the School District Board answers to no one but the voters at election time. Funds were raised and other concerns about the school district became apparent as was mentioned above. On the first day of the 2019 school year VOICE handed out REDMEN stickers as the students came into the parking lot. The students were elated to have the stickers and were told to never give up. Reports afterwards indicated that many of the stickers ended up on the lockers and windows of the school. At homecoming alumni were not allowed to have a float in the parade. However, many alumni held up REDMEN banners. Friday morning of that week VOICE handed out wooden key chains as the students came into the parking lot with the REDMEN logo on one side and on the back “Return of the REDMEN – Coming Soon.” The students were running across the parking lot to get them. We told them to have faith.
5. City Councilman Paul Cozzens then presented a resolution to the City Council that a group of citizens be allowed to paint the REDMEN water tank as it had deteriorated over the years. The measure passed indicating the true feeling of the community.
6. VOICE has been in regular contact with NAGA
7. State Representative Rex Shipp worked on a resolution encouraging all Native American names of schools, streets, building, lakes, etc. remain and that the Native America curriculum in the schools to be augmented to include better and more thorough teaching of that part of American and Utah History. He presented it to the Sub-Committee in Indian Affairs. NAGA spoke to the committee as well as VOICE members. The message was well received by all of the committee members except one. This resolution was not brought to a vote, however, a resolution requiring all schools to get rid of Native American school names was defeated 2 to 1.
8. VOICE also built an Order of the REDMEN float that was entered in the 4<sup>th</sup> of July Parade in Cedar and the 24<sup>th</sup> of July Parade in Cedar and Enoch and also the Labor Day Parade in Parowan. The float was well received, and flyers were handed out detailing the dishonest process. Many along the route sang along with the school song.
9. One community member purchased ad spots on the local radio station detailing the corrupt process and interviewed VOICE President Tony Koceila, who was also interviewed by Kate Dalley - a nationwide syndicated talk show host. Several letters to the editor have been published. To get this to happen the owner had to step in for the letters to appear.
10. A small number of Native American students did not want to stand for the new school song. The Vice-Principal told them they had to or leave the student section. They left and the parents and students filed a bullying report with the Cedar City Police Department.

# Community Reactions – 2 of 4

11. People in the Iron County community have spoken frequently with the Native American Guardians Association. NAGA representatives have made at least three trips here discussing with constituents the many reasons why Native American images should be kept in our schools and better curriculum adopted. In fact, NAGA has been working on curriculum. One CHS graduate was their area representative for a time. Being adopted he knew he was Native American and has learned he is Kickapoo.
12. On the Thursday before the June 2021 work meeting Jeff Corry requested a 30–40-minute block of time for a REDMEN presentation. He would take the first few minutes and he was also required to supply the names of those participating. The presenters arrived early to the Tuesday meeting and worked with Mr. Hess to determine that the power point worked on the computer system including the audio and video clips. As the meeting drew near other people arrived including students. Mr. Corry asked Ms. Lambert what was going on and she informed him that the students wanted to speak to the REDMEN issue. She indicated that she had tried to reach Jeff, but he had no missed calls, texts etc. The agenda allotted 40 minutes and the first presentation took at least all that time. Mr. Corry then was allowed to give his presentation and those whom he had scheduled. During this presentation the audio clip didn't work (it did as soon as it was tried at home following) and there were several hecklers in the audience. When were the students informed of Mr. Corry's agenda item and by whom? When were they added to the agenda and were their names given also? Is this the only time names were required by all presenters? This is very interesting to contemplate. These students had been coached by one of the known left leaning teachers and did not represent the sentiment of the majority of students at CHS. Dale Brinkerhoff then backed out of his support for the Redmen and did not keep promises he made to many in the community.
13. There isn't a week go by but what VOICE members are asked - Can we get the REDMEN back? VOICE members have also heard other conversations organically start in all kinds of groups, lunch groups, quilting groups, neighborhood barbecues etc. Kids who say they would rather graduate as REDMEN and that they hate "REDS". Canyon View students have commented that they feel sorry for CHS because there is no "soul" there anymore. This was all predicted by NAGA because it always happens. We were also warned that the students would not do very well in other metrics. In the USA Today school report 2021 CHS dropped 32 points.
14. The Mohey Tawa is still the Mohey Tawa. The CHS Indian Head emblem is still in the front breezeway of Cedar High, the mosaic is still in the floor in front of the auditorium and the big signage on 600 South is still there.
15. A concerned resident wrote a letter to the school board demanding that no signage be destroyed but properly stored for historic purposes reminding the board that the signs were paid for by taxpayer dollars. We have been told they are stored in the basement of CHS.
16. The CHS gym floor was one of the most beautiful and well finished floors in the state. In the hurry to change, a sand-job was done, and new finish applied which is already beginning to "check".
17. Canyon View High School desperately needed a new floor but had to wait.
18. VOICE requested that a "History Hall" be installed at CHS. January of 2022 a meeting was held with faculty, staff, and VOICE members and assignments made. VOICE members sent their research in the next few weeks and nothing else was said. When asked in November of 2022 about the status there was an email indicating that "they" would get on it. Some preliminary e-mails have been sent.
19. A young Indian youth danced at his elementary school during November 2022 (Native American month.) and at the school of his cousin. He also danced at Half-Time at one of the Canyon View games. He also danced after practice for the CHS freshman football team. However, when CHS was contacted about his dancing at half-time the current week was booked, and they would get back to him for a later date. No call was received.

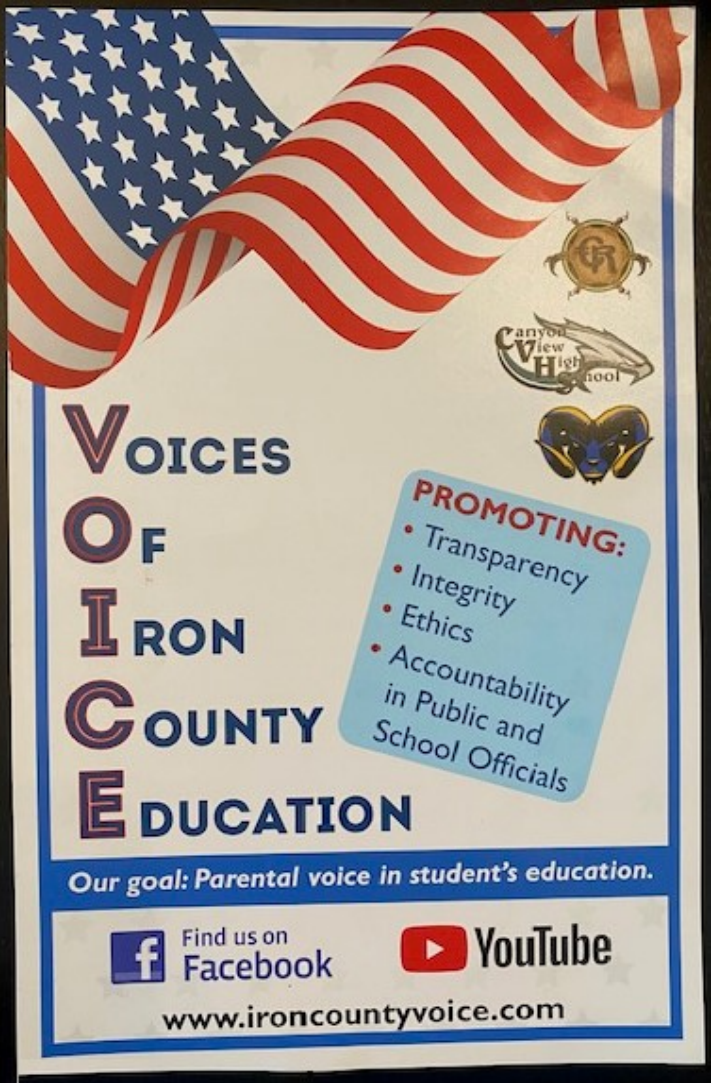
# Community Reactions – 3 of 4

20. As time has gone by it is recognized that the movement to remove Indian names and images from schools is a far-left “woke” cancel culture agenda and does nothing to promote or help the Native American in any way. It banishes this smallest of minorities to the reservation of anonymity. One of the members of the tribe in Cedar was in a conversation recently when the subject came up. When she indicated she was Native American, the person said, “I thought you guys weren’t around anymore.”
21. Most of the administrators who promoted this change are now no longer with the district. It is sad that no one in the August 28<sup>th</sup> Board Meeting encouraged transparency and more diligent research.
22. Emails to the Board and comments at the Public Forums were overwhelmingly in support of the Redmen. Forum attendees were told by the Superintendent, on December 4<sup>th</sup>, 2018, that no decision had been made yet. The recording of the August 28<sup>th</sup>, 2018 Board Meeting proved otherwise.

Summer of 2019, VOICE sponsored a float, The Order of The Redmen, which appeared in the Cedar City July 4<sup>th</sup> & 24<sup>th</sup> Parades, and the Enoch 24<sup>th</sup> Parade, and Parowan Labor Day Parade, to cheering crowds.



# Community Reactions – 4 of 4



Flyer handed out along the parade routes.



# ICSB 08-28-2018 Tape Time 1:43.52 – 1 of 2

## Rich Nelson & Board talk about mascot vs. bond.

<Rich Nelson>I asked Shannon if I could discuss this with you. Um, I'm going to just throw this out to you, and let you decide, talk through it. But it just feels like this fall there's a lot going on, um in terms of our Strategic planning and the bond election, and I am a little concerned that the messaging will be um conflated kind of just combined into one issue with the District. Um, and that people will look at while they feel passionately about this issue so I'm going to be against this issue, this issue, vice versa. So, I'm wondering if it would be umm, be wise ta still do the process this year, but delay the, umm the meetings that we need to have until November, December, January, somewhere further down the line so that we can work through our strategic planning and our bond elections and then be able to devote more of our efforts to that.

<Woman#1> When's the elections, Nov. 6<sup>th</sup>? ..... I mean I concur exactly, that's kind of what I was concerned about as well. I, I, I, just think there are a number of sensitive issues that deserve a lot of time and discussion and I think we may get a more focused discussion if we separate the two of them. I so I would be in favor of that. I think it's really important that we proceed but it might be wise to wait that would be my vote.

<Woman#2> I think it's wise too. Ya a lot going on but also because there are those times some of you have been involved with surveying, and you do one thing someone doesn't like and they mark, don't like, don't like, don't like, just check the whole thing. Yeah, and also, I think the timeline letting time pass is a good idea like the information you sent out seemed like the more time they allowed people to ruminate, the better the success and so put a little bit out there and let it set for awhile.

<Woman Shannon?> That seems fitting, ...telling into our strategic planning as well to that matter we've got an agenda we'll get out in an email tomorrow in format we wanted, so we have our first strategic planning meeting with the entire committee next week on the 6<sup>th</sup>. And I can see that, I can see that dovetailing nicely after November, ah in our, our um area in our community and possibly even using a part of that conversation to inform the effort on the mascot. I think it's going to be a little bit tricky, but we need to let those conversations feed each other, so that our community feels like they are being listened to as well, as well as putting together a committee, of individuals that that are passionate about this, but are level-headed as well.

<Harold Haynie> My problem is I did call Rich last week 'cause I wanted to know where we were at. Um I guess in the conversation Rich and I had, where in our discussion before we thought there was a possibility, we could transition beginning with the 2019-2020 school year, um he thought it might have to be pushed back another year. I completely agree it needs to wait until after the bond election I think I have no problem with that, Umm I guess from a personal prospective I'd still like to see an organization of the committee's and something so that we're, we're in a position to start not necessarily Nov 7<sup>th</sup>, but dive right into it and, and I would still like to see the any effort possible if the timeline feels like it could still do it for the 2019-2020, I mean start with the 2019 year I would still push in that direction, personally but the timing of it does need to have the community support obviously and so in the creation of I spent a little bit of time with Becki Brunson last week and she had names of people who are Redmen Graduates who have expressed to her they would like to be a part of the community committee, a who interestingly enough there were a hand full of them that were very much in favor of changing the mascot even though they were Redmen for life, but anyway she had suggestions, she said she could come up with some names if we were doing....she she wanted to know how we were proceeding, I said we will definitely have the community committee, we will have people from the community.

<Man #2Stephen?> ...and I have already contacted a number of people um from the Paiute tribe representatives they already have been made aware. The SUU folks are already aware.

# ICSB 08-28-2018 Tape Time 1:43.52 – 2 of 2

## Rich Nelson & Board talk about mascot vs. bond.

<Woman> Can you tell me this, 'cause I get all these rumblings like “you’re really not going to change it are you” you know, and they claim that the tribe is split, that part of the tribe wants it to stay the same and part of it, is that anything you never heard?

<Man> It wouldn't surprise me, but nobody has ever told me that. I mean we're all ????

<Harold Haynie> It was that way in the meeting that I had you know the one we had originally with John Dodds a year and a half ago. There were people in the tribe that would just assume to leave it that way it was. The difference back then was they had all of this pressure from the national groups telling them you better drive this thing through, we can't keep doing this. So....

<Man> That wouldn't surprise me at all. So, on Harold's point, for timeline I don't um, if we were to still organize and I can get all of the committee in place, um through October and then um what I had initially put was November, December to hold 2-4 parent community so I moved those parent meetings through November and December. January you could hold as part of your board meeting have a vote on whether to keep or change, that still allows Feb. Mar. April, May to select, which is plenty of time. I think you could still choose to do that for the fall if you wanted. Um, it's obviously going to take a couple of years to totally change.

<Harold Haynie interrupts> Oh Ya (something about transition team) The transition time to get everything done will be added upon but I think, I guess part of my reasoning is because for lack of a better term, The cat's out of the bag, there's discussion. They know that we're talking about it so in the community they're talking about it, and to me to, to push it back to an additional year, I think is not going to help our cause.

<Man> Well I think,

<Harold Haynie> Continues: I want time to do it, but I don't want to make it feel like we're dragging this out, because now people are talking, they're going, so what are you going to do, what are you going to do?

<Man Stephen?> I think you're fine to think through it that way. I wouldn't be opposed I actually put on here August for the implementation, August 2019 or August 2020 depending on what you decide, so.

<Harold Haynie> Right, and that's, so anyways that's my position I just, as people talk about it, the cat's out of the bag they're there, the discussions ensuing, by several so

<Female M. Lambert?> so it would be wise to help guide the narrative

<Harold Haynie> Right. So, I, I, I'm totally cool with pushing it up you know to start meetings in December, instead of November so I just feel like we, we kind of made an announcement we're, we're talking about this mascot again. Um so let's do, let's do something about it (.....?) That's the way I feel about it.

Chatter....end of Mascot issue.

DISCLAIMER: the names from the audio are our best interpretation. We encourage any attendee to provide corrections.

# Remember: Chief Sitting Bull

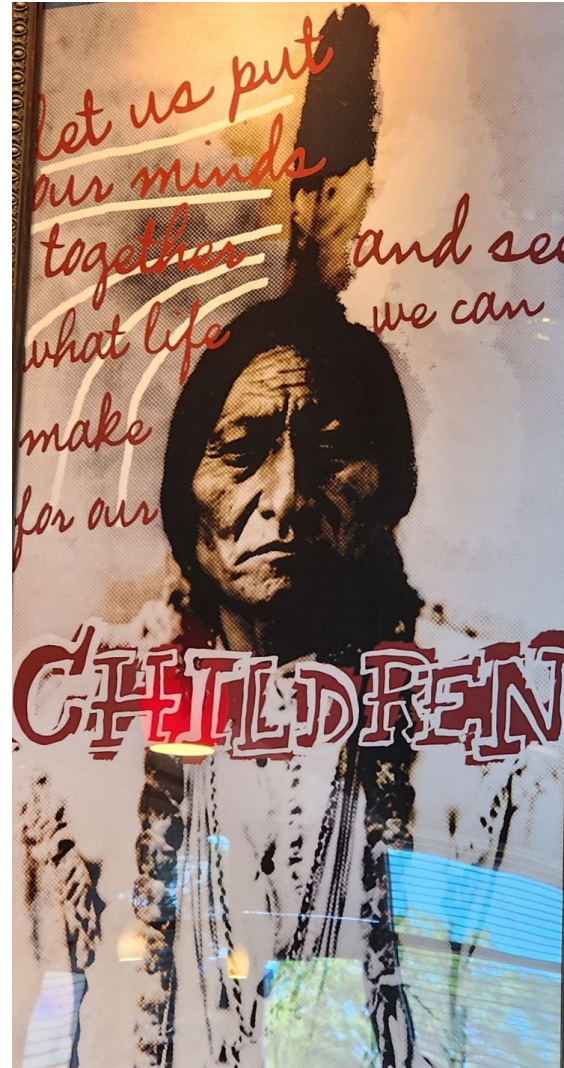
**A true leader unites people, not divides them, does not find fault, but finds remedies, does not sow hate, but cultivates love.**

<http://www.nagaeducation.org>

<http://www.ironcountyvoice.com>

Facebook:

Native American Guardians Association  
Voices Of Iron County Education - VOICE



**Let us put our minds together and see what life we can make for our children.**