

Journal #3387 *from sdc* **6.3.15**

*'DamNation': "Desert Goddess" Remembers Arizona's Glen Canyon
Redskins revisited*

The Cherokee leader who paved the way for MLK

A Hobby Anthropologist Dissects the Tribes of the Upper East Side

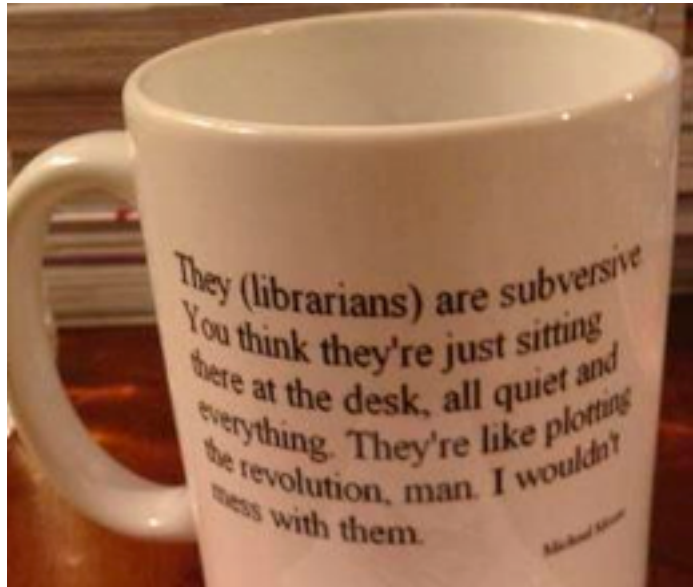
PLAN AHEAD CALENDAR

Clean Water Act Rule Offers Many Exemptions

Myron Dewey

As I travel throughout Indian Country, I always think about many of the footsteps our ancestors left before us that we may never see again in this lifetime.

My goal has been to documenting the stories Through Indigenous Eyes as the way our ancestors did in the Rocks...our ancestors share their stories about the earth, star-beings, hunting, water maps and many more. Watch this short film and see a bit of what is now under water...



'DamNation': "Desert Goddess" Remembers Arizona's Glen Canyon

In this excerpt from the award-winning documentary DamNation, filmmakers Ben Knight and Travis Rummel interview the "desert goddess," Katie Lee. video.nationalgeographic.com

[Ayedotnetdotmedotugh's video.](#) **02:26**

[Ayedotnetdotmedotugh](#)

Grass dancin' "when the ghost has disappeared we still got spirit...Leading the Way"

Redskins revisited [Opinions from Calaveras County](#) [Story](#) [Comments](#)

By Ted Shannon

I hadn't planned a follow up on my recent column that focused on a bill that would, if signed into law, ban the (reportedly) century old and revered Redskins nickname for Calaveras High School. Because my "Our Redskins threatened" commentary has elicited considerable response, about equally divided between pro and con, I have revisited the issue. All of us have a right to our opinions, but the conclusions of those directly affected are by far the most important.

I received comments from four young American Indians. All believe the Redskins term is derogatory. However, a small number of protestors do not necessarily reflect the views of the silent majority. Therefore, responses from many American Indians should be recorded prior to consideration of banning the word. Activists opposed to anything are always more vocal, so broader input is critical.

Although the American Indians who responded to my article consider the Redskins name offensive, my admittedly limited experience differs. I have lived in communities in which a few American Indians lived, and I have worked with them in firefighting, logging and law enforcement. I have heard quite a few disparaging remarks about Indians, never a single one about Redskins. I wonder if those who searched diligently for demeaning references to Redskins ignored the occasions when the term Indians was employed instead.



A revealing book I have just reviewed should be worth considering. The title is "The Golden Highway," subtitled "Highway 49, Volume II." Researchers Jody and Ric Horner compiled many newspaper accounts and written remembrances of California's Gold Rush era pioneers. During the mid-1850s, Indians and settlers were brutally killing each other. Understandably, there was much hatred between the two groups. Because the publication contains nothing from the American Indian viewpoint, the book obviously offers a one-sided perspective. I located 37 anecdotes of Indians, a great many of them damning, only a couple in praise. "Redman" (not Redskin) was used twice, but for descriptive purposes only.

In a letter to the editor published in the Calaveras Enterprise on May 19, the writer stated, "Even if the majority of people are not offended, the fact that it offends some of our population is enough to warrant a change."

I disagree. There are always people opposed to nearly everything. They should be heard but their opinions do not necessarily warrant change. Trying to please everyone is guaranteed to be a rocky road to a dead end.

In another letter, a person wrote, "Redskin is a racial slur. It began as a way of talking about Native Americans in a way calculated to mark them as less worthy than the speaker." Again, I disagree. Although nothing written 200 years ago (or today) can be regarded as infallible, I consider information obtained by researchers more likely to be reliable than lay opinions.

As noted in my previous column, the Redskins term was reportedly first used by an American Indian leader as a means to distinguish his people from "whiteskins." That report was written by the Smithsonian Institution's senior linguist, Ives Goddard. Mr. Goddard added that a person could believe everything in his article but consider the use of Redskins inappropriate today.

Fair enough. But if the meaning has changed to a derogatory one, is it possible revisionists have reinterpreted history and corrupted the term that was once considered honorable according to another researcher? Some dictionaries of the 1960s described Redskin as "A Native American," others added "often considered offensive." Today's reference material invariably describes "Redskins" as an insulting term.

I searched through other books looking for references to Redskins used either favorably or derogatorily; almost invariably, Indians was the words used. If Indian was usually the damning term employed, and the Redskins nickname is banned, shouldn't we also ban the word "Indian" and adopt "Native American" as the only politically correct description?

It is a better definition anyway because Indians could include immigrants from India. In 1492, Columbus set foot in South America believing he had discovered a shorter route to India, and called the inhabitants Indians.

Young American Indians have as much right to their opinions as their elders, but it would require a tribal meeting during which both sides of the issue have a chance to speak and a vote taken before I could favor dropping a name that carries so much history and pride to most Calaveras County residents, students and alumni of Calaveras High School.

A decision ought to be based solely on guidance from tribes in Calaveras, Amador and Tuolumne counties. If the tribes in our adjoining counties do not take a position on the matter, the judgment of our Calaveras County Miwoks ought to be the determining factor. We should drop our cherished nickname if Redskins is determined to be an insulting word. But if it is still considered honorable and highly respected, I say, "Redskins forever!"

Ted Shannon is a Mokelumne Hill resident and retired California Highway Patrol officer. Contact him at tsuj12@yahoo.com. [ew asphalt plant has neighbors hot](#)

24 comments:

Abner Faulk posted at 4:02 pm on Sat, May 30, 2015. Posts: 69 And now Mr. Reasonable jumps on the elitist bandwagon - "The only tribe currently recognized in Calaveras is against it. That's 100% of recognized tribes." Sorry folks, if you ain't been given recognition by the federalis, then you ain't a real native american.

- **Reasonable posted at 11:11 pm on Sat, May 30, 2015. Posts: 157**

It's not elitist - it's reasonable to think there should be some threshold for defining what a Native American is. I recall Ken Johnson calling Elizabeth Warren Faux-cahontas. I don't think any of us would consider her as a Native American based on her credentials (although better credentials would change my mind). So, there needs to be a line. A federally recognized tribe receives some benefits and is a normal and reasonable criteria for deciding what is and isn't a currently valid tribe. MamaBrown said below that she hopes all tribes become recognized and I do, too.

So I gave you a fair answer. Now give me a fair answer. I posted about 70 Indian groups that are in favor of getting rid of the "Redskins" name. I'll make it easy. Give me just 7 federally recognized tribes that think the way you do - that "Redskin" is a fine name for a

HS sports team. Just 7 that have gone on written record saying they are OK with it. That's a 10 to 1 bet.

Reasonable posted at 10:41 am on Sat, May 30, 2015. Posts: 157 Mr. Shannon, I didn't realize it before, but I'm guessing you are gay. Your profile picture has a real twinkle in your eye, and the satisfied smile playing about your lips infers some inside joke that the rest of us know nothing about. It surprises me because gay is not something I usually associate with the CHP. I'm of course using the term in the original sense that means joyful and not the current meaning of the term that means homosexual. Trying to argue that the original meaning of a word has any bearing whatsoever on the current use of the word is absurd. If you are not gay and against that characteristic, you might not like the reference. Imagine how a Native American youth might feel dealing with slurs because the user feels they shouldn't be upset by it. How I intended the use of the word "gay" is not important - it's how you feel about being called gay and your understanding of the word. You also want to argue that, although the 4 Native Americans that were involved enough to contact you all were against the term, that isn't enough for you. How many is enough? 10? 50? 500? How many tribes? The only tribe currently recognized in Calaveras is against it. That's 100% of recognized tribes. Is that not enough? Do you need 100% of every person that thinks they may have some Native blood? And if you do, will you argue that you need a majority of every person in the county? Would you agree to look at what a majority of Native American organizations have to say on the matter? The fact of the matter is that "Redskin" is a slur to Native Americans. Being that most people here don't follow links, I'll post a partial list of who is in favor of eliminating the use of the word in the public arena. This partial list is from a site started by the Oneida tribe and directly addressing the Washington football team. The first name on the list is the largest organization of American Indians in the country. The complete list is much longer - I invite you to look at it. www.changethemascot.org National Congress of American Indians (NCAI) United South and Eastern Tribes (USET) National Indian Education Association American Indian Sports Team Mascots.org Advocates for American Indian Children (California) The Affiliated Tribes of Northwest Indians American Indian Mental Health Association (Minnesota) American Indian Movement American Indian Opportunities Industrialization Center of San Bernardino County American Indian Student Services at the Ohio State University American Indian High Education Consortium American Indian College Fund Americans for Indian Opportunity Association on American Indian Affairs Association of Tribal Archives, Libraries and Museums Buncombe County Native American Inter-tribal Association (North Carolina) Capitol Area Indian Resources Cherokee Nation of Oklahoma Comanche Nation of Oklahoma Concerned American Indian Parents (Minnesota) Council for Indigenous North Americans (University of Southern Maine) Eagle and Condor Indigenous Peoples' Alliance First Peoples Worldwide Fontana Native American Indian Center, Inc. Fort Peck Tribal Executive Board (Assiniboine and Sioux Tribes of Fort Peck Reservation) Governor's Interstate Indian Council Grand Traverse Band of Ottawa and Chippewa Indians (Michigan) Greater Tulsa Area Indian Affairs Commission Great Lakes Inter-Tribal Council Gun Lake Band of Potawatomi Indians (Michigan) HONOR – Honor Our Neighbors Origins and Rights Inter-Tribal



Council of the Five Civilized Tribes (Composed of the Choctaw, Chickasaw, Muskogee (Creek), Cherokee, and Seminole Nations) Inter Tribal Council of Arizona Juaneño Band of Mission Indians Kansas Association for Native American Education Little River Band of Ottawa Indians (Michigan) Maryland Commission on Indian Affairs Match-E-B-Nash-She-Wish Band of Pottawatomi Indians Gun Lake Tribe Medicine Wheel Inter-tribal Association (Louisiana) Menominee Tribe of Indians (Wisconsin) Minnesota Indian Affairs Council Minnesota Indian Education Association National Indian Gaming Association National Coalition of Native American Athletes (NCNAA) National Coalition Against Racism in Sports and Media National Caucus of Native American State Legislators National Indian Youth Council National Indian Child Welfare Association National Indigenous Women's Resource Center National Native American Law Student Association Native American Finance Officers Association (NAFOA) Native American Rights Fund (NARF) Native American Caucus of the California Democratic Party Native American Indian Center of Central Ohio Native American Contractors Association Native American Journalists Association Native Voice Network Nebraska Commission on Indian Affairs Nottawaseppi Huron Band of Potawatomi (Michigan) North Carolina Commission of Indian Affairs North Dakota Indian Education Association Northern Arapaho Business Council Office of Native American Ministry, Diocese of Grand Rapids (Michigan) Ohio Center for Native American Affairs Oneida Tribe of Indians of Wisconsin Oneida Indian Nation Poarch Band of Creek Indians Running Strong for American Indian Youth San Bernardino/Riverside Counties Native American Community Council Seminole Nation of Oklahoma Society of Indian Psychologists of the Americas Society of American Indian Government Employees Southern California Indian Center St. Cloud State University – American Indian Center Sault Ste. Marie Tribe of Chippewa Indians (Michigan) Standing Rock Sioux Tribe (North Dakota) Tennessee Chapter of the National Coalition for the Preservation of Indigenous Cultures Tennessee Commission of Indian Affairs Tennessee Native Veterans Society Tulsa Indian Coalition Against Racism The Confederated Tribes of the Colville Reservation The Three Affiliated Tribes of the Fort Berthold Indian Reservation Unified Coalition for American Indian Concerns, Virginia The United Indian Nations of Oklahoma Virginia American Indian Cultural Resource Center Wisconsin Indian Education Association WIEA "Indian" Mascot and Logo Taskforce (Wisconsin) Woodland Indian Community Center-Lansing (Michigan) Youth "Indian" Mascot and Logo Task force (Wisconsin)

The Cherokee leader who paved the way for MLK

Steve Inskeep is a co-host of NPR's "Morning Edition" and the author of ["Jacksonland: President Andrew Jackson, Cherokee Chief John Ross, and a Great American Land Grab."](#)

Studying the 19th century is like being a parent. You have flashes of recognition that your children behave as you once did. You wonder if your ancestors acted like you, too.

Similar patterns emerge when researching the political ancestors of modern leaders. The 1820s and 1830s — the era when our modern democracy began to take shape — were full of recognizable figures, such as a Georgia governor who fulminated in 1825 against a perceived conspiracy by Washington elites. (He was paranoid that Supreme Court justices and an untrustworthy president would free his state's slaves. Today his political positions are outdated, but his rhetoric lives on.)

Even more striking is an early-19th-century civil rights leader. Nobody called him that, of course. But John Ross fought for his rights with tactics that perfectly prefigured America's 20th-century civil rights battles.

What people actually called Ross was an Indian. Eventually, he was the principal chief of the Cherokee Nation, resisting efforts to drive his people out of their historic homeland in north Georgia and the surrounding states. Seeking to influence a democratic society, John Ross of Georgia used tactics similar to those of Martin Luther King Jr. of Georgia. Their parallel experiences say much about what has and hasn't changed in America.

Ross was of mixed race. His ancestors included Scottish traders who lived among Cherokees in colonial times and married Cherokee women. Born in 1790, he grew up in a changing world. Cherokees had been an independent nation for centuries but were overwhelmed by spreading white settlement in the early 1800s.

Unlike many Indian leaders, who rebelled against the new order, the Cherokees decided to join it. They signed treaties accepting the protection of the federal government. They adopted white styles of clothing, religion and business. Some — including Ross — copied the white use of enslaved laborers.

Ross's English-language skills and education suited him for leadership during this time of adaptation. "We consider ourselves as a part of the great family of the Republic of the U. States," he wrote early in his career. He aspired to make the Cherokee Nation a U.S. territory or state.

That was never likely. White settlers wanted Indian land, not the Indians on it. Today, schoolchildren learn the ending of the story: the Trail of Tears in 1838, when 13,000 Cherokees were forced to move west to what is now Oklahoma. Thousands died during that time — the victims of a ruthless, government-sponsored campaign of segregation.

Less well known is the long prelude to this disaster. Ross spent more than 20 years fending off expulsion. His epic battle against Andrew Jackson, the iconic hero of the United States' emerging democracy, did much to shape the nation we inherited.

As a young man, Ross joined the Cherokee Regiment, raised to assist the United States in the War of 1812. The unit fought in an Army commanded by Gen. Jackson. When the war ended,

Ross highlighted his military service. Joining a Cherokee delegation to Washington, he argued that Cherokees had proved their “attachment” to the United States in war, so their rights must be



respected. Ross also recruited newspapermen, who described that service in print.

He was pioneering a tactic that African Americans would later use. Frederick Douglass [urged black men to enlist in the Civil War](#) and earn the freedom of black slaves (“Let us win for ourselves the gratitude of our country, and the best blessings of our posterity through all time”). A much-decorated black regiment called the Harlem Hellfighters returned from World War I expecting equality. This didn’t always work — African Americans, of course, would wait decades before winning civil rights — but it worked for Ross in 1816. Federal officials handed Cherokee heroes ceremonial rifles to commemorate their service and awarded them a temporary victory: The government blocked a plan to seize 2 million acres of Cherokee land. That plan

had been orchestrated by their former commander, Jackson, who was in charge of military affairs in the South.

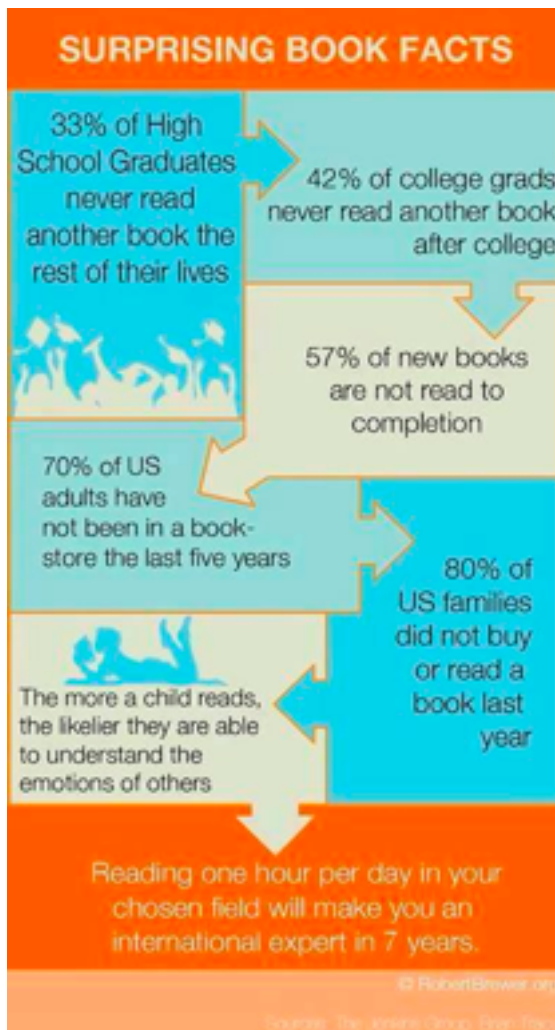
In 1828 Jackson was elected president. He was on his way to founding the Democratic Party, and he was profoundly expanding presidential power. He was also determined to move numerous Indian nations west to make way for white settlement. He said it would be better for Indians to be “free from the mercenary influence of white men.” Some Indians agreed that they were endangered by white culture, greed and guns, and had already moved. But most did not.

To lobby against this separate-but-unequal scheme, Cherokees under Ross started a newspaper, the first ever published by Native Americans. Just as later generations of African Americans would make themselves heard in the pages of the Chicago Defender, Cherokees spoke through the Cherokee Phoenix. Copies were mailed to other newspapers, and its articles were reprinted widely, spreading Cherokee perspectives.

And like later civil rights leaders, Ross found white and religious allies. He appealed to white missionaries who proselytized to Native Americans. The Cherokees flipped the missionaries, who spread word back to the white population that Cherokees were Christian, civilized and worth defending. They activated a powerful network of preachers, publishers and politicians. One Christian writer and activist wrote two dozen articles against removal in the National

Intelligencer, the era's nearest approximation of the Washington Post. He even encouraged a national movement of women, who could not vote but petitioned Congress.

The agitation was not quite enough. In 1830 Congress narrowly passed, and Jackson signed, the Indian Removal Act, offering transportation and land to natives who "voluntarily" moved west of the Mississippi. Yet Ross refused to give up. Facing pressure from Georgia, which imposed racist laws on the Cherokee Nation, Ross sued, much as the NAACP later sued in *Brown v. Board of Education*.



Ross scratched together money for a legal team. He personally made a hazardous trip to deliver a summons to Georgia's governor, fearing that no one else could be relied upon to do it. The Supreme Court threw out the case on a technicality, so Ross pursued another case, *Worcester v. Georgia*, which succeeded in early 1832. Georgia had imprisoned two white missionaries who supported the Cherokees. Chief Justice John Marshall's magisterial opinion said the missionaries must be freed: Georgia had no right to impose its laws in the Cherokee Nation, where Cherokees were "the undisputed possessors of the soil, from time immemorial."

Incredibly, Marshall's ruling came to nothing. Georgia refused to recognize it. Jackson denounced it and used sharp political maneuvering to make it go away. (His administration quietly arranged for the missionaries to be freed, making the court case moot, and he simply ignored Marshall's broader finding.) Denied the shelter of the law, Ross steeled his people for passive resistance, in the spirit of the nonviolent civil rights demonstrators of the 1960s. Ordered to leave in the spring of 1838, Cherokees instead

planted crops as if they'd be around for the harvest. The government sent soldiers to begin expelling the tribe. In defeat, Ross had one consolation: The Army's rousting out of peaceful Indians fixed this tragedy in our national memory. "You can expel us by force," Ross wrote in 1838, "... but you cannot make us call it fairness."

Passive resistance also yielded some practical results. Horrified by the prospect of a humanitarian disaster, federal officials at least improved the terms of removal. Ross's Cherokee government was promised more than \$6 million for its land, probably a fraction of its real value but still a

substantial sum. In exchange, Cherokees agreed to organize their own journey west rather than going at bayonet point. Ross billed the government for the Cherokees' travel, charging every cent he could.

The final departure of Cherokees and other native nations made way for the creation of what we call the Deep South, with its economy based on plantations worked by black slaves. On this same ground, more than 100 years later, a new movement for minority rights emerged.

One reason Cherokees could not prevail is that American institutions were less developed than they later became. Imagine if, in 1954, President Dwight Eisenhower had defied or undermined *Brown v. Board of Education*.

There was a deeper reason, though. While American democracy was expanding in the early 19th century to embrace nearly all white men, including those from poor backgrounds, like Jackson, it remained an openly racist democracy: government "on the white basis," as Jackson's political heir Stephen Douglas later put it during the Lincoln-Douglas debates. In the 1830s, even some of the Cherokees' political sympathizers saw them as an inferior race whose doom was inevitable. The great Sen. Henry Clay publicly declared that honor required the United States to uphold Indian rights, but he privately said that Indians' extinction would be "no great loss to the world."

Later generations of Americans began to confront that underlying racism, recognizing that government "on the white basis" must be wrenched onto a broader and stronger foundation. This made it possible for minority groups to secure their rights using tactics that did not quite work for John Ross. We are indeed repeating the patterns of our ancestors, but we are gradually enjoying different results. Twitter: @NPRInskeep

PLAN AHEAD CALENDAR

July 1-5 - Navajo Nation Pro Rodeo Contest Pow Wow. Navajo Nation Fairgrounds, Window Rock. For information click [here](#).

July 9-11 - 6th American Indian/Indigenous Teacher Education Conference: Honoring Place, Community, and Culture. High Country Conference Center, Northern Arizona University, Flagstaff. For information click [here](#).

July 9-12 - Lori Piestewa Native American Games. Basketball 5 on 5. Click [here for more information](#).

July 13-15 - 28th Annual School Health Nursing Seminar. For RNs, LPNs, and unlicensed assistive personnel. Chaparral Conference Center, Scottsdale. For information call Denise at (480) 276-6025 or check the [website](#).

July 14-15 - Health Native Communities Partnership National Tobacco Prevention Institute. Albuquerque. For information click [here](#).

July 14-16 Financial Management (HUD/ONAP) Bismark, ND

FREE 3 days workshop. Participants will share their own stories and be introduced to accounting principles and systems, review program income requirements, and cover financial responsibilities associated with tribal housing and preparation for an A-133 audit. By the end of the session, participants will have improved their knowledge and capabilities in the performance of the finance department

functions, gained an overview of generally accepted accounting principles (GAAP) and requirements for tribal housing, and learned transactions and accounting applications relevant to housing. More info. at HYPERLINK "<http://www.firstpic.org/events/>" www.firstpic.org/events/

July 15-16 - 3rd Annual Northern Arizona Suicide Prevention Conference. Sponsored by NACA. 8:30-4:45 at Twin Arrows Navajo Casino Resort, Flagstaff. To register click [click here.](#)

July 16 - Basic Tobacco Intervention Skills Certification Program for Native Communities. 9:00 a.m.-4:00 p.m. National Tobacco Prevention Institute, Albuquerque. To register contact [Shawnell.](#)

July 17-18 - 27th Annual Gila River Youth Conference. Ak Chin Ultra Star in Maricopa for youth 13-21. For information call (520) 562-1866 or click [here.](#)

July 21-23 - 6th Annual Men and Women's Gathering. Talking Stick Resort at SRPMIC in Scottsdale. Salt River Pima-Maricopa Indian Community's Life Enhancement & Resource Network (LEARN) Social Services Department. For information and to register please click [here.](#)

July 21-22 - 21st Arizona Child Abuse Prevention Conference. Glendale Renaissance.

July 21-23 - 6th Annual Men and Women's Gathering. Talking Stick Resort at SRPMIC in Scottsdale. Salt River Pima-Maricopa Indian Community's Life Enhancement & Resource Network (LEARN) Social Services Department. For information and to register please click [here.](#)

July 28-August 2 - Association of American Indian Physicians 44th Annual Meeting and National Health Conference. Tulalip Resort, Washington.

July 28-29 Self-Monitoring & Compliance (HUD/ONAP) Albuquerque, NM

Learn practical ways to conduct monitoring and complete a annual compliance assessment that ensures compliance with NAHASDA's statutory and regulatory requirements. Course is designed to help Indian Housing Block Grant recipients to develop an effective program to monitor their activities and those of their sub-recipients. Self-monitoring is a program requirement and also demonstrates a recipient's willingness to be accountable for its performance. For more info., visit HYPERLINK "<http://www.naihc.net>" www.naihc.net

July 28-30 SW Tribal Housing Alliance Convention Tucson, AZ

The convention agenda includes discussions about: • HUD programs; • Energy Tax credits; • Housing Construction financing • Low-Income Housing Tax Credits; • Tax Exempt Bond financing; • and much more. For more info., contact Andrea Kexel at HYPERLINK "<mailto:kexel.andrea@gmail.com>" kexel.andrea@gmail.com.

July 29-31 Native American Water Association (NAWA) National Conference (Tribal Drinking Water and Wastewater Professionals) Las Vegas, NV

This unique gathering of tribal water and wastewater professionals represent tribal utilities from across the nation gathering together to share thoughts, information and knowledge of the issues facing tribal drinking water and wastewater programs throughout Indian Country. 20th Annual NAWA National Conference brings together Tribal Drinking Water and Wastewater Operators, Managers, Utility Board Members, Council Members, Emergency Personnel and Environmental staffs, with the responsibility of providing safe potable drinking water supplies, sanitary facilities and environmental services to develop a greater understanding of roles and responsibilities to protect public health in our tribal communities. For more call (775) 782-6636, email: NAWA@msn.com, or visit www.nawainc.org

Circle of Blue - Clean Water Act Rule Offers Many Exemptions

Beloved by environmental groups and despised by congressional Republicans, the [Waters of the United States rule](#) was released by the EPA. After years of confusion thanks to two opaque U.S. Supreme Court decisions, the EPA sought to clarify which bodies of water are regulated under the Clean Water Act.

EPA Administrator Gina McCarthy was adamant that the rule will improve and quicken the permitting process. The rule, for the first time, extensively defines which waters do not need to be reviewed. A lot is exempt. Existing exclusions for agriculture, such as tile drainage — which is at the heart of [a lawsuit in Iowa](#) — were maintained.

Artificial ponds, such as coal waste dumps and on-farm reservoirs, are not included. Ephemeral streams, playas, and rills that flow during only part of the year are not covered. Water bodies in a 100-year flood plain are protected, but only if they are within 1,500 feet of the channel. “We narrowed the definition of tributaries,” McCarthy said, noting the farm lobby drumbeat about ditches. Ditches do not need a permit.

Renewable Fuels Standard

The EPA will require increasing amounts of biofuels to be blended into gasoline but at a slower rate than previous targets, which anticipated much faster growth in renewable fuel consumption.

The EPA, in revising downward the renewable fuel standards, is following the spirit of the 2005 law passed by Congress to boost plant-based fuels, but not the letter. According to the agency, Congress wanted high goals even though market demand did not yet exist.

“The proposed volumes are less than the statutory targets for 2015 and 2016 but higher than what the market would produce and use in the absence of such market-driving standards,” the [notice of rule-making](#) states. “The 2015 and 2016 standards are expected to spur further progress in overcoming current constraints and lead to continued growth in the production and use of higher ethanol blends and other qualifying renewable fuels.”

The revised 2016 target of 17.4 billion gallons is 22 percent lower than [the target established in 2010](#), of 22.25 billion gallons.

The renewable fuels standard was a boon to corn-growers, helping to boost demand for one of the primary ingredients in U.S. ethanol production. But the mandate also [stressed water supplies](#). States in the southern Great Plains that responded to the increased demand for corn — such as Kansas and Texas — are also reliant on finite groundwater supplies from the Ogallala Aquifer.

NATIVE HEALTH is partnering with Arizona Department of Health Services (ADHS) for high school and college students to learn about career opportunities in public health on Thursday, June 11, from 9:00 a.m.-4:00 p.m. Students will learn about careers in public health, participate in a tour of the ADHS State Laboratory, meet with public health professionals, and learn about public health programs.

Free program, free lunch, and limited seating. To learn more or to RSVP please contact [Susan via email](#).