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No Uranium Mining On Sacred Land: Big Win For Pine Ridge Reservation

Regaining Access to Sacred Lands

LIBRARY DISTRICT IN LAS VEGAS SUED AFTER BANNING GUN-CARRYING WOMAN

Animals to Humans: Be Quiet, Already

Caesar Bowlegs: Well-Respected Interpreter in the Seminole Nation

Estilustis and Estecates: Florida's Black and Red Seminole Indians – A Proud Matriarchal Society

Academic Established Schools Educating Thousands Of Blacks, Hawaiians, & Native Americans

See the Exact Moment the World's Biggest Cities Were Born

What's Really Happening to the Humanities Under Neoliberalism?

Western Governor's University

Why We Need Intersectionality to Understand Climate Change

Carbon Dioxide Levels Set to Pass 400 ppm and Remain Above Symbolic Threshold Permanently

Culture Clash - BIA Hair Cutting Policy

Study finds surprising source of Colorado River water supply

How a Utah County Silenced Native American Voters -- and How Navajos Are Fighting Back

NV Conservation Advocates in D.C. to Urge Protection of Ancient Sites

Headstart Enrollment Open

Indian Bummer

Trina Faye Cypher



No Uranium Mining On Sacred Land: Big Win For Pine Ridge Reservation

Crow Butte, seen from the south, has historical and cultural significance for tribal opponents of uranium mining at the landmark in northeastern Nebraska. whitewolfpack.com|By White Wolf

Regaining Access to Sacred Lands

Dorothy Firecloud, Earth Island Journal: With the ability to openly practice traditional ceremonies restored after the passage of the American Indian Religious Freedom Act,

the issue of actually having access to sacred places where these ceremonies were performed arose, as many of these sites were no longer within tribal ownership.

[Read the Article](#)

LIBRARY DISTRICT IN LAS VEGAS SUED AFTER BANNING GUN-CARRYING WOMAN

According to court filings, the library personnel summoned police who handcuffed Flores and took her firearm, holster and five rounds of ammunition. <http://erj.reviewjournal.com/ct/uz3688753Biz29318190>

[Animals to Humans: Be Quiet, Already](#)

Elizabeth Grossman, Ensia: Though it rarely directly maims or kills, anthropogenic noise -- including road noise -- is increasingly being recognized as a form of habitat degradation and source of stress that interferes with animals' health and well-being.

[Read the Article](#)

Caesar Bowlegs: Well-Respected Interpreter in the Seminole Nation

Caesar Bowlegs gained recognition among the Seminole Indians and freedmen during the late 19th century. Bowlegs was born around 1843 in the Seminole Nation, which is [Oklahoma](#) today. He was a slave of Eliza Bowlegs and his parents. Very little else is known about his childhood.

During the [Civil War](#), Bowlegs rode north to Kansas with the Loyal Seminoles and maroons. After the war, he returned home and carried mail from Fort Gibson to Wewoka when the post office opened in 1867. He later operated a toll bridge and the Seminoles employed him to bury criminals after they were executed. However, Bowlegs was best-known for being an interpreter to the Seminole nation.

Bowlegs was appointed to Dr. C.P. Lynn and Dr. Virgil Berry as their interpreter and guide, a position that was of great importance during that time. Bowlegs proved that he was invaluable and an expert when it came to the Indians and maroons, and he would also escort Dr. Lynn on his sick calls. Working with the doctor so closely, Bowlegs also helped attend to the patients, even administering anesthetics at times.

When the smallpox epidemic hit the Seminole nation, after inoculating themselves, the doctor and bowlegs traveled inoculating others in the Seminole nation. The epidemic was still raging when Dr. Berry left the Seminole country in the summer of 1901. It was four more years before the disease ran its course and the Seminole death rate returned to its 1898 level.

Bowlegs had what was considered a good life during that time: he was a freedman and well-respected by Indians, whites, and blacks. Bowlegs died in 1912 in Oklahoma.

The Estilustis and Estecates: Florida's Black and Red Seminole Indians – A Proud Matriarchal Society

By Lestey Gist, The Gist of Freedom

“I was bred as an outcast, part Negro and part Seminole, in my early years raised as an Indian.”
–Willie Stargell, Black Seminole (1940 – 2001)

Long before [Florida](#) was a U. S. state, it was home to diverse freedom seekers who found refuge from slavery, established thriving communities and prospered on Florida's frontier.

Florida's original inhabitants were southeastern American Indians who had occupied the land for many generations. These were the native populations that European explorers such as Panfilo de Narvaez and Hernando De Soto encountered when they made landfall on the Florida peninsula and set out to explore the interior of North America.

As Europeans sought to colonize the New World, southeastern North America became a contested area for Spain, England and France. After 1776, the United States also joined the colonial struggle for control of the southeast. The Florida peninsula in particular was much sought after by imperials who hoped to control the rich and strategic shipping routes in the Atlantic Ocean and the Gulf of Mexico.

As early as 1687, the Spanish government had unofficially offered asylum to British enslaved African, in an attempt to break Britain's economic stronghold in the borderlands around Spanish Florida. In 1693 that asylum was made official when the Spanish crown offered limited freedom to any enslaved Africans escaping to Spanish Florida who would accept Catholicism.

When the English established the border colony of Georgia in 1733, the Spanish Crown made it known once again that runaways would find freedom in Spanish Florida, in return for Catholic conversion and a term of four years in service to the crown.

Incoming freedom seekers were recognized as free, mustered into the Spanish militia and placed into service at the Gracia Real de Santa Teresa de Mose military fort north of St. Augustine, which was established in 1783. Their leader, who had fled from slavery in the English Carolina colony, was known to the Spaniards as Francisco Menendez.

Florida was ceded to the English in 1763 and most of the inhabitants, including many black militia troops, migrated to Cuba with the evacuating Spanish. Other black militia members chose to stay and make their lives in English Florida.

The incoming English government soon learned that Florida was a magnet to Africans and African Americans in North America who sought freedom from slavery. Once in Florida, freedom seekers encountered the Creek and Seminole Native Americans who had established settlements there at the invitation of the Spanish government. Those who chose to make their lives among the Creeks and Seminoles were welcomed into Native American society.

Governor John Moultrie wrote to the English Board of Trade in 1771 that "It has been a practice for a good while past, for negroes to run away from their Masters, and get into the Indian towns, from whence it proved very difficult to get them back."

When British government officials pressured the Seminoles to return runaway slaves, they replied that they had merely given hungry people food, and invited the slaveholders to catch the runaways themselves.

British rule, government officials had presented Creek and Seminole leaders with “King’s gifts” of enslaved Africans in return for service to the crown. Some Seminole chiefs also began to buy enslaved Africans at this time; noting the prestige that both the Spanish and English attached to slave ownership. They frequently paid in cattle for such purchases. By the 1790s, wealth was increasingly determined by slave ownership.

The Seminoles’ concept of slavery was very different than that of the whites. While it is true that the Creeks and Seminoles had taken slaves before blacks came among them in appreciable numbers, these were frequently war captives, who were expected to fill the labor demands of warriors lost in battles. Some were eventually adopted into the tribe, especially if they intermarried with their new captors, which was often encouraged.

Even though early Seminole settlers in Florida are said to have owned “a considerable number of Yamassee slaves”, children born to Seminole Indians and Yamassee captives were not considered slaves. Thus, Seminole society had no cultural antecedent of chattel slavery to govern their relations with their new “possessions.”

When the new wave of runaway slaves began to pour into Florida, The Seminoles provided them with tools for building houses and planting crops. [Black Seminoles](#) lived apart from their masters in a sort of vassalage, enjoyed great personal freedom, owned property and livestock, and were indebted to their “masters” only for a share of their yearly productions, and for military allegiance.

Inhabitants of each town were formally linked by tribute and allegiance obligations to the Seminole village of their master. These Africans, an Indian agent reported, also had “horses, cows and hogs, with which the Indian owner never presumed to meddle”.

They were of course required to provide the Seminoles with a portion of the slaughter, but retained for themselves all of their surplus productions from animal husbandry. The ‘owner’ provided protection, and the ‘slave’ paid a modest amount in return. This arrangement was, obviously, quite different from traditional plantation bondage.

By the time of the Revolutionary War, Florida had been a haven for runaway slaves for more than seventy years. The outbreak of hostilities of the Revolution afforded enslaved persons yet another opportunity to give their masters the slip, and they did so in great numbers. Many of these freedom seekers found shelter among the Seminoles.

At the beginning of the Revolutionary War, there were already established Black Seminole villages near major Seminole towns with an estimated 430 inhabitants. By the end of the Revolution, hundreds of East Florida plantation slaves were unaccounted for. Some fled to the Seminoles, while others established maroon communities, encountered little colonial government oversight and enjoyed peaceful relations with Seminoles and Black Seminoles.

How This Powerful Academic Established Schools Educating Thousands Of Blacks, Hawaiians, & Native Americans

Betsey Stockton was born into [#slavery](#), and emerged as a religious and academic pioneer. She

was instrumental in bringing formal [education](#) to indigenous Hawaiians and Native Americans, and in establishing numerous schools.

A Young Missionary Sets Sail

Stockton was born sometime in 1798, into childhood slavery in Princeton, New Jersey. The identity of her parents is unknown. Stockton belonged to Robert Stockton, a local attorney, and his wife Elizabeth. She subsequently was “given” to the couple’s daughter and son-in-law, the Reverend Ashbel Green, who was the president of the College of New Jersey now known as Princeton University. Stockton worked as a domestic slave in their household.

Stockton proved her commitment to Christianity so sufficiently that at some point in the two years following 1816, she was baptized, at around age 19. The Greens were progressive thinkers who supported the abolitionist movement, and they gave Stockton her freedom on the occasion of her baptism, even though it wouldn’t be until 1825 that a law requiring the gradual emancipation of slaves would go into effect. Stockton attended evening classes at Princeton Theological Seminary while the Greens tutored her and granted her use of their extensive library to further her own education. They kept her on as a paid domestic servant, and eventually accepted her as one of the family.

As Stockton’s religious fervor and academic interests grew, she expressed a desire to go to Africa as a missionary, but an opportunity to go to Hawaii presented itself instead. The Greens introduced her to a man named Charles S. Stewart, a new Princeton Seminary graduate who was about to take a missionary journey to the Sandwich Islands (known today as Hawaii). His trek was sponsored by the American Board of Commissioners for Foreign Missions (ABCFM). Stockton showed great interest in joining him and a small group of others in order to preach and educate the island residents. Because of her race and social position, she required letters of recommendation to be presented to the ABCFM. Green wrote favorably on both Stockton and Stewart’s behalf. He commented on Stockton’s exemplary domestic skills and her knowledge of literature and religious writings. Her Sabbath schoolteacher, Michael Osborn, also praised her abilities in a referral letter, commenting on her intellect, piety, knowledge of scripture, and her likeliness to excel as a teacher.

The ABCFM accepted her as a member of the mission, and on November 22, 1822, at about age 24, Stockton became part of the second missionary group to be sent to the Hawaiian Islands. The agreement drawn up between Green, the Stewarts, and the ABCFM stated that Stockton would continue to work in a domestic capacity for the Stewarts, but that she was not to be assigned menial work. Stewart’s wife, Harriet, was expecting a baby, and Stockton was to assist with that birth, but not partake in domestic duties beyond those of the other missionaries. It was the first voyage to Hawaii by an [African American](#) woman missionary.

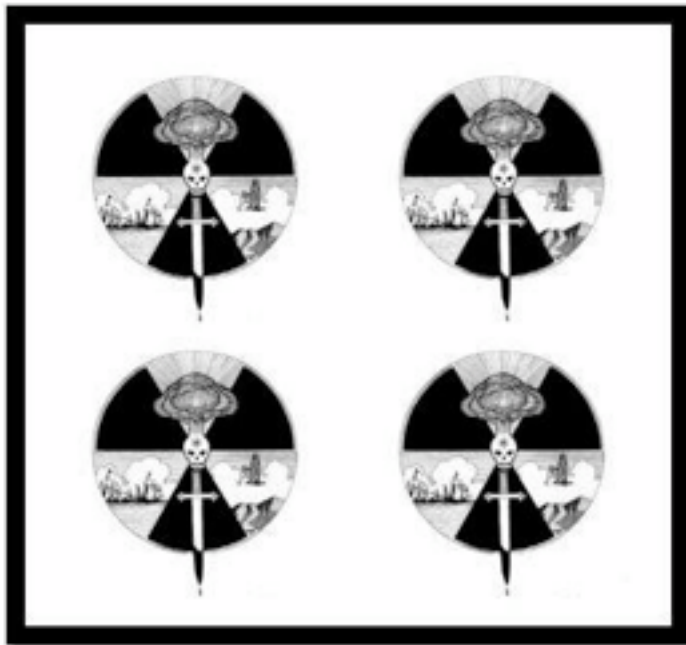
Stockton’s Schools Flourish

The five-month journey began in New Haven, Connecticut, where the group set sail for Honolulu. Stockton, along with some others, kept a journal of the voyage. Her early writings spoke of how pleased she was that she was being treated respectfully. Her later thoughts reflected on her uneasy inner spiritual life, amazement with the sea’s inhabitants, and her satisfaction at

helping deliver the Stewarts' boy who was born at sea. The ship arrived in Honolulu in April 1823.

Stockton's first glimpse of the Hawaiian men who came to greet the ship frightened her, but she soon embraced her natural instincts as a missionary and became more at ease around them. She

NATIVE AMERICAN FORUM **ON NUCLEAR ISSUES**



Las Vegas, Nevada
October 10-11, 2016

was assigned to a mission in Lahaina, Maui. Prior to this visit, the missionaries only schooled Hawaiians in Christianity, but Stockton persuaded Stewart to allow her to create a general school for the maka'ainana, the common people on the islands. In the past, missionaries had not been allowed by local chiefs to teach the commoners, but in August 1824, the Hawaiian rulers decided to allow it. Stockton learned their language and opened a school in Maui where she taught history English, Latin, and algebra. Her diary speaks of her visit with the Hawaiian king when he came to Maui on June 29, 1823. One of the king's sons asked Stockton to teach him English, which prompted her to establish a special language school where English and Hawaiian were taught side by side.

In 1825, Stockton left Hawaii when Mrs. Stewart became ill.

They returned to the United States while the school that Stockton had developed in Maui thrived. By 1826, 8,000 Hawaiians had received an education as a result of her initial efforts. Mrs. Stewart died in 1830, and teaching became the focal point of Stockton's life. She taught first at an infant school in Philadelphia, Pennsylvania, and then went on to found a school for Native American children in Grape Island, Canada.

For the three decades between 1835 and 1865, Stockton taught at various schools in the [#black](#) areas surrounding Princeton. In 1848, she helped found the first African American Presbyterian Church in Princeton, which eventually became the Witherspoon Street Presbyterian Church.

Stockton later established a night school called the Witherspoon Street Colored School, and persuaded seminary students to teach [African American history](#), English, literature, and math there. Stockton died in October 1865, in Princeton.

During her final decades, Stockton proved to be not only a powerful voice in service of education and Christian piety, but also committed herself to the abolitionist movement and provided stirring leadership to the local black community Her legacy of educational engagement with Hawaiians, Native Americans, and urban youth remains a lasting example of what may be achieved through determination, study, and good will, regardless of the circumstances of one's birth.

[Manda Vann](#) shared [Lyn Kay's photo](#).

[Lyn Kay](#) to [Canadian First Nations Art Directory of Artists, Events, Links and News](#)

White buckskin wedding dress made for Calgary Bridal magazine..photographer [Ramsey Kunkel](#)..For Sale..size 8/10...\$1800..seriously inquiries IBM...

[See the Exact Moment the World's Biggest Cities Were Born](#)

The world is urbanizing faster than ever, with over half of the planet's population currently living in cities—more than any time in history. But when did this trend...

[gizmodo.com/see-the-exact-...l](#)By Alissa Walker

[What's Really Happening to the Humanities Under Neoliberalism?](#)

Dan Falcone, Truthout: The neoliberal economy and emphasis on "employable" academic majors are resulting in a self-fulfilling prophecy in which the humanities are defunded and learning is devalued. It would be a mistake for secondary schools and universities to scale back on liberal arts education.

[Read the Article](#)

Western Governors University From Wikipedia, the free encyclopedia

Motto "A New Kind of U."

Type **Private, Non-profit**

Established 1997

President [Scott D. Pulsipher](#)

Academic staff 2,000

Students 68,860 (March 31, 2016)^[1]

Location [Salt Lake City, Utah](#),

Website [wgu.edu](#)

Western Governors University (WGU) is a private, [nonprofit](#), [online](#) American university based in [Salt Lake City, Utah](#). The university was founded by 19 U.S. governors in 1997 after the



idea was formulated at a 1995 meeting of the [Western Governors Association](#).^[2] The university uses a [competency-based learning](#) model, with students working online. Scott D. Pulsipher is the current university president, having joined WGU on April 11, 2016; WGU's first president, [Robert Mendenhall](#), is president emeritus and remains a member of WGU's Board of Trustees. WGU's accreditation is through the [Northwest Commission on Colleges and Universities](#).

Contents

- [1 History](#)
- [2 Academics](#)
 - [2.1 Rankings](#)
 - [2.2 Methodology](#)
 - [2.3 Admissions](#)
 - [2.4 University governance](#)
 - [2.5 Faculty](#)
- [3 State-affiliated schools](#)
 - [3.1 WGU Indiana](#)
 - [3.2 WGU Washington](#)
 - [3.3 WGU Texas](#)
 - [3.4 WGU Missouri](#)
 - [3.5 WGU Tennessee](#)
 - [3.6 WGU Nevada](#)
- [4 Accreditation](#)
- [5 Tuition](#)
- [6 See also](#)
- [7 References](#)
- [8 External links](#)
- *****

[Why We Need Intersectionality to Understand Climate Change](#)

Elizabeth Walsh, IC Magazine: Because Indigenous peoples are uniquely placed in society, experiencing a range of overlapping inequalities, they are in fact great advocates to combat climate change. This is not only in terms of their traditional knowledge and propensity towards conservation, but also because of their unique political status. [Read the Article](#) *

The Republican Crusade Against Public Land Must End

[Read the Article at the Guardian US](#)

Carbon Dioxide Levels Set to Pass 400 ppm and Remain Above Symbolic Threshold Permanently

<http://ecowatch.com/2016/06/14/carbon-dioxide-400-ppm/>

In 1901 attention was given to ministry among the Paiutes, Shoshones, and Washoes throughout the state. Based in Carson City, Robert G. Pike was assigned to what was termed "The Indian

Mission." Pike decided it was best to focus on a specific area—the Walker River Reservation at Schurz. By the late summer of 1905, Nevada Methodism had taken root there, when it was reported that sixteen adults were preparing for membership and 300 children were enrolled in Sunday school. The vacant church building at Gold Hill was moved to the reservation and erected — See more at: <http://www.onlinenevada.org/articles/methodism-nevada-part-ii#sthash.XAVO7h3Y.dpuf>

NEVADA Historical Society Quarterly SPRING. 1973

Notes and Documents

The Cultural Clash

In the last couple of decades, the United States has experienced many vociferous, and often violent, demonstrations by various minority groups claiming that American Society has officially sanctioned the destruction of their cultural identity. Efforts on the part of Blacks, Indians, and other ethnic minorities, to establish a separate cultural identity have often been manifested in the adoption of unique modes of dress and hair styling. For the most part, it is quite safe to say, the majority in society has not given such innovation a warm acceptance. Even the offspring of society's white majority, who have been quick to adopt the new styles, can testify to having met their share of opposition when departing from the norm in hair and dress styles. The Nevada Historical Society does not wish to editorialize on the controversy of modes of dress as manifestations of the ethnic minority search for cultural identity. The Historical Society does, however, reproduce the following letter in the hope that it will contribute to an understanding of the historical setting which preceded this unrest. The letter, reproduced here with corrections in spelling to improve its readability, gives just one example of the kind of myopic official thinking that creates such frustrations.

LYNN E. WILLIAMSON

Department of the Interior, Office of Indian Affairs,
The Superintendent, Greenville School, California.

Sir:

Washington , January 13, 1902.

This Office desires to call your attention to a few customs among the Indians which, it is believed, should be modified or discontinued.

The wearing of long hair by the male population of your agency is not in keeping with the advancement they are making, or will soon be expected to make, in civilization. The wearing of short hair by the males will be a great step in advance and will certainly hasten their progress towards civilization. The returned male student far too frequently goes back to the reservation and falls into the old custom of letting his hair grow long. He also paints profusely and adopts all the old habits and customs which his education in our industrial schools has tried to eradicate.

The fault does not lie so much with the schools as with the conditions found on the reservations. These conditions are very often due to the policy of the Government toward the Indian and are often perpetuated by the superintendent's not caring to take the initiative in fastening any new policy on his administration of the affairs of the agency.

On many of the reservations the Indians of both sexes paint, claiming that it keeps the skin warm in winter and cool in summer; but instead, this paint melts when the Indian perspires and runs down into the eyes. The use of this paint leads to many diseases of the eyes among those Indians who paint. Persons who have given considerable thought and investigation to the subject are satisfied that this custom causes the majority of the cases of blindness among the Indians of the United States.

You are therefore directed to induce your male Indians to cut their hair, and both sexes to stop painting. With some of the Indians this will be an easy matter; with others it will require considerable tact and perseverance on the part of yourself and your employees to successfully carry out these instructions. With your Indian employees and those Indians who draw rations and supplies it should be an easy matter as a non-compliance with this order may be made a reason for discharge or for withholding rations and supplies.

Many may be induced to comply with the order voluntarily, especially the returned student. The returned students who do not comply voluntarily should be dealt with summarily. Employment, supplies, etc., should be withdrawn until they do comply and if they become obstreperous about the matter a short confinement in the guard-house at hard labor, with shorn locks, should furnish a cure. Certainly all the younger men should wear short hair, and it is believed that by tact, perseverance, firmness, and withdrawal of supplies the superintendent can induce *all* to comply with this order.

The wearing of citizen's clothing, instead of the Indian costume and blanket, should be encouraged.

Indian dances and so-called Indian feasts should be prohibited. In many cases these dances and feasts are simply subterfuges to cover degrading acts and to disguise immoral purposes. You are directed to use your best efforts in the suppression of these evils.

Very respectfully, W. L. JONES, Commissioner.

Fight over Grand Canyon pits Native Americans against John McCain

KATIE HERZOG

Study finds surprising source of Colorado River water supply

**Sarah Tory, High Country
News**

Every spring, snow begins to melt throughout the Rocky Mountains, flowing down from high peaks and into the streams and rivers that form the mighty Colorado River Basin, sustaining entire cities and ecosystems from Wyoming to Arizona. But as spring becomes summer, the melting snow slows to a trickle and, as summer turns to fall, all but stops.



Indigenous Youth Are Building a Climate Justice Movement by Targeting Colonialism

Jaskiran Dhillon, Truthout: Demanding the environmental movement contend first and foremost with the fundamental linkages between colonialism and climate change, Indigenous youth across North America are mounting resistance efforts to protect their ancestral homelands from further exploitation. [Read the Article](#)

How a Utah County Silenced Native American Voters -- and How Navajos Are Fighting Back

Krista Langlois, High Country News: In Utah's San Juan County, many Navajo requests -- from building schools to implementing bicultural education to improving roads -- have been denied by Anglo residents, who have always held a majority in elected offices despite comprising less than half of the county's population. Now, Native Americans could gain control of a county government for the first time. [Read the Article](#)

NV Conservation Advocates in D.C. to Urge Protection of Ancient Sites

RENO, Nev. -- The petroglyphs at Gold Butte and in three northern Nevada counties must be protected because they are priceless works of art, according to one...

www.publicnewsservice.org

Heidi Barlese Ok, Head

Start Parents/guardians, I am starting to enroll for the Fall. I know it's the 1st day of Summer, but it is the early bird that gets the worm. Hahaha. Get your paperwork in!

Indian Bummer | Full Frontal with Samantha Bee | TBS

The U.S. is taking away the right of Native Americans to hear cases in their own tribal courts, and we're not even giving them any smallpox in return. Watch ... [youtu.be](#)



In Loving Memory

of

Trina Fay Cypher

March 19th 1971 – June 18th 2016

Viewing

June 23rd 2016

5:00pm-7:00pm

2155 Kietake Ln

Reno, Nv

Funeral Ceremony

June 24th 2016

10:00 am

34 Reservation Rd.

Reno, Nv

Burial

Following Funeral

Ceremony

Wadsworth

Cemetery

Dinner

After Burial

34 Reservation Rd.

Reno, Nv