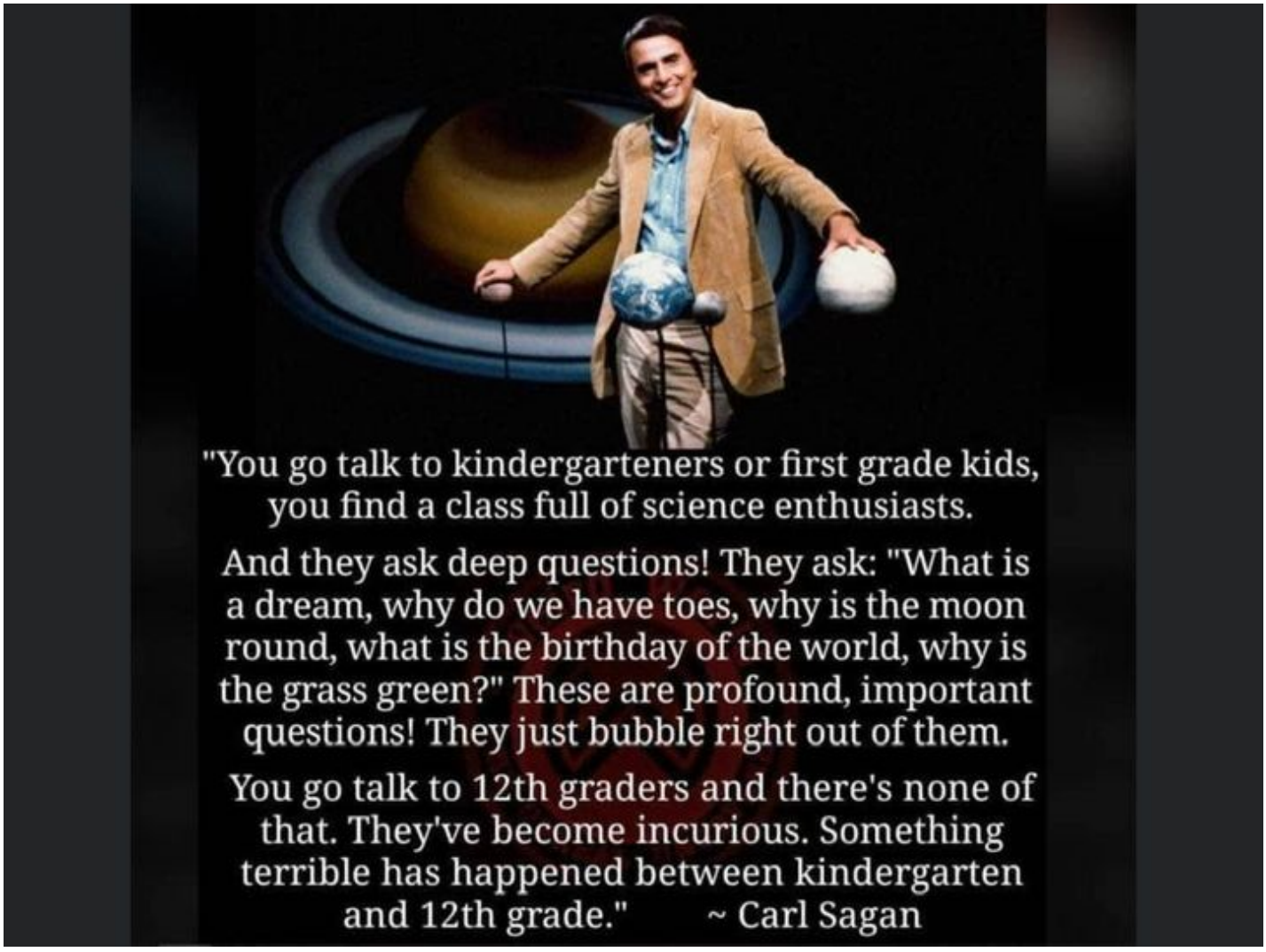
Journal #4819 from sdc 11.27.20

Miss USA and Miss Teen USA
American Medical Association has officially recognized racism as a public health threat
Ojibwe bands ask Minnesota utility regulators to stay their OK of Enbridge pipeline
Growth Across Distance in South Dakota
Native American voters across Minnesota turned out to oust Trump
We are looking for the next generation of non-fiction storytellers
As South Dakota takes hands-off approach to coronavirus, Native Americans feel vulnerable
Nevada Rural Health Conference Explores 'Cross-Jurisdictional Sharing'
Moderna Vaccine's Long Shelf Life, Small Doses Make It Ideal For Rural West
Skip 'Black Friday' and celebrate Native American Heritage Day | Opinion
"How We Go Home: Voices From Indigenous North America"
From the National Women's History Museum
From the National Archives



This year, the 69th Miss USA pageant and the 38th Miss Teen USA pageant will be taking place at the home of Elvis Presley: Graceland, Tennessee.

Indian Country has a reason to celebrate as two of the contestants are Native American. Miss Oklahoma Mariah Jane Davis is Choctaw, and Miss Teen Maine Grace Morey is Passamaquoddy.

Davis, if crowned, would be the first Native Miss USA in the pageant's history.

Organizers say they've addressed safety concerns and will ensure all events and tours follow Shelby County Health Department COVID-19 protocols.

Miss Oklahoma (First Runner Up) Mariah Jane Davis, Choctaw

Davis is hopeful to get the title of Miss USA. She told Indian Country Today in an email that she is proud to represent her heritage in the pageant.

"I believe the representation of the Native American community can only increase!" she wrote. "While Miss USA has yet to crown a member of the Native American community, myself and other Native American state titleholders are working to increase representation across our country.

She added Miss USA has boosted her confidence, "whether it's meeting and bonding with other strong women or just proving to myself that I can walk across that stage and celebrate my own unique beauty and not have to conform to someone else's perception."

Davis also said her background of struggle does not define who she is today.

"I think a misconception in the Native American community is that if you're in a low-income household or in an at-risk community, pageants aren't for you. Coming from both, I'm proof that you can excel and be embraced on a national stage."

Davis says growing up in a low-income household while being raised by a single mother did take its toll. She says she made a terrible decision but ultimately grew from the experience.

"I struggled with mental health issues that led me to attempt to take my own life. Seeking mental health treatment is stigmatized, and I want to change that," she wrote. "Research shows that

Native American communities have disproportionally higher rates of mental health issues than the rest of the population, with children and adolescents being disproportionately impacted."

She said she founded an organization called "Lift Up Your Sister" to create a safe mental space for women of diverse backgrounds.

"My pageant journey has taught me that confidence is one of the antidotes to self-doubt and self-defeating behaviors, and I want to use the confidence and platform I've earned to empower young women in Native American communities to persevere and achieve," Davis wrote.

If she wins the Miss USA crown, she says she will use her platform to empower the Native community.

"The first thing I would do is make a statement to the Native American community to celebrate our achievement during Native American Heritage Month! As Miss USA, I would then collaborate with Native American partner organizations to host a series of virtual mental health town hall meetings to speak out against the stigmas surrounding mental health and share my story as a suicide survivor.

Davis said she would also work to include female tribal leadership from across the nation as partners and advisors, and leverage her relationship with organizations such as Nike N7.

"I am so grateful to the Choctaw Nation for their support — they are truly my family! Chahta hvpia hoke! (We Are Choctaw!)"

Miss Teen USA (Maine) Grace Morey, Passamaquoddy

Grace Morey told Indian Country Today she is glad to be representing her tribe in the pageant.

"While members and descendants of the Wabanaki tribes may not always be easily found, I am incredibly honored to have been passed down the Passamaquoddy name and proudly represent the stories and morals the tribe has always held close to heart," said Morey.

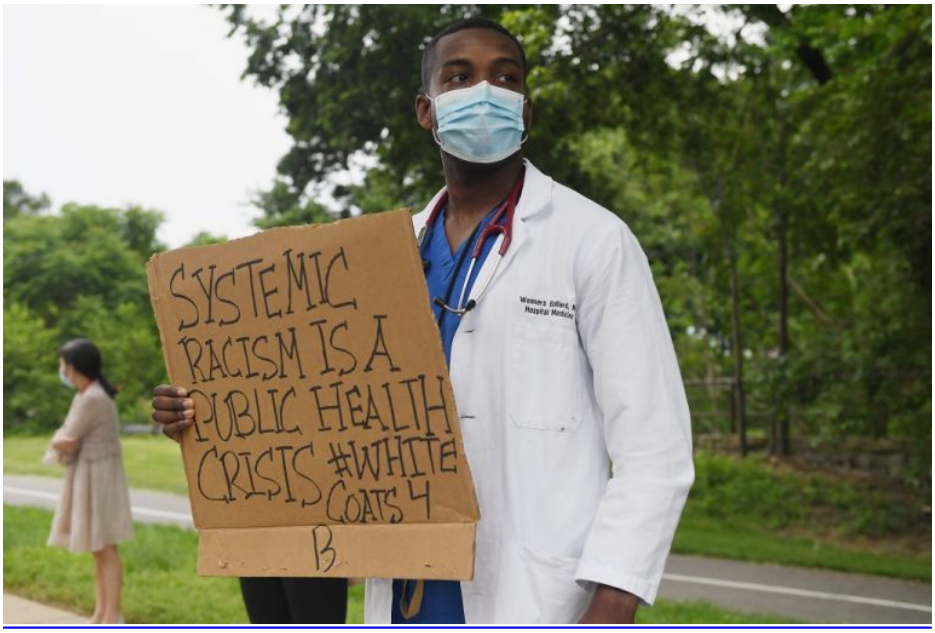
"Being proud of, and open about the fact that I am a descendant of the tribe is truly where it starts. I have also sought to continue the environmental work of my ancestors, by creating the movement 'Sustainability Starts With Me' — sharing the importance of doing your part to protect and conserve our environment.

Morey says if she is selected, she will use her platform to help raise awareness of her passion for the environment.

“At the moment, the majority of climate activists are teens, just like me. It would be an honor to team up and work side by side with them, to face this relevant and pressing issue.”

As she goes forward into the event in Tennessee, Morey says she reflects on the words from her mother: “You may be only one person, but if 1 million people say ‘I’m only one person,’ then that’s 1 million people that could’ve made a difference.”

She said this quote “entirely changed my perspective for the better, and by sharing it with all of you, I pray it will give you a brand new, brighter perspective as well.”



By Victor Omondi At last, the **American Medical Association has officially recognized racism as a public health threat** that has created substantial health inequality. Both systematic and structural racism has perpetuated health inequality since time immemorial, cutting short the lives of Black people not only in the United States but also in different parts of […]

Ojibwe bands ask Minnesota utility regulators to stay their OK of Enbridge pipeline

The move is a key step before an appeal is filed.

http://strib.mn/3nRR52Q

'Something very historical': Push for diverse Biden Cabinet

Associated Press
Native Americans are urging President-elect Joe Biden to make history by selecting one of their own to lead the powerful agency that oversees the nation's tribes, setting up one of several looming tests of Biden's pledge to have a Cabinet representative of Americans. O.J. Semans is one of dozens of tribal officials and voting activists around the country pushing selection of Rep. Deb Haaland, a New Mexico Democrat and member of the Pueblo of Laguna, to become the first Native American secretary of interior. African Americans, Mexican Americans, Asian Americans, Native Americans and other people of color played a crucial role in helping Biden defeat President Donald Trump.

A new proposal would **reopen hundreds of miles of waterway** along the Oregon-California border to salmon critical to local tribes. •••

A Destructive Legacy: Trump Bids for Final Hack at Environmental Protections

Oliver Milman, Guardian UK
Milman writes: "Donald Trump is using the dying embers of his US presidency to hastily push through a procession of environmental protection rollbacks that critics claim will cement his legacy as an unusually destructive force against the natural world."
READ MORE

Growth Across Distance in South Dakota

https://www.artsmidwest.org/news/2020/11-12/growth-across-distance-south-dakota?fbclid=IwAR066WIH8wcIwx9ABvTXmXsqq-GXjiGs2C7WJOLWWV44HZAOJIKkumPWq4g

Native American voters across Minnesota turned out to oust Trump

By Briana Bierschbach and C.J. Sinner Star Tribune
November 21, 2020 — 9:19pm
https://www.startribune.com/native-americans-showed-up-to-vote-and-had-an-impact/573156711/Life as a Native woman in rural Minnesota was never easy for Nancy Beaulieu, but it got harder after 2016.

She saw racial tensions between some white residents and Native Americans in her northern Minnesota community spill out into the open after the election of Donald Trump in 2016. In January, Beltrami County became one of the first in the nation to vote to ban refugees from resettling there. At a September rally in Bemidji, Minn., a mostly white crowd of thousands cheered when Trump looked out and praised their "good genes."

Beaulieu, a member of the Leech Lake tribe, said they decided to start "playing the game of politics." A team of organizers registered new Native American voters on nearby reservations, bused them to the polls and created regular radio programing to keep community members engaged.

It worked: Vote totals in four precincts around the Red Lake Reservation in Beltrami County went up between 22% and 45% from four years ago, and the votes in those precincts were cast

more than 90% in favor of Joe Biden's campaign for president, according to a Star Tribune analysis of state voting data. A similar pattern played out in precincts on or around Native American reservations across northern Minnesota — blips of deep blue in the middle of red Trump country. Vote totals across the state were up 11% from four years ago.

Biden won Minnesota by 7 points and came within 3 points of flipping Beltrami County after Trump won the county by 10 points four years ago.

"You know why they showed up? Trump," said Beaulieu, a northern Minnesota organizer for clean-energy organization MN350. "They didn't believe in the DFL Party. They didn't believe Joe Biden was the best candidate for us. They wanted to vote against Trump."

In other battleground states, Native American voters turned out in record numbers, including Arizona, where Biden leads Trump by 11,000 votes. Native voter turnout may have also tipped the scales in neighboring Wisconsin, where the National Congress of American Indians estimates there are about 71,000 voting-age Native Americans. Biden won the state by about 20,000 votes, pending a recount.

"The main word I hear about Indians is they're invisible," said Tadd Johnson, a professor of American Indian Studies at the University of Minnesota Duluth and the U's first director of American Indian Tribal Nations Relations. "But this time they showed up and were totally visible at the polls. Their voting and their visibility made a difference."

For organizers who work every year to turn out the Native vote, it's a huge achievement, especially during a pandemic that has disproportionately affected Native American communities.

"It was definitely difficult due to the barriers," said Clinton Fairbanks, who works in government relations with the Leech Lake tribe and helped drive voters to the polls. "There were a lot of people who were scared to vote this year. They didn't want to go to the polls and they didn't want to vote in person."

Minnesota is home to 11 sovereign tribal nations and more than 114,000 people who identify as entirely or part Native American or Alaska Native, making up 2% of the state's population. Nearly 40% of the state's Native American population lives in the seven-county metro area, while others are spread out across rural areas in the state, including on reservations, according to data from the state demographer's office.

In rural counties such as Beltrami, where more than 20% of the population is Native, their votes are critical for Democratic candidates in close races for Congress, the Legislature and local office.

Biden outperformed Hillary Clinton by a nearly 6-point margin in 51 Minnesota precincts where at least 25% of the population is Native, but that margin didn't necessarily trickle down to local DFL candidates on the ballot, who lost competitive races for the state House and Senate near Bemidji. Democratic U.S. Rep. Collin Peterson was ousted by Republican Michelle Fischbach in the Seventh District. Republicans maintained narrow control of the state Senate and chipped away at Democrats' majority in the House.

Ernest Joseph Oppegaard-Peltier III, a Native organizer who worked with MN350 this cycle, said there's distrust between some Democrats on the state level and Native community members over environmental issues such as Enbridge Energy's Line 3 pipeline replacement project, which was just issued a key water quality permit from the state. And Native candidates don't always get the party's backing to run for office, including Charles Dolson, an attorney who

had been executive director of the Red Lake Nation. He lost the DFL endorsement this spring for a Bemidji-area seat in the state Senate.

“That’s the common thought in Native country here in the deep north,” Oppegaard-Peltier said. “We’ve been burnt so many times by the Democratic Party it’s hard for us to support the party itself.”

He said that feeling of distrust meant some of the Native community members he helped register to vote ultimately cast their ballots for Trump, who did some voter outreach in Native communities. Ivanka Trump traveled to Minnesota in July to open an office dedicated to investigating cases of missing and murdered Native Americans.

DFL Lt. Gov. Peggy Flanagan, a member of the White Earth band who became the first Native woman elected to statewide office in 2018, said there’s natural distrust of government among Native communities, and no political party should assume they are guaranteed their support.

“It takes hard work,” she said. “There is a real opportunity here to spend the time over the next two years of building those intentional relationships with the Native community as we go into the next electoral cycle.”

There were bright spots for Native candidates: a record-breaking six Native American and Native Hawaiian candidates were elected to Congress this cycle. In Minnesota, Mary Kunesh-Podein, of Standing Rock Lakota descent, will become the first Native woman to serve in the state Senate in its more than 150-year history. Yankton Sioux Tribe member Heather Keeler of Moorhead will join Rep. Jamie Becker-Finn, DFL-Roseville, in the House.

On the local level, Audrey Thayer, a White Earth band member, won a Bemidji City Council seat, and Fond du Lac band member Lyz Jaakola won a seat on the City Council in Cloquet, Minn. “Every year they kind of stack on each other,” said Keeler, who recently tweeted a picture of her moccasins planted on the floor of the Minnesota House. “A lot of people will stick to tribal government and they’ll step up in those spaces, but we have to blow the door open and say we’re here. We’re on our land, we’re supporting the people in our communities.”
Staff reporters Brooks Johnson and Jeff Hargarten contributed reporting to this report
bbierschbach@startribune.com• 651-925-5042
****

SVA is not hosting any in-person admissions events or department tours at this time. Please **get in touch** directly for more information about our program, or to make an appointment for a private video chat session.

An immersive virtual tour of the SocDoc department is here!

As South Dakota takes hands-off approach to coronavirus, Native Americans feel vulnerable
"It's like we're trapped in a house on fire and we're doing our best to put it out," a member of the Cheyenne River Sioux Tribe said.

Nevada Rural Health Conference Explores 'Cross-Jurisdictional Sharing'

Nov 25, 2020 05:27 pm
Nevada recently hosted its annual rural health conference, with a particular focus on infrastructure as COVID-19 continues to ravage rural America.
Click here to read more

Moderna Vaccine's Long Shelf Life, Small Doses Make It Ideal For Rural West
(I "attended" a seminar on vaccines and this would be the one I prefer.)

And because……
Thursday, November 26, 2020
Today's Paper (Philadelphia Inquirer) **Opinion**
The Inquirer welcomes essays, op-eds or commentaries on newsworthy issues and trends from people outside the newsroom.

Skip 'Black Friday' and celebrate Native American Heritage Day | Opinion
Although 325 Native reservations are sited mostly in remote areas nationwide, 72% of indigenous Americans in the U.S live mostly unnoticed in urban and suburban areas.

Mark Soldier Wolf, left, and his daughter, Yufna Soldier Wolf, center, look over a historical photo on on Aug. 9, 2017 as they tour the Carlisle Barracks, which once served as the Carlisle Indian Industrial School in Pennsylvania. Many non-Indigenous Americans have the misperception that Native Americans are only part of the United States' past, not its present.

- Last Updated
  Nov 26, 2020

Most Americans think of the day after Thanksgiving as Black Friday, but it's another national holiday — Native American Heritage Day.
That Friday on the calendar could be "Blank" instead of "Black," because many Americans—40%, according to one survey—don't believe Native Americans still exist!

But we do. Over 5 million of us live in 37 states. Like the rest of the country, we're a diverse people living in cultures shaped by hugely different environments and experiences. Knowing that should help explode all the myths, misinformation, and stereotypes about us that abound in history books, popular culture, and non-indigenous minds. No, we don't all wear blankets and feathers. No, we don't all live in tepees and hunt buffalo. And no, we aren't the whooping, red-painted, tomahawk-waving savages portrayed by sports fans at games of the over 1,000 schools that still have belittling, cartoonish "Indian" mascots.

» READ MORE: In Pennsylvania public schools, an 'epidemic' of Native American mascots and nicknames

But yes, we are still here. What's more, our rich legacy of inventions, discoveries, values, customs, and language is everywhere. Twenty-six of the United States are named for us. Millions of Americans live in towns, cities, and counties — even on

streets — bearing our names. Every day they see rivers and mountains and lakes and other geographical features named for us. They eat our ancient foods (popcorn, anyone?), walk in our footwear, play lacrosse and our other sports, practice our arts and crafts, and follow our health practices and social customs.

Today, 574 federally recognized Native Nations are spread over the vast landmass that is our country. Although 325 reservations are sited mostly in remote areas, 72% of indigenous Americans in the U.S live mostly unnoticed in urban and suburban areas.

We live, work, and dress like you. We also look like you. Our skin, eye, and hair color comes in all tones. In William Penn's account of the Lenni Lenape or Delaware Indians, he described my people, the Lenape, or Delaware, as being *as fair as Europeans but with a tan*.

Indigenous people become more visible in November, which is Native American Heritage month, and especially around Thanksgiving, arguably our nation's most iconic holiday. We imagine neighborly Wampanoag Indians sitting around a big table with Pilgrims, sharing the turkey, pumpkin, corn, and cranberries they brought to the feast. But let's take another look at that pretty picture.
It's true that the Wampanoag and other Indians shared the protein-rich, highly nutritious foods they had cultivated over centuries with the early colonists. They also shared much else. In fact, historians say that if early European settlers encountered what they expected — an uncultivated wilderness roamed by nonhuman savages — they could not have survived.
» READ MORE: Telling a Native story from Native perspectives: Revisiting Pennsylvania's Conestoga massacre | Opinion

In her award-winning book, *An Indigenous Peoples' History of the United States*, Roxanne Dunbar-Ortiz writes that long before Europeans came, vast numbers of indigenous people "had developed towns, farms, and networks of roads, with villages that were part of nations and federations of nations that had varied, highly sophisticated systems of government and diplomacy." Some trails frequented for trade — like those used by my people, the Lenape — still exist today.
Dunbar-Ortiz and others have documented that almost everything not willingly given by our Native neighbors was taken from them. Settlers stole "already cultivated farmland and the corn, vegetables, tobacco and other crops domesticated over centuries….used existing roads and water routes in order to move armies… and relied on captured indigenous people to identify the locations of oyster beds, and medicinal herbs."

As for the first Thanksgiving, what we think we know just isn't so. There's no evidence to suggest the first official Thanksgiving Day was a festive gathering to which Pilgrims generously invited Indians.
» READ MORE: Kamala Harris follows Kaw Nation's Charles Curtis as the second person of color to become vice president

And it wasn't the food Indians brought to that mythical feast that was their first, indispensable contribution to America. The gift they gave was the entire way of life

they had created over many hundreds of years. A gift that's reason enough to declare and celebrate Native American Heritage Day every November.

Although we have contributed so much to the mosaic that is America, Natives are still living under the weight of colonization, still striving to preserve our diverse cultures, and still struggling to secure the voting rights and equality we're owed as citizens. We are patriotic Americans. In fact, thousands of Native men and women serve in the U.S. military—more than any other minority on a per capita basis.

Just like anyone else, we want a better world. So please look at us through eyes unblinded by stereotypes, accept us as we are, and join with us to help make a better future for all our children.

Carla Messinger is a Lenape who works nationally and internationally as a cultural educator and directs Native American Heritage Programs in Pennsylvania (lenapeprograms.info).

Carla Messinger, For the Inquirer

What they did not print:

As for the first Thanksgiving, what we think we know just isn't so. The first official Thanksgiving Day wasn't a festive gathering of Indians and Pilgrims. According to anthropologist William B. Newell, it celebrated the massacre of 700 Pequot men, women, and children.

Newell is a Penobscot scholar who formerly chaired the anthropology department at the University of Connecticut. His deep dive into a large trove of historic documents revealed that "Thanksgiving Day was first officially proclaimed by the Governor of the Massachusetts Bay Colony in 1637 to commemorate the massacre of 700 men, women and children who were celebrating their annual green corn dance--Thanksgiving Day to them--in their own {religious} house." Gathered there, "they were attacked by mercenaries and Dutch and English, who ordered the Indians from the building and shot them down as they emerged. The rest were burned alive in the building."

According to Newell, our image of the first Thanksgiving Day is fictitious, and the century of Thanksgivings that followed also commemorated the killing of Indians. That grim reality foreshadowed a future in which the European newcomers slaughtered 1 to 4 million indigenous men, women, and children, stole 1.5 billion acres of their land, and violated 500 treaties.

Carla J S Messinger, Director, Native American Heritage Programs

P: 610-434-6819 W: lenapeprograms.info, Lenape.info E: palenape@enter.net

Celebrating Native Culture & History!
A Minority Woman Business – Pennyslvania & Delaware

Read in NBC News: https://apple.news/AxvtcncJ7SFKnVIdAPg-Cbw

Ms. Magazine

@MsMagazine

"The collective memory is more complex than just a collection of stories."

@karlajstrand

in convo with Sara Sinclair, editor of **"How We Go Home: Voices From Indigenous North America,"** out from

@voiceofwitness

@haymarketbooks

#NativeAmericanHeritageMonth

National Women's History Museum

"The collective memory is more complex than just a collection of stories." @karlajstrand in convo with Sara Sinclair, editor of "How We Go Home: Voices From Indigenous North America," out from @voiceofwitness @haymarketbooks #NativeAmericanHeritageMonth msmagazine.com/2020/11/…

f you're like me, you've been prepping pie crust and are ready to cook the day away. But before I start tackling side dishes, I wanted to ask, **what are you thankful for this Thanksgiving?**

While we may not all be able to celebrate with our friends and family, it is important to remember everything we are grateful for. I know I'm thankful for this community that believes women's contributions are important.

I'm grateful to be a part of the National Women's History Museum and that I get to help fulfill our mission to educate, inspire, and empower through women's stories. I can't wait to share those stories in a future brick and mortar home.

Gratefully yours, Jenn Herrer

From the National Archives :

While Thanksgiving may look different for many of us this year, one fact remains constant: how thankful we are for our community of Citizen Archivists. We are continuously grateful for the contributions of your time and effort to help make historical records more accessible to everyone. Cheers to you!

Need some inspiration for your Thanksgiving table? This time of year always inspires us to peruse the National Archives Catalog for historic recipes and food related records. Enjoy!

Many of us have spent the last few months learning new skills while keeping safe at home. Making bread has become very popular in so many households. You may have mastered sourdough, brioche and an Italian loaf, but have you tried these rolls and biscuit recipes found in the National Archives Catalog?

Recipe for Bran Rolls, from the Bess W. Truman Papers. National Archives Identifier 139308721 or National Archives Identifier 139308778

Recipe for Sequoia Orange Biscuits, from the records of the First Lady Rosalynn Carter. National Archives Identifier 6783933

Recipe for Oat and Corn Flour Bread, from the Wheatless Breads and Cakes, Save the Wheat for Victory, United States Food Leaflet No. 20, 1918. National Archives Identifier 18497463 (page 2)

Smaller gathering this year? This recipe for Baking Powder Biscuits makes 100 portions, but they are sure to freeze well
Baking Powder Biscuits, from School Lunch Recipes for 100, 9/1946. National Archives Identifier 5711542 (page 60)

Ready to relax after a big meal? Take a look at our latest Citizen Archivist missions, and jump in to participate! Our latest missions include World War II posters, Award Cards, Submarine records, Index to Final Pension Payment Vouchers, and more. Every contribution you make helps make these records easier to find in our Catalog.

New to the Citizen Archivist program? Learn how to register and get started.
Already have an account? Login

Have a question? Find your answer on History Hub

History Hub is our support community for researchers, genealogists, history enthusiasts, and citizen archivists. Ask questions, share information, work together, and find help based on experience and interests. Researchers can ask—or answer—questions on History Hub, or search to see if a question has been asked before.

Citizen Archivists, there's a group just for you! You can share tips and strategies, find new challenges, and get support for your work.

Once you've signed up, check out our poll:
What kinds of records do you like to transcribe?