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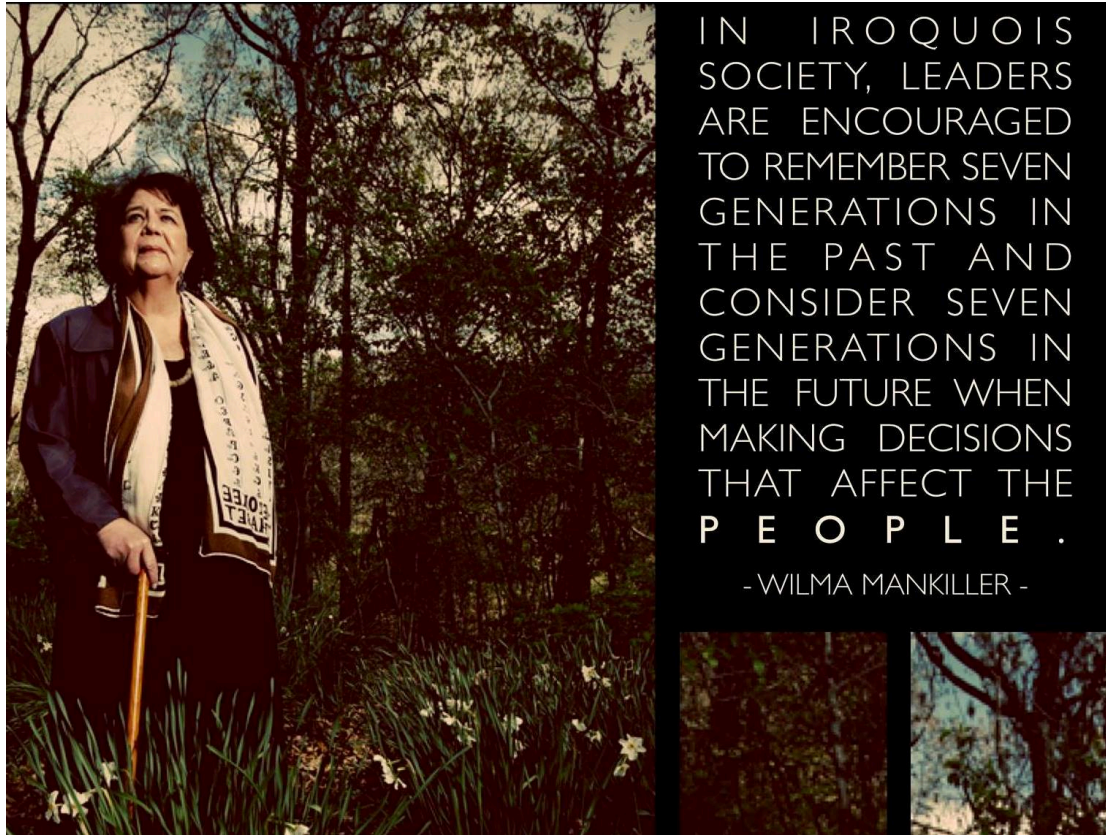
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Wilma Mankiller, the first woman chief of the Cherokee Nation, was born on this day (November 18) in 1945. She served for 10 years and in that time, reinvigorated the Cherokee Nation with community development projects and transformed the relationship between the Cherokee Nation and the federal government. Mankiller was awarded the Presidential Medal of Freedom

in 1998, was inducted into the National Women's Hall of Fame in 1993, and was a Ms. Magazine Woman of the Year in 1987. -- via Ms. Magazine
From the Library of Congress:

Native American Maps (and Ideas) that Shaped the Nation

November 4, 2021 by Neely Tucker



[Territories of the People of the Long House in 1720](#). Map: Henry Louis Morgan. [Geography and Map Division](#).

Kelly Bilz, a 2020 librarian in residence in the Geography and Map Division, wrote a short piece on this map for the [Library of Congress Magazine](#)'s May/June issue. It's been expanded significantly here by Jalondra Jackson, an intern in the Office of Communications.

The United States is built over the already existing identities and place names of Native Americans who lived in North America for thousands of years before European settlers arrived, a fact borne out by scanning the modern map of the nation.

From Alabama to Alaska, from Mississippi to Massachusetts, about half of all state names are taken directly or indirectly from Native American cultures and languages, including Oklahoma, Kentucky, Utah, Missouri, Michigan and North and South Dakota.

These historical fingerprints are a good thing to remember during [Native American Heritage Month](#) because, as the Library's collections document, the influence of Native Americans on the nation's identity goes much deeper.

[Let's take the map above](#) as an example.

It looks like an early rendering of New York (named for the British Duke of York and Albany), but is actually the territory of the indigenous Haudenosaunee, also known as the Iroquois

Confederacy or Six Nations, as it existed in 1720. The Haudenosaunee (Ho-de-no-SHOW-nee) nations had been founded on the territory of what is now New York centuries earlier.

The map's full title is "Map of Ho-De-No-Sau-Nee-Ga: Or The Territories Of The People Of The Long House." It shows the "names of their villages, lakes, rivers, streams & ancient localities, and the courses of their principal trails."

Haudenosaunee is the word for the wood and bark houses that extended families, or clans, lived in. The houses mostly ranged from 80 to 120 feet long, with interior rooms connected by a central hallway. ("Iroquois" is of French origin, and not how the Haudenosaunee generally refer to themselves.)



The Long House at the Seneca Arts and Culture Center. Photo: Courtesy of Michael Galban. The original nations of the confederacy were the Mohawk, Oneida, Onondaga, Cayuga and Seneca, with the Tuscarora added later.

But it was the Haudenosaunee's constitution, the Great Law of Peace, that proved far more influential on life in America. Benjamin Franklin, one of the nation's Founding Fathers, was intrigued by how the Great Law balanced power among local and regional interests and among different tribes.

In the early 1750s — more than three decades before the U.S. Constitution was written — Franklin was painfully aware how united French forces routinely exploited the differences among the fledgling British Colonies. He saw in the Haudenosaunee constitution a path for his own people.

"It would be very strange," Franklin wrote to a friend in 1751, "if six nations of ignorant savages should be capable of forming a scheme for such a union, and be able to execute it in such a manner as that it has subsisted for ages, and appears indissoluble, and yet that a like union should be impracticable for ten or a dozen colonies, to whom it is more necessary and must be more advantageous."

Gratuitous insults aside, Franklin incorporated those ideas in his plans for a new government in the Americas; the Great Law is often cited as one of the inspirations for the Constitution's balancing of powers.

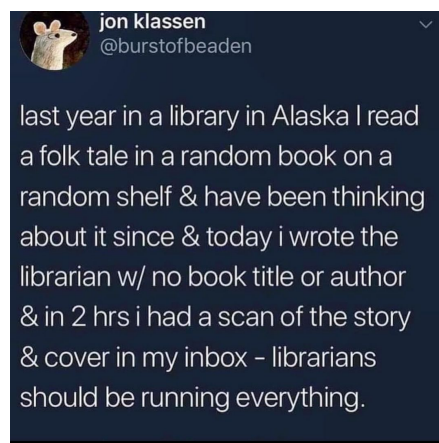
The map, meanwhile, was made by the famed anthropologist Lewis Henry Morgan. Born in 1818 in Rochester, New York, Morgan was a lawyer and state senator but is far more lastingly known as a founder of scientific anthropology.

Like Franklin, he was fascinated with the Haudenosaunee. He spent so much time with them that the largest nation among them, the Seneca, informally adopted him. While in his early 20s, Morgan founded the “Grand Order of the Iroquois,” a semi-secret fraternal society. The group would dress in Haudenosaunee regalia and chant their war cries as part of their ceremonies. Such studies led to his first book, “[The League of the Ho-de-no-sau-nee, or Iroquois](#),” in 1851. The book documents the language, fabrics and a map of the nations, and is regarded as a classic in its field.



Iroquois Indians, posing for a panoramic group photo, about 1914. Photo: William A. Drennan. Prints and Photographs Division.

Morgan’s map, says Michael Galban, curator of the [Seneca Arts and Culture Center](#) in Victor, New York, was “his impression” of tribal boundaries, giving a false appearance of sharply delineated borders. Boundaries were in reality much more fluid, but Morgan’s map is acknowledged to be generally accurate, he said, even down to its trails and paths. Today, the [Haudenosaunee Confederacy](#) still operates, maintaining their original traditions, beliefs and values through their own government — which, as Ben Franklin could tell you, had some profound ideas.



Tyler Sumpter

**Just want to shout out to the [Sapsik'wáá Teacher Education Program University of Oregon](#) program for giving me the opportunity to get through grad school and giving the tools to be a teacher this year
(also s/o to Kaylee the producer)**



EDWEEK.ORG

'More Than a Demographic': The Important Work of Cultivating Native Teachers

A graduate program (also s/o to Kaylee the producer)

INDIANCOUNTRYTODAY.COM

\$12 billion. 1,560 projects. And a green light for tribes

'A failure to clear out some of the burdens that prevent infrastructure investment will mean all our efforts to help pass the infrastructure bill may not lead to the progress we want for our people'

Biden administration forming tribal advisory committee

By Bert Johnson, [Mountain West News Bureau](#)

The White House hosted day two of its summit with Native American leaders Tuesday. U.S. Interior Secretary Deb Haaland announced a new initiative to improve consultation between federal authorities and tribal governments.

The Secretary's Tribal Advisory Committee, or STAC, will be the first of its kind.

"As the first Native American cabinet secretary and the leader of the department charged with carrying out treaty and trust responsibilities, I want tribal leaders to be able to speak with me directly," Haaland said.

Federal law requires the government to consult with tribal nations on decisions that affect them,

Indian Country Today newscast

[How the White House Tribal Nations Summit started](#)

Jodi Archambault is a former senior advisor for Native affairs under the Obama administration. She tells us the history of the White House Tribal Nations Summit. Plus, the latest on what's happened at this week's summit * story has a correction ... [continue reading](#)

but many Native Americans say the process is jammed with red tape or doesn't allow enough time for community input.

[Day 2 takeaways from tribal nations summit](#)

By Kallie Benallie

The last day of the summit concludes until next year ... [continue reading](#)

Incredible properties of bamboo for construction....



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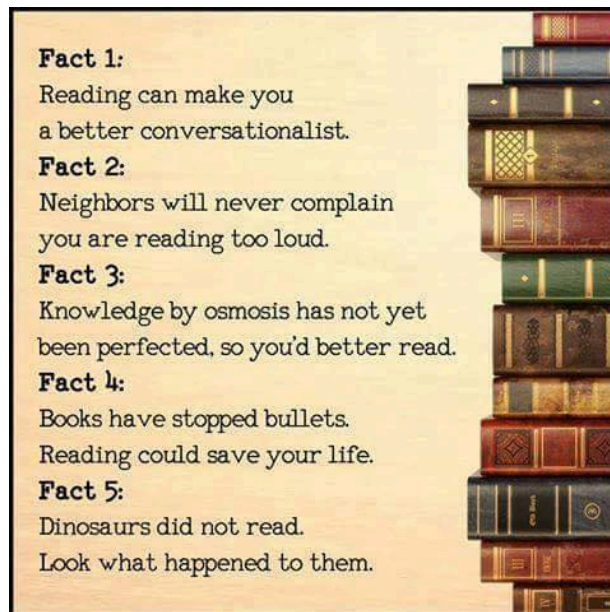
Bamboo Transcends the Tropics for Carbon-Negative Construction

Bamboo is fast-growing, sustainable, and stronger than steel—so why isn't it used more for standard construction? New techniques promise to liberate the material from tropical tropes.

[Bureau of Land Management's move to Colo. under Trump hurt agency's diversity, effectiveness, says GAO report obtained by The Post](#)

The new Governmental Accountability Office report concluded that the Trump administration's decision to move the headquarters drove out experienced staff and hurt diversity at the overwhelmingly White agency. The Biden administration is moving the headquarters back to D.C., leaving the site in Grand Junction as the bureau's hub out West. The GAO concluded that the ensuing job vacancies "sometimes led to confusion and inefficiency" at the agency, a division of the Interior Department overseeing 245 million acres of public land.

[Read more](#)



Minneapolis schools celebrate American Indian Awareness week

<https://www.startribune.com/minneapolis-public-schools-american-indian-tribal-flags/600118269/>

[State Police hiring event scheduled for Dec. 4](#)

Nov 17, 2021 03:24 pm

[Read more »](#)

Esther Martinez: Protecting the Intangible Heritage of the Tewa People by Peggy Mainor and Evie Freeman

Indigenous languages, the core of [intangible cultural heritage](#), are central to the identity of Indigenous peoples, but most of the languages spoken when North America was first colonized have been lost or are critically endangered. Esther Martinez—author, linguist, legendary storyteller for New Mexico’s Tewa people, and National Endowment for the Arts Heritage Fellow—is credited with saving the Tewa language, spoken by six Pueblo Indian tribes.

In the introduction to Martinez’s book, “My Life in San Juan Pueblo,” Tessie Naranjo, an independent scholar on language and cultural preservation writes, “We come from a tradition that values the music of language, its poetry, and its ability to conjure images. When you speak Tewa, the words sing to you as they are spoken.” Protecting language, the heart of Indigenous cultures, is critical to preserving the history and lifeways of Native American people.

Martinez was born in 1912 in Ignacio, Colorado, where her parents worked in the fields. At a young age, she traveled by covered wagon to San Juan Pueblo (now known as [Ohkay Owingeh](#)) in New Mexico to live with her grandparents.



"Students in classroom at Santa Fe Indian School, 1900."

photo by: [Courtesy of the Palace of the Governors Photo Archives \(NMHM/DCA\), Neg. 001036](#)

When Esther Martinez was 7, as part of a program by the government, she was taken to the Santa Fe Indian School pictured here (circa 1900). She was later transferred to the Albuquerque Indian School.

After graduating from the Albuquerque Indian School in 1930, Martinez returned to San Juan Pueblo. While working as a housekeeper at the Pueblo's John F. Kennedy Middle School, she was asked to help document the Tewa language.

Along with a team of linguists and community members, Martinez spearheaded the groundbreaking work of writing Tewa. Her San Juan Pueblo Tewa Dictionary, the first Tewa language dictionary, was published in 1982. Martinez dedicated her life to teaching Tewa at the San Juan Day School and establishing the Tewa Bilingual Program. The Tewa language continues to remain a central component of the school's mission.

"Storytelling was done mainly in the wintertime because it shortened the long winter nights, when the last snake had crawled in, the bear had gone hibernating, and we had heard the last of the thunders. Stories taught us tips for survival and for socialization in the community. They were fun. Our whole lives are about storytelling."

Esther Martinez, "My Life in San Juan Pueblo"

Esther Martinez died in 2006 at the age of 94, shortly after being honored by the National Endowment for the Arts in Washington, D.C. as a 2006 National Heritage Fellow for folk and traditional artists. That same year, H.R. 4766, the [Esther Martinez Native American Language Preservation Act](#) was signed into law (it was reauthorized in 2012).

The Act offers three-year grants for Native American language immersion schools, early childcare centers, and community language programs. Proving Martinez correct, a growing body of research shows that Native students who are taught in their Native language have higher test scores and are more likely to graduate from high school and attend college.



<img alt="Esther Martinez at the 2006 National Heritage Fellowships

Concert" photo by:

Tom Pich

As one Esther Martinez Act grantee explained, "If you have a strong foundation for who you are and where you come from, you have pride in yourself. . . . [L]anguage and culture create that wholeness, that resiliency to help you succeed in everything you do."

To learn more about Martinez's life and work in protecting the intangible heritage of her people, we interviewed her grandson Matthew J. Martinez, Ph.D., now the deputy director of the Museum of Indian Arts & Culture/Laboratory of Anthropology in Santa Fe, New Mexico.

What do you remember about your grandmother?

My grandmother was most comfortable at her home, which was a short walk to where the Chama and Rio Grande rivers meet. At the pueblo, everyone refers to this as the Two Rivers. It was common for our family to go fishing and camping at the river. Her storytelling includes the coyote, rabbit, and fireflies who can all be visited at the Two Rivers.

When she wasn't at the river, she was sleeping outside until it got too cold. My grandmother loved the outdoors and was proud of all her chickens, ducks, cats, and dogs who, too, were family members. She was always working in her garden or on sewing projects. Later in life, her

vision was not as clear, and she would still continue to sew by saying, “Now my fingertips have become my eyes.” Her personality was to never be idle and to talk and be with nature.

Why was protecting and teaching the Tewa language so important to your grandmother?

My grandmother was a product of the boarding school era in the early 1900s. This was a national movement to remove Native children from their homes and educate them in strict Western ideals. The prohibition of Indigenous languages was a key component to the removal of their Native identities and self-value. Students were severely punished for speaking their native tongue. This was the only language they knew. It was the core of their identity. Native people were to be completely stripped of identity and trained to be good workers; the girls were taught cooking and sewing, while the boys were taught a variety of trades. It was a period of rapid development in the U.S., and Native people were seen as a hindrance to this perceived progress.

My grandmother went to the Santa Fe Indian School at the age of 7. She recalled they were given a comfortable bed with nice sheets, but there was no grandfather there or grandmothers to tell you stories or comfort kids. The students had to form their own families. This greatly impacted her, like many others, who committed to holding on to speaking their language and passing this on to future generations.

What lasting lessons did your grandmother teach you?

My grandmother taught me perseverance. The histories of Native peoples are highly complex and continue because of those who persevered. She recognized a need for language protection and did something.

It was perhaps those times growing up at the Santa Fe Indian School when she learned to get through challenging times and do something about it. She raised ten kids, worked, and put food on the table. She did not become a formal educator until much later in life. Our family remembers her all the time and reflects that she was always teaching us life lessons.

How did your grandmother’s work inspire your work at the Museum of Indian Arts and Culture?

I’ve dedicated my life to work in the areas of education and cultural preservation. My grandmother inspired me to recognize that our objects and artifacts are not just items stored in collections, but to the contrary, that they are a testament to the creativity and celebration of indigenous peoples.

Our life experiences are embedded in our stories. Despite the federal government’s efforts to eradicate Native people, we continue to thrive as educators, leaders, and communities. These are the stories I wish to share with the public when visiting the museum.

Our museum also serves as a place for schools and students to learn about our histories and cultures, which are often not included in standard textbooks. MIAC is positioned to continue being of service and good stewardship.

In what ways has your grandmother’s work continued?

My grandmother saw a need to document and write our Tewa language. Our language was always orally taught in the home. Due to drastic shifts of families moving to work in the cities or impacts of the Vietnam War, our communities were challenged with being together at home, speaking Tewa. She saw a need to put language onto paper.

This was a huge cultural shift to document language. She ended up publishing the first Tewa language dictionary and later "My Life in San Juan Pueblo". Many of our neighboring Tewa speaking communities have adapted her model and continue that work.

Our Tewa teacher at the Ohkay Owingeh Community School works diligently to teach language and traditions. We are fortunate to have our brave ancestors who carved a path for us to follow.

Language is much more than just the spoken word; it is a value system that centered on respect and community responsibility.

That is the legacy of my grandmother's work.

Peggy Mainor is the executive director of the MICA Group. Evie Freeman is a law student at Stanford University.

Chasing Tailfeathers, new play by Carolyn Dunn - UC Riverside

https://events.ucr.edu/event/chasing_tailfeathers_new_play_by_carolyn_dunn?utm_source=UC+Riverside+Master+List&utm_campaign=8fb10f0bfb-EMAIL_CAMPAIGN_2021_11_18_02_47&utm_medium=email&utm_term=0_6a473f0f9b-8fb10f0bfb-87690129#.YZachSVOIWO

Quarantine Culture: Essential Recipes for Desperate Times | California Magazine

<https://alumni.berkeley.edu/california-magazine/just-in/2020-04-27/quarantine-culture-essential-recipes-for-desperate-times>

Build Back Better Act Provides Major Investment in National Service

Creates Civilian Climate Corps; Boosts Number of AmeriCorps Members; Supports Increased Diversity

Washington, DC (November 19, 2021) - Following is a statement from [AnnMaura Connolly](#), President of [Voices for National Service](#), on the historic and transformational investment in AmeriCorps as part of the Build Back Better Act. The bill, passed today by the House of Representatives, includes \$15.2 billion for the federal [AmeriCorps Agency](#) to spend over this decade.

“The Build Back Better Act includes the largest single investment in AmeriCorps ever,” said AnnMaura Connolly, President of Voices for National Service, which has led the effort to ensure Americans of all ages and backgrounds have the opportunity to serve and volunteer in their community since 2003.

“This historic investment in national service leverages the nearly 30-year-old AmeriCorps program which engages 75,000 diverse Americans in service annually in every state across the country, and builds on three decades of deep experience running effective national service programs. The transformational investment will build on and scale up the existing infrastructure and expand the AmeriCorps mission to address longstanding needs in conservation, disaster response and climate resiliency. It’s a recognition of the tremendous impact AmeriCorps members have made on the front lines serving our communities and tackling our toughest challenges, and of the need for many more Americans in service, particularly as we work to recover from the pandemic.

“Build Back Better also provides the essential investment needed to support AmeriCorps members who are serving on the front lines in unprecedented numbers, and increases member benefits for every AmeriCorps member serving across the country, ensuring that Americans from every background can serve their communities.

“We are grateful to the bipartisan members of Congress, foremost Senator Coons and Representatives Price and Matsui, who have led the call for the expansion of AmeriCorps as the nation continues to rebuild from the pandemic and to the Biden Administration for recognizing the role AmeriCorps can play in making our country more climate ready and resilient.

“We urge Congress to get the Build Back Better Act over the finish line. Americans are waiting to serve.”

Specifically, the Build Back Better Act includes \$30 billion for a Civilian Climate Corps with over half of those resources invested in the AmeriCorps Agency:

- Includes \$15.2 billion for the AmeriCorps agency to be spent from fiscal year 2022 to 2029.
- Establishes a flagship Civilian Climate Corps program with up to 300,000 new AmeriCorps positions to help with wildfire remediation, disaster response and preparedness, environmental conservation, a transition to green energy infrastructure and more.
- To ensure this modern-day CCC will be more inclusive, diverse, and accessible to all, the agency must award funding to entities that serve, and have representation from, low-income communities or communities experiencing adverse health and environmental conditions.
- Provides funding for outreach and member recruitment from communities underrepresented in national service and from communities experiencing a significant dislocation of workers
- Increases the post-service educational benefits for all AmeriCorps members and raises the minimum AmeriCorps living allowances to 200% of the poverty line, to assist in making national service a more equitable opportunity for all Americans.

The economic value of this work is enormous. [According to a 2020 study, every \\$1 in federal money invested in national service programs returns \\$17.30 to society, program members, and the federal government.](#) That means a \$15 billion investment in national service would yield more than \$259 billion in benefits in higher earnings, higher tax revenues, and lower strain on the social safety net.

Furthermore, AmeriCorps is a proven pathway that helps young people prepare for future jobs, particularly for populations hardest hit by the pandemic. Members gain valuable career skills and experience, from career training to occupational skills to network building. According to a survey of AmeriCorps alumni, eight out of ten say AmeriCorps advanced and benefited their career path.

###

[Voices for National Service](#) is a diverse coalition of national service programs, state service commissions and individual champions, who work to ensure Americans of all ages and backgrounds have the opportunity to serve and volunteer in their community. Founded in 2003, Voices for National Service has built strong bipartisan support among our nation’s leaders and helped to elevate national service as a powerful strategy for tackling unmet needs, preparing young people for work, uniting our country and developing civic character.