

**Journal #5347      from sdc      7.20.22**

*Beaded horses*

*AB 1703 - California Indian Education Act*

*Legacy of The P'urhépechas*

*QUEST DWG Applicant Webinar*

*The Air Force is Looking for People to Adopt Retired Military Working Dogs*

*Grounded in Clay - The Spirit of Pueblo Pottery*

*Angelina Jolie to produce Jim Thorpe movie with Native American lead*

*Meet the People Fighting to Save the Klamath River*

*Chicago American Indian Education Program - Summer Camp*

*Great Basin Water Justice Summit*



"By moving forward together to honor the factual history and culture of California Indians, we will truly build mutual respect and appreciation that acknowledges California's First People."

That's California Assembly member James Ramos, the only California Native American in the legislature. He's describing why he authored and introduced AB 1703, the California Indian Education Act.



**TAKE ACTION TODAY!**

Here's why I think it's so critical: The Native and Indigenous peoples who have cared for and lived on these lands since time immemorial, and continue to contribute to California every day deserve to be fully recognized and acknowledged in our school curriculums.

But right now, California lacks high-quality curriculum materials that highlight the history, culture, and government of local tribes. The California Indian Education Act would integrate California Native American history and culture into the state's social studies curriculum.

It would foster teaching local California Native American history in our classrooms, increasing belonging and dignity for Native students, and improving the overall knowledge of our state's history.

This historic bill has already passed the State Assembly and is now with the Senate Appropriations Committee. If the committee approves the bill, it will then go to the floor of the Senate for a vote.

But we need to keep the momentum going for this bill. [Will you take a minute to write to the members of the Senate Appropriations Committee and urge them to pass AB 1703](#), the California Indian Education Act.

Here's just one example of the impact this bill could have in the long run. Proper Native American education would prevent incidents such as the Riverside math teacher who recently wore a fake Indian headdress and thoughtlessly hopped around her classroom to teach trigonometry principles. The lack of respect behind that episode underscores the need to do a better job of incorporating Native American studies so the history of all Californians is taught and learned. Our teachers need more tools to perform their jobs, and we must demand more of our teacher training programs.

Join me and [urge the Senate Appropriations Committee to pass the California Indian Education Act](#). With enough of us demanding action, this bill will pass in the Senate and be signed into law in the coming weeks.

In solidarity, Joey Williams  
Paiute-Shoshone (Kawaiisu) & Xicano, Director of Organizing, California Native Vote Project





By Stephanie Mendez 11th July 2022

**The P'urhépechas** were one of the only indigenous groups in Mexico the Aztecs failed to conquer – but despite that feat, they were nearly lost to history.

"This is the legacy of our people," my uncle said as we gazed at the pyramids. We were not in Egypt, but rather in the town of Tzintzuntzan, in Mexico's south-western state of Michoacán. The pyramids, or *yácatas*, looming in front of us were uniquely round and made of volcanic stone – perhaps the most intact relics of the P'urhépechas, a pre-Hispanic indigenous group that once reigned here, but that most people have never heard of. In fact, I'd never heard of them either until a few months ago, when I found out that I was a direct descendant.

Born and raised in California, I grew up unaware of this part of my heritage as it was lost in my family after my grandfather passed away in 1978. My grandmother was left with five kids and no income, but after saving up, she brought my dad and his siblings to the United States in 1983. Under pressure to assimilate, my father disconnected from our P'urhépecha culture, and it was only recently, when I began to be curious about my identity, that I started questioning him about our past. So in 2021, at the age of 31, he brought me to Michoacán for the first time. That's when I met my uncle Israel, and he revealed that not only were we P'urhépecha, but that my great-grandmother, Juana, was still alive and living in the small pueblo of Urén nearby.

When people think about Mexico before [Hernán Cortéz](#), they automatically think about the Aztecs, but what they don't know is that the P'urhépecha existed at the same time – and they were such a mighty kingdom that they were one of the only indigenous groups in Mexico that the Aztecs failed to conquer.

In fact, that's the most common thing people in Mexico know about them, said Fernando Pérez Montesinos, assistant professor of indigenous environmental history at the University of California, Los Angeles. "That's a very usual [way] of referring to the P'urhépechas and their history, but that's because we know that the P'urhépechas were as powerful as the Aztecs," he said, explaining that the Aztecs tried to fight the P'urhépecha in battle, but couldn't defeat them.

Standing tall and strong at 4ft 10in (about 1.4m), my P'urhépecha great-grandmother is an elder of the community and lives in a weathered building made of cement walls and humble commodities. She can speak the endangered language, which is a fading trait in a country where Spanish is the official language. (Out of Mexico's estimated population of 128.9 million, [124.8 million are native Spanish speakers](#) – whereas only 175,000 speak P'urhépecha, and they all live in the state of Michoacán.)

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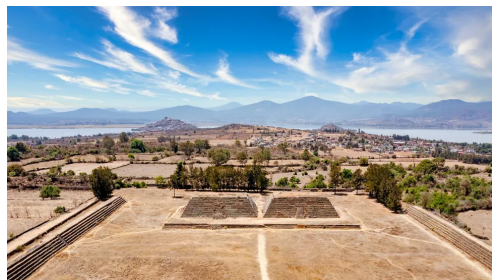


nity who can speak the endangered language (Credit: Stephanie Mendez)

Chatting in Juana's kitchen, I took in everything I could: how she cooks without electricity or a stove; her rows of dishes made from *barro* (red terracotta clay); and the deep stone pit in the middle of the room where she was preparing a huge pot of *nixtamal*, corn kernels processed in a specialized way to make *tortillas de maíz*. Excited about the new knowledge of my ancestry, I asked her where I could go to learn more about my P'urhépecha heritage. She stirred the food and gave my uncle a look of authority as she told him in Spanish, "Take her to Pátzcuaro."

A day later, we were in the Lake Pátzcuaro basin – me, my uncle, aunts and cousins, staring in awe at these monuments that our ancestors had built to honour deities like their sun god, Curicaueri.

Between the 14th and early 16th Centuries, the P'urhépechas dominated western Mexico with an estimated population of more than one million; Tzintzuntzan was their capital, where the *irecha*, or ruler, lived. (The Aztecs, meanwhile, ruled in Central Mexico, and the P'urhépecha empire prevented them from amassing territory to the north and west.)



*The P'urhépecha were one of the only indigenous groups in Mexico that the Aztecs failed to conquer (Credit: Arturo Peña Romano Medina/Getty Images)*

According to Jahzeel Aguilera Lara, a geographer and researcher at the National Autonomous University of Mexico, "The yácatas of Tzintzuntzan – the 'place of hummingbirds' – are the best-preserved pyramidal structures in the region. In addition to learning about the P'urhépecha public

architecture, [visitors] will also learn about the way in which the P'urhépecha understood the world and the importance that Lake Pátzcuaro had for them."

The empire chose this area for a reason: the basin is home to a colossal lake with several habitable islands, plentiful fish and a surrounding landscape lush with mountains blanketed in pine trees. The area is so spectacular that the P'urhépechas believed the lake was a gateway to heaven.

"This is a very important region for the emergence of the P'urhépecha in the pre-Hispanic state of our history," said Sandra Gutiérrez De Jesus, an indigenous P'urhépecha and professor of Latin American Studies and Chicano/a studies at California State University, Los Angeles. "It was a scenario for gastronomical, cultural and linguistic encounters and exchanges."

But when the Spanish arrived at the Lake Pátzcuaro basin between 1521 and 1522, they captured the P'urhépecha ruler and forced the empire to relinquish its power. Still, as Pérez Montesinos explained, historians consider this transition more peaceful than the siege of the Aztecs. The P'urhépecha people were given more autonomy than their Aztec counterparts, and P'urhépecha elites continued to have influence and authority over the region.

"Nothing could be done without the permission or allowance of P'urhépecha elites," Pérez Montesinos said. "The traditional way to see things is that the Spaniards came and did as they pleased, but what we know now is that the Spaniards always had to ask and negotiate with P'urhépecha elites in order to remain themselves on top."

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One example he gives is the Basílica de Nuestra Señora de la Salud, constructed in Pátzcuaro around 1540. "The conventional knowledge is that [Bishop] Vasco De Quiroga built that cathedral, but it was built by P'urhépecha hands," said Pérez Montesinos. He explained that the Spanish did not have to use forced labour to construct the cathedral, as the P'urhépecha community agreed to collaborate and lend their physical labour. "There is this very dominant narrative of trying to downplay the achievements of the everyday P'urhépecha folks by highlighting how it was the Spanish friars who taught them how to make these artisanal works, but in the face of very daunting challenges, the P'urhépecha incorporated new things into their lives to make something original," he said.

As we travelled around the state, I started to see P'urhépecha touches in the architecture. Since Michoacán is rich with oak and pine trees, the P'urhépecha Empire became known for its expertise in wood constructions; their most notable buildings were traditional wooden houses called *trojes*. After colonisation, the P'urhépecha people incorporated their craftsmanship into the Spanish colonial infrastructure that stands today throughout Michoacán.

Since the P'urhépecha were able to maintain so much autonomy, the three administrative centres of their power – Tzintzuntzan, Pátzcuaro, and Ihuatzio – remained economic hubs during the

colonisation era. "I lived in Pátzcuaro during my childhood and it's the most beautiful place to visit for P'urhépecha history, there's no other place like it," my uncle told me.

When we arrived at the town's Plaza Grande, a celebration of P'urhépecha culture was on full display, as is the custom every weekend in Pátzcuaro. Teenage boys performed a traditional dance called *Danza de los Viejitos* (Dance of the Elderly). They were dressed in white, with colourful handmade serapes and straw-like hats that were covered in vibrant rainbow ribbons. They dawdled with canes and donned uncanny masks of elderly men before breaking into a style of Mexican tap dancing called *zapateado*. This pre-Hispanic dance was originally performed by the elderly as part of a ritual to the ancient gods, but after the P'urhépecha were colonised, it was used to mock the Spanish, which is why the dancers dress up in comical masks during their exaggerated imitation of old men.



*The P'urhépecha community agreed to collaborate with the Spanish to construct the Basílica de Nuestra Señora de la Salud in Pátzcuaro (Credit: Stephanie Mendez)*

Even though the empire acquired tremendous power and left behind this incredible legacy, the P'urhépecha Empire has largely been left out of Mexican discourse, overshadowed by the Aztecs.

"That has to do more with how Mexican nationalism came out in the 19th and 20th Centuries – everything is based around Mexico City, and the narrative of Mexican identity was built around mostly the legacy of the Aztecs," Pérez Montesinos said. "Also, because there are more narratives of battles, wars and resistance against the Spaniards, there is a lot more material for an epic story, whereas with the P'urhépechas, you don't have the same type of drama."

When I came home from Michoacán, I was a changed person, proud of this newfound knowledge about my heritage, culture and traditions. I was so enthused that I returned to Mexico six months later with my dad and sat down with my great-grandmother to pick up where we left off.

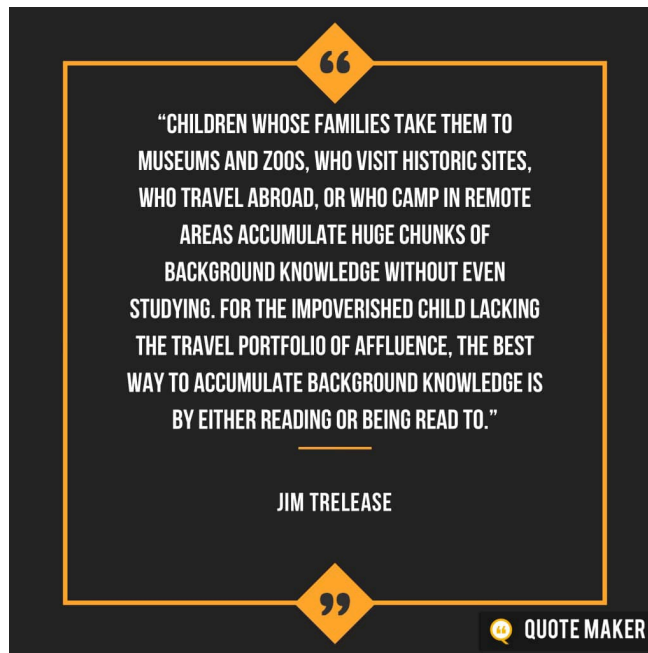
"Can you teach me P'urhépecha?" I asked. Juana pointed past me and said, "He can teach you." I turned around and realised she was pointing at my dad.

"What? You know how to speak P'urhépecha?" I asked in disbelief.

He laughed and said, "That was a long time ago, I *used* to know, not anymore."

But Juana countered him: "You can teach her," she said. "One never forgets, this is our culture."

*BBC Travel's [Lost Civilisations](#) delves into little-known facts about past worlds, dispelling any false myths and narratives that have previously surrounded them.*



From DINAP (*Unfortunately received 7.19 at 1pm PST*)

### Important Dates

- **QUEST DWG Applicant Webinar Tuesday, July 19 1:30 pm EST**  
**QUEST: Disaster Recovery National Dislocated Worker Grants Funding Announcement**

The U.S. Department of Labor Employment and Training Administration has announced the availability of \$140 million to fund the public workforce system's Quality Jobs, Equity, Strategy, and Training (QUEST) National Dislocated Worker Grants (DWG) ongoing efforts to empower America's unemployed and underemployed workers.

The goal of the QUEST DWG is to enable individuals who have been adversely affected by the COVID-19 pandemic (and the social and economic inequities that the pandemic exacerbated) to enter, return to, or advance in high-quality jobs in growth industries including infrastructure, environment and climate, the care economy, and other critical sectors as defined by the applicant with high-quality jobs.

There will be a webinar on July 19 to review the application process. Register for the webinar [here](#). You can find more information on eligibility and applying [here](#). Register [here](#).

- **GPMS Virtual Office Hours**

This month we will be review GPMS enhancements and commonly asked questions.  
Thursday, July 21

11:00 am – 12:00 pm EST

2:00 pm – 3:00 pm EST

Sign up [here](#).



- **Eastern and Mid-Western Multi-Regional WIOA Training**  
September 12–15, 2022 Sheraton Myrtle Beach Convention Center – Myrtle Beach, SC
- **Western Regional 166/477 Training**  
November 7–11, 2022 Gila River Hotel and Casinos – Chandler, AZ
- **43rd NINAETC –166/477**  
April 30–May 4, 2023 Foxwoods Resort Casino – Mashantucket, CT

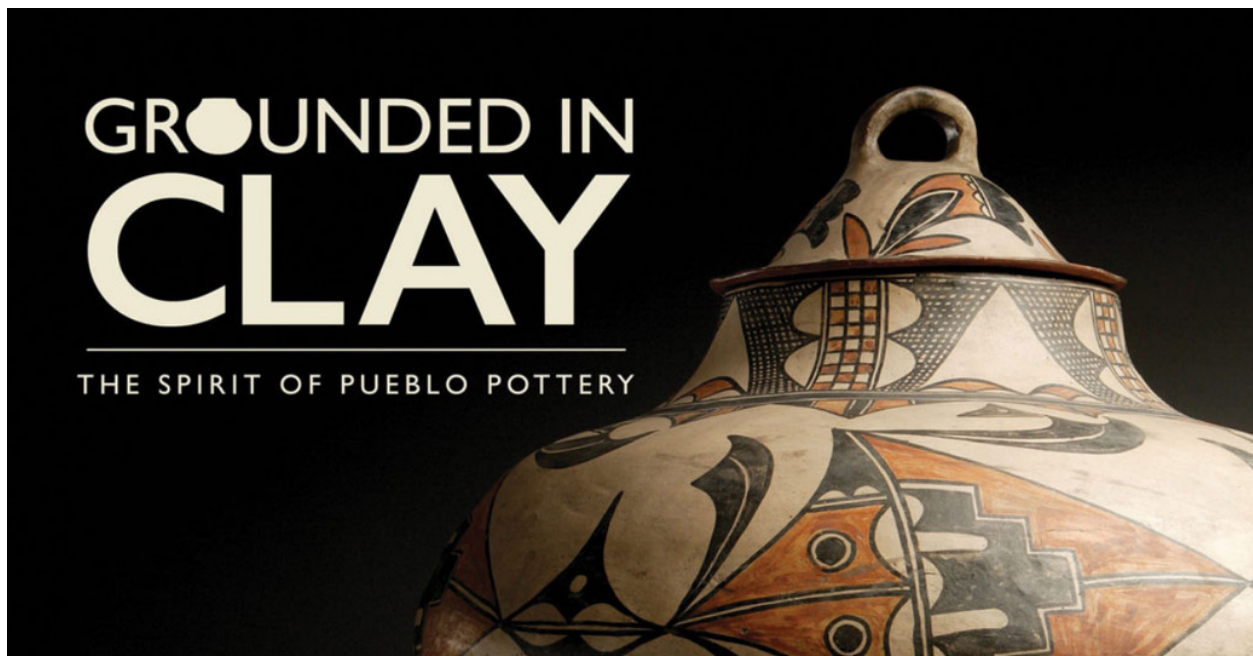
Also late notice:

#### Agriculture Accelerator

Join the Department of Labor on **July 21, 2022** as they continue to work with farmers and apprentices to develop strategies for this growing industry.

Contact **Brenda Myers** for more information.

Myers.Brenda.L@doi.gov



[vilcek.org](http://vilcek.org)

[New exhibition curated by the Pueblo Pottery Collective](#)

[Opening in Santa Fe, New Mexico on July 31, 2022](#)

#### **The Vilcek Foundation**

"Grounded in Clay: The Spirit of Pueblo Pottery" centers indigenous voices and experiences in sharing pottery from Native American communities in the Southwestern United States.

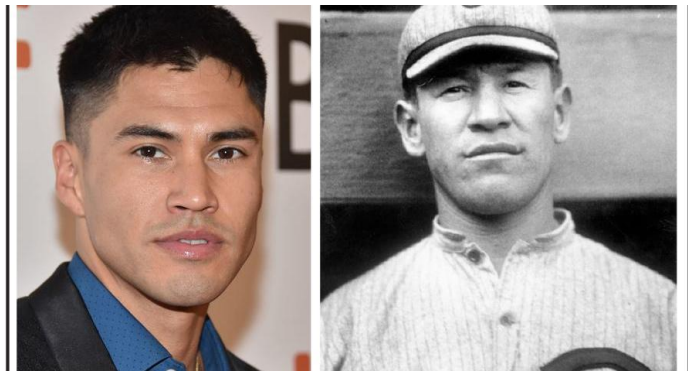




[blog.theanimalrescuesite.greatergood.com](http://blog.theanimalrescuesite.greatergood.com)

[The Air Force Is Looking For People To Adopt Retired Military Working Dogs](#)

[The Air Force is asking for people – military members or civilians – who would be willing to adopt some of their retired military working dogs.](#)



[windspeaker.com](http://windspeaker.com)

[Angelina Jolie to produce Jim Thorpe movie with Native American lead](#)

[Originally published by Windspeaker.com May 8, 2018 Hollywood is coming calling with a new project on legendary athlete Jim Thorpe. Mega-movie-star Angelina Jolie will produce the Bright Path: The Jim Thorpe Story, and Martin Sensmeier \(The Magnificent Seven, Wind River, Westworld\) will star as Thor...](#)

## Meet the People Fighting to Save the Klamath River

Dams, record-breaking drought, climate change, and overuse have pushed the Klamath Basin to its limit. Meet the people fighting to save one of the greatest watersheds in the West

Read in Field & Stream: <https://apple.news/A7P96TKp-SfCZVke3vuPOWA>

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Reader comment: *“I found the 5 tribes story new history for me —wasn’t in the textbooks.*

sdc comment: *“That is why it is so important for each tribe to search out what has been written/published about them and either correct the record or add to it.”*

CPS AMERICAN INDIAN EDUCATION PROGRAM

# SUMMER CAMP

Location: American Indian Center  
3401 W Ainslie St, Chicago, IL 60625

**JULY 25-29, 2022**  
**AUGUST 1-5, 2022**  
**9:00 AM - 3:00 PM**

AMERICAN INDIAN EDUCATION PROGRAM



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Email [Lkbernal@cps.edu](mailto:Lkbernal@cps.edu) for any questions

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# Great Basin Water Justice Summit

Registration

Bringing together diverse water protectors from Eastern California, Nevada, and Utah to discuss water justice. August 3, 2022

## GREAT BASIN WATER JUSTICE SUMMIT



### AUGUST 3, 2022

Bringing together water protectors from across the Great Basin  
Open to the public to join via webinar

#### AGENDA:

-Times in Pacific-

- |       |                                                                              |
|-------|------------------------------------------------------------------------------|
| 9:00  | Welcome                                                                      |
| 9:15  | Panel: <i>Fighting for Water Justice in Payahuunadü (eastern California)</i> |
| 11:00 | Panel: <i>Defeating the Las Vegas Pipeline (in eastern Nevada)</i>           |
| 12:30 | Lunch break with showing of films                                            |
| 1:30  | Lightning Panel: <i>Emerging Threats in the Great Basin</i>                  |
| 3:15  | Interactive session: <i>Building a movement for water justice</i>            |
| 4:45  | Closing remarks                                                              |

#### REGISTER:

[tinyurl.com/WaterSummitD1](https://tinyurl.com/WaterSummitD1)



#### ORGANIZED BY:

