

***Journal #5287 from sdc 9.13.22***

*National Center for American Indian Health Professions*

*“We Are Not Animal” - Indigenous Politics of Survival, Rebellion and Reconstitution*

*The Discovery is currently searching for two new Visitor Services Representatives.*

*U.S. declares disaster for tribal salmon fisheries on the West Coast*

*Shoshone-Bannock Tribes take issue with Pocatello's welcoming resolution*

*How Covid Reduced Native American Life Expectancy & related articles*

*Blackfeet Resistance*

*Aniyunwiya - The Real People*

*The Climate Initiative*

*Scientist Develop Cheap Batteries from Earth-Abundant Materials*

*I Taught My 4th Grade Class About White Privilege And Their Response Was Eye-Opening*

*How prioritizing gender and racial equity promotes a strong and just economy*

*Transparent solar panels could replace windows in the future*

*Pivot Bio's microbial nitrogen offers a host of environmental benefits*

*Hopi teens see need for skateboarding park, make it happen*

*The voyageurs helped power Minnesota's historic fur trade. Who were they?*

*Broadband 101 Webinar: Connectivity Solutions for CHUSA and HUD-Assisted Communities*

*Mary Peltola sworn into Congress*

*The Indian Wars*



**Orchid Mantis on a blue flower**

## National Center for American Indian Health Professions



The American Indian and Alaska Native communities are among the most underserved in terms of healthcare. To help address this great need and building on its long tradition of working closely with these communities, A.T. Still University (ATSU) created the National Center for American Indian Health Professions (NCAIHP) as a way to develop outreach to American Indian and Alaska Native high school and college students, with the goal of sparking interest in healthcare careers.

The NCAIHP provides prospective American Indian and Alaska Native students with healthcare career advising, assistance with admissions applications, financial advising, academic support, and more. The NCAIHP is dedicated to helping American Indians and Alaska Natives to become physicians, dentists, physician assistants, and other healthcare professionals.

Dr. Andrew Taylor Still, founder of osteopathic medicine and ATSU, of mixed American Indian heritage was influenced by the healing traditions of the local Shawnee Indians in Kansas. In 1835, Dr. Still learned the native Shawnee language while assisting his father in treating the Shawnee Indians at the Wakarusa Mission in Kansas. In 1892, when Dr. Still opened what is now ATSU, he used the simplicity of the Shawnee communication of “objects not words” to take an Indian approach to teaching by deep observation without the distraction of language. Dr. Still’s founding concepts of body, mind, and spirit along with the body’s natural ability to heal itself remain closely aligned with American Indian and Alaska Native traditional healing.

Current American Indian and Alaska Native students attending ATSU benefit from academic and personal support, cultural connectivity and mentorship through the NCAIHP. By working closely with academic programs, the NCAIHP serves to provide students with the opportunities to successfully complete their education and, in turn, provide healthcare services to underserved communities.

The NCAIHP offers a mentor program connecting high school and college students to ATSU alumni who can answer questions and help find volunteer opportunities in healthcare. Alumni are also invited back to campus as both honored speakers and guests for continuing education opportunities.

From admissions to graduation and beyond, the NCAIHP serves all American Indian and Alaskan Native students needing and seeking support to become academically and personally successful at ATSU.

- [Academic programs +](#)
- [Funding resources +](#)
- [Connect to a mentor +](#)

- [Outside the classroom +](#)
- [ATSU's American Indian heritage +](#)
- [Pre-Admission Workshops -](#)

○

### Pre-Admissions Workshops (PAW)

Reach out to [NCAIHP@atsu.edu](mailto:NCAIHP@atsu.edu) for details and questions about the PAW events.

The American Indian and Alaska Native population suffers from the worst health disparities when compared to all other ethnic groups in the United States. The goal of the American Indian/Alaska Native Pre-Admission Workshop (PAW) is to promote the health of Indian Country by increasing the number of AI/AN health care employees. The workshops will help attendees navigate their choice of medical school application process, strengthen their applications, and expand their professional network.

PAW Dates

1. PAW Date: September 8 - 10, 2022
2. Deadline: August 24, 2022 (*rec'd 9.6 sdc*)

○ [Apply here](#)

Aside from completing the application you will need to either mail or email in the following documents. **YOUR APPLICATION WILL NOT BE COMPLETE WITHOUT THIS STEP.**

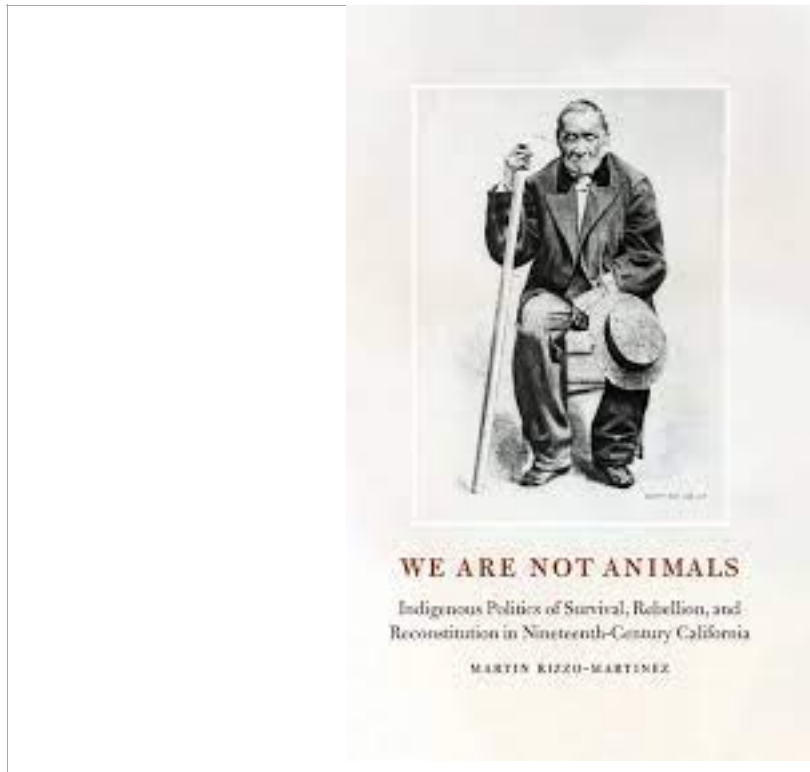
1. Completed application ([this form](#))
2. Written description (250 words or less) of your connection to an American Indian/Alaska Native tribe/nation/community
3. A one (1) page personal statement of 4,500 characters or less describing who you are and why you are interested in your specific medical program
4. Proof of tribal enrollment

○ Reach out to [NCAIHP@atsu.edu](mailto:NCAIHP@atsu.edu) for details and questions about the PAW events.

**We are here for you. Submit an online request to connect with a NCAIHP Representative**  
**Connect with us 480.219.6108 [ncaihp@atsu.edu](mailto:ncaihp@atsu.edu) [@ATSUAmericanIndian](#)**

### Historical note (extract):

“A famous precedent suggests that he would get away with it. In 1832, the Supreme Court ruled that states were illegally seizing Indian lands. President Andrew Jackson, a racist proponent of forced assimilation, [declined to enforce](#) the verdict. The states continued stealing Indian lands, and the federal government joined in. Trump, who hung a portrait of Jackson near his desk in the Oval Office, no doubt knows this bit of history. He probably also knows the consequences Jackson faced for openly defying the Court: none.” Reader Supported News 9.11.22



**Monday, September 26, 2022**

**We Are Not Animals: Indigenous Politics of Survival, Rebellion, and Reconstitution in Nineteenth-Century California**

5:00 PM - 6:30 PM | A live online presentation via Zoom

By examining historical records and drawing on oral histories and the work of anthropologists, archaeologists, ecologists, and psychologists, *We Are Not Animals* sets out to answer questions regarding who the Indigenous people in the Santa Cruz region were and how they survived through the nineteenth century. Between 1770 and 1900 the linguistically and culturally diverse Ohlone and Yokuts tribes adapted to and expressed themselves politically and culturally through three distinct colonial encounters with Spain, Mexico, and the United States. In *We Are Not Animals* Martin Rizzo-Martinez traces tribal, familial, and kinship networks through the missions' chancery registry records to reveal stories of individuals and families and shows how ethnic and tribal differences and politics shaped strategies of survival within the diverse population that came to live at Mission Santa Cruz.

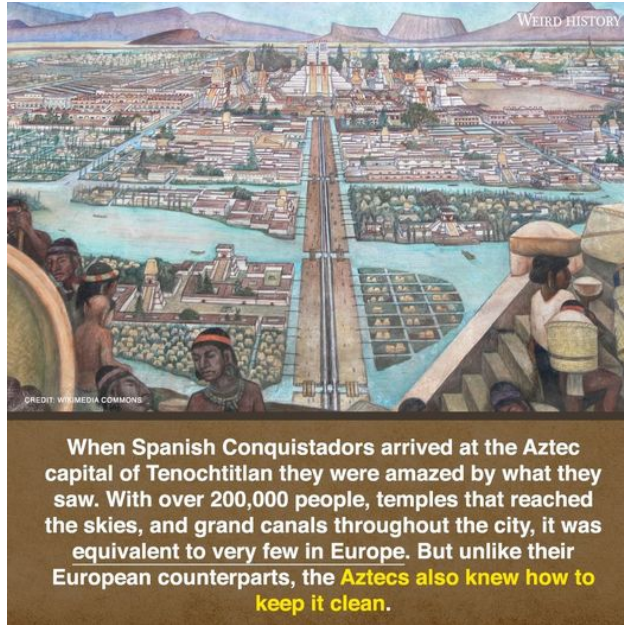
*We Are Not Animals* illuminates the stories of Indigenous individuals and families to reveal how Indigenous politics informed each of their choices within a context of immense loss and violent disruption.

A virtual presentation via Zoom by **Martin Rizzo-Martinez**, author and historian

Here's the link to access the registration:

[https://us02web.zoom.us/webinar/register/WN\\_JNjb1YusSwqbFvFFFaWDoA?mc\\_cid=4ac08ec0b1&mc\\_eid=2052bb0256](https://us02web.zoom.us/webinar/register/WN_JNjb1YusSwqbFvFFFaWDoA?mc_cid=4ac08ec0b1&mc_eid=2052bb0256)

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- **The Discovery is currently searching for two new Visitor Services Representatives.** Click [here](#) to learn more about the position, which is part-time. ([The Discovery via Instagram](#))



U.S. declares disaster for tribal salmon fisheries on the West Coast

<https://www.washingtonpost.com/science/2022/09/10/tribal-fisheries-disaster/>

Shoshone-Bannock Tribes take issue with Pocatello's welcoming resolution

[https://www.idahostatejournal.com/news/local/shoshone-bannock-tribes-take-issue-with-pocatellos-welcoming-resolution/article\\_5dbbe972-3093-11ed-883f-8b211dab9f1a.html](https://www.idahostatejournal.com/news/local/shoshone-bannock-tribes-take-issue-with-pocatellos-welcoming-resolution/article_5dbbe972-3093-11ed-883f-8b211dab9f1a.html)

**NYTIMES today: “How Covid Reduced Native American Life Expectancy”**

or

<https://search.yahoo.com/yhs/>

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<https://thenextrecession.wordpress.com/2022/09/11/life-expectancy-and-human-development-in-the-21st-century/>

[Life expectancy and human development in the 21st century](https://thenextrecession.wordpress.com/2022/09/11/life-expectancy-and-human-development-in-the-21st-century/)



**Michael Roberts Blog**



## Indigenous Civilization



For centuries before the arrival of European settlers, the Blackfeet lived across the upper Great Lakes region. But by the 1910s, they had been forcibly relocated to northern and central Montana, where many of them lived in utter poverty. During this time, photographer Roland W. Reed sought to depict members of the nation in portraits that showed them as they once were — before their way of life was all but stamped out forever. In this photo, three men wear traditional ceremonial clothing in defiance of the U.S. government's policy of assimilation.



## Native American History

Traditionally, the people now known as Cherokee refer to themselves as Aniyunwiya (ah nee yun wee yah), a name usually translated as "the Real People," sometimes "the Original People."

- The Cherokee never had princesses. This is a concept based on European folktales and has no reality in Cherokee history and culture. In fact, Cherokee women were very powerful. They owned all the houses and fields, and they could marry and divorce as they pleased. Kinship was determined through the mother's line.

Clan mothers administered justice in many matters. Beloved women were very special women chosen for their outstanding qualities. As in other aspects of Cherokee culture, there was a balance of power between men and women. Although they had different roles, they both were valued.

- The Cherokee never lived in tipis. Only the nomadic Plains tribes did. The Cherokee were southeastern woodland natives, and in the winter they lived in houses made of woven saplings,

plastered with mud and roofed with poplar bark. In the summer they lived in open-air dwellings roofed with bark.

- The Cherokee have never worn feathered headdresses except to please tourists. These long headdresses were worn by Plains Natives and were made popular through Wild West shows and Hollywood movies. Cherokee men traditionally wore a feather or two tied at the crown of the head. In the early 18th century, Cherokee men wore cotton trade shirts, loincloths, leggings, front-seam moccasins, finger-woven or beaded belts, multiple pierced earrings around the rim of the ear, and a blanket over one shoulder. At that time, Cherokee women wore mantles of leather or feathers, skirts of leather or woven mulberry bark, front-seam moccasins, and earrings pierced through the earlobe only. By the end of the 18th century, Cherokee men were dressing much like their white neighbors. Men were wearing shirts, pants, and trade coats, with a distinctly Cherokee turban. Women were wearing calico skirts, blouses, and shawls. Today Cherokee people dress like other Americans, except for special occasions, when the men wear ribbon shirts with jeans and moccasins, and the women wear tear dresses with corn beads, woven belts, and moccasins.

- The Eastern Band of Cherokee Indians (EBCI) are descended from Cherokee people who had taken land under the Treaty of 1819 and were allowed to remain in North Carolina; from those who hid in the woods and mountains until the U.S. Army left; and from those who turned around and walked back from Oklahoma. By 1850 they numbered almost a thousand. Today the Eastern Band includes about 11,000 members, while the Cherokee Nation in Oklahoma claims more than 100,000 members, making the Cherokee the largest tribe in the United States.

- Cherokee arts and crafts are still practiced: basket-weaving, pottery, carving, finger-weaving, and beadwork.

- The Cherokee language is spoken as a first language by fewer than a thousand people and has declined rapidly because of the policies of federally operated schools. However, since the tribe has begun operation of their own schools, Cherokee language is being systematically taught in the schools.

- Traditional Cherokee medicine, religion, and dance are practiced privately.

- There have never been Cherokee shamans. Shamanism is a foreign concept to North America. The Cherokee have medicine men and women.

- "aho" is not a Cherokee word and Cherokee speakers never use it. Most are actually offended by the misuse of this word. It's not some kind of universal Native word used by all tribes, as many believe. Each individual tribe have their own languages. We can respect these languages by using them correctly or not at all.

- In order to belong to one of the seven Cherokee clans, your mother had to have been/be Cherokee and her clan is passed on to you. If the maternal line has been broken by a non Cherokee or someone had all sons, you have no clan, which is the case with many today.

- There is only one Cherokee tribe that consist of three bands. The Cherokee Nation of Oklahoma, United Keetoowah Band of Oklahoma and the Eastern Band of Cherokee Indians of North Carolina. All others who claim a different band than one of the three above are not considered Cherokee and are a direct threat to Cherokee tribal sovereignty. In fact, to be Cherokee, one must be registered with the tribe, as Cherokee is a citizenship granted through

documentation. One can have Native DNA but is not considered Cherokee until they are a registered tribal citizen.

Via N. Bear Cherokee man North Carolina

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[The Climate Initiative](#) [Sponsored · Paid for by Kennebunkport Climate Initiative](#)  
[Bring Learning Lab to Your High School Classroom and make climate action part of the curriculum for your students.](#) [theclimateinitiative.org](http://theclimateinitiative.org)

[Get FREE access to our multi-disciplinary modules](#)

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

[Scientists Develop Cheap Batteries From Earth-Abundant Materials](#)

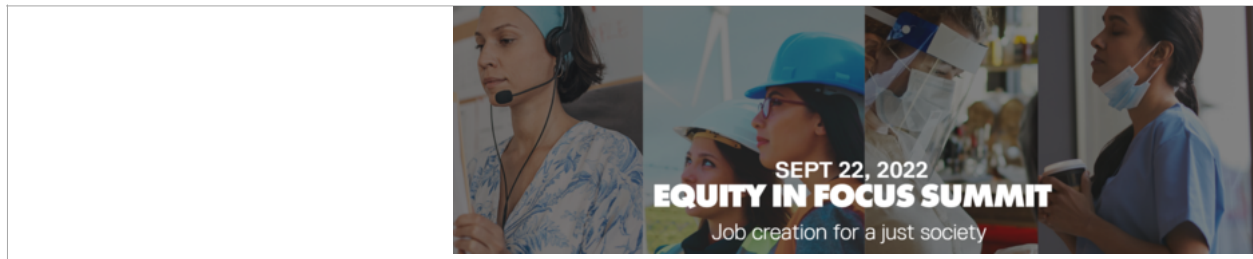
[They will charge in minutes and last much longer.](#)

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**Taught My 4th Grade Class About White Privilege And Their Response Was Eye-Opening**

**Justin Mazzola**

[https://www.msn.com/en-us/news/us/i-taught-my-4th-grade-class-about-white-privilege-and-their-response-was-eye-opening/ar-AA10S5Ze?](https://www.msn.com/en-us/news/us/i-taught-my-4th-grade-class-about-white-privilege-and-their-response-was-eye-opening/ar-AA10S5Ze?ocid=msedgdhp&pc=U531&cvid=5b4deabc82ae4b5783b8e6ebab79cef5)

[ocid=msedgdhp&pc=U531&cvid=5b4deabc82ae4b5783b8e6ebab79cef5](https://www.msn.com/en-us/news/us/i-taught-my-4th-grade-class-about-white-privilege-and-their-response-was-eye-opening/ar-AA10S5Ze?ocid=msedgdhp&pc=U531&cvid=5b4deabc82ae4b5783b8e6ebab79cef5)



The U.S. Department of Labor Women’s Bureau and The Worker Institute @ ILR-Cornell are co-hosting a day-long conversation on **how prioritizing gender and racial equity promotes a strong and just economy**. Historic federal legislation and significant investments in infrastructure over the next decade present a unique opportunity to create an inclusive economy by addressing longstanding gender and racial inequities in the labor force.

This **in-person** convening, at the U.S. Department of Labor in Washington, DC, is a time for local, state, and federal policy makers, practitioners, unions, workers, industry stakeholders, contractors, philanthropy, advocates and others to learn from their peers.

[Equity in Focus Summit](#)

September 22, 2022 | 8:30 A.M. – 5:00 P.M.

U.S. Department of Labor Frances Perkins Building  
200 Constitution Ave. NW  
Washington, DC 20210

For more details and to register for the event, please visit our [Equity in Focus Summit website](#).

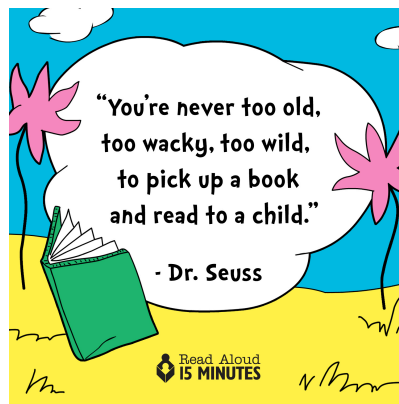




Canadian cannabis firm Hemptearth has designed a plane made from and fueled by hemp oil. The body and wings of the plane are made from composite hemp fibers that are 10 times stronger than steel, according to the company. Even the interior walls, seats and pillows are made from hemp! And best of all, it's even designed to run on 100% hemp oil, which it won't need much of since its so lightweight!

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

[Transparent solar panels could replace windows in the future. Here's how](#)  
[Transparent solar panels are a real thing, and they're not just on paper as they are already popping up around the world.](#)



Pivot Bio's microbial nitrogen offers a host of environmental benefits. And we can taste the results already.

[Read more »](#)

**Hopi teens see need for skateboarding park, make it happen**

<https://www.startribune.com/hopi-teens-see-need-for-skateboarding-park-make-it-happen/600205373/>

**The voyageurs helped power Minnesota's historic fur trade. Who were they?**

French-Canadian laborers were key to the Great Lakes fur trade, and were among the first Europeans to blend with Native tribes.

<https://www.startribune.com/voyageurs-helped-power-minnesotas-historic-fur-trade-who-were-they-indigenous-native/600205073/>



## **Broadband 101 Webinar: Connectivity Solutions for CHUSA and HUD-Assisted Communities**

**Tuesday, September 27, 2022 from 2:00-3:30 EDT**

This deep-dive webinar will provide an opportunity for ConnectHomeUSA staff and other HUD-assisted communities to learn about various connectivity solutions from broadband experts with the **Institute for Local Self-Reliance (ILSR) Community Broadband Networks Initiative**. ILSR will review strategies for expanding broadband access in HUD-assisted communities and considerations for long-lasting solutions.

Speakers will include:

- **Christopher Mitchell, Director**, Community Broadband Networks, ILSR
- **DeAnne Cuellar, Community Broadband Outreach Team Lead**, Community Broadband Networks, ILSR

This webinar is part of an ongoing series that aims to help ConnectHomeUSA communities, other Public Housing Authorities (PHAs), and tribes achieve their goals in connecting households to affordable broadband service, devices, and digital literacy training. View all webinars in the [ConnectHomeUSA Webinar Series](#).

Reserve your spot now!

**[Register Now for Broadband 101 Webinar](#)**

- Are you curious about **the City of Reno's budget**? This year, the budget is being presented to the public through an interactive portal. Click to view the graphs, budget goals, and more. ([City of Reno](#))

### [Mark Trahant](#)

And also a shout out to Pauly Denetclaw for her story on Mary Peltola ... Bethel has representation in Congress! (She was on the newscast, too.)



[indiancountrytoday.com](#)

[Rep. Mary Peltola sworn into Congress](#)

[She is the first Alaska Native elected to Congress and the first woman to represent Alaska in the House of Representatives #NativeVote22](#)

### [Pomu](#)

#### **The Indian Wars**

The Indian Wars were a series of conflicts between the United States and Native American peoples ("Indians") of North America. The wars, which ranged from colonial times to the Wounded Knee massacre and "closing" of the American frontier in 1890, collectively resulted in the conquest of American Indian peoples and their decimation, assimilation, or forced relocation to Indian reservations.

The term Indian Wars is misleading because it groups American Indians under a single heading. American Indians were (and remain) a diverse category of peoples with discrete histories; throughout the wars, they were not a single people any more than Europeans were. Living in societies organized in a variety of ways (the terms tribe or nation are not always accurate), American Indians usually made decisions about war and peace at the local level, though they sometimes fought as part of complex formal alliances such as the Iroquois Confederation, or in temporary confederacies inspired by charismatic leaders such as Tecumseh.

There are other problems with the term Indian Wars. It creates a category which has traditionally been used to relegate the long story of American Indian warfare to a minor footnote in U.S. history. The term also tends to obscure American Indian involvement in other wars. For example, American Indians fought extensively in the American Revolutionary War and the War of 1812, two wars which had massive consequences for Native Americans, yet these conflicts have not traditionally been labeled as Indian Wars. To see the Indian wars as a racial war between Indians and European-Americans ("whites") overlooks the complex historical reality of the struggle. Indians and whites often fought alongside each other; Indians often fought against Indians

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