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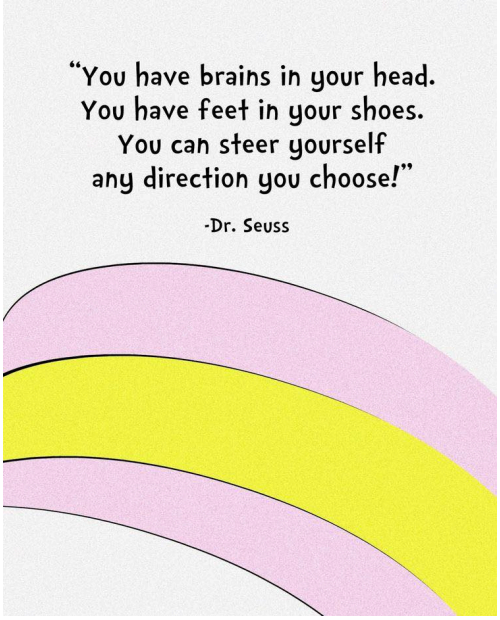
Eagle Rock
Minneapolis ultrarunner encourages Indigenous women to rise above challenges
"Dark Winds" Navajo women: "As Native people, our continuing existence is a radical act"
Bison's relocation to Native lands revives a spiritual bond
The Sentinelese lived completely out of contact with the outside world for some 60,000 years
Young people go to European court to stop treaty that aids fossil fuel investors
Greta Thunberg, 600 Others Sue Sweden for Climate Inaction
Native American Programs and Enrollment Information at ASU, UA, and NAU
Santa Catalina Island
Buckaroos in Paradise: Ranching Culture in Northern Nevada, 1945 to 1982
On Sacheen Littlefeather and what it means to be Native American
Navajo Nation reports possible recruitment scam for off-reservation treatment facilities
Four key Native American figures that all Coloradans should know about
Local tribal members describe Native Sovereignty on this Native American Heritage Month
Interesting exhibit
Collection American Life Histories: Manuscripts from the Federal Writers' Project
Roger K. Sam

https://hikingsdcounty.com/eagle-rock/?fbclid=IwAR1-TcEP2cgcrYsi5IXCI6Y7yswQ7LTQZrrbeaxZ1X73H9ItxZyDSXaXNU8



Minneapolis ultrarunner encourages Indigenous women to rise above challenges
https://www.startribune.com/minneapolis-ultrarunner-encourages-indigenous-women-to-rise-above-their-challenges/600187015/

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Empowering "Dark Winds" Navajo women: "As Native people, our continuing existence is a radical act" (msn.com)

"Only those who attempt the absurd will achieve the impossible." *~ M. C. Escher*

📷: Balanced stone sculpture by Kubota Takeharu.
Explore Sacred Geometry with Jain 108: jain108academy.com

Bison's relocation to Native lands revives a spiritual bond
https://enewspaper.eastbaytimes.com/infinity/article_popover_share.aspx?guid=a83a90de-00a2-4bab-91a5-2baea09416cb
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StunningScience ·

Strange Planet

Perhaps the most remote group of humans on planet Earth, the Sentinelese have lived completely out of contact with the outside world on North Sentinel Island in India's Bay of Bengal for some 60,000 years. Because the tribe is hostile to outsiders and has even killed those who have gotten too close, the Indian government doesn't allow anyone within three miles of the island and has even prohibited photography.

From the Sentinelese to the Korowai of Papua, see the photos and meet more of the mysterious uncontacted tribes of planet earth — here: https://bit.ly/324GTfG

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Young people go to European court to stop treaty that aids fossil fuel investors

Five claimants aged 17-31 want their governments to exit the energy charter treaty, which compensates oil and gas firms

Read in The Guardian: https://apple.news/AS2RaF2pcTHicQ51ZJDX5sw

Greta Thunberg, 600 Others Sue Sweden for Climate Inaction

Al Jazeera

Excerpt: "More than 600 young people in Sweden, including climate activist Greta Thunberg, have sued the Swedish state, accusing it of climate inaction."

READ MORE

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Scholarships

Native American Programs and Enrollment Information at ASU, UA, and NAU - For more information click **here.**

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"Learn how to see. Realize that everything connects to everything else" ~ Leonardo da Vinci

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Santa Catalina Island

On **November 24**, 1602, the eve of St. Catherine's Day, Spanish explorer Sebastián Vizcaíno sighted three islands. He renamed Pimu, the largest island, Santa Catalina. Pimu—so-called by its native inhabitants, the Pimungan (or Pimuvit) people, was first discovered by Spaniards in October 1542 who claimed the island for their king.

“Twenty-six miles across the sea,
Santa Catalina is a-waitin’ for me…”

26 Miles (Santa Catalina). Sung by the Four Preps. Words and music by Glen Larson and Bruce Belland; Beechwood Music Corp., 1957

The Beach at Avalon, Santa Catalina Island, Cal.. c1903. Photochrom Prints. Prints & Photographs Division

Archaeological evidence shows that the island was inhabited by maritime hunter-gatherers at least 7,000 years ago. Members of the Takic branch of the Uto-Aztecan language family, the residents developed a strong seagoing trade with the peoples of both nearby islands (Santa Barbara, San Nicolas, and probably San Clemente) and the mainland.

Aleut, Russian, and American hunters trapped sea otters in Santa Catalina waters while the island was controlled by Spain. Under subsequent Mexican rule, smugglers used Santa Catalina as a warehouse for undeclared cargo. Under the terms of the 1848 Treaty of Guadalupe Hidalgo, Santa Catalina became part of the United States.

Avalon, Catalina Island. Pacific Photo Co., c1911. Panoramic Photographs. Prints & Photographs Division.

In his 1898 book *Happy Days in Southern California*, Frederick Hastings Rindge wrote lyrically of the island:

In the distance the islands—Santa Catalina (Saint Catherine’s Isle), Santa Barbara, and Santa Cruz—hold up their haughty heads, proud of their victories over the storms.

…In aboriginal days, these islands were more populous than the mainland.

But Catalina is the isle that appeals to the people. Her rock-bound coasts are jeweled with abalones: she is the queen of the sea's domain. Wonderful is she for her submarine gardens in the still waters.

The abalone shells are sent to New York to be made into buttons, and are brought back to California for sale. They should be made here and give wages to our own.

"By the Side of the Sunset Sea." In Happy Days in Southern California, by Frederick Hastings Rindge. Cambridge, Mass., Los Angeles, Cal., 1898. [Image 25] "California as I Saw It": First-Person Narratives of California's Early Years, 1849 to 1900. General Collections

Steamship ticket office at pier, Avalon, Catalina Island, Calif. [between 1900 and 1915]. Detroit Publishing Company. Prints & Photographs Division
In the twentieth century, Santa Catalina became a vacation spot. Tourists traveled to the island to visit its hotels and watch its famous flying fish. Avalon, the island's only city, was incorporated in 1913. In 1972, most of the island's interior and forty-eight miles of coastline were deeded to the nonprofit Catalina Island Conservancy.

Although the popular 1950s song said Santa Catalina is "Twenty-six miles across the sea," it is only approximately twenty miles from Los Angeles.

Learn More

- View more images of the island. Search the Library of Congress photographs collections on the term *Santa Catalina*.
- A 1720 map of California by Nicolas de Fer is available through Discovery and Exploration, a section of the Maps Collections. Zoom in on the cluster of islands to see the *Isla d. Sa. Catalina* — Santa Catalina Island.

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Learn about ranching life yesterday and today. **Buckaroos in Paradise: Ranching Culture in Northern Nevada, 1945 to 1982** documents a Nevada cattle-ranching community, with a focus on the family-run Ninety-Six Ranch.
https://www.loc.gov/collections/ranching-culture-in-northern-nevada-from-1945-to-1982/about-this-collection/

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On Sacheen Littlefeather and what it means to be Native American
https://www.sfchronicle.com/opinion/openforum/article/Sacheen-Littlefeather-Pretendians-17602244.php

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Navajo Nation reports possible recruitment scam for off-reservation treatment facilities
https://www.ksl.com/article/50523326/navajo-nation-reports-possible-recruitment-scam-for-off-reservation-treatment-facilities

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Four key Native American figures that all Coloradans should know about
https://www.outtherecolorado.com/features/four-key-native-american-figures-that-all-coloradans-should-know-about/article_70b68d2a-6ce8-11ed-89a5-d71cb49781f1.html

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Local tribal members describe Native Sovereignty on this Native American Heritage Month
https://abc30.com/native-american-heritage-month-carly-burrough-tribe-member-local-sovereignty/12492048/

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Interesting exhibit -
https://www.yahoo.com/news/15-rare-historical-photos-native-133200307.html

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Collection American Life Histories: Manuscripts from the Federal Writers' Project, 1936 to 1940
https://www.loc.gov/collections/federal-writers-project/?fa=subject:indians+of+north+america

This collection of life histories consists of approximately 2,900 documents, compiled and transcribed by more than 300 writers from 24 states, working on the Folklore Project of the Federal Writers' Project, a New Deal jobs program that was part of the U.S. Works Progress (later Work Projects) Administration (WPA) from 1936 to 1940. Typically 2,000-15,000 words in length, the documents vary in form from narratives to dialogues to reports to case histories. They chronicle vivid life stories of Americans who lived at the turn of the century and include tales of meeting Billy the Kid, surviving the 1871 Chicago fire, pioneer journeys out West, grueling factory work, and the immigrant experience. Writers hired by this Depression-era work project included Ralph Ellison, Nelson Algren, May Swenson, and many others. The documents often describe the informant's physical appearance, family, education, income, occupation, political views, religion and mores. Pseudonyms are often substituted for individuals and places named in the narrative texts. The life histories comprise a small part of the larger Manuscript Division collection titled *United States Work Projects Administration Records*.

About the Federal Writers' Project

The Federal Writers' Project materials in the Library of Congress Manuscript Division are part of a larger collection titled *The U.S. Work Projects Administration Federal Writers' Project and Historical Records Survey*. The holdings from Federal Writers' Project span the years 1889-1942 and cover a wide range of topics and subprojects. Altogether, the Federal Writers' holdings number approximately 300,000 items and consist of correspondence, memoranda, field reports, notes, graphs, charts, preliminary and corrected drafts of essays, oral testimony, folklore, miscellaneous administrative and miscellaneous other material.
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Well over one-half of the materials in this record group pertain to the *American Guide*, the sobriquet for the critically acclaimed state guides. The remainder of the material reflects other areas of interest that developed as the project grew in maturity. They include a rich collection of rural and urban folklore; first-person narratives (called life histories) describing the feelings of men and women coping with life and the Depression; studies of social customs of various ethnic groups; authentic narratives of ex-slaves about life during the period of Slavery; and Negro source material gathered by project workers. In addition, drafts of publications and intended publications are included. These publications express concern with the direction America was taking and with the preservation and communication of local culture. Titles include *Hands That Build America*, *From These Strains*, *Lexicon of Trade Jargon*, and *Pockets in America*.

The arrangement of the larger collection generally reflects the division of work within the Writers' Project such as material relating to *The American Guide*, the Folklore Project, Social-ethnic Studies, and Slave Narratives. Other series are compilations for archival purposes such as administrative papers or Negro studies material. Still others are groups of similar material such as printed matter and the like.

The plight of the unemployed writer, and indeed anyone who could qualify as a writer such as a lawyer, a teacher, or a librarian, during the early years of the Depression, was of concern not only to the Roosevelt Administration, but also to writers' organizations and persons of liberal and academic persuasions. It was felt, generally, that the New Deal could come up with more appropriate work situations for this group other than blue collar jobs on construction projects. To the Administration's liking were plans generated from a series of meetings held in 1934 between Jacob Baker, Harry Hopkins' chief Civil Works Administration assistant in charge of special and professional programs, Henry Alsberg, Bakers' assistant, Katherine Kellock, a writer familiar with international and social organizations, and others. The outcome of these sessions was a project for all the "arts," (labeled Federal One), divided administratively by each specialty and headed by professionals in the field. The Writers' Project, later characterized by some as the federal government's attempt to "democratize American culture," was approved for federal monies in June, 1935. Baker chose his assistant, Alsberg, as director. As the Project continued into the late thirties, the director was powerless to stop increasing criticism by reactionary Congressmen who were intent on shutting down the enterprise. In October 1939, the Project's federal monies ceased, due to the Administration's need for a larger defense budget. After 1939, emasculated, the Project sputtered along on monies funded to the states, closing completely one year or so after America's entry into World War II.

Researchers should note that the American Memory collection presented here is a coherent portion of the Library's larger Federal Writers' series and the WPA collection. It includes the life histories and corollary documents assembled by the Folklore Project within the Federal Writers' effort.

About the Folklore Project and the Life Histories

Within the Federal Writers' Project, material relating to folklore and social-ethnic studies was collected and shaped through the efforts of John A. Lomax, Benjamin A. Botkin, and Morton Royce. The activity documented in writing traditional statements, expressions, songs, essays,

stories, and the like, with tilt toward accounts of frontier and pioneer life. The Folklore Project filed its material under the general headings "traditional" and "life histories."

The Writers' Project staff variously described the life histories as *life sketches*, *living lore*, *industrial lore*, and *occupational lore*. The narratives were meant to reflect the ordinary person's struggle with the vicissitudes of daily living.

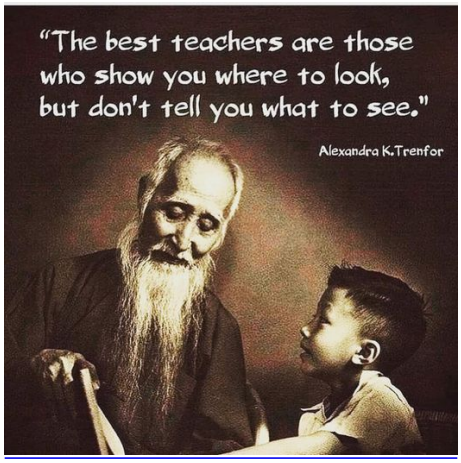
This American Memory presentation is limited to the Folklore Project life histories. Similar accounts may be found in the Social-Ethnic portion of the WPA collection; these may be digitized in the future.

At the time, Botkin said, the collected lore and narratives were to be used as the basis for anthologies which would form a composite and comprehensive portrait of various groups of people in America. The entire body of material provides the raw content for a broad documentary of both rural and urban life, interspersed with accounts and traditions of ethnic group traditions, customs regarding planting, cooking, marriage, death, celebrations, recreation, and a wide variety of narratives. The quality of collecting and writing lore varies from state to state, reflecting the skills of the interviewer-writers and the supervision they received

Sample: Manuscript/Mixed Material
[Henry Mitchell, Indian Canoe Maker]

- **Contributor:** Grady, Robert - Mitchell, Mrs. Henry - Mitchell, Henry
- **Date:** 1938

Resource: View All Images | Images with Text | PDF



Wanda George-Quasula

*** "What is life? It is the flash of a firefly in the night. It is the breath of a buffalo in the wintertime. It is the shadow which runs across the grass and loses itself in the sunset."
*** "All plants are our brothers and sisters. They talk to us and if we listen, we can hear them."
*** "Don't be afraid to cry. It will free your mind of sorrowful thought."
*** "When we show respect for things, they respond with respect for us."

SPLC Southern Poverty Law Center

Heritage Under Fire: Native Americans fight for culture, history, survival

Dwayne Fatherree | ***Read the full piece here***

Our nation's Indigenous people have seen their visibility rise in recent years.

The first Native American Cabinet secretary, Deb Haaland, was appointed to head the U.S. Department of the Interior last year. Last month, Nicole Mann became the first Native American woman to fly into space. Two new television series, *Reservation Dogs* and *Rutherford Falls*, feature Indigenous cast, directors and writers.

But as the nation marks Native American Heritage Month, the struggle for the First Nations to maintain autonomy and cultural identity is as fraught today as it was 10, 20, even 50 years ago. As the U.S. Supreme Court debates whether it should overturn the Indian Child Welfare Act (ICWA) of 1978, making it easier for non-Indigenous families to adopt Native American children, advocates worry that an erosion of other tribal rights is around the corner.

"I have a hard time with Native American Heritage Month because learning our history is lifelong," said Valerie Adams, one of the co-founders of the Alabama Indigenous Coalition and a member of the Oglala Lakota (Sioux) Nation. "You're talking about the history and stories of over 574 federally recognized nations, and that doesn't count those which are non-federally recognized."

Carmeleta Clark, a physical security supervisor for the Southern Poverty Law Center, has supported the SPLC's efforts to bolster those Indigenous tribes and maintain their unique cultures.

"The disparities found in the Indigenous communities are numerous, like many of the other marginalized communities," said Clark, herself a member of the Cherokee Nation. "And while I can't speak to them all, as someone with Indigenous roots, I have often and continue to see the way our communities are affected.

"With the SPLC's commitment to supporting these communities, they can bring focus and education to a group that so often gets overlooked and pushed aside," Clark continued. "The partnership with the Alabama Indigenous Coalition and our JEDI (Justice, Equity, Diversity, Inclusion) working group has begun with educating staff internally of some of the systemic and current challenges facing the Indigenous communities in our areas and nationwide."

No good deed

The history of this country's Indigenous people has been marred by tragedy since the arrival of explorers and colonists on the North American continent centuries ago — starting with the other side of the story of the first Thanksgiving. Instead of the traditional story, in which Pilgrims

asked the Indigenous people to share a feast celebrating their first harvest, the Native American version tells that they were not actually invited.

Instead, the story goes that the settlers were firing guns in the air to celebrate their harvest. The leader of the Wampanoag Tribe investigated with 90 of his men and, because a prophesy had foretold the arrival of the foreigners and cautioned that a peaceful beginning would bring harmony and plenty to the land, they hunted and gathered food to share with the newcomers.

Because of their generally peaceful nature, the Wampanoag had no inkling that their kindness would lead to years of strife, including the taking of their lands, the forcing of the Christian religion on their people and the near genocide that would follow.

Thanksgiving Day, Adams said, became a time for "[m]y parents, my grandparents, our family … to enjoy each other's company, get a day off but definitely not to celebrate Thanksgiving. It was just a time to get together."

For many other Native Americans, it is a day of mourning. And today, even though laws and treaties to protect the remaining tribes have been signed, their autonomy remains under attack.

"The ICWA debate is not just about adoption," said Adams. "We are watching Big Oil attorneys line up and ask Supreme Court justices to look at other issues like sovereignty, rights and gaming. They are framing this like a 'reverse racism' case, but they are just blowing past the adoption issue to talk about these other things that have nothing to do with it [ICWA]."

At the core of the Supreme Court case is the current requirement that children of Native American families who are up for adoption be first offered to the immediate family members, then to other families in the same tribe, then to families from other tribes before a non-native family can adopt them.

The requirement was written into law after centuries of Native American children being taken away from their families, either through adoption or being forced to attend boarding schools where their culture was not allowed.

"We are already dealing with the legacy of the boarding schools, with having Christianity thrust down our throats and their 'kill the Indian and save the man' mentality," Adams said. "In our history, removing children from the family was another attempt to kill our culture. But they haven't."

Those efforts were not from some far-flung past.

"My mom recently passed, and I was thinking about her along with her brothers and other families," Adams said. "They were sent to boarding schools everywhere. A few are on our reservations still. They were isolated away from what they knew and it affected our language. Even though she spoke fluent Lakota, she would say that sometimes she had difficulty understanding and speaking with the much older members of the tribe. Loss of language is a real issue now for many tribal nations and there are many new language revitalization programs across the country."

Fighting to survive
Like Clark, Adams has worked to organize and support Indigenous people. A large part of that effort has involved co-founding the Alabama Indigenous Coalition with Tori Jackson Edwards.

"The goal of AIC is to increase awareness of tribal nations' cultures/history as a whole," Adams said. "We founded the group because we discovered people didn't understand or know our true history. It is only through coming to a common memory of history that we can understand one another."

In her work at the SPLC, Clark is hoping to bring light to the history of the land where the organization's offices now stand. After three years of work, she said the effort is coming to fruition.

"I'm looking forward to the work and discussion that has begun around a meaningful and respectful land acknowledgment for the land that each of our offices are currently residing," she said. "I also appreciate the work being done to bring light to the challenges facing Indigenous communities surrounding voting rights. I am also very happy with the work being done by our Mississippi team in conjunction with the Mississippi Band of Choctaw Indians."

Another area of concern to Adams is the loss of the traditional way of living in harmony with the earth.

"We are having conversations on food sovereignty and self-sufficiency," she said. "Some of the 'new traditional foods' like skillet bread or fry bread weren't a part of our normal diet as Indigenous food. They were a part of rations after the killing of our food sources. It was either make something with it or starve, and now in contemporary times we have issues with diabetes, high blood pressure and cancer.

"How do we get back to being healthy? Our land is poisoned. Our water is poisoned. Because of climate change, even our traditional berries are not available due to a lack of moisture. I am constantly thinking of how we were stewards of the land for thousands of years, but now it has gone to waste."

Glimmers of hope
Despite the toll time has levied on the Indigenous peoples of the United States, there are some investments being made in the future.

In Georgia, the Lower Muskogee Creek Indian Tribe began a Youth Tribal Council to teach the history and workings of the tribe to the next generation of leaders. The program shows children from ages 5 to 17 how they've evolved into the tribe's current role, including how the tribe is being suppressed from rightful claims to its land, culture and voice.

Out of Birmingham, Alabama, Kate Herrera Jenkins (Cochiti Pueblo) launched Native Strength Revolution in 2014. The group is a leadership and wellness training program to help check the decay in diet among Native Americans and to help them become physically stronger as leaders in their communities.

"When something needs to be done, the Creator makes a way," Adams said. "In 2016, we were having to deal with Standing Rock [where tribal burial grounds and religious sites were demolished to make way for a crude oil pipeline]. The medicine men brought us all into a huge prayer circle. Everyone who had a pipe prayed. One of the medicine men said that our biggest problem is that people don't know the truth about us. He said that our charge going forward is to educate where you can."

How effective those efforts are, especially in the courts, will tell how the people of the First Nations will fare in the coming decades.

"Our treaties with the United States say 'as long as the sun rises, grass grows and rivers run,'" Adams said. "Our relationship with the U.S. is nation-to-nation. Yes, we're nervous about the outcome of ICWA. My daughter is a senior in high school. I have been letting her know that if we can get through this, don't doubt that they will come again. They won't be happy until they erase us so they don't have to acknowledge what they have done to us all. They'll do anything they can do to eliminate us and our version of the truth."