

***Journal #5594 from sdc 11.17.23***

*Seven Years Ago*

*Un-Thanksgiving Day at Alcatraz Island*

*Indigenous Centered Story Telling Day in South Carolina*

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*California Environmental Voters is hiring*

*Librarians turn to civil rights agency to oppose book bans and their firings*

*FAFSA for 2024-25 will be open to students and families by December 31, 2023.*

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*Deer Hunters*

*Rocked Mocs*



Seven years ago!

## Un-Thanksgiving Day - Alcatraz Island

INTERNATIONAL INDIAN TREATY COUNCIL PRESENTS: INDIGENOUS PEOPLES  
THANKSGIVING SUNRISE GATHERING ON ALCATRAZ ISLAND

Giving thanks for our survival, resistance and living cultures NOVEMBER 23, 2023, 5:00 – 8:00 AM YELAMU, OHLONE TERRITORY (SAN FRANCISCO CALIFORNIA) TICKET BOOTH OPENS AT 3:30 AM, BOATS DEPART FROM PIER 33 AT 4:15, 4:30, 4:45, 5:00, 5:15, 5:30, 5:45 AND 6:00 AM. BOAT TICKETS \$15.50, CHILDREN UNDER 5 FREE. ADVANCE TICKETS ON SALE NOW:

<https://www.cityexperiences.com/san-francisco/city-cruises/alcatraz/programs-and-events/annual-events/indigenous-peoples-sunrise-gathering/>

The event will be broadcast live on KPFA 94.1 FM, online at <http://www.kpfa.org>

Wheelchair accessible. No drugs, alcohol, marijuana use or sales permitted on the island. Masks are strongly requested on the boats. Log on to [www.iitc.org](http://www.iitc.org), or check IITC's Facebook event page for updates. For more information or media requests contact IITC's San Francisco Office, (415) 641-4482,

Morning Star Gali, [morningstar@treatycouncil.org](mailto:morningstar@treatycouncil.org), or Rochelle Diver, [rochelle@treatycouncil.org](mailto:rochelle@treatycouncil.org), (218) 576-2649

. The organizers thank the San Francisco Arts Commission, Grants for the Arts, American Indian Cultural Center and Yocha Dehe Wintun Nation for their support  
<https://www.iitc.org/event/indigenous-peoples-thanksgiving-sunrise-gathering-on-alcatraz-island-2023/>

*(poster would not transfer)*

### Truthsgiving

**Nov. 19, 12-3 p.m.:** Indigenous-centered storytelling, panel discussions, short films, creative arts, food and performances. Saxapahaw, N.C.

On this day (Nov 16) in 1532, Spanish conquistador Francisco Pizarro trapped the emperor of the Inca Empire, Atahualpa. Pizarro invited Atahualpa to a banquet where he then captured him before eventually killing the emperor, who refused to accept Spanish rule, in July of the following year.

[Learn about the Tiwanaku state, which preceded the Inca Empire on the Pacific coast of South America.](#)

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## Indigenous Gardens Cultivate Healing



*Members of the Red Bisons walk through the UIUC South Arboretum.*

*Photo by Chengxu (Gary) Liu*

*To decolonize college campuses, BIPOC students, allies, alumni, and faculty are reintroducing Indigenous growing practices.*

By [Grace Maria Eberhardt](#) & [Andy Stec](#) & [Rosalyn LaPier](#)

A walk through any college campus in the United States looks more or less the same: a large open quad with a well-manicured lawn, a historic main hall made of brick and covered in ivy, mature deciduous non-native trees, and colorful flower beds framing the periphery.

“Those are visual clues that you are in an important place of learning,” says [Marilyn Marler](#), a University of Montana natural areas specialist. “This is the standard way that American universities look.”

The common design was an effort by white settlers to recreate the prestigious Ivy League campuses of Princeton, Harvard, and Yale, Marler says. These kinds of landscapes are “all based on European ideals of what is valuable and beautiful,” she says. This has conditioned Americans to associate places of learning with European landscapes instead of local, Indigenous ones.

By dismantling Indigenous landscapes, settler-colonists reimagine them as their own. Environmental historian Traci Brynn Voyles describes the process by which non-white lands are recast as valueless and available for erasure as “[wastelanding](#).”

The cultural roots of university campus landscapes surround whiteness and a European aesthetic, which can result in Black, Indigenous, and people of color (BIPOC) feeling a [sense of isolation](#) and alienation on college campuses, even if there is no overt racial hostility.

Advocates are calling for places of learning to instead be aligned with Indigenous values and aesthetics. The demand for meaningful action has emerged and reverberated throughout institutions of higher education across the country.

“When I think of decolonizing, I think about exercising ways of Indigeneity,” says [Sidney Fellows](#), a Shoshone-Bannock and Chippewa-Cree Master of Science student at the University of Montana. “For me, that means maybe less development, or focusing resources on native plants, maybe creating more areas where we can access foods or things like that when we’re in these college spaces.”



*Members of the Red Bison student group use fire in the UIUC South Arboretum to burn invasive non-Native plants. Photo by Vijay Shah*

### **Re-Indigenizing the Settler Colonial Aesthetic**

Re-Indigenizing the colonial landscapes of college campuses can address both the historical erasure of Indigenous presence and the isolating impact campuses currently have on BIPOC students, faculty, and staff. Ethnobotanical gardens can create a welcoming and healing space for all—especially for Indigenous participants—through emphasizing human relationships with native plants.

Educational institutions such as [Cornell University](#); [Syracuse University](#); [University of California, Berkeley](#); [UC Riverside](#); [Seattle University](#); [Belmont University](#); [Oregon State University](#); [University of Montana](#); and others have recently established ethnobotanical gardens, native plant gardens, and [four sisters gardens](#) as a means to restore Indigenous flora.

The ethnobotany garden outside of the [Payne Family Native American Center](#) at the University of Montana (UM) attracted Fellows, who says, “I like to walk around and observe and see what’s growing and know that I can go harvest sweetgrass during a break. ... It’s a special place ... that I’ve spent a lot of time at.” She says it is a great space that students can visit between classes to unwind.

Fellows also served as an intern in UM’s Four Sisters Garden. Based on the agricultural practices of the Mandan, Hidatsa, and Arikara tribes, the garden includes sunflowers, squash, corn, and beans, which support one another’s growth. Sunflowers attract pollinators, squash leaves protect the soil from drying out, corn stalks allow vines to climb, and the beans fix nitrogen in the soil. Fellows emphasized that as someone who is not a member of these tribes, “caring [for] these seeds and caretaking for these plants,” requires participants “to be careful about how we’re doing these practices.” In order for campuses to re-Indigenize their landscapes, there is a need to understand what the land and what people’s relationship with that land looked like precolonization.

It is similar at other universities. The modern-day campus of the University of Illinois, Urbana-Champaign, for example, was covered in tall- and mixed-grass prairies until less than 200 years ago. These lands were host and ecological partner of the Bodwéwadmí (Potawatomi), Peewaalia (Peoria), Kaahkaahkia (Kaskaskia), and Myaamia (Miami) since the slow retreat of the last glaciers about 12,000 years ago, according to [anthropologist C. Thomas Shay](#).

Since the 1830s, the Illinois landscape, and especially that of its college campuses, has lost nearly all of its native plant species. Only 0.01% of Illinois’ original Indigenous prairieland

remains today. Some of the last remnants were [bulldozed](#) in March 2023 by the Greater Rockford Airport Authority just outside Chicago as part of a [cargo expansion project](#). As bulldozers leveled the most [pristine prairieland](#) in the state, they were carrying out the task of [wastelanding](#) and Indigenous removal in yet another settler-colonial process.

Environmentalist Rob Nixon refers to this kind of centuries-long change in landscape as “[slow violence](#).” Often uncinematic, the damage is real—but its perpetrators are difficult to pin down with specificity.

The erasure of the Indigenous landscape has taken, and continues to take, time. The final violent act of Indigenous removal is to prevent any possibility of Native peoples’ return. On college campuses, as in many places, this is done by imagining they were never here in the first place.



*UIUC students gather seeds from Native plants. Photo by Chengxu (Gary) Liu*

### **Re-Indigenizing University Campuses**

But across the country, advocates are making change. In an effort to re-Indigenize college campuses, BIPOC students, allies, alumni, and faculty are introducing gardens and cultural houses based on Indigenous practices to campuses. While such projects aim to create safe places, they are often on the periphery of the university grounds and not in a central or visible location, adding to the isolation and othering of people of color on college campuses.

In contrast, Oregon State University (OSU) has created both an Indigenous center and a garden in the middle of campus. Director of Tribal Initiatives in Natural Resources [Cristina Eisenberg](#), Latinx with Raramuri and Apache heritage, describes the importance of these places: “[It’s] not just being ourselves, but stepping into our power. And having conversations that we might not have felt safe having here, you know, a decade ago on this campus.”

Eisenberg has been part of the OSU community since 2006, first as a graduate student and then as a postdoctoral researcher. Eisenberg’s [background](#) in restoration ecology, wildlife biology, and Traditional Ecological Knowledge frames her work in partnering with tribal nations to support sovereignty rights. “Back in 2006 it was not a safe space to be Indigenous or different,” she says. “It’s very, very different right now.”

Thanks to the efforts of student advocates over the years, OSU now has [Native signage](#) and Indigenous plants on campus, and in the future there will be Indigenous cultural burning. Thinking back over her time at OSU, Eisenberg says, “I would have never imagined that we would get to this point.”

By restoring a place's history, a college community can see the ways that Native plants sustained and continue to sustain Native people, which is why Eisenberg says re-Indigenizing the land is so important today.

The University of Illinois, Urbana-Champaign is still in the process of creating an Indigenous plant garden, but students in the ecological restoration club [Red Bison](#) utilize Indigenous knowledge to volunteer and care for native plants at the UI Arboretum.

“It’s a place that not that many students really know about unless they are already seeking it out, myself included,” says Vijay Shah, an Indian-American chemical engineering Ph.D. student. “I take it upon myself to understand the place I am, through learning Indigenous language and learning about Indigenous plants on the land.”

Red Bison has advocated for installing pollinator habitats with native plants in relatively unused land at the center of campus, such as along the periphery of the main quad. Some in the campus community, Shah adds, “may not recognize that a prairie plant restoration, which appears unseemly or disorganized, can actually be healthy in its own right.”

Marler, at the University of Montana, has also noted that when Indigenous plant gardens are attempted on college campuses, some may view them as “ugly” or think they “look bad” because the campus community is not used to this Native aesthetic.

Despite this wastelanding, however unconscious, there is much for everyone in a campus community to gain from restoring Indigenous land connections. Shah described the benefits of pollinator habitats beyond cultural and ecological restoration, recounting that “the more students get to recognize ... prairie flowers ... it brings people closer to the place [where] they’re studying.”

Another purpose of these kinds of native plant or pollinator gardens is educational. “Most people have plant blindness and they just don’t think about ... how plants are organized or what the plants are,” Marler says. By drawing attention to Native plants, appreciation can be cultivated.

### **Beyond Land Acknowledgements**

In recent years colleges and universities have begun writing and presenting “land acknowledgement” statements on their websites and at campus events. But some argue [these statements are performative and preclude more meaningful action](#). University land acknowledgements do not address the process of slow violence or the false colonial narrative perpetuated by these institutions, students say.

Fellows shares that while her university in Montana is creating new native plant gardens, it is also continuing to demolish campus green spaces to construct new buildings. “We say those acknowledgements, however here we are ... continuing to develop these spaces and ... for what? For a [football training facility](#)?” she asks. “And what does football represent within our [Indigenous] communities? Who is represented in those communities? What does it mean when we’re putting all this infrastructure and capital into [campus] space?”

More work is still needed, but many advocates are hopeful for the future of re-Indigenizing college campuses—especially in places where Indigenous ethnobotanical gardens have already been successfully established and integrated into campus life.

The most sensible way to stop slow violence and end waiting for settler-colonists to imbue “wastelands” with value is to intervene. This is done by returning to the kinds of landscapes that Indigenous peoples stewarded for some 30,000 years. Centering that history—centering Indigenous presence—can meaningfully transform institutions of power into *places* of learning.

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### [Exxon Mobil Plans to Produce Lithium in Arkansas](#)

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**Birds of prey protect vineyards:** Instead of using pesticides or rodenticides to protect their valuable grapes, vineyard owners are turning to falconer Rebecca Rosen and her hawks, falcons and other birds to guard crops. Studies have found eco-friendly solutions are not only **better for the environment but also less expensive.**

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### [EnviroVoters is hiring! Join us to work on critical climate legislation work.](#)

California Environmental Voters (EnviroVoters) exists to build the political power to solve the climate crisis, advance justice, and create a roadmap for global action. To protect our air, land, water, and future, we organize voters, elect and train candidates, and hold lawmakers accountable for bold policy change. Our vision is to solve the climate crisis, build resilient, connected, healthy communities, and create a democracy and economy that is just and sustainable for all.

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### [Librarians turn to civil rights agency to oppose book bans and their firings \(NBC\)](#)

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**University of Nevada, Reno: " Attention prospective and returning @unevadareno students – FAFSA for 2024-25 will be open to students and families by December 31, 2023. Remember that you must complete the FAFSA application for every year financial aid is needed. For..." ([Instagram](#))**

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| <h3><u><a href="#">NV conservationists push for proposed BLM public-lands rul</a></u></h3> |
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**Alex Gonzalez, Public News Service (NV)                      Nov 9, 2023**

Nevada conservationists want to get a proposed Bureau of Land Management rule across the finish line.

The rule would put [conservation efforts](#) on par with other uses on public lands.

Jen Gurecki, CEO of Coalition Snow in Reno, said in 2022, Nevada's booming outdoor



recreation sector contributed almost [\\$5 billion](#) to the state's economy. She added the sector also accounts for more than 50,000 jobs, representing almost 4% of employment statewide.

Gurecki believes it is clear Nevadans support outdoor recreation and want to see the state's public lands preserved.

"You can't hunt if there is nothing to hunt. You can't fish if there is nothing to fish," Gurecki pointed out. "No one is going to

hike through ravaged forests; you have to preserve all of those areas for people to be able to recreate on them. Conservation goes hand-in-hand with strengthening the economy of Nevada."

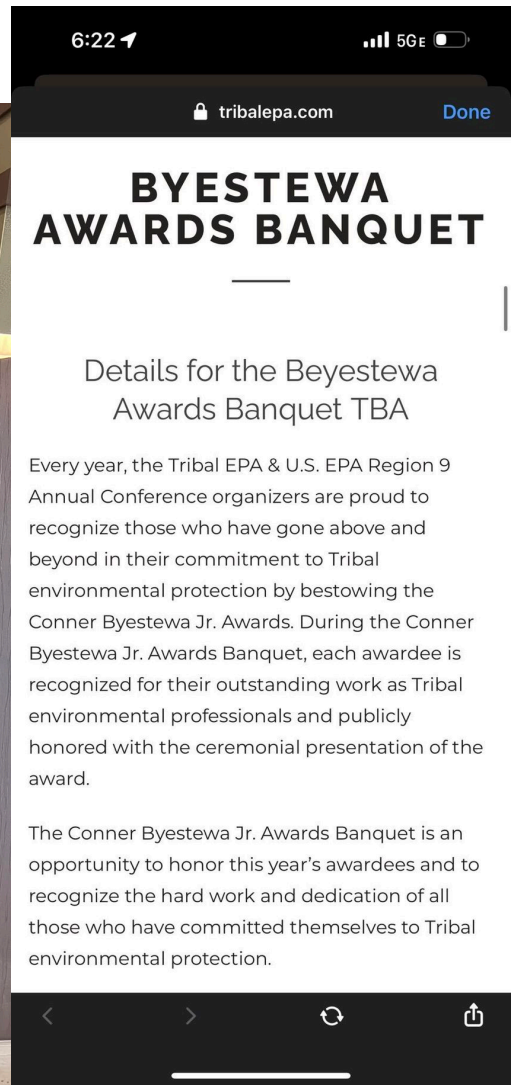
Gurecki argued conserving public lands through the proposed rule is not what she would call "anti-business or anti-economy." She contended it is quite the opposite. She said as Nevadans' use of public lands continues to grow, the state's outdoor recreation sector is increasingly solidifying itself as an economic force.

Russell Kuhlman, executive director of the Nevada Wildlife Federation, said conservationists and those engaged with the proposed rule are trying to dispel the skepticism many opponents of the proposal hold. Kuhlman hopes stakeholders understand the rule will be beneficial for everyone. He noted with the multiple uses taking place on Nevada's public lands, conservation has not had an equal voice.

"What this conservation rule does that the BLM has announced is guarantee that seat at the table when those discussions are happening of how we are going to make our lands sustainable for future generations to enjoy," Kuhlman stressed.

Kuhlman added while the Nevada Wildlife Federation supports the transition to renewable energy, it has to be done sustainably. He views the proposed rule as a tool to ensure it is achieved.





### **Annette George honored**

### **DEER HUNTERS.**

(A letter from someone who wants to remain anonymous, who farms, writes well and actually tried this)

I had this idea that I could rope a deer, put it in a stall, feed it up on corn for a couple of weeks, then kill it and eat it. The first step in this adventure was getting a deer. I figured that, since they congregate at my cattle feeder and do not seem to have much fear of me when we are there (a bold one will sometimes come right up and sniff at the bags of feed while I am in the back of the truck not 4 feet away), it should not be difficult to rope one, get up to it and toss a bag over its head (to calm it down) then hog tie it and transport it home.

I filled the cattle feeder then hid down at the end with my rope. The cattle, having seen the roping thing before, stayed well back. They were not having any of it. After about 20 minutes, my deer showed up-- 3 of them. I picked out a likely looking one, stepped out from the end of the feeder,

and threw my rope. The deer just stood there and stared at me. I wrapped the rope around my waist and twisted the end so I would have a good hold.

The deer still just stood and stared at me, but you could tell it was mildly concerned about the whole rope situation. I took a step towards it, it took a step away. I put a little tension on the rope, and then received an education. The first thing that I learned is that, while a deer may just stand there looking at you funny while you rope it, they are spurred to action when you start pulling on that rope.

That deer EXPLODED. The second thing I learned is that pound for pound, a deer is a LOT stronger than a cow or a colt. A cow or a colt in that weight range I could fight down with a rope and with some dignity. A deer-- no Chance. That thing ran and bucked and twisted and pulled. There was no controlling it and certainly no getting close to it. As it jerked me off my feet and started dragging me across the ground, it occurred to me that having a deer on a rope was not nearly as good an idea as I had originally imagined. The only upside is that they do not have as much stamina as many other animals.

A brief 10 minutes later, it was tired and not nearly as quick to jerk me off my feet and drag me when I managed to get up. It took me a few minutes to realize this, since I was mostly blinded by the blood flowing out of the big gash in my head. At that point, I had lost my taste for corn-fed venison. I just wanted to get that devil creature off the end of that rope.

I figured if I just let it go with the rope hanging around its neck, it would likely die slow and painfully somewhere. At the time, there was no love at all between me and that deer. At that moment, I hated the thing, and I would venture a guess that the feeling was mutual. Despite the gash in my head and the several large knots where I had cleverly arrested the deer's momentum by bracing my head against various large rocks as it dragged me across the ground, I could still think clearly enough to recognize that there was a small chance that I shared some tiny amount of responsibility for the situation we were in. I didn't want the deer to have to suffer a slow death, so I managed to get it lined back up in between my truck and the feeder - a little trap I had set before hand...kind of like a squeeze chute. I got it to back in there and I started moving up so I could get my rope back.

Did you know that deer bite? They do! I never in a million years would have thought that a deer would bite somebody, so I was very surprised when ..... I reached up there to grab that rope and the deer grabbed hold of my wrist. Now, when a deer bites you, it is not like being bit by a horse where they just bite you and slide off to then let go. A deer bites you and shakes its head--almost like a big dog. They bite HARD and it hurts.

The proper thing to do when a deer bites you is probably to freeze and draw back slowly. I tried screaming and shaking instead. My method was ineffective.

It seems like the deer was biting and shaking for several minutes, but it was likely only several seconds. I, being smarter than a deer (though you may be questioning that claim by now), tricked it. While I kept it busy tearing the tendons out of my right arm, I reached up with my left hand and pulled that rope loose.

That was when I got my final lesson in deer behavior for the day.

Deer will strike at you with their front feet. They rear right up on their back feet and strike right about head and shoulder level, and their hooves are surprisingly sharp... I learned a long time ago that, when an animal -like a horse --strikes at you with their hooves and you can't get away easily, the best thing to do is try to make a loud noise and make an aggressive move towards the animal. This will usually cause them to back down a bit so you can escape.

This was not a horse. This was a deer, so obviously, such trickery would not work. In the course of a millisecond, I devised a different strategy. I screamed like a woman and tried to turn and run. The reason I had always been told NOT to try to turn and run from a horse that paws at you is that there is a good chance that it will hit you in the back of the head. Deer may not be so different from horses after all, besides being twice as strong and 3 times as evil, because the second I turned to run, it hit me right in the back of the head and knocked me down.

Now, when a deer paws at you and knocks you down, it does not immediately leave. I suspect it does not recognize that the danger has passed. What they do instead is paw your back and jump up and down on you while you are laying there crying like a little girl and covering your head. I finally managed to crawl under the truck and the deer went away. So now I know why when people go deer hunting they bring a rifle with a scope.....to sort of even the odds!! All these events are true so help me God...An Educated Farmer



[Janet Davis](#) [Rocked my Mocs today at the Pyramid Lake Numaga Thanksgiving dinner.](#)