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Tis the Season - How to Make Acorn Bread from Scratch

Kennebec River dams sale clears way for salmon to return

History Bits

In 2011, Congress enacted the Veterans' Health Budget Reform and Transparency Act

Congressional App Challenge's mission is to inspire, include, and innovate efforts

Philbrook Art Museum - Interwoven: Muscogee (Creek), Cherokee, & Yuchi Baskets Seneca Chief -

Set sail on the Erie Canal 200 years after its inaugural voyage

Designing and Implementing a Counterspace: The Burke Museum's Research Family

AAM Recognizes 8 Individuals and 4 Institutions for Exemplary Work in the Museum Field

Wayfinders: He Wa'a He Moku, He Moku He Wa'a

Neanderthal Families Took Trips to the Beaches of Portugal Around 80,000 Years Ago

Romero Site Interpretive Hike - Catalina State Park

Tribal history and new evidence tell a different, fuller story of Sacagawea

Trump asks Supreme Court to uphold restrictions he wants to impose on birthright citizenship

Invasion consequences

How to Make Acorn Bread From Scratch



Karuk food writer and cookbook author Sara Calvosa Olson wants to help us decolonize our diets—but it isn't always easy to find wild food, or to know what to do with it. In this excerpt from Olson's new cookbook, *Chími Nu'am: Native California Foodways for the Contemporary Kitchen* (Heyday, 2023), she walks us through the labor of love that is acorn processing, from collecting the nuts to baking your own bread. The cookbook has lots of creative recipes for acorn flour (crackers! Pie crust! Acorn miso rub for meat!).

[Read More Here!](#)

Kennebec River dams sale clears way for salmon to return

Extract: “Many current Wabanaki tribal citizens descend from the Kennebec River area and have a distinct cultural connection to the river, said Darren Ranco, professor of anthropology at the University of Maine and a citizen of the Penobscot Nation.

In 1724, English soldiers [violently attacked](#) the Indigenous community that lived near present-day Norridgewock, eventually driving survivors and other Indigenous people in the Kennebec River valley north toward the Penobscot River and New Brunswick.

Ranco is a member of The Nature Conservancy’s board of trustees and will work with other Wabanaki officials to advise the nonprofit during its next stages of the dams’ acquisition and river restoration.

He said he sees immense potential for restoring the Kennebec River ecosystem, opening up traditional hunting and fishing opportunities, and highlighting Indigenous stories associated with the river valley and its place names.

“I think once you start to really open those up, you start to see the vibrancy of the ecology and the stories we’ve connected to over the last several thousand years,” Ranco told *The Monitor*. “And I think opening up dams opens up that flood of connectivity to places in that really deep way.” <https://themainemonitor.org/dams-sale-salmon-return-kennebec-river/>

History Bits

- 1712 Oct 5** Spanish government appointed Juan Ignacio Flores Mongollon governor and Captain-General of all the vast empire, now TX, CO, UT, NV, CA, AZ & NM.
- 1808 Oct 1** Confederate Congress Tribal Representative **Robert McDonald Jones** born MS.
- 1833 Oct 4** First battle between whites and Indians in Nevada at Humboldt Sink.
- 1847 Oct 3** Settlers in Salt Lake Valley ratify High Council as form of executive, legislative and judicial government.
- 1861 Oct 3** President Lincoln penned an EO officially recognizing the Unitah Reservation.
- 1863 Oct 1** **Treaty of Ruby Valley (read and memorize it!)**
- 1873 Oct 2** **Kintauash** (Catain Jack of the Modoc) executed at Alcatraz.
- 1887 Oct 2** Dr. Rodney Richardson of Delaware arrived at the Pyramid Lake reservation to take up his duties as tribal agency physician.
- 1924 Sep29** Reno speakeasies operated by Fred Cunningham (12 West Commercial Row) and Thomas Kinney (tailor shop - 20 East Douglas Ally) were raided by Indian police officer **Sam Johns**.
- 2002 Oct 1** Circle of Stories, a Native American storytelling web page launched on PBS web.

In 2011, Congress enacted the *Veterans' Health Budget Reform and Transparency Act*, requiring the federal government to provide advance appropriations for Veteran Affairs (VA), protecting veterans from gaps in funding during a government shutdown or when passage of a budget is delayed.

Now, Congresswoman **Betty McCollum** (D-Minn.), Co-Chair Emeritus of the Congressional Native American Caucus, along with House Appropriations Committee Chairman **Tom Cole** (R-Okla.), U.S. Senator **Ben Ray Lujan** (D-N.M.), and U.S. Senator **Markwayne Mullin** (R-Okla.) **have introduced the bipartisan *Indian Programs Advance Appropriations Act*** to authorize advance appropriations for agencies responsible for critical services and programs in Indian Country.

The **Indian Health Service (IHS)**, **Bureau of Indian Affairs (BIA)**, and the **Bureau of Indian Education (BIE)** fund critical public services for Tribal Nations, including hospitals, schools, law enforcement, and child welfare programs.

It's time we protect Indian Country the same way we protect funding for the VA, while also ensuring U.S. government compliance with trust and treaty responsibilities guaranteed to Tribes.

We've won this fight before.

In 2023, Congress provided the Indian Health Service with advance funding for the first time in annual appropriations bills, a historic achievement thanks to the tireless work of Tribal Nations and advocates (like us!) across the country.

However, current law does not require IHS to continue receiving advance appropriations, nor does it provide this stable funding for the BIE and BIA either.

The ***Indian Programs Advance Appropriations Act*** would once again protect IHS funding and expand it to the BIE and BIA, providing critical financial security and safeguarding trust and treaty responsibilities at these agencies going forward.

[There's no time to waste. Show Congress that this legislation has the support across the country needed to pass it by sending your direct message now.](#)

Together, we're changing conditions on the ground and strengthening Native communities to ensure our right to self-determination and sovereignty.

Calling on Congress to pass this legislation is really what all programs funded by the federal government deserve. Government programs should not be held hostage by partisan standoffs on the federal budget every year.

Hawwih (*thank you* in Caddo) for your commitment kinship and solidarity, Judith LeBlanc (Caddo), Executive Director, Native Organizers Alliance Action Fund

The Congressional App Challenge’s mission is to inspire, include, and innovate efforts around STEM, coding, and computer science education.

In 2013 leaders in the U.S. House of Representatives and at the Internet Education Foundation sought to foster an appreciation for computer science and STEM. That year House leadership brought to the floor and overwhelmingly passed [House Resolution 77 – Academic Competition Resolution of 2013](#), with 411 votes to 3. Representative Candice Miller, the Chairwoman of the Committee on House Administration and principal sponsor of the bill, spoke on the House floor about the need to inspire students to pursue careers in computer science ([YouTube video](#)).

Through House Resolution 77, the U.S. House of Representatives outlined the plans by which Representatives would host district-by-district computer science, or “app”, competitions every year for students. In October of 2015 the Committee on House Administration unanimously passed the [rules and regulations](#) allowing each Representative to host an “Officially-Sanctioned” computer science competition in their districts. The rules for “Officially-Sanctioned Competitions” are now ensconced in the [Members’ Congressional Handbook](#).

The rules require that the bipartisan chairs of the Congressional Internet Caucus officially request a new officially-sanctioned “app” competition every Congress. The chairs also request that the Internet Education Foundation serve as the official outside “sponsor” of the competition. The Committee then grants the request in [a letter](#) and the Congressional App Challenge begins.

The first official Congressional App Challenge launched under the leadership of the inaugural CAC Co-Chairs Reps. Mimi Walters (R-CA) and Hakeem Jeffries (D-NY). Reps. Ed Royce (R-CA) and Seth Moulton (D-MA) took over as co-chairs in 2016, and in the first two years of the Challenge, the CAC reached nearly 4,000 students across 33 states. Reps. Tim Ryan (D-OH) and Ileana Ros-Lehtinen (R-FL) took over as co-chairs in 2017. In 2018 Representatives Suzan DelBene and French Hill became the co-chairs for a two year term. Reps. Jennifer Wexton and Young Kim chair the competition for the 117th Congress. In the first seven years of the Challenge, the CAC has inspired over 40,000 students across all 50 states to code for congress.

WHO WE ARE.

We are Members of the U.S. House of Representatives hosting district-wide Congressional App Challenges for middle school and high school students, encouraging them to learn to code and inspiring them to pursue careers in computer science.

Every year we challenge students in our districts to create and submit their original apps for a chance to win the Congressional App Challenge (CAC). Each challenge is district-specific. As U.S. Representatives we publicly recognize our winning teams and each winning app may be put on display in the U.S. Capitol Building for one year. Additional prizes may be available. The Congressional Internet Caucus initiates the annual CAC. We have appointed the non-profit Internet Education Foundation to provide the CAC with supplemental staffing and support.

A new watchdog report reveals BART spent nearly \$100 million on overtime in recent years — [here are the concerns](#). The 2025 Congressional App Challenge runs from May 1st to October 30th, 2025. **Members of Congress have already begun to signup to host a 2025**

Congressional App Challenge. If your Member is not yet signed up, [You can use this template](#) to request that your Member of Congress host an App Challenge in 2025.

You can find the list of Members of Congress who are participating in the **2025 Congressional App Challenge** below:

<https://www.congressionalappchallenge.us/students/participating-districts/>

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Philbrook Museum of Art (Tulsa) [https://philbrook.org/exhibitions/Interwoven: Muscogee \(Creek\), Cherokee, & Yuchi Baskets](https://philbrook.org/exhibitions/Interwoven: Muscogee (Creek), Cherokee, & Yuchi Baskets) [Oct 04 2025](#) — [Feb 08 2026](#)

### **Just closed: WAR CLUB: Native Art & Activism**

War clubs were instruments of combat, created with the stock of a gun, and used by tribes of the plains and eastern woodlands in the eighteenth and nineteenth centuries. Osage mother-son duo, Anita and Yatika Fields, have utilized this weapon as a symbol of resistance through their collaborative, Oklahoma-based project, WAR CLUB. In a series of panels that began in 2017, multi-generational Native artists, scholars, and activists were gathered to discuss issues of social justice for Indigenous communities that are visible through their artwork and practice.

WAR CLUB: Native Art & Activism is the culminating exhibition of Anita and Yatika Fields's project delving into Native artwork and ephemera from important historical and contemporary moments of resistance. Pointing to the #NoDAPL Movement in 2016 and the Red Power Movement, which was a moment of political protest from the 1960s to the 1980s that included groups like the American Indian Movement and the National Indian Youth Council, this exhibition reveals the fight for cultural sovereignty—one that continues to this day. Experience powerful reminders of these movements, including the logbook from the Occupation of Alcatraz, and see how intergenerational Native artists use their paintings, photography, sculpture, and more as powerful tools to investigate, inform, and empower all in the fight for human rights.

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Set sail on the Erie Canal 200 years after its inaugural voyage

In September 1825, the Seneca Chief left Buffalo for Manhattan—a moment that would help transform western New York State into a boomtown. Here's how to celebrate the bicentennial.

Extract:

Not everyone was happy about the change from wilderness with wildness, however. “The realities of the canal and creating 360-mile waterfront with all the problems of lawlessness, prostitution, and crime that comes with a transient population brought social conflict,” says Montague. “The normal status quo was shaken up.”

Few took notice, or cared, that Native American Haudenosaunee had been displaced by the canal. “The canal accelerated it, but the federal and state governments planned the

Haudenosaunee's removal much earlier," says Melissa Parker Leonard, a Buffalo-raised Tonawanda Seneca descendant.

"The canal was the impetus," she adds. Leonard spoke at Canalside this summer about the forced removal of Native Americans in New York to the Midwest. And of their resilience: "We assimilated," she says. "We didn't all leave."

https://www.nationalgeographic.com/travel/article/erie-canal-anniversary-voyage?rid=C38947501E68571D7AA5496FBC02C266&cmpid=org=ngp::mc=crm-email::src=ngp::cmp=editorial::add=Daily_NL_Monday_History_20250922

Designing and Implementing a Counterspace: The Burke Museum's Research Family

Alliance Blog

Posted on Sep 19, 2025



The Burke Museum is the Washington state museum of nature and culture and is located on the University of Washington campus in Seattle. Photo by Pavel Verbovski

In the spring of 2013, a group of Pacific Islander students at the University of Washington (UW) in Seattle created the first version of an initiative known as Research Family. As its name implies, Research Family brings family-like relationships into an academic context and centers Pacific Islander students' families as well as Indigenous Oceanic knowledge, values, and languages in collections-based research. Hosted at the [Burke Museum of Natural History and Culture](#) under the guidance of Dr. (Aunty) Holly Barker, Curator of Oceanic and Asian Culture, the program was designed to activate the Pacific Islander cultural collections and open research opportunities for undergraduate students who were underrepresented in the university. Its

purpose is to build access to a “counterspace” that establishes a place of belonging and supports students holistically as they go through their educational journey (Micere 2020).

In addition to creating a sense of family and belonging at a predominantly white institution, Research Family actively involves Pacific Islanders in indigenizing efforts at the Burke Museum. Pacific Islander students learn from family and community members about how to access and interpret the intellectual knowledge in the cultural collections and represent their communities’ knowledge to the broader public in venues such as the [UW Undergraduate Research Symposium](#), [Association for Social Anthropology in Oceania](#), and [National Conference on Race and Ethnicity](#). On a campus where Pacific Islander students make up less than 1 percent of the just over sixty-two thousand students at UW, Research Family brings visibility to Pacific Islander intellectual contributions embodied in the cultural collections at the Burke Museum (University of Washington 2025). Where the collections from Oceania once sat in silence, students now breathe life into these cultural pieces through storytelling, dialogue, and laughter.

Research Family’s Values and Frameworks

Research Family members come from a variety of programs, fields of study, and backgrounds. As a result, they approach community concerns with different skill sets and perspectives, emphasizing holistic and collaborative approaches to research. Their work uses Indigenous Oceanic research methods to cultivate connections between their home and university lives while supporting academic success. Students host events with significant historical importance to their communities, invite elders to the Burke Museum to support intergenerational learning, and advocate alongside community members and leaders to address socio-economic injustices. They maintain relationships with their ancestors through active engagement at the Burke Museum as a means of healing intergenerational traumas and reconnecting to their heritages and cultural roots. Since the day Research Family was formed, the interactions and experiences it cultivates have supported the well-being of students and their extended communities.

Research Family also pushes the boundaries of what “traditional” research looks like across different disciplines as it pursues more equitable opportunities for marginalized communities. Research Family was built from the development of Indigenous Oceanic methods and praxis (practices) in a museum context. Praxis ensures that research is rooted in the real-life experiences of Pacific Islanders. Without it, the research and work within the museum would lose connection and meaning.

Two scholars and their works have greatly inspired the trajectory of Research Family: Shawn Wilson, author of *Research Is Ceremony*, and Linda Tuhiwai-Smith, who wrote *Decolonizing Methodologies*. Both scholars illuminate ways of understanding research from a perspective outside the Western academy. Tuhiwai-Smith (2012) shows that there are more suitable methodologies and research frameworks for addressing the needs of communities in culturally relevant ways and resisting the harmful, violent, and largely misleading research of many Western researchers and institutions. Wilson (2008) emphasizes that Indigenous knowledge is not passed down just through writing but through doing and through relationships. Without these relationships, information may not pass down from one generation to the next, leading to the loss of knowledge.

Everything that is Research Family connects to students' lives and academic interests and their desired futures. The goal is to build upon the students' strengths and skillsets so they can move on to research, advocacy, employment, or any other realm they choose. Testifying in the WA State Legislature to support the reinstatement of healthcare for Micronesian communities and working directly with communities in American Samoa to study deep, historical connections of culture and marine biology are but two examples where UW students have used their Research Family education and training to impact their communities—on campus, within the greater Seattle area, and across Oceania.

Expanding Research Family Beyond Oceania

In recent years, Research Family has expanded its reach to include many research families, with the support of UW's Center for American Indian and Indigenous Studies and the Henry Luce Foundation. During the 2019–2020 school year, Research Family grew from one group to several Pacific Islander-centered families focusing on the Compact of Free Association (the legal agreements held between several Micronesian countries and the United States), Samoan culture, and Indigenous Oceanic research methods. The 2020–2021 academic year marked the start of a Research Family for Pacific Islander graduate students. Today, Research Family includes faculty and student-led collections-based research with Black, Native, Southeast Asian, and South Asian students, who engage with the cultural collections at the Burke Museum. Using the skills and strengths of students, Research Family continues to push the boundaries of what “traditional” research looks like in higher education, creating more equitable opportunities for marginalized communities while at the same time building counterspaces that create belonging.

Research Family and Counterspace Takeaways

For over a decade at the Burke Museum, Pacific Islander undergraduate and graduate students have made cultural collections more accessible, challenged the status quo of museums and related disciplines, and improved academic and career development opportunities for themselves and fellow students, researchers, professors, and professionals (Tamngin and Barker 2021). Pacific Islander students bring praxis into full view by engaging with frameworks that align better with Pacific Islander values, making education and research more accessible and understandable to and for their communities (Haakanson et al. 2021). Dr. Barker has guided and mentored Research Family for over a decade and continues to be a source of inspiration for the students. Here, Dr. Barker and her fellow Burke Museum curators, Dr. Sven Haakanson and Dr. Sara Gonzalez, discuss the importance of Indigenous communities' presence within the Burke and how it shifts museum work:

Gonzalez: “To use the structure of and metaphor of the family is a decolonial act—you are reimagining what it is to produce knowledge. Instead of having an individualistic approach, you have a fundamentally different way that speaks to how knowledge is created at home.”

Haakanson: “And that is how we work at home. We work as a community. We work as a family. And that knowledge is so important, but we support each other through that whole process. That is what we do in Indigenous communities.”

Barker: “Yes, knowledge never belongs to a person; it belongs to a community.” (Haakanson et al. 2021, 532).

Research Family as a counterspace is collaborative and Indigenous at heart, acknowledging the roots that many Pacific Islander students carry with them as they make their way through the academy.

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Author

Rachael Lyne Gurwan Tamngin is a graduate student at the University of Washington pursuing her doctoral degree in sociocultural anthropology. She is of mixed background — Pacific Islander from the Micronesian Island of Waqab (Yap) in the Federated States of Micronesia and white. Her current research explores intersections between museums, anthropology, Pacific studies, and health. She is interested in addressing the many systems and institutions in place that prevent Pacific Islander communities from accessing culturally responsive and sustaining resources. Rachael is a co-founder and now co-mentor and facilitator of the Pacific Islander-centered research group named Research Family that is hosted at the Burke Museum of Natural History and Culture at the University of Washington, Seattle. She believes that museums, sites of historical and continuing colonial violence, have the potential to host transformative “counterspaces” like Research Family that allow Pacific Islander students to enact community building and healing. <https://www.aam-us.org/2025/09/19/designing-and-implementing-a-counterspace-the-burke-museums-research-family>.

AAM Recognizes 8 Individuals and 4 Institutions for Exemplary Work in the Museum Field

MaryAnn Guoladdle Parker is a curator, artist, and beadworker from the Kiowa Tribe. She currently works as an Assistant Curator at the First Americans Museum (FAM) in Oklahoma City, Oklahoma. She holds a Master's of Cultural Administration with a focus in Arts

Administration and Tribal Museum & Cultural Center Administration from the Institute of American Indian Arts (IAIA), as well as a bachelor's in American History with a focus on Native American History from Oklahoma City University (OKCU). MaryAnn is a lifelong participant within her Kiowa community and brings that experience along with her formal education to benefit her professional work in museums. She is committed to preserving and sharing her Kiowa lifeways with the younger generation and honoring her ancestors within her work. Additionally, MaryAnn is the 2023-2025 treasurer for the Native American Art Studies Association (NAASA).

First Americans Museum

***WINIKO: Reunions*—a two-year research project initiated in 2023 at the First Americans Museums (FAM) in partnership with the National Museum of the American Indian (NMAI).**

FAM challenges the idea that institutionally collected objects no longer have familial ties to cultural communities. The museum believes that reuniting institutionally collected cultural materials with their related communities and families is a benefit to the tribal nations and the collecting institutions, producing new knowledge and art benefiting museum audiences.

WINIKO: Reunion, Chief McIntosh Descendents, Muscogee (Creek) Nation (October 7, 2024). Photo by Pursuit Film Productions.

In Fall 2024, FAM worked with the 39 tribal nations in Oklahoma to successfully create Reunions for 354 descendant families and community members with 76 items on loan from NMAI for the exhibition “WINIKO: Life of an Object.” The museum has identified a core practice they are preparing to publish as a book and a feature-length film to share broadly. FAM hopes that this work will inspire other museums to consider undertaking the same rewarding work with the communities related to their collections.

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Visit [Bishop Museum](#) to learn about Hawai‘i's rich culture and history.

### **[Home](#) - [Planetarium](#) - Wayfinders: He Wa‘a He Moku, He Moku He Wa‘a**

Wayfinders celebrates the resurgence of traditional Hawaiian wayfinding, a vital cultural practice that connects the people of Hawai‘i with the stars, sea, and their voyaging canoes. This immersive exhibit highlights the growing community of voyaging canoes and their crews, reflecting on the environmental and cultural stewardship that guides future generations of navigators.

<https://www.bishopmuseum.org/wp-content/uploads/2025/03/DSCF5163-scaled.jpg~>

### **Neanderthal Families Took Trips to the Beaches of Portugal Around 80,000 Years Ago**

Learn about the first Neanderthal tracksites found in the Iberian Peninsula, featuring footprints from adults, adolescents, and children.

[https://www.discovermagazine.com/neanderthal-families-took-trips-to-the-beaches-of-portugal-around-80-000-years-ago-48071?utm\\_source=firefox-newtab-en-us](https://www.discovermagazine.com/neanderthal-families-took-trips-to-the-beaches-of-portugal-around-80-000-years-ago-48071?utm_source=firefox-newtab-en-us)



## **Romero Site Interpretive Hike - Catalina State Park**

**Second and fourth Mondays (Oct.-April) Times vary**

Join local guides for a tour of the Romero site and walk through 1000-years of indigenous Hohokam history in 90-minutes! Learn about the area's ranching history and how the Hohokam made a living in the desert. Note: This trail has stairs and crosses a seasonal stream; be prepared to walk in ankle-deep water. No restrooms on-site. Limited to 20 people: First come, first served. Meet at the Romero Ruins Ramada.

There is no cost to this program, but park entrance fees apply or bring your Arizona State Parks annual pass.

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Tribal history and new evidence tell a different, fuller story of Sacagawea | Here & Now <https://share.google/PQq4xEbzXskWZ72AR>

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**Trump asks Supreme Court to uphold restrictions he wants to impose on birthright citizenship**

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Invasion consequences: Sil Ribeiro

When wildlife enters your property, remember, it's simply trying to survive. Every day animals have to pass through somebody's land to find what they need because humans have claimed most of the Earth. The Earth is not only a human home - it belongs to millions of other species that are all struggling, in their own ways, to survive in a changing environment. Sharing space with them may sometimes be inconvenient, but it is part of living on a shared planet. 95% of the planet's land has been changed by cities, farms, roads, and other forms of development. Only a small amount of untouched wilderness remains, and that limited space is not nearly enough to support the wide range of species that once lived freely across vast landscapes. For wildlife, this loss of habitat means their natural homes are shrinking year after year. Forests are logged or cleared for housing developments, wetlands are drained to make way for agriculture, and grasslands are often paved over to build highways, shopping centers, or industrial zones. These changes leave many animals with nowhere else to go, pushing them closer and closer to human spaces. That is why you might see a bear wandering through a yard, a coyote trotting down a suburban street, or deer quietly grazing in a neighborhood. These animals are not trying to invade or cause harm - they are simply searching for food, water, and safe shelter in places where their original habitats have been reduced or destroyed. If we want a healthy and balanced Earth, we need to leave space not only for ourselves but also for the animals that depend on these environments just as much as we do. Let's bring more humanity back into being human.