

***Journal #6095      from sdc      10.2125***

*Is Monday over yet?*

*The significance of the De Anza mission*

*The National Center for Civil and Human Rights expands at a critical moment in US history*

*Native Survival Depends on Protecting Both Tribal and US Citizenship Rights*



This great grey owl (*Strix nebulosa*) spent most of the afternoon posing majestically and looking wise. However, during stretches they would slump and give a look of 'Is Monday over yet?' Photographed at Salt Lake City, Grand Teton National Park, USA. Photo by John Blumenkamp/ The Comedy Wildlife Photography Awards 2023.

## **The significance of the De Anza mission**

A look at the 1,200 mile expedition that changed the course of California

By [Kurt Snibbe](#) | [ksnibbe@scng.com](mailto:ksnibbe@scng.com) | **Orange County Register**

### **The Spanish are coming**

As the British fought with their colonies on the East Coast in 1776, the Spanish were working their way up Alta California. For Hispanic Heritage Month, Sept. 15 to Oct. 15, here's a look at early explorations.

### **On a mission**

In 1774, Spain had established several military and religious outposts in what would become California. The priests and soldiers were very isolated, and sailing around Point Conception in what is now Santa Barbara County was particularly dangerous.

Spanish officer Juan Bautista de Anza wanted to pursue his father's dream of finding an overland route from mainland Mexico to coastal California.

Sebastián Tarabal, a Native guide, helped Anza identify a desert crossing on an exploratory expedition in 1774. Once a route was established, Spain tasked Anza with leading settlers with their livestock and supplies to Alta California to create a colony at a place they called el río de San Francisco.

In Massachusetts in April 1775, the first shots of the Revolutionary War were fired at Lexington and Concord, while across the continent Anza was busy persuading nearly 300 people to take the



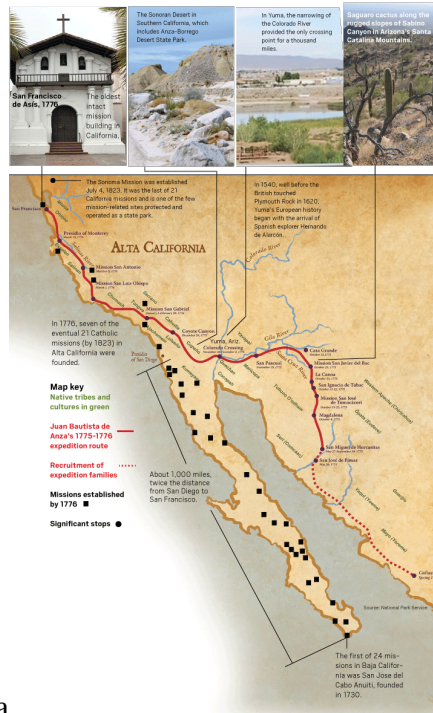
Portrait of Juan Bautista de Anza painted by Fray Orci, 1774

overland route with him.

They were a culturally diverse mix including 30 families of American Indian, European and Afro-Latino ancestry. The settlers, their military escorts and 1,000 head of livestock traveled about 1,200 miles across rugged wilderness for about 5 1/2 months to forts and missions. It was what some call a wandering town.

On June 27, 1776, the expedition families arrived at what is now San Francisco. The expedition suffered one fatality as one of eight pregnant women on the journey died during childbirth.

The settlers built the beginnings of the Presidio of San Francisco and the Mission San Francisco de Asís. The site of the Presidio of San Francisco is now part of Golden Gate National



Recreation Area  
after an uprising that destroyed two missions.

The Quechan Indians closed the trail in 1781

In 2005, Caltrans began posting signs on roads that overlap the trail route so drivers could follow it.

In 1540, well before the British touched Plymouth Rock in 1620, Yuma's European history began with the arrival of Spanish explorer Hernando de Alarcón.

The first of 24 missions in Baja California was San Jose del Cabo Anuiti, founded in 1730.

In 1776, seven of the eventual 21 Catholic missions (by 1823) in Alta California were founded.

The Sonoma Mission was established July 4, 1823. It was the last of 21 California missions and is one of the few mission-related sites protected and operated as a state park.

To learn a lot more about the expedition the National Park Service has many details [here](#).  
(maybe)

You can find the Juan Bautista de Anza Trail Guide and Audio CD Project [here](#).

North and South America in 1770s



### **The Russians are coming**

Spain had laid claim to territory in what would become California, Arizona and New Mexico in the 1520s. The Sebastian Vizcaino expedition in 1602 was tasked with finding safe harbors in Alta California for Spanish ships returning from the Philippines.

The Vizcaino expedition along the California coast gave many places the names they have today, including San Diego, Monterey and Santa Barbara. The Spanish did not pay much attention to Alta California until they heard the Russians were building settlements in the Pacific Northwest starting in the 1730s.

Several Spanish exploration missions encountered Russians in Alaska during the mid-1700s. King Charles III of Spain ordered that Spanish settlements be established near the harbors mapped by Vizcaino in San Diego and Monterey. Spanish soldier Gaspar de Portola volunteered to lead the mission.

By 1812, the Russians established Fort Ross in what is now Sonoma County as their southernmost settlement in North America. The fortress flew the Russia flag until 1842.

Fort Ross is a national historic landmark and 6,000-acre state historic park. It's the only place where the Russian and Spanish empires were adjacent.

*Sources: National Park Service, Californiamissionguide.com, anzatrail.org*

*Photos by the National Park Service, Wikimedia Commons, SCNG and The Associated Press*

## The National Center for Civil and Human Rights expands at a critical moment in US history

Unlike the Smithsonian Institution, the center in Atlanta is privately funded and beyond the immediate reach of Trump administration efforts to control what Americans learn about their history.



*Jill Savitt, President and CEO of the National Center for Civil and Human Rights in Atlanta, leads a hard-hat tour of the expanded museum before its November reopening on Wednesday, Sept. 10, 2025. (AP Photo/Michael Warren) By MICHAEL WARREN, Associated Press*

ATLANTA (AP) — A popular museum in Atlanta is expanding at a critical moment in the United States. And unlike [the Smithsonian Institution](#), the privately funded National Center for Civil and Human Rights is beyond the immediate reach of [Trump administration efforts to control what Americans learn](#) about their history.

The monthslong renovation, which cost nearly \$60 million, adds six new galleries as well as classrooms and interactive experiences, changing a relatively static museum into a dynamic place where people are encouraged to take action supporting civil and human rights, racial justice and the future of democracy, said Jill Savitt, the center’s president and CEO.

The center has stayed active ahead of its Nov. 8 reopening through [K-12 education programs](#) that include more than 300 online lesson plans; a LGBTQ+ Institute; training in diversity, equity and inclusion; human rights training for law enforcement; and its [Truth & Transformation Initiative](#) to spread awareness about forced labor, racial terror and other historic injustices.

These are the same aspects of American history, culture and society that [the Trump administration is seeking to dismantle](#).

### Inspiring children to become ‘change agents’

Dreamed up by civil rights icons Evelyn Lowery and Andrew Young, the center opened in 2014 on land donated by the Coca-Cola Company, next to the Georgia Aquarium and The World of Coca-Cola, and became a major tourist attraction. But ticket sales declined after the pandemic.

Now the center hopes to attract more repeat visitors with immersive experiences like “Change Agent Adventure,” aimed at children under 12. These “change agents” will be asked to pledge to do something — no matter how small — that “reflects the responsibility of each of us to play a role in the world: To have empathy. To call for justice. To be fair, be kind. And that’s the ethos of this gallery,” Savitt said. It opens next April.



“I think advocacy and change-making is kind of addictive. It’s contagious,” Savitt explained. “When you do something, you see the success of it, you really want to do more. And our desire here is to whet the appetite of kids to see that they can be involved. They can do it.”

This ethos is sharply different from the idea that young people can’t handle the truth and must be protected from unpleasant challenges but, Savitt said, “the history that we tell here is the most inspirational history.”

“In fact, I think it’s what makes America great. It is something to be patriotically proud of. The way activists over time have worked together through nonviolence and changed democracy to expand human freedom — there’s nothing more American and nothing greater than that. That is the lesson that we teach here,” she said.

### **Encouraging visitors to be hopeful**

“Broken Promises,” opening in December, includes exhibits from the post-Civil War Reconstruction era, cut short when white mobs sought to brutally reverse advances by formerly enslaved people. “We want to start orienting you in the conversation that we believe we all kind of see, but we don’t say it outright: Progress. Backlash. Progress. Backlash. And that pattern that has been in our country since enslavement,” said its curator, Kama Pierce.

On display will be a Georgia historical marker from the site of [the 1918 lynching of Mary Turner](#), pockmarked repeatedly with bullets, that Turner descendants donated to keep it from being vandalized again.

“There are 11 bullet holes and 11 grandchildren living,” and the family’s words will be incorporated into the exhibit to show their resilience, Pierce said.

Items from the Morehouse College Martin Luther King Jr. collection will have a much more prominent place, in a room that recreates King’s home office, with family photos contributed by the center’s first guest curator: his daughter, the Rev. Bernice King. “We wanted to lift up King’s role as a man, as a human being, not just as an icon,” Savitt explained.

Gone are the huge images of the world’s most genocidal leaders — Hitler, Stalin and Mao among others — with explanatory text about the millions of people killed under their orders. In their place will be examples of human rights victories by groups working around the world.

“The research says that if you tell people things are really bad and how awful they are, you motivate people for a minute, and then apathy sets in because it’s too hard to do anything,” Savitt said. “But if you give people something to hope for that’s positive, that they can see themselves doing, you’re more likely to cultivate a sense of agency in people.”

### **Fostering a healthy democracy**

And doubling in capacity is an experience many can’t forget: Joining a 1960s sit-in against segregation. Wearing headphones as they take a lunch-counter stool, visitors can both hear and feel an angry, segregationist mob shouting they don’t belong. Because this is “heavy content,” Savitt says, a new “reflection area” will allow people to pause afterward on a couch, with tissues if they need them, to consider what they’ve just been through.

The center's expansion was seeded by Home Depot co-founder and Atlanta philanthropist Arthur M. Blank, the Mellon Foundation and many other donors, for which Savitt expressed gratitude: "The corporate community is in a defensive crouch right now — they could get targeted," she said.

But she said donors shared concerns about people's understanding of citizenship, so supporting the teaching of civil and human rights makes a good investment.

"It is the story of democracy — Who gets to participate? Who has a say? Who gets to have a voice?" she said. "So our donors are very interested in a healthy, safe, vibrant, prosperous America, which you need a healthy democracy to have."

---

## Native Survival Depends on Protecting Both Tribal and US Citizenship Rights

Trump's attacks on Native sovereignty and citizenship are a deliberate effort to undermine the rights of tribal nations. By [Johnnie Jae](#), [Truthout](#) Published October 13, 2025



Native American protesters march at the front of a "No Kings Day" demonstration in a city that has been the focus of protests against Trump's immigration raids on June 14, 2025 in Los Angeles, California.

Spencer Platt / Getty Images

*Truthout is an indispensable resource for activists, movement leaders and workers everywhere. Please make this work possible with a [quick donation](#).*

Indigenous Peoples' Day has always been an act of celebration, resistance, and truth. When we gather and organize for Indigenous Peoples' Day, we affirm that we are still here. It is a reminder that our stories did not begin with Columbus, and they do not end with the myth of American exceptionalism and conquest. But today, it carries an urgency we can't ignore. In the current political climate, that affirmation takes on new meaning as questions about the [legitimacy of our U.S. citizenship](#) are raised in efforts to end birthright citizenship and erase the political existence of Native nations.

On October 9, 2025, Trump issued the 2025 [Columbus Day Proclamation](#), declaring Christopher Columbus "a visionary who paved the way for the founding of our great Nation." He urged Americans to honor "the values of courage, faith, and discovery that built Western civilization."

In the proclamation, Trump made no mention of Indigenous people, unless you count the mention of a "vicious and merciless campaign to erase our history, slander our heroes, and attack our heritage." The wording of Trump's phrase echoes a similar line in the [Declaration of Independence](#), which accuses King George III of acting against the colonists who opposed

British rule by colluding with “the merciless Indian Savages, whose known Rule of Warfare, is an undistinguished Destruction, of all Ages, Sexes and Conditions.” Instead of taking the opportunity to acknowledge Indigenous Peoples’ Day, Trump doubled down on a myth of discovery that glorifies genocide and rebrands colonization as destiny.

### **Don’t miss a beat**

Get the latest news and thought-provoking analysis from *Truthout*.

This same worldview underpins Trump’s renewed effort to end birthright citizenship, a move that threatens not only immigrants but also the very foundation of Native existence. In one of the administration’s own [legal arguments](#), officials claimed, “The United States’ connection with the children of illegal aliens and temporary visitors is weaker than its connection with members of Indian tribes. If the latter link is insufficient for birthright citizenship, the former certainly is.”

This suggests that tribal citizenship, the political relationship that predates the United States itself, is somehow incompatible with being American. It echoes the logic used to justify centuries of termination policies, removal, and forced dependency.

The call to rescind those medals is not about erasing history, but about refusing to let lies and conquest define it.

By [Johnnie Jae](#) , [Truthout](#) September 30, 2025

The Trump administration’s attacks on birthright citizenship do not just threaten immigrant communities. They strike at the very heart of Indigenous sovereignty. They threaten to bring back an era of termination and removal, creating the conditions for Native people to once again be treated as wards of the state, stripped of rights, and relocated to lands or countries we have never set foot in.

Recent reports from the [Oregon Capital Chronicle](#) describe how Navajo citizens were detained in immigration sweeps across border states, raising alarm among tribal leaders who warn that racial profiling and the refusal to recognize tribal identification put Indigenous people in the same danger as undocumented immigrants.

Indigenous Peoples’ Day has never been just a celebration. It is a call to action against the ongoing assault on our sovereignty and existence

The [American Immigration Council](#) has also warned that the Supreme Court’s refusal to restrict racial profiling in immigration raids has encouraged law enforcement to target anyone who looks “foreign,” a pattern that puts Indigenous people at particular risk because our identities and documents are not consistently recognized or treated as valid government documents.

[Tribal Nations](#) have alerted their citizens to this threat, suggesting they carry their tribal IDs, Certificate of Indian Blood (CIB), passports, and other photo IDs to help reduce the risk of detainment in the event of ICE raids.

The [Indian Law Resource Center](#) also reminds us that many of those being deported are Indigenous people themselves. The center has raised concern over the planned deportation of



more than 600 Guatemalan children, at least 90 percent of whom are Maya, stressing that these children are Indigenous and have rights under both U.S. and international law.

Indigenous Peoples' Day has never been just a celebration. It is a call to action against the ongoing assault on our sovereignty and existence — and an assertion that, despite these threats, we will not be erased, silenced, or eradicated.

### **Sovereignty and Citizenship**

Indigenous Peoples' Day stands in defiance of a nation that has always treated Native sovereignty as an obstacle to overcome in upholding the myth of Manifest Destiny. In 1871, the [Indian Appropriations Act](#) ended the recognition of tribes as sovereign nations. With that single act, Congress declared that no tribe would be acknowledged as an independent power capable of making treaties. Our nations were reduced to wards of the state, entirely dependent on the same government that had stolen our lands.

The [Dawes Act of 1887](#) went further. It divided tribal lands into individual allotments and stripped millions of acres from Native control. It was designed to assimilate Natives into mainstream society and dismantle tribal sovereignty, breaking apart communities and leaving many Natives impoverished and landless. The act also tied land allotments to U.S. citizenship, granting it to those who accepted allotments, severed their tribal affiliations, and left reservations, making citizenship a tool of assimilation rather than recognition of rights.

With the 1934 passage of the [Indian Reorganization Act](#), also known as the Wheeler-Howard Act, tribes regained a measure of sovereignty. The Indian Reorganization Act allowed tribes to re-establish governments and manage their own lands, but the recognition came with heavy federal oversight. Yet even within those restrictions, our nations rebuilt and strengthened the scope and boundaries of our sovereignty.

### **Dual Citizenship**

As Native peoples, we are citizens of the United States, but we are also citizens of our tribal nations. The [Indian Citizenship Act of 1924](#) extended U.S. citizenship to all Native Americans without requiring them to sever their tribal affiliations, as was previously necessary. The Act created a dual framework, where we not only have the right to self-determination but also hold rights and responsibilities in two nations simultaneously.

This reality is fragile, and not all Native nations share the same protection. As [Teen Vogue](#) reported, nearly 400 tribes in the United States lack federal recognition, which means they do not share the same nation-to-nation relationship that federally recognized tribes have with the U.S. government. This also leaves their people without the legal rights, resources, or protections guaranteed to federally recognized tribes. For these communities, the lack of recognition means they exist in a legal limbo when federal policy turns hostile.

As [Dina Gilio-Whitaker](#), author and professor of American Indian studies and lecturer at the California Indian Culture and Sovereignty Center, explained to *Truthout*:

Tribal sovereignty as a legal principle and self-determination as tribal autonomy has always been what's at stake for tribal nations. Throughout U.S. history it has never been unassailable in U.S.

law because of underlying logics of Euro-Christian superiority; that is what the doctrine of discovery is.

History has shown that while our sovereignty is an organic, inalienable right, it is not a fixed or guaranteed right in relation to the U.S. government. Indigenous nations must continually nurture the nation-to-nation relationship that we have and defend our sovereignty against political systems designed to limit or erase it.

If tribal sovereignty were ever dissolved as it was in 1871 with the Indian Appropriations Act, recognition of our tribal citizenship would disappear with it. If our U.S. citizenship were also revoked, we would be left stateless in our own homelands. That is the depth of what is at stake when sovereignty is undermined. Native identity, rights, and futures are tied to the recognition of both forms of citizenship, to the survival of our nations as sovereign powers, and to the protection of the land and water that sustain us.

### **Contemporary Threats to Citizenship and Sovereignty**

The Trump administration's attacks on Native sovereignty and citizenship are not isolated incidents. They are part of a consistent effort to undermine the rights of tribal nations and the people who belong to them. Treaty obligations are dismissed whenever they conflict with corporate interests. Sacred lands such as [Bears Ears](#) and [Oak Flat](#) are stripped of federal protection and opened to mining and drilling. [Pipelines](#) are forced through Native territories without consultation or consent. Federal funding for housing, health care, and education — already limited in many communities — is repeatedly threatened, further weakening the foundations of Native life.

Native children face a direct threat to their connection to their nations through attacks on the [Indian Child Welfare Act](#), which has been challenged in multiple cases in state and federal courts. Native tribes and organizations successfully defended and even expanded this law.

Passed in 1978 to stop the mass removal of Native children from their families and communities, the Indian Child Welfare Act protects the right of children to remain with their families, in their communities, and connected to their cultures.

The survival of our nations, our families, and our children hinges on protecting both our tribal and U.S. citizenship.

Despite ongoing challenges, the law remains one of the most important protections for tribal sovereignty and Native families. In June 2023, the U.S. Supreme Court upheld the Indian Child Welfare Act's constitutionality in a 7–2 decision in [Haaland v. Brackeen](#), rejecting all challenges to the law.

More recently, in August 2024, the [California Supreme Court](#) strengthened the Indian Child Welfare Act by requiring child welfare agencies to investigate a child's potential Native ancestry before separating families. But around the same time, the rejection of the [Truth and Healing Commission on Indian Boarding School Policies Act](#) denied survivors of cultural genocide a path to justice. The proposed commission would have investigated the legacy of Indian boarding schools and given survivors a chance to tell their stories and seek accountability.

Attacks on the Indian Child Welfare Act, birthright citizenship, and tribal sovereignty are interconnected. Each is a threat to the dual citizenship Native people hold. Undermining either form of citizenship puts Native people at risk of legal limbo, statelessness, and social and economic marginalization. The survival of our nations, our families, and our children hinges on protecting both our tribal and U.S. citizenship.

### **Refusing to Surrender**

Despite continued threats to our sovereignty, Native nations, communities, and organizations use every means available, from the courts to direct action, to defend our rights and existence. The victories won and even the losses show that even in the face of systemic erasure and violence, Native people refuse to disappear, refuse to surrender.

The fight to protect Oak Flat in Arizona is a current example of this. Oak Flat, a sacred Apache site, is threatened by a copper mine authorized through a congressional land swap pushed by the Trump administration. Tribal leaders, activists, and allies organized to defend Oak Flat, arguing in court and mobilizing to ensure that sacred land is not exchanged and destroyed for foreign private profit.

As of October 2025, the [U.S. Supreme Court](#) has declined to hear further appeals, supporting lower court rulings that allow the transfer to proceed. However, a federal appeals court issued an emergency injunction blocking the transfer and delaying the mine's advance while legal challenges are considered.

At [Standing Rock](#), hundreds of tribes and tens of thousands of allies gathered and occupied land near the Cannonball River in North Dakota to stop the [Dakota Access Pipeline](#) to protect treaty lands and water. Although the pipeline was completed, the resistance led to widespread awareness of Indigenous rights and environmental justice.

Standing Rock sparked [solidarity actions around the world](#), inspired divestment campaigns targeting banks that financed the pipeline, and brought issues such as broken treaties, environmental racism, and missing and murdered Indigenous women into global conversations. It also resulted in ongoing legal challenges and inspired a new generation of Native activists who understand that sovereignty is not negotiable.

These interventions, whether through the courts or activism, are not symbolic but the literal defense of rights that are supposed to be guaranteed under tribal and U.S. law. It is the refusal to accept marginalization, neglect, erasure, and defeat. Indigenous Peoples' Day is both a reflection of these struggles and a call to continue the fight.

### **Indigenous Peoples' Day as Resistance**

In this political landscape, Indigenous Peoples' Day reminds the public that the survival of Native nations is inseparable from Native sovereignty. When birthright citizenship is questioned, when sacred lands are desecrated, when funding for essential programs is threatened, and when cultural institutions are ignored or attacked, the very survival of our communities is at stake.

In an interview with *Truthout*, Dina Gilio-Whitaker explained:

Tribes will always be a threat to a certain segment of the American population (currently coded as Republican) because the doctrine of tribal sovereignty erects a system of guardrails to protect the rights that hundreds of treaties guaranteed, and the small amount of land that tribes still control. Those lands hold coveted resources that tribes have the power to choose to develop or keep in the ground.

Indigenous Peoples' Day calls on everyone to honor our survival and acknowledge the ongoing struggle against colonization and genocide. Our struggles are not isolated; they echo in other parts of the world, from the defense of our homelands here to the fight for survival in Gaza, where people continue to resist displacement and violence. It is a reminder that what happens to Native nations today is a glimpse of what can happen to any community when power goes unchecked and rights are violated. Indigenous Peoples' Day reminds us that defending our sovereignty is defending justice for all.

#### **TRUMP IS AIMING TO STIFLE AND DEFUND NONPROFITS**

Progressive nonprofits are the latest target caught in Trump's crosshairs. With the aim of eliminating political opposition, Trump and his sycophants are working to curb government funding, constrain private foundations, and even cut tax-exempt status from organizations he dislikes.

We're concerned, because Truthout is not immune to such bad-faith attacks. Nevertheless, we refuse to be intimidated or forced to back down. **We continue to publish fearlessly and independently thanks to direct reader support.**

---

#### **History Bits**

- 1863 Oct 25** Carson Sink Indian war scare over the murder of **Walker River Paiute Chief E-zed-was** near Fort Churchill.
- 1869 Oct 21** US proclaimed the Shoshone Treaty.
- 1882 Oct 21** **Chief Winnemucca** died.
- 1950 Oct 25** The BIA Central Office, concerned about tribal attorneys, including PLPT's Jim Curry, was considering adopting a policy restricting use of lawyers by tribes.
- 1950 Oct 26** Confederated Tribes of NV sent letter to Sen. McCarran asking him to publicly state position on acquisition of additional lands by Nevada tribes, return of land of PLPT res held for decades by white squatters and water rights for tribes.
- 1975 Oct 24** AIM leader **John Trudell**, in federal district court in Reno on a weapons charge, objected to his case being handled by the fed court instead of a tribal court.
- 1995 Oct 26** The *Washington Times* criticized Admiral Jeremy Boorda, chief of naval operations, for sending a message to all commands "To honor the North American Indian's contribution to the form of government we practice today".