

## ***Journal #6101      from sdc      19.28.25***

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**Good Fire: Tending Native Lands**

November 6 (Thursday) from 11:00 am – 4:30 pm

### [Member Preview for Good Fire: Tending Native Lands](#)

- [Ticketed](#) [Opening](#) [Members](#)

You're invited to the Member Opening for OMCA's newest exhibition! Good Fire: Tending Native Lands explores the past, present, and future of fire in California through Native practices. Free for Members

November 6 from 6:00 pm – 9:00 pm

### [Member Preview Evening Celebration for Good Fire: Tending Native Lands](#)

- [Ticketed](#)
- [Opening](#)
- [Members](#)

Be among the first to experience this powerful exhibition alongside the curators, collaborators, and community members who brought it to life. Join us for an evening of celebration with live music, delicious bites, and festive refreshments—an inspiring preview honoring the vital knowledge of Native California communities that you won't want to miss! Free for Members

### **In UC Berkeley students' Library Prize-winning research — on xenophobia, war, and belonging — intellect and empathy intertwine**

The Charlene Conrad Liebau Library Prize for Undergraduate Research honors students whose work embodies the highest standards of academic excellence, and relies upon the UC Berkeley Library and its wealth of resources. This year's award-winning projects are rooted in rigor and passion, examining xenophobia, the struggle to belong, and the power of words and stories.

#### **Emily Elizabeth Lindsay** Upper Division winner

Emily Elizabeth Lindsay braids together anthropological acumen and care for community in [“The Johnson Collection and Phoebe Maddux: Translating, Researching, Preserving, and Honoring Basketweaving Heritage among Karuk.”](#) Lindsay's work included painstakingly parsing the Karuk words used on tags associated with baskets in a collection held by the Smithsonian's National Museum of Natural History. The project contributes to the revitalization of an Indigenous language by helping reconnect the Karuk community with terminology related to a long-held cultural practice. “I ... believe that I have grown as a researcher,” Lindsay said. “With the background of what community work looks like, I have become better equipped to conduct my research in a respectful manner fitting the culture I am observing and documenting.”

### **Librarians, researchers, Native community members weigh in on ethical access to Indigenous collections** Virgie Hoban **December 14, 2020** *Any change by 2025?*

It is a moonshot, a mindset, a rallying cry: The UC Berkeley Library — sitting on the territory of Huichin, the unceded ancestral land of the Chochenyo-speaking Ohlone — aims to digitize and share all 200 million items in its special collections. But in its race to the moon, the Library has, in some ways, already flown too close to the sun. In 2016, the Library shared digital copies of

ethnographic documents that include information on the cultural lessons, ceremonies, medicines, and sacred sites of Native California tribes — information that many consider to be private, sensitive, and, in the wrong hands, harmful. Following community pain and backlash, the materials were taken down. In the years since, the Library has rebuilt its digitization program on a foundation of transparency, inclusivity, and respect. This past spring, the Library released a draft of policies and practices to guide the digitization and takedown of Indigenous materials, in close collaboration with tribal members. But this is just a start. Here, community members reflect on the Library's ethical duties as a steward of Native American collections, and how the university can better serve the communities these materials represent.

*We as a library community need to work more collaboratively with Native American students on campus and with California Indigenous peoples to share the Library's rich holdings related to those communities. First and foremost, we should reach out to Native peoples to consult and collaborate with them about how these materials relate to them and how we might improve access for them to these rich resources. Moreover, as nontribal stewards of these materials, we should seek out the assistance and advice of Native peoples to identify sensitive materials and to discuss how to ethically handle these materials. The Bancroft Library hopes to continue to support community-based research projects with Indigenous Californians, including through the language revitalization program [Breath of Life](#), and to provide opportunities to work with Native communities and individuals in campus instruction and other forums of education and cultural exchange.***Theresa Salazar, Curator of Western Americana at The Bancroft Library**

*The Bancroft Library holds one of the great U.S. archival collections of Indigenous cultural and linguistic heritage materials, mainly assembled by researchers in interactions with Indigenous communities during and in the aftermath of the California genocide. I use this material almost every day in my work. It is hard to know how to strike the right balance between accessibility and cultural sensitivity. At one extreme, we can imagine a future in which everything has been digitized, carefully described, and made available online. Then it would be easy for Indigenous community members (and other researchers) to find what they need for cultural restoration and language learning and teaching. Yet some collections include personally sensitive information or sensitive cultural knowledge. So at the other extreme, we can imagine a future in which nothing is freely available online. Yet this would create real obstacles for those who wish to use material that is probably not culturally sensitive, such as grammatical information about Indigenous languages. Clearly the best solution is one that involves collaborative stewardship, informed flexibility, and the ability to modify the accessibility of digitized materials. This is easier said than done for collections as deep and heterogeneous as those at the Bancroft.*

**Andrew Garrett, UC Berkeley professor of linguistics and director of the campus' Survey of California and Other Indian Languages**

*The Bancroft Library holds a wealth of information for us California Indians: our stories, ceremonies, culture, medicines, and the sacred. I don't imagine our elders who provided the data forecasted how it would be shared. Technology has been a game changer, allowing random people to access delicate information. There is a great deal of culturally sensitive material in these spaces that families living today may not want others to see. On the contrary, if the information were restricted, many of those seeking answers about their heritage would not have access. There is a fine line between the two, and there is no one good answer for everyone. For*



starters, there should be a contact list where one can request permission to publish information obtained from sensitive documents. I have heard countless complaints from Indigenous people about academics publishing inaccurate articles about their families without their knowledge or consent. These blunders damage reputations and can even stump tribal efforts for federal recognition. This is not acceptable. There is a need for policies, procedures, and protocols to begin to remedy this ongoing issue. I shared these thoughts with my relative Deborah Morillo, from the yak tityu tityu yak tithini Northern Chumash tribe. She had the following suggestion: “The Bancroft Library should create an Indian advisory committee of cultural leaders and families of collaborators to discuss protocol and access issues” — an idea I think is worth consideration. **Quirina Luna Geary, Mutsun and Tamien Ohlone**

I am by no means speaking for the tribal communities that I have worked with, but what has been communicated to me is that the hardest part for communities that have had ethnographies written about them is the issue of ownership and stewardship. To this day, I believe, UC Berkeley and the Bancroft feel they own that information, and it's theirs to do with whatever they please. We need to raise a flag to say, hold on, this information is culturally sensitive and could cause a lot of harm. The decision of what is culturally fragile should be up to the tribe. And we can all agree 40 people in a tribal community are not all going to see things the same way. It's going to take a while to come to an answer — and they may not come to an answer. The most important thing is to ask before the university takes any action. And if the tribal community says no, that means no. The Library's new policies are a step in the right direction. It would be nice to see those collections be met with invitations for young Native scholars: “Come work with these archives.” They literally hold stories about their grandparents. There is a gratitude for having that information preserved, and also a vulnerability. Staff and faculty at Berkeley need to recognize the intensity of both of those dynamics. For the tribal community, there's so much to be learned and deciphered. The information in those ethnographies is beautiful. But if you have even one tribal community saying this is hurting our community, then you can't continue to hurt that community. **Mark Johnson '18, M.S.W. '20, Author of the senior capstone project “Decolonizing the Bancroft”**

Our Digital

Lifecycle Program's [community engagement policy](#) sets forth the ethical foundations governing how and whether we host Indigenous materials online, as well as a clear process for the public to learn more and ask about our decision-making. The principles in that policy apply any time that digitization could create the possibility for harm or exploitation. Merely having transparent “ethical principles” is not enough, though. Those principles need to be carried out in specific ways to establish accountability. That is precisely what we sought out to do in creating the draft of our Indigenous collections local practices. In preparing these practices, we were guided by general ethical commitments as well as the specific recommendations set forth in the [UC Berkeley Native American collections report](#). We developed these practices to recognize the social, cultural, and political contexts in which the materials under our stewardship have been created, collected, and used — and to begin making decisions about access to these materials in consultation with cultural communities, where appropriate. As we work with Native American communities and campus stakeholders to finalize these practices, we hope that our discussions can serve as a springboard for other institutions, leading to more responsible access across the board. **Rachael Samberg, The UC Berkeley Library's scholarly communication officer and program director**



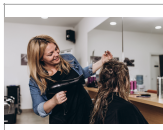
*The way the university and the Phoebe A. Hearst Museum of Anthropology have handled the ancestral remains of Indigenous communities is grounded in disrespect of tribal traditions. The university needs to do much more to recognize and correct these wrongs. There are materials in the archives that contain sacred tribal knowledge. The museum holds many human remains. As a Native woman, as a librarian, as a person who values history, culture, and preservation, I do feel as though the libraries are starting to do more. My main wish is for the libraries to have a Native American archives specialist, someone who is familiar with California Indian tribes and who is familiar with the Native American Graves Protection and Repatriation Act policies. This person would be able to interpret the archives to users and be that voice for tribal concern in the room. This is a necessity, and this is something there should be funding put toward. To tribal members, it feels like there's really no urgency around, "We need to hire this position as a way to correct historic wrongs, as a small step to respect the Indigenous heritage of this land." Colonialism is real. The university recognizes it — they say they do. But the Native community on and off campus have been waiting for decades for the university to do something significant. The Library's new workflows are just the beginning. Inviting community members to share their opinions is a positive first step in building trust back with tribal members. And that's where it needs to start. It doesn't start with digitization. It starts with creating a relationship, and that takes time.* **Melissa Stoner, Native American studies librarian in the Ethnic Studies Library**

### **Up To \$1,175 In Free Scholarship Money Awaits Each California Baby**

State and federal programs offer free money to youngsters and incentivize parents to grow college dollars through nice tax breaks.

#### **Reminder:**

### **Non-Degree Scholarship Applications Close Friday, October 31st!**



#### **NON-DEGREE SEEKING SCHOLARSHIPS**

These scholarships support individuals pursuing education and training pathways outside of a traditional academic degree program, such as:

- Certificate Programs
- Trade or Vocational Training
- Continuing Education or Professional Development
- Licensing or Certification

**Applications Open Quarterly**

**4th Quarter 2025: October 1, 2025 - October 31, 2025**

**Apply Here!**



- [\*\*Radio: Amy Cordalis on her family's fight to save the Klamath River\*\*](#) Almost 40% of Nevada groundwater wells are in decline, study says
- ["On this edition of Your Call's One Planet Series, Indigenous rights and environmental advocate Amy Bowers Cordalis discusses her new book, \*The Water Remembers: My Indigenous Family's Fight to Save a River and a Way of Life\*. Cordalis chronicles a multigenerational struggle to protect Indigenous cultural heritage and the Klamath River from environmental damage, which led to the largest river restoration project in history. She writes: "The lessons from Klamath dam removal are critical now because the relationship between humans and nature is out of balance across the planet. Klamath dam removal proves that humans can work with nature to create a thriving future on planet earth. Dam removal is just the beginning. The Klamath dams embodied the legacy of the dark underbelly of the founding of this country that supported the industrialization of nature at the expense of Indigenous peoples, the environment, and marginalized communities. ... " Listen at KALW.](#)

**"Nevada's growing reliance on groundwater for irrigation and drinking water has led to significant declines in thousands of wells across the state,** according to a recent study. The study, published in Hydrological Process, analyzed data from about 6,500 wells across Nevada and found that about 40% had significant declines over the last three decades amid intensifying drought and rising water demand – a decline that is expected to put groundwater dependent ecosystems in the state at serious risk. "That was a little surprising, we didn't realize it was to that extent," said Laurel Saito, water strategy director for The Nature Conservancy in Nevada and lead author of the study. Only about 15% of wells analyzed had increasing water level trends over that same time period. ... " [Read more from the Nevada Current.](#)

- Washoeschools posted a job opening for **Coach Assistant Football Coach (SAF)** in Reno. Apply [here](#). You can search for other jobs near Reno [here](#).

### **Lytton Rancheria invests \$51M in Cadiz**

"A publicly traded company announced Tuesday that it has secured \$51 million in financing from Lytton Rancheria of California, marking the first tribal investment in the Mojave Groundwater Bank, a water supply and groundwater storage project planned as the largest groundwater bank in the Southwest. Cadiz Inc., a Los Angeles-based water solutions company, reported it is raising the capital through Mojave Water Infrastructure Company LLC, a special-purpose entity formed to construct, own and operate the project. The federally recognized tribe's investment represents the first tranche of approximately \$450 million in total equity capital the company is raising for the project. The company, along with Fenner Gap Mutual Water Company and the Fenner Valley Water Authority, will partner with Native American tribes, public agencies and water districts to build what it describes as the **first large-scale, tribal-owned water infrastructure project off tribal lands in U.S. history,** [according to the Cadiz website.](#) ... " [Read more from Tribal Business News.](#)

## Presidential Actions

### Executive Orders

[Ensuring Continued Accountability in Federal Hiring](#)

October 15, 2025

### Proclamations

[Regulatory Relief for Certain Stationary Sources to Promote American Mineral Security](#)

October 24, 2025

[National Energy Dominance Month, 2025](#)

October 17, 2025

[National Cybersecurity Awareness Month, 2025](#)

October 17, 2025

[Adjusting Imports Of Medium- And Heavy-Duty Vehicles, Medium- And Heavy-Duty Vehicle Parts, And Buses Into The United States](#)

October 17, 2025

[National Day of Remembrance for Charlie Kirk](#)

October 14, 2025

### Memoranda

[The Trump Declaration for Enduring Peace and Prosperity](#)

October 13, 2025

### Nominations

[Nomination Sent to the Senate](#)

October 20, 2025

[Nomination Sent to the Senate](#)

October 21, 2025



**This is the EASTERN SPOTTED SKUNK — It Does a Handstand Before Spraying You!**

It's mostly nocturnal, hunting insects, small animals, and fruit, but when danger strikes, that handstand is its dramatic warning signal — one you don't want to ignore.

[#spottedskunk](#) [#wildlifephotography](#) [#animalfacts](#) [#weirdanimals](#) [#1minuteanimals](#)



## 99 second stories ·

In a rare moment of global clarity, Mexico, Guatemala, and Belize have united to safeguard one of Earth's last ancient sanctuaries — the Mayan jungle.

This isn't just a forest. It is a 13-million-acre living archive of memory — where jaguars roam untouched pathways, where the breath of the trees becomes the breath of the world. Scientists call it a climate stabilizer. The Maya called it a temple of life.

For years, deforestation and exploitation threatened to silence this green heartbeat. But instead of surrendering, these nations did something extraordinary — they chose cooperation over competition.

This tri-national alliance is more than conservation — it is restoration. A return to an understanding our ancestors lived by: that land is not a resource to be owned, but a relationship to be honored.

Hidden beneath the emerald canopy, ancient ruins still whisper how humanity once walked in rhythm with the Earth. By protecting this sacred biome, we aren't just saving trees — we are preserving wisdom.

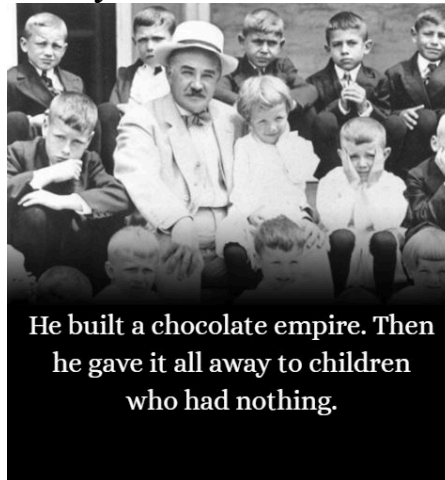
Because when nations come together to defend life, they don't just protect a forest — they protect the future. [#MayaForest](#) [#NatureUnitesUs](#)



The last great rainforest of the Maya is being protected — not by one nation, but by three who chose unity over borders.

*What is the irony between the two Nevada figures in Statuary Hall at the US Capitol?*

## *Today is National Chocolate Day*



### What Did I Just See?

Milton Hershey knew what it felt like to fail.

Before he became the "Chocolate King," he'd failed spectacularly—twice. His first candy business in Philadelphia went bankrupt. His second attempt in New York collapsed too. At 30 years old, he was broke, in debt, and living back with his parents in rural Pennsylvania. Most people would have quit. Milton tried again.

By 1900, he'd finally succeeded beyond his wildest dreams. The Hershey Chocolate Company was making him millions. He'd built an entire town—Hershey, Pennsylvania—around his factory, complete with homes, parks, and trolley lines for his workers. He married Catherine "Kitty" Sweeney, the love of his life, and they built a mansion overlooking his chocolate empire. They had everything. Except the one thing they wanted most: children.

Kitty couldn't have biological children. In an era before adoption was common among wealthy families, the Hersheys faced a choice: they could live out their lives in comfort, or they could do something radical.

In 1909, they chose radical. (*go to the root*)

Milton and Kitty founded the Hershey Industrial School—a boarding school for orphaned boys who had nowhere else to go. Not a charity that sent monthly checks. Not a foundation with their names on a building. A real home where children without families could live, learn, and build futures.

The school started with just four boys. Milton and Kitty personally interviewed each one, making sure they felt wanted, not pitied. The boys lived in homesteads with house parents, attended classes, learned trades, and—crucially—were treated with dignity and love.

Kitty poured herself into the school, visiting constantly, learning the boys' names, asking about their dreams. She saw them not as charity cases but as the children she'd never have.

When Kitty died suddenly in 1915 at just 42 years old, Milton was devastated. Friends assumed he'd abandon the school project—it had been their dream together, and now she was gone.

Instead, he doubled down.

In 1918, Milton Hershey made a decision that shocked the business world: he transferred the majority ownership of the Hershey Chocolate Company—valued at \$60 million at the time—into a trust for the school.

Not a portion of his wealth. Not his personal fortune. The entire company.

Every Hershey bar sold would now fund the education of orphaned children. Every Reese's Peanut Butter Cup, every Hershey's Kiss—all of it feeding into a trust that would care for children long after Milton was gone.

Business associates thought he'd lost his mind. "What if the school fails?" they asked. "What if the company struggles?"

Milton's response was simple: "If I wanted to build monuments to myself, I would have done it already. I want to build futures for kids who have none."

He expanded the school, building more homesteads, hiring more teachers, admitting more students. Boys who'd been living in orphanages or on the streets now had warm beds, three meals a day, education, healthcare, and a genuine chance at life.

When Milton Hershey died in 1945 at age 88, he'd given away virtually his entire fortune. He died modestly, in a small apartment in the Hershey Hotel, surrounded by photos of the children his school had helped.

But here's what makes this story extraordinary: it didn't end with his death. It got bigger. Today—79 years after Milton died—the Milton Hershey School serves over 2,000 students from kindergarten through 12th grade. Every single one attends completely free. No tuition. No fees. The school provides:

- Housing in family-style homes with house parents
- All meals, clothing, and school supplies
- Medical and dental care
- College prep and vocational training
- Extracurricular activities and athletics
- Career counseling and college scholarships



And the Hershey Trust? It now manages over \$17 billion in assets, making it one of the wealthiest educational institutions in America. Every year, millions of chocolate bars fund thousands of childhoods.

The school has evolved too. It's no longer just for orphaned boys—it serves students from low-income families, single-parent homes, and challenging circumstances. Boys and girls. All races and backgrounds. Any child who needs a chance gets one.

Over 11,000 alumni have graduated since 1909. Doctors, teachers, business owners, military officers, artists, engineers—children who started with nothing, given everything they needed to build something.

Because one man remembered what it felt like to fail. And when he succeeded, he didn't ask,

"How much can I keep?" He asked, "How many lives can I change?"

Milton Hershey never had biological children. But he's a father to thousands. And every time someone opens a Hershey bar, they're participating in a century-long act of generosity that shows no signs of stopping.

There's a statue of Milton Hershey on the school campus. He's not depicted as a wealthy industrialist in a suit. He's shown kneeling beside a young boy, eye to eye, hand on the child's shoulder.

That's how he saw them. Not as charity cases or tax deductions or PR opportunities. As his children. The ones he and Kitty never had biologically, but loved just the same.

The chocolate empire is still massive. The Hershey's brand is known worldwide. But Milton Hershey's real legacy isn't candy—it's the thousands of children who grew up knowing that someone they never met believed they deserved a chance.

Most billionaires leave their money to children who'll inherit comfort. Milton Hershey left his entire company to children who'd inherit nothing—and gave them everything instead.

That's not just philanthropy. That's love turned into institution. That's grief transformed into hope. That's one couple's dream of parenthood becoming thousands of childhoods worth living.

Every Hershey bar is sweet. But the story behind it? That's even sweeter.

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*Those that know/work with me, know my stance on endowments. Every building you build should have its own “endowment” to ensure maintenance/rehab/modernization so that it may continue to stand and serve the community. Every community owes itself an endowment that also preserves its history, heritage and legacy through education, cultural preservation, etc in order to promulgate values and traditions irrespective of outside funding. sdc*

*Feel free to indulge in a little chocolate today!*