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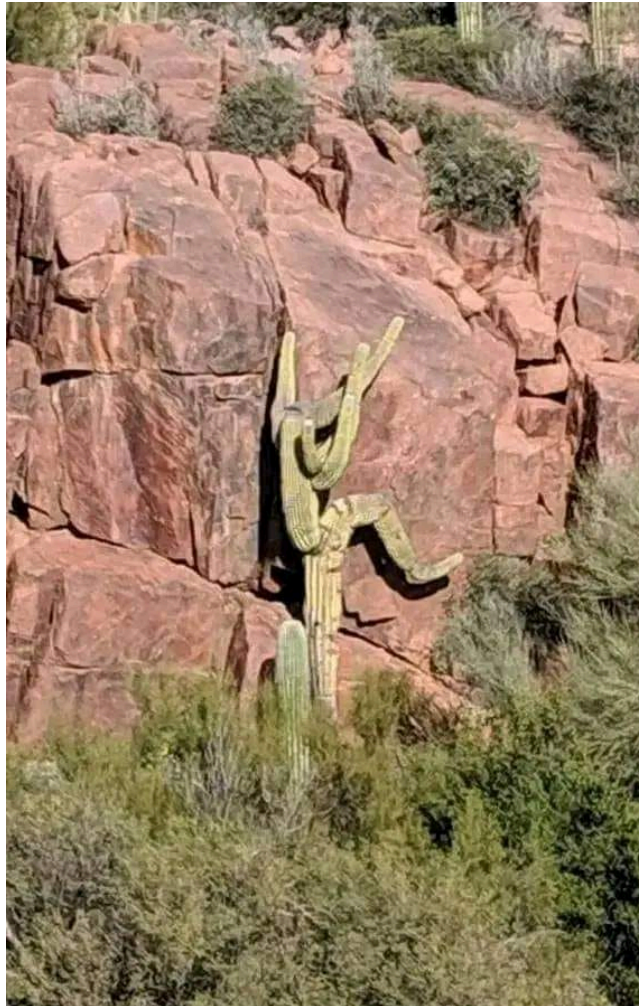
Senate Appropriations Committee Includes \$20 M for Scenic Byways

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How the Spanish Empire Was Built by Felipe Fernández-Armesto

Scholarships with August 14-30

Pomo Land Back



[Nature Journal](#) · [Just caught the first cactus leaving town!](#)

Building a Thriving Cherokee Workforce

The following guest opinion was written by Chuck Hoskins, Jr., the principal chief of the Cherokee Nation and appeared in the June 20 edition of [Native News Online](#).

The Cherokee Nation strives to be a great place to work, because we want the best and brightest to serve our community. In recent years, Cherokee Nation has made substantial investments in improving our work environment. Today, the Cherokee Nation government employs more 5,300 workers and Cherokee Nation Businesses more than 9,100. They bring their passion and skills every day and are deeply committed the success of our tribal nation.

To honor our committed team, we hosted a Cherokee Nation Employee Appreciation Day in Tahlequah. Our government staff is about 85% Cherokee citizens, with women making up 7 of every 10 employees. That's representative of Cherokee Nation's commitment to employing our own people, as well as valuing inclusion and equality.

Cherokee Nation recently conducted our first comprehensive compensation study, which directly resulted in significant pay increases for 80% of our workforce. These raises represent about a \$10 million investment for the men and women uplifting our tribe, and much of that income goes right back into our community to lift the economy across northeast Oklahoma.

The initiative maintains a fair pay structure with a minimum wage progressively rising to \$15 by 2025 — double the current federal and state minimum of \$7.25. Our average salary — more than \$65,000 — also stands well above the state average of \$50,045. Of course, that includes a full package of competitive fringe benefits available to the entire workforce. We strive to be an employer of choice, and our efforts to pay competitive wages make that possible.

We are also investing in training opportunities, so Cherokee Nation staff can continually improve their skills and advance their careers. We've implemented a digital employee experience platform and established an executive coaching process. The Cherokee Nation workforce learning portal offers more than 1,500 online and instructor-led trainings, which empower employees with professional growth opportunities at their own pace.

We've made significant infrastructure investments ranging from the construction of new facilities to the addition of small, yet impactful, amenities such as lactation rooms for young families. We've expanded leave opportunities to address mental wellness and health, to support families who foster youth, and for expecting mothers. Our Child Flex Spending Account and Child Care Subsidy Program further support Cherokee Nation employees, easing the financial burden of childcare.

These improvements are part of our broader strategy to create a work environment that supports diverse families as well as a healthy work-life balance.

Additionally, Cherokee Nation is developing the next generation of support through a newly enhanced internship program and scholarship opportunities. These are essential for nurturing the passion and professional development of our younger citizens who we hope one day will come back and work for the people.

All these efforts and many more come from our profound appreciation for our employees. We know that a well-supported workforce is the foundation of our strength as a tribal nation. We will continue to elevate our employees through our highly respected Human Resources Department and lead as an example to follow in Oklahoma.

Baby Talk

When babies are born they cry in the accent of their mother tongue: how does language begin in the womb?

https://aeon.co/essays/how-fetuses-learn-to-talk-while-theyre-still-in-the-womb?utm_source=pocket-newtab-en-us

Biden-Harris Administration Releases Phase Two of the Environmental Justice Scorecard

Last week, the Biden-Harris Administration announced the second phase of its [Environmental Justice Scorecard](#). The Environmental Justice Scorecard was created at the direction of President Biden to assess the federal government’s progress on advancing environmental justice, to provide transparency for the public, and to increase accountability for federal agencies.

The [Environmental Justice Scorecard for EPA](#) is a snapshot that provides transparency and accountability as the Agency continues to advance equity and justice, over time, as a central focus for EPA’s mission. The Environmental Justice Scorecard focuses on the following areas:

-
- Progress on Advancing Environmental Justice
-
- [Justice40 Initiative](#)
-
- Environmental and Civil Rights Protection
-
- Centering Environmental Justice in Decision-Making
-
- Institutionalizing Environmental Justice

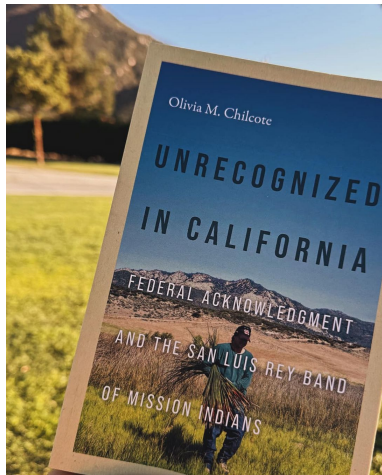
[Read the Environmental Justice Scorecard for EPA.](#)

The Environmental Justice Scorecard is not comprehensive of all of EPA’s efforts. Rather, it provides an introduction to the Agency’s ongoing work and commitment to advance equity and justice. Phase One of the Environmental Justice

Scorecard, released in Spring 2023, serves as a baseline assessment of agency actions to advance environmental justice. Phase Two and future versions of the Environmental Justice Scorecard will build upon Phase One.

Background:

In Fall 2023, the Council on Environmental Quality published a [Request for Information](#) in the Federal Register (88 FR 80697) to solicit feedback on Phase One of the Environmental Justice Scorecard. The information produced from this solicitation was used to develop Phase Two and will continue to inform future versions. [Recommendations](#) from the White House Environmental Justice Advisory Council also informed the development of Phase Two.



[San Luis Rey Band of Mission Indians](#) ·

[Rachel Flores Graham](#) ·

· Congratulations to my incredible cousin on the completion of her book! Your dedication and hard work in serving our tribal community and advocating for our people have been truly inspiring. Your achievements make us all proud, and I can't wait to see the positive impact you will continue to make for our tribe. Keep shining!

Report: At least 973 children died in U.S. boarding schools

https://enewspaper.eastbaytimes.com/infinity/article_popover_share.aspx?guid=4e6a3ccf-3ac3-4e7b-b1ea-01e37103fca7&share=true

Tule Harvest **RSVP**

San Joaquin Marsh Reserve
Adjacent to UCI Campus
in Irvine, California

Sunday, August 11th
8 AM - 1 PM

Please RSVP by
August 5th
to help us
accommodate
all who are
interested

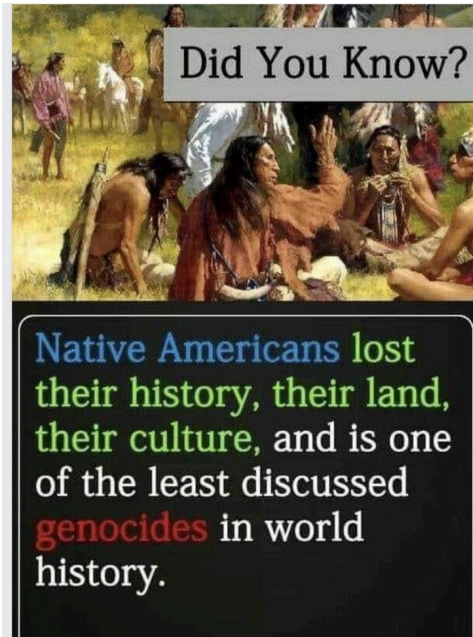
Tule Canoe Wehut

Sometimes it is hard to access tule, so this invitation is open to individuals of **local affiliated tribes** (federally listed and non-federally listed) who have projects or future projects related to tule.

Lunch will be provided at noon. There will be trees and canopies to offer some shade.

Please bring your own waders and clippers. You may be wading into water with a depth of 2 to 3 feet. If needed, **storage and drying** is available on site for up to one week after harvest.

If you have questions please contact:
Naomi Knox (Acjachemen) at cnkx123@gmail.com
Jess Rath at jmrath@uci.edu



[Native Arrows](#) · [Laurie Eisle](#) ·

DEGREES.UNITY.EDU
[B.S. In Sustainable Horticulture](#)
[Classes Starting Soon.](#)

The Untold Story of John Muir, Indigenous Peoples, and the American Wilderness by Robert Aquinas McNally

John Muir is widely and rightly lauded as the nature mystic who added wilderness to the United States' vision of itself, largely through the system of national parks and wild areas his writings and public advocacy helped create. Critics say that vision, however, came at a cost: the conquest and dispossession of the tribal peoples who had inhabited and managed those same lands, in many cases for millennia. Muir argued for the preservation of wild sanctuaries that would offer spiritual enlightenment to the conquerors, not to the conquered Indigenous peoples who had once lived there. "Somehow," he wrote, "they seemed to have no right place in the landscape."

Cast Out of Eden tells this neglected part of Muir's story—from Lowland Scotland and the Wisconsin frontier to the Sierra Nevada's granite heights and Alaska's glacial fjords—and his take on the tribal nations he encountered and embrace of an ethos that forced those tribes from their homelands. Although Muir questioned and worked against Euro-Americans' distrust of wild spaces and deep-seated desire to tame and exploit them, his view excluded Native Americans as fallen peoples who stained the wilderness's pristine sanctity. Fortunately, in a transformation that a resurrected and updated Muir might approve, this long-standing injustice is beginning to be undone, as Indigenous nations and the federal government work together to ensure that quintessentially American lands from Bears Ears to Yosemite serve all Americans equally.



Senate Appropriations Committee Includes \$20 Million for Scenic Byways in FY25

The Senate Appropriations Committee has approved \$20 million for the National Scenic Byways Program (NSBP) in its FY2025 Transportation, Housing, and Urban Development (THUD) Bill, marking the fifth consecutive year of funding for the program by the Senate.

[READ MORE](#)

Retiring University Librarian Jeff MacKie-Mason on the past and future of society's information gateways

<https://www.lib.berkeley.edu/about/news/jmm-retirement>

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**Today's selection --from *How the Spanish Empire Was Built* by Felipe Fernández-Armesto and Manuel Lucena Giraldo.** The success and impact of Spanish religious missions (of which the Alamo is perhaps the most famous) in the New World:

“Scholarship has exposed all the deficiencies and failures of missions as means of spreading faith and inculcating allegiance: they were incubators of diseases; they exacerbated plagues by introducing livestock that were reservoirs of infection; their methods of evangelization were often superficial—Dominicans, especially, were often critical of Franciscans for inattention to dogma, and Jesuits for tolerating dubious areas of pre-Christian Indigenous cultures. Physical abuse was the obverse of efforts to maintain discipline with insufficient manpower, and scourging—devolved for the sake of priestly decency to native or Black intermediaries—was the standard remedy for every ill. Rebellions were, if not common, recurrent and some orders seemed to welcome them as opportunities for martyrdom. It is worth observing, however, that missions were, on the whole, surprisingly successful in drawing recruits and harnessing affections. Franciscans in the remote areas of the forested eastern flanks of the Andes, where they launched missionary efforts in the eighteenth century, seem to have benefited from the control of precious salt supplies and the judicious bestowal of steel tools. But the loyalty they inspired seems inexplicable in balance-sheet terms. The researcher Cameron Jones has uncovered what he

calls 'a preference' for the missionaries, feeding them through famines and dying to defend them against pagan assailants.

“The claim that secular intruders hampered evangelization had a lot of strong evidence and stronger opinion on its side. The notion that the sinfulness of lay Spaniards set the indios bad examples was among the themes of Dominican homilies at least as early as 1511, when Fray Antonio de Montesinos — a preacher as small, noisy and uncompromising as St Paul — uttered his famous sermon against Spanish rapacity, inspiring the young Bartolome de Las Casas, the future voice of humanity in the empire, to dedicate his life to the protection of indios. In 1517 similar scruples led the crown to hand government of the American dominions to a commission of three Jeronimite friars. In 1522 Las Casas, who by then was formally charged by the crown with defence of indios against injustice and maltreatment, launched his first scheme for liberating natives from excessive impositions by transferring some of their responsibilities for production to Spanish peasant immigrants. One of his unremitting complaints was that the conversacion — close contact, that is — of lay intruders was inimical to the conversion of the crown's native subjects and destructive of their souls. His next big project, launched in 1537, was for a colony in Guatemala he called 'La Vera Paz', from which all lay people were to be entirely excluded. The Dominicans eventually found the colony unmanageable without help from Spanish soldiers, but the ideal of an empire of love, unencumbered by worldly purposes and uncorrupted by secular presence, continued to tug at clerical sensibilities. Against this background, the role of missions as forges of empire is intelligible.

“In most places the religious found in practice that they could not manage without secular help and, in particular, without armed force to protect them. The Dominicans gave up in La Vera Paz after the martyrdom in 1556 of the author of a vast theological summa in Quiche — the longest work in any indigenous language of the Americas. The Jesuits massacred at Chesapeake in 1571 had refused soldiers, as did the Franciscans who perished at San Saba in 1758. The Jesuits who manned the first mission in the Pacific island of Guam in 1668 were guests of a local chief, who, in a classic demonstration of the stranger-effect, gave the land for a church. They tried to do without Spanish troops and to exclude lay Spaniards, but the martyrdom of their leader in 1672 provoked a violent Spanish conquest. Indeed, Jesuits' valorization of martyrdom was almost heretical in its intensity, recalling the lust for self-immolation that St Augustine condemned in the Donatists, and may have contributed to risks they undertook. Their mission among the Guaycuru in the 1590s failed so miserably that they turned to thoughts of compulsion by 'fire and sword'. Nonetheless, three regions in America stand out as mission fields where the foundations of Franciscans and Jesuits effectively took the place of imperial structures and — as it were — kept the empire going with little or no secular input: Florida, California (outside the presidios discussed above) and the inner frontier of Spanish South America in the basins of the Amazon and Paraguay river systems.

“Florida was first. 'In future,' claimed Pedro Menendez de Aviles in 1565, seeking to tempt his king into investing in the conquest of what is now the southeast United States, 'Florida will render much wealth to Your Majesty and, in value to Spain, will greatly exceed New Spain and even Peru.' His words proved delusive. Indeed, the entire project for colonizing Florida rested on false assumptions and in particular on wildly wishful mental constructions of the geography of

the imperfectly explored hemisphere. Menendez de Aviles had chosen Santa Elena as the site of Florida's first Spanish settlement because he mistakenly thought it to be near the mythical 'land of Chicora', vaunted by an earlier explorer, and only about 1,255 kilometres (780 mi.) from the Mexican silver mines of Zacatecas: in reality the distance was about 2,900 kilometres (1,800 mi.), with the Mississippi in between. Viceroy Luis de Velasco thought the colony could be close enough to Mexico to be supplied by cattle drives and planted unworkable and short-lived garrisons along the supposed route.

“By about 1619, when Fray Luis Jeronimo de Ore wrote his Account of the Martyrs in the Provinces of La Florida, the truth was obvious. 'One cannot hope', the friar averred to Philip's successor, 'for any temporal gain from the many thousands Your Majesty spends in sustaining the soldiers in the presidio, and the number of religious engaged in preaching the law of Christ.' The newly acquired province had no resources that Spaniards thought worthy of exploitation; the coast from the Chesapeake southward was of interest only because its bays commanded the Gulf Stream route from the Caribbean to the zone of westerly winds in the North Atlantic that took ships back to Spain; the sole reason to occupy the coast was to keep it out of the hands of foreign 'pirates'. Florida was a 'loss leader' in the imperial economy.

“The monarchy's willingness to pay the costs of Franciscan missions in what are now northern Florida and southern Georgia is often attributed to royal piety; but Ore's text helps to show that the friars gave good value for the king's cash. Compared with soldiers, Franciscans were cheap to maintain, relatively dispensable and of high propaganda value as martyrs. In Ore's summing-up, 'they pay for their keep.' In its day, his rough-hewn compilation of materials circulated in manuscript and functioned as a conduit of the texts it unites into the historiographical tradition. Now it provides a quarry of wonderful anecdotes of sacred sufferings and hair-raising escapes. The work is full of instructive data on the friars' struggles with concubinage, their notions of sanctity and martyrdom, their methods of evangelization, their animadversions on native 'superstitions' (which strikingly resembled the 'popular culture' of talismans, taboos and unscientific treatments that godly meddlers harried in Europe in the same period), their outraged response to the menace of English pirates and their modest expectations of miracles. Ore cannot forbear to mention a dog that died after daring to profane a martyred friar's body; the vultures prospered by showing greater respect or perhaps better taste. The long list of martyrs Ore praised was, in one respect, deceptive: despite high turnover in apparently precious clerical manpower in the early decades of the enterprise, Florida represented a stunning success story for Spain. Native chiefs sought legitimation from representatives of the Spanish crown from as early as the late 1560s. In the late seventeenth and eighteenth centuries, when English competitors tried to suborn or intimidate Indigenous communities into a new allegiance, the loyalty of most natives to a monarchy that lacked resources to defend or reward them adequately was remarkable. The missionaries did the monarchy's work. After describing some gruesome martyrdoms of the 1580s, Ore described the surprising turnaround: 'It was God's will, though, that little by little these difficult conditions were eased so that today the Indians consider it a great honor to be Christians. In fact they pursue those who are not and insult them, so the religious are now faced with defending these hanopiras,' as they called the recalcitrant pagans.

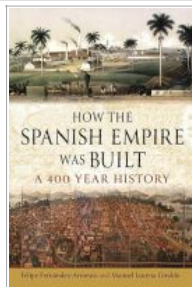
“The missions should, perhaps, be commended not for working well, but rather (like the empire



of which they formed part) for working at all. From the 1590s onward Franciscans established foundations on the Georgia coast and inland in Timucua and Apalachee; like pagan kings in late antique and early medieval episodes of evangelization, indio leaders seem readily to have seen ways of using the friars, sometimes as legitimators of their own claims to authority, sometimes as advisors and technical experts, and sometimes as mediators with a transcendent source of power, but compliance was unreliable and normally contingent on payola in the form of doles of European goods or material help against other native peoples. In the interior, the Spanish Empire came to rely on unfortified and largely ungarrisoned missions, which were viable as long as no one disputed them in arms. Even then, they tended to be economically precarious and feeble as agents of Christianization. One of the Jesuits who launched the Santa Elena mission summed up the difficulties in a letter to Menendez in 1570. Seasonal migrations interfered with evangelization, so that 'in order to obtain fruit in the blind and sad souls of these provinces, it is necessary first of all to order the Indians to come together and live in towns and cultivate the earth.' However, it must be done rightly, as our Lord commands, neither by compelling them nor with a mailed hand. And this for two reasons: the first that they have been accustomed to live in [the present] manner for thousands of years, and to take them out of it is like death to them; the second, that even were they willing, the poverty of the soil and its rapid exhaustion will not admit of it ... Unless this is done, although the religious remain among them for fifty years, they will have no more fruit than we in our four years among them, which is none at all, nor even a hope, nor the semblance of it.

“Still, the Franciscans who took over from the Jesuits made huge investments of effort and manpower. By 1675 they had nine missions at intervals on the Florida coast from San Agustin northward almost as far as modern Savannah, while 26 more stretched inland to beyond the Apalachicola River. Most had a few dozen indios. There were 150 at Santa Catalina, the largest and northernmost. The westernmost missions, however, were rebellious and unsustainable. Such security as they enjoyed ended in the late seventeenth century, when French and English adventurers began infiltrating Georgia and western Florida respectively, from Mississippi and Carolina.”

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|---------------------------------------------------------------------------|--|
|                                                                           |  |
| <b>author:</b> Felipe Fernández-Armesto, Manuel Lucena Giraldo            |  |
| <b>title:</b> <i>How the Spanish Empire Was Built: A 400 Year History</i> |  |



## Scholarships with August 14-30 Deadlines

|                                                                                   |           |                 |
|-----------------------------------------------------------------------------------|-----------|-----------------|
| <a href="#">Nancy Hall Memorial Scholarship</a>                                   | \$1,000   | August 14, 2024 |
| <a href="#">UNCF Chevron Corporate Scholars Program</a>                           | \$15,000  | August 14, 2024 |
| <a href="#">AKA-EAF Financial Need Graduate Scholarship</a>                       | Varies    | August 15, 2024 |
| <a href="#">Calvin L. Carrithers Aviation Scholarship</a>                         | \$1,000   | August 15, 2024 |
| <a href="#">Essay and Art Contest on Civil and Human Rights</a>                   | \$1,000   | August 15, 2024 |
| <a href="#">Pierce Butler Scholarship</a>                                         | \$500     | August 15, 2024 |
| <a href="#">Santa Rosa Ninety-Nines Aviation Scholarship</a>                      | \$5,000   | August 15, 2024 |
|                                                                                   |           |                 |
| <a href="#">Jennifer Dunn Thomson Scholarship</a>                                 | \$15,000  | August 18, 2024 |
| <a href="#">Mrs. Prindables Future Educator Scholarship</a>                       | \$1,000   | August 18, 2024 |
| <a href="#">Northern Kentucky University Balanced Man Scholarship</a>             | \$2,000   | August 18, 2024 |
| <a href="#">Vivek Ramaswamy American Identity Scholarship</a>                     | \$25,000  | August 18, 2024 |
| <a href="#">Balanced Man Scholarship - North Carolina State University</a>        | \$500     | August 19, 2024 |
|                                                                                   |           |                 |
| <a href="#">Florida Stormwater Association Scholarship Award</a>                  | \$2,000   | August 23, 2024 |
| <a href="#">GCC Foundation Scholarship</a>                                        | \$2,000   | August 23, 2024 |
| <a href="#">Sigma Phi Epsilon Balanced Man Scholarship- University of Memphis</a> | \$500     | August 23, 2024 |
| <a href="#">Christ the Teacher Institute Catholic Scholar's Program</a>           | \$5,000   | August 25, 2024 |
| <a href="#">Sigma Psi Zeta Aurora Scholarship</a>                                 | \$500     | August 27, 2024 |
|                                                                                   |           |                 |
| <a href="#">Castagra Roofing Scholarship</a>                                      | \$1,500   | August 30, 2024 |
| <a href="#">ESP Rock Guitar Scholarship</a>                                       | \$10,000  | August 30, 2024 |
| <a href="#">Lilly Endowment Community Scholarship - Wayne County</a>              | Varies    | August 30, 2024 |
| <a href="#">San Diego State University Advantage Scholarship Program</a>          | Varies    | August 30, 2024 |
| <a href="#">San Diego State University Presidential Scholars Program</a>          | \$40,000  | August 30, 2024 |
| <a href="#">Simon Scholar Physician Assistant Program</a>                         | \$175,224 | August 30, 2024 |
| <a href="#">Texas Armed Services Scholarship Program (TASSP)</a>                  | Varies    | August 30, 2024 |
| <a href="#">VPMA Statewide Scholarship</a>                                        | \$1,500   | August 30, 2024 |
| <a href="#">VPMA Virginia Tech Entomology Scholarship</a>                         | \$1,500   | August 30, 2024 |





# POMO LAND BACK

A PRAYER FROM THE FOREST



OVERSTORY STUDIO AND HOPE 4 NATIVES PRESENTS POMO LAND BACK: A PRAYER FROM THE FOREST

PRODUCED BY EVAN-MARIE PETIT AND LOUIS FOX EXECUTIVE PRODUCER MICHAEL HUNTER

EDITED BY LOUIS FOX DIRECTOR OF PHOTOGRAPHY CRISTINA VALVERDE AND LOUIS FOX DIRECTED BY EVAN-MARIE PETIT