Journal #2643 from sdc 7.26.12

Native Teens Racing Towards Life
New Study: Spanked Kids = Messed-Up Grownups
saying "please" and "thank you"
India's tribal people fast becoming lost for words
FBI — Indian Country Crime
National Clean Energy Summit 5.0: The Power of Choice
National Child Awareness Month
Ambassadors Program
Grand Canyon Treasure Troves

(from Alan M) This was the topic of discussion on Native America Calling today...

I think we have all thought about this at one time or another. The film documentary will be on Channel 5 for the next few days in the middle of the night. <al>

http://www.pbs.org/pov/upheartbreakhill/film_description.php

Wednesday, July 25, 2012 – Native Teens Racing Towards Life:
As teenagers get older and start reaching their last years of high school, many will look towards leaving home to pursue their life and education far from home. But, just how common is this dream? A new documentary, "Up Heartbreak Hill," follows two bright Native American high school seniors through their final year of high school as they tackle daunting decisions and questions that will alter their life forever. What all is at stake in answering the question, should I stay or should I go? How do economic hardships on tribal nations skew visions of opportunity? Guests include Native youths Thomas Martinez (Navajo) and Tamara Hardy (Navajo) and Erica Scharf, Director & Producer/"Up Heartbreak Hill" Documentary.

KNPB
CHANNEL 5.1[D] POV: Up Heartbreak Hill Friday, July 27, 3:00am
"Up Heartbreak Hill" follows Navajo high-school seniors.
POV: Up Heartbreak Hill Saturday, July 28, 12:00am
"Up Heartbreak Hill" follows Navajo high-school seniors.

POV: Up Heartbreak Hill Sunday, July 29, 4:00am
"Up Heartbreak Hill" follows Navajo high-school seniors.

POV: Up Heartbreak Hill Monday, July 30, 12:00am
"Up Heartbreak Hill" follows Navajo high-school seniors.
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New Study: Spanked Kids = Messed-Up Grownups
Mark Scheerer, Public News Service-NV

http://www.publicnewsservice.org/index.php?/content/article/27558-1
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(07/23/12) RENO, Nev. - Physical punishment of children increases the chances of mood, anxiety, and personality disorders - and alcohol and drug abuse - in adulthood, says a study in the latest Journal of Pediatrics. Canadian researchers using data from nearly 35,000 American adults found that from 2 percent to 7 percent of mental disorders were attributable to physical punishment.

To many experts, including Cyndi Scott, executive director of the Coalition Against Child Abuse and Neglect, the findings reinforce what they already know about spanking.

"It's not going to be beneficial to the child, or to the parent, for them to use any kind of physical force. So, we would not recommend people hitting children."

The alternative, say some authorities on parenting, is talk - talking to children both before and after they engage in behavior that is not approved.

Marcy Safyer, who directs the Parenting Institute at Adelphi University, says parents have alternatives to physical punishment.

"They need to be - there's the term: 'bigger, stronger, wiser and kind.' They need to pick the child up from whatever it is and remove them. Sit with them until the child calms down, and then say to them, 'Let's talk about why I don't want you to do that.'"

Many parents, Scott says, still see spanking as an effective way of discouraging misbehavior.

"There are times where people feel like, 'Oh, that's ridiculous. I was raised - my parents spanked me. I should be able to spank my child.' But we also know - we see children who have been harmed by adults - it can lead to trauma."

Parents should not be a cause of fear in a child, Safyer says, especially in ages zero to 3, when brain development is at its most rapid and crucial phase.

"During that time, a child develops the foundation and capabilities that all the rest of their development builds upon. Their parents' job at that time is to be a secure base that a child can come back to when they're anxious and frightened in the world."

Spanking is outlawed in more than 30 countries. It is legal for parents to use physical punishment on their children in the United States, although laws exist that define what crosses the line and must be reported as abuse.
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In today's delanceyplace.com excerpt - **saying "please" and "thank you"** is not a universal custom - there are societies such, as the Inuit, where it is not the case. In fact it first took hold in Western

society during the commercial revolution of the sixteenth and seventeenth centuries as evidence of the democratization of society - our desire to view everyone as equals. Before that, saying please and thank you was a way to show deference to a lord or master. "Thank you" derives from "think," it originally meant, "I will remember what you did for me" - and "please" is short for "if you please," "if it pleases you to do this":

"Consider the custom, in American society, of constantly saying 'please' and 'thank you.' To do so is often treated as basic morality: we are constantly chiding children for forgetting to do it, just as the moral guardians of our society - teachers and ministers, for instance - do to everybody else. We often assume that the habit is universal, but as the Inuit hunter made clear, it is not. Like so many of our everyday courtesies, it is a kind of democratization of what was once a habit of feudal deference:
the insistence on treating absolutely everyone the way that one used only to have to treat a lord or similar hierarchical superior.

"Perhaps this is not so in every case. Imagine we are on a crowded bus, looking for a seat. A fellow passenger moves her bag aside to clear one; we smile, or nod, or make some other little gesture of acknowl-edgment. Or perhaps we actually say 'Thank you.' Such a gesture is simply a recognition of common humanity, we are acknowledging that the woman who had been blocking the seat is not a mere physical obstacle but a human being, and that we feel genuine gratitude toward someone we will likely never see again. None of this is generally true when one asks someone across the table to 'please pass the salt,' or when the postman thanks you for signing for a delivery. We think of these simultaneously as meaningless formalities and as the very moral basis of society. Their apparent unimportance can be measured by the fact that almost no one would refuse, on principle, to say 'please' or 'thank you' in just about any situation - even those who might find it almost impossible to say 'I'm sorry' or 'I apologize.'

"In fact, the English 'please' is short for 'if you please,' 'if it pleases you to do this' - it is the same in most European languages (French si il vous plait, Spanish por favor). Its literal meaning is 'you are under no obligation to do this.'
'Hand me the salt. Not that I am saying that you have to!' This is not true; there is a social obligation, and it would be almost impossible not to comply. But etiquette largely consists of the exchange of polite fictions (to use less polite language, lies). When you ask someone to pass the salt, you are also giving them an order; by attaching the word 'please,' you are saying that it is not an order. But, in fact, it is.

"In English, 'thank you' derives from 'think,' it originally meant, 'I will remember what you did for me' - which is usually not true either - but in other languages (the Portuguese obrigado is a good example) the standard term follows the form of the English 'much obliged' - it actually does means 'I am in your debt.' The French merci is even more graphic: it derives from 'mercy,' as in begging for mercy; by saying it you are symbolically placing yourself in your bene-factor's power - since a debtor is, after all, a criminal. Saying 'you're welcome,' or 'it's nothing'(French de rien, Spanish de nada) - the latter has at least the advantage of often being literally true - is a way of reassuring the one to whom one has passed the salt that you are not actually inscribing a debit in your imaginary moral account book. So is saying 'my pleasure' - you are saying, 'No, actually, it's a credit, not a debit - you did me a favor because in asking me to pass the salt, you gave me the opportunity to do something I found rewarding in itself!' ...

"All of this is a relatively recent innovation. The habit of always saying 'please'and 'thank you' first began to take hold during the commercial revolution of the sixteenth and seventeenth centuries - among those very middle classes who were largely responsible for it. It is the language of bureaus, shops, and offices, and over the course of the last five hundred years it has spread across the world along with them. It is also merely one token of a much larger philosophy, a set of assumptions of what humans are and what they owe one another, that have by now become so deeply ingrained that we cannot see them."

Debt: The First 5,000 Years
by David Graeber by Melville House
Hardcover ~ Release Date: 2011-07-12 Pages: 122-124
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India's tribal people fast becoming lost for words

Ben Doherty Published: April 30, 2012 - 1:15AM

The road runs out seven kilometres before the last village in India.

Nestled at the edge of the Torsa River delta on the border with Bhutan, and against the foothills of the mountain range that will become the mighty Himalayas, Totopara is happily isolated from much of the turbulence of the countries around it.

The rains of the monsoon season regularly cut the village off by road, and the electricity supply is not yet so reliable as to seriously disturb the quiet.

But there is a battle going on in Totopara, a quiet war being waged to retain a sense of community, of identity and of culture, against the forces of economy and the pull of conformity that grips so many of the world's small cultures. Totopara's is a fight to keep a language alive.

The village takes its name as the home of the Toto people. Ethnically distinct from their

neighbours, they have lived in the area beyond all memory and storytelling. “We have been here for hundreds of years... this is our homeland,” village elder Ashok Toto tells The Age.

They remain a small group, and now find themselves a minority in their own community, numbering about 1400 of the 5000 or so who live in the village. Farmers mainly, they Toto grow rice and betel nut or sell their labour on nearby plantations, where they are known as quiet, steady workers.

The Toto speak their own language, a tongue that shares no close derivation with any of those spoken around — Nepali, Bengali, Hindi or Bhutanese.

But the Toto people fear their language, and with it, their culture, history and way of life, is being lost, consumed by an education system that obliges their children to speak Bengali, and an economy that pushes them towards Hindi and English. Ashok is confident the next generation will grow up comfortable with the tongue of their ancestors.

“Now, out of 10, only two children would have problems in speaking their own language,” Ashok says. “Otherwise this new generation is well-versed in Toto. But for future, it’s risky . . . there will be problem, huge problem . . . because we face difficulties following the way of life of our ancestors. “There is a chance our language and culture will be finished.”

India is one of the most linguistically diverse countries on earth. Just how diverse is a matter of contention, but it is believed India today speaks between 850 and 900 distinct languages, though only 122 are recognised in the census and just 22 are scheduled as official languages in the constitution. Of mother tongues — the vernacular first learned at home — it was estimated in 1961 that India was home to more than 1600.

The first ever linguistic survey of India was completed in 1928, undertaken over 30 years by an Irish linguist and opium trader from the East India Company named Sir George Abraham Grierson, who concluded the country spoke 179 languages.

Acclaimed as triumph at the time, the 8000-page survey was flawed: many of Grierson’s field workers were untrained, he never visited large parts of southern India, and he completely ignored the country’s numerous nomadic tribes.

But as well as being one of the world’s most linguistically diverse nations, India is also losing languages faster than any other place on earth. UNESCO currently lists 197 Indian languages as endangered or vulnerable.

Toto is listed as critically endangered, the final stage before extinction, with perhaps 1000 speakers.

In an effort to counter India’s language loss, or at least record these vernaculars before they disappear, linguist

Ganesh Devy is overseeing the largest ever survey of Indian tongues, the People’s Linguistic

Survey of India. Already two years in, the PLSI will not be completed until 2014. By then it will be 21 massive volumes, listing language names, their geography and history, key vocabulary, and examples of songs, poetry and storytelling.

The distinctions between languages, dialects and patois, so intermingled in multicultural India, are carefully defined for the PLSI. The survey considers a tongue a language when 70 per cent of its basic vocabulary – simple verbs, as well as words to describe space, time, kinship, colours, geography, anatomy, animals and plants — are original.

Dr Devy says India is likely behind only Papua New Guinea in its number of languages, ahead of Indonesia and polyglot African countries like Nigeria and Cameroon.

"India is one of those countries that has managed to keep their linguistic diversity alive until this date. I have a rather clear estimate now of about 850 languages." But he says India's minority languages, particularly those linked to a shrinking ethnic population, are facing increasing pressure.

"Over the last 50 years, India has lost about 150 languages. That is three languages per year, one language every four months that is lost forever. That is worrying, because all these languages hold wisdom.

"Every language is a unique world view. We need as many of these views as possible to see our world in its totality. Every language we lose, our ability to perceive the world is reduced."

It is a paradox, Dr Devy says, that in this modern age of mass, widespread and rapid communication, the most fundamental form of human communication – spoken language – is being lost faster than ever before. Of the 7000 languages now spoken on earth, only about 600 are expected to survive until the end of the century.

In 2010, an 85-year-old Andaman Island woman called Boa Senior died. She was the last speaker of the Bo language, and it died with her. In her final years, her language was recorded by linguists, but it lives now only as a relic.

The Ayapaneco language of Mexico has only two known fluent speakers remaining alive. They live 500 metres from each other in the southern village of Ayapa, but they don't like each other, and refuse to talk. The loss of a language is rarely so clear-cut. It is usually a slow, almost imperceptible process.

At first, domains of a language become unused. If a minority language-speaking Indian farmer needs to speak Hindi to communicate at the market or with neighbouring landholders, the words describing agriculture in his native tongue become redundant, and he moves to the larger language for the sake of his livelihood. As more and more ''domains'' are closed off, a language is slowly throttled.

It happens to larger languages too. Dr Devy cites the example of his native tongue, Marathi, which no longer has any cricket commentary on radio or TV. "The sports domain of my language

has been shut off, those words are lost."

Languages are lost over generations. As minority tongues become increasingly unviable, children are less likely to pick them up.

"Today, all over the world, there is a very big gap between those in their 50s and 60s and those in their teens and 20s," Dr Devy says. ''About 35 per cent of the young people in the world face the problem that they don't have a strong connection to the languages spoken by their parents."

G.D.P. Sastry, head of the Centre for Tribal and Endangered Languages at Mysore's Central Institute for Indian Languages, says up to 30 per cent of India's mother tongues are endangered.

In the state of Tripura, the language of the Korbong tribe is spoken by only 25 people, belonging to four families in one village. The Bongcher language in the same state has only 500 speakers.

"As these villages grow smaller, when old people die or young people move away, the languages get smaller and smaller — the simple attrition of people contributes to language attrition," Dr Sastry says.

An absence of formal education in minority mother tongues contributes to language loss, as does, unexpectedly, inter-tribal marriage.

"In homes where the wife speaks one language, and the husband another, the child will speak a third language, Hindi or English or another major language, but neither of the parents' mother tongues," Dr Sastry says.

On the porch of his home in Totopara, Ashok Toto (all Totos carry the surname), speaks to The Age in Hindi. The irony is not lost on him. "But we speak only our language inside our homes when we are with our families."

The children in the village go to a Bengali-speaking school. Most speak Hindi too, and some Nepali, but English is neither widely nor well-spoken. A lack of English tends to keeps Totos in the village and linked to their culture, but it cruels their employment opportunities, in particular preventing them from securing well-paying government jobs.

The day The Age visits Totopara, the Toto people are celebrating a wedding. It is one of the few occasions the community is all together.

Ashok's cousin Bhavesh explains that the Toto community used to meet regularly, called together by a Karbari, essentially a town crier, who would visit all Toto houses requesting their presence on behalf of tribal elders. Now, with their community so intermingled with others, it feels exclusionary to hold Toto-only meetings, and they occur infrequently. It is the same with their language.

"Other communities here are in the majority, so obviously we pick up their language and culture. If we are sitting with people from other community, they can't understand our language. We

understand other people's feelings, so we talk in our common language."

But in the aftermath of the wedding ceremony, held in a small clearing next to a grove of betel trees, Toto men sit and play cards while the women dance. Others crush maura, a millet which is fermented to make eu, a strong, dark liquor.

"Here we speak our language," Bhavesh says. "Here we are Toto people still."

*This story was found at: **http://www.theage.com.au/world/indias-tribal-people-fast-becoming-lost-for-words-20120429-1xted.html***

http://www.theage.com.au/action/printArticle?id=3257365
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FBI — Indian Country Crime

http://www.fbi.gov/about-us/investigate/vc_majorthefts/indian

We've been helping to ensure safety and security in **Indian** Country* since our founding in 1908. Today, more than 100 special agents from 20 different field **...**

Published on: 2010/04/16, **Last Modified on**: 2012/05/23

FBI — Journey Through **Indian** Country, Part 1
http://www.fbi.gov/resolveuid/3956204480f22e370bff44224f53fc78
Jun 1, 2012 **...** New series opens with a look at our unique responsibilities on Native American land.

Published on: 2012/06/01, **Last Modified on**: 2012/06/18

FBI — Osage **Indian** Murders
http://vault.fbi.gov/Osage%20Indian%20Murders/
Osage **Indian** Murders Part 34 of 65 View · Osage **Indian** Murders Part 35 of 65 View · Osage **Indian** Murders Part 36 of 65 View · Osage **Indian** Murders Part 37 **...**

Published on: 2010/12/06, **Last Modified on**: 2011/03/18

FBI — Journey Through **Indian** Country, Part 2
http://www.fbi.gov/news/stories/2012/june/indian-county_060712
Jun 7, 2012 **...** A special agent's rounds on a remote reservation illustrate the job's challenges.

Published on: 2012/06/07, **Last Modified on**: 2012/06/18

FBI — The FBI's Role in **Indian** Country
http://www.fbi.gov/news/speeches/the-fbis-role-in-indian-country
Oct 28, 2004 **...** National Native American Law Enforcement Association 12th Annual Training Conference.

Published on: 2004/10/28, **Last Modified on**: 2010/10/05

FBI — Journey Through **Indian** Country, Part 5
http://www.fbi.gov/news/stories/2012/july/journey-through-indian-country-part-5
Jul 5, 2012 **...** Our series on **Indian** Country looks at the legal approach toward drugs on reservations.

Published on: 2012/07/05, **Last Modified on**: 2012/07/05

FBI — Journey Through **Indian** Country, Part 3
http://www.fbi.gov/news/stories/2012/june/journey-through-indian-country-part-3
Jun 18, 2012 **...** Third installment of our **Indian** Country series focuses on an all-too-typical crime.

Published on: 2012/06/18, **Last Modified on**: 2012/06/21

FBI — Journey Through **Indian** Country, Part 6
http://www.fbi.gov/news/stories/2012/july/journey-through-indian-country-part-6/journey-through-indian-country-part-6
3 days ago **...** Series concludes with a look at the compressed experience agents gain on the reservations.

Published on: 2012/07/20, **Last Modified on**: 2012/07/20

FBI — FBI in **Indian** Country, Part II
http://www.fbi.gov/news/stories/2007/september/indian_091707/
Sep 17, 2007 **...** Nearly an hour later, he's entering the Crow **Indian** reservation, ready to start another day in **Indian** Country. Klein, a special agent out of our **...**

Published on: 2007/09/17, **Last Modified on**: 2012/04/03

FBI — Journey Through **Indian** Country, Part 4
http://www.fbi.gov/news/stories/2012/june/journey-through-indian-country-part-4
Jun 22, 2012 **...** FBI agents rely heavily on local, federal, and tribal law enforcement partners.

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National Clean Energy Summit 5.0: The Power of Choice

August 7, 2012, 9:00 am - 5:00 pm
Bellagio Las Vegas, 3600 Las Vegas Boulevard South

High-level industry leaders, policy experts, investors, and public officials, along with citizens and the media, will gather in Nevada for a day-long summit hosted by the Center for American Progress, Clean Energy Project, MGM Resorts International, Senate Majority Leader Harry Reid (D-NV), and the University of Nevada, Las Vegas. National Clean Energy Summit 5.0: The Power of Choice, the fifth annual summit, will bring together top minds to discuss energy options that will improve quality of life, save money and grow the economy.

TICKETS

General Registration - $200 / Student Registration - $25

SPEAKERS

President Bill Clinton - Keynote Speaker
U.S. Senator Harry Reid
Ken Salazar, U.S. Secretary of the Interior
Michael Donley, Secretary of the U.S. Air Force
John Podesta, Chair and Counselor, Center for American Progress
Jim Murren, Chairman and CEO, MGM Resorts International
Leo W. Gerard, USW International President
Elon Musk, President and CEO, Tesla
Jon Wellinghoff, Chairman, Federal Energy Regulatory Commission
Denise Bode, CEO, American Wind Energy Association
Fred Smith, Chairman, President and CEO of FedEx
Peter Fox-Penner, Principal and Chairman of the Brattle Group
Tom Husted, CEO of Valley Electric Association, Inc.
Phil Giudice, CEO Liquid Metal Battery Corporation
Kristin McMillan, CEO, Las Vegas Chamber of Commerce
Chris Paine, American Filmaker
Doug Larson, Co-founder, CEO & President, Eldorado Artesian Springs Inc.
Arun Majumdar, Director, Advanced Research Projects Agency-Energy (ARPA-E)
Rose McKinney-James, Owner, Energy Works Consulting LLC.
Neal Smatresk, President, UNLV
Dr. Hermant Taneja, Co-founder, Advanced Energy Economy
Audrey Zibelman, Founder, CEO & President, Viridity Energy, Inc.

Moderated Discussions
Optimizing Renewable Energy Production
The Innovation Edge: Advanced Research Projects Agency-Energy (ARPA-E)
Moving Off Oil
Empowering Consumers with Options
Moving Money and Human Resources Toward a Clean Energy Economy

More information here
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Do you know an exceptional teen or young adult with a passion for creating change? Nominate him or her for the **National Child Awareness Month Ambassadors Program**, a unique opportunity for service-minded youth, ages 16 to 22, to receive support and leadership training as they develop large-scale service projects that positively impact the lives of young people.

The Youth Ambassadors Program kicks off in September – National Child Awareness Month – with a two-day training in Washington, D.C., where Ambassadors will begin planning service projects. With funding, training, and ongoing support from YSA and the Festival of Children Foundation, Youth Ambassadors will return to their home states to mobilize their peers, engage media and public officials, and raise public awareness around issues affecting children.

Fifty-one Youth Ambassadors will be selected – one per state – creating a powerful national network of young people who raise their collective voice in service to other youth.

Youth Ambassadors receive:
• A two-day training in Washington, D.C. (travel, lodging and related expenses included);
• A $1,000 grant from the Festival of Children Foundation to implement a youth-focused service project of his or her choosing;
• Ongoing networking opportunities with other Youth Ambassadors across the country;
• Ongoing training and project support;
• A platform for their cause or issue-area.

Organizations and community groups may nominate youth ages 16 to 22 to represent their state and serve as a Youth Ambassador. Nominees are also asked to complete a short application about their vision for a change-making service project. Nominations are open through July 29, 2012, with extensions available upon request.

For detailed program and eligibility requirements, or to nominate a young person, visit www.YSA.org/grants/NCAM

Michael Minks, Director of Outreach and Innovation
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Grand Canyon Treasure Troves

From dusty cowboy paraphernalia to ancient Indian rock art, the hidden alcoves of the Grand Canyon's caves have stories to tell about those who've explored them over the centuries.

According to outdoor writer and wilderness guide Michael Engelhard, "the spark of discovery keeps me coming back." Learn what he's discovered in the Grand Canyon's caves.