

**Journal #2747**

**from sdc**

**12.19.12**

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**A MUST FORWARD**

*Because I so fervently believe that one must live the life one wishes the world to be I am including a message from a former classmate. sdc:*

This video is a segment of "The View" TV show where a Dr. Welner spoke. He is the best voice of reason I have ever heard to date and I feel we should hear him and pass on to others what he said. It is so intelligent and sensible. The TV segment is now on You-tube.

Please copy the address and repost and ask your friends to repost, and so on.

<http://www.youtube.com/watch?v=ZyKvTn5BT5c>

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<http://www.upworthy.com/when-you-are-done-hugging-your-kids-too-tightly-elmo-will-help-you-figure-out-wh?c=upw1>

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**Yuletide's Outlaws**

**By RACHEL N. SCHNEPPER**

**Op-Ed Contributor : December 14, 2012**

EACH year, as wreaths and colored lights are hung on any structure that can support their weight, another holiday tradition begins: the bemoaning of the annual War on Christmas.

The American Family Association has called for [boycotting](#) Old Navy and the Gap for, out of political correctness, not using the term "Christmas" in their holiday advertising. Parents have criticized schools for diminishing Christmas celebrations by giving equal time to Hanukkah and Kwanzaa. And the Catholic League used to have a Christmas "watch list" for naming and shaming "Christmas kill-joys."

Anxiety over the War on Christmas is, in other words, an American tradition. But few realize how far back that tradition goes. The contemporary War on Christmas pales in comparison to the first — a war that was waged not by retailers but by Puritans who considered the destruction of Christmas necessary to the construction of their godly society.

In the early 17th century in England, the Christmas season was not so different from what it is today: churches and other buildings were decorated with holly and ivy, gifts were exchanged and charity was distributed among the poor.

Also much as it is today, it was a period of carousing and merriment. The weeks around Christmas were celebrated with feasting, drinking, singing and games. Mummers would blacken their faces and dress up in costumes, often in the clothes of the opposite sex, to perform plays in the streets or in homes. Carolers, too, would sing door to door as well as in the home. Wealthy lords threw open their manors, inviting local peasants and villagers inside to gorge on food and drink. Groups of young men called wassailers would march in and demand to be feasted or given gifts of money in exchange for their good wishes and songs.

Puritans detested these sorts of activities, grumbling that Christmas was observed with more revelry than piety. Worse, they contended that there was no Scriptural warrant for the celebration of Jesus' birth. Puritans argued (not incorrectly) that Christmas represented nothing more than a thin Christian veneer slapped on a pagan celebration. Believing in the holiday was superstitious at best, heretical at worst.

When the Puritans rebelled against King Charles I, inciting the English Revolution, the popular celebration of Christmas was on their hit list. Victorious against the king, in 1647, the Puritan government actually canceled Christmas. Not only were traditional expressions of merriment strictly forbidden, but shops were also ordered to stay open, churches were shut down and ministers arrested for preaching on Christmas Day.

The Puritans who came to America naturally shared these sentiments. As the Massachusetts minister Increase Mather explained in 1687, Christmas was observed on Dec. 25 not because "Christ was born in that Month, but because the Heathens Saturnalia was at that time kept in Rome, and they were willing to have those Pagan Holidays metamorphosed into Christian" ones. So naturally, official suppression of Christmas was foundational to the godly colonies in New England.

On their first Christmas in the New World, the Pilgrims at Plymouth Colony celebrated the holiday not at all. Instead they worked in the fields. One year, the colony's governor, William Bradford, yelled at visitors to the colony who, unaware that Christmas was celebrated more in the absence than in the commemoration, were taking the day off. He found them "in the streete at play, openly; some pitching the barr, and some at stoole-ball, and shuch like sports." After that incident, no one again tried to take off work for Christmas in the colony.

The Puritans in the Massachusetts Bay Colony went one step further and actually outlawed the celebration of Christmas. From 1659 to 1681, anyone caught celebrating Christmas in the colony would be fined five shillings.

Well into the 18th century, those who attempted to keep the tradition of wassailing alive in New England often found themselves arrested and fined. Indeed, the Puritan War on Christmas lasted up to 1870, when Christmas became a legally recognized federal holiday. Until then, men and women were expected to go to work, stores were expected to remain open, and many churches did not even hold religious services.

So the next time someone maintains that they are defending traditional American values by denouncing the War on Christmas, remind them of our 17th-century Puritan forefathers who refused to condone any celebration or even observance of the holiday. In America, our oldest Christmas tradition is, in fact, the War on Christmas.

*[Rachel N. Schnepfer](#) is a junior faculty fellow in history at Washington and Lee University.*

A version of this op-ed appeared in print on December 15, 2012, on page A23 of the New York edition with the headline: Yuletide's Outlaws.

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## **Wild Horses Are Running Out of Room, on and Off Range**

By DAN FROSCH NYT 12.15.12

The question of what to do with horses who roam the rural West has confounded the federal government for decades.

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### **Beyond Traditional Literature**

By Caleb Jacobo

Literature is a slippery concept to define, and over the years people have changed its definition. From the 1400's-1700's 'literature' was more or less synonymous with 'literacy' and was a characteristic of the reader. In the mid-eighteenth century though, we see a shift where the term 'literature' is being used more to describe the reading material rather than the reader. Since then, literature has been subject to many other changes, exclusions, and inclusions, and today we have narrowed the definition to include only fictional poetry, novels, and drama.

So there is a problem.

Poetry, novels, and dramas are only a few forms of storytelling, and certainly not the only forms practiced by women and other disenfranchised groups throughout history who used the means and material available to them. Some of the other forms include: diaries, oral accounts, scrapbooks, and letters. Why is this a problem? Because until very recently, the only people publishing poetry, novels, and dramas, were mostly males, and women had no public means of expressing themselves or their stories. If we value traditional literature for its ability to render the human experience concretely and help us to understand the mysteries of ourselves, then nontraditional literature is wrongfully excluded from our canon.

Women's letters in particular give us perspectives on our world that the business and political letters of men during the same times do not. Some recount historic events, some give heartfelt advice, and still others give us incredible insight into their resilience and bravery. In 1776 Abigail Grant wrote a letter to her colonial husband calling him a coward for refusing to fight at Bunker Hill, and offered to trade him places so she could fight:

"Inform me how it is, And if you are afraid pray own the truth & come home & take care of our Children & I will be Glad to Come & take your place, & never will be Called a Coward, neither will I throw away one Cartridge but exert myself bravely in so good a Cause."

Literature is vital to human beings to understanding our nature, teaching our youth, and questioning the world around us. If we exclude work like women's letters from the canon, we are limited to bias expressions of our nature. I hope we all expand our libraries to include more nontraditional literature and pursue a more complete understanding of our nature and culture.

This article was published at NationofChange at: <http://www.nationofchange.org/beyond-traditional-literature-1355674918>. All rights are reserved.

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### **[New DOL-SBA Website Encourages Entrepreneurship](#)**

This week, the SBA and Department of Labor announced a [new website](#) to help states offer Self-Employment Assistance programs to those looking to create jobs in their communities. These programs provide Unemployment Insurance recipients interested in starting a business with financial assistance, training and resources to get those businesses off the ground. > [Read more](#)

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### **Emergency Preparedness**

The resources below can help you develop a plan to protect your employees, lessen the financial impact of disasters, and re-open your business quickly to support economic recovery in your community.

AlertIf you need disaster assistance immediately, visit our [Disaster Assistance page](#).

### **General Preparedness Information**

- [Create a preparedness program for your business](#)
- [Identify critical business systems \[PDF\]](#)
- [Create an emergency communications plan \[PDF\]](#)
- [Test your business systems](#)
- [Enroll in the Red Cross Ready Rating Program](#)
- [Build a disaster preparedness kit](#)
- [Learn about SBA's Disaster Assistance programs \(online course\)](#)

<http://www.sba.gov/prepare>

*And please, please, develop a records management disaster prevention plan! Have easy formats to follow. sdc*

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### **Interesting stories from the net**

The Evolution of English Words and Phrases Since 1520  
[MIT Technology Review](#) [WebCite](#)

How the Internet is Changing Language

[BBC News](#)

[WebCite](#)

Vocabulary Declines, With Unspeakable Results

[The Wall Street Journal](#)

[WebCite](#)

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## **Strong Cities, Strong Communities Natural Resource Network**

The [US Department of Housing and Urban Development](#) has allocated approximately \$10 million for one award through the form of a cooperative agreement to administer, manage and implement the Strong Cities, Strong Communities National Resource Network ([SC2 Network](#)). The purpose of the SC2 Network is to provide guidance to economically distressed communities throughout the United States to strengthen each community's foundation for economic growth and resiliency. The network would aid in technical assistance, comprehensive planning and regional collaboration with the following goals in mind:

- improve relationships between federal and local governments
- provide local coordination and support
- partner for economic growth
- enhance local capacity and encourage regional collaboration

Eligible Applicants: Nonprofit organizations, foundations, anchor institutions, for-profit companies or a consortium of these entities with demonstrated ability to raise philanthropic support.

Match: No match required    Award Ceiling: \$10 million    Deadline: January 28, 2013

Contact: [Kheng Mei Tan](#), [khengmei.tan@hud.gov](mailto:khengmei.tan@hud.gov), 202 402 4986

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## **Museums and the Web 2013 Early Registration Closes Soon**

What's better than 4 days of fabulous interactions with the brightest museum technologists from around the world?

Meeting them in Portland, a city renowned for its inventive chefs cooking in its many food carts and the vast range of brews from its 30 breweries!

Join us in Portland, Oregon April 17-20, 2013 for the 17th annual Museums and the Web conference!

Museums and the Web is the largest international conference devoted to the exploration of art, science, natural and cultural heritage online.

Early bird rates apply through December 31st, 2012 when you register for Museums and the Web 2013: <http://mw2013.museumsandtheweb.com/registration/>

Exhibitors looking to reach over 600 museum technologists are welcome to reserve a space in the exhibit hall, and also propose an Exhibitor Briefing session: <http://mw2013.museumsandtheweb.com/registration/exhibitor-registration/>

The call for Demonstrations and Lightning Talks is still open through Dec 31 at <http://mw2013.museumsandtheweb.com/submit-proposal/>

(The call closed Sept 30 for Papers, How-to Sessions, Professional Forums and Workshops)

The Draft Program is online: <http://mw2013.museumsandtheweb.com/conference/>

The conference will be held at the Portland Marriott Downtown Waterfront, located on the Willamette riverfront, walking distance from Portland Art Museum and convenient to great dining, shopping, and other cultural venues.

Hotel Reservations: MW2013 has negotiated a special rate of \$179 [single or double]. Make a reservation here: <http://mw2013.museumsandtheweb.com/local-information/>

We're looking forward to seeing you in Portland, Oregon April 17-20, 2013!

Nancy & Rich MW2013 program co-chairs

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delanceyplace header [http://r20.rs6.net/tn.jsp?e=001bBvFfa-XVjs2808QRcKZLvpWgn3FUm\_YwL\_aeHHU9M9biQuLUQ6VTX2ctDVwmRqU4sX6Nw6FXU05hdvWcwbP0zQAZOGm\_zZOX03EGKVGwY4ien4yYXEYozYosNTUh3141N1bWApCJrPfl\_jqw8mhqSW4WCovGinQvDvT6A7IrS\_R5\_VtB3s2qNwThEqT7d1tQzrdDTsEeHhHXB7WucEuBrUSYUMbhHQ5Jh-MSW9LrHMZNz1bAthu4IuDVPk6Sm]

In today's excerpt - we are human because we have the capacity to surprise, what makes us human is above all our capacity to make history, and the fundamental measure of our humanity lies in what we cannot know about each other. Though some historians have desired to have their discipline viewed as a science, the essence of society is regularity and predictableness, and at least one definition of history is "the record of those actions which are not simply cyclical, repetitive, or inevitable."

Social sciences such as anthropology, on the other hand, are the search for aspects of social life which are predictable and repetitive. It is therefore within the social sciences that individual actors tend to be irrelevant, whereas the heart of history is the individual and the storytelling that accompanies individual lives:

"Why exactly is it, for instance, that history is considered one of the humanities, and not a social science? Obviously there are historical reasons -- there were people who considered themselves historians long before there were ones who considered themselves social scientists. But if it has remained among the humanities, in the company of the study of literature, art, and philosophy and not that of sociology or political science, I suspect it is ultimately because of some sense that science deals with regularities -- if not with 'laws,' then at the very least with things that are to some degree predictable -- and that history tends to focus on the very opposite, on the irregular and the unpredictable, on events that could no more be predicted, before they happened, than the production of a novel or a work of art.

...

"[On the other hand], one of the main things that made ... anthropology scientific, in the eyes of its practitioners, was the fact that it was concerned primarily with 'norms' or regularities. What this meant in practice was what ethnographers described, and theorists discussed, was almost exclusively those aspects of social life which were predictable, repetitive: the human life cycle, with its age grades and rites of passage, the domestic cycle, ritual cycles, yearly rounds ... In so far as individuals and unique events appeared in ethnographies written at this time, they would usually take the form of case studies meant to illustrate more general processes. Here and there, there were efforts to try to find some way of talking about individual projects and intentions, but it was with the underlying assumption, one could almost call it faith, that individual actors were ultimately irrelevant, that whatever their immediate intentions, they would somehow end up reproducing the same cyclic structure over and over again. ...

" 'Historical actions,' one might say, 'are actions which could not have been predicted before they happened.' Or, if that is too simple, then: 'actions considered memorable afterwards because they could not have been predicted beforehand.' History, then, is the record of those actions which are not simply cyclical, repetitive, or inevitable.

"I am trying to be intentionally provocative -- ignoring almost everything that's already been written on the subject, and proposing an alternative so simple that it might even be considered simplistic. Some readers will no doubt object that the definitions I propose, for "history" [is] so broad that they threaten to make the terms almost meaningless -- leaving no way to distinguish a family quarrel and a revolution or a civil war. Perhaps. But this kind of breadth also has its advantages.

It makes it possible to think of ... history as something intrinsic to the nature of social life, even of ordinary, daily interaction; to

think of it as something which everyone is always doing, not just the powerful; that engaging in politics or making history does not have to involve preventing anyone else from doing so.

...

"This definition has other implications as well. If it is really true (as S.P. Mohanty suggests) that what makes us human is above all our capacity to make history, and if history consists of actions that could not have been predicted beforehand, then that would mean that the fundamental measure of our humanity lies in what we cannot know about each other. To recognize another person as human would then be to recognize the limits of one's possible knowledge of them. Their humanity is inseparable from their capacity to surprise us."

Lost People: Magic and the Legacy of Slavery in Madagascar  
by David Graeber by Indiana University Press  
Paperback ~ Release Date: 2007-09-26 Pages: 379-388

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### [Alaska's Open Spaces Open Up Even More](#)

By KIRK JOHNSON

New rules in the federal retirement system are forcing sweeping changes at Alaska's parks and preserves as scores of top officials take early retirement.

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[Myron Dewey](#) *Woman warrior and my wife Deborah Parker fighting in D.C on Violence Against Women's Act, I am so proud of her strength, knowledge and articulating the issues at not just a tribal but state, federal and local level. — with [Deborah Parker](#).*

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**Converting tobacco plants into fuel for cars and airplanes** <http://vimeo.com/55381675>

from [University of California PRO](#) 5 days ago

Scientists at UC Berkeley and Lawrence Berkeley National Laboratory's FOLIUM Project, funded by ARPA-E, use light to convert the carbon in tobacco leaves into biofuels.

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### **The Colorado River: Water will become more valuable**

Salt Lake Tribune

The day may come, in the not too distant future, that holding rights to [Colorado River Basin](#) water may be like owning stock in Hostess Brands or Lehman Brothers. Even the most ironclad legal document won't help you get your share of something that isn't there.

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**Red Hawk Casino water dispute appears settled** Cathy Locke, Sacramento Bee

After more than a decade of lawsuits and threats of lawsuits, a dispute over water service for the Shingle Springs Rancheria and Red Hawk Casino appears to have been resolved.



**Letter to the editor: DWP and conflict resolution**

**Sierra Wave**

November 5, 2013 will be the Centennial, the 100 year anniversary of the Los Angeles Aqueduct. The incredible idea and the engineering feat that has flowed mostly unabated for 99 years, is in stark contrast to the ongoing dysfunctional conflicts that rage on and on between folks in the Owens Valley and the DWP. We seem to know something about hydrodynamics yet hardly a whisper of humanity.

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**National Treasures** are historic places that tell the American story – and they need your help. From beloved schoolhouses to inspiring monuments, from ancient sites to modern masterpieces, thousands of these icons are endangered as never before. Join our National Treasures campaign and help us save these irreplaceable gems. [Learn more about National Treasures >>](#)

**Acoma Sky City**

The adobe houses, plazas, and walkways on the 367-foot tall mesa have been used for nearly one thousand years, making Acoma Sky City the oldest continuously inhabited community in the United States.

Throughout the year, Acoma residents provide tours of Sky City, including the 17th century church San Esteban del Rey, introducing visitors to the art, history, and culture of the pueblo.

Acoma Sky City is owned and operated by Pueblo of Acoma.

Visit Acome Sky City on [Facebook](#).

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Voices of Educators

**Digging Deeper: Charting a Path to Change Through Service-Learning and Sustainability**

By RICK COTA, Director of Sustainability and Nutrition Services  
Claremont Unified School District, California  
[read article online](#)

Looking back I find myself lucky to have had the opportunity to learn from so many caring people during my CWI Service-Learning Institute experience. I was not your [A]typical[A] participant in that I was not a teacher or and educator, or so I thought. I came to realize that as a Nutrition Services Director, I actually was an educator who was in fact educating young minds. I found out that I had a unique opportunity to positively effect the learning environment by not only providing healthy food for healthy minds, but that I had the ability to encompass Service-Learning at my school district. My fellow participants were looking for opportunities to enhance Service-Learning in their schools and I quickly realized that I could help them. School gardens and sustainable practices were excellent tools for Service-Learning and the best part was I was already doing this. My early efforts were validated as I never realized that I was actually

beginning to build an infrastructure of Service-Learning. [photo above: gardeners at El Roble Middle School]

When I first arrived at the Institute, I made it a point to meet as many people as possible. I did not know what to expect. Quickly I realized that I was only one of a few who were not educators. What I also realized that these new faces were passionate people who were people of action in addition to words. They were looking for new ways to educate their students. They were looking for new ways to not only stimulate young minds but to influence these young minds to care about their planet by giving of themselves. Listening to an English teacher speak about how she did not know anything about gardens, but took the opportunity to start one so that she could show her students about the cycle of life thru food was inspiring. Hearing about how another teacher was reaching out to young children from developing countries by teaching them about composting and sustainable practices was something that I could do in my own community. I quickly realized that everyone had amazing stories to share about how they wanted to inspire their students thru service-learning and how many of us were doing that without even knowing. Sustainable practices and student investment and participation were recipes for long lasting success. Getting students to want to do instead of having to do projects was something that I was starting to understand for the first time.

*....continued*

[read article online](#)

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### [Colorado River water study a starting point for our water future](#)

[Mark B. Evans](#), Tucson Citizen

We will never run out of water in Tucson.

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### **NCET Webinar: Conversations and Connections**      **Thursday, Dec 20: 9 - 10 a**

In our NCET Bootcamp Webinar earlier this month, we learned key strategies for "Creating Sales Success."

For our next webinar on Dec. 20, we've invited some local experts and business leaders to join the conversation. They'll share the lessons and best practices they've used to create greater sales success for their businesses.

Hosts Kim Garback and Liz Christoffersen invite you to join the conversation. These forums are a great opportunity to hear best practices, share challenges, and meet others in the community. It's all about the spirit of conversation, connection, and collaboration.

Space is limited and we are certain you won't want to miss this call. **NCET Webinars are free to members and, for the month of December only, free to non-members.** But you must register in advance. Each webinar is limited to 50 participants, [so register now!](#)

NCET Webinars are 60 minutes, with 45 minutes of learning and 15 minutes for questions and answers. All webinars are archived and available exclusively to NCET members at no cost.

Become a member of NCET today for just \$50 and enjoy unlimited access to all webinars. Starting in January, 2013, non-members will pay \$25 for each webinar signup. So [join NCET today](#) and save!

To suggest a topic for future discussion, please contact Liz Christoffersen at [liz@go2ecg.com](mailto:liz@go2ecg.com). NCET webinars are hosted by Empower Consulting Group.

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Nov. 19, 2012--Science and social studies may be taught as separate subjects in school, but for geographers, the two overlap. The [Delaware Geographic Alliance](#) (DGA) will soon demonstrate how using fifth, sixth, seventh and ninth grade students in a newly created program.

“The idea is to couple both social studies and science curriculums to get students to understand how they are interrelated,” said David R. Legates, DGA’s academic coordinator and professor of geography at the University of Delaware. “This will better demonstrate how the sciences of climate change, hydrology and geomorphology interact with a dynamic social, political and economic landscape.”

<http://www.udel.edu/udaily/2013/nov/geography-field-program-111912.html>

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Mayans demand an end to 2012 doomsday...: "So, as I prepare to go to Guatemala with land-speed-record reading, I can report: 1) there are still Mayans, they did not disappear; 2) Mayans have been targeted for genocide many times since the Spanish claimed the area, and there remains ethnic discrimination between the Landinos (Spanish and Spanish-Mayan landowning and political rich) and Mayans (SEVERAL different groups divided by region that are of pure Mayan descent); and 3) yes, a joke is a joke, but it is in poor taste and perpetuates the discrimination when idiots actually believe non-Mayan generated BS." CM

[Mayans demand an end to 2012 doomsday myth | The Raw Story](#)  
[www.rawstory.com](http://www.rawstory.com)

GUATEMALA CITY — Guatemala’s Mayan people accused the government and tour groups on Wednesday of perpetuating the myth that their calendar foresees the imminent end of the world for monetary gain.

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***Carolyn Harry Thank you Eloise Cobell for being a strong advocate and warrior woman. Many nations pay homage to you. RIP..***