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<http://www.cbc.ca/news/politics/story/2013/01/09/pol-oil-gas-industry-letter-to-government-on-environmental-laws.html>

So quick to sign off on our resources but took how long to meet with us?

Chief Wallace Fox Speaks at AFN Meeting Jan 10

www.youtube.com

[Chiefs unite behind Chief Spence](#)

Leon Misty Whitstone

Well decision of standing with solidarity. We will no longer listen to what Prime minister Harper wants us to do. We want a mtg with all chiefs not just 20 chiefs. We are in full support of Chief Spence and the idle no more movement. Treaty six chiefs and Manitoba chiefs have boycotted tomorrow's mtg. I'm sure more treaty chiefs will follow. This is a new era of solidarity of the grass roots people of Mother Earth. No longer will Harper dictate to us as First Nations people Very emotional words were said here about the treaties from our Chief Fox. You would of been amazed of the people who came stand with us when he spoke. Idle No More movement was heard and will be heard with the power of the people. I believe now we awakened the higher power movement that Harper should be scared. All CHIEFS "one tribe, one fire" IDLE NO MORE!



Idlenomore: Okanagan Nation's event.

#J11: IdleNoMore Global Day of Action, Solidarity and Resurgence
Friday at 11:00am
West Kelowna

[5 things to know about today's First Nations meetings – Politics – CBC News
www.cbc.ca](http://www.cbc.ca)

A group of First Nations leaders has chosen not to attend today's meeting with the prime minister, saying the Governor General, who is slated to hold a ceremonial meeting later in the day, should be at the main event. CBC News looks at what is expected to happen – and what may not proceed as planned...

Prime Minister of Canada Stephen Harper
Office of the Prime Minister

80 Wellington
Ottawa On K1A 0A2
January 9, 2013

The Mohawk Nation at Kahnawà:ke of the Haudenosaunee Six Nations Confederacy, proclaim the following position on behalf the People of the Longhouse, our citizens, and most importantly on behalf of our future generations.

We have watched with great concern the efforts of your current government of Canada to initiate and pass legislation that breaches the long standing nation-to-nation and government-to-government relationship between our two governments.

This action by Canada is a continuation of a centuries old policy and strategy to eliminate Indigenous governments as the original governments with whom the Crown has entered into treaty relations. There is an erroneous assumption on the part of Canada that they have been granted the authority to legislate over our nations and peoples – nothing could be further from the truth.

This assault on our sovereignty and inherent rights as the original governments of this continent began with the invasion. As a colonial government Canada entered into agreements to steal the lands and resources; and implemented the racist Indian Act and other policies to assimilate Indigenous peoples. This assault was further compounded by the 1924 revision of the Indian Act that was used to overthrow original Indigenous governments and replace them with band councils.

Be aware that the Band Councils and the AFN do not speak for the Haudenosaunee or any other traditional government situated on this side of Turtle Island.

We view what is now occurring through the actions of Canada to pass the following bills:

Bill C-38 Omnibus Act #1 Environmental Destruction Act
Bill C-45: Omnibus Act #2 Fisheries, Navigable Waters, FN Land Designation
Bill C-27: First Nations Financial Transparency Act
Bill C-428: Indian Act Amendment and Replacement Act
Bill S-2: Family Homes on Reserves and Matrimonial Interest or Rights Act
Bill S-6: First Nations Elections Act
Bill S-8: Safe Drinking Water for First Nations
Bill S-212: First Nations Self-Government Recognition Bill

as the final steps in their efforts to erase any semblance of Indigenous nationhood and government from this continent.

From the outset of our international relations with colonial governments we have insisted on the principle of non-interference into the internal affairs of either party. This principle is described as a canoe and a ship travelling together on the same river, in the same direction, each holding their own way of government and their citizens. And most importantly, neither party doing anything that would disrupt the ways-of-life contained in those vessels.

After a time our ancestors warned us that we would see a day when the newcomers would try to “throw things into our canoe and try to sink it”. That day came with the passage of the original Indian Act and now we see all of the other “things” they are attempting to throw into our canoe.

We have always resisted these attacks on our sovereignty and inherent rights, and even if Canada passes these bills we will resist these efforts.

It needs to be widely understood, that treaties simply regulate relations between nations and governments. That relationship between our Nation and the Crown has always been an on-going attempt to achieve peace between our governments and peoples.

What Canada is doing today does not further the value of peace.

What is and has always been of utmost importance is the preservation and protection of our inherent rights. The sovereignty of a nation and a people is such an inherent right.

Along with sovereignty, comes our inherent right of authority and jurisdiction. All of which we have never relinquished.

We will continue to urge all efforts of the Indigenous people to make the world aware of the dishonesty and deceit of Canada until there is clear change in government policy towards Indigenous Nations.

Signed by the Clan Mothers at Kahnawake

Kanatishon Glenda Deer

Kawennahente Lynne Norton

Kahtehronni Iris Stacey

Bear Clan

Wolf Clan

Turtle Clan

- **Idle No More: Indigenous Uprising Sweeps North America**

Thursday, 10 January 2013 09:32 By *Idle No More* has organized the largest mass mobilizations of indigenous people in recent history. What sparked it off and what's coming next?

It took weeks of protests, flash mobs, letters, rallies, and thousands of righteous tweets, but Canadian Prime Minister Stephen Harper finally caved. He agreed to a meeting with the woman who had been petitioning him for twenty-four days, subsisting on fish broth, camped in a tepee in the frozen midwinter, the hunger striker and Chief of the Attawapiskat Theresa Spence.

No, this is not normal parliamentary process. The hunger strike was a final, desperate attempt to get the attention of a government whose relationship with indigenous people has been ambivalent at best and genocidal at worst, and force it to address their rising concerns. The meeting, set for this Friday, January 11, is unlikely to result in any major changes to Canada's aboriginal policy. Yet the mobilization around Chief Spence's hunger strike has already grown to encompass broader ideas of colonialism and our collective relationship to the land. The movement has coalesced under one name, one resolution: Idle No More.

Closed-Door Negotiations Spark a Movement

The Idle No More movement arose as a response to what organizers call the most recent assault on indigenous rights in Canada: Bill C-45, which passed on December 14. Bill C-45 makes changes to the Indian Act, removes environmental protections, and further erodes the treaties with native peoples through which Canada was created.

On December 4, when representatives of First Nations came to the House of Commons to share their concerns about the proposed bill, they were [blocked from entering](#). A week later, after being repeatedly denied a meeting with Harper, Chief Spence began her hunger strike. Since then, the movement has grown to encompass a hundred years' worth of grievances against the Canadian government, which is required by Section 35 of the Constitution Act to consult with native people before enacting laws that affect them. Indigenous leaders accuse the Harper administration of "ramming through" legislation without debate or consultation.

Even worse is the bill's "weakening of environmental assessment and the removal of lakes and rivers from protection," says Eriel Deranger, Communication Coordinator of Athabasca Chipewyan First Nation, which is directly downstream from toxic tar sands mining. She knows firsthand the importance of protecting waterways from industrial pollutants. "Indigenous people's rights," she says, "are intrinsically linked to the environment." She adds that the removal of such protections paves the way for resource extraction, bringing Canada closer to its self-stated goal of becoming a global energy superpower. This isn't just a native thing, Deranger says; this is something that affects everyone.

And so begins the largest indigenous mass mobilization in recent history. Native people and their allies from all over North America have gathered to peacefully voice their support for indigenous rights: they've organized rallies, teach-ins, and highway and train blockades, as well as "flash mob" round dances at shopping malls.

With Twitter and Facebook as the major organizing tools, #idlenomore has emerged as the dominant meme in the indigenous rights movement. In addition to events across Canada, a U.S. [media blitz tour](#) has inspired [solidarity actions](#) all over North America, as well as in Europe, New Zealand, and the Middle East. Mainstream media and the Harper government are taking notice.

Anger at Environmental Destruction in Canada Boils Over

But why now? The answer, says Deranger, is that people are ready. Idle No More arose at a moment of growing awareness of environmental justice issues, frustration with lack of governmental consultation, and widespread opposition to resource extraction on indigenous land —like the tar sands in Deranger’s home province of Alberta and the diamond mines in Chief Spence’s Ontario. It comes after years of grassroots organizing around indigenous rights—which are, in the end, basic human rights.

Visit almost any reserve in Canada, and you’re likely to see third world social indicators in a first world country: high incarceration rates, inadequate housing and sanitation, reduced life expectancy—due in part to abnormally frequent suicides—lack of employment and education opportunities, and substance abuse. This, after more than a century of colonization by a government that [refuses to acknowledge](#) its identity as a colonial power. Meanwhile, native youth are the fastest-growing segment of Canada’s population, according to [Aboriginal Affairs](#). Is it any surprise that they’re taking on repressive legislation and using social media to organize?

For Canadians—and potentially all North Americans—this is a moment of reckoning. Just as Chief Spence’s hunger strike forced the issue with Harper, Idle No More forces us all to confront the ugliness of our collective colonial history, and to recognize that colonization continues today.

It holds up a mirror to our society, questioning the historical narrative we’re all taught to believe. It asks: On what values was our country founded? And, because identity is created out of that narrative: Who are we, really? And who do we want to be?

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LEARNING TO LOVE EDUCATION AGAIN

Small Schools: The Myths, Reality, and Potential of Small Schools

By STUART GRAUER and CHRISTINA RYAN read online

I spent years where I did not have a meaningful conversation with a teacher.
Sal Khan, Founder, Khan Academy

Amidst a steady hundred-year American trend towards larger secondary schools, we set out to study small school benefits. We were aware of various myths distorting our collective viewpoints about what a school should be, and our research turned up more. We were equally aware of an historic gap of knowledge on the benefits of small schools, and this was borne out; but the big surprise that turned up in our research was the dearth of information on the relative benefits of the nations larger schools, the consolidated, comprehensive school model which predominates in our nation.

The historical rationale for consolidated, comprehensive schools--economies of scale, social equality, and increased program offerings were widely known (Nguyen). The alarming part was that these assumed benefits had virtually never been verified and, as we weighed these benefits of large schools in the balance against those of small schools we found them all three of them, as well as several more which emerged to be either questionable or outright false.

The prevalent, large school model had evolved very gradually and was not the result of a comprehensive plan, and so no one could state a single place or point in time where a threshold had been crossed and the old ways were not working. But, of course, we never see a tree growing. Tried and true presumptions about the American schoolhouse were running on hyperbole, myths mistaken for reality. No one was to blame, but our schools had grown too big for most of our kids and teachers.

In this essay we review literature in an effort to provide research and reflections on the benefits of small (or smaller) secondary schools when compared to large-or middle-sized schools in six key areas that are of national concern as well as of concern to every parent. Here, we focus specifically on the first three of those six areas of concern. All three are areas where there is fairly little disagreement that small schools do better than large: (A) safety, (B) teaching conditions, (C) academic performance. The cases for these are overwhelming and surprisingly straightforward.
....continued (read full article online)

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Did Jamestown's Settlers Drink Themselves to Death? By [Jennie Cohen](#)

In the fall of 1609, several hundred European settlers were struggling to survive on swampy Jamestown Island, riding out a brutal drought and hoping for boatloads of supplies. By the following spring, after a horrific winter that became known as the "starving time," all but 60 had perished. Four hundred years later, historians can only speculate about the causes of this massive population collapse, which nearly snuffed out the first permanent English settlement in North

America. But a team of geologists at the College of William & Mary may be closing in on a suspect: drinking water fouled by salt, arsenic, human waste or a medley of these contaminants.

Settlers from the Jamestown colony appear in this 1855 painting depicting the wedding of Pocahontas and John Rolfe.

Life was no picnic for the Jamestown colony's earliest founders, but at least they had enough to eat. Evidence from waste pits suggests that the settlers, who first arrived on the island in May 1607, feasted on deer, turtles and sturgeon during their first year in the New World, said historian James Whittenburg, the director for instruction at the National Institute of American History and Democracy. ("The sturgeon in the James River were so large that colonists would wade out and harvest them with an axe," he added.) Thanks to an uneasy truce brokered by their leader, Captain James Smith, they supplemented this high-protein diet with corn received from local Powhatans in exchange for goods.

But in the fall of 1609, shortly after the arrival of new ships packed with more mouths to feed, a disastrous sequence of events plunged Jamestown into famine, said Whittenburg. Faced with their own shortages because of a prolonged drought, the Powhatans cut off trade with their neighbors after Smith returned to England for medical treatment in October. The settlers began taking food by force, and the Powhatans retaliated by laying siege to Jamestown; confined to their fort, the colonists could no longer hunt, fish or seek fresh water. "We do see in the trash bins from the 'starving time' that they're eating really small animals," said Whittenburg. "They eat up all of the domestic stock—the dogs and the horses. They get down to eating rats and even poisonous snakes."

As the winter wore on, scores of Jamestown's inhabitants suffered from diseases associated with malnutrition and contamination, including dysentery, typhoid and scurvy. By the time Lord De La Warr showed up with supplies in June 1610, the settlers, reduced in number from several hundred to 60, were trying to flee. The starving time's staggering toll has led some historians to posit that various other factors decimated Jamestown's population, either along with or instead of famine, Whittenburg said. According to one theory, agents working for the Spanish government spiked Jamestown's wells with arsenic in a bid for colonial dominance.

Researchers collect water samples from former well sites at Historic Jamestowne. (Credit: Stephen Salpukas/College of William & Mary)

While most scholars dismiss this notion, some have suggested that the wells were indeed to blame, albeit but for different reasons, Whittenburg said. The historical geographer Carville Earle, among others, believed that dirty water with a dangerously high amount of salt—a result of Jamestown's proximity to brackish sources—sickened the colonists. "Jamestown Island is in a zone of the river that during certain times of the year is surrounded by saltwater," Whittenburg explained. "It's like a sewer that never gets flushed. The colonists are drawing water out of the same place where human and animal waste are being deposited."

For the first time, researchers are approaching this hypothesis from a scientific angle, collecting and analyzing groundwater and sediment from the former site of Jamestown's shallow wells. "Plenty of people had suggested there might be an issue with the water they were drinking, but

nobody had done a study to investigate what the water quality was and where the contaminants were coming from,” said Gregory Hancock, an associate professor of geology at William & Mary, who helped start the project in 2007. He and a colleague, Jim Kaste, have been monitoring variations caused by precipitation, tidal flow and seasonality; this data can then be used to reconstruct water quality during colonial times, when a severe drought affected the region.

Hancock, Kaste and an undergraduate geology student, Doug Rowland, are finding that Jamestown’s drinking water was abysmal, and not just by today’s standards: Indeed, it might have significantly contributed to the starving time’s devastation. Lending support to Earle’s conjecture, the team determined that saltwater from the James River and a nearby swamp seeps into Jamestown’s aquifer, pushing salinity levels past the safety zone for human consumption. This problem would have been even more pronounced during the 17th century because of low rainfalls, said Kaste. Colonial accounts of life at Jamestown mention symptoms consistent with salt toxicity, such as lethargy and irritability.

But salt poisoning was only one price Jamestown’s settlers likely paid for hydration, according to the researchers. Human waste from the colonists’ outhouses probably percolated down into their water supply, Kaste said. “Any organic matter they deposited hundreds of years ago is gone,” he explained, “so we are analyzing the waters for fecal coliform and looking for goose droppings as a proxy.” This type of contamination allowed diseases like dysentery and typhoid to spread quickly through the colony and continue circulating, Hancock said.

Finally, the scientists detected arsenic at high but varying levels in groundwater near the fort. Does this mean the Spanish were poisoning the wells after all? “We aren’t in a position of disproving anything yet,” Kaste said. “However, the arsenic concentrations and the seasonal cycling of iron and arsenic that we have measured so far are very consistent with what we would expect from natural processes which have been described by others studying similar environments.” Compared to everything else the Jamestown settlers imbibed, then, a dash of naturally occurring arsenic may have been the lesser evil.

<http://www.history.com/videos/the-naked-underground-ivans-secret-library#the-naked-underground-ivans-secret-library>

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Public Libraries -- Then and Now

www.huffingtonpost.com

The little laminated library card was my first license into freedom, and a reminder that no matter what happens in my little world or the world-at-large, knowledge cannot ever be taken away.

Know Your Dam Nevada Water - Can You Name These?

(from latest issue of Nevada In the West) *(feel free to send your answers!)*

1. It was completed on the Humboldt River in 1936, intended to create a reservoir that would be used to irrigate lands in the Lovelock area.
2. Finished in 1915 as part of a federal irrigation project, it created a large reservoir on the Carson River.
3. Completed by 1912, its purpose was to store water for use on irrigated lands at Metropolis in Elko County
4. It created a new lake on the Colorado River when it was finished in 1951.
5. Proposed as part of the federal Washoe Project in western Nevada and eastern California in the 1950's, it was intended to conserve water and help develop new upstream uses for it on the Carson River.

American Indian Art of the Great Basin and the Sierra Nevada

Nevada Museum of Art Through March 3

The exhibition surveys contemporary art made by over twenty American Indians living in the Great Basin and Sierra Nevada region. An illustrated catalogue accompanies the exhibition. www.nevadaart.org/welive

Sponsored by Barrick Gold of North America and the National Endowment for the Arts. Program sponsored by the Charles Redd Center for Western Studies with additional funding provided by the Nevada Arts Council, a state agency with additional support provided by the Eldorado Hotel and Casino.

hands/ON! Second Saturdays
 Bring the family to explore the entire Museum!
 Join us for gallery activities, storytelling, cultural events, and open studio hands-on-art projects each month.

Second Saturdays is sponsored exclusively by the Nightingale Family Foundation.

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Ramona Sammaripa Leyva

Ramona Sammaripa Leyva, 69, Carson City, died 01-05-2013.
Arrangements: Smith Family Funeral Home.

Kyle Bavanatsi Robert Nez

Kyle Bavanatsi Robert Nez, 11, Reno, died 01-01-2013.
Arrangements: Walton's Funerals and Cremations ~ Reno.

Jade Wade Malone

Services will be at Carson Indian Colony 2900 Curry Street
Saturday January 12, 2013

Family would like to thank everyone for their help and support thru this time of grief
Food donations greatly appreciated.