Journal #2881 from sdc 6.25.13

NCAI Registration

Online registration for the 2013 Mid Year Conference in Reno, NV is now closed. You can still register for the conference onsite using the Onsite Registration Form. Please bring this form with you to Mid Year. Registration will open Monday, June 24th at 1:00 p.m.

Location: Atlantis Casino, Resort and Spa 3800 S. Virginia St. Reno, NV 89502

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Robert Cherwink 6.25 SANTA FE NM #Idlenomore March&RoundDance #Solidarity LeonardPeltierDay+No Uranium Mining

http://rceezwhatsup.blogspot.com/2013/06/625-santa-fe-nm-march-round-dance-no_24.html
< #OccupyNuclear #OcNuke

whats up: 6.25 SANTA FE, NM: Idle No More March & Round Dance in Solidarity with Leonard Peltier...
rceezwhatsup.blogspot.com
rc's nuclear blog • NO NUKES! | RE-TOOL NOWsee alsoThe OcNuke Daily #OccupyNucle...

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I am Idle No More too www.youtube.com
This is a video inspired by the music and lyrics of FUN, the song Some Nights, and the Idle No More revolution to save Canada from the Tar Sands, regain trea...

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Smithsonian Folklife Festival

June 26 — 30, 2013 & July 03 — 07, 2013

National Mall, Washington DC

To view the full festival program, please visit http://www.festival.si.edu/

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How Would American Indians Teach US History?

The following are excerpts from Teaching Truly: A Curriculum to Indigenize Mainstream Education By Four Arrows (May, 2013 Peter Lang Publishers)

From the Preface:

Many say that public schooling is failing. The evidence offered depends upon the critic's viewpoint. Policymakers, politicians and the private education industry point to the inability of schools to meet federal mandates. Left-leaning reformers complain it is the take over of schools by corporations that defines school failure. Employers complain about job skills. Parents cry about dropout rates. Teachers refer to crumbling infrastructure and diminished finances. Students say the curricula is boring and irrelevant. On it goes. Schools are failing, but the evidence to substantiate the assertion is that life systems on Earth are at a tipping point. Schools are failing because the standards and curricula stifle even the best teachers, allowing for the harmful influences of corporatism and hegemony to continue the insanity dominating our world today. But growing numbers of teachers are ready to take control of what and how they teach in the classroom. They want practical guidelines for doing this in ways that have not been available until this book with its course specific guidelines offering both sufficient proof about educational hegemony and with clear guidelines for offering alternative and complementary lessons that can offset hegemonic influences.

It was not long ago when the U.S. government used education to harm our Indigenous neighbors to prevent the spiritual knowledge and values of Indigenous Peoples from threatening more materialistic goals. How federal education policies and common core standards today use education is not all that different, except now the same suppression of vital knowledge and values is hurting us all in ways soon revealed if not already known to the readers. As mainstream classroom teachers come to realize that standard curriculum and pedagogy have long been intended to suppress, not foster democratic ideals, they will embrace the solutions offered in this book without waiting for more school reform efforts to fail. *Teaching Truly* offers teachers the kind of authentic, truth-based teaching ideas most hoped they would be able to use when they first became teachers. "Partnering" mainstream curricula with Indigenous perspectives allows for such teaching. It can guide learning toward building rich, joyful relationships between diverse humans and between humans and non-human. It allows for a collaboration that can effectively counter the pitfalls of mainstream policies, politics and curriculum in ways that a more confrontational critical pedagogy alone has been unable to do.

Bruce Lipton and Steve Bhaerman write, "True sanity must face and embrace the insanity of today's world and, in the process, offer to the temporarily insane anew awareness and a pathway to achieve harmony . . . sanity is about integrating opposites rather than taking refuge in one polarity or the other" (2009, p. 195).

There is no question that the Indigenous perspectives offered here stand in stark contrast with the Western ones most readers have embraced. Yet this "partnership" between cultural assumptions about living and learning is essential in this era of crises. We are now forced to ask ourselves, "What must we do in this crucial moment as educators? Getting this book's message and practical lesson plans into classrooms is one answer. Using this handbook will significantly help education do better that which best serves joy, balance, health and justice for all.

Note

1. In his book Theory and Resistance in Education, Henry Giroux (2001) argues that resistance is essential for authentic school reform and that studying minority values and comparing them to dominant ones is the best form of resistance. He says that this reexamination of schools must begin with a study of hegemony in the curriculum. Critical pedagogy over the years has concerned itself largely with a hegemony that is mostly oppressive of subordinate groups. Today it is the "99 percent" of the population who are beginning to realize that the goals of hegemony serve a more concentrated elite.

Excerpted from Chapter 8: United States History *With guest author, Barbara Mann*

K-16 Teacher Instructions:

Adapt and use this chapter's information according to your students' ages and cognitive levels. Use it as an introduction to your standard course content or weave values, ideas or critical reflections into it throughout the course. Encourage students to carefully reflect on this information with the goal of deciding what mainstream ideas are best replaced with Indigenous ones, which ones are best as they are, and how the two might be partnered in terms of practical benefits for the students and their community (local and global). Use the questions at the end of the chapter to help with this process and to stimulate primary source research and enthusiastic, critical dialogue.

Since, in Indigenous ways of thinking, the ideas related to this subject have relevance to all the other subjects, you may want to incorporate some of this chapter's material into the study of another subject area. As with all chapters in this section, this chapter is organized as follows:

1. Corporate and Hegemonic Influences
2. Real-World Outcomes
3. Indigenous Curricular Alternatives
4. Questions for Research, Dialogue, Choices and Praxis

Indigenous Curricular Alternatives: How Indians Would Teach American History
by Barbara Alice Mann

Western scholars develop history based on war-to-war timelines, interspersed with intensive, great-man profiles. Nothing could be further from Indigenous notions of how to tell history. In the first place, Indigenous cultures assume that peace is the natural state of humanity, so war cannot be the focus. Second, particular stories belong to particular places and may be told only at particular times. Third, history consists of a set of cycles, in each of which the people learned something really important to community cohesion and survival. Fourth, Indigenous Peoples are communal and democratic, so what matters is the central event of any given cycle and how all the people fared under it, not how some elite individual distinguished himself or herself by wielding power over others. Finally, qualified Elders are listened to as they relay the many versions of each story that exists.

Each culture has its own geographical place, to which its stories are tied. The rivers that run through it, the weather, the plants, the animals, the people - everything is seen in terms of its spiritual connections to its locale. Thus, for instance, the Lenapes are called "the Grandfather Nation" because they were the first to arrive in Dawnland (the mid-Atlantic coast).

Indigenous cultures have, moreover, particular times of the year, which coincide with when particular stories are to be told. Thus the Laguna-Keres-Acoma story Kochinnenako, or Yellow Woman (Corn), is told at the change of seasons from winter to summer, which also signals the shift of civic responsibility from one half of a clan to the other. In the eastern woodlands, storytelling is not even allowed during the summer, when all the crops are being planted and tended. Everyone loves a good story, so if the Elders told stories in the farming season, everyone would stop work to listen, and nothing would get done. This is why "going ga-ga," or telling stories, is put off until harvest time.

It is interesting that settler culture in the U.S. copied the "summer is for work" notion of the woodlanders in setting up its school system. Any Indigenous teaching of history would certainly continue to respect the times of the year during which any story can be told, as well as the geographical place concepts vital to the stories.

Because the purpose of telling history is to ensure that the central lessons of the cycle at hand are understood and honored, Indigenous history would work from a consensus on what any particular story meant to the people. In this way, the Plains Peoples create what they call their "Winter Counts," officially recording the event that all agree most impacted the entire group over the previous year. Many Indigenous groups have also formal cycles covering hundreds, or even thousands, of years and comprising multiple events. Thus do the Hopi People keep "Worlds" (epochs), saying that we are today living in the Fourth World. Instead of pushing the memorization specific dates, then, Indigenous history would be clear about the cycle to which any particular story belonged and where in that cycle it fell. For instance, in the epochs of the Iroquoian tradition, the creation of the clan system occurred in the First, or Creation, Epoch, whereas invasion by the Europeans occurred in the Second, or Great Law, Epoch. As is obvious from the names, the Creation of Turtle Island, and the land life on it, was the main event of the First Epoch, whereas overthrowing oppression to create the Iroquois Constitution was the main event of the Second Epoch. Proper storytellers know the impact of all events recounted in all cycles on the people living today and make them clear. The community, not any individual, is the focus.

Cultural heroes about whom the people have many stories, such as Nanapush of the Anishinabe or Skunny Wundy of the Senecas, would be recognized as present primarily for their comic value, although small morals are also part of the stories. Some great actors, such as White Buffalo Calf Woman of the Lakotas or the United States prophet Wovoka of the Paiutes, would be mentioned, with both spiritual actors (White Buffalo Calf Woman) and human actors (Wovoka) included as real. It would, however, be the deeds of these actors, not the individuals themselves, that mattered. The impact of the deeds on the whole community, both at the time and in the present, would be emphasized over the biography of any one individual because communal peoples just do not see this or that specific individual as all important.

Biography is not an Indigenous genre.

Not everyone is viewed as qualified to tell the stories of their people, nor is only one version of an event viewed as "the one, right story." Instead, there are various recognized "Keepers" (historians) who belong to the particular lineages through which the stories have come. This is why there is always more than one version of even the most sacred traditions. Even though some versions may be generally considered better than others, all versions of a traditional story are considered simultaneously true.

This is because communal peoples work toward harmonious relations, not continual confrontation and sour spats. Everyone's point of view is respected. Consequently, Indigenous history would present all versions of every story, from all points of view, instead of imposing the view of just the most powerful or elite group on everyone.

Belonging to Elder-based cultures, Indigenous groups revere their oldest members. Youngsters do not demand stories (or anything else) from Elders. Instead, the Elders choose when and on whom to bestow a story, making the gift of history highly valuable to the recipient. Elders must be approached with great respect and humility and be asked gently to recite some of what they have "seen and heard in their travels" through life. Youngsters do not despise hearing the stories, wriggling resentfully under the telling or surreptitiously playing with their iPhones, but listen intently to comprehend what is being said. They thank their teachers when the story is done. The final exam for history, Indian-style, would evaluate the competence with which any youngster was able to repeat all versions of a story, complete with the names of the lineages through which each story came.

Thus, instead of being seen as boring, irrelevant and soon forgotten, history would be seen as a vital link to the ancestors, those that paved the way for good things and those whose mistakes offer lessons for the present. History can remind us about the spirits that continue to influence and oversee our stories. History is the opportunity for truth-seeking stories and when these stop, the people cease to exist as well.

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Maria and the Ukok Princess: Climate change and the fate of the Altai - OurWorld 2.0 | OurWorld 2.0 ourworld.unu.edu

On a sacred plateau in the Russian Altai mountains, a World Heritage tomb is tied to local people's ability to face today's climate and development challenges.

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Nobel Laureates to President Obama: Reject Keystone XL and be on the Right Side of History

Danielle Droitsch, News Report: Recipients of the Nobel Peace Prize are calling for the rejection of the Keystone XL tar sands pipeline. A letter from 10 Nobel Peace Prize winners addressed to both President Obama and Secretary of State Kerry announced by the Nobel Women's Initiative was inspired by the Laureates' concern for the rapidly expanding Canadian tar sands. READ | DISCUSS | SHARE

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Nevada tells US to bury nuke waste elsewhere

www.thespectrum.com

Nevada's governor is telling the federal government the state doesn't want highly radioactive waste of the type that could be used to build a 'dirty bomb' buried in a shallow pit at the former national nuclear proving ground north of Las Vegas.

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Let your summer job make a difference. Join with IDA this summer and protect the future of sea turtles nesting and hatching along the Florida Panhandle Coast. Email ida@darksky.org for more information and see below.**The International Dark-Sky Association**, a non-profit organization, will be performing daytime and nighttime surveys of outdoor lighting along the beaches of the Florida Panhandle. Surveys will be done to document lighting that might impact nesting/hatching sea turtles.

Great opportunity for students and others that would like to help with documentation of lighting that adversely impacts sea turtle nesting. Irregular hours, with both daytime and nighttime work, will be required for this temporary position throughout the summer. IDA will provide valuable training on ecological outdoor lighting practices.

Interested applicants should contact ida@darksky.org for more information on the project and compensation. Room and board will be provided.

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William P. Powell Jr., the son of an African-American father and American Indian mother, who had received his medical training in England, became the surgeon in charge.
When **William P. Powell Jr.**, who served as the surgeon in charge of the Contraband Hospital after Augusta's departure, retired from medicine in 1891 because of poor health and a disability, the government denied his request for a pension, citing his role as a contract surgeon rather than a commissioned officer and determining that he did not have enough proof of his disability. Powell spent the next 24 years fighting the decision, and even wrote letters to Presidents William McKinley and Theodore Roosevelt asking for their assistance, until his death in 1915 at the age of 81. He never received his pension.

http://opinionator.blogs.nytimes.com/2013/06/21/breaking-medicines-color-barrier/
National Archives and Records Administration/National Library of Medicine William P. Powell Jr.
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The Price of Power to a Nation

Sunday, 09 June 2013 11:37 By Claudia Rowe, Equal Voice News | Report and Video

- Navajo Coal: a people's subsidy of cheap power in the Southwest from Equal Voice on Vimeo.

Kayenta, Arizona - In a dimly-lit home off a tangle of dirt roads on the Navajo Nation, 80-year-old Simon Crank sits on his living room couch, recalling the days when executives from a coal company in St. Louis, Mo., would visit, bringing sweets as gifts, promising jobs. Under a shady tree, they offered steady work at union wages in a place where most families could hope for nothing more lucrative than rug weaving.

The room where Crank speaks 49 years later is heated with a pellet-burning fireplace because a doctor has forbidden the elderly man to burn wood. After a lifetime working in Peabody Energy's coal mines, his lungs can't tolerate the smoke. Crank now drives hundreds of miles a month, seeking medical care at hospitals in Flagstaff, Ariz. and Colorado.

"We were never told. We saw the income coming in, but the hazards – we never knew we were going to experience *this*," he said, laying his hand on the oxygen tank that connects to his nostrils via a narrow tube.

Most U.S. history textbooks acknowledge the devastation of America's indigenous peoples, the forced relocations and exploitation that left tribes corralled on remote reservations, mired in poverty. Few point out that the exploitation continues today.

On the sprawling Navajo Nation and the Hopi Reservation it surrounds, Peabody Western Coal Company routinely uproots families, locals say, in order to extract – by strip mining – 7.8 million tons ofcoal a year, coal that provides cheap electricity for much of the residential and business development in the Southwest. On Navajo and Hopi lands, however, thousands of poor families live without power or running water.

In a region where economic opportunities are scarce, Peabody offers many people hope for a brighter future. But grassroots groups believe the costs have been too high.

Like many of his relatives, almost all of whom have worked in the mines, Crank has been diagnosed with black lung. He gazes at pictures of his children – an entire wall of the Cranks' home is hung with their portraits – and wonders if the steady pay was worth it. His 32-year-old grandson often asks the same.

"My dad says yes – for the children – so they can have a better life, go to school, hold an iPad in their hands," he said. It is an endorsement offered in a pained tone, eyes downcast.

This is the "between a rock and a hard place" legacy left to 180,000 Navajo living on the windswept expanse of 27,400 square miles stretching across high desert in Arizona, Utah and New Mexico. The coal industry provides about half of the Navajo Nation's annual budget, as well as 1,000 jobs that can pay $15 to $25 per hour, while leaving the land polluted and many people gasping for breath.

And there are no independent studies showing the impact of the mines on the health of the people in the tribal lands.

"The fact is, their environment and public health are subsidizing much of the power in the Southwest," said Daniel Higgins, an environmental scientist doing research at Arizona State University.

Higgins, who is not Navajo, has been stunned by the scope of the devastation as development in Sunbelt cities like Prescott, Phoenix and Tucson – powered by coal from lands of the Navajo and Hopi – continues to boom.

"These tribal lands have subsidized the massive postwar growth in this region that continues today," he said.

Questions on the Plateau

The winds blowing across these high plateaus may soon bring change, however.

In recent years, grassroots activists have raised questions about the fairness of Peabody's lease agreements, protested at shareholder meetings and linked themselves to a national network of indigenous peoples intent on reshaping their economies.

If successful, their efforts to curb coal mining on the Navajo Nation and to transition to cleaner energy sources could end up protecting the health of all Americans.

Three years ago, Alice Tso appeared before the Navajo Nation Council to say her husband had died of black lung disease. Jimmy Manson, living with the disease, did not have any electricity to run the medical devices necessary to his health. Kee Russell reported that his children – even the baby – had respiratory problems. Simon Crank was there, too. He'd just been diagnosed and told that an oxygen tank would soon be his constant companion.

“Our concerns are just so visible now,” said Jihan Gearon, the 31-year-old executive director of Black Mesa Water Coalition, a grassroots group. “Even Navajo residents who are not organizers, just regular community people, can see what’s happening. Coal has made us economically dependent on our own cultural destruction. So the old business-as-usual attitude is beginning to shift. This is a make-or-break issue for the Navajo Nation.”

The battle has David-and-Goliath proportions. Peabody is the world’s largest private-sector coal company, and its Navajo project – where coal is extracted, crushed and then carried 97 miles to the job-providing Navajo Generating Station – helped the firm reap $2.14 billion in gross profits in 2012. Gearon and the activists working alongside her number about a dozen.

Still, pressure is mounting. The federal Environmental Protection Agency (EPA) has rated the generating station just west of Crank’s home as one of the top coal-fired power plants in the country in particulate emissions that result in asthma, bronchitis, heart attack and premature death. Smog from the plant affects visibility at 27 of the region’s “most pristine and precious natural areas,” including the Grand Canyon, the agency has said.

EPA spokesman Rusty Harris-Bishop said the Navajo Generating Station is one of the largest sources of nitrous oxide emissions in the country.

Although signs across the company’s property proclaim, “Safety is an attitude,” in 2010, Peabody’s Kayenta mine was named one of the most dangerous in the country and has been targeted for increased scrutiny by the federal Mine Safety and Health Administration.

Yet, shutting down operations is not a given. Jobs generated by the mine and power plant are coveted in a community where unemployment hovers at 45 percent and about 77,000 people live below the poverty line.

“Mining on Black Mesa has generated $12 billion in direct and implied economic benefits over the past 40 years, created thousands of jobs, sent thousands of students to college and restored lands to a condition that is as much as 20 times more productive than native range,” Peabody officials told The New York Times.

Unlike his relatives, Simon Crank is willing to discuss his past with Peabody and his hopes for the future. But the longer he speaks, the more agitated his wife becomes.

“We have five sons employed there,” the tiny woman finally blurts out, in Navajo. “They have bills to pay and no other choice for work. If the mine is shut down, do you have money to support my five children and grandchildren?”

A New Land-Use Agreement

Peabody is mandated to renew its land-use agreement with the tribe every 10 years. The next deadline is 2019. But mounting financial pressures – from the government, which wants costly new environmental safeguards at the Navajo Generating Station, and from activists demanding a greater share of the profits – appear to have spurred new action. In April, the company offered to

bump its annual $3 million lease fee to $42 million in exchange for a 25-year deal and then bussed its mine workers to a meeting of the Navajo Nation Council to rally in favor.

"That sounds like a lot of money, but it's really not – we make billions for them," said Wahleah Johns, environmental justice coordinator for the Black Mesa Water Coalition.

Indeed, Peabody's Chief Executive Gregory Boyce earned nearly four times the $3 million lease rate in 2011.

Johns was speaking to a group of Navajo elders in Piñon, many of whom were learning details about Peabody for the first time.

"They're giving us pennies," scoffed Marie Gladue, who tends sheep. "I don't think even the Navajo Nation government really understands how we are subsidizing the lifestyle of all these people who benefit from our resources. I'm afraid this is a repeat of history. We've been robbed. We've been cheated. How do you turn the tables so we don't repeat that?"

Daniel Higgins, the scientist, was at the meeting too, presenting an hour's worth of data about Peabody's operation, which was translated into Navajo by Marshall Johnson, 51. The following day, Johnson would travel across the vast Navajo lands to make a similar presentation to elders in Black Rock.

As Higgins finished his presentation, a Piñon resident rose to speak.

"I can understand your charts and statistics, but the majority of the people here don't, and nobody is honest with us," said Phyllis Tachine, a retired schoolteacher, who had brought her 89-year-old mother with her. "My mother never went to school, and the government doesn't step in to explain any of this to us. Who's going to speak on our behalf?"

Ben Nuvamsa, a former Hopi tribal chairman who works to promote wind and solar energy, is making an attempt. Setting aside historical tensions between the Navajo and Hopi, he pointed out

that the leases with Peabody do not provide for profit sharing with either tribe. Nor do they offer market rates for the coal extracted. The leases also allow the company full rights to any copper, uranium, silver or gold that might also sit beneath the leased lands.

“But we have tremendous leverage here. The entire Southwest economy depends on our coal and water,” Nuvamsa pointed out. “We have to dictate our own future, our own economic self-sufficiency. It’s time.”

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*__Outdoors Blog__.

Trout limit removed at Wildhorse Reservoir
blogs.rgj.com
Low water levels and irrigation demands at Wildhorse Reservoir near Elko has caused the Nevada Department of Wildlife to remove trout limits through Oct. 15. NDOW released a statement saying they're concerned the low water levels and hot weather will deplete the oxygen levels and cause many trout to...

Hopis walking up to the top of the First Mesa. Arizona. 1899-1900. Photo by Sumner W. Matteson.