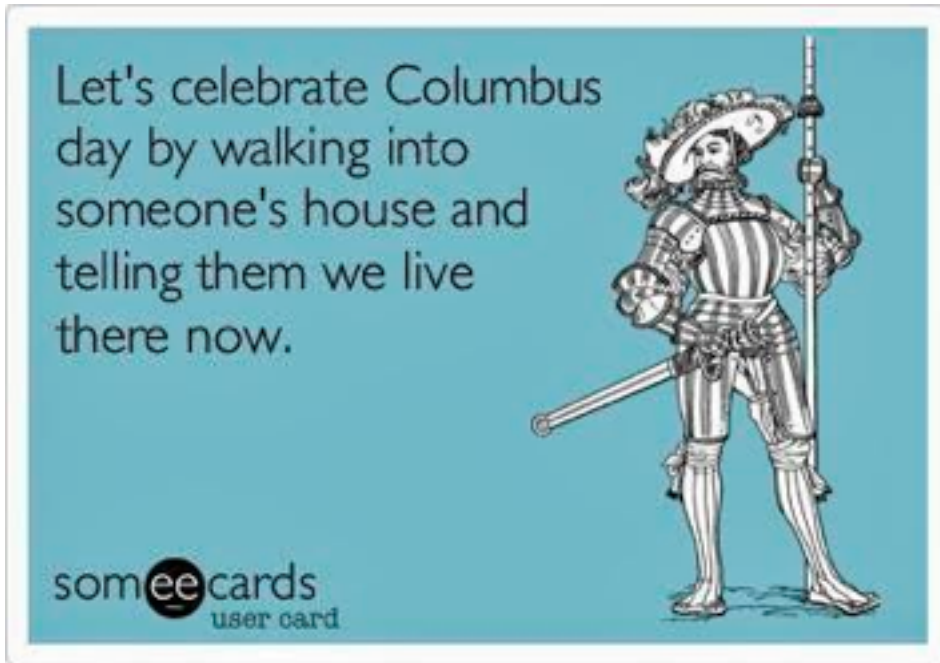


**Journal #2960 from sdc 10.14.13**

*Slavery, disease, death: the dark side of the Christopher Columbus story*  
*Smart Rural Communities Roundtable Postponed*  
*"Leading the Three Nations into Our Future"*  
*American Indian Education Resources: An Annotated Bibliography*  
*Newspapers tell all during Nevada's 150-year history*  
*American Indian Education Links*  
*Prehistoric Brazil artifacts star exhibit; spark debate*  
*Internet portal of the United States Courts for the Ninth Circuit*  
*Domestic Violence Grant for Tribe in NV*  
*Big Mountain Resister, Leonard Benally, Passes On*



[Slavery, disease, death: the dark side of the Christopher Columbus story](#)

[news.yahoo.com](http://news.yahoo.com)

[America celebrates Christopher Columbus with a federal holiday, but many contend that Columbus himself was far more villain than hero.](#)

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**Smart Rural Communities Roundtable Postponed**

Due to the lapse in federal government funding, the organizers of the Smart Rural Communities Roundtable are forced to postpone this thought-provoking event.

**We look forward to rescheduling it in the near future!**

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## **“Leading the Three Nations into Our Future”**

Paiute-Washoe-Shoshone

Poenabe - De'tumu - Dumme Bumbee

(English translation: Leader, Leader, Leader)

The mural project titled “Leading the Three Nations into Our Future” painted in Jesse Hall Elementary School in Spanish Springs, Nevada is intended to serve as an educational tool to not only the American Indian students, but also the non-native students and staff. This mural represents the challenge that the Reno-Sparks Indian Colony (RSIC) communities, as well as all other tribal communities are faced with, raising our future generations in two worlds. Against competing resources and the need to succeed and achieve academically, tribal communities must strive to maintain their cultural identity, traditional knowledge, histories, and languages.

Empirical and anecdotal evidence shows that American Indian students who are grounded in their language and culture achieve higher academically. Language and culture revitalization efforts are fundamental to the sustainability of tribal sovereignty. In the Washoe County School District, the 2012 graduation rate of American Indian students was 53%. Through efforts that help promote a positive cultural identity for American Indian students, the RSIC education department is working to help raise the graduation rates for Washoe County School District.

As former NCAI Executive Director Vine Deloria, Jr. (Standing Rock Sioux) wrote, “A society that cannot remember and honor its past is in peril of losing its soul.” In 2007, the United Nations adopted the Declaration on the Rights of Indigenous Peoples, which affirms, “Indigenous peoples have the right of self-determination.” Article 13 of this declaration declares that Indigenous people have the right “to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literature, and to designate and retain their own communities, places, and person.” This mural does just that for the children and surrounding communities of the Reno-Sparks Indian Colony.

This mural would have not been possible if not for the effort of Jesse Hall Elementary School Principal, David Keller, who wanted to provide visual representations for the American Indian students of RSIC living in the Hungry Valley community and are zoned to attend Jesse Hall. Through the mural, Mr. Keller felt that the already positive relationship with the RSIC education department would only enhance to improve the school climate, peer relationships, and academic success of all the students in attendance at Jesse Hall.

In an age of diversity, the mural’s purpose is to instill pride in the American Indian youth and educate others through imagery by depicting real and accurate images. The mural project includes major geographical sites that are culturally and spiritually significant. The mountains included in the mural are the Mt. Rose, Mt. Peavine, and Slide Mountain. Lake Tahoe and Pyramid Lake which are connected by the Truckee River, along with the mountains provide a circular connection, which in the circle includes the people, animals, and plants. The people in the mural portray a graduate, a professional and a fireman. The artists wanted the students to

visualize themselves graduating, and pursuing a career. Along with the mural, the teaching staff at the school will receive a curriculum that includes informational history, stories, and lessons in order for them to enhance their lessons or incorporate the mural into class discussions.

The mural project was a collaboration between Mr. David Keller, Jesse Hall Principal, Justine Peltier, Jesse Hall Administrative Assistant, and the Kellie Harry, Language Coordinator for RSIC. The artist contracted by the RSIC language program, was Steve Nighthawk. Steve's assistant was Steve "Jake" Moody. This project was completed during the summer break, and a few RSIC summer youth workers assisted in painting the project.

Article Written By: Kellie Harry, RSIC Language Coordinator

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### **American Indian Education Resources: An Annotated Bibliography**

1. *AIHEC* (American Indian Higher Education Consortium). <http://www.aihec.org/>. The American Indian Higher Education Consortium (AIHEC) provides research on tribal colleges and universities. The "Research" portion of the Web site is most useful for locating learning research.
2. *Alaska Native Knowledge Network*. [Online]. Alaska Federation of Natives, University of Alaska, National Science Foundation, Rural School & Community Trust. Retrieved April 8, 2002 from <http://www.ankn.uaf.edu/index.html>. The Alaska Native Knowledge Network seeks to maintain the indigenous culture while providing information for the improvement of cultural learning and educational practices for Alaskan native students.
3. *American Indians and Alaska Natives*. [Online]. ERIC: Clearinghouse on Rural Education and Small Schools. Retrieved April 10, 2002 from <http://www.ael.org/eric/indians.htm>. Good source for finding research and resources for Native American education. The ERIC digests are particularly useful and are freely available on the Web. "The Clearinghouse is part of a nationwide system of 16 clearinghouses in the Education Resources Information Center. Each clearinghouse is responsible for adding to the ERIC database education-related works on specific topics."
4. Barnhardt, Ray. (2002). Teaching/learning across cultures: strategies for success. *Alaska Native Knowledge Network*. Retrieved April 15, 2002 from <http://www.ankn.uaf.edu/TLAC.html>. This article reports that learning is improved when educators are aware of the indigenous worldview and incorporate such knowledge into the curriculum. Furthermore, Barnhardt suggests that ways of determining what has been learned should be altered as well.
5. Bobiwash, A. Rodney. (1999). *Long term strategies for institutional change in universities and colleges: facilitating native people negotiating a middle ground*. <http://www.cwis.org/fwj/41/strat.html>. This article depicts the ideal learning environment in higher education for Native students. The author calls for higher education institutions to open their doors to the Indian population by striving to harmonize nontraditional academics with their Native background and worldview. "

6. Cajete, Gregory, "Look to the mountain: An ecology of Indigenous education," Skyland, Kivaki Press 1994 An important contribution to the body of indigenous cultural knowledge and a way to secure its continuance.
7. Demmert, Jr., William G. (2001). Improving academic performance among Native American students: a review of the research literature. [Online]. *ERIC Clearinghouse on Rural Education and Small Schools*. Retrieved April 8, 2002 from <http://www.ael.org/eric/demmert.pdf>. Except for the tribal schools, responsibility for the education of Native children and youth has been transferred from the tribes to state agencies, mostly to administrators and other individuals outside the communities or tribes. With this transfer of responsibility, Native students began experiencing high levels of educational failure and a growing ambivalence toward learning traditional tribal knowledge and skills. They often exhibited indifference to formal Western academic learning, as well."
8. Evans, Susan D. (2001). The potential contribution of comparative and international education to educational reform: an Examination of traditional, non-Western education. [Online]. *Paper presented at the Annual Meeting of the Comparative and International Education Society (Washington, DC, March 14-17, 2001)*. Retrieved April 8, 2002 from <http://www.indianeduresearch.net/nonwestern.pdf>. The ancient methods of education and learning are essential to the reform of modern education. The author advocates drawing paradigms from Native American cultural modes of education. The reasons for such suggestions include an emphasis on character education, integrated curriculum and lifelong learning.
9. Introduction to the DVC Learning Style Survey for College. [Online]. *DVC Learning Style Survey for College*. Retrieved April 15, 2002 from <http://www.metamath.com/lswweb/dvcllearn.htm>.
10. Jacobs, Don Trent and Reyhner, Jon. (2002). Preparing teachers to support American Indian and Alaska Native student success and cultural heritage. *ERIC Digest, EDO-RC-01-13*. Retrieved April 8, 2002 from <http://www.indianeduresearch.net/edorc01-13.htm>
11. *Journal of American Indian Education*, <http://jaie.asu.edu> Is a professional journal that publishes papers directly related to the education of American Indian/Alaska Natives. The *Journal* also invites scholarship on educational issues pertaining to Native Peoples of the world.
12. Lipka, Jerry. (2002). Schooling for self-determination: research on the effects of including Native language and culture in the schools. *ERIC Digest, EDO-RC-01-12*. Retrieved April 15, 2002 from <http://www.indianeduresearch.net/edorc01-12.htm>. This article discusses the impact of acculturation in American schools and ways in which this might be remedied
13. McKay, Michelle. (1999). Relating indigenous pedagogy to the writing process. *Journal of Indigenous Thought*. Retrieved April 15, 2002 from <http://bit.ly/IndigenousPedagogy> Although this article is written from a Canadian perspective, the author's intent to describe the Indigenous worldview and its role in education is valuable. The author focuses on the commonalities that exist among North American Indian nations to define the concept of "Indigenous pedagogy."

14. More, Arthur J. (1989). Native Indian learning styles: a review for researchers and teachers. *Journal of American Indian Education, special ed., August 1989*. Retrieved April 12, 2002 from <http://jaie.asu.edu/sp/V27S1nat.htm>.

This article provides a clear explanation of the current theory of learning styles and the implications of such theory in educating American Indian students.

15. *National Center for Education Statistics, American Indian and Alaska Native Education*. (2002). Office of Educational Research & Improvement, U.S. Dept. of Education. Retrieved April 15, 2002 from <http://nces.ed.gov/>. This is a good source of statistics regarding Indian Education, including statistics on tribal colleges, graduation rates, and conditions facing Indian education.

16. *NativeCulture.com*. (2001). NativeCulture.com: teaching, learning and information sharing. Retrieved April 15, 2002 from <http://www.nativeculture.com/learn/>. The "Teaching and Learning" component of this cultural resource supplies the reader with current research articles in education and links to various educational institutions that serve indigenous learners.

17. Office of Indian Education (OIE) <http://www2.ed.gov/about/offices/list/oese/oie/index.html>  
The U.S. Department of Education's Native American component provides links to statistical and educational research pertaining to indigenous education.

18. Reyhner, Jon. (2002). *American Indian Education*. [Online]. Northern Arizona University. Retrieved April 12, 2002 from <http://jan.ucc.nau.edu/~jar/AIE/index.html>. This is a Web site provided by a major researcher in the area of Native American education. Teacher resources are included, as well as research reports and issues that need to be addressed in further research.

19. Reyhner, Jon, Lee, Harry, & Gabbard, David. (1993). A specialized knowledge base for teaching American Indian and Alaska Native students. *Tribal College Journal, 4(4)*. Retrieved April 15, 2002, from <http://jan.ucc.nau.edu/~jar/TCarticle.html>.

This article discusses the high-risk status of Native students in education. The main arguments address the lack of cultural appropriateness of the classroom setting and the uniqueness of educating indigenous people. The authors advocate the acquisition of Native cultural knowledge of the part of the teachers of Native students in order to facilitate a culturally appropriate learning environment.

20. Roy, Loriene and Larsen, Peter. (2002). Oksale: an indigenous approach to creating a virtual library of education resources. *D-Lib Magazine, 8(3)*. Retrieved April 21, 2002 from <http://www.dlib.org/dlib/march02/roy/03roy.html>. Although this article details the experiences of a particular project, the first half of the article describes the indigenous approach to learning which is quite useful for educators of indigenous learners.

21 Schulz, William E. and Bravi, Gerry. (1986). Classroom learning environment in North American schools. *Journal of American Indian Education, 26(1)*. Retrieved April 8, 2002 from <http://jaie.asu.edu/v26/V26S1cla.htm>.

In light of the educational problems that are facing Native American educators, these authors suggest a shift in perspective in the research carried out. The lack of motivation of students is related to the kind of culture that is put forth in the education environment.

22. Swisher, Karen. (1991). American Indian/Alaskan Native learning styles: research and practice.. *ERIC Clearinghouse on Rural Education and Small Schools*. ED335175, 1991-05-00. Retrieved April 15, 2002, from [http://www.ed.gov/databases/ERIC\\_Digests/ed335175.html](http://www.ed.gov/databases/ERIC_Digests/ed335175.html). “An improved teaching style may be improved by understanding the learning styles and preferences of Native American students. Swisher discusses learning style research conducted in indigenous environments and makes suggestions to teachers about how they might incorporate such knowledge into their classroom and teaching style.”

23. Swisher, Karen. (1994). American Indian learning styles survey: an assessment of teachers knowledge. *The journal of educational issues of language minority students*, 13. Retrieved April 7, 2002 from <http://www.ncbe.gwu.edu/miscpubs/jeilms/vol13/americ13.htm>.

A survey of non-Indian and Indian educators, investigated the knowledge of learning styles on the part of the educators. The study also addresses how much the educators believe that cultural values of American Indians influences a student's learning style and demonstration of learning.

24. Deloria Vine Jr., and Wildcat Daniel (2001) *Power and Place: Indian Education in America*. American Indian Graduate Center and Fulcrum Resources, Golden, CO, This book examines the issues facing Native American students as they progress through the schools, colleges, and on into professions.

25. National Center for Education Statistics: National Indian Education Study (NIES) is administered as part of the National Assessment of Educational Progress (NAEP) [http://nces.ed.gov/nationsreportcard/nies/nies\\_2011/national\\_sum.aspx#overall](http://nces.ed.gov/nationsreportcard/nies/nies_2011/national_sum.aspx#overall)

26. Joely Proudfit, Ph.D. and Seth San Juan, “*The State of American Indian and Alaskan Native Education in California*” California Indian Culture and Sovereignty Center, California State University-San Marcos, 2012 Compiles information about American Indians and Alaska Native (AIAN) people in the K–12 system in California <http://www.csusm.edu/cicsc/projects/education-report.html>

27. National Center for Education Statistics (2008). *Statistical Trends in the Education of American Indians and Alaska Natives*. Washington, DC: US Department of Education. <http://nces.ed.gov/pubs2008/nativetrends/>

28. Carolyn J. Mar, *Assimilation Through Education: Indian Boarding Schools in the Pacific Northwest*, The goal of Indian education from the 1880s through the 1920s was to assimilate Indian people into the melting pot of America by placing them in institutions where traditional ways could be replaced by those sanctioned by the government <http://content.lib.washington.edu/aipnw/marr.html>

29. National Indian Education Association (NIEA) The National Indian Education Association advances comprehensive educational opportunities for American Indians, Alaska Natives, and Native Hawaiians throughout the United States <http://www.niea.org>,
30. National Council on American Indian Education (NCAIE) Advises the Secretary of Education concerning the funding and administration of any program, including any program established under Title VII, Part A of the ESEA, that includes Indian children or adults as participants or that may benefit Indian children or adults <http://www2.ed.gov/about/offices/list/oese/oie/nacie.html>
31. Tribal Education Departments National Assembly (TEDNA) This membership organization for the Education Departments of American Indian and Alaska Native Tribes. The Native American Rights Fund and the U.S. Department of Education's Office of Indian Education have supported the founding of TEDNA. <http://www.tedna.org>
32. Native American Rights Fund (NARF) Founded in 1970, the Native American Rights Fund (NARF) is the oldest and largest nonprofit law firm dedicated to asserting and defending the rights of Indian tribes, organizations and individuals nationwide <http://www.narf.org/nill/resources/education.html>
32. National Congress of American Indians (NCAI) Established in 1944 in response to termination and assimilation policies the US government forced upon Tribal Governments in contradiction of their treaty rights and status as sovereign nations. Protecting these inherent rights remains the primary focus of NCAI <http://www.ncai.org/policy-issues/education-health-human-services>
33. The Bureau of Indian Education (BIE) Their mission is to provide quality education opportunities from early childhood through life in accordance with a tribe's needs for cultural and economic well-being, in keeping with the wide diversity of Indian tribes and Alaska Native villages as distinct cultural and governmental entities. <http://www.bie.edu/>
34. American Indian Indigenous Education, This web site is designed to provide information, including links to related web sites, on the and current thinking about American Indian and Indigenous education. <http://jan.ucc.nau.edu/~jar/AIE/index.html>
35. Brittany Dorer and Anna Fetter, *Cultivated Ground: Effective Teaching Practices for Native Students in a Public High School*, Harvard University and the National Indian Education Association, This project was to assess the effective teaching practices being used in one or more superiorly performing United States public high schools that had a high number of American Indian/Alaskan Native students. <http://bit.ly/CultivatedGround>
36. The State of Education for Native Students. The study outlines that progress in improving achievement among students of color, achievement results for Native students have remained nearly flat. As achievement has stagnated, the gaps separating Native students from their white peers have mostly widened. <http://bit.ly/StateOfNativeEducation>

Thanks to Andre Cramlit

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## **Newspapers tell all during Nevada's 150-year history**

By BARRY SMITH                      SPECIAL TO THE LAS VEGAS REVIEW-JOURNAL

I've been reading a lot of old news lately. I mean really old.

Because Nevada is coming up on its sesquicentennial, I've spent hours in the State Library and Archives in Carson City, squinting at microfilm images of newspaper pages.

Although I'm looking for particular stories, there's no way to avoid the weird, curious or monumental articles that catch my eye.

How could I possibly ignore a headline that reads, "One-Armed Bandit Out with Two-Armed Banditti"?

It tells the story of an otherwise ordinary morning in 1944 at the Senator Coffee Shop in Carson City. "Out of this tranquil scene walked two young men, carrying between them a 10-cent slot machine. They deposited it in a gray Pontiac sedan, at the wheel of which sat a decided blonde. In a wholly unobtrusive manner, the trio drove out of town. Just like that."

In those pages is told the story of Nevada — rough and remarkable, its towns growing like weeds or, sometimes, suddenly choked off to be left for dead.

Ever heard of Skookum? I hadn't. It lasted only a year as a mining camp in Lander County, but it had its own newspaper — the Skookum Times.

Those newspapers tell of booming mines, of Fourth of July picnics and out-of-town visitors, the opening of new businesses and how the governor fell off his horse on the road to Virginia City.

They have bad jokes, tall tales and enough racist language to make you cringe.

Of course, those pages also carry the news of wars, assassinations, foolish acts of Congress and assorted indiscretions of national celebrities.

But I was most fascinated by the local stories — the ones that tell me what a community was like.

Maybe it doesn't seem important now that Tony Piazza, a Fallon rancher whose cow suffered a broken leg in 1937 when it was hit by a car, agreed to pay Ralph Casey for the damage done to his car. But it was news then. You can look it up.

The newspapers of Nevada and around the country are celebrating National Newspaper Week through Saturday. The theme is, "Your Community, Your Newspaper, Your Life."



Newspapers are the living history of our communities, as much today as they were in 1854, when the first Nevada newspaper showed up in Gold Canyon — a decade before Nevada gained statehood.

Not all those papers survived. Not all those towns survived. But you can still read about them in the Archives, and you can get a perspective on what it was like to be a Nevadan in every era in our state's communities.

That's what the sesquicentennial is about, at least to me, and plenty of reason to celebrate a 150-year birthday. There's no history quite like Nevada history, especially as told by its newspapers.

Barry Smith is executive director of the Nevada Press Association, which was founded in 1924 and traces its roots to 1888.

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## **American Indian Education Links**

[Listing Of American Indian Education Centers in California](#)

[California's American Indian Education Oversight Committee](#)

[Survey of California & Other American Indian Languages](#)

[American Indian Scholarship Opportunities](#)

[Standards for Culturally Responsive Schools](#)

[Students & Teachers Against Racism](#)

[National Indian Education Association](#)

[Tribal Leaders Speak: The State of Indian Education 2010](#)

[National Indian Education Study](#)

[Journal Of American Indian Education](#)

[Understanding The American Indian Mascot Issue](#)

[National Museum of the American Indian Teaching Resources](#)

[Scholarly Articles & Research On American Indian Education](#)

[American Indian Higher Education Consortium](#)

[Tribal Education Departments National Assembly](#)

[American Indian Science and Engineering Society](#)

[U.S. Office Of Indian Education Programs](#)

[American Indian/Alaska Native Student Fact Sheet](#)

[Alaska Native Knowledge Network](#)

[Bureau Of Indian Education](#)

[American Indian Education Knowledge Base](#)

[Advocates for Indigenous California Language Survival](#)

[Oyate: Culturally Reviewed and Appropriate Books Through News From Native California Magazine](#)

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Northern California Indian Development Council (NCIDC) (<http://www.ncidc.org>)

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<http://news.yahoo.com/prehistoric-brazil-artifacts-star-exhibit-spark-debate-070249845.html>

Brasília (AFP) - It's no secret humans have been having sex for millennia -- but recently discovered cave art suggests they were doing it in the Americas much earlier than many archeologists believed.

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### **A Word About Our Website**

Welcome to the **Internet portal of the United States Courts for the Ninth Circuit**. This website provides access to a wealth of information about the federal courts serving nine western states and two Pacific Island jurisdictions. By default, you have landed on the home page for the U.S. Court of Appeals for the Ninth Circuit. Click on the tabs above for information about district and bankruptcy courts in the circuit; the Judicial Council of the Ninth Circuit, the courts' governing body, and the Ninth Circuit Judicial Conference, an annual educational program for judges, court staff and others; and the Ninth Circuit Library. We encourage you to bookmark this page on your web browser and use it whenever you need information about the federal courts of the West.

We count on your suggestions for further resources we should add to the website, and how we can improve it to better serve the public. Let us know what you think of the website: Click "Suggestions" below to send us an email with your feedback and ideas.

Alex Kozinski, Chief Judge


[http://www.ca9.uscourts.gov/content/view.php?pk\\_id=0000000244](http://www.ca9.uscourts.gov/content/view.php?pk_id=0000000244)

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**Domestic Violence Grant for Tribe in NV** Troy Wilde, Public News Service-NV

<http://www.publicnewsservice.org/index.php?/content/article/34999-1>

Join the discussion: [facebook.com/PublicNewsService](https://www.facebook.com/PublicNewsService) Twitter: [@pns\\_news](https://twitter.com/pns_news) [@pns\\_NV](https://twitter.com/pns_NV) Google +: [plus.to/publicnewsservice](https://plus.to/publicnewsservice)

(10/14/13) RENO, Nev.  The Pyramid Lake Paiute Tribe in Nevada is better equipped to assist domestic violence victims after receiving a U.S. Department of Justice grant.

The \$800,000 grant will fund a full-time domestic violence police officer, legal advocate and other staffing needs.

Victim Services Program Coordinator Mary Dodd says there will also be benefits for the tribe's

shelter, called Our Mother's House.

"So our shelter is here so that the kids, they can continue going to the school that they're, you know, accustomed to going to," she says. "Plus, the family support is still there."

Dodd says Victim Services also provides emergency food, clothing and legal services.

October is Domestic Violence Awareness Month. The Victim Services Program also assists victims of sexual assault and stalking.

Dodd says her life story is a vivid reminder of how domestic violence can turn lethal.

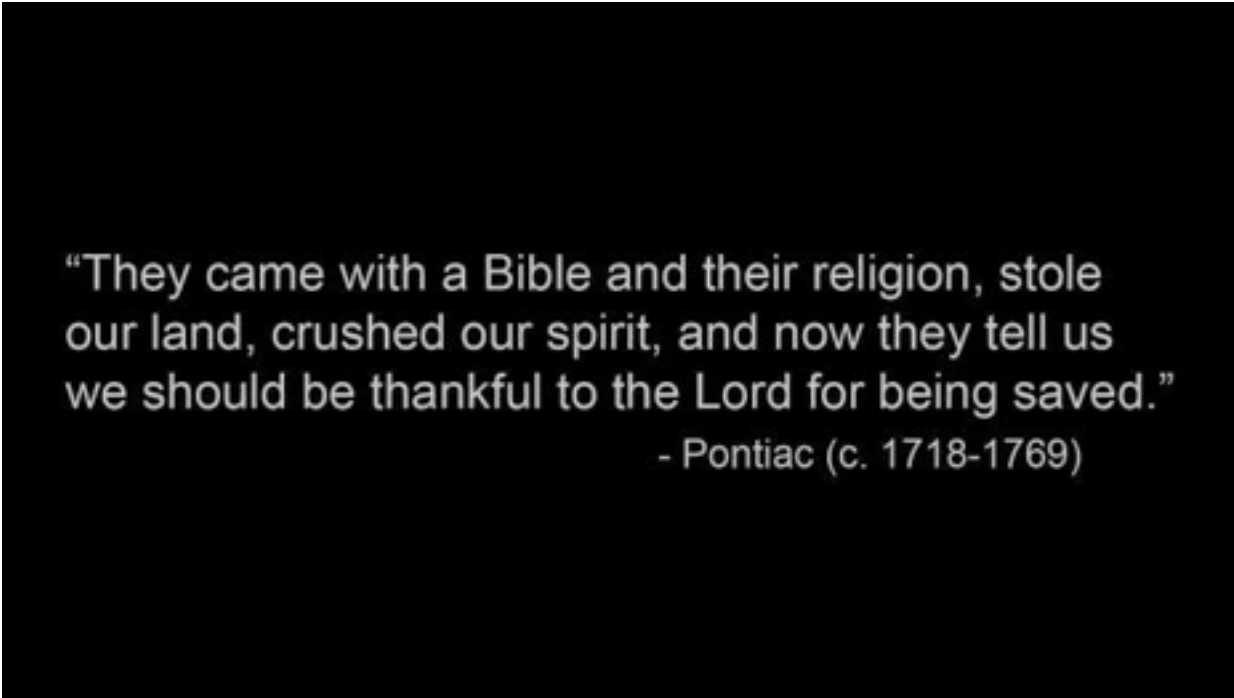
"My mother died when I was going on eight years old from domestic violence," she recalls. "My thought was always, we need those resources for the victims so that they understand that there's other options for them."

Dodd says the tribal police department received about \$300,000 from the grant.

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[\*\*Big Mountain Resister, Leonard Benally, Passes On\*\*](http://us4.campaign-archive2.com)

[Yesterday, on October 11th, lifelong Big Mountain resident and relocation resister, Leonard Benally, Dineh, passed on to the spirit world. According to his family, he passed on quickly and easily and was surrounded by his family. His family asked that a statement go out to the BMIS support network...](#)



“They came with a Bible and their religion, stole our land, crushed our spirit, and now they tell us we should be thankful to the Lord for being saved.”  
- Pontiac (c. 1718-1769)

