Journal #3105 from sdc 5.5.14

176,000 beads
Reflection
This Land is Our Land?
For Immediate Release: North Dakota Senator Introduces Bill to Approve KXL Pipeline
Part 1: Reed Cowan investigates Nevada Mining
Developing History Leaders @ SHA
Nuclear Hotseat #149: WIPP Radiation Leak
Urban farms won't feed us, but they just might teach us
How farm to market-based solutions can take organic to the next level
One frack mind: How a determined New Yorker won the green Nobel
Las Vegas burning: Lessons in resilience from the nation's driest big city
Autism Nation: America's Chemical Brain Drain
The New Abolitionism: Averting Planetary Disaster
Flag View Intermediate School in Elko includes Shoshone Phrase to welcome students
Former water czar warns about climate change
The discovery of a new language can help explain how we communicate
Another side of Buffalo Bill
Minneapolis to mark Indigenous Peoples Day as alternative to Columbus Day
This Week at Interior
Native American Students Welcomed on CSI's Campus
Chipolte Honors Educators
In South America, Plastic Trash Will Be as Good as Money
Bundy's ''Militia'' Is Lawlessness of a Different Color

Timmie Leard's status

I just finished beading this 5 gallon, glass water bottle. It took me 6 months to hand sew each bead on it. It has at least 176,000 beads.

Lesley Williams

One day when you wake up and find your culture and language has gone... Ask yourself what part you had in not making a commitment to learning and preserving for our people. Our ways are important and we still have fluent speakers and people with knowledge. And I mean knowledge of our ways not another tribes... In twenty years it will be gone completely. It makes me sad...

http://www.myfoxcarolinas.com/story/25394421/the-americans-with-charlie-leduff-this-land-is-our-land?autoStart=true&topVideoCatNo=default&clipId=10114602#.U2LZbYhQaO0.facebook
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For Immediate Release: North Dakota Senator Introduces Bill to Approve KXL Pipeline

On May 1st, 2014 a bipartisan bill, S.2280, was introdu… lastrealindians.com
****

Part 1: Reed Cowan investigates Nevada Mining

The first installment from Reed Cowan of My News 3's report on the Nevada mining industry. A special clause in Nevada's constitution keeps our state from tax... youtube.com
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Developing History Leaders @ SHA

For more than 50 years, SHA has provided an intensive residential professional development experience for history professionals.

We are seeking leaders at all levels – executive directors, curators, educators, archivists, historians, interpreters, marketing and development professionals, and others – who want to improve their knowledge and skills, who want to become better leaders in their own institutions, and who are ready to be part of the larger network of history leaders around the country. Are you a good fit for SHA?

Here is a peek at the this year's curriculum:

- Week 1 discussions center on innovative ways to use history to engage audiences and benefit communities.
- Week 2 addresses organizational reinvention through guest experience, financial models, community engagement, collections, staff, and board.
- Week 3 will turn attention inward to organizational development: creating a vision, raising money, managing change, leading from the middle, and building teams.

We hope you will consider applying to SHA in 2014. Applications for the Class of 2014 are due May 19, 2014. Click How to Apply for more information. Please email Bob Beatty at beatty@aaslh.org with your intent to apply for SHA.

For more information visit the SHA Website

Dates: Class of 2014 November 1 – 22 Indianapolis, Indiana

Partners: AASLH, Indiana Historical Society, National Trust for Historic Preservation, Nantucket Historical Association

Sponsors: AAM, Colonial Williamsburg, Heinz History Center, Minnesota Historical Society, National Association for Interpretation, Ohio Historical Society, Pennsylvania Historical and Museums Commission.
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Nuclear Hotseat #149: WIPP Radiation Leak SPECIAL

Spotlight on the New Mexico radiation leak that started on Valentine's Day and closed the WIPP (Waste Isolation Pilot Plant) site... maybe forever? Please support Libbe Halevey and future Nuclear H...
nuclear-news.net
****

http://news.yahoo.com/mummy-lake-used-ancient-rituals-not-water-storage-133745688.html
****

May issue of Native Oklahoma Magazine is posted for FREE download on www.nativeoklahoma.us - look at the bottom of the page:
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Urban farms won't feed us, but they just might teach us

It's clear that the craze for the urban farm is no answer to feeding our teeming cities. Its value lies instead in how it can change us.

BY NATHANAEL JOHNSON

How farm to market-based solutions can take organic to the next level

Kellee James wants her company, Mercaris, to become the Bloomberg of organic crop prices.

BY SAMANTHA LARSON
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One frack mind: How a determined New Yorker won the green Nobel

Helen Slottje found a legal strategy for upstate New York towns to block fracking through zoning. Now she's ready to take it national.

BY HEATHER SMITH
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[Las Vegas burning: Lessons in resilience from the nation's driest big city]

Thus begins a month(ish)-long series about Sin City, how it has survived in a brutal, unwelcoming climate, and what that says about our future.

BY GREG HANSCOM

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Autism Nation: America's Chemical Brain Drain

Dr. Brian Moench, Truthout: While autism rates in Europe have remained virtually flat for the last decade, the US has seen them rise from 1 in 10,000 in 1981 to 1 in 68 in 2014. Many studies point to the prevalence of toxins in our environment as the culprit. Read the Article

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Antoinette Cavanaugh

Check this out! The Flag View Intermediate School in Elko has included a Shoshone Phrase to welcome their students! "It is good you are here."

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The New

Abolitionism: Averting Planetary Disaster

Read the Article at The Nation

"So far, the best idea I've heard about building grit in kids is something called "growth mindset." This is an idea developed at Stanford University by Carol Dweck, and it is the belief that the ability to learn is not fixed, that it can change with your effort. Dr. Dweck has shown that when

kids read and learn about the brain and how it changes and grows in response to challenge, they're much more likely to persevere when they fail, because they don't believe that failure is a permanent condition."

http://www.ted.com/talks/angela_lee_duckworth_the_key_to_success_grit/transcript
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http://grist.org/cities/longtime-vegas-water-czar-warns-other-cities-to-brace-for-climate-change/?utm_source=newsletter&utm_medium=email&utm_term=Daily%2520May%25202&utm_campaign=daily
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The discovery of a new language can help explain how we communicate

High prevalence for deafness in remote villages enlists the human instinct for communication

by Michael Erard @michaelerard April 17, 2014 5:00AM ET

Most of the news about minority languages is that they're endangered or dying off, and the only new languages we hear about are those created for Hollywood sci-fi blockbusters. But sometimes, linguists find a previously unrecorded language — and when they do, it's a sign language.

The reasons for this discovery aren't mysterious. "Because of the sporadic incidence of deafness, the generation-to-generation transmission of language is disrupted," says Richard Meier, a linguist and sign language expert at the University of Texas at Austin. "Deafness may appear in communities that had not previously had it. Because of their hearing loss, the deaf are likely unable to acquire the local spoken language. But the community may lack an established sign language." The result? People create languages.

On her first fieldwork trip in 2010, linguist Lynn Hou, who is deaf, and her colleague at the University of Texas at Austin, Hilaria Cruz, from the southern Mexican state of Oaxaca, visited the villages of San Juan Quiahije and Cieneguilla. Cruz had grown up signing to deaf family members. On their trip, Hou met some deaf adults and learned the signs they use. She suspected that they weren't using Mexican Sign Language.

Several years later, Hou returned to Oaxaca with a collaborator, linguist Kate Mesh. There they confirmed that people were using a unique sign language that had been invented locally. In the spring of 2014, Hou received grants from the National Science Foundation and the National Institutes of Health to study Chatino Sign Language. (Chatino is the Spanish name for the indigenous people of the area as well as the name of their spoken language.)

Hou's discovery is one of about a dozen sign languages identified for the first time by linguists in the last decade, and more are popping up. Most recently a group of American and Israeli linguists have been studying two new sign languages in Israel, one of which arose only four generations ago in a Bedouin village with an unusually large deaf population. Such "village sign languages," as they're called, appear all over the world. There is Ban Khor, a sign language used by about a thousand people in a village in Thailand; Adamorobe, a language in Ghana that shares a number

of traits with other West African sign languages, like loose hand shapes and sweeping gestures; and Kata Kolok (literally “deaf language”), which developed in Bengkala, Indonesia, where villagers share a belief in Bhatara Kolok, a deaf god. Linguists are also investigating new sign languages in the Yucatan Peninsula of Mexico as well as Turkey.

These sign languages help scientists understand how humans create a new language. Because they are so new, they don’t have the same complex structure that older, more established spoken and signed languages have. Nevertheless, they are fully functional languages, used by hearing and deaf people to share information, tell jokes and stories, make speeches and share emotional intimacies.

“It is natural to assume that there can be little direct evidence that casts light on the evolution of language, because its origins are lost in the prehistory of our species,” says Simon Kirby, who studies the evolution of language at the University of Edinburgh. “But recently there has been a growing realization that not only biological but also cultural evolution has an important role to play in understanding language origins.”

Scientists look at language as a complex adaptive system influenced by numerous factors — the limits of the human brain, the size of the groups, the number of deaf people in each family, and even social interactions based on gender.
These new sign languages are also challenging some long-held assumptions about what is universal in human languages. One characteristic of most languages is that speakers are able to build very complex structures, such as sentences, out of a simple set of more basic units, like words. In spoken languages, the basic units are sounds; in sign languages, they are shapes of the hand. But some of the village sign languages don’t have this property, which has long baffled linguists. One proposal is that the signs haven’t become fully conventional yet because they often “look like” objects or actions, a quality that young sign languages exploit early in their lives. But linguists don't yet know when this structure emerges or how.

It was also assumed that all sign languages use the space around a signer’s body to change what verbs mean (such as when an action occurred, or whether it is ongoing), but some of the sign languages that have been found in villages don’t do this. Researchers are looking at what it means if they're the only sign languages without it. Is it a function of their young age? Or is there some other reason?

Linguists of the past, inspired by the work of Noam Chomsky, would have tried to figure out some innate, uniquely human order in these sign languages. Nowadays, contemporary scientists like Simon Kirby look at language as a complex adaptive system that is influenced by numerous factors — not only the limits of the human brain but the size of the groups, the number of deaf people in each family, and even social interactions based on gender.

“I hope this research will reveal more precisely how initially improvised communication becomes conventional and then systematic through a process of cultural evolution,” Kirby says.

To study this, researchers are comparing descriptions of the language environment with computer models and laboratory experiments. For instance, Tessa Verhoef, a computer scientist at the University of California-San Diego’s Center for Research in Language, is studying how

people simplify a sequence of slide whistle sounds when they teach it to others. She is also running experiments in which people learn and teach sequences of gestures. “We are creating chains of transmission which would simulate the way that languages are passed from generation to generation,” Verhoef says. These simulations can be compared to findings from the field made by people like Hou and Mesh.

Watching this process unfold in real time reveals how simple symbols may have evolved into something more complex around 150,000 years ago.

On her initial trip to Chatinoland, Hou suspected that the sign language wasn’t Mexican Sign Language because people didn’t do finger spelling for words. They didn’t mouth Spanish words along with their signs, and she didn’t detect any initialized hand shapes. In Mexican Sign Language, the hand shape for the letter “L” means Monday, because the Spanish word for “Monday” is “lunes.” Chatino signers didn’t have this sign.

As far as they’ve been able to tell, the Chatino Sign Language in its current form was started by a deaf woman, now in her 50s, and her younger brother, who was also deaf. The youngest deaf signers are several girls, the youngest of whom is 4. Yet hearing people use the sign language as well, even if they don’t have deaf family members.

Because Chatino Sign Language is probably only two generations old, the signs haven’t become fully conventional yet, which means that not all signers use the same sign for a certain meaning. This has led to comedic consequences for the researchers. One morning, Hou and Mesh went to a deaf signer’s house for a breakfast of meat tamales. The filling had a distinct smell that they couldn’t identify, so they asked their host what the meat was. He replied by flapping his arms, which they interpreted as a sign for “bird.” But Hou and Mesh were surprised to later learn that their tamales had been filled with iguana meat — the man’s flapping arms weren’t wings, they were the front legs of an iguana.

Chatino Sign Language is also unique because it draws on a much older repertoire of gestures that serves as a lingua franca in a linguistically diverse part of the world. Imagine the “thumbs up” gesture that many people share: Dozens of such gestures evolved across southern Mexico because there was no other shared language. The researchers are looking at the possibility that this has been one resource for the deaf Chatinos, who turned simple gestures into nouns, verbs and adjectives that can create more complex sentences.

Watching this process unfold in real time reveals how simple symbols may have evolved into something more complex around 150,000 years ago. And in the future, whenever we teach our language to children or foreigners, we’ll be able to draw on this new understanding of humanity’s creation from the deep past that comes from the study of languages being born today.

http://america.aljazeera.com/articles/2014/4/17/inventing-a-language.html
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Another side of Buffalo Bill:

In 1894 a woman reporter asked him whether he thought the majority of women qualified to vote. He was caught but answered, "As well qualified as the majority of men."

The women in his Wild West were as skilled and courageous as the men. "If a woman can do the same work that a man can do and do it just as well," he said "she should have the same pay." Cody recognized very early that a developer in the West was obligated to be a preserver as well. He has spoken out against the hide-hunters of the 1870s and 1880s for slaughtering the buffalo "cruelly, recklessly." In Wyoming and Colorado he worked to establish game preserves and limit hunting seasons. Gifford Pinchot, noted conservationist and head of the Forest Service for Theodore Roosevelt, lauded him as "not only a fighter but a seer." Cody used his wealth as well as words. Because so few of his investments - in ranching, mining, irrigation, publishing, town building - paid off during his lifetime, he died almost broke. he phenomenal success of the Wild West was founded on a nostalgia for the passing frontier which swept the nation in the late 19th Century. But Buffalo Bill himself never looked backward. "All my interests are still with the west - the modern west," he wrote near the end of his life. He used his fame and public attention as a soapbox for western causes, for the rights of Indians and women, and for conservation. As early as 1879 he cautioned the government to "never make a single promise to the Indians that is not fulfilled." All frontier scouts respected the Indian, he said. "Every Indian outbreak that I have ever known has resulted from broken promises and broken treaties by the government." America was the Indian's heritage, and the Indian had only fought for what was his. http://www.freewebs.com/cfpalscf/themembers.htm

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Minneapolis to mark Indigenous Peoples Day as alternative to Columbus

by Renee Lewis April 25, 2014

Minneapolis will recognize Indigenous Peoples Day at the same time as Columbus Day from this year forward, the city council voted unanimously on Friday, becoming the first city in the state to officially name a counter-celebration to the controversial holiday.

“The City of Minneapolis recognizes the annexation of Dakota homelands for the building of our city, and knows Indigenous nations have lived upon this land since time immemorial,” the city council resolution read.

“Therefore, be it resolved by the city council that the city of Minneapolis shall recognize Indigenous Peoples Day on the second Monday in October.”

For indigenous activists, the recognition has been a long time coming.

“For me, it’s been almost 50 years that we’ve been talking about this pirate,” Clyde Bellecourt, a civil rights organizer, said in reference to Columbus.

The resolution said that the federal government, state government and city government will still recognize Columbus Day but will also celebrate Indigenous People’s Day on the same day.

The idea of replacing Columbus Day with an indigenous-centered holiday was first proposed in 1977 by a delegation of native nations to the United Nations, the resolution said.

In 1990, representatives from 120 Indigenous nations at the U.N.’s First Continental Conference on 500 years of Indian Resistance unanimously passed a resolution to transform the holiday.

Minneapolis' city council proclaimed 2013 to be "The Year of the Dakota: Remembering, Honoring and Truth Telling" after decades of American Indian activism.

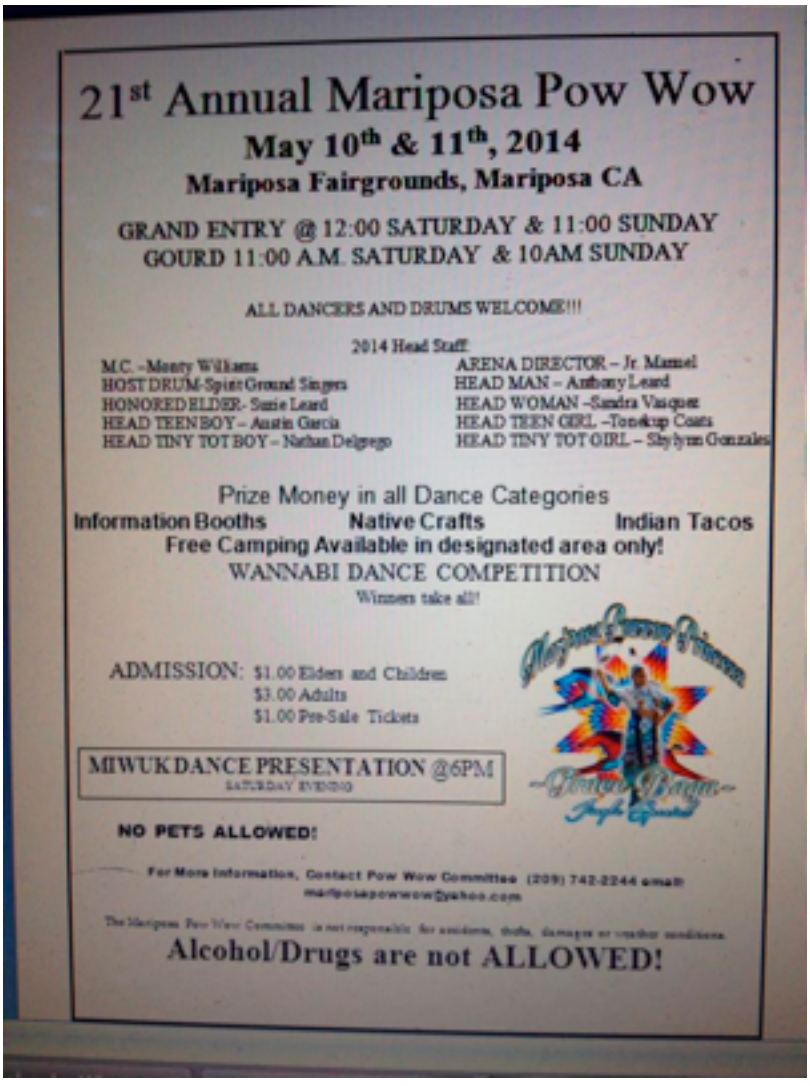
Indigenous Peoples Day began in Berkeley, California and Denver, Colorado in 1992, according to the online publication Latin Times.

Though Christopher Columbus is often credited with the finding of the so-called New World, many indigenous activists say such a discovery is impossible, given that people had already been living there.

In 1492, Columbus arrived in what is now Haiti and the Dominican Republic — the explorer never landed on the continental United States. He enslaved and exterminated the native Taino population he found on the island.

Columbus' policies reduced Taino numbers from as many as 8 million to 3 million by 1496. By the 1514 Spanish census, only 22,000 natives were still alive. In 1542, only 200. Afterward, they were considered to have disappeared completely.

"I see this as a very small piece of the much larger healing that has to happen in our country so that we can be whole again," Minneapolis city council member Cam Gordon said according to local news. http:/america.aljazeera.com/articles/2014/4/25/minneapolis-columbusday.html



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Here's what happened this week at Interior: Secretary Jewell's youth initiative takes her to St. Paul Minnesota, where an agreement is signed with the National League of Cities and the YMCA to get young people involved with nature; the first glimpses of the stunning images from the 2013 Share the Experience photo contest; the U.S. Fish and Wildlife Service completes a Hurricane Sandy restoration project along the Delaware Bay in New Jersey; the U.S. Senate confirms Janice Schneider to be the Assistant Secretary for Land and Minerals Management; and Washington's Lake Sammamish is selected as one of eight pilot partnerships under the Fish and Wildlife Service's Urban Wildlife Refuge Initiative.

Click here to watch this week's episode.
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Antoinette Cavanaugh
http://www.kmvt.com/news/latest/Native-American-Students-Welcomed-on-CSIs-Campus-257744091.html

Native American Students Welcomed on CSI's Campus

Twin Falls, Idaho (KMVT-TV / KSVT-TV)The College of Southern Idaho is broadening the minds of its students, all while encouraging another group to become eagles.Close to 50 Native American students made their way to CSI today,...
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from Dennis M: May 3 **in 1877 the *Delphos* (Ohio) *Herald* reported, "The Nevada Legislature has just made a law which empowers Judges at their discretion to sentence men who assault women, to stand a certain time in a public street, placarded in large letters, 'Woman Beater' "**
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Chipolte Honors Educators

In celebration of Teacher Appreciation Day, all educators - teachers, faculty, and staff - bring your valid school ID to any Chipotle in the US on Tuesday, May 6th from 4pm to close, and you'll get schooled with buy-one/get-one burritos, bowls, salads, or orders of tacos.* -Joe

*Offer not valid for online, mobile, fax, Burritos by the Box, or catering orders. Offer good at US locations only. Limit one free menu item per educator/staff ID. Additional restrictions may apply.
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In South America, Plastic Trash Will Be as Good as Money

To reduce poverty and save wildlife, the Plastic Bank offers goods and services in exchange for collected litter. TakePart.com
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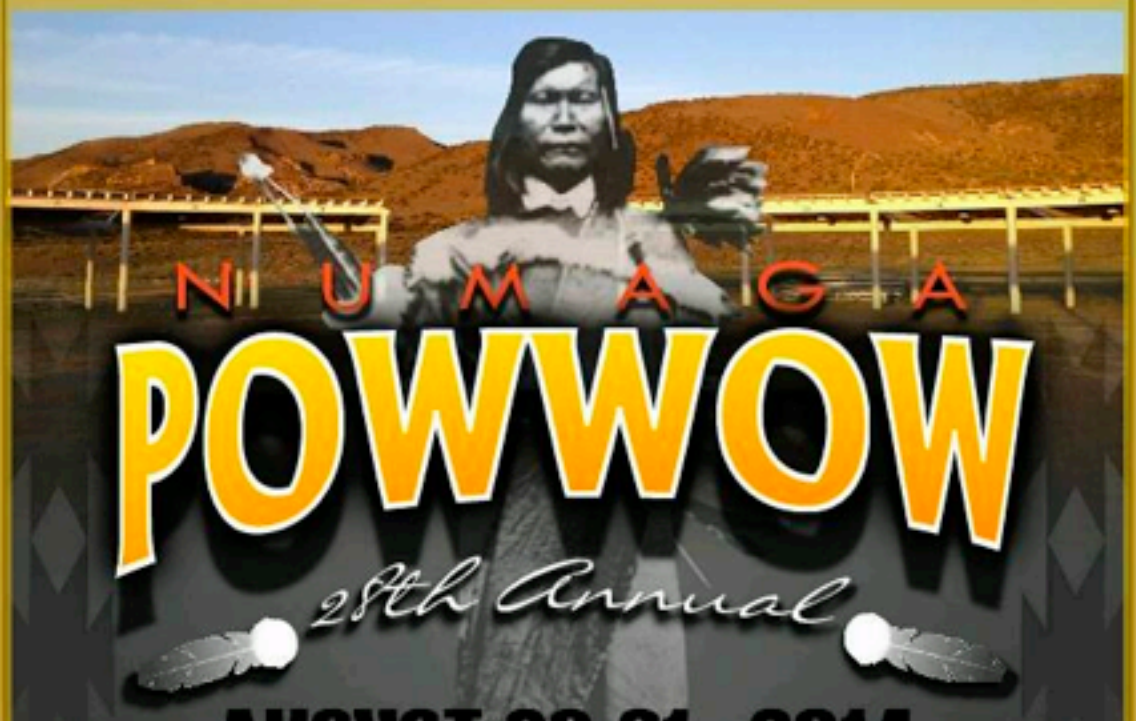
Truthout
Cliven Bundy is basically a criminal. After losing in court for over 20 years, Bundy employed the threat of violence to continue illegally grazing his cattle without paying the grazing fee that other ranchers pay.

Bundy's "Militia" Is Lawlessness of a Different Color

If Bundy and his supporters were black or Latino, they wouldn't be called a "militia." They would be called a gang of armed "thugs."
Truthout|By Terrance Heath



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MAP DIRECTIONS

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