

**Journal #3248**

**from sdc**

**11.20.14**

*Food Sovereignty*

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*NATIVE AMERICAN SACRED PLACES*



[Myron](#)

[Dewey](#)

When I watch the sunrise, it is an amazing time every time now more than ever. I would like to share that moment of

acknowledging the Creator and all our relatives before us and after us with all my relatives in the 4-directions. As I was watching the morning sun, I was thinking that somewhere in Indian Country there is ceremony, someone is singing a morning song, making offering, praying for our people all at the same moment.

We are in a time of great change, to witness that change is to be connected to our natural surrounding, resources and way of life. Food Sovereignty is the inherent right to feed ourselves healthy food and traditional food. We have that choice now to do this, but with our resources depleting, becoming unhealthy, we are following that path as well. Food Deserts on Reservation are forcing our people to purchase Swan-man food, Walmart and fast foods for convenience with the lack of budget for healthy greens or even the resources to go hunting.

If you have an inside home garden, please share with a picture how you keep your garden healthy and producing. Indoor gardens are now becoming common, send and share your healthy solutions.

I look forward to your responses,

Many Blessings to all our relatives in the 4-directions

Nanishtohigh

Pesha shoe-knaw-me

Pesha Yaduah

Pesha Poo-Knee-e

Pesha Pa

Pesha Pe'wa

[digitalsmokesignals@mac.com](mailto:digitalsmokesignals@mac.com)

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A volunteer has created a wonderful informational video for us to help promote the **Reno Youth Network website**. You can view this video by visiting: <http://www.youtube.com/watch?v=CQOWFEWBQc>

Please share it with your friends, family, coworkers, and anyone else you think would find this information to be useful to help further spread the word about this important resource for the community!

Sincerely, Lyndsey Crossley, Executive Assistant, Community Foundation of Western Nevada

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**We're talking turkey - and Thanksgiving** by Terri Jean

The Native Truth: A column dedicated to historical truth and human rights activism of the American Indian

<http://www.terrijean.com>

Contact: [terrijean@bright.net](mailto:terrijean@bright.net)

Okay, so "Dead Indian Day" may be a bit much, but it is said with tongue in cheek.

Last year's 79th annual Macy's Thanksgiving Day Parade drew in an estimated 44 million television viewers and 2.5 million spectators who lined the streets of New York City to stand in awe of the gigantic balloons, Pilgrim bobble heads, melodious marching bands, and beautiful floats, one of which featured two-time Grammy winner, Rita Coolidge (Cherokee). She was riding on top of an eagle head that poked out from underneath an enormous headdress, which sat atop a canoe. Dancers from Spirit: The Seventh Fire accompanied her. Though Coolidge's voice was amazing, it wasn't her singing that piqued my attention, rather it was knowing that while she smiled her beautiful indigenous smile at millions of people who truly believe the friendly Indian/brave Pilgrim banquet tale, hundreds of dissenters marched - for the 35th straight year - through Plymouth, Massachusetts in protest of this manufactured myth in what they refer to as a National Day of Mourning.

It all started in 1970 when the Commonwealth of Massachusetts invited Wampanoag leader Frank James to deliver a speech pertaining to the 350th anniversary of the landing of the Pilgrims. He agreed, but they later dis-invited him once they read a copy of his speech and strongly disagreed with his contrary perception of the historic event. Refusing to remain silent, Frank James took his

speech outside and spoke to hundreds of supporters on top of a Coles Hill, which overlooks Plymouth Rock and a replica of the Mayflower. He spoke about the land theft, slave-trading, deception, oppression, and the struggle for historical truth. Each year since indigenous people and their non-Native supporters gather together each year to honor Frank James and his spirit of justice and an end to the idealized whitewashed fantasy that is, today, known as Thanksgiving.

For those of you unfamiliar with the truth, here goes:

In 1620 a group of English political revolutionaries and outcasts who moved to Holland after an unsuccessful plot to take

over the English government, came to the "New World" with the intent to found an entirely new nation founded on their strict, religious interpretation of the Bible. They believed that they were the Biblical "Chosen Elect," and the already inhabited western continent was theirs. The invading Pilgrims built homes near Pawtuxet village ruins, a town desecrated by diseases from a 1614 British Expedition. Except for the ex-slave/friendly Christian Squanto, the Pilgrims viewed the indigenous inhabitants as heathen children of the devil, and one colonist said the plaque was "the Wonderful Preparation of the Lord Jesus Christ by His Providence for His People's Abode in the Western World." Squanto helped negotiate land settlements between them and the Wampanoag, in a 1621 a three-day 'conference' in which the charitable Wampanoag's brought most of the food, which was tradition among such meetings. In the end, peace between the two people's would continue for more than 15 years.

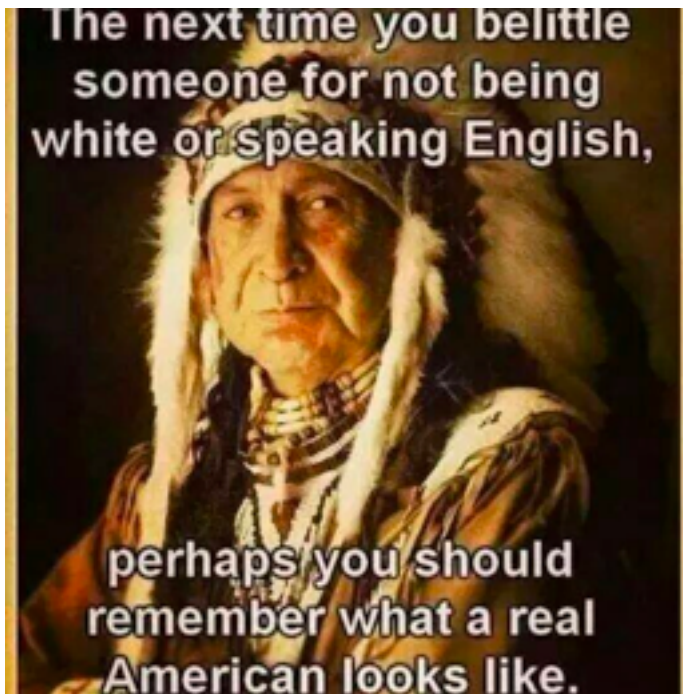
In 1622 propaganda started to circulate about the friendly Natives, the "wonderfulness" of Plymouth, and the vast opportunities found only in the "New World" in an effort to encourage a greater influx of Pilgrim and Puritan colonists. By the mid 1630's tension broke out between the indigenous communities and the invading colonists, resulting in one of the most brutal crimes in our nation's history: colonist trapped an estimated 700 Pequots near Mystic River in 1636 and attacked their camp with "fire, sword, blunderbuss, and tomahawk." Most were burned alive, and those that escaped were either butchered or sold into slavery. The invaders celebrated with the a large feast, and the very first Thanksgiving Proclamation was given in honor of their God allowing them to murder the local residents. Scalping

**"And on the subject of burning books: I want to congratulate librarians, not famous for their physical strength or their powerful political connections or their great wealth, who, all over this country, have staunchly resisted anti-democratic bullies who have tried to remove certain books from their shelves, and have refused to reveal to thought police the names of persons who have checked out those titles.**

**So the America I loved still exists, if not in the White House or the Supreme Court or the Senate or the House of Representatives or the media. The America I love still exists at the front desks of our public libraries."**  
— Kurt Vonnegut, *A Man Without a Country*

**DAILY KOS**

was soon introduced to the Americas by the Dutch who offered twenty shillings for each Indian scalp, and forty shillings for every prisoner sold into slavery. Raping indigenous women was permitted and colonial law gave permission to "kill savages on sight at will." Soon massacres and slavery were common throughout the New World, which was often celebrated with a Thanksgiving Feast.



The town of Plymouth, Massachusetts is mighty proud of their English immigrants, so much so that the town hosts an annual re-enactment known as the Pilgrim's Progress. Local historians and townspeople, dressed in long black robes and beating drums, retell the romanticized tale of the welcoming Indians and the poor, brave pilgrims and the peace between their communities for five decades. \$1.5 million in tourism dollars is made each year in Plymouth, partaking in the pilgrim march, watching the

decade-old parade, buying Pilgrim merchandise or eating at an re-enactment dinner that's advertised as being just like the original diner.

Millions are made from this fictional tale. No where does the truth about that 1621 meeting come out, nor do they tell what happened 50 years later. It seems that knowing that the first Thanksgiving Proclamation - which is, in my opinion, the real first Thanksgiving - was actually in praise of the burning alive of children, women and men. Apparently, the truth is a pill that's just too hard to swallow, because who really wants to decorate their table with a cardboard cutouts of sword carrying Pilgrims jamming weapons into frantic Pequots running for lives while their family and fellow villagers screamed from inside burning buildings?

In 1970 Frank James wanted to tell the truth, but he was censored. And to this day, the pilgrims remain American icons representing religious freedom and peaceful coexistence to most, but to those who know better, the fantasy (presented as history) myth represents justification of imperialism, land theft, forced colonization, and genocide.

So given all that... why would Rita Coolidge sing in the Macy's Day Thanksgiving Parade? Surely she knows the truth about Thanksgiving, and she has to know about the National Day of Mourning... so why would she ride in a parade that celebrates indigenous slavery, slaughter and it's historical coverup?



I asked a few readers what they thought, and most gave her a head shake and a big thumbs down. A few were upset that millions would see her and her Native American float and believe that indigenous people are generally happy with Thanksgiving, and that the fictional story is actually historic fact. Others were angry that, again, almost no media attention was brought to those mourning in Plymouth.

So, what do YOU think about all this? Should indigenous people assimilate, demonstrate, capitulate, retaliate or celebrate? Should folks honor the Wampanoag and their attempt to live peacefully next to the unassuming Pilgrims? Should Native's take pity on ignorant Americans brainwashed with historic lies and feel-good propaganda, because, like the Wampanoag, taking pity on the sick and stupid is often an indigenous ethic? Should we all go to Plymouth this year and protest, or write our fellow congressmen and demand an end to Thanksgiving? Or are we all to give in and celebrate our lives today, and all that we are thankful for?

Most of the people I spoke to about this national holiday said it is often bittersweet. Those who put a turkey on the table made the day their very own by either remembering family and friends who have since crossed over, or for strictly focusing on why they are thankful. A few spent the day at charitable institutions or delivering meals to the needy, while others fasted, ignored the day altogether or joined the protesters in Plymouth. But with everyone I spoke to, a common thread was a day of remembrance and/or mourning.

So why a Thanksgiving column in March? Well, I was unable to attend the 2005 National Day of Mourning, but I fully intend to participate in the next one. I'm inviting each of you to join me and together we can stand in solidarity, representing historical truth and indigenous justice. And for those of you who cannot attend, you can raise your voice in protest whenever you hear the lies being spread in newspapers, magazines, classrooms, television shows, and so on. You can write to the media and ask why they aren't covering the Native Day of Mourning, or why they choose to lie to their viewers and readers. And why they choose to celebrate our indigenous people on Thanksgiving - in the Macy's Day parade and with children dressed up as pilgrims and Indians in school plays - rather than with educational programs and events celebrating American Indian Heritage Month.

My point is, Thanksgiving will be here before we know it and it's up to you to decide what you're actually celebrating, and from that, what you're truly grateful for. As for me, I'd be eternally grateful if my Native Truth readers joined me at the 2006 National Day of Mourning. We can all stand together - united.

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#### **Tribal Leader:**

The U.S. Department of Labor (USDOL) is hosting a **Workforce Innovation and Opportunity Act (WIOA) Tribal Consultation Session**. The consultation session is designed to obtain input and support strong implementation of the new legislation by tribal leaders and other tribal organizations that work specifically with Indian and Native American communities. The consultation session will give tribal leaders an opportunity to learn about and discuss the changes outlined in the WIOA legislation - all of which will help us at the U.S. Department of Labor (USDOL) develop regulations, guidance, and technical assistance with an eye toward service design and customer/stakeholder feedback.

The USDOL would also like to ensure that participants leave with a common and clear understanding of USDOL's expectations for WIOA implementation, better insight into what key changes will be required of states, localities, tribal governments, and tribal organizations, and an enhanced sense of the required partnerships with the Offices of Career, Technical & Adult Education, Vocational Rehabilitation Services, and Tribal Temporary Assistance for Needy Families as partners in the one-stop delivery system.

This session will provide the opportunity for tribal leaders and others to provide structured feedback to USDOL around implementation challenges and issues that should be considered. To that end, the consultation session is a great opportunity for participants to be heard, and to play a dynamic role in the ongoing process of WIOA implementation. For more information on the Department's Tribal Consultation Policy, please visit: <http://www.dol.gov/ope/tribal-consultation-policy.htm>.

**The consultation session will be held on Thursday, December 4th from 3pm to 4:30pm EST at the U.S. Department of Labor, located at 200 Constitution Avenue, NW, Washington DC 20210. For those who cannot attend in person, a conference call line will be available for participants to join the session. Registration is required to attend. Please register at the following link: <http://webapps.dol.gov/DOLEvents/Event/Register/338/>. Please note, on the registration link, please make sure to fill out the portion that identifies whether you plan to attend in person or via conference call. If you have any questions, please contact Jeremy Bishop at [bishop.jeremy@dol.gov](mailto:bishop.jeremy@dol.gov).**

This tribal consultation is intended for tribal leaders, WIA Section 166 (Indian and Native American Programs) grantees, tribal organizations, educators and leaders of tribal colleges and universities, Indian businesses and employers, including local and national Native American Chambers of Commerce, tribal employment rights offices and Native veterans. Once again, we look forward to you joining us for this tribal consultation session.

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## **GrantStation**

### **Challenge Fund for Innovation in Journalism Education**

The Challenge Fund for Innovation in Journalism Education supports U.S.-based colleges or universities working in collaborative teams to explore new ways of providing information to their local communities. Click above to learn more about the funding guidelines and application process.

### **Whole Kids Foundation: Canadian School Garden Grants**

The Whole Kids Foundation believes that student involvement in school gardens fosters a relationship between students and their food. Created in partnership with FoodCorps, the Whole Kids Foundation Canadian School Garden Grants program provides \$2,000 grants to support new or existing edible gardens on school grounds. Click above to learn more about the funding guidelines and application process.

## ***National Funding***

Organizations Working to End Domestic Violence Recognized

### **Mary Byron Project: Celebrating Solutions Awards**

The Mary Byron Project cultivates and supports efforts that extend beyond crisis management to attack the root causes of the domestic violence epidemic. The Project's Celebrating Solutions Awards recognize organizations that demonstrate promise in breaking the cycle of violence and develop solutions to break the cycle. The focus is on pioneering programs that can serve as models for the nation. Four awards of \$10,000 are presented each year. (An additional Roth

Award of \$10,000 recognizes one program that specifically addresses the needs of underserved populations.) Eligible programs must have been in operation for a minimum of three years. The nomination deadline for Celebrating Solutions Awards is December 31, 2014. (The nomination deadline for the Roth Award is January 31, 2015.) Visit the Mary Byron Project's website to learn more about the Celebrating Solutions Awards program.

Grants Encourage Youth to Address Childhood Hunger

**Youth Service America: Sodexo Foundation Youth Grants**

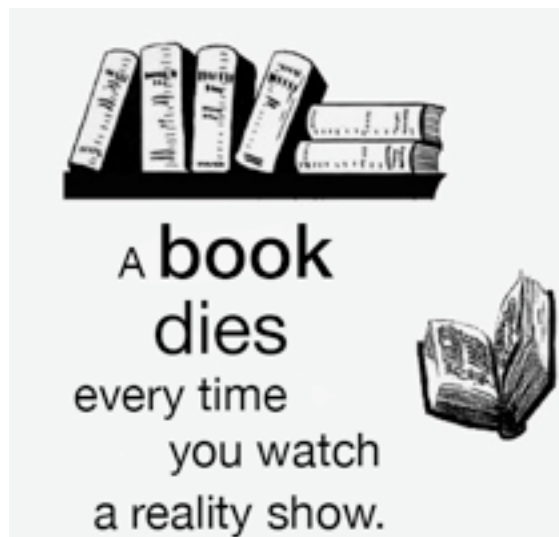
The Sodexo Foundation and Youth Service America (YSA) are looking for 100 of the best ideas from young people about how they can help end childhood hunger in their communities. Sodexo Foundation Youth Grants of \$400 are available for youth-led service projects that bring together young people, families, Sodexo employees, and other community members to address childhood hunger. Young people in the United States, ages 5 to 25, are eligible to apply. Funded projects should take place on or around Global Youth Service Day, April 17-19, 2015. The application deadline is January 15, 2015. Visit the YSA website to access the online application.

Marketing Support for Wildland Conservation Groups

**Temper of the Times Foundation**

The Temper of the Times Foundation promotes the use of standard marketing concepts to increase environmental awareness. Recognizing that organizations working to protect the environment often have limited access to paid media, the Foundation provides funds to

underwrite advertising designed to promote wildland ecosystem conservation and restoration in the United States. Grants ranging from \$5,000 to \$15,000 may be used to fund the production of print, radio, or television ads; to pay for advertising space or airtime; or to produce or distribute pamphlets, books, videos, or press packets. The application deadline is December 15, 2014. Visit the Foundation's website to learn more about the application process.



Fellowships for Social Entrepreneurs

**Echoing Green Fellowship Program**

Echoing Green invests in outstanding emerging social entrepreneurs to help them launch new organizations that deliver bold,

high-impact solutions to society's most difficult

problems. Echoing Green offers the following three distinct fellowship programs. The Global Fellowship supports young leaders worldwide who are deeply connected to the needs and potential solutions that may work best for their communities. The Black Male Achievement Fellowship invests in emerging leaders dedicated to improving the life outcomes of black men and boys in the United States. The Climate Fellowship supports the best next-generation social entrepreneurs committed to working on innovations in mitigation and adaptation to climate change. Fellowships are provided to individuals (at least 18 years of age) or partnerships (organizations led by two people). Fellows receive stipends ranging from \$70,000 to \$90,000 and

technical support to turn their innovative ideas into sustainable social change organizations. Applications may be submitted from December 2, 2014, to January 5, 2015. Online application information is available on the Echoing Green website.

### ***Regional Funding***

#### **Projects Benefiting National Forests and Surrounding Communities in California Funded [National Forest Foundation: Community Capacity and Land Stewardship Program](#)**

The California Community Capacity Land Stewardship (CCLS) Program, administered by the National Forest Foundation (NFF), provides capacity building support for local collaborative efforts that benefit the National Forests of California. The purpose of this grant program is to provide the support necessary to achieve watershed and landscape scale restoration on National Forest lands while also helping to build sustainable economic capacities in local communities. The program has two distinct funding tracks: one focused on newer organizations in the early stages of development (grants of up to \$12,000), and one focused on more established organizations looking to increase their capacity (grants of up to \$24,000). California community-based nonprofit organizations and collaborative groups are eligible to apply. The application deadline is December 16, 2014. Visit the NFF website to download the California CCLS Request for Proposals.

#### **Grants Promote Economic Development in North Carolina [Golden LEAF Foundation](#)**

The Golden LEAF Foundation is committed to supporting projects that bolster North Carolina's long-term economy, especially in tobacco-dependent, economically distressed, and/or rural communities. The Foundation's Open Grants Program promotes projects that develop economic strength in targeted communities throughout the state. Priority is given to projects in the areas of agriculture, job creation and retention, and workforce preparedness, especially in innovative sectors such as advanced manufacturing, healthcare, and alternative energy. The Economic Catalyst Cycle program supports job creation projects that are at risk without participation from the Foundation. Grant requests for both programs are reviewed throughout the year. Visit the Foundation's website for detailed application guidelines for each program.

#### **Programs for the Disadvantaged in Maryland, Hawaii, and Pennsylvania Supported**

##### **[The Harry and Jeanette Weinberg Foundation](#)**

The Harry and Jeanette Weinberg Foundation is dedicated to helping low-income and vulnerable individuals and families by supporting nonprofit organizations that provide direct services, with emphasis on organizations located in Maryland, Hawaii, and northeastern Pennsylvania. Selected grants are also provided to organizations in Israel and the former Soviet Union. The Foundation administers grants through the following program areas with varied geographic scope: Older Adults, Workforce Development, Basic Human Needs and Health, Disabilities, Education, and General Community Support. (There is a separate Maryland Small Grants Program.) Letters of inquiry may be submitted throughout the year. Visit the Foundation's website to learn more about each program area and the application procedure.

#### **Funds for Conservation Initiatives in New England and New York State [Fields Pond Foundation](#)**

The Fields Pond Foundation provides grants to community-based nature and land conservation organizations that serve to increase environmental awareness by involving local residents in conservation issues. The Foundation supports nonprofit organizations and local government



agencies in the six New England states and New York State. The Foundation's grantmaking priorities include land acquisition for conservation and project grants for trailmaking and other enhancement of public access to lands, rivers, and coastlines. Most grants range between \$2,000 and \$10,000. Grant requests may be submitted throughout the year. Details on the application process are available on the Foundation's website.

### ***Federal Funding***

#### **Humanities Media Projects Funded**

#### **[National Endowment for the Humanities](#)**

The Media Projects program seeks to support film, television, and radio projects in the humanities. Projects must demonstrate the potential to attract a broad, general audience and must be analytical and deeply grounded in humanities scholarship in a discipline such as history, religion, anthropology, jurisprudence, or art history. The application deadline is January 14, 2015.

#### **Program Supports Social and Environmental Health Research**

#### **[Department of Health and Human Services](#)**

The Centers of Excellence on Environmental Health Disparities Research funding opportunity, a joint effort of the National Institutes of Health and the U.S. Environmental Protection Agency, supports research projects that aim to understand the causes of environmentally driven health disparities and how to prevent them. This understanding should include relationships between biological, chemical, environmental, genetic, and epigenetic factors and social determinants of health. The application deadline is January 9, 2015.

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#### **UNR Libraries: Collections of Interest**

#### **[American History and Culture Online: Sabin Americana, 1500-1926](#)**

29,000 works about the Americas published from 1500 to the early 1900's. Includes books, pamphlets, serials and documents that provide original accounts of exploration, trade, colonialism, slavery and abolition, the western movement, Native Americans, military actions and more. Based on Joseph Sabin's landmark bibliography.

#### **[American Indian Movement and Native American Radicalism](#)**

Formed in 1968, the American Indian Movement (AIM) expanded from its roots in Minnesota and broadened its political agenda to include a searching analysis of the nature of social injustice in America. These FBI files provide detailed information on the evolution of AIM as an organization of social protest and the development of Native American radicalism.

#### **[American West](#)**

Manuscripts, maps, ephemeral material, and rare printed sources from the Newberry Library's Graff Collection (Chicago, IL), including tales of frontier life, Native Americans, vigilantes, outlaws, and the growth of urban centers and environmental impact of westward expansion and of life in the borderlands.

**[Microform Collections in the Knowledge Center](#)** A numerical list and subject index to government-related microforms in the Knowledge Center. Microforms are located on the second floor of the Knowledge Center unless otherwise noted. Materials in the collection include U.S.

Executive Branch publications, Congressional hearings, Presidential papers, selected Census records, and territorial papers.

### **U.S. Congressional Serial Set, 1817-1980**

Journals, reports, and documents of U.S. Congress House and Senate Committees. Through the 19th century, the Serial Set also included publications of the executive departments relating to important public issues. See also [American State Papers](#) for coverage of the first 14 Congresses (1789-1817) and additional publications from 1817-1838. Set to be completed in 2008, with full-text of 13,800 volumes.

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### **10 extraordinary Native American cultural sites protected on public lands**

Native American Heritage Month offers all Americans the opportunity to recognize and honor tribes who understood the value of wilderness long before European... [wilderness.org](#)

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***November is American Indian & Alaska Native Heritage Month. Heritage Month is a time to celebrate the rich and diverse cultures, traditions, and histories and to acknowledge the important contributions of Native people. It's also an opportunity to highlight the important contributions of Native peoples and the shared histories between tribal nations and other communities. Please [click here](#) to read more about it.*** John Echohawk

### **NATIVE AMERICAN SACRED PLACES**

Long before Europeans landed on the shores of America, the Native peoples of this continent revered and protected the lands and natural resources that they knew as their homeland. Native Americans have held ceremonies, made spiritual journeys, and buried their relatives according to time-honored customs and traditions on sacred lands. These places are forever tied to our cultural identity and everyday life.

Many of these hallowed grounds are once again threatened. Mining, reservoir projects, oil and gas development and even recreational parks are causing tribal sacred places to become vulnerable. For example, a mine proposed by Cortez Joint Venture, Ltd., would destroy Mt. Tenabo, a precious cultural site of the Western Shoshone. Mount Tenabo and its surrounding area are part of Newe Sogobia, the ancestral land of the Western Shoshone. Newe Sogobia means the people's earth mother. Mount Tenabo has a role in Shoshone creation stories and is the site of ancient burials. Today, the Western Shoshone still have ceremonies and gather medicinal plants there.

Medicine Mountain, in the Bighorn National Forest in north central Wyoming, is the site of a large Medicine Wheel, and remains an important focus of contemporary Native American spiritual life for members of regional tribes, including the Arapaho, Shoshone, Cheyenne, Crow and others. Approximately 80 feet in diameter, it is described by the Interior Department as "the largest and most elaborate Indian structure of its type." Archeologists estimate that the area was used by prehistoric Native Americans for nearly 7,500 years.

Every day we must answer the call to fight for justice with knowledge, understanding and determination in our legal arguments and in the courts. In the case of [Wyoming Sawmills v. United States and Medicine Wheel Coalition](#) NARF fought to uphold the U.S. Forest Service's Management Plan for the Sacred Medicine Wheel under the Historic Preservation Plan.

At NARF we believe that our domestic laws and social policies must provide adequate legal protection for its citizens, regardless of race. On behalf of our clients, we seek to enforce and strengthen laws that affect the basic survival and traditions of Indian tribes.

Your generosity makes it possible to protect Native sacred places, preserve Native rights and defend tribal sovereignty. [This holiday season, please remember the Native American Rights Fund as you plan your year-end giving.](#)

And when making your vacation plans for next year, try to visit at least one of the many Native American historical sites where you can learn more about tribal ancestry and history. Some suggested sites are:

- Mesa Verde National Park (Colorado)
- Aztec Ruins National Monument (New Mexico)
- Taos Pueblo (New Mexico)
- Effigy Mounds National Monument (Iowa)
- Fort Union Trading Post (North Dakota)
- Grand Portage (Minnesota)
- Katmai (Alaska)
- Timucuan Ecological and Historic Preserve (Florida)
- Mashantucket Pequot Museum (Connecticut)



**As always, thank you  
for your support of  
the Native American  
Rights Fund.**

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[Project Happiness](#)

"Don't worry if you're making waves simply by being yourself. The moon does it all the time." ~Scott Stabile