

***Journal #3524      from sdc      12.11.15***

*Collections at UNR*

*Pinal County Historical Society Museum*

*Pueblo Grande Museum Archaeological Park*

*Reid Park Zoo*

*Eagle Watch - Canadian Updates*



**Collections at UNR**

**Title: [Omer Call Stewart Papers \(86-03\)](#)**

Material relates to Pitt River Indians of California. The contents include U.S. government documents pertaining to the Pitt River Indians, including treaties, presidential messages, Congressional reports and messages, and reports of the Commissioners of Indian Affairs, newspaper and journal articles, and map.

**People/Groups:**      **Stewart, Omer Call, 1908-1991**

**Coll. No.:**      **86-03**

**Date(s):**      **1939-1980**

**Subjects:**      **[Achomawi Indians](#) | [Indians of North America--California](#)**

**Title: [Robert Leland Papers \(NC1035\)](#)**

Material in the collection is exclusively concerned with issues of American Indians, mainly the Pyramid Lake Paiute Tribe. Correspondence, notes, reports, legal documents, printed material, tribal records and maps relate to Pyramid Lake Paiute tribal concerns including water, economic development and Indian claims.

**People/Groups:**      **Leland, Robert**      **Coll. No.:** **NC1035**      **Date(s):** **1912-1980**

**Place Name:**

Pyramid Lake Indian Reservation (Nev.) Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada

**Title: Warren L. d'Azevedo Papers (AC 0221)**

This collection consists of materials and records developed and used by d'Azevedo in both his University and non-University (Nevada) involvement and interest in ethnic and minority issues, approximately 1959-1975. This included the University Human Relations Action Council (later Commission) which worked with the Nevada Equal Rights Commission, UNR Black Student Union, Race Relations Center of Reno, National Association for the Advancement of Colored People, and the Nevada Intertribal Council.

**People/Groups: D'Azevedo, Warren L. Coll. No.: AC 0221 Date(s): Bulk, 1959-1987**

**Title: Western Shoshone Defense Project Records (2013-10)**

The records of the Western Shoshone Defense Project were maintained by Carrie and Mary Dann, two traditional Western Shoshone ranchers living in northeastern Nevada. The Defense Project's mission was to affirm Western Shoshone jurisdiction over Western Shoshone ancestral homelands by protecting, preserving, and restoring Shoshone rights and lands for present and future generations based on cultural and spiritual traditions. It was established in 1991 by the Western Shoshone National Council to provide support to Mary and Carrie Dann as they faced confiscation of their livestock which they grazed on Western Shoshone homelands without paying grazing fees to the Bureau of Land Management.

**People/Groups: Western Shoshone Defense Project. Western Shoshone National Council.**

**Coll. No.: 2013-10 Date(s): Bulk, 1930-2011**

**Place Name:**

Great Basin--History Nevada Test Site (Nev.) Yucca Mountain Nuclear Waste Repository Site;

**Title: Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada records (NC16)**

Correspondence; minutes; constitution; corporate charter; leases and permits relating to tribal economic matters, mining, fishing, boating, agriculture, and livestock; tribal roll; welfare and health records; material on the development of tribal lands, both recreational and residential; and papers reflecting the tribal interest in and activities concerned with water projects. Much of the correspondence deals with administrative matters and legislation, both Nevada and national, and with tribal activities connected with this legislation.

**People/Groups: Pyramid Lake Paiute Tribe of the Pyramid Lake Reservation, Nevada.**

**Coll. No.: NC16` Date(s): 1930-1979**

**Title: Lorenzo D. Creel Papers (82-01)**

Collection contains Creel Family papers, mainly correspondence U.S. Indian Service Records approximately 4500 original and collected photographs, prints and negatives of American Indians.

**People/Groups: Creel, Lorenzo D., (Lorenzo Dow), 1853-1926 Coll. No.: 82-01**

**Place Name: Pyramid Lake Indian Reservation (Nev.)` Date(s): 1875-1945**

**Subjects:**

[Bee culture](#) | [Crow Indians](#) | [Indians of North America--California](#) | [Indians of North America--Florida](#) | [Indians of North America--Montana](#) | [Indians of North America--Nevada](#) | [Indians of North America--Utah](#) | [Mono Indians](#) | [Paiute Indians](#) | [Seminole Indians](#) | [Shoshoni Indians](#) | [Washo Indians](#) | [Yokuts Indians](#)

**Title: Southeast Nevada Indian Agency Correspondence (99-53)**

**People/Groups:** United States. Office of Indian Affairs. Southeast Nevada Indian Agency.

**Coll. No.:** 99-53 **Place Name:** Moapa River Reservation (Nev.) **Date(s):** June 30, 1875

**Title: Washo Indians Research Papers (99-20)**

Includes field and research notes on the Washo Indians residing in Nevada and California, correspondence, obituaries, reprints of Price's professional journal articles, and copies of draft manuscripts related to his Washo monographs; field maps with Luiseno Indian place names; and thesis abstract. Notes include Price's copy of the manuscript he typed from Grace Dangberg's field notes on the Washo and his own interviews with Washo Indian Hank Pete. The collection contains a portion of the Washo claims case docket no. 228 entitled "Vocabularies of the North American Indians and field check lists, Pacific Coast region" by C. Hart Merriam.

**People/Groups:** Price, John A., 1933- **Coll. No.:** 99-20 **Date(s):** 1961-1988

**Title: Washoe Indians Research Papers of Warren L. d'Azevedo (99-39)**

Research papers related to Washo Indians of Nevada and California, accumulated over 5 decades of field research and scholarship, focusing on social organization, distribution, ethnohistory, arts, religion, and language. Includes information compiled by his graduate students and anthropologists Stanley Barrett, Grace M. Dangberg, J.W. Hudson, S.L. Lee, Susan Lindstrom.

**People/Groups:** D'Azevedo, Warren L. **Coll. No.:** 99-39

**Place Name:** Antelope Valley (Calif.) **Date(s):** 1902-1998

**Title: Warren L. d'Azevedo Collection (AC 0397)**

This collection consists primarily of student papers and reports submitted for anthropology courses that focus on minority groups, especially Afro-Americans and Indians of North America. Also included are publications by d'Azevedo prior to coming to Nevada, materials collected from other institutions on similar subjects, course bibliographies with lecture notes, and published material dealing with topics taught.

**People/Groups:** D'Azevedo, Warren L. **Coll. No.:** AC 0397 **Date(s):** 1954-1983

**Title: Indian Lore Manuscript (NC586)**

Ms containing thoughts by and about Indians, including a proposed constitution for Indian nations abolishing statecraft and politics and promoting supremacy of the individual.

**People/Groups:** Koeppler, John L. **Coll. No.:** NC586 **Date(s):** undated

**Title: Narrative highlights, Nevada Indian Agency (96-30)**

**People/Groups:** United States. Bureau of Indian Affairs. Phoenix Area Office.

**Coll. No.: 96-30**

**Date(s): 1964-1966**

**Title: Indian Depredation Claims (NC599)**

Claims filed against the U.S. by Nevada ranchers who lost property because of Paiute Indian raids in 1860, and by persons who furnished money and supplies to volunteers and U.S. troops who fought the Indians; brief of counsel in the Court of Claims; rules of the Court of Claims (1892) applicable to these petitions; and Senate bill S2384 (1900) to reimburse these claimants.

**People/Groups: unknown Coll. No.: NC599 Date(s): 1888-1900**

**Title: Paiute Indian Census Register (89-58)**

Census register [Nevada] includes Indian and English names, age, percentage of Indian blood, names of family members, marital status, date of marriage, type of marriage (whether Indian or white ceremony), and names of parents. Middle pages are devoted to registering cattle brands which appear to have belonged to Indians.

**People/Groups: unknown Coll. No.: 89-58 Date(s): 1902-1903; 1905**

**Title: Fort Hall Indian Reservation (Idaho) survey (95-69)**

Survey of the Native American residents of the Ft. Hall Agency includes names of informants, age or date of birth, names of spouse and children, education, tribe and enrollment status, employment and wage history, description of property, and inventory of livestock and house goods.

**People/Groups: Lyon, Maude E Coll. No.: 95-69 Date(s): 1933-1934**

**Title: Western Shoshone Agency Correspondence (97-43)**

**People/Groups:**

United States. Office of Indian Affairs. Western Shoshone Agency\Farmer in Charge.

**Coll. No.: 97-43 Date(s): Bulk, 1881-1882**

**Title: George F. Wright Papers (90-37)**

These papers were created or gathered by George F. Wright in his role as attorney for the Washo Tribe before The Indian Claims Commission. Included in the collection are correspondence, reports, testimonies, maps and records of other relevant dockets before the commission.

**People/Groups: Wright, George F., d. 1978 Coll. No.: 90-37 Date(s): 1931-1972**

**Title: Edith Van Allen Murphey Papers (89-59)**

The collection consists of microfilm of Edith Van Allen Murphey's photographs, notes, newspaper clippings about Indians, Indian lands and plants. Also included are the Round Valley Cook Book, compiled by Federated Aid Society of the Covelo Federated Church, and the Stock Poisoning Plants, a Stockman's Pocket Book, by Edith V.A. Murphey.

**People/Groups: Murphey, Edith Van Allen, d. 1968 Coll. No.: 89-59**

**Date(s): 1939-1953, 1964**

[Cooking, American--California style](#) | [Ethnobotany--Nevada](#) | [Indians of North America--Botany--Nevada](#) | [Poisonous plants--Nevada](#)

**Title: Owens River Valley Indian land exchange (82-29)**

Included are reports, correspondence, chronology, legal agreements, maps, and photographs related to the acquisition of Owens Valley (Calif.) Indian lands and water rights by the Los Angeles Department of Water and Power.

**People/Groups: Hall, Bertha      Coll. No.: 82-29      Date(s): 1929-1983**

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**Pinal County Historical Society Museum** H. Christine Reid, Research and Special Projects  
715 S. Main St, [Florence](#), AZ 85132 Tel: 520-868-4382 Email: [pchsmuseum@yahoo.com](mailto:pchsmuseum@yahoo.com)  
Website: Website: <http://sites.google.com/site/pinalcountymuseum/Home> [Map](#)

A local history society operating a museum "to collect, preserve, interpret, and disseminate relevant and historically significant materials pertaining to the Southwest with emphasis on Pinal County and especially Florence."

Collections consist primarily of artifacts, including archaeological specimens, pottery, and baskets; industrial machinery; musical instruments; barbed wire and antique tools; historic maps; jail objects and old nooses; vehicles; textiles and costumes; agricultural equipment, and a small collection of books and photographs. The collections focus on Florence and Pinal County, especially agriculture, commerce, education, government, medicine, mining, area ranching, rodeo history, and the Arizona State Prison. Collections date from prehistoric periods and from the 1870s to 1965.

**Hours**

**September 1 - July 15      Tuesday - Saturday 11:00 - 4:00      Sunday 12:00 - 4:00**

Prison artifacts including hanging nooses, two-seater gas chamber chair, and prison registers. Outdoor display of antique farm machinery, blacksmith shop, 1928 pioneer cabin, and old fire engines. Outstanding Indian exhibits. Extensive bullet and barbed wire collections, cactus furniture, quilts and antique clothing. Six hundred books about the people, history, flora and fauna of the region, Arizona Highways Magazines dating back to 1937, and archives including documents, letters, and photographs.

A local history society operating a museum "to collect, preserve, interpret, and disseminate relevant and historically significant materials pertaining to the Southwest with emphasis on Pinal County and especially Florence."

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**Pueblo Grande Museum Archaeological Park** Roger Lidman, Director

4619 E. Washington St [Phoenix](#), AZ 85034-1909 Tel: 602-495-0901 Fax: 602-495-5645  
Email: [roger.lidman@phoenix.gov](mailto:roger.lidman@phoenix.gov)  
Website: <http://phoenix.gov/recreation/arts/museums/pueblo/index.html>

Pueblo Grande Museum is an archaeological site museum and repository which collects,

preserves, researches, interprets, and exhibits cultural materials from the site of Pueblo Grande and the Greater Southwest. The museum is dedicated to enhancing the knowledge of prehistory, history, and ethnology of inhabitants of the Southwest and promoting a greater understanding of the diversity of cultures past and present.

The museum collections relate to the pueblo on site, as well as to Hohokam artifacts from other sites throughout the Salt River Valley.

- [Basketry from the Pueblo Grande Museum](#)
- [Maricopa Pottery \(Connell Collection\)](#)
- [The Hohokam of Pueblo Grande /](#)

Archives: 150,000 items/ Artifacts: 150,000 both prehistoric and historic/Photographs: 36,000 items

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**Reid Park Zoo** 1100 S. Randolph Way, [Tucson](#), AZ 85716 Tel: 520-791-4022  
Email: [reidzoo@tucsonaz.gov](mailto:reidzoo@tucsonaz.gov) Website: <http://www.tucsonzoo.org/> [Map](#)

Travel from South America to the Asian rainforest, and then to the African savannah in one day! Explore beautiful habitats housing hundreds of exotic animals from around the world. Reid Park Zoo is a hidden gem, nestled in the center of Tucson, and is the perfect place to enjoy time outside while discovering the wonders of wildlife.

The mission of Reid Park Zoo is to encourage human commitment to the conservation of biological diversity and to provide educational and fun experiences for visitors of all ages.

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From the Eagle Watch December 7, 2015

For Indigenous, it is about staying connected to our Roots and not being lured, seduced, tricked into the bright lights of Show Time. Beware of well financed spectacles.

Really, in Paris right now, it's 40,000 clapping seals bringing in Global Governance and Global Policing.

Oh, that warm cozy feeling of belonging and being heard.

Here's a link to the 48 page draft of the paris bla bla bla agreement

[http://indigenusrising.org/wp-content/uploads/2015/12/draft\\_paris\\_agreement\\_5dec15.pdf](http://indigenusrising.org/wp-content/uploads/2015/12/draft_paris_agreement_5dec15.pdf)

There's a great little video clip at this link:

<http://tarsandssolutions.org/visuals/flotilla-in-paris-protect-indigenous-rights-in-climate-deal>

Flotilla in Paris: Protect Indigenous rights in climate deal

Feature December 6th 2015

**Indigenous Rights on Chopping Block of UN COP21 Paris Climate Accord**

Posted on Dec 5, 2015 by Suzanne Dhaliwal

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Paris [A] Saturday [A] December 5th [A] On Friday December 4th, Indigenous Peoples from around the globe demonstrated inside the UN Framework Convention on Climate Change (UNFCCC/COP21) convention centre at Le Bourget. The protest was carried out to highlight objections to the proposed removal of language pertaining to both the rights of Indigenous Peoples and Human Rights from Article 2.2 of the draft Paris Accord, ending the first week of negotiations. Norway, the UK and the EU have been key players in this removal of the rights of Indigenous Peoples.

Despite such vocal objections from Indigenous Peoples and their allies, the operative text of the Paris Accord, as it stands today, has had the rights of Indigenous Peoples language/clauses removed, and there is now a proposal to have [A]Human Rights[A] removed as well. At present, this leaves the rights of Indigenous Peoples only reflected within the preamble [A] which is purely aspirational text, and not legally binding or enforceable in any way.

[A]The inclusion of the rights of Indigenous Peoples text, in addition to Human Rights text is crucial. A Western, non-Indigenous evaluation of Human Rights does not necessarily adequately protect our rights as Indigenous Peoples,[A] states Princess Daazhrai Johnson, REDOIL Alaska spokesperson.

[A]Many of our Indigenous peoples still live off the land, living a subsistence-based lifestyle. And given that many of the world's fossil fuel reserves are on or adjacent to Indigenous lands, we must protect our collective rights to self-determine our relationship to Mother Earth by rejecting false solutions to addressing climate change,[A] concluded Ms. Johnson.

In addition, many countries do not recognize the collective rights of Indigenous Peoples as Human Rights. The Western international human rights system is oriented towards individual rights, and so a general reference to human rights does not adequately protect the collective rights of Indigenous Peoples.

[A]At the moment the rights of Indigenous Peoples all over the globe are being violated by [A]green climate projects[A] [A] such as hydropower dams [A] in the name of [A]climate mitigation[A]. If such violations are happening now, imagine what will come with a legally binding document, where the rights of Indigenous Peoples are not guaranteed,[A] stated Eriel Deranger, member of the Athabasca Chipewyan First Nation.

Positions against both the exclusion of Human Rights and Indigenous Rights in the operative text are said to be based on concerns about potential



legal liability, if climate change is judged to have violated those rights.

With the draft Paris agreement heavily focused on voluntary market-based technological solutions [A] such as forest and conservation offsets [A] Indigenous Peoples are gravely concerned that without concrete Indigenous Rights language (and safeguards from privatisation) codified in the operative text, they will be further displaced from their lands. Green economy schemes (like the World bank REDD+) provide financial mechanisms for industrialised nations to justify expansion of fossil fuel regimes [A] such as Canada's controversial Tar Sands giga-project in Northern Alberta, or offshore drilling in Alaska's outer continental shelf. This disproportionately impacts Indigenous Peoples of the North, all the while simultaneously privatising Indigenous Peoples lands in the South for the purposes of laundering Western carbon pollution, via the above mentioned forest and conservation offsets.

[A]Our fight to get Indigenous Peoples Rights included in the operative text, is non-negotiable,[A] states Crystal Lameman,Treaty Coordinator and Communications Manager for the Beaver Lake Cree Nation. [A]We belong in this treaty, we have a place in this discussion. Our future and the future of our children is not up for negotiation. The removal of operative Article 2.2 is the erasure of our existence as People of Color, Indigenous Peoples and frontline communities because we surely will be the first to experience climate catastrophe[A]

As we enter the second week of negotiations of the Paris Accord, Indigenous People will continue to lobby and challenge those who oppose the inclusion of Human Rights and the rights of Indigenous Peoples into the operative text.

[A]We cannot negotiate a climate agreement at this critical time without the recognition of the rights of Indigenous Peoples, who are on the front lines of the impacts of climate change and the innovators of solutions we need to stabilize our climate. For the benefit of all human beings, we are fighting for a meaningful outcome from these negotiations, and the rights of Indigenous Peoples MUST be included in Article 2.2 of the Paris Accord,[A] stated Tom Goldtooth, executive director of the Indigenous Environmental Network.

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<https://medium.com/@druojajay/secret-agreement-between-environmental-groups-and-oil-companies-marks-the-end-of-an-era-994e0ab7fd3d#.66vpbnyff>

### **Secret Agreement between Environmental Groups and Oil Companies Marks the End of an Era**

The compromises of funder-driven secret deals are on the way out.

[A]For traditional conservationists, it was a little like finding out that Amnesty International had opened its own prison wing in Guantanamo.[A] That's how Naomi Klein described the Nature Conservancy's decision to allow oil drilling on land it was conserving to protect an endangered bird in 1999.



My, how things have changed!

Since then, Amnesty International-branded prisons&#8202;[A]&#8202;or at least their environmental equivalent&#8202;[A]&#8202;have become de rigeur among well-funded NGOs. That trend reached a kind of turning point last week, when the Financial Post revealed that four prominent Canadian Environmental groups sat in secret negotiations with oil companies for months, and&#8202;[A]&#8202;according to the report&#8202;[A]&#8202;agreed to stop campaigning against certain tar sands pipelines in exchange for the tepid climate measures Alberta's NDP government announced at the end of November. The problem: the NDP's measures allow for a 40% increase in tar sands extraction, and flout the consensus among climate scientists about what is needed to prevent [A]game over for the climate[A].

In the interceding years, Canada has seen two major agreements between corporations and environmentalists.

The Great Bear Rainforest Agreement started as a huge battle between environmentalists and First Nations on one side and logging companies on the other. The agreement itself happened when funders turned off the tap and the major environmental groups joined secret negotiations with logging companies. The result was a major capitulation to logging companies presented to the public as a victory. Because major green groups switched sides, the odds that resistance to continued logging could be effective went from improbable to impossible. Facing off against Weyerhaeuser is one thing; facing off against Weyerhaeuser and Greenpeace, Sierra Club and ForestEthics is quite another.

In 2009, Macdonald Stainsby and I wrote a report about the GBR deal called Offsetting Resistance, in which we warned: [A]the plan for the tar sands campaign is emerging along the same lines as the [A]Great Bear Rainforest[A] deal, and include many of the same players and tactics.[A]

Perhaps to their credit, environmentalists have not spent a lot of time feuding publicly about these differences when it comes to the GBR.

But in 2010, major political and strategic divergences were highlighted when a number of Canadian groups signed the Canadian Boreal Forest Agreement, which notably excluded First Nations. This time, a lot more people raised a fuss.

Journalist Dawn Paley brought these voices to the fore with several hard-hitting reports.

[A]I think that, if anything, the CBFA has resulted in an immense fracturing, not only in the ENGO sector, but also among First Nations,[A] Clayton Thomas-Muller, who was then tar sands campaigner for the Indigenous Environmental Network, told Paley at the time.

Many suggestions of a tar sands agreement were already surfacing in 2010. While it was clear that there was little appetite for a deal with oil companies on either side, funder pressure ensured that the idea stayed

alive.

In 2013, Paley published a report raising the same warning: that environmental groups were gearing up for a similar deal in the tar sands. Tzeporah Berman, who was a key architect of the Great Bear and Boreal deals, responded in a public Facebook post, writing "I am so tired of these attacks that have no basis in fact."

The 2015 version of the tar sands edition of the secret agreement has finally been unveiled. According to the Financial Post:

In addition to [Environmental Defense executive director Tim] Gray, environmental leaders that participated in the discussions were Karen Mahon, Forest Ethics Canada Director; Ed Whittingham, executive director of the Pembina Institute; and Steven Guilbeault, senior director and founder of Equiterre.

Unlike the previous pair of secret deals, none of these groups appear to have wanted their involvement to become public. More than a week elapsed with no suggestion that any groups had agreed to stop their anti-pipeline organizing.

ForestEthics, which jumped to the front of the protests against the Kinder Morgan pipeline after paying little attention to efforts to stop the pipeline for years, even sent emails asking for donations after the showdown at Burnaby Mountain.

Tzeporah Berman, who is the main representative of US funders of anti-tar sands work, made no mention of the concessions in a December 1st opinion piece that lauded the Alberta government for their leadership. She did, however, drop a king-size hint that some groups would let one or more pipelines slide:

We created the political space for a government to do the right thing. Does this mean they still want a pipeline? Probably. But they sure don't need four of them now.

Now that the cat is out of the bag, Berman and the four environmental organizations will face some tough questions from their constituencies. Will ForestEthics use its position to allow Kinder Morgan to proceed while blocking Northern Gateway? Will Equiterre look the other way on either Line 9 or Energy East? Will Environmental Defense drop its work against Line 9 in Ontario?

Most crucially: did these groups agree (as some did in previous secret agreements) to try to convince other environmental actors to stop opposing pipelines?

With the Boreal Forest Agreement, for example, the environmental partners agreed to help the logging companies market their products as eco-friendly. This created a situation where communities that wanted to stop logging on their lands didn't just have to oppose multinational

giants like Weyerhaeuser, but also environmental organizations that are household names. First Nations communities were effectively pitted against each other.

When it comes to the tar sands, the public is too well-informed to accept overblown ENGO claims that a forest has been "saved". The rhetoric, this time around, is much more tortured.

What's different about this secret agreement is how many groups are going be working in ways that are directly at odds with the secret agreement. Some have been straightforward about rejecting the detente. "The only way that we stop fighting pipelines is when we stop pipelines," 350.org campaigner Cameron Fenton told the Financial Post.

It's too early to declare the death of the funder-driven corporate-collaboration dealmaking, but it's not too early to declare its decline. Climate justice activists have long rejected the paradigm of ramping up a big campaign in order to "make a deal" on a five year horizon so that funders can move on to the next thing. This deal will galvanize that conviction.

While some very wealthy foundations are still keen to push the secret agreement paradigm, divisions are showing among the ranks of funders as well. It's with serendipitous timing that a day before news of the secret agreement dropped, Farhad Ebrahimi of the Chorus Foundation published a long article enjoining donors to provide long-term funding to communities resisting climate-killing projects and building alternatives. He also asked them to do nothing less than give up the control that leads to secret agreements:

A truly just transition will require long-term work, and long-term work will require long-term commitments from the philanthropic community. Long-term funding commitments don't just give organizations the runway to do the work; they also free them from the annual ritual of re-application. In a culture that often fetishizes risk, I propose that this is an important way for funders to take on greater risk; by allocating more of our budgets long-term; on behalf of the social movements that we aim to support.

The willingness of prominent environmental groups to secretly put themselves at odds with other campaigns; and scientific consensus; is no longer as shocking as it was in 1999. It is, however, more likely now than at any point since then to be unacceptable to donors and volunteers.

We warned of a secret tar sands deal in 2009, and many worked hard to stop it in the interceding years. In the end, we got an unsatisfying compromise: the deal wasn't as big a deal as we said it would be, but it still happened.

This seems like a good time to close the book on eight years of this particular thread of NGO-and funder-critiquing journalism. It hasn't been particularly fun, but it will probably continue to be necessary. I'll end with one last fearless prediction: the secret agreement model will go out

with a whimper, not a bang.

Movements have transformation in their sights, and they are less and less interested in declaring pitiful victories and moving on. We want it all: a liveable planet, equal distribution of sustainably-harvested wealth, decolonization of control over lands, and democratic organizations that reflect those goals. Leaving the bulk of the remaining tar sands in the ground by stopping all of the proposed pipelines is the first necessary step.

*Dru Oja Jay is co-author of the report **Offsetting Resistance: The effects of foundation funding from the Great Bear Rainforest to the Athabasca River** and co-author of the book **Paved with Good Intentions: Canada's development NGOs from idealism to imperialism.***