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Truckee Meadows College: Work at Home as a Medical Transcriptionist

This tribe found itself in an “American battle” to preserve a site after a mining company sought permissions to mine there. bluenationreview.com

- [Defense Bill Passes, Giving Sacred Native American Sites To Mining Company](#)
[WASHINGTON -- The U.S. Senate passed a measure authorizing the nation’s defense programs Friday, and along with it managed to give lands sacred to Native Americans to a foreign company that owns](#)
The Huffington Post · Dec 12, 2014

[Will Native American religious freedom count as much as Hobby Lobby's?](#)

Daily Kos · Jul 24, 2015

- [Government Sells Sacred Native Land To Foreign Mining Company - disinformation Apparently the US Government hasn't historically taken enough from the Native Americans. So John McCain and friends decided to step it and sell some Apache sacred ground. The way they defend the theft is priceless.](#)

disinfo.com · Jul 28, 2015

Photographer Makes First Contact with Isolated Primitive Tribe in Peru

Sarah Cascone, Friday, July 31, 2015

The Mascho Piro tribe. Photos by Jean-Paul van Belle.

https://news.artnet.com/in-brief/photographer-captures-rare-images-of-isolated-peruvian-tribe-320467?utm_campaign=artnetnews&utm_source=073115daily&utm_medium=email

Rare photos have been released of a reclusive Amazonian tribe that has had little-to-no contact with modern civilization.

The newly-released photos of the Mascho Piro clan, who are also called the Cujareno people, were taken by Jean-Paul van Belle, a professor at the University of Cape Town, during a 2011 tour of the Amazonian rainforest.

"The first thing the guide did was get us as far away from the tribe as possible," Van Belle told the [Daily Mail](#) of the two-hour-long stare down of an encounter, which began as members of the tribe tentatively emerged from the forest on the opposite riverbank.

The photos were shot through the lens of a telescope Van Belle was using to bird watch.

"We were incredibly lucky to see them," he said. "They are the most amazing pictures I've taken in my life."

[Survival International](#) has described the photographs as "the most detailed sightings of uncontacted Indians ever recorded on camera."

The Peruvian government is currently attempting to make contact with the elusive Mascho Piro clan after they killed two men with a bow and arrow.

After 600 years of isolation, the nomadic clan have become increasingly threatened by loss of habitat due to logging, tourism, drug trafficking, and other incursions of the modern world. As a result, they are beginning to leave the refuge of the forest, with violent results.

In addition to raiding local villages for food, tools, and weapons, tribesmen killed Leonardo Perez, 20, in May, reportedly to get his tools. They also murdered a local guide, Shaco Flores, in 2011.

Flores had been in touch with the Mascho Piro clan for 20 years, but the relationship is thought to have soured when he tried to convince them to abandon their traditional ways. He was found with an arrow through his heart.

As the tribe's contact with and receipt of goods from missionaries has increased, they appear to be drawn more and more to industrialized society, and have been spotted a record number of times this year, according to Peruvian deputy culture minister Patricia Balbuena.

The tribe's territory in Manu National Park, as well as its right to remain uncontacted, is protected by law.

Stephen Corry, director of Survival International, has warned against attempts to communicate with the Mascho Piro, saying "first contact is always dangerous and frequently fatal—both for the tribe and those attempting to contact them. The Indians' wish to be left alone should be respected."

Negotiating Positionality in The Museum Exhibit

by Christina Mitchell, PhD Candidate (formerly of Elko) 7/31/2015

On a recent Monday morning, I visited a local museum exhibit related to ancient Mayan civilization. By ancient, I mean pre-colonization of the indigenous peoples of Central America whose society encompassed Belize, El Salvador, Guatemala, Honduras, and Mexico. A vast population that, at the turn of this last century, were inaccurately presented as being extinct. The Maya are not extinct. They are alive, though not necessarily well having been persecuted, subjugated, and exploited by colonists and governments past and present. The exhibit proposes to reveal the hidden world of the Maya, I should add without a hint of the abuse they've suffered. Though one should ask, if the Maya still exist, if they remain a vibrant part of Central America, from whom exactly are they hidden and why? How can the visitor to a museum understand the modern Maya after a presentation focusing on the ancient?

The questions posed above are uncovering the positionality of the museum experience. Positionality is a term embedded in philosophy, particularly phenomenology, is rampant in feminist discussion, and is a concept in the consciousness of every good researcher and scholar. Positionality studies how we know what we know being who we are. Think about this: How do we know what we know when we crawl out of bed in the morning? Well, to begin, our family definitely had an influence. They taught us right and wrong, immersed in our ethnic culture, perhaps religious culture, and definitely our family culture giving us the basis for what we believe and why we believe it - or why we don't. Then comes school that has, again, exposed us to right and wrong, immersed us in community culture, and the basis for what we believe and why we believe it - or why we don't. Next comes work, and a whole new understanding of the way the world works is imposed upon us. Then marriage (perhaps). Children (perhaps). At each stage of life, with each experience in life, we pick up from our immediate world how to act by filtering our present understanding to meet our accumulated understanding. This is a reciprocal process because we live among other people. Therefore, as a result of positionality, others are filtering through their accumulated understanding coming to a conclusion about how they

understand us. The underlying challenge within the questions presented is to understand how accumulated understanding is filtered when we enter a museum exhibit.

This blog post is not a comprehensive discussion of the museum exhibit's positionality, but only a discussion of my biggest positional take aways from the exhibit encompassing the exhibit's thesis, its marketing, and its use of technology. I feel these three areas are best indicative of the exhibit's use of the ancient to present the modern. The blog ends by discussing if the exhibit was successful in its purpose to increase our understanding of modern Maya after exploring their ancient history.

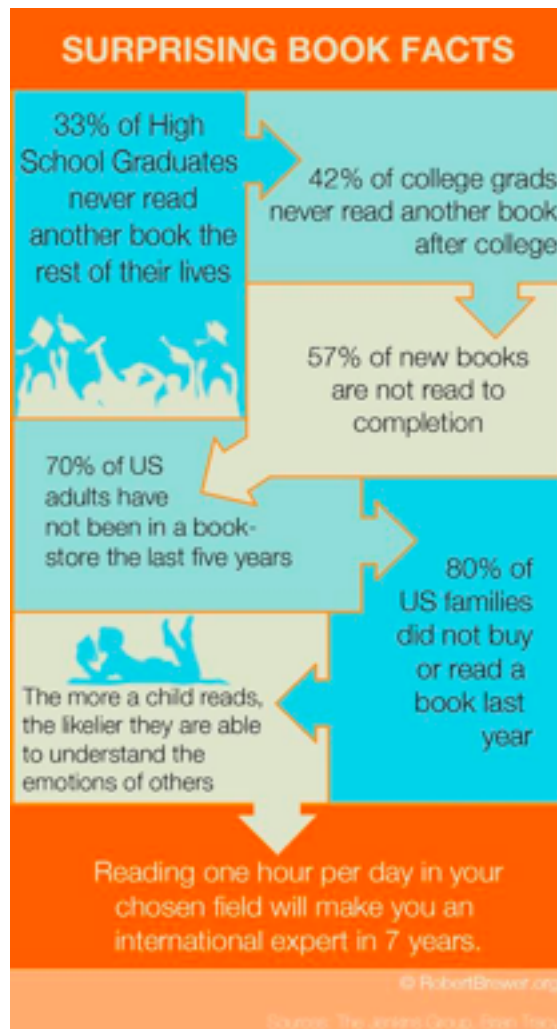
The exhibit's thesis argues the Maya did not disappear, but rather they transformed over the years and are continually changing. This statement is interesting in its inferred generalized positionality because the Maya are not simply one people, but many individual societies and communities coming under the blanket term 'Maya'. Considering the Maya's vast population covering five countries, it should not be surprising different Mayan societies developed their own ways of living over the centuries distinguishing themselves from other Mayan societies. Yet, it is certainly true all Mayan societies are descended from the same peoples. As a result, one sees many similarities as well as many differences when studying Mayan communities. The museum exhibit, this museum exhibit specifically, positions its conveyed understanding on the similarities, the simplistic, in order to package a unified narrative for its audience.

Given the above, a visitor to the museum must be careful of the positional generalizations made when viewing such exhibits based on the simplistic presentation. The visitor must be careful in forming the understanding of the Maya as homogenous. Visitors to the museum simply gaze. That is, the voice of those studied is absent – deafeningly silent – prohibiting a more complete understanding. The portrayals in the exhibit are still, motionless....perhaps one can say dead counter to the transformative thesis implying continuation. There is not a live, lively, vibrant discussion or debate being undertaken. The Maya are being gazed at by a certain group of people who can afford the steep admission price (\$27 for student admission) to the exhibit with a real danger of understanding them as stagnant.

Positionality of the museum experience can be studied in numerous ways, including how the exhibit is marketed. Given the steep admission price the public's demand for the Maya exhibit must be sought out and captured. After all, a museum exhibit without visitors is a failure. This Maya exhibit is marketed based on popular understandings about the Maya. People are intrigued by Mayan exoticism. People wonder who were these people who built pyramids in the Central American jungles and had a pictorial language that was only very recently uncoded and translated. Ultimately, however, two themes generally command popular attention about the Maya and push people toward the museum: the Mayan religious practices incorporating human sacrifice and their calendar. Indeed, these two themes are heavily represented in the exhibit. As consumers of the exhibit, visitors must be aware of what is emphasized in the promotion of the subject and how it influences what the visitor understands. For example, a visitor should ask, did all Mayan societies practice human sacrifice? It is known the practice is no longer undertaken, what happened? Does the exhibit present sacrifice as a central tenet of Mayan religious belief when it was actually a small part of a complex and intricate belief system? Does the exhibit note the differences between ancient and modern practice? Effective positional marketing is subtle, so

a visitor must look closely and carefully. In reality, I feel this exhibit did a balanced job in keeping the sacrificial hype and gore to a minimum instead bringing out the richness of their overall belief system. Although in all fairness, this exhibit ended on a not so subtle note. Upon exiting the exhibit, the visitor leaves through a gift shop full of all things Maya, instructional and kitch. It seems museums are looking to amusement parks for marketing ideas. I have to ponder a bit more before I can fully grasp what this not so subtle consumeristic end lends to my understanding of the Maya narrative presented. I anticipate it will not be very positive. However,

it does set an interesting tone: The Maya civilization has transformed or been transformed to participate in modern capitalism.



Finally in the discussion of the positionality of the museum exhibit, I turn to the use of technology using this exhibit's promotion of the Mayan calendar. The museum must recoup the costs for presenting the artifacts, the exhibit designers, the replicas, etc. Increasingly, museum exhibits use hands-on exhibits and technology in order to appeal to and hold the attention of students, making the exhibit marketable to schools, summer camps, religious youth groups, etc. But it must be kept in mind these hands-on and technological displays also cost money. The intersections between authenticity and marketability are profound because they influence the narrative presented.

Below is a video I shot of the interactive display explaining the Mayan calendar in relation to our Gregorian calendar. The technology is fascinating to school-age children who can make the calendar stop and go. Students may also find the Mayan nahual, or animal spirit, that is assigned to their date of birth meant to predict the person's traits, qualities, and tendencies as well as informing their life path. What does this technological exhibit tell

us about how the Maya understood their world and

how they understand their world now? How does the modern technology of this exhibit influence this understanding? How does the technology help market the exhibit? I'll let you speculate, and comment, if you wish, as a little hands-on action in the exhibit of my blog. For me, I suggest there is no better metaphor for the meeting of the ancient with the modern, revealing the hidden, and presenting the extinct as transformative. However, I am not at all certain it meets the exhibit's purpose of presenting the Maya as living, vibrant, transformative, and modern.

[Try watching this video on www.youtube.com](http://www.youtube.com)

So, based on the mere three examples I presented through studying the positionality of the exhibit, what argument can I make about the exhibit's effectiveness in increasing our understanding of modern Maya after exploring their ancient history? I would have to argue the exhibit's effectiveness is questionable. Very little of modern Mayan society is present in the exhibit. When the modern is present it has a stagnant feel because it is displayed in terms of the ancient as active today. For example, the exploration of Mayan weaving explains through video narration the designs represent centuries-old stories or beliefs, which continue to be created using the same ancient style of looms. There is no mention of the tourist economy's reliance on seeing weavers in traditional dress at work on their old-fashioned looms and the purchases of such hand-woven textiles as part of vacations, which troubles the exhibit's explanation. There is also no mention that a majority of today's Maya struggle economically in the wake of continuous, unabated abuse and discrimination. I posit a more accurate understanding of the Maya revealed through the exhibit's positionality are as a people caught in the tension between reclaiming and maintaining their ancient ways of living in a hostile, discriminatory environment, and a market economy that expects the Maya to maintain their ancient ways as a commodity— a commodity to be purchased through various means including through the purchase of a ticket to a museum exhibit.

References

Spivak, G. C. (1999). *A critique of postcolonial reason: Toward a history of the vanishing present*. Cambridge, Mass: Harvard University Press.

Takacs, D. (2003). How does your positionality bias your epistemology? *Thought & Action*, Summer 2003, 27-38.

Mapping Migration in the United States

An interactive map showing nationwide migration patterns in the United States since 1900.

www.nytimes.com

<http://www.nytimes.com/interactive/2014/08/13/upshot/where-people-in-each-state-were-born.html?abt=0002&abg=1#Nevada>

“Before, Indian people had been so defeated, they were always looking for outsiders, for the government, to somehow come in and fix things. But now, they seem to realize that they’re the only ones who can save themselves.”

James Welch, *Blackfoot* (1940-2003)

Tribes blast feds' Klamath plan Eureka Times Standard

The tribes' flow request is just under the 64,000 acre-feet of *water* the bureau ... for that date, according to the *California* Department of *Water* Resources.



A 16-year-old French amateur archaeologist unearthed a 560,000-year-old pre-human tooth at an excavation in southwestern France.

Paleo-anthropologist Amelie Viallat told [AFP](#) that it was “a major discovery because we have very few fossils from this period in Europe.”

The teenager, Camille Jacquey, was one of several hundred aspiring archaeologists that work alongside professionals every year at the Arago cave outside the village of Tautavel, one of the most significant archaeological sites in the world.

The pro archaeologists hailed the find as "a major discovery."

Photo: Photograph: Denis Dainat/EPA via *The Guardian*

Archaeologists have already discovered over 140 fossils of Tautaval men and women at the cave; these early humans walked the earth during the lower paleolithic era, an estimated 450,000 years ago, and were the first of our ancestors to have created and used tools.

Dr Matthew Skinner, a paleo-anthropologist from the University of Kent, England told AFP that the tooth most likely belonged to a species known as *Homo heidelbergensis*.

“These were certainly different from modern humans, they existed before Neanderthals. They had quite large brains and fairly complex behavior but weren't modern in the way that we are.”

The tooth belonged to a prehistoric human species that lived 560,000 to 580,000 years ago.

Photo: Photograph: Denis Dainat/EPA via *The Guardian*

Tony Chevalier, a paleo-anthropologist from the excavation site at Tautavel said that the discovery could help us understand the disputed origin of the Homo heidelbergensis: "Was Homo heidelbergensis simply European or also African? It is a very important debate," he said.

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Sea Turtle Gives a Tour of Threatened Great Barrier Reef

During the last three decades, the Great Barrier Reef has lost half its coral cover, partially as a result of sediment dumped from nearby port expansion projects. Fortunately, a full ban on dumping in the reef may occur soon thanks to the UNESCO World Heritage Committee's recent vote to require Australia to restore the reef's health through "effective and sustained protection."

Nevertheless, the long-term threats of pollution and climate change continue to impact this diverse ecosystem and the nearly 6,000 species that inhabit it.

[Read the rest and tour the Great Barrier Reef through the eyes of a sea turtle!](#)

Mural on side of building in Bellingham, Washington's Old Town — with [Ben Hilleary](#), [Brian Toreson](#), [Sue](#)

[Marlon Brando Speaks Truth on The Treatment of American Indians \(VIDEO\)](#)

Legendary Marlon Brando was interviewed on The Dick Cavett Show 6/12/1973 after he refused to accept the Oscar at 45th

Academy Awards, 1973 to protest the...
whitewolfpack.com By White Wolf



Roses are Red, Natives are brown,
 That's my race, So don't put it down,
 My Native Pride, I will not hide,
 My Native Race, I will not disgrace,
 My Native Blood, Flows hot and true,
 My Native peepz, I will stand by you,
 Thru thick and thin,
 Till the day we die, Our Native flag,
 Always stands high, I yell dis poem,
 Louder than all the rest, Cuz
 everyone knows, Natives are the best
 ! Native pride on my mind, Native
 blood is my kind, So step aside and
 let me through, Cuz it's all about the
 Native Crew, Life sucks and then you
 die, but if ur Native, You die with
 pride!!! ... If your a true NATIVE u
 will take this and put it as ur status

Hanging wind turbines under bridges could power up to 500 homes

In countries like Australia, where we have plenty of empty space, finding places to put wind turbines and solar panels isn't a huge deal. But for all the nations out...

sciencealert.com | By Fiona MacDonald

Graduate Program at NAU Focuses on Tribal Leadership - New graduate certificate program aims to help American Indians navigate Tribal leadership. Program starts Fall 2015. For information click [here](#).

RENO, NV Truckee Meadows College.

"Work at Home as a Medical

Transcriptionist." Thursday, August 20th, 6:30 p.m. till 9:30 p.m. Former students: "Time flew by, because I was so excited about what I was learning and what the instructor was saying," "So glad I drove from Winnemucca to take the class. I plan on sharing my experience with my daughter & friends." To register, contact TMCC Community Education

"Ideally, we don't sell you water. We rent you water. We take it back, we clean it. We're like a laundry service. Then you can multiply your supply of water many, many times."
George Madhavan, communications director for Singapore's national water agency, on the country's efforts to create a [holistic system that collects, recycles, and cleans water efficiently](#). (Reuters)

Circle of Blue/Federal Water Tap:

Raising Shasta Dam

The Bureau of Reclamation, in [a final feasibility report](#), selected its preferred option for increasing the height, and thus the water storage, for Shasta Dam, California's largest. The additional storage would provide more space for cold water in the reservoir. The cold water would be used to help endangered salmon, which, as is happening this summer, die in warm rivers.

The dam's height would rise 18.5 feet under the preferred option and store an additional 634,000 acre-feet of water — an increase of 14 percent — at a construction cost of \$US 1.3 billion. The agency says that it cannot make a full-fledged recommendation, however, because several matters are still unresolved: namely, who pays and how much. After that, Congress must authorize and allocate funding. Design and permitting will take at least five years, according to the report. Construction will take another five years. It will be a long process to raise the dam.

Another Oil Pipeline

The U.S. State Department will [evaluate another transnational oil pipeline](#). Unlike the in-limbo Keystone XL pipeline, however, the Upland Pipeline will move oil northward — some 300,000 barrels per day from North Dakota to Saskatchewan. Upland is a subsidiary of TransCanada, the Canadian company behind Keystone XL. State Department officials are beginning an environmental review of the conduit. Public comments on the scope of the review are being accepted through August 31.

Yet Another Pipeline

Natural gas in Texas is looking for outlets. The Federal Energy Regulatory Commission (FERC) is beginning [an environmental review of the Trans-Pecos Pipeline](#), which will have the capacity to move 1.3 billion cubic feet of natural gas per day from Presidio County, Texas, to Chihuahua, a state in northern Mexico. The pipeline will tunnel beneath the Rio Grande. Public comments on the scope of the review are being accepted through August 24.



Since their brief armed uprising in 1994, the Zapatistas have been known more for their peaceful mobilizations and mentorship of young social justice activists than for armed struggle.

[Uprooting Patriarchy and Establishing Racial, Economic and Social Justice in Chiapas, Mexico](#)

Author Hilary Klein talks about the stories of Zapatista companeras - the women involved in the movement for social justice in Mexico from its early years. [truth-out.org](#) By Mark Karlin

[Women Are at the Forefront of the Zapatista Revolution](#)

[Hilary Klein's "Compañeras" relays the stories of the Zapatista women who have built a movement with global influence.](#)

Truthout · Jul 30, 2015

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NEVADA NATIONS INDIAN RELAY RACES

AUGUST 29-30, 2015

**ELKO COUNTY FAIR GROUNDS
ELKO, NEVADA**

(Held in conjunction with the Elko County Fair & Rodeo)

\$8,000.00 – ADDED PURSE

Entry Fee - \$200.00 (After August 23 \$275.00)

**LIMIT – 10 Entries (DEADLINE-August 23, 2015 @
6:00 PM -PST)**

**Contact Info: Brandon Reynolds (775)397-1882 Dallas Smales (775)934-6322
Alice Tybo (775)340-3876**

**Meeting (Drawing) August 29, 2015 @ 11:00 AM (PST). All Teams
or Representatives MUST be present. Drawing will be at Elko
County Fair Grounds.**