

Journal #3799 from sdc 12.30.16

***Veteran Wesley Clark Jr: Why I Knelt Before Standing Rock Elders and Asked for Forgiveness
Seven Things the Defund DAPL Campaign Has Achieved So Far***

Existential Cafe

Articles of Interest - old Martha's Vinyard sign language dates from aboriginal/colonial times

The 'Voyager King' Mansa Abubakari II - Africa's Greatest Explorer

NARF applauds Presidential Order

Forbes: Unless It Changes, Capitalism Will Starve Humanity By 2050

Presidential Pardons and the United States' Unpardonable Crimes

A few encores on Presidential Inaugurations

Leonard Peltier

Museums and the Web

Is the Pilgrim Pipeline Protest the Next #NoDAPL?

Eagle Cam Watch

Scientists Scramble to Protect Decades of Climate Research Before Trump Takes Office

End of Year PowWows



**Veteran Wesley Clark Jr:
Why I Knelt Before Standing
Rock Elders and Asked for
Forgiveness**

http://www.ecowatch.com/veterans-standing-rock-elders-2160559817.html?utm_source=EcoWatch+List&utm_campaign=663840f9a4-MailChimp+Email+Blast&utm_medium=email&utm_term=0_49c7d43dc9-663840f9a4-85895669

**Seven Things the Defund
DAPL Campaign Has
Achieved So Far**

Ari Paul, YES!

Magazine: Public and consumer pressure on banks to quit financing the Dakota Access pipeline companies is producing results, including the movement of \$30 million from banks like Wells Fargo.

[Read the Article](#)

[Standing Rock NoDapl Image Bank](#)

[#NoDAPL](#) [#waterislife](#)

Please Share With Your Networks Worldwide; Please Like Our Page and Engage

Today's selection -- from *At The Existentialist Café* by Sarah Bakewell. In 1933, a young Raymond Aron laid forth the ideas of Germany's phenomenologists to twenty-seven-year old Jean-Paul Sartre and twenty-five-year old Simone de Beauvoir at a Paris bar, and the seeds of a new philosophy -- **existentialism** -- had been planted. By 1945, Sartre had fully developed this existentialist philosophy, and had become famous as young people emerging from the devastation of World War II embraced his ideas:

"[Jean-Paul] Sartre's existentialism implies that it is possible to be authentic and free, as long as you keep up the effort. It is exhilarating to exactly the same degree that it's frightening, and for the same reasons. As Sartre summed it up in an interview ...:

There is no traced-out path to lead man to his salvation; he must constantly invent his own path. But, to invent it, he is free, responsible, without excuse, and every hope lies within him.

"It's a bracing thought, and was an attractive one in 1945, when established social and political institutions had been undermined by the war. In France and elsewhere, many had good reason to forget the recent past and its moral compromises and horrors, in order to focus on new beginnings. But there were deeper reasons to seek renewal. Sartre's audience heard his message at a time when much of Europe lay in ruins, news of Nazi death camps had emerged, and Hiroshima and Nagasaki had been destroyed by atom bombs. The war had made people realise that they and their fellow humans were capable of departing entirely from civilised norms; no wonder the idea of a fixed human nature seemed questionable. Whatever new world was going to arise out of the old one, it would probably need to be built without reliable guidance from sources of authority such as politicians, religious leaders, and even philosophers -- the old kind of philosophers, a new kind of philosopher, ready to wade in and perfectly suited to the task.

"Sartre's big question in the mid-1940s was: given that we are free, how can we use our freedom well in such challenging times? In his essay 'The End of the War', written just after Hiroshima and published in October 1945 -- the same month as the lecture -- he exhorted his readers to decide what kind of world they wanted, and make it happen. From now on, he wrote, we must always take into account our knowledge that we can destroy ourselves at will, with all our history and perhaps life on earth itself. Nothing stops us but our own free choosing. If we want to survive, we have to decide to live. Thus, he offered a philosophy designed for a species that had just scared the hell out of itself, but that finally felt ready to grow up and take responsibility.

"The institutions whose authority Sartre challenged in his writings and talks responded aggressively. The Catholic Church put Sartre's entire works on its *Index of Prohibited Books* in 1948, from his great philosophical tome *Being and Nothingness* to his novels, plays and essays. They feared, rightly, that his talk of freedom might make people doubt their faith. ... Marxists hated it too. ... From different ideological starting points, opponents of existentialism almost all agreed that it was, as an article in *Les nouvelles littéraires* phrased it, a 'sickening mixture of

philosophic pretentiousness, equivocal dreams, physiological technicalities, morbid tastes and hesitant eroti-cism ... an introspective embryo that one would take distinct pleasure in crushing'.

"Such attacks only enhanced existentialism's appeal for the young and rebellious, who took it on as a way of life and a trendy label. From the mid-1940s, 'existentialist' was used as shorthand for anyone who practised free love and stayed up late dancing to jazz music. As the actor and nightclubber Anne-Marie Cazalis remarked in her memoirs, 'If you were twenty, in 1945, after four years of Occupation, freedom also meant the freedom to go to bed at 4 or 5 o'clock in the morn-ing.' It meant offending your elders and defying the order of things. It could also mean mingling promiscuously with different races and classes. The philosopher Gabriel Marcel heard a lady on a train saying, 'Sir, what a horror, existentialism! I have a friend whose son is an existentialist; he lives in a kitchen with a Negro woman!'

"The existentialist subculture that rose up in the 1940s found its home in the environs of the Saint-Germain-des-Prés church on the Left Bank of Paris -- an area that still milks the association for all it is worth. Sartre and Beauvoir spent many years living in cheap Saint-Germain hotels and writing all day in cafés, mainly because these were warmer places to go than the unheated hotel rooms. ... After the cafés, there were subterranean jazz dives to go to. ... Existentialists wore cast-off shirts and raincoats; some of them sported what sounds like a proto-punk style. One youth went around with 'a completely shredded and tattered shirt on his back', according to a journalist's report. They eventually adopted the most iconic existentialist garment of all: the black woolen turtleneck.

"In this rebellious world, just as with the Parisian bohemians and Dadaists in earlier generations, everything that was dangerous and provocative was good, and everything that was nice or bourgeois was bad."

At the Existentialist Cafe

Author: Sarah Bakewell

Publisher: Other Press

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Pages 10-14

From CSS:

Several articles of interest; scholars teaming up to dispel Thanksgiving myths; Eastman photo collection online; and an old Martha's Vineyard sign language that dates from aboriginal and colonial times

<http://www.boston.com/news/history/2016/12/25/scholars-team-up-to-dispel-400-year-old-fake-news-about-u-s>

<http://hyperallergic.com/347014/over-250000-photographs-from-the-george-eastman-museum-go-online/>

<https://vineyardgazette.com/news/2016/12/22/reviving-sign-language-island-personal-and-historical-mission>



Native North American Indian - Old Photos

Francisco Georgely - Miwok (Chowchilla Band) - 1903

The 'Voyager King' Mansa Abubakari II - Africa's Greatest Explorer

An African emperor who ruled Mali in the 14th century discovered America nearly 200 years before Christopher Columbus, according to African griots. Mansa Abubakari II, the 'Voyager King' once ruled what was the richest and largest empire on earth - covering nearly all of West Africa.

According to a Malian scholar, Gaoussou Diawara in his book, 'The Saga of Abubakari II... the emperor, who was a Muslim, gave up all power and gold to pursue knowledge and discovery.

Abubakari's ambition was to explore whether the Atlantic Ocean - like the great River Niger that swept through Mali - had another 'bank'.

In 1311, he handed the throne over to his brother Mansa Musa, and set off on an expedition with 2000 boats to cross the Atlantic.

His predecessor and uncle, Sundiata Keita, had already founded the Mali empire and conquered a good stretch of the Sahara Desert and the great forests along the West African coast.

Gold fields

The book also focuses on a research project being carried out in Mali tracing Abubakari's journeys.

"We are not saying that Abubakari II was the first ever to cross the ocean," says Tiemoko Konate, who heads the project

"There is evidence that the Vikings were in America long before him, as well as the Chinese," he said.

The researchers claim that Abubakari's fleet of pirogues, loaded with men and women, livestock, food and drinking water, departed from what is the coast of present-day Gambia.

They are gathering evidence that in 1312 Abubakari II landed on the coast of Brazil in the place known today as Recife.

"Its other name is Purnanbucu, which we believe is an aberration of the Mande name for the rich gold fields that accounted for much of the wealth of the Mali Empire, Boure Bambouk."

Another researcher, Khadidjah Djire says they have found written accounts of Abubakari's expedition in Egypt, in a book written by Al Umari in the 14th century.

"Our aim is to bring out hidden parts of history", she says.



Black traders

Mr Konate says they are also examining reports by Columbus, himself, who said he found black traders already present in the Americas.

They also cite chemical analyses of the gold tips that Columbus found on spears in the Americas, which show that the gold probably came from West Africa.

But the scholars say the best sources of information on Abubakari II are Griots - the original historians in Africa.

Mr Diawara says the paradox of Abubakari II, is that the Griots themselves imposed a seal of silence on the story.

"The Griots found his abdication a shameful act, not worthy of praise," Mr Diawara said.

"For that reason they have refused to sing praise or talk of this great African man."

Mr Diawara says the Griots in West Africa such as Sadio Diabate, are slowly starting to divulge the secrets on Abubakari II.

'Hard-nosed historians

But the research team says an even bigger challenge is to convince hard-nosed historians elsewhere that oral history can be just as accurate as written records.

Mr Diawara believes Abubakari's saga has an important moral lesson for leaders of small nation states in West Africa, which were once part of the vast Mande-speaking empire.

"Look at what's going on in all the remnants of that empire, in Ivory Coast, Sierra Leone, Liberia, Guinea.

"Politicians are bathing their countries in blood, setting them on fire just so that they can cling to power," says Mr Diawara.

"They should take an example from Abubakari II. He was a far more powerful man than any of them. And he was willing to give it all up in the name of science and discovery."

"That should be a lesson for everyone in Africa today," concludes Mr Diawara.

The Native American Rights Fund applauds [President Barack Obama's designation](#) of the Bears Ears National Monument in southeastern Utah. **This designation is the first under the Antiquities Act that comes in direct response to an unprecedented partnership of sovereign Native American Tribes.**

Native American Rights Fund Executive Director, John Echohawk released this statement:

"In a very real sense, this is a monument to justice as much as conservation. The [Bears Ears National Monument](#) protects a living cultural landscape, a place of migration and habitation used by Native Americans since time immemorial.

"This designation marks a significant step towards strengthening tribal sovereignty with a commitment from the U.S. Government to work together with Tribal Nations to manage ancestral lands. This is a dramatically different level of collaborative management with Tribes, ensuring their engagement isn't merely advisory, but substantive and indispensable."

[Forbes: Unless It Changes, Capitalism Will Starve Humanity By 2050 | The Intellectualist](#)

Forbes: Capitalism has generated massive wealth for some, but it's devastated the planet and has failed to improve human well-being at scale. Species are going...
theintellectualist.co

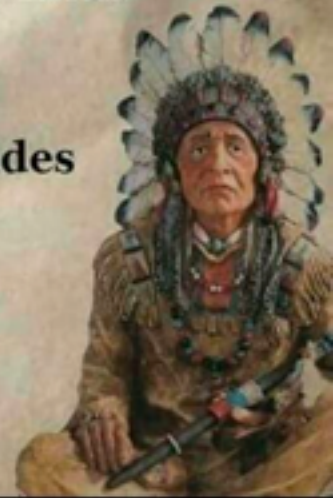
No one owns the water.
No one owns the land.
No one owns the oceans.
No one owns the sand.

These are given
by our Mother.

**The Planet provides
for free.**

Only by the hands
of the greedy,
does the Earth
require a fee.

Poet Christopher



*“We must believe that we are
gifted for something, and that
this thing, at whatever cost,
must be attained.”*
— Marie Curie



[Alek](#)
[See More](#)
Marzycielka
to Alex
Butterfly Wings
Group
**Lucy Parker
Telles was a
Mono Lake
Paiute –
Kucadikadi
(Northern
Paiute) and
Southern Sierra
Miwok
(Yosemite
Miwok) Native
American
basket weaver.**



[Presidential Pardons and](#)

[the United States' Unpardonable Crimes](#)

Belén Fernández, teleSUR: Despite regularly lambasting Cuba and other locales on the issue of political prisoners, the US has its own fair share of prisoners of conscience -- some of whom are now occupying a bit more media space than usual on account of the fact that as President Barack Obama's term winds down, the clock is ticking on opportunities for presidential pardons. [Read the Article](#)

Delanceyplace.com End of Year: A few encores on Presidential Inaugurations.
Today's encore selection -- from *One Nation Under God* by Kevin M. Krause. The Dwight Eisenhower presidency had an overtly religious tone. It was at Eisenhower's urging that the words "under God" were added to the pledge of allegiance, and it was during his second term that the words "In God We Trust" were added to paper currency:

"The inauguration of President Dwight D. Eisenhower was much more than a political ceremony. It was, in many ways, a religious consecration. ... Indeed, the Republican nominee talked so much about spirituality on the stump that legendary *New York Times* reporter Scotty Reston likened his campaign to 'William Jennings Bryan's old invasion of the Bible Belt during the Chautauqua circuit days.' On election day, Americans answered his call. Eisenhower won 55 percent of the popular vote and a staggering 442-to-89 margin in the Electoral College. Reflecting on the returns, Eisenhower saw nothing less than a mandate for a national religious revival. ...

"In the past, incoming presidents had attended religious services on the morning of their inauguration, but usually discreetly. ... Eisenhower, in contrast, turned spirituality into spectacle. At a transition meeting with his cabinet nominees, he announced that they and their families were invited to a special religious service at National Presbyterian Church the morning of the inauguration. 'He added hastily as an afterthought that, of course, no Cabinet member should feel under pressure to go to the Presbyterian services,' remembered Sherman Adams, his chief of staff; 'anybody could go instead to a church of his own choice.' But given a choice between worshiping with the president or worshiping without him, almost all chose the former. More than 150 supporters joined the extended Eisenhower clan for the services. ...

"Immediately after [Eisenhower took] his oath [of office], in his first official words as president, Eisenhower asked the 125,000 Americans in attendance -- and the estimated seventy million more watching live on television -- to bow their heads so that he might lead them in 'a little private prayer of my own' he had composed that morning. ... The president's prayer caused a minor sensation -- not because of anything said in it but simply because it had been said. ...

"The inauguration and its immediate aftermath established the tenor for Eisenhower's entire presidency. On the first Sunday in February, he became the first president ever to be baptized while in office, taking the rite before the congregation of National Presbyterian Church. That same night, Eisenhower broadcast an Oval Office address for the American Legion's 'Back to God' ceremonies, urging the millions watching at home to recognize and rejoice in what the president said were the spiritual foundations of the nation. Four days later, he was the guest of honor at the first-ever National Prayer Breakfast, which soon became an annual tradition. ... The convening pastor led a 'prayer of consecration' for Eisenhower, who then offered brief remarks of his own. 'The very basis of our government is: "We hold that all men are endowed by their Creator" with certain rights,' the president asserted. 'In one sentence, we established that every free government is embedded soundly in a deeply-felt religious faith or it makes no sense.' Eisenhower made clear that he would personally turn those words into deeds. The next day, he instituted the first-ever opening prayers at a cabinet meeting. (It took some time before this innovation became a natural habit. His secretary recalled Eisenhower emerging from a cabinet session only to exclaim: 'Jesus Christ, we forgot the prayer!' "

One Nation Under God: How Corporate America Invented Christian America

Author: Kevin M. Kruse

Publisher: Basic Books

Copyright 2015 by Kevin M. Kruse Pages: ix-xii

Museums and the Web [MW 2017, April 19-22 2016, Hilton Cleveland Downtown](#).

MW17 Deadlines approaching: early registration and call for proposals

Early registration for MW's 21st annual conference closes on 31st December, 2016.

There is still time to submit **proposals for lightning talks and demonstrations**. The [call for proposals](#) closes Dec 31, 2016 at 11:59pm at the International Date Line.

The MW17 **draft program** is [now online](#).

The program will be finalized by February 1, 2017 and features speakers from around the world, presenting their latest work and research findings. Proposals are peer-reviewed by an [International Program Committee](#) in a competitive process. [Register](#) for the conference. [Book your room](#) at the conference hotel with our discounted rate.

Native American activist Leonard Peltier has spent nearly four decades of his life in prison for a crime he maintains he did not commit. During his trial, evidence was withheld by prosecutors and death threats were sent to witnesses and their families. Peltier never had a chance against the federal government.

Since his imprisonment, Native organizers have led a longstanding campaign working tirelessly to [Free Leonard Peltier](#). Truthout recently published my article, ["Will Obama Grant Leonard Peltier His Last Chance at Freedom?"](#) in which I make it very clear that if President Obama fails to grant Peltier executive clemency, he will most assuredly die in prison, given what is coming on January 20. Two days after we published my article, Peltier's spokesman Jack Magee phoned me and asked me to thank Truthout and share two very positive pieces of news.

"Your article really got the ball rolling," Magee told me about these latest developments, before going on to let me know that Nelson's Mandela's attorney, Denis Kuny, had read the article and joined the campaign to free Peltier as a result. Kuny mentioned that he was shocked by how Peltier has been treated during his time in prison, and said it was far beyond anything Mandela had ever faced. Magee also mentioned that Peltier was overwhelmed by the positive response and support he had received from supporters as a result of the article, and thanked Truthout for publishing it.

Is the Pilgrim Pipeline Protest the Next #NoDAPL?

[http://www.ecowatch.com/pilgrim-pipeline-ramapough-lunaape-2168516270.html?](http://www.ecowatch.com/pilgrim-pipeline-ramapough-lunaape-2168516270.html?utm_source=EcoWatch+List&utm_campaign=6cc0daad27-MailChimp+Email+Blast&utm_medium=email&utm_term=0_49c7d43dc9-6cc0daad27-85895669)

[utm_source=EcoWatch+List&utm_campaign=6cc0daad27-MailChimp+Email+Blast&utm_medium=email&utm_term=0_49c7d43dc9-6cc0daad27-85895669](http://www.ecowatch.com/pilgrim-pipeline-ramapough-lunaape-2168516270.html?utm_source=EcoWatch+List&utm_campaign=6cc0daad27-MailChimp+Email+Blast&utm_medium=email&utm_term=0_49c7d43dc9-6cc0daad27-85895669)

We're watching an eagle's nest near Ft. Myers, Florida, waiting for two eggs to hatch. One baby eagle was due yesterday and could come any moment. The other is expected in 24 - 36 hours. Live stream by [Southwest Florida Eagle Cam](#). Watch it and discuss at [swft-eaglecam.com](#).

Mary Gibson:

Because of Trump's key administration's climate change deniers, this segment is a fine example of the importance of librarian's and archivist's work of preservation.

[Scientists Scramble to Protect Decades of Climate Research Before Trump Takes Office](#)

In just over three weeks, Donald Trump will be sworn in as the next president. According to the Sierra Club, Trump will be the only world leader who still denies...

[democracynow.org](#)



New Years Eve Powwow 2016

SATURDAY DECEMBER 31ST

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prize and Men's Grass WTA

cash prize all contestants

must be 18yrs. old to enter.

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AND ALCOHOL WILL NOT BE TOLERATED*CHAIR SET-UP WILL BE AT 5PM

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NoDAPL MARCH



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250 W CALIFORNIA BLVD, PASADENA, CA 91105



UNITING NATIVE FAMILIES

Central Valley New Year's Eve Red Road Pow-wow
Exhibit Hall 1, 848 M Street, Convention Center, Fresno, Ca.

Saturday, December 31, 2016
12:00 noon to 12:00 am

Sunday, January 1, 2017
12:00 noon to 5:00 pm

Open Gourd
11:00 am both days

Head Staff
To Be
Announced

Dance
Contest

Raffle
Drawing

A/JA-N/A
Meetings

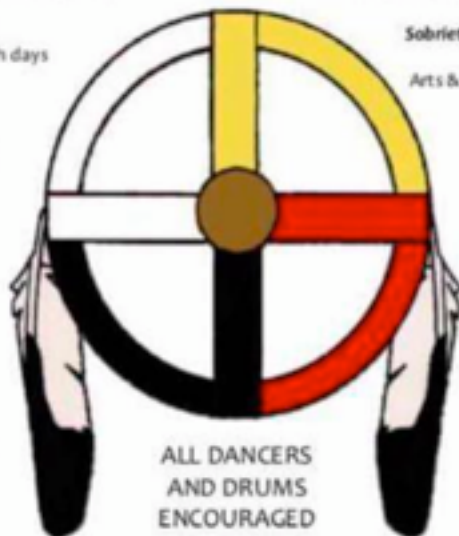
Cultural
Displays
& Activities

Sobriety Count Down

Arts & Crafts Booths

Food Booths

Information
Booths



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TICKET

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AND DRUMS
ENCOURAGED
TO ATTEND

FREE ADMISSION* PUBLIC WELCOMED*BRING YOUR OWN CHAIRS



Absolutely No Drugs or Alcohol

****Parents are responsible for their children and
must supervise their children at all times****

Vendor, Advertisement, and Pow-wow information contact:
Rene Duran Diaz 559-394-3445, Gregoria Molina 559-458-5762,
or Carolina Reyes 559-720-8046

Central Valley Red Road will not be responsible for theft, lost or stolen items,
vehicle damage or parking tickets
Central Valley Red Road is a registered 501 (c) (3) non-profit organization



We are in the last
week of the year.
I just felt I should thank
everyone who made me
smile this year. You are
one of them so here's a big
Thank you.