

## ***Journal #4064      from sdc      1.5.17***

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**Navajo Trickster Movie Filmed in 100% Diné Bizaad      Posted By [Toyacoyah Brown](#)**  
**January 1st, 2018 Blog**

Another cool short film from Dayish siblings, Kody, Kolette and Kolin. This also looks scary like [their previous thriller The Red Hogaan.](#)

This time, they tackle the Navajo trickster tale in *Boy Who Cried Wolf*.

[Navajo boy from Shiprock in Christian Bale movie](#)   [Kody Dayish Productions](#)  
[app-facebook](#)

Very cool that the film is completely shot in Navajo too!

[Sabin Badimanyi](#)

According to their Facebook page, the film is set to premiere December 16th at The Phil in Shiprock, New Mexico. For more information: <https://www.facebook.com/DAYISHHH/>

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## **PowWow Schedule**

### **Karankawa Lodge's Annual Pow Wow**

**January 13 -**

### **14th Annual Honoring Traditions Eastern Woodland Native American Celebration**

**January 13 - 14, 2018**

### **WACIPI: 19th Annual Pow Wow**

**Portland Community College**

**January 20 -**

### **2018 Dakota Nation Winterfest**

**January 26 - 28, 2018**

### **Legendary Pow Wow**

**January 27 - 28, 2018**

### **2018 Seminole Tribal Fair and Pow Wow**

**February 9 - February 11, 2018**

**Hollywood, FL**

**Live Music, Alligator Shows and Much More!**

**[Find More Information »](#)**

### **Thunder on the Beach Pow Wow**

**February 16 - February 18, 2018**

**Vero Beach, FL**

We have a beautiful 3 day event. Many of the Native Americans come from all over the United States and Canada. There is lots of...

**[Find More Information »](#)**

### **Apache Gold Casino Intertribal Pow Wow**

**March 3 - 4, 2018**

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## **Apply to be a Fellow - High-impact and demand-driven roles in global health**

Global Health Corps is building the next generation of diverse health leaders. We offer a range of paid fellowship positions with health organizations in Malawi, Rwanda, Uganda, the United States, and Zambia and the opportunity to develop as a transformative leader in the health equity movement. Everyone has a role to play in the health equity movement — [start your application today!](#)



[Find a Fellowship](#)

**Applications Due: January 17, 2018**

## Timeline

- **Welcome to your leadership journey.**

A GHC fellowship is so much more than a global health job. It's a year that will catalyze your personal and professional growth as a leader, placing you within a global and diverse network of bright, young, and committed health equity champions. It is – we hope – the beginning of the rest of your career working to transform health systems to deliver for all.

- **Launch at Yale University.**

The fellowship starts with two weeks of inspiring sessions with thought leaders, bonding with your cohort, and reflections on your role as a next gen global health leader. Trainings, coaching, and mentorship continue year-round!

- **On the job learning.**

You will fill a role within your placement organization designed to address a real-time capacity gap in their critical work to advance health equity. There will be highs and lows, and new learnings every day.

- **Build your resilience.**

Transforming health systems is complex, difficult, and long-term work and you have to bring your whole self. So cultivating resilience, self-care, and empathy as an emerging leader is a core component of our curriculum.

- **Global community of support.**

GHC fellows and alumni span borders and boundaries of all kinds, but form a tightknit network united in the belief in health as a human right. Fellows are placed in pairs so there is always someone to turn to.

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[Find a fellowship](#)

**[Applications for our 2018-2019 fellowship class are open](#) for just two more weeks, through January 17!**

Now more than ever, our world needs [diverse leaders](#) committed to achieving global health equity. If you're passionate about making a difference, this is your chance to join a global community of leaders who are building a brighter future, united by the belief that *health is a human right*.

**The GHC fellowship offers ongoing leadership development training, professional development support, work experience on the front lines of global health, and the opportunity to join a lifelong community of changemakers. At this time next year,**

you could be working alongside other young leaders in Malawi, Rwanda, Uganda, the U.S., and Zambia in one of our many exciting positions...

- [External Relations & Communications Officer](#), University of Global Health Equity, Rwanda
- [Supply Chain Associate](#), mPharma, Zambia
- [Digital Health Liaison](#), The Ihangane Project, Rwanda
- [Health Worker Performance Management Officer](#), IntraHealth International, Uganda
- [Program Manager](#), Vecna Cares Charitable Trust, USA
- [Quality Improvement Officer](#), Ministry of Health - Malawi
- [Health Informatics Officer](#), Akros, Zambia
- [New Business Development and Partnerships Officer](#), Jhpiego, Uganda
- [Design Fellow](#), MASS Design Group, Rwanda
- [Research and Knowledge Management Officer](#), Brick by Brick, Uganda
- [Monitoring and Evaluation Officer](#), Centre for Infectious Disease Research in Zambia
- [Communications Associate](#), DotHouse Health, USA
- [Monitoring and Evaluation Associate](#), Baylor College of Medicine Children's Foundation, Malawi
- [Knowledge Management and Research Officer](#), Voluntary Services Overseas, Rwanda

Check out all 140+ positions on our website today to [find your role](#). We can't wait to read your application! The GHC Team

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### **Bixi Nibe**

**So it's 2018, how is it going??? We Are Standing Rock, for Water for Life, Will you join us? From Where?**

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### **7 Acts of Native Resistance They Don't Teach in School**

*Halee Kirkwood, Yes! Magazine*

Kirkwood writes: "The history of people indigenous to the North American continent is often glossed over in education. We are badgered with the legend of Native benevolence to the pilgrims who landed on the East Coast on Thanksgiving." [READ MORE](#)



### **Mexico: Zapatistas Celebrate 24 Years of Resistance**

*teleSUR*

Excerpt: "Mexico's Zapatista Army of National Liberation, EZLN, marked its 24th anniversary of armed struggle on Monday, evaluating past accomplishments and future endeavors."

[READ MORE](#)



## **Roughly a Quarter of the Planet Is Slowly Turning Into a Perpetual Desert**

*Zoya Teirstein, Grist*

Teirstein writes: "A study published Monday in the journal *Nature Climate Change* contains a stark warning for humankind: If global temperatures rise 1.5 degrees C above preindustrial levels by 2050, between 20 and 30 percent of the world's land surface could face desertlike conditions."

[READ MORE](#)

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### **School spirit**

**The Stewart Indian School is poised to rewrite some long-overlooked parts of local history.** By [Kris Vagner](#)

The old gym at Stewart Indian School is among the buildings slated for renovations. The state has approved \$4.6 million for renovations and new facilities.

PHOTO/KRIS VAGNER

The grounds of Stewart Indian School, 5500 Snyder Ave., Carson City, are open to the public. Admission is free. Sherry Rupert is scheduled to give a lecture on the school's history, present and future at 10 a.m., Jan. 20, at the Nevada State Museum. A blessing ceremony to kick off construction on a welcome center is scheduled for 10 a.m., May 3. To learn more, visit

[stewartindianschool.com](http://stewartindianschool.com).



When Buck Sampson was in high school in the late 1960s, he and his history teacher did not see eye to eye on a history textbook. Sampson, who is Paiute, had grown up hearing stories from his grandfather. Some were about everyday things like living off of the land. Others had to do with scenarios more like this: "People were moved or forced into a lot of the stuff they didn't like," Sampson said in a phone interview. "We were forced into assimilation."

Beginning in 1879 with the Carlisle Indian Industrial School in Pennsylvania, over 100 facilities known as Indian boarding schools were opened across the country. Their purpose was to Christianize Native American children and assimilate them into Euro-American culture. In the early days of the boarding schools, children were required to have their hair cut short, made to adopt Euro-American names and dress, and forbidden from speaking their own languages.

“They kidnapped Harry,” Sampson said. “They tied him up to a buckboard.”

Harry was Sampson’s grandfather’s brother. A buckboard is an open, horse-drawn carriage, and “they” were taking Harry, without his family’s knowledge, to the Stewart Indian School, which was originally called the Carson Indian School.

The school opened in 1890 at the south end of Carson City, between Clear Creek and what is now the most recently completed section of Interstate 580. That year, there were 37 students from nearby Washoe, Paiute and Shoshone tribes and three teachers. Students learned academics and vocational skills, and they built many of the campus’s stone buildings under the tutelage of Hopi stone masons. In the early decades, the school had a militaristic organization, and punishments were often harsh. There are accounts of children being whipped or beaten, and at least one alum recalled students themselves having to administer punishments to their peers.

Families were not allowed to visit, but sometimes they’d camp across the creek, just to be nearer to their children.

In 1924, Native Americans were first offered U.S. citizenship, and in 1934, the federal government passed the Indian Reorganization Act—also called the Indian New Deal—intended to reverse the assimilation efforts. Both of those led to the militaristic nature of the school easing up—though alumni interviewed in recent years still remembered waking to reveille and standing in inspection lines early each morning. Students began to attend the school voluntarily, often finding less discrimination there than at public schools. New policies allowed students to practice some of their own culture. Traditional arts and crafts became part of the curriculum, for example.

Over 30,000 students attended Stewart altogether, including members of about 200 tribes, many from Arizona and Southern Nevada.

Buck Sampson arrived in 1968, after attending Vaughn Middle School and Wooster High in Reno. By then, a lot of students expressed a strong school spirit and pride. Many reported later that learning trades paved the way for a life of financial stability. The boxing team and band were well known, and in 1966, Stewart’s basketball team won the state championship. By 1970, there was a waiting list to enroll.

But still, there were those arguments with the history teacher, Mr. Tyler.

“He was a big, tall black man,” Sampson remembers. “He was the coach.”

As for the history textbook, “Everything is written from a white man’s point of view,” Sampson said. “It doesn’t have a history of Nevada and how it was here.”

“I was just the first one that started sticking up,” he said. “He’d look at me, and I’d look at him. And I’d think, ‘Shoot, I know what’s going to happen next.’ He would whack you on the shoulder, whack you on the head, hit you with his finger or his knuckle.”

Sampson endured the whacks and kept speaking up in class.

“I just stood my ground, and I’d get kicked out of his class,” he said. “I was sent to the office—I was put out in the hallway. This went on for a long time. Finally, one day, I started getting the other Indians from Arizona. They talked about their Navajo Trail of Tears and how it was back there, how it affected the Navajo people or the Pimas or the Hopis, everything that happened.”

None of that was in the books, Sampson said. “So, at the end, we just kind of ganged up on him.”

Sampson said he left Stewart with three scholarships—in English, boxing and American Indian history. He would have pursued that last one, he said—maybe in an effort to recast the history lessons himself—but the University of

Nevada, Reno did not have a Native American studies program. He attended a junior college in Oakland, then worked as an equipment operator for the City of Reno, from which he is now retired.

While Sampson never did get to rewrite the textbook, today, his vision of a more accurate approach to Native American history is becoming a reality, and his alma mater is front and center in setting a precedent for how to do that.

## **Story time**

The Stewart Indian School is a quiet, 110-acre campus on a flat swatch of land dotted with mature Cottonwoods, Chinese Elms and other trees. Birds chirp, squirrels dart across grassy lawns, and there are clear views of snowy peaks to the east and the west.

The large auditorium, small post office, dormitories and most of the other buildings—72 altogether—are boarded up, and visitors can stroll among them on a self-guided audio tour. At 20 clearly marked stops, there are small plaques with descriptions of each location, a phone number and an extension to dial that connects visitors to a recording. Most of the recordings are excerpts from interviews with Stewart alumni, from 2008, that tell firsthand accounts of the joys and tumults of life in a boarding school.

One story is told by Florence Millett, who was sent to Stewart from the Duckwater Shoshone reservation in 1950 at age 12. She was assigned a job as a nurse's assistant in the infirmary. She said she liked the nursing staff but missed her family and described herself as "always lonely and depressed. I tried running away three times but was always caught and returned to Stewart." The consequences included having her long hair cut short and having to scrub toilets with a toothbrush for a week.

Some of the storytellers of these audio accounts—even when they're not purely fond memories—also express a sense of school spirit or fondness for their experiences.

As part of a newer round of recordings of Stewart alumni made in 2017, interviewer Terry McBride asked Roger Sam, "Did you enjoy being a student there?" Sam, who grew up in Nixon and attended Stewart as a teen in the 1930s, said, "I loved it! I enjoyed livin' after I got used to the routine."

Millet's recording concludes with her saying, "Looking back, I think if I was older and surer, I would have liked it here, because they had so much more to offer than the reservation where I came from. I was just too young."

The stories recalled in these audio tracks go back as far as the 1920s. Stories about early years are harder to come by, and first-hand accounts by teachers or staff members are rare.

Samantha Williams is a Ph.D. candidate at the University of California, Santa Cruz. She's working on a dissertation on the history of Stewart Indian School, which she aims to finish in 2019 and eventually publish as a book. One source she's found is a typed letter, dated June 30, 1934, written by a social worker named Lucille Hamler, who questioned the impacts of removing children from families and advocated for funding to support visitation.

Hamler's letter read, in part, "Many of the children who have gone home this summer had not been at home for years, and there have arisen some rather acute problems of adjustment which could have been avoided if the children and their parents had kept in touch with each other through the years. It has been noticed in a number of cases that the parents seemed very happy to see the children, while the children felt themselves entire strangers and showed no pleasure in meeting their parents."

Williams has searched through around 600 documents so far. She said this is the only example she's come across of a faculty member expressing anything akin to regret over the treatment of children at the boarding schools. That's not to say that she won't possibly unearth more, but she was quick to clarify that, to a large extent, people running boarding schools "thought they were doing God's work." That line of thinking goes back to pre-Civil War times.

Williams explained: “You have rapid expansion. In 1850s, 1860s, you have state governments, local governments openly talking about exterminating people in order to take their lands.”

In some cases, separating Native American children from their land was seen as the only alternative to death.

“What they didn’t think about or understand or care about was—this led to severe trauma for generations in families,” said Williams. This was especially true during the early years of Stewart Indian School—eventually, after the rules were relaxed a bit, summer visitation was allowed.

Sherry Rupert, executive director of the Nevada Indian Commission, is among those working on making Stewart’s history better known to the public. During a November lecture at the Nevada State Museum, she talked about those generational effects. She said she’s heard stories from people in Northern Nevada of Washoe and Paiute descent whose grandparents—boarding school alumni—never hugged them or expressed affection.

## **The future**

Stewart Indian School closed in 1980, citing budget issues and earthquake safety concerns. (*Ed note: don’t believe everything you read*).

“There were calls from native communities who had members who attended the school to have some sort of commemorative center there,” according to Williams. “They were fought on that, pretty consistently.”

This year, however, Nevada Legislature approved Gov. Brian Sandoval’s request for \$4.6 million in capital improvement funds to begin renovating several of Stewart Indian School’s buildings.

Rupert said that there is a master plan for Stewart in the works, which she expects to see completed in March 2018. The plan will include a wide range of improvements and projects intended to make the campus more a multiuse facility and educational resource, to include a cultural center and a welcome center.

“The old gym will get a new roof on it, Rupert said. “We’re really excited about that because that was one of the buildings that everybody remembers.”

She said that some of the now-boarded-up buildings could eventually be used as event centers for meetings. Dorms and faculty cottages could be renovated to provide lodging for retreats. Structures where industrial arts were taught could become residences and studios for artisans.

“We’re looking at maker spaces, where maybe in some of those old shops, we’re bringing back those types of vocations here, where people are learning how to make things and honing their vocational skills,” Rupert said. “Maybe we can bring tours through, a meet-the-artists type thing. Maybe they can actually purchase from the artist.”

She also foresees restaurants and a commercial kitchen.

“It’s a beautiful campus—we could have weddings here,” she said.

Rupert said there will be a blessing in May—in lieu of a groundbreaking and in advance of the annual Fathers Day Powwow in June.

There is also a documentary film in the works. The Stewart Indian School Preservation Alliance is in the process of deciding how to distribute and market it.

Rupert, whose office is in one of the few habited buildings on the campus, the old superintendent’s home, said that this level of budgeting for this type of project is rare.

“You don’t see state governments funding projects like this, and Native American projects at that.”



The practice of transforming Indian boarding schools into highly accessible cultural centers is also rare. The Carlisle Indian School in Pennsylvania, the first of these schools in the nation, is now an Army college, where Rupert said there are few traces of the facility's past—though, she added, "There's a group in the area that's working on an interpretive center, purchasing a parcel of land that's adjacent to the school to tell the story of the Carlisle Indian School."

The Phoenix Indian School, the second largest in the nation, is now a three-acre city park in Phoenix with three of its buildings intact.

And a few boarding schools are still in operation as day schools, including Chemawa Indian School in Salem, Oregon and Sherman Indian High School in Riverside, California.

Rupert pointed out that even today, her 16-year-old son still has experiences in high school that are redolent of the arguments that Buck Sampson used to have with Mr. Tyler back in the '60s.

"I know there's some cultural competency training that new teachers have to go through, but not a lot of teachers know a lot about tribes," she said. "So, sometimes, even in today's classrooms, there is misinformation or misconceptions about native people. My son, he's always like, 'Excuse me. I'm Washoe, and that's not correct.' And sometimes teachers will take that and use that and run with that, and sometimes teachers don't like to be corrected."

As Rupert and her colleagues prepare to bring to light some of the overlooked parts of the school's history, one thing this is different this time. She summed it up during her November talk at the state museum.

"We had never had a say before," she said. "Now we have a say."

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Great collection of articles: **Reduction of monuments a land grab by the powerful:**  
Julia Moreno

<http://www.rgj.com/story/opinion/voices/2018/01/03/reduction-monuments-land-grab-powerful-moreno/991618001/>

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### **Nellis Air Force Base drops expansion bomb on Southern Nevada**

An application for the renewal of land occupancy with proposed additional expansions for Nellis Air Force Base's training range in Southern Nevada has been submitted to the Bureau of Land Management. [thenevadaindependent.com](http://thenevadaindependent.com)

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### **Mexico's Standing Rock? Sempra, TransCanada Face Indigenous Pipeline**

**Resistance South of Border** *Steve Horn, DeSmogBlog*

Horn writes: "Since Mexico privatized its oil and gas resources in 2013, border-crossing pipelines including those owned by Sempra Energy and TransCanada have come under intense scrutiny and legal challenges, particularly from Indigenous peoples." [READ MORE](#)



### **Jordan for Governor**

Paulette Jordan wants to try and turn a deep-red state progressive in the era of Trump.  
mic.com

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<https://mic.com/articles/186821/meet-the-anti-trump-candidate-running-to-become-the-united-states-first-native-american-governor#.WC58KQx21>

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[http://www.powwows.com/nfl-quarterback-colin-kaepernick-donates-50000-standing-rock-health-clinic/?utm\\_source=PowWows.com+Newsletter&utm\\_campaign=a1ff7f22bf-AUTOMATION+Throw+Back+Thursday+42&utm\\_medium=email&utm\\_term=0\\_f4c4cee68a-a1ff7f22bf-53768421&mc\\_cid=a1ff7f22bf&mc\\_eid=6b2ecbb412](http://www.powwows.com/nfl-quarterback-colin-kaepernick-donates-50000-standing-rock-health-clinic/?utm_source=PowWows.com+Newsletter&utm_campaign=a1ff7f22bf-AUTOMATION+Throw+Back+Thursday+42&utm_medium=email&utm_term=0_f4c4cee68a-a1ff7f22bf-53768421&mc_cid=a1ff7f22bf&mc_eid=6b2ecbb412)

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### **The Cobell Scholarship**

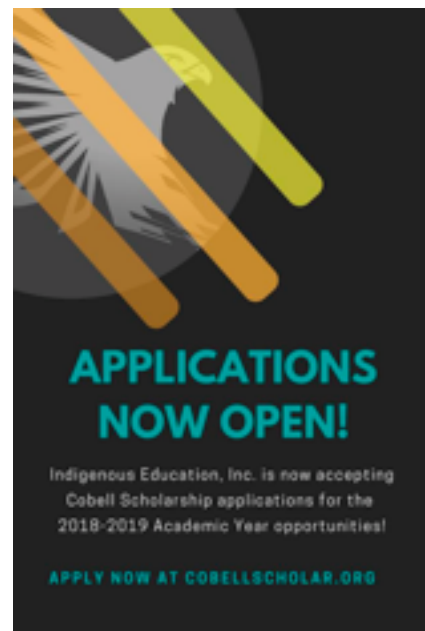
The following 2018-2019 Cobell Scholarship opportunities are now available: Vocational, Undergraduate, and Graduate! To apply, visit:

[Cobellscholar.org](http://Cobellscholar.org)

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**20,000 Hawaiians could lose their homes to sea-level rise ...** [www.envirolink.org/2018/.../20000-hawaiians-could-lose-their-homes-to-sea-level-rise...](http://www.envirolink.org/2018/.../20000-hawaiians-could-lose-their-homes-to-sea-level-rise...)

This number includes many native families, who face some of the greatest risk of being displaced by flooding. Hawaii *can* expect *its* surrounding waters to *rise* by more than 3 feet by 2100, according to a report submitted to the Hawaii Climate Change Mitigation & Adaptation Commission last week.



## Johnny Lopez Retires from Ak Chin Him Dak

Johnny's last day – Friday!

Happy retirement John!

You deserve all the rest and relaxation for the many years working for the Community! You have so much to offer on the history of Ak-Chin and we will still seek you out when we need your expertise, for sure! We will miss you! You helped to start the first Eco-museum in the country and offered so much on the history and archaeology surrounding Ak-Chin throughout your service. You gave us lots of laughs and we had some great times as we started the program, never thought we would do so much during our days with the original crew, the travels we did! Remember DC & Mexico!!!! We've been through awesome times and hard times with the program, however you helped us through that and we can't forget the late Ms. Christine, our Elder representative, whom you assisted her on many of our trips. The many times we ran out of gas on those long trips dealing with NAGPRA (before it was NAGPRA)! Working with repatriation, you help start that off within the community and so many other programs you headed/supported. The work you did with Nancy, Shayne, Eric, Rene, Michelle, Peter, Jim, Kristy, Council, Elders and all who help to get the museum to where we are now, Awesome!!! Always remember that, you had a hand in it and we all appreciate the hard work you did to make it happen!



We, the original crew will never forget “Johnny from Ak-Chin”, you did what you had to do to get us through, even when we put you on the spot (many times!). You've always represented us at your best during presenting or meeting dignitaries along the way, never judging, just welcoming all people.

I'll miss you here at work, always opening up for everyone! Knowing you were here to share and discuss Ak-Chin's history, lots of fun when we did that, cause it was a much different Ak-Chin and we could relate to it. I could always trust your judgement on historical facts and

getting your perspective on Ak-Chin's him-dak. However, overall your friendship and all mentoring you did for me throughout our years, and still do!

So now that you're taking a break, there's plenty of time to be interviewed again, can't forget or lose that knowledge you carry on our community/people! This after your rest and relaxation! Don't be a stranger, visit when you can, you're always welcome!

Your friend and colleague, Elaine (Peters)



## *Ladybug*

Daughter of Roy Dunn and Pamela Wright

Funeral Services

**Sunday, January 7, 2018**

Nixon Gym

Visitation: 9:30 to 11 am

Services begin at 11 am

Burial at the Nixon Cemetery

Dinner will be served at the Nixon Gym

Food donations welcomed

Please bring side dishes: desserts and soft drinks