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White-faced ibis. (Stillwater National Wildlife Refuge, 5/29/2018.)

Incoming--run for cover!
(Stillwater National Wildlife Refuge 5/29/2018.)



**Indians 101: Forced
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1869**

<https://www.dailykos.com/story/2019/1/15/1826240/-Indians-101-Forced-Christianity-150-Years-Ago-1869>

Investing in Indigenous Communities

By Rebecca Adamson is an Indigenous economist and president and founder of First People's Worldwide.

From 1964 to 1992, the oil giant Texaco extracted billions of barrels of oil from the Amazonian rainforests of Ecuador. During that time, the company dumped more than 16 billion gallons of toxic, carcinogenic wastewater into the waterways that local Indigenous tribes used for drinking and bathing. The widespread contamination caused an epidemic of cancer, miscarriages, and other severe health problems.

Beginning in 1993, Texaco became embroiled in a seemingly endless battle with local Indigenous tribes seeking reparations. Ownership of Texaco passed to Chevron in 2001, and in 2011, Chevron was ordered by a provincial Ecuadorian judge to pay US\$19 billion to the Indigenous communities affected by Texaco's operations. Chevron has so far refused to pay the settlement.

The Ecuadorian tribes have responded by filing lawsuits to seize Chevron assets in Ecuador, Brazil, Canada, and Argentina until the \$19 billion is paid. As a result, in October 2012, an Ecuadorian court froze US\$200 million worth of Chevron Corporation's assets in the country. And in November, an Argentine court froze up to US\$19 billion of Chevron's assets in Argentina.

Chevron's stock price has plummeted since the October ruling, falling well below its fellow oil and gas conglomerates. A letter signed by investors holding US\$580 billion worth of Chevron stock states that the Ecuador case has led them "to question whether the company's leadership can properly manage the array of environmental and human rights challenges and risks that it faces."

In the letter, the shareholders acknowledge that Chevron's reputation with the public has been significantly damaged by the Amazon case, and request a meeting "to discuss how the company will protect its reputation and shareholder value moving forward."

With both court and public opinion worldwide shifting in favor of Indigenous rights and associated environmental issues, companies are facing critical damage to their reputations and bottom lines if they do not bring their policies in line with the interests of Indigenous Peoples.

As in the case of Chevron, the pressure to change is coming increasingly from organized shareholder activists. By using your shareholder power, in partnership with the Indigenous rights movement, you can help reshape the business model of entire industries to respect, to cooperate with, and ultimately to benefit Indigenous Peoples—and the social and environmental justice they fight for.

The Risks of Ignoring Indigenous Rights

Chevron is not the first company to ignore the rights of local Indigenous communities when operating on their lands. Of the 28 major oil, gas, and mining companies operating in Indigenous territory around the world, only five have policies that explicitly commit to acquiring the "Free,

Prior, and Informed Consent” (FPIC) of local communities before planning any operations on their lands, according to a study by Oxfam America.

But, like Chevron, those companies that do not adhere to FPIC guidelines are beginning to pay the price.

In 2012, for example, Talisman Energy became the fifth oil company to withdraw operations from Block 64 of the Peruvian Amazon because of resistance from the Achuar and other communities affected by its operations.

“We are the owners and the original people of this land,” Peas Peas Ayui, the president of the National Achuar Federation of Peru, told Amazon Watch. “No outside person or company may enter our territory by force, without consultation and without asking us.”

Through a growing number of court cases at both the national and international levels, Indigenous communities are successfully obstructing the progress and completion of massive projects. A federal judge in Brazil recently ruled that local Indigenous communities had not been properly consulted in the construction of Norte Energia’s Bel Monte dam.

The ruling resulted in the temporary halting of construction on the dam and may threaten the completion of the US\$18.5 billion project.

Failure to acquire FPIC at the very beginning of a drilling or mining project not only threatens operations, it can result in crippling reputational damage and loss of investor confidence.

During a recent FPIC panel convened by Oxfam, Dr. Chris Anderson, the Americas director for Communities & Social Performance at the Rio Tinto Limited mining company, answered plainly the question of why investors are demanding that FPIC be integrated into project planning: “When you don’t adequately consult with a community and they don’t want an aspect of your project, you just simply don’t have a project, and therefore you may not have a business,” he said.

Shareholders for Indigenous Rights

As a shareholder, you are uniquely positioned to bring about big changes in the global market by investing in the right companies and influencing those companies to adopt policies that respect Indigenous rights.

Investors have three main ways of supporting the rights of Indigenous Peoples:

1) Screen your stocks. Ask your investment manager whether your investments take into account the rights of Indigenous Peoples. Don’t forget to ask about your 401(k) or other retirement fund. You can provide your investment manager with [First Peoples Worldwide’s Indigenous Peoples Investment Guidelines](#) [PDF], as well as this article, which s/he can use to assess how companies deal with Indigenous Peoples. An advisor specializing in socially responsible investing (SRI) has access to research data that can help you invest in companies with best practices.

For example, the [Ethical Investment Research Service](#), a research provider that focuses on SRI, has identified 250 large-cap companies that have high to medium risk exposure to Indigenous Peoples. EIRIS offers this list to investment managers as a tool to serve their clients, so if your manager isn't using this product already, suggest that s/he do so.

2) Be a shareholder activist. As a shareholder, you have a great deal of influence in helping lagging companies develop better practices.

In 2009, shareholders successfully steered the policies of one of the world's largest gold producers toward improved Indigenous rights policies. Newmont Mining shareholders initially filed a resolution calling for an independent "global review and evaluation of the company's policies and practices relating to existing and potential opposition from local communities to our company's operations, and the steps taken to reduce such opposition." But through ongoing dialogue with company leadership, the shareholders advocating for the review convinced the company to support it, and Newmont itself ultimately asked shareholders to support the resolution. That year, 92 percent of Newmont Mining's shareholders voted for the resolution, and the company's Community Relations Review is now a critical part of Newmont's operations planning worldwide.

As an individual stockholder, you have the opportunity to vote via your annual proxy ballot to support all resolutions calling for better Indigenous Peoples policies. The Interfaith Center for Corporate Responsibility maintains a list of all the resolutions affecting Indigenous Peoples that are filed each year.

Keep in mind that if you own mutual funds, fund managers vote your proxies for you. Ask your mutual fund managers how they vote on Indigenous rights—if you don't like their answers, it may be time to look for another mutual fund, preferably an SRI fund.

Perhaps more important than voting proxies is to engage with the companies you invest in. Ask your investment managers how they handle corporate engagement, and encourage them to represent your concerns when interacting with companies. You can also write a letter to the CEO or board and ask questions about how the company maintains transparency and addresses shareholders' concerns about Indigenous rights. Most companies can be contacted through their investor relations websites.

3) Invest in Indigenous communities. According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), the territories of Indigenous Peoples comprise up to 24 percent of the Earth's land surface, yet these areas harbor 80 percent of the world's remaining healthy ecosystems. This is not a coincidence. Indigenous practices have been protecting and preserving the natural environment since long before the advent of the modern economy. Indigenous economies are based on taking only what is needed from the land and sharing it equally, ensuring a strong, sustainable and equitable society in which everyone has enough not only to live, but to thrive. There are dozens of community development financial institutions (CDFIs) that work directly with Indigenous communities to create local entrepreneurs, homeowners, and tribal businesses, as well as to develop the infrastructure and knowledge that lead to solid and culturally appropriate governance, legal systems, commercial practices, and community-focused financial management.

The Lakota Funds (lakotafunds.org), for example, are considered one of the grandmothers of the community investment industry. Since their inception in 1986, these community development loan funds have loaned over \$6 million, resulting in the creation of 1,235 jobs and nearly 450 businesses on or near the Pine Ridge Indian Reservation in South Dakota. According to a recent study, the Funds have raised the real per capita income of Shannon County residents consistently and significantly throughout a 20-year study period. From their basis in traditional Native values, the Funds have served as the model for connecting capital markets to low-income areas.

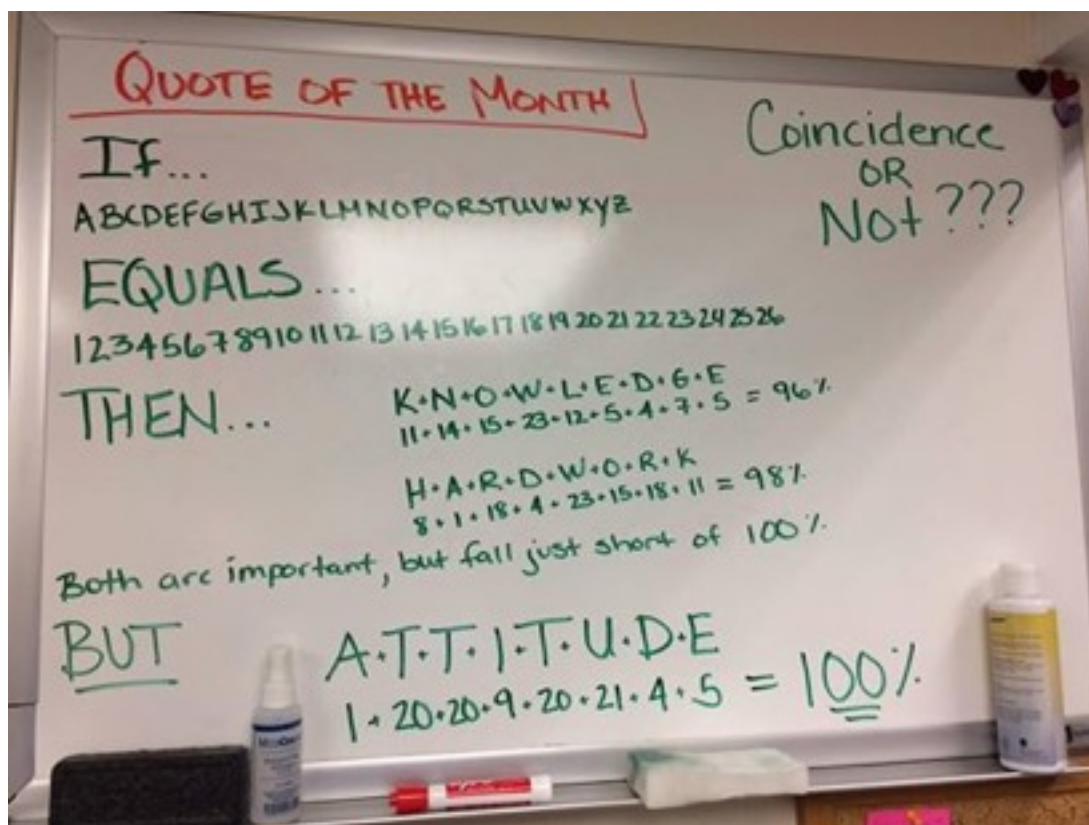
By buying shares in Native CDFIs like the Lakota Funds, you are investing in the growth of Indigenous economies and strengthening the capacity of Indigenous communities for self-governance.

Looking Ahead

If Indigenous Peoples can secure their rights to FPIC, a new precedent will be set for all communities fighting for the right to sovereignty. The shifts that are taking place in the business models of global corporations, and the way they see their social responsibilities, will have lasting impacts on the world's major industries.

With dedication from shareholders, communities, NGOs, and companies alike, the future global economy will be more equitable, more sustainable, and ultimately more profitable.

<https://greenamerica.org/green-living/investing-indigenous-communities>



NCAI Offers Strategic Planning Opportunity for Tribal Workforce Development

An NCAI planning and implementation opportunity for two tribal nations/Native organizations located in the following states: Idaho, Iowa, Minnesota, Montana, North Dakota, Oregon, South Dakota, and Washington

The National Congress of American Indians (NCAI) is pleased to announce a new initiative that will provide two tribal nations and/or Native organizations across eight states (IA, ID, MN, MT, ND, OR, SD and WA) the opportunity to design and implement strategic plans for their workforce development approaches.

Priority will be given to tribal nations and Native organizations who (1) have a history of prioritizing the development of their human capacity in order to achieve their long-term strategic priorities, and (2) are already working to integrate their workforce development, education, and economic development efforts. The NCAI-facilitated strategic planning process - using NCAI's new workforce development toolkit - will enable the selected applicants to empower these efforts and advance these priorities.

The Initiative: NCAI's Commitment

NCAI will provide the two selected applicants with the following services free of charge:

- A **PRE-ASSESSMENT** of the nations/organization's current approach to workforce development, in consultation with its leaders and key workforce development staff (*February-March 2019*)
- An **ON-SITE, TWO-DAY STRATEGIC PLAN DEVELOPMENT SESSION** facilitated by NCAI staff/consultants. The session will use NCAI's [strategic decision-framing toolkit on tribal workforce development](#) as the guide for the nation/organization's development of its plan (*March-May 2019*)
- **ONGOING TECHNICAL ASSISTANCE** to support the nations/organization's implementation of its newly developed plan for following the on-site strategic plan development session (*May 2019-October 2020*)

The Initiative: Applicant's Commitment

To be eligible for selection, application must commit to the following:

- **Pass a formal resolution** pledging the nation/organization's support of the application and, if selected the entire strategic planning process from design to implementation
- **Designate tribal/organizational staff members ("tribal team") to serve as primary collaborators and points of contact** with NCAI staff/consultants for duration of partnership (*Spring 2019-Fall 2020*)
- **Make tribal/organization leaders and key staff available for teleconferences** with NCAI staff/consultants prior to the on-site strategic plan development session for the purposes of producing the pre-assessment
- **Designate tribal team to work with NCAI staff/consultants to lead logistical planning** of on-site session
- **Commit tribal/organizational leaders and key staff to attend (and fully participate in both days** of on-site session
- **Designate tribal team to work with NCAI staff/consultants to produce written report** documenting the nation's strategic plan immediately following the on-site session

- **Commit the nation/organization and its designated leadership and staff to carry out the key short-term (May-July 2019) and medium-term action steps (August 2019-October 2020)** contained in the nation's strategic plan
- **Make tribal team available to NCAI staff/consultants for bi-monthly check-in calls** to monitor progress, discuss obstacles following on-site session
- **Submit summary report to NCAI at end of partnership (October 2020)** documenting action steps achieved, obstacles encountered and overcome, lessons learned, and next steps for the nation/organization's ongoing implementation of its workforce development strategic plan

Who is Eligible to Apply:

(1) Tribal Governments

(2) Tribal coalitions that *must* include tribal governments and can feature other entities (tribal economic development corporations, tribal colleges, Native community development financial institutions, etc.) engaged in workforce development efforts with those governments

(3) Native non-profit organizations

When/How to Apply:

Those eligible should complete the [application form](#) by Friday, February 8, 2019. NCAI will notify applicants whether or not they have been selected by no later than Friday, February 22, 2019.

This initiative is made possible by support from the Northwest Area Foundation.

NCAI Contact: Ian Record, *Partnership for Tribal Governance Director*,
irecord@ncai.org

[FEMA Is Hiring California Residents to Assist in Recovery Efforts of Wildfires](#) [By Elizabeth Campus, NBC San Diego, 1/22/19](#)

The Federal Emergency Management Agency (FEMA) is hiring California residents to assist in the recovery efforts in the aftermath of the Camp, Hill and Woolsey Fires in Ventura, Butte and Los Angeles counties. Residents who get hired will join a team composed of both local and federal workers, voluntary agencies and community organizations. In order to apply, residents must create a profile at USAjobs.gov, search for the key words "FEMA Local Hire" and select "California" as the location.

[Should Young Americans Be Required To Do Public Service?](#) [Federal Panel Says Maybe](#) (NPR)



Selection -- from *Facing Mt. Kenya* by Jomo Kenyatta.

The Gikuyu tribe is the largest ethnic group in Kenya. Here we read **how Gikuyu children are educated:**

"The father has to teach his boy various things. As an agriculturist he has to take him in the garden for practical training. He makes a digging-stick, *moro*, for his boy to play with while the father is doing the actual work of weeding or turning the soil. Through watching his father in these activities, the boy gradually learns how to handle his digging-stick, and thus becomes a practical agriculturist. While this training is going on, special attention is paid to acquainting the child with the names of various plants and roots and their uses, especially those which are used as antidotes for insect or snake bites. If the father is a wood-carver, smith, hunter, bee-keeper, etc., he will teach the boy by examples in the same way. Through moving in the forests and

jungles with his father the boy learns about numerous wild fruits and flowers, and comes to know those which are poisonous and those which are edible. Along with these special tasks goes a very important general training. The boy is taught about family, clan and tribal lands, and their boundaries are carefully pointed out to him.



"Care is taken to teach the boy how to be a good observer and to reckon things by observation without counting them, as counting, especially of sheep, goats, cattle or people, is considered as one of the Gikuyu taboos, *mogiro*, and one which would bring ill-luck to the people or animals counted. For example, a man with a hundred head of cattle, sheep and goats trains his son to know

them by their colour only or by their size and type of horns, while every one of them has a special name. ...

"The mother also takes the same responsibility in teaching her daughter all things concerning the domestic duties of a wife in managing and harmonising the affairs of a homestead. The girl's training in agriculture is the same as that of the boy. The mother is in charge of the co-education of her children. In the evening she teaches both boy and girl the laws and customs, especially those governing the moral code and general rules of etiquette in the community. The teaching is carried on in the form of folklore and tribal legends. At the same time the children are given mental exercises through amusing riddles and puzzles which are told only in the evenings after meals, or while food is being cooked.

Kikuyu women and children.

"There are children's dances held occasionally at which praise songs are sung. ... These dances are attended by almost every child in the district. Among the spectators parents are prominent, their chief interest being to observe the conduct of the children in public dances and to judge how much they have absorbed the things taught by the parents. Very strong criticism is directed at the parents whose children do not behave according to the approved tribal law of conduct.

Such parents are considered to have neglected the important task of preparing their children to become worthy members of the community.

"Special care is devoted to physical development, and many of these dances are the means of providing healthy and bodily exercise. In this respect boys have more facility than girls. For apart from these dances, the boys have their games of wrestling, running and jumping, sparring with sticks and shields, lifting weights and stones and clubthrowing. They have district fights, when one gang is matched against another, or champions are put forward in a wrestling match. It can be said that through work and play both sexes get their physical training. ...

"There is health-teaching for both boys and girls; they learn early that certain things are not safe and regard them as taboos. Children are trained not to go into a house where there is small-pox, not to touch clothes of a leper, nor touch a dead animal, or the bones of a dead man. These and countless other prohibitions are part of the instruction in health and bodily hygiene. ...

"It is with personal relations, rather than with natural phenomena, that the Gikuyu education is concerned right from the very beginning. Growing boys and girls learn that they have one thing to learn which sums up all the others, and that is the manners and deportment proper to their station in the community. They see that their happiness in the homestead their popularity with their playmates, their present comforts and their future prospects depend on knowing their place, giving respect and obedience where it is due."

American Alliance of Museums Leads National Diversity Initiative

By SARA ARIDI

A multiyear project, backed by \$4 million from three foundations, aims to make the country's museums more inclusive.

A Museum for K.G.B. Aficionados? Da!

By SOPAN DEB

The new K.G.B. Spy Museum houses artifacts that tell the story of the rise of the Soviet Union's intelligence agency.

Florida Power & Light Launches Plan to Become America's Largest Utility Owner and Operator of Solar

Florida Power & Light Company (FPL) has announced its "30-by-30" plan to install more than 30 million solar panels by 2030 and make the state of Florida a world leader in the production of solar energy. FPL has secured solar sites throughout the state, which ... [Read more...](#)

A proposed Arizona drought plan is drawing ire from urban dwellers, who say the plan pledges too much funding and water to regional farmers. As part of the plan, the government will help fund farmers in Pinal County as they transition to groundwater pumping in place of water deliveries from the Colorado River. Residents of Phoenix and other Arizona cities, however, feel the plan may be too generous toward the state's agriculture industry. [Arizona Daily Star](#)

— [“Why The U.S. Census Starts In Alaska’s Most Remote, Rural Villages”](#) (NPR)

[Twitter Threats, Abuse, Murder: What Women Face Defending the Environment](#)

BÉRENGÈRE SIM, OPENDEMOCRACY

At least 207 human, land and environmental rights activists were murdered around the world in 2017. Meanwhile, women activists face high rates of sexual violence -- as well as harassment, the targeting of their children, forced disappearances and criminal charges. [Read the Article →](#)

To Have and Have Not: The annual meeting of the World Economic Forum begins today and runs through Friday in Davos, Switzerland. The development charity OXFAM’s annual wealth report, which marks the start of the forum, was released early this year. The 106 page report’s main focus is [the growing inequality gap between rich and poor](#). The statistics are staggering. In the 10 years since the financial crisis, the number of billionaires has nearly doubled; between 2017 and 2018 a new billionaire was created every two days. In 2018 alone, the wealth of the more than 2,200 billionaires across the globe increased by \$900 billion, or \$2.5 billion a day, a 12 per cent growth. Contrastingly, the wealth of the 3.8 billion people who make up the poorest half of the world’s population decreased by 11 percent. Bottom line: in 2017 it took 43 of the world’s wealthiest individuals to collectively own as much as the poorest 50 percent of the global population—by 2018, it took just 26.

OXFAM’s conclusion is that the concentration of wealth is hindering the global fight against poverty. A mere 1 percent “wealth tax” could raise \$418 billion, a sum that would educate every child not in school and provide healthcare that would prevent 3.5 million deaths annually. Oxfam’s director of campaigns and policy explained: “The way our economies are organized means wealth is increasingly and unfairly concentrated among a privileged few while millions of people are barely subsisting. Women are dying for lack of decent maternity care and children are being denied an education that could be their route out of poverty. Governments should act to ensure that taxes raised from wealth and businesses paying their fair share are used to fund free, good-quality public services that can save and transform people’s lives.”

Additional reads: [“Davos becomes a liability in the populist era:](#) What do Donald Trump, Justin Trudeau, Emmanuel Macron, Narendra Modi and Theresa May have in common? Besides leading the United States, Canada, France, India and United Kingdom, not much – except that all of them are skipping the World Economic Forum in Davos this week.” (Reuters) and [“Analysis: How The Rise Of The Far Right Threatens Democracy Worldwide”](#) (NPR)

Comments by Theodore Roosevelt, delivered on May 13, 1908 at the Conference on the Conservation of Natural Resources, reflected his visionary thinking about the need to preserve the natural world around us: *“We have become great because of the lavish use of our resources and we have just reason to be proud of our growth. But the time has come to inquire seriously what will happen when our forests are gone, when the coal, the iron, the oil and the gas are exhausted, when the soils have been still further impoverished and washed into the streams, polluting the rivers, denuding the fields, and obstructing navigation. These questions do not*

relate only to the next century or to the next generation. It is time for us now as a nation to exercise the same reasonable foresight in dealing with our great natural resources that would be shown by any prudent man in conserving and widely using the property which contains the assurance of well-being for himself and his children."

In Loving Memory

John Bilinsky

*June 18, 1947—
January 19, 2019*



Visitation:

January 23, 2019—6:00-8:00 pm

Ross, Burke & Knobel Mortuary

Reno, NV

Military Honors:

January 29, 2019—1:00 pm

Northern Nevada

Veterans Memorial Cemetery

Fernley, NV

Memorial Dinner:

January 26, 2019—1:00 pm

Wadsworth Community Center (new)

Food Donations appreciated

