

Journal #4560 from sdc 12.2.19

Remembering the US soldiers who refused orders to murder Native Americans at Sand Creek

Lakota and Dakota people ride

In 45 years, we have killed 60% of Earth's wildlife

Summer Freshman Start

Watch: "1968: A Year of Upheaval in Global Perspective"

Rep. Haaland reminds allies who want to support Native communities: "Make sure we're included"

Vine Deloria on Native Americans (1972) - The Best Documentary Ever

Holiday Hangover (More Thanksgiving articles)

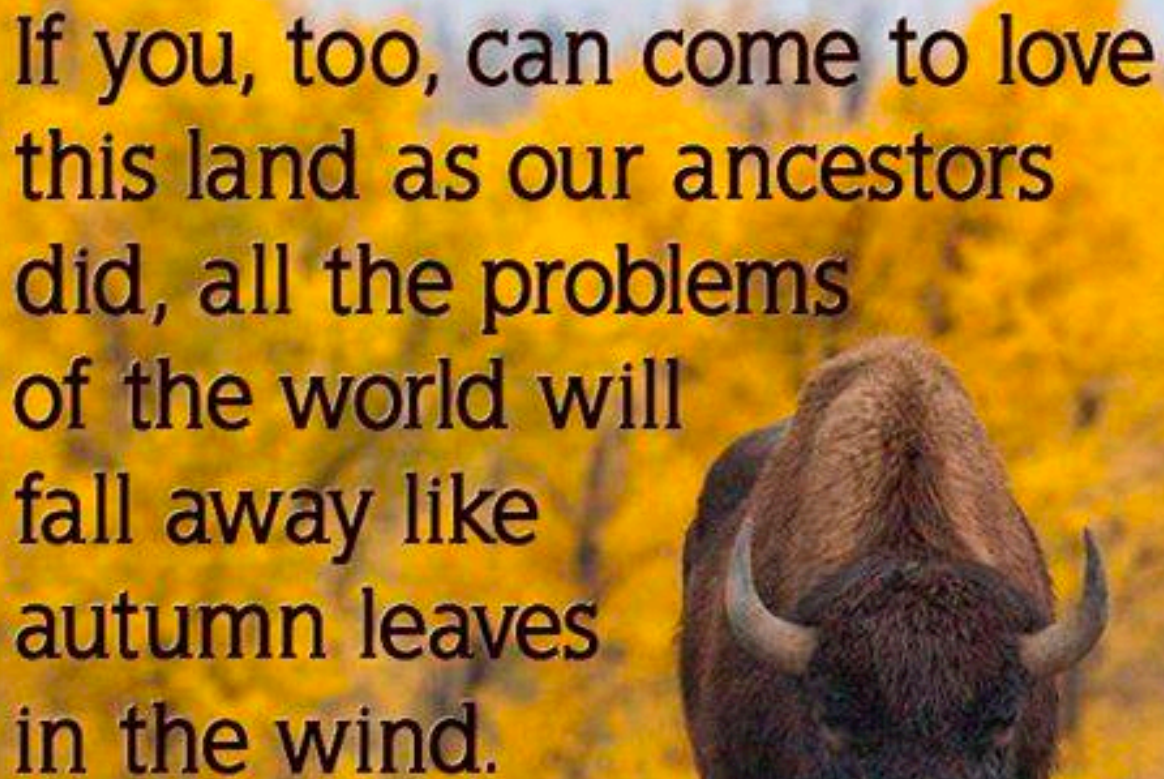
Beyond Nuclear Rebutts Shimkus

A shaman was asked, "What is poison?"

January Powwows

Scholarships with January 1015 Deadlines

Sterilized Female Natives



If you, too, can come to love
this land as our ancestors
did, all the problems
of the world will
fall away like
autumn leaves
in the wind.

~Tony Ten Fingers
Wanbli Nata'u
Oglala Lakota

[Sand Creek Massacre Spiritual Healing Run](#)

<https://portside.org/2017-10-26/remembering-us-soldiers-who-refused-kill-native-americans-sand-creek>

[Our Generation BlackHills- He Sapa Wicouncage Okolakiciye](#)

[NDNCollective](#) [December 23, 2018](#) ·

Lakota and Dakota people ride to honor their ancestors and commemorate two of America's most shameful massacres. [independent.co.uk](#)

[In 45 years, we have killed 60% of Earth's wildlife](#)

[cntraveller.in](#)

A damning report by WWF puts the worsening condition of Planet Earth...

Summer Freshman Start | 365 Learning | University of Nevada, Reno

<https://www.unr.edu/365/learning-options/summer-freshman-start>

[Watch: "1968: A Year of Upheaval in Global Perspective"](#)

Why has the 50th anniversary of a year generated so much interest just now? The year was 1968, and it witnessed an extraordinary outburst of protest and upheaval – one that transcended international borders. While the protests were triggered by diverse events and conditions, they seemed linked by more general aims of combatting institutionalized injustice [...]

<https://www.dailykos.com/story/2019/11/12/1898963/-Rep-Haaland-reminds-allies-who-want-to-support-Native-communities-Make-sure-we-re-included>



[to-support-Native-communities-Make-sure-we-re-included](#)

[Vine Deloria on Native Americans \(1972\) - The Best Documentary Ever](#)
[youtube.com](#)

This month's issue: <http://www.americanindianreporter.com/>

Holiday Hangover (the articles keep coming)



[This Thanksgiving, Trump Is Seizing Land From The Tribe That Welcomed The Pilgrims huffpost.com](https://www.huffpost.com)

[Give Thanks the Indigenous Way](#)

Ruth Hopkins, Al Jazeera

Hopkins writes: "Thanksgiving may be the ritualized glorification of genocide and conquest, but does it have to be?" [READ MORE](#)

[Thanksgiving is a good time to lose our illusions about U.S. history](#)

by Nick Alexnadrov

We misread the past each November, when we consider our country's earliest phase. We like to think tolerance, a love of liberty and a democratic impulse motivated English colonists. But history tells a different story.

[Thanksgiving](#)

Historical articles about Thanksgiving.

[Thanksgiving Is Dedicated to Erasing the Ruthlessness of English Settlers](#)

JOSEPH M. PIERCE, TRUTHOUT

A fundamental contradiction in the Thanksgiving story is that settler colonialism is not based on a mutual giving of thanks between colonizer and the colonized but on the taking of life and land from Indigenous peoples. In order for Thanksgiving to truly be about the giving of thanks and not the celebration of Native genocide, settlers and their descendants have to first reckon with their ruthless history [Read the Article →](#)

Why Pilgrims Arriving in America Resisted Bathing

Early American colonists believed that other practices, like regularly changing their undergarments, qualified as good hygiene.

[READ MORE](#)

6 Things Every Non-Native Should Do On Thanksgiving

"The antidote to feel-good history is not feel-bad history, but honest and inclusive history," sociologist James W. Loewen writes in "Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong." The feel-good history most of us have learned about Thanksgiving depicts grateful

Pilgrims breaking bread with Indigenous people. The honest, inclusive truth is a lot more complicated than that. Indeed, so much of Indigenous peoples' history is a footnote in textbooks: the forced relocation .

Read in HuffPost:
<https://apple.news/>



Colin Kaepernick ✓

@Kaepernick7

Spent the morning at the Indigenous People's Sunrise Ceremony on the 50 year anniversary of the Occupation of Alcatraz. The US government has stolen over 1.5 billion acres of land from Indigenous people. Thank you to my Indigenous family, I'm with you today and always. 🙌

[AA4k1djyfQKmPFEhboYlr5Q](https://apple.news/AA4k1djyfQKmPFEhboYlr5Q)



[Nevada Natives: Story of Thanksgiving taught in schools 'a fairy tale they made up'](https://nevadaappeal.com) nevadaappeal.com

Decolonizing Thanksgiving

For so many, Thanksgiving represents a time of community, celebration, family and feasting — cherished traditions that are somehow tied into a questionable origin story that is far removed

from California. We Ohlones are often asked how we celebrate Thanksgiving at home, or if we even do; the answer is always complex, but something like this: we celebrate the dinner at home with our loved ones, while simultaneously rejecting the colonialism that the day embodies.

The common narrative, a mixture of myths with few truths, is that Indigenous communities of present-day New England, primarily the Wampanong people, shared a meal of thanksgiving with pilgrims from England; only is the subsequent destruction and harm that pilgrims inflicted on the Native communities that fed them, while subsequently seizing Indigenous homelands while working to eradicate Indian cultures, starting to be fully discussed.

The undeniable harm that was caused to East Coast Indian communities, and later throughout all of North America, including California via Manifest Destiny, has led many to question how to celebrate a holiday that blatantly promotes a story of invasion and colonization, while, for generations, sanitizing the truth from plain view.

How can we share truths of Thanksgiving, without undermining the holiday that is now more associated with family than with imperialism? How can we share a more authentic, regional version of how this story has affected us in California, rather than an East Coast-heavy narrative that has no direct connection to the Bay Area? How can we rethink what this holiday means so that we can continue to celebrate with our families with laughter and joy — while rejecting the oppression of Indigenous peoples at the same time?

For most Ohlone people at home in California, Thanksgiving dinner is a time for us to be with our families and spend time together as a community. Most of us work busy jobs, have lives in the modern world within our traditional homeland and cherish the time we get to spend with our parents, grandparents, aunties, uncles, cousins and friends. During Thanksgiving dinner, we hardly talk about the origin narrative around the holiday, and instead use the gatherings as a time to say what in life we are grateful for, to laugh more than our fair share, and to enjoy an excuse to overeat. We imagine this is common throughout many homes, regardless of ethnicity.



We also know that we do not want our story, or our struggles, ignored or whitewashed as Thanksgiving becomes a common time for the public to think critically about issues of colonization and the holiday increasingly brings Indigenous issues and people into the center of the seasonal conversation.

To keep these conversations moving forward, focusing regionally here in the Bay Area on Ohlone people and our contemporary struggles, our team at Cafe Ohlone respectfully asks you to consider four ideas that work to bring visibility to Ohlone people and help our community heal old wounds that are still affecting our people today.

1. Begin your Thanksgiving dinner with a land acknowledgement recognizing that you are on the land of the Ohlone people (if you live in Ohlone land).

Land acknowledgements go a long way in helping to educate the public that much of the Bay Area, including the East Bay, is Ohlone land. By adding that Ohlone people are still present, you encourage those who might previously have believed what racist, old-school history books have said about us to change how they view Ohlone culture. When people know that Ohlone people are here, they're less likely to desecrate what we hold dear.

A simple land acknowledgement before dinner can look like this, if you're in the East Bay: Before we begin our Thanksgiving dinner, we recognize that we are on the land of the Muwekma Ohlone people, the Indigenous people of the East Bay. We acknowledge that Ohlone people have lived in this beautiful place for time immemorial and continue to live in thrive here in the present day. We stand with the Muwekma Ohlone people and respect their Indigenous sovereignty and in this beloved, ancient place.

Or, if you don't feel like being so wordy, you can say: Before we start this meal, we acknowledge we are in the homeland of the Muwekma Ohlone people who continue to live and thrive here today.

Keep in mind these suggestions are for the East Bay. To find out which Tribe is in your specific area, check out <https://native-land.ca>.

2. Respectfully encourage those around you to use present-tense pronouns when talking about Ohlone people.

So often when Ohlone culture is discussed, past-tense markers are used that signify that the speaker believes our culture is one of the past and not of today. Encourage those around you to use *present-tense* markers when Ohlone culture is being discussed.

Example: Uncle Jim: Wow, the Ohlones were really great people!

- **Woke Wendy:** Did you know that the Ohlones are still here? Even though they're an extreme minority within their homeland and were mistreated throughout colonization, they have never left and continue to live right where their ancestors have always lived. And they *are* really great people!

If you hear those around you use past-tense markers to describe our existence, our language, our religious beliefs, our culinary traditions, or anything else you think might raise an Ohlone persons' eyebrow, because these ways are still alive, encourage the person who speaks in the past to instead speak in the present about our culture to help spread the truth that Ohlone

people are still here and these traditional ways are, too. Public awareness of our existence is helps our community in a big way.

3. Learn and discuss contemporary Ohlone issues that affect our community today.

As Thanksgiving is a time to discuss Indigenous people, we encourage you to think with an open heart about how colonization is continuing to affect our community today. While the story of colonization in California is far different than that of colonization on the East Coast, where the first Thanksgiving was held, the pain of invasion and suppression has affected all of us Native peoples. California was colonized just a few generations ago, merely 240 years, which may seem like a long time away, but is only a few lifetimes.

The lingering pain from colonization is evident when traditional culture needs to be revived instead of being passed on inter-generationally; it is evident when, after a 30+ year effort to reaffirm our federal recognition, the Muwekma Ohlone people are still not recognized by Washington, D.C after our Tribe was illegally terminated by the Bureau of Indian Affairs in our great-grandparents' lifetimes and our sovereignty has not been respected since. Lingering pain from colonization is still evident when our people continue to have no land base of our own — even though we are the first people of this place, and our most sacred sites are continuously under treat of desecration by the wishes of developers. These are real issues that affect the local East Bay community today, and by raising awareness of these issues, we all work toward a future where these old wounds can be healed: a future where our history is told honestly, our Tribal sovereignty is recognized, and our sacred places, such are our shellmounds and holy mountains, are protected. To learn more about the history of colonization in California, visit <https://www.kcet.org/shows/tending-the-wild/untold-history-the-survival-of-californias-indians>

4. After Thanksgiving is over, think of some actions to support living Indigenous people, including us Ohlones!

There are countless ways to support and align yourself with Ohlone people here in the Bay! A few:

1. Write a letter to Senator Diane Feinstein, the senior Senator for California, whose support would go a long way for the federal reaffirmation of Muwekma Ohlone sovereignty. Please let Senator Feinstein know that the Muwekma Ohlone Tribe of the San Francisco Bay Area, previously recognized as the Verona Band of Alameda County, should be reaffirmed of our federal recognition after a rogue "Indian Agent" from the Bureau of Indian Affairs said that our Tribe was in "no need of land" after UC Berkeley's Alfred Kroeber erroneously said that our people are "extinct for all practical purposes." Please let Senator Feinstein know that our Tribe has sought to repair this error that has created hardships for our Tribe for generations, and we should have to wait no longer! Diane Feinstein's contact can be found at <https://www.feinstein.senate.gov/public/index.cfm/contact>. For more information about the federal reaffirmation of our Tribe, visit <http://wwwmuwekma.org/tribalhistory/missionslandrancheria.html>

And if you haven't enjoyed it yet, please put lunch at the Oholone Cafe in Berkeley on your bucket list. sdc <https://www.makamham.com › cafeohlone>

Bringing *Ohlone* small bites, Native teas, smoked meats, and Indigenous food sovereignty back to Berkeley. Please note: *Cafe Ohlone* is a pop-up, and our ...

[Menyutka • menu](#) · [Hinto? • what is mak-'amham?](#) · [Reservations & gift certificates](#)

From: **Kevin Kamps** <kevin@beyondnuclear.org>

Subject: my post rebutting Shimkus

<http://www.beyondnuclear.org/yucca-mountain/2019/11/27/house-yucca-mountain-advocate-retiring-exiting-uke-waste-fi.html>

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www.beyondnuclear.org
Cell: (240) 462-3216

Beyond Nuclear aims to educate and activate the public about the connections between nuclear power and nuclear weapons and the need to abolish both to safeguard our future. Beyond Nuclear advocates for an energy future that is sustainable, benign and democratic.

A shaman was asked



What is poison?

- Anything beyond what we need is poison.

It can be power, laziness, food, ego, ambition, vanity, fear, anger, or whatever.

What is fear?

- Non-acceptance of uncertainty.

If we accept uncertainty, it becomes adventure.

What is envy?

- Non-acceptance of good in the other.

If we accept good, it becomes inspiration. What is anger?

- Non-acceptance of what is beyond our control.

If we accept, it becomes tolerance. What is hate?

- Non-acceptance of people as they are.

If we accept unconditionally, it becomes love.

Via Chris Youakim

January Powwows

December 31 [19th Annual New Year's Eve Sobriety Pow Wow](#) [Muskogee, OK](#)
HEAD STAFF: MC R.G. HARRIS HEAD SINGER ROBERT CROWELS HEAD
MAN DANCER J THORPE SINE HEAD LADY DANCER BRITTANY HILL
HEAD GOURD DANCER BARRY BELINDO HONOR GUARD MUSCOGEE
CREEK NATION HONOR... [Find More Information »](#)

Dec 31 - Jan 1, 2020 [2019-2020 New Year's Eve Sobriety Pow Wow](#) [Battle Creek, MI](#)
[Find More Information »](#)

Jan 4 - 5 [2nd Annual Cheyenne and Arapaho Tribes Governor's Pow Wow \(2019\)](#)
[Weatherford, OK](#) [Find More Information »](#)

January 4 [Cheyenne and Arapaho Tribes Winter Handgame Tournament](#)
[Weatherford, OK](#) [Find More Information »](#)

January 11 [20th Annual Morning Star Pow Wow \(2020\)](#) [Bel Air, MD](#)
[Find More Information »](#)

January 17 - 19 [26th Annual Avi Kwa Ame Pow Wow](#) [Laughlin, NV](#)
6:00 pm – 8:00 pm – Social Bird Dancing 6:00 pm – Pow Wow Dancer Registration begins
10:00 am – Doors open 10:00 am – Pow Wow Dancer... [Find More Information »](#)

January 18 [Bear Moon Pow Wow](#) [Franklin, WI](#)
Host Hotel: Hampton Inn Franklin (414) 427-4800 Promo code: BEARMOON \$99
per night [Find More Information »](#)

January 18 [Texas Gulf Coast Tia Piah - Benefit Dance \(Winter 2020\)](#) [Pasadena, TX](#)
6pm – Gourd Dancing 8pm – Intertribal Dancing [Find More Information »](#)

Jan 26 - Feb 16 [American Indian Arts Exposition](#) [Tucson, AZ](#)

Scholarships with January 1-15 Deadlines

<u>AAMI Foundation Scholarship</u>	<u>\$3,000</u>	<u>01/07/2020</u>
<u>AbbVie Immunology Scholarship</u>	<u>\$15,000</u>	<u>01/09/2020</u>
<u>AMS Graduate Fellowships</u>	<u>\$25,000</u>	<u>01/11/2020</u>
<u>APIASF General Scholarship Program</u>	<u>\$20,000</u>	<u>01/11/2020</u>
<u>Army Women's Foundation Legacy Scholarships</u>	<u>\$2,500</u>	<u>01/02/2020</u>
<u>ASOR Harris Excavation Grant</u>	<u>\$2,000</u>	<u>01/10/2020</u>
<u>Disciples Leadership Program</u>	<u>\$6,000</u>	<u>01/10/2020</u>
<u>Florida Futures Project Annual Scholarship Competition</u>	<u>\$1,000</u>	<u>01/15/2020</u>
<u>FNGA National Foliage Foundation/James H. Davis Scholarship</u>	<u>\$3,500</u>	<u>01/15/2020</u>
<u>Frank L. Greathouse Government Accounting Scholarship</u>	<u>\$10,000</u>	<u>01/06/2020</u>
<u>GE-Reagan Foundation Scholarship Program</u>	<u>\$40,000</u>	<u>01/03/2020</u>
<u>Goldberg-Miller Public Finance Scholarship</u>	<u>\$15,000</u>	<u>01/06/2020</u>
<u>Gwynedd Mercy University Presidential Scholarship</u>	<u>Varies</u>	<u>01/15/2020</u>
<u>Hamilton Prize - Wesleyan University</u>	<u>Varies</u>	<u>01/01/2020</u>
<u>Hope for Healing Scholarship</u>	<u>\$5,000</u>	<u>01/15/2020</u>
<u>James F. Reville Scholarship</u>	<u>\$3,000</u>	<u>01/13/2020</u>
<u>Jeffrey L. Esser Career Development Scholarship</u>	<u>\$15,000</u>	<u>01/06/2020</u>
<u>Kids and Community Scholarship</u>	<u>Varies</u>	<u>01/15/2020</u>
<u>Lisa Kaminski Memorial Scholarship</u>	<u>\$2,500</u>	<u>01/15/2020</u>
<u>Mary E. Bivins Foundation Scholarships</u>	<u>\$3,500</u>	<u>01/05/2020</u>
<u>Material Handling Education Foundation, Inc. Scholarship</u>	<u>\$6,000</u>	<u>01/15/2020</u>
<u>MIT THINK Scholars Program</u>	<u>\$500</u>	<u>01/01/2020</u>
<u>NAWT William Hapchuk Memorial Scholarship</u>	<u>\$1,500</u>	<u>01/15/2020</u>
<u>Nebraska Elks Association Vocational Scholarship Grant</u>	<u>Varies</u>	<u>01/01/2020</u>
<u>NEWH Green Voice Design Competition \$7,500 Scholarship</u>	<u>\$7,500</u>	<u>01/03/2020</u>
<u>NJ Society of CPAs Four-Year Scholarship</u>	<u>\$7,000</u>	<u>01/01/2020</u>
<u>NJCPA One Year Scholarship</u>	<u>\$6,500</u>	<u>01/08/2020</u>
<u>One Earth Film Festival Young Filmmakers Contest</u>	<u>\$1,000</u>	<u>01/05/2020</u>
<u>Porch Skilled Trade & Technology Scholarship</u>	<u>\$3,000</u>	<u>01/15/2020</u>
<u>Pride Foundation Scholarships</u>	<u>\$10,000</u>	<u>01/12/2020</u>
<u>Saint Therese Youth Volunteer Scholarship</u>	<u>\$2,000</u>	<u>01/10/2020</u>
<u>Scholarship Foundation of Santa Barbara</u>	<u>\$5,000</u>	<u>01/15/2020</u>
<u>Syngenta Agricultural Scholarship</u>	<u>\$6,000</u>	<u>01/15/2020</u>

The CMU Leader Advancement Scholarship	\$8,000	01/01/2020
The Garden Club of America's Coastal Wetland Studies Award	\$5,000	01/15/2020
The GSBA Scholarship Fund	\$13,000	01/11/2020
The JCB Fellowship Program	Varies	01/15/2020
The Mensa Foundation Scholarship Program	Varies	01/15/2020
The Robert Noyce Scholarship	\$30,000	01/12/2020
The Saul Kagan Fellowship in Advanced Shoah Studies	\$20,000	01/03/2020
WWU Equestrian Science Scholarship	\$5,000	01/06/20



[A 1970 Law Led to the Mass Sterilization of Native American Women. That History Still Matters](#) by [Brianna Theobald](#)

The fight against involuntary sterilization was one of many intertwined injustices rooted in a mu

[Native Women Were Forcibly Sterilized -- and They Fought Back](#)

KELLY HAYES, TRUTHOUT

In the 1970s, 25 to 42 percent of Native people in the U.S. were sterilized either without their knowledge or through coercion using misleading information. Brianna Theobald's new book, *Reproduction on the Reservation*, explores the landscape of colonial violence that has decimated Native reproductive autonomy and the fight to defend reproductive rights. Theobald discusses her book and its context in the current political moment in this exclusive *Truthout* interview. [Read the Interview →](#)