

## ***Journal #4737      from sdc      8.5.20***

***The Power of Women***

***Protect Indigenous WomXn***

***Report details lack of scrutiny surrounding disappearance and murder of Native American women***

***The Lakota, call Bigfoot "Chiye-tanka"***

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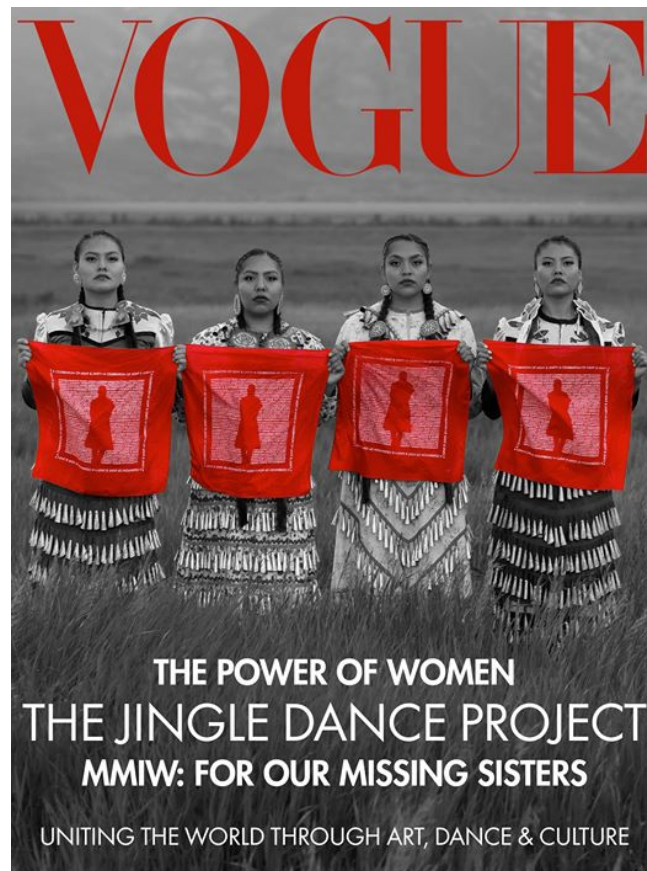
***A Little Chicago History***

***Solution to the challenge of social distancing at schools: Teach outdoors***

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***For the Navajo Nation, a Fight for Better Food Gains New Urgency***

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[Eugene Tapahe](#)

is with Sunni Begay and Art Heals: The Jingle Dress Project

Another submission for the Vogue Cover Challenge. Here's my pseudo-cover design for our Jingle Dress Project—for our missing sisters!

Our goal is to unite and give hope to the world through art, dance and culture to help us heal together during this time of uncertainty.

The origin of the jingle dance to the Ojibwe people happened during the influenza pandemic of 1918. It came as a dream to a father whose daughter was ill with the virus. His dream revealed the new dress and dance that had the power to heal. When the dresses were made, they were given to four women to perform the dance. When the little girl heard the sound of the jingles, she became stronger. By the end of the night she was dancing too.

Our dream is to take this healing power to the land, to travel and capture a series of images that will document spiritual places where our ancestors once walked. I hope you can join us on this spiritual journey.

If you would like to support our project you can make a donation to our Venmo @ Jingle-Dress-Project Many Blessings!



This weekend we put a new mural up in Seattle: "Protect Indigenous WomXn". This photo was originally taken as a collaboration with and of , for May 5th, a day of remembrance to bring awareness to the Missing and Murdered Indigenous Womxn movement. 84% of Native womxn have experienced violence in their lifetime.

Native womxn are murdered at more than 10 times higher than the national average rate. Our mothers, grandmas, sisters, nieces, cousins, and two spirit relatives deserve safety. No more stolen sisters: Protect Indigenous Womxn.+++  
Special thanks to @fbartprogram, @fbseattle, and @overallcreative for funding this project.

For the first time, a new report detailed the lack of scrutiny surrounding the disappearance and murder of Native American women across Northern California. Out of 105 cases, law enforcement solved just 9% that were classified as murders. The statewide clearance rate is more than 60%. One reason for the disparity, according to the report: a “chronic and pervasive failure to investigate.” [CalMatters](#)



[Royal TaSina WatanInsni Ezoza Jr.](#)

Ohunkakan O'oyake . . . .

"**The Lakota, call Bigfoot Chiye-tanka** "chiye" means "elder brother" and "tanka" means "great" or "big". In English, though, the Lakota usually call him "the big man".

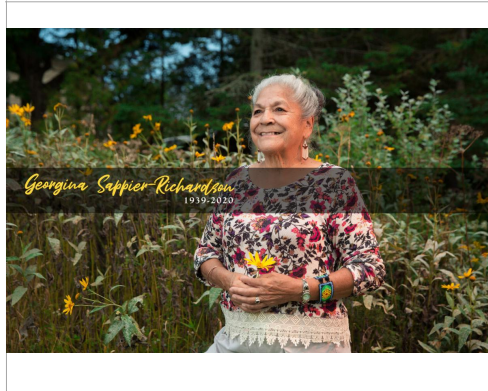
"There is your Big man standing there, ever waiting, ever present, like the coming of a new day," Oglala Lakota Medicine Man Pete Catches. "He is both spirit and real being, but he can also glide through the forest, like a moose with big antlers, as though the trees weren't there... I know him as my brother... I want him to touch me, just a touch, a blessing, something I could bring home to my sons and grandchildren, that I was there, that I approached him, and he touched me." Ray Owen, son of a Dakota spiritual leader. "They exist in another dimension from us, but can appear in this dimension whenever they have a reason to. See, it's like there are many levels, many dimensions. When our time in this one is finished, we move on to the next, but the Big Man can go between. The Big Man comes from Creator. He's our big brother, kind of looks out for us.

The existence of The Big Man is taken for granted throughout North America, and so are his powerful psychic abilities. The Big Man knows when humans are searching for him and that he chooses when and to whom to make an appearance, and that his psychic powers account for his ability to elude man's efforts to capture him or hunt him down.

In Native culture, the entire natural world, the animals, the plants, the rivers, the stars is seen as a family. The increasing appearances of the big man are not only a message or warning to the individuals or communities to whom he appears, but to humankind at large. A messenger who appears as a warning from Creator that man's disrespect for his sacred instructions has upset the harmony and balance of existence!



## In Remembrance of Georgina Sappier-Richardson



In remembrance, on August 12th Upstander Project will present a special screening of *Dear Georgina* along with *Dawnland*, in partnership with the National Indian Education Association. The films will be followed by a live Q & A.

This screening is also in recognition of International Day of the World's Indigenous Peoples (August 9) and International Youth Day (August 12).

For decades, child welfare authorities have been removing Native American children from their homes to save them from being Indian. In Maine, the first official “truth and reconciliation commission” in the United States begins a historic investigation. *Dawnland* goes behind-the-scenes as this historic body grapples with difficult truths, redefines reconciliation, and charts a new course for state and tribal relations.

In *Dear Georgina*, Georgina Sappier-Richardson, a Passamaquoddy elder, journeys into an unclear past to better understand herself and her cultural heritage.

Join scholar and author Leilani Sabzalian (Alutiiq), special guests from NIEA, filmmaker Adam Mazo, and Upstander Project Learning Director Mishy Lesser, for a live Q & A after the films. The discussion will be moderated by Claudia Tekina'ru Fox Tree (Arawak/Yurumein) of the Massachusetts Center for Native American Awareness.

### ***Dawnland* Free to Stream on PBS Passport**

People in the United States can stream the 54-minute Independent Lens broadcast edition of *Dawnland* on the [PBS website](#). A Passport membership (\$5/month) is required.

### ***Dawnland* Teacher's Guide**

Teachers across the country are using *Dawnland* in their virtual classrooms and we hope you will too. Please share it with a teacher or anyone else you know who is hungry for content-rich and relevant resources. Here is a link to the [Dawnland](#)

[Teacher's Guide](#) to address historical issues that are part of the *Dawnland* story. For a shorter overview of the issues and discussion questions, there is also a free [Dawnland Viewer's Guide](#).

#### Purchase *Dawnland*

*Dawnland* is available for purchase [here](#) in DVD, Blu-ray, and streaming formats. Institutionally licensed streams, DVDs, and Blu-ray are now available.

If interested in requesting a speaker for a future online screening, you can fill out [this form](#) and we will get back to you.



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#### Centuries-old Inca offering discovered in sacred lake

Undisturbed for 500 years, the rare unlooted offering sheds light on Inca religion and ritual.

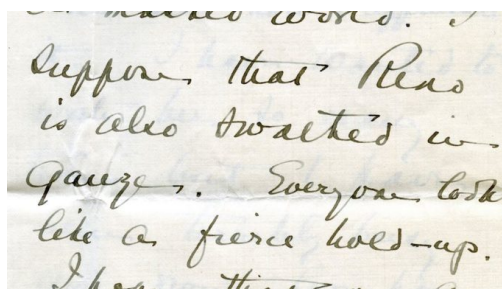
Read in National Geographic: [https://apple.news/AKVQtQ6\\_tStezQmWQzhS3jQ](https://apple.news/AKVQtQ6_tStezQmWQzhS3jQ)

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#### Nevadans asked to share stories with the future

Public asked to submit pandemic materials for history's sake

[July 26, 2020](#) [Frank X. Mullen](#) [COVID-19 0](#)



PHOTO/NEVADA HISTORICAL SOCIETY: Portion of a letter

"We are living in a masked world. I suppose that Reno is also swathed in gauze. Everyone looks like a fierce hold-up."

Those are the words of Sarah Oddie, the sister of former Nevada Gov. Tasker Oddie, who wrote to her sibling in Reno on Nov. 8, 1918, during the height of the Spanish Flu pandemic. Her letter from San Francisco is preserved at the Nevada Historical Society. It's a reminder that we are always living through history; it just happens to be looming large in front of our (masked) faces at the moment.

Nevadans have the opportunity to share their pandemic-related experiences with generations yet unborn. The Nevada Historical Society and Shared History Program at the University of Nevada, Reno, both are asking Nevadans to submit materials related to the COVID-19 crisis for two separate efforts to preserve the history of our times.

Daily existence can seem repetitive and mundane, but when a world-changing event occurs – a world war, a horrific terrorist attack or a once-in-a-century pandemic – we can almost feel the gears of time spinning beneath our feet. Future historians will have no problem researching 2020's political climate and cataloging the antics of the rich and famous, but they will also want to know how the current crisis affected regular folks.

Through the lens of our everyday lives, later generations will be able to better understand the hardships and triumphs of an age long vanished, historians said.

### **Historical Society seeks letters related to the pandemic**

The Nevada Historical Society is asking [Nevadans to contribute](#) digital versions of letters so that future generations will know our stories. Scans of digital photos of hand-written or typed letters, as well as copies of emails in which the COVID crisis is the topic, may be submitted. The form on the society's link, above, allows users to upload digital images and materials describing how the pandemic has affected their lives.

Participants also may write a letter to readers who have yet to be born, describing how the pandemic has touched their lives and the way we now live in its shadow. Digital text can be uploaded and printouts can be scanned for submission. Hand-written epistles add a personal touch (as long as they are legible). Those also can be scanned and uploaded within the online form. Copies of handwritten letters also may be mailed to **COVID letters C/O the Nevada Historical Society, 1650 N. Virginia St, Reno, NV 89503.**

"We have gotten some responses, but we would love more," said Sheryl L. Hayes-Zorn, curator of manuscripts at the society.

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In another example, the town of [Gardnerville, Nevada](#), is said to have blown a whistle at 6 p.m. daily alerting [Native Americans](#) to leave by sundown.

Loewen, James W. (2005). [\*Sundown Towns: A Hidden Dimension of American Racism\*](#). New York: The New Press. p. 218. [ISBN 978-1565848870](#).

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### **Coronavirus Upends Museums**

<https://time.com/5870460/museums-coronavirus/>

## Why One Team Named the Indians Won't Be Changing Its Name

By David Waldstein

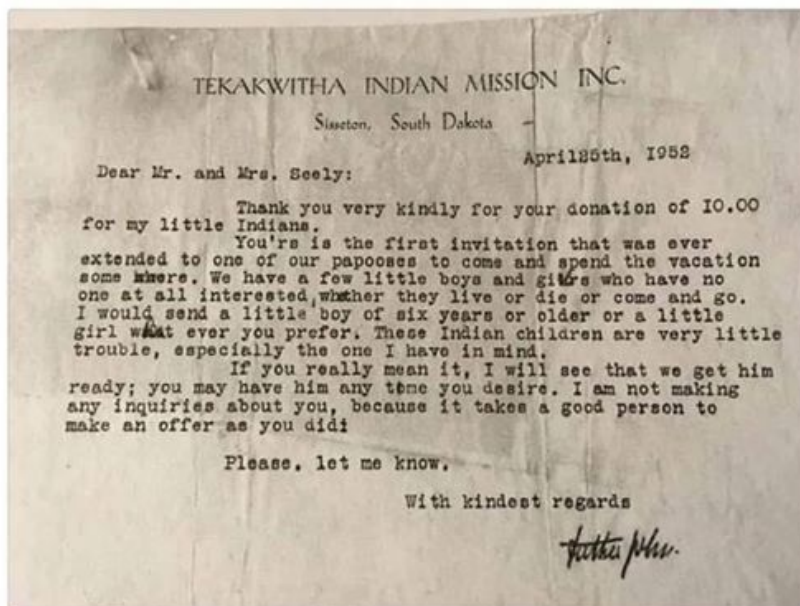
A minor league team in Spokane, Wash., has steadfastly stood by its nickname with the support of the local Native American community.

## A Historic Supreme Court Ruling Upends Courts in Oklahoma

By Jack Healy

Local prosecutors are referring criminal cases to the federal and tribal courts, which are now flooded with new cases.

Daily reminder that in 1952 (66 years ago) you could buy a Native Child for \$10



Nevada Humanities:

**Humanities Heart to Heart** is now live on our website and showcases diverse perspectives from all corners of our state, as contributors reflect on what it means to be human during a time of pandemic. Keep an eye out for *Heart to Heart* contributor interviews on Instagram Live. (*Where are the Native voices?*)  
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The plans for the city of **Chicago** were laid in August of 1830

The area's original settlers were the Algonquian people. They dubbed it "Shikaakwa," which means "stinky onion." The first outsider to build a permanent home in the area was a black man

named Jean Baptiste Point de Sable; he built a log cabin at the mouth of the Chicago River in the 1780s. The U.S. military built Fort Dearborn in 1804, at what would eventually be the intersection of North Michigan Avenue and Wacker Drive. In 1829, the Illinois legislature appointed a commission to make plans for a canal to connect the Chicago and Des Plaines Rivers, and lay out some surrounding streets. The commission hired surveyor James Thompson to draw up the first map. It covered three-eighths of a square mile, bounded by Madison, State, Kinsey, and Halsted Streets; at that time, the city had a population of fewer than 100 people. The filing of the plans marked the first official recognition of the municipality of Chicago. It was incorporated as a city on March 4, 1837.

Given Chicago's location on the Great Lakes, sharp-eyed East Coast entrepreneurs saw the potential to make it a transportation hub. They bought up the best properties. Four years later, the first commercial schooner entered the harbor from New York. The fertile farmland was also highly desirable to Eastern speculators, and the city grew up very quickly. The agriculture boom led to the construction of roads to transport crops, grain elevators to store them, and docks from which to ship them to New York via the Great Lakes and the Erie Canal. In 1848, the Illinois and Michigan Canal opened up a waterway from Lake Michigan to the Mississippi River. The first rail line was completed that same year. When the transportation infrastructure was in place, the city became home to major mail-order retailers like Montgomery Ward and Sears, Roebuck and Company. It also housed huge feedlots and slaughterhouses, which supplied salted meat to diners all over the East. The population of Chicago exploded, and soon it rivaled New York. When the two cities began a race to build the tallest building, a derisive *New Yorker* article dubbed Chicago "the second city."

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A California coalition of educators and epidemiologists is advancing **a solution to the challenge of social distancing at schools: Teach outdoors**. "We're asking schools to consider space as something that they actually have infinite access to if they just walk out their door," said Craig Strang, a UC Berkeley educator. [PBS Newshour](#)







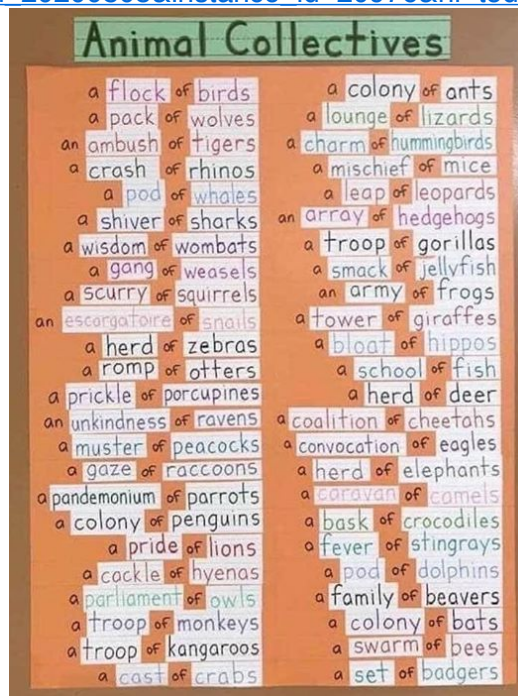
## Tuesday primaries feature 21 Native candidates

#NativeVote20: In Kansas, U.S. Rep. Sharice Davids is running unopposed, while two state House candidates are hoping to make history

## **For the Navajo Nation, a Fight for Better Food Gains New Urgency**

[https://www.nytimes.com/2020/08/03/dining/navajo-nation-food-coronavirus.html?](https://www.nytimes.com/2020/08/03/dining/navajo-nation-food-coronavirus.html?campaign_id=2&emc=edit_th_20200805&instance_id=20976&nl=todaysheadlines&regi_id=374)

[campaign\\_id=2&emc=edit\\_th\\_20200805&instance\\_id=20976&nl=todaysheadlines&regi\\_id=374](https://www.nytimes.com/2020/08/03/dining/navajo-nation-food-coronavirus.html?campaign_id=2&emc=edit_th_20200805&instance_id=20976&nl=todaysheadlines&regi_id=374)



	A	B	C	D
1	SCHURZ ELEMENTARY SCHOOL			
2	Phase Two Hybrid			
3				
4	AM Group		PM Group	
5	8:00 a.m. - 11:00 a.m. In-person instruction		12:45 p.m. - 3:30 p.m. In-person instruction	
6	12:00 p.m. - 3:00 p.m. Distance learning		8:00 a.m. - 11:00 a.m. Distance learning	
7	Daily Schedule			
8	Time	Activity Description	Responsible Staff	Notes/Comments
9	6:00 a.m.	Text/Call/email Admin or Secretary if ill	Teacher	
10	6:45 - 7:00 a.m.	Temp check bus drivers and aides	Administrator	
11	7:10 - 7:40 a.m.	Pick up AM students - Two routes	Bus Drivers (2)	One Para on each bus, will temp check students before they are allowed on bus.
12	7:00-7:45 a.m.	Temp check staff	Administrator, Secretary	
13		Temp check AM drop off students in vehicle	Teachers (2)	Starting at 7:40 a.m. Student go to classroom or stand in special line section outside iron gate entrance
14	8:00 - 8:30 a.m.	Temp check AM late drop off students	Para Pro (1)	
15		Breakfast delivered to classrooms	Kitchen (2)	
16		Fog buses	Bus Drivers (2)	30-45 minutes required wait time after fogging
17		Online Learning students logged in	Students/Parents/guardians	Requires Chromebooks before first day (tech/parent contract)
18	8:30 - 9:45 a.m.	ELA	Teachers, Para pros	
19	9:45 - 11:00 a.m.	Math	Teachers, Para pros	
20	11:00 - 11:30 a.m.	Students released home with lunch	AM students	Teacher lunch (1/2 hr), 45 min prep follows
21		Kitchen staff deliver lunches	Kitchen (2)	Before 11:00 in classrooms or at departure area
22		Fog classrooms	Custodian, Librarian	Custodian arrives at 11:00. Requires a second staff member to assist. 30-45 minutes required wait time after fogging.
23	11:30 a.m. - 12:15 p.m.	Fog buses before PM student pickup	Bus Drivers (2)	30-45 minutes required wait time after fogging
24	12:15 - 12:45 p.m.	Pick up PM students - Two routes	Bus Drivers (2)	One Para on each bus, will temp check students before they are allowed on bus.
25	12:30 - 12:45 p.m.	Temp check PM drop off students while in vehicle	Teachers (2)	Drop offs starting at 12:30 p.m.
26	12:45 - 1:00 p.m.	Temp check PM late drop off students	Para Pro (1)	
27		PM lunch in cafeteria, social distanced	Para Pro (2), teachers (5), Kitchen (2)	monitoring cafeteria
28	1:00 - 2:15 p.m.	ELA	Teachers, Para pros	
29		Distance Learning students logged in by 1:00 p.m.	Students/Parents/guardians	Requires Chromebooks before first day (tech/parent contract)
30	2:15 - 3:30 p.m.	Math	Teachers, Para pros	
31	3:30 p.m.	Teacher's day ends		
32	3:30 - 4:00 p.m.	Students released home with breakfast for the next morning		
33		Fog classrooms	Custodian, Librarian	
34	4:00 p.m.	Fog buses	Bus Drivers (2)	