

JHow anti-Indigeneity proliferates around the West and the world
 How beavers became North America's best firefighter
 Penicillin
 Help Wanted: Community Manager/Executive Assistant for PowWows.com
 Best Practices When Teaching About Native Americans
 Go Live in Another Decade. I Recommend It.
 HA Statement on the Recent "White House Conference on American History"
 Shakopee Tribe Plans to Put Land in Trust
 Why New Mexico's Pueblo Revolt of 1680 is Echoing in 2020 Protests
 Halahtookit, a Nez Perce man, widely believed to be son of William Clark
 Where the native Pueblo people starting mining turquoise 2,000 years ago
 Stolen First Editions by Galileo, Newton Discovered Beneath Floor in Romania
 Dutch Museum Will Display All 150,000 Objects In Its Collections
 Rijksmuseum Volkenkunde (Complete with Totem at Entrance)
 The World's Largest Chocolate Museum Debuts in Switzerland
 Orange Shirt Day



How anti-Indigeneity proliferates around the West and the world
 Indian Country Newsletter...a service of High Country News

Across the globe, anti-Indigenous organizations and sympathizers work to undermine the collective rights of Indigenous peoples. This article was reported in collaboration with The Aboriginal Peoples Television Network, the Guardian Australia, High Country News and the Texas Observer. This project was created in partnership with the Indigenous Investigative Collective and the Economic Hardship Reporting Project

On Sept. 13, 2007, despite opposition from Australia, the United States, Canada and New Zealand, the United Nations General Assembly adopted the U.N. Declaration on the Rights of Indigenous Peoples. UNDRIP, the culmination of more than 25 years of

work at the U.N., articulated the individual and collective rights held by Indigenous communities and proposed protections for those rights

"By adopting the Declaration, we are also taking another major step forward towards the promotion and protection of human rights and fundamental freedoms for all," Sheikha Haya Rashed Al Khalifa, the General Assembly president at the time, [said](#). "Even with this progress, Indigenous peoples still face marginalization, extreme poverty and other human rights violations," she cautioned. "They are often dragged into conflicts and land disputes that threaten their way of life and very survival, and suffer from a lack of access to health care and education."

Prior to UNDRIP, the International Labour Organisation's adoption of [Convention 169](#), a legally binding framework for countries with Indigenous populations, acknowledged and codified the rights of Indigenous peoples. That framework has been used successfully to safeguard Indigenous resources and territory. However, only 23 countries have adopted the convention, leaving gaping holes in enforcement and protection of human rights globally. There has been some progress since the passage of these protections; countries previously opposed to the text have reversed course and adopted the legislation. But where ILO-Convention 169 can be legally binding, the UNDRIP is a nonbinding document that sets standards but does not provide tools to address rights violations.

More than a decade after its passage, Al Khalifa's warning remains pertinent; Indigenous Peoples continue to face violence, discrimination and human rights violations. Across the globe, there are nearly 476 million Indigenous people. We live in more than 90 countries, speak more than 4,000 different languages. We occupy almost 22% of the planet's land surface. But across the globe, a constellation of corporations, special interest organizations, politicians, lobbyists and hate groups work to limit or eliminate said rights for Indigenous people. Those efforts are nothing new.

For modern states, especially those born from colonial projects like the United States and Australia, nationhood and anti-Indigenous sentiments have always been intertwined. But to date, there has been no concerted effort to understand just how deep these ideologies go or how they manifest. In part, this is because anti-Indigenous sentiments are cultural and political features, not systemic flaws or errors. The CHamoru of Guam, for instance, continue to fight for independence — a recommendation made by the U.N. Special Committee on Decolonization in the 1960s. Those efforts, however, have been curtailed by legal actions brought by U.S. citizens who refuse to allow the colony to be independent, and find support in Supreme Court opinions that refer to the CHamoru as an alien race, unable to govern themselves.

Anti-Indigenous ideologies challenge bedrock human rights through a number of means. Relying on stereotypes, for instance, is a common tactic in almost every country: Indigenous communities are seen as lawless or corrupt and incapable of managing land, water, wildlife or infrastructure — roles that anti-Indigenous activists and fellow travelers argue should be taken on by the state or corporations instead of Indigenous

communities. Those same arguments are often extended to the adoption of Indigenous children, access to health care, and payment of taxes. In all cases, anti-Indigenous individuals and organizations argue that Indigenous people are incapable of managing their own affairs by engaging with racist dog whistles and established stereotypes to undermine rights to land, resources, language and culture.

But the staying power of anti-Indigeneity is also due to a lack of education or understanding of Indigenous rights or relationships. A common thread utilized by purveyors of anti-Indigenous sentiments includes championing ideas of “equality,” that Indigenous peoples should not receive “special rights” and that all citizens should be equal before the law — an attack designed to undermine legal agreements, constructive arrangements, treaty rights and government-to-government relationships with Indigenous communities and tribal nations — compelling arguments to individuals that have no understanding of why treaty rights or legal agreements exist in the first place.

Anti-Indigenous sentiments and ideologies take on a number of different shapes. In their most extreme forms, anti-Indigenous hate groups express clear intentions to assimilate or eliminate Indigenous people. On the opposite end of the spectrum, non-Indigenous individuals and organizations with environmental or even social justice track records often wade into anti-Indigenous rhetoric to wield litigation or win political fights. Globally, purveyors of anti-Indigenous ideologies work to undermine established rights by relying on a variety of doctrines and practices that find root in scientifically false, racist and legally invalid arguments.

The core of anti-Indigeneity is in opposition to self-determination, political and cultural autonomy, and the right to maintain, use and protect traditional territories and resources. But from clear hate groups to fellow travelers and opportunists, there is little to no scrutiny of anti-Indigenous ideologies anywhere on the planet. This collection of reportage from across three countries and in collaboration with five institutions describes just a few of the ways in which anti-Indigeneity infiltrates our governments, agencies and lives.

- **Inafa’maolek:** *In the shadow of the United States’ military empire, the centuries-long fight for CHamoru self-determination continues.*
- **Patriots and politics:** *Anti-indigenous activists have joined with far-right extremists to influence U.S. policy.*
- **The meaning of force:** *An investigation reveals racism in the Royal Canadian Mounted Police.*
- **Discrimination in the Lone Star State:** *A university built with stolen land whitewashes its past and silences its Indigenous students.*
- **Breaching dark waters:** *Animal Rights groups continue decades-long anti-Indigenous crusade against subsistence whaling rights.*
- **Black Lives Matter:** *Australian law enforcement has killed hundreds of Aboriginal people — without repercussions*

How beavers became North America's best firefighter

The rodent creates fireproof refuges for many species, suggesting wildlife managers should protect beaver habitat as the U.S. West burns.

Read in National Geographic: <https://apple.news/APKDkfbGQCxQX7d7SCIJkxw>



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People like Ida will be wearing masks and following local guidelines when coming around to help you with the census.

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Census 2020

It was on this day (9.28) in 1928 that Scottish bacteriologist [Alexander Fleming](#) peered into a petri dish at his basement laboratory in London and noticed a blue-green mold growing. The mold, he observed, was killing the staph bacteria he'd been cultivating in that petri dish. He called the mold "[penicillin](#)." Penicillin is now considered the world's first "miracle drug," and it sparked the modern era of antibiotic development.

Fleming's discovery of penicillin on this day 92 years ago has often been called serendipitous. He'd left the petri dish out by accident instead of putting it away in the incubator, and then he'd

gone off on holiday for a couple weeks. The damp, chilly London air had given the mold the right conditions to grown in.

But, as scientist Louis Pasteur said, fortune favors the prepared mind. When Fleming looked into the dish and saw that blue-green mold and the growth pattern of the bacteria, he deduced that the moldy bit must be the thing that was preventing the bacteria from spreading. Noticing that penicillin was an antibacterial agent was a big deal, but it was still many steps away from making penicillin the world's most effective antibiotic. To do this, scientists needed to find a way to purify the mold — and then a way to mass-produce it.

It took a team of Oxford scientists, a Rockefeller Foundation grant, and more than a decade of experimenting to make the strain of penicillin that would become the amazingly effective, infection-fighting, lifesaving antibiotic that it is today. The task became extra urgent with the start of World War II. Soldiers would survive a wound in battle only to be killed by a nasty infection from that wound later. Penicillin could cure these infections.

The team of scientists working on purifying penicillin moved their lab out of England, for fear that it would be bombed, and over to the U.S. There they experimented with the best way to grow large amounts of penicillin. They used big vats for fermenting the mold. They found that the mold from a moldy cantaloupe was the best kind of mold to start with. And they found that dumping in a by-product from corn production called corn steep liquor really helped — it made their penicillin broth about 15 times more productive. They shot UV rays and X-rays at their molds, hoping to make more productive strains. They knew they had finally succeeded when they gave lab mice lethal doses of bacteria, and then used penicillin to save the lives of those mice.

Penicillin works to kill bacteria because it prevents bacteria from correctly forming new cell walls. Without the new cell walls, the cells cannot divide properly, and so they cannot reproduce, and so the bacteria die off.

Fleming and the scientists who purified penicillin won the 1945 Nobel Prize in medicine. There are several versions of penicillin now, and they are still prescribed to treat a variety of infections. It's the most widely used antibiotic in history.

Help Wanted: Community Manager/Executive Assistant

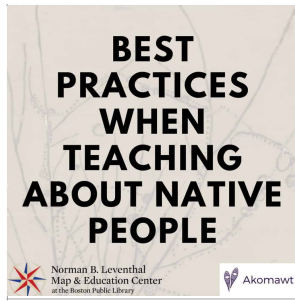
PowWows.com is looking to hire a Community Manager/Executive Assistant. Please complete the form below to apply.

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Location: Job is virtual

Required Skills

- Experience with Facebook Groups, WordPress, Convertkit, Asana, Shopify
- Ability to organize workload by priorities
- Proactive problem solving
- Professional level verbal and written communication skills [Read more...](#)



Throughout the 20th and 21st centuries, textbook authors and map and educational resource creators have predominantly cherry-picked and white-washed the information provided. Not only that, but there are often recorded historical events that have been downplayed and even purposefully misrepresented.

Some within the Native community want to put an end to the omittance of their true history in the classroom. [Read more...](#)

Go Live in Another Decade. I Recommend It.

After 1960, much of history as many Americans experienced it — through popular culture on TV, on the radio and at the movies — is preserved and easily accessible online. With a few clicks around YouTube, history leaps into the present, often in ways that deepen and complicate the narrative.

HA Statement on the Recent "White House Conference on American History"

The AHA only reluctantly gives air to such distraction; we are not interested in inflating a brouhaha that is a mere sideshow to the many perils facing our nation at this moment.



Please see: Shakopee tribe plans to put land into trust

Why New Mexico's 1680 Pueblo Revolt Is Echoing in 2020 Protests

By Simon Romero

Indigenous groups in the Southwest are imbuing their activism this year with commemorations of the 340-year-old Pueblo Revolt, one of Spain's bloodiest defeats in its colonial empire.



Halahtookit, a Nez Perce man, widely believed to be the son of William Clark. (Illustration by Ella Trujillo; Illustration source: Minnesota



Historical Society)

By [Natalie Hamilton](#) [Smithsonian Magazine | Subscribe](#) [October 2020](#)

Q: Are there any American Indian descendants of the members of the Lewis and Clark Corps of Discovery? —Karen Wilson | Helena, Alabama

In their journals, the men of the Corps of Discovery alluded to their relations with Indian women. One Nez Perce man named Halahtookit was widely believed to be the son of William Clark, says Dennis Zotigh, a cultural specialist at the [Museum of the American Indian](#). The Corps of Discovery met the Nez Perce tribe in what is now Idaho when the explorers were starving and sick. The Indians took care of them until they were ready to move on. One woman later gave birth to Halahtookit, who went by the nickname Clark. Some 70 years later, after the Nez Perce War of 1877, hundreds of Nez Perce members, including Halahtookit, were removed from their homelands. Halahtookit is buried in a mass grave in Oklahoma.

Stolen First Editions by Galileo, Newton Discovered Beneath Floor in Romania

[romaniahttps://www.smithsonianmag.com/smart-news/priceless-books-stolen-london-heist-discovered-romania-180975879/?](https://www.smithsonianmag.com/smart-news/priceless-books-stolen-london-heist-discovered-romania-180975879/?utm_source=smithsonianmag&utm_medium=email&utm_campaign=20200922-daily-responsive&spMailingID=43523226&spUserID=OTYyNTc5MzkyMTQyS0&spJobID=1841889851&spReportId=MTg0MTg4OTg1MQS2)

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The oldest mine on the North American continent is in New Mexico, where the native Pueblo people starting mining turquoise 2,000 years ago.

Without metal to dig and excavate, they laboriously used stones and antlers to extract the awe-inspiring blue-green stone.

Turquoise was and is a sacred, precious and mysterious – why was a rock the color of the sky buried so deeply in the earth?

For many tribes, this “fallen sky stone” symbolizes the life-giving and healing power of the Creator, and was prized above any other gemstone.

That’s why it’s not uncommon even today to see garments and regalia heavy with turquoise influence throughout our cultures – from hats to shoes to everything in between.

In our Native American traditions, everything has a purpose... from the rocks in the earth, to the wind in the air, to the chirp of the owl at night.

Traditions like these are like people.

In time, they may die.

But they don’t die from old age or illness.

Traditions die when we forget.

The original inhabitants of this land deserve to have their way of life commemorated and their legends live on.

Today’s children learn about the epics of Ulysses and the voyages of Columbus... *but very little about the actual history of the very land they live on.*

[We need your help to change that and bring education to the masses.](#)

With your help, we’ll produce more videos, publish more content, and ramp up our advertising efforts to get our message in front of as many people as possible, young and old, from every culture in this melting pot we call America.

We can’t wait to hire videographers, recruit writers, and fast-track our content creation to give vibrance and voice to our Native American heritage.

Thanks, Paul G

PowWows.com

[Dutch Museum Will Display All 150,000 Objects In Its Collections](#)


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**Rijksmuseum Volkenkunde (Complete with Totom Pole at Entrance)**

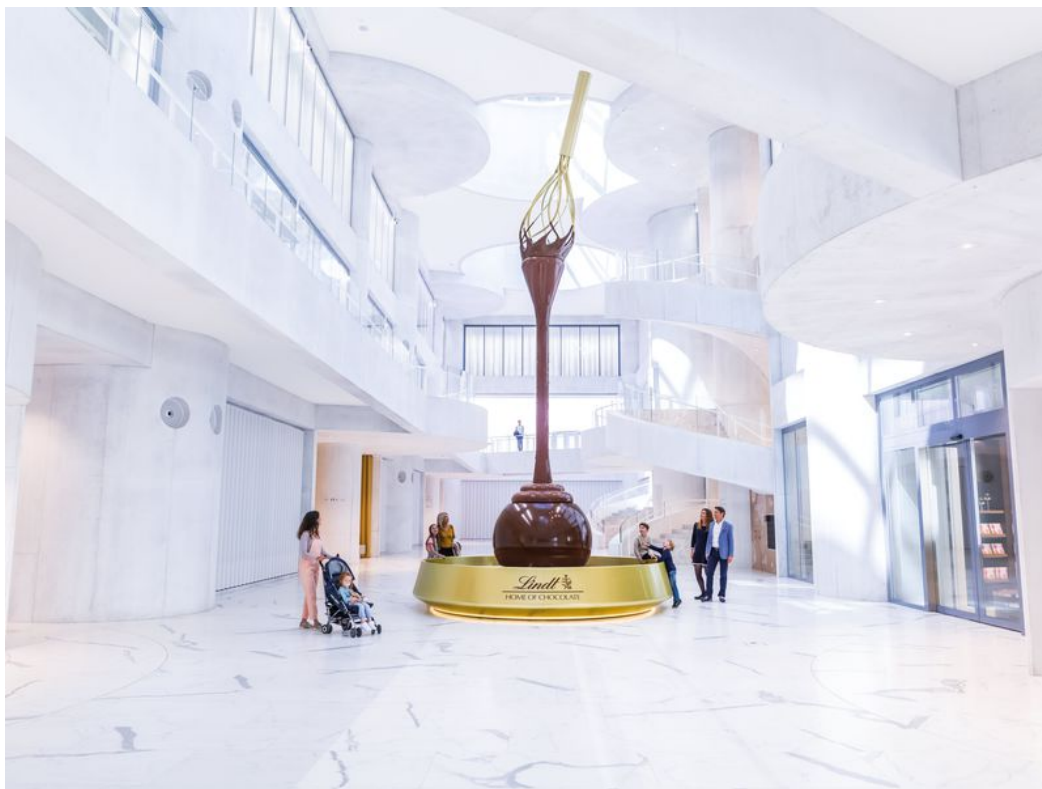
**<https://www.holland.com/global/tourism/destinations/more-destinations/leiden/museums/museum-volkenkunde-3.htm>**

**Discover a treasure trove of world cultures in one of the world's oldest ethnological museums.**

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**The World's Largest Chocolate Museum Debuts in Switzerland**

**Launched by Lindt, the attraction features a 30-foot-tall chocolate fountain and a tour of the sweet treat's history**



The museum's chocolate fountain is the largest in the world, standing nearly 30 feet tall and featuring around 1,500 liters of liquid chocolate. (Lindt & Sprüngli)

By [Theresa Machemer](#)

<https://www.smithsonianmag.com/smart-news/lindt-opens-worlds-biggest-chocolate-museum-switzerland-180975919/?>

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[Jen Jewett](#)

The US government & many of the churches that ran Indian boarding schools have yet to account for the widespread abuse, intentional destruction of culture and community, and trauma they inflicted through this policy. Data and records are still missing. Stories remain untold. Survivors and descendants suffer from intergenerational trauma, and the widespread effects continue to impact Native communities today. Unfortunately, most Americans do not know anything about Indian boarding schools.

But it doesn't have to be this way. Canada has made great strides forward in acknowledging and reconciling with this painful part of its history, showing that not only is it possible, but even though the process may not be easy, the benefit to healing society is immense.

Next Wed, Sep 30 is Orange Shirt Day, a day for remembering all the children who never returned from Indian boarding schools, and for honoring our survivors and their descendants.

The day was started by our relatives in Canada, and is a great way to bring attention to truth about boarding schools in the U.S. and residential schools in Canada.

So, grab an orange shirt, share your stories, and get ready for Orange Shirt Day!  
Let us keep remembering.

[#BoardingSchoolHealing](#) [#TruthAndHealing](#)

[Ranger Joe's](#)

US Army 17th Airborne Division paratroopers attend a briefing for Operation Varsity, March 1945.

Respect.



**Fort McDermitt Paiute-Shoshone Reservation**



**NATIVE LIVES MATTER**