

***Journal #4807 from sdc 11.11.20***

*Road to a Vaccine: Special BAC Healthcare Committee Meeting!*

*An Indigenous Peoples' History of the United State*

*Cory Thacker Honored*

*Rat in a Park*

*Did you know... the Smithsonian collects home movies?*

*Dawnafe Whitesinger wins re-election in Navajo County District IV on the Board of Supervisors*

*Colorado River leader assesses his legacy and the River's future*

*Student World Water Forum*

*Farmers Are Depleting the Ogallala Aquifer Because the Government Pays Them to Do So*

*Elected tribal leaders urge Biden to add indigenous person for cabinet*

*FCA Derby - Pyramid Lake Tribe*

*Walmart Goes for Human Workers, Cuts Contracts with Robotics Company*

*Sound familiar?*



*We do not want schools, they will teach us to have churches. We do not want churches, they will teach us to quarrel about God. We do not want to learn that. We may quarrel with men sometimes about things on this earth, but we never quarrel about God. We do not want to learn that." -Chief Joseph (Nez Perce)*



Matthew Shockney caught this 20 pd 9.6 oz fish at Pelican November 7, 2020. It was 34.5 inches in length. Reported from the Pyramid Lake Lodge. Awesome Matthew!



Maiden voyage today for a new to me Kayak. Lake Murray, OK John Berry (UCB)  
*(What former librarians do in retirement)*

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***Went to this "seminar". Well worth your time and please share with your clinic staff. sdc***  
Thank you for joining us today for **Road to a Vaccine: Special BAC Healthcare Committee Meeting!**

If you were unable to watch the webinar live, or if you would like to re-watch or share the recording, you can find it on the Bay Area Council's website here: <https://www.bayareacouncil.org/webinars/>

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***When there is no enemy within, the enemies outside cannot hurt you."*** — [Winston S. Churchill](#)

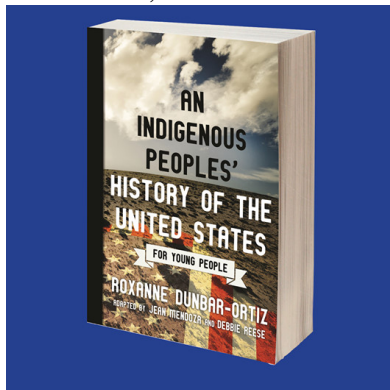
***"The Internet is the first thing that humanity has built that humanity doesn't understand, the largest experiment in anarchy that we have ever had."*** — [Eric Schmidt](#)



**Giant African land snail (pet of the week!)**

“This adaptation of **An Indigenous Peoples’ History of the United States** (2014) should be required reading for all middle and high schoolers—and their teachers . . . The resistance continues, and this book urges all readers to consider their own roles, whether as bystanders or upstanders.”

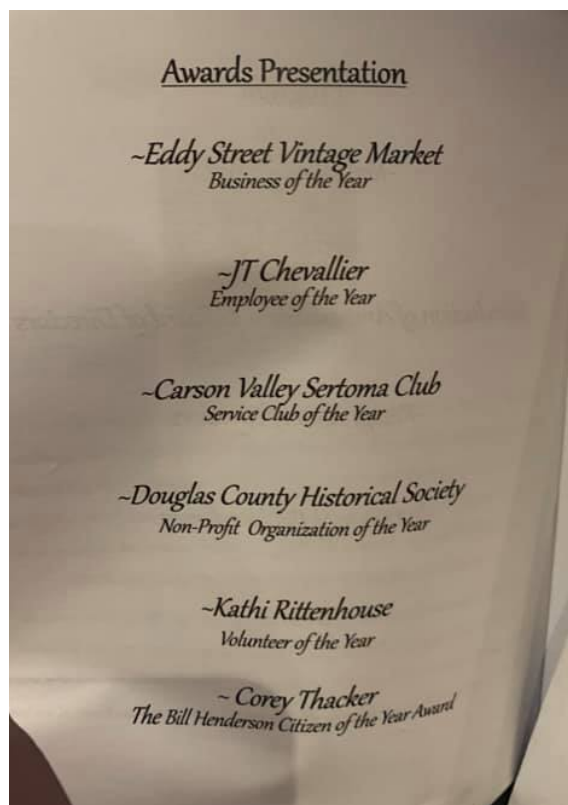
—Booklist, Starred Review



**Kubrick's favorite passage of *African Genesis*:**

*We were born of risen apes, not fallen angels, and the apes were armed killers besides. And so what shall we wonder at? Our murders and massacres and missiles and irreconcilable regiments? Or our treaties, whatever they may be worth; our symphonies, however seldom they may be played; our peaceful acres, however frequently they may be converted into battlefields; our dreams, however rarely they may be accomplished. The miracle of man is not how far he has sunk but how magnificently he has risen.*

"2001: A Space Odyssey is evidence of that brief transcendent elevation."



### [Gwen Anne S Thacker](#)

My profile picture is of son Corey speaking at the Carson Valley and Record Courier 2020 CRA 75th Anniversary receiving the Citizen of the Year Award. Proud mom of a deserving, hard-working son.



### [Sci Westwood](#)

Best thing I've read in ages ... "Get a rat and put it in a cage and give it two water bottles. One is just water, and one is water laced with either heroin or cocaine. If you do that, the rat will almost always prefer the drugged water and almost always kill itself very quickly, right, within a couple of weeks. So there you go. It's our theory of addiction.

Bruce comes along in the '70s and said, "Well, hang on a minute. We're putting the rat in an empty cage. It's got nothing to do. Let's try this a little bit differently." So Bruce built Rat Park, and Rat Park is like heaven for rats. Everything your rat about town could want, it's got in Rat Park. It's got lovely food. It's got sex. It's got loads of other rats to be friends with. It's got loads of colored balls. Everything your rat could want. And they've got both the water bottles. They've got the drugged water and the normal water. But here's the fascinating thing. In Rat Park, they don't like the drugged water. They hardly use any of it. None of them ever overdose. None of



them ever use in a way that looks like compulsion or addiction. There's a really interesting human example I'll tell you about in a minute, but what Bruce says shows that both the right-wing and left-wing theories of addiction are wrong. So the right-wing theory is it's a moral failing, you're a hedonist, you party too hard. The left-wing theory is it takes you over, your brain is hijacked. Bruce says it's not your morality, it's not your brain; it's your cage. Addiction is largely an adaptation to your environment.

We've created a society where significant numbers of our fellow citizens cannot bear to be present in their lives without being drugged, right? We've created a hyperconsumerist, hyperindividualist, isolated world that is, for a lot of people, much more like that first cage than it is like the bonded, connected cages that we need.

The opposite of addiction is not sobriety. The opposite of addiction is connection. And our whole society, the engine of our society, is geared towards making us connect with things not people. If you are not a good consumer capitalist citizen, if you're spending your time bonding with the people around you and not buying stuff—in fact, we are trained from a very young age to focus our hopes and our dreams and our ambitions on things we can buy and consume. And drug addiction is really a subset of that."

~ Johann Hari

For more ...

[https://www.ted.com/..johann\\_hari\\_everything\\_you\\_think...](https://www.ted.com/..johann_hari_everything_you_think...) -

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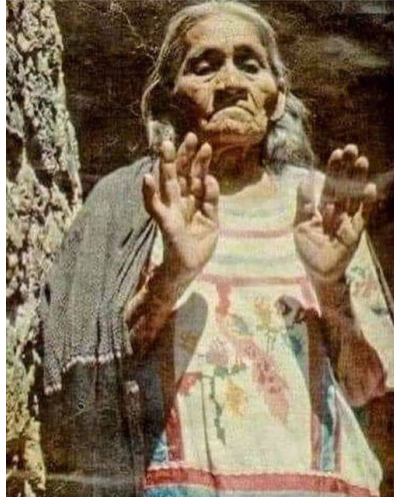
### [Anne Willie Susan](#)

Congratulations to my White Mountain Apache sister, Dawnafe Whitesinger who won her re-election seat in Navajo County District IV on the Board of Supervisors.

[#KeepBrakingThoseGlassCeilings!](#)



*Those who believe that politics and religion do not mix, understand neither.*” — [Albert Einstein](#)



Leilani Lindsey Kaapuni

Advice from María Sabina, Mexican healer and poet - *“Heal yourself with the light of the sun and the rays of the moon. With the sound of the river and the waterfall. With the swaying of the sea and the fluttering of birds. Heal yourself with mint, neem, and eucalyptus. Sweeten with lavender, rosemary, and chamomile. Hug yourself with the cocoa bean and a hint of cinnamon. Put love in tea instead of sugar and drink it looking at the stars. Heal yourself with the kisses that the wind gives you and the hugs of the rain. Stand strong with your bare feet on the ground and with everything that comes from it. Be smarter every day by listening to your intuition, looking at the world with your forehead. Jump, dance, sing, so that you live happier. Heal yourself, with beautiful love, and always remember ... you are the medicine.”*

#### Kailana Kahawaluokalani Kepelino Moa-Eli



## Did you know... the Smithsonian collects home movies?

First steps. Graduations. Weddings. Funerals. Everyday life shapes American values and identity as much or more than grand historical events. "Analog" home movies, made before smartphones let us record and share with ease, show the intimate moments that make life worth living and paint a fuller picture of American history.

How can I learn more?

Explore the Smithsonian's **extraordinary home movie collections!** They include dozens of 16mm films of pioneer radio and television evangelist Lightfoot Solomon Michaux preaching at his Church of God in Washington, D.C.; Kodachrome footage chronicling more than two decades of one family's life in Highland Beach, Maryland; and behind-the-scenes footage of musical icon Cab Calloway and his most intimate moments. Our **full collection** is free and accessible for everyone, anytime, anywhere.

Want to share your own home movies with the Great Migration Home Movie Project? **Get in touch!**

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### **A Colorado River leader who brokered key pacts to aid West's vital water artery assesses his legacy and the River's future**

By Water Education Foundation, 11/6/20

Managing water resources in the Colorado River Basin is not for the timid or those unaccustomed to big challenges. Careers are devoted to responding to all the demands put upon the river: water supply, hydropower, recreation and environmental protection.

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It is once again time for the **Student World Water Forum (SWWF)** at the University of Nevada, Reno and this year's events will be held entirely online! The 17<sup>th</sup> Annual SWWF kicks off on Wednesday November 18 at 4pm with a keynote presentation by Dr. Sophia Borgias "Public interest, Indigenous rights, and the Los Angeles Aqueduct." On Thursday November 19 at 5pm we will be showing the film, UpRiver, followed by a panel discussion. Student poster presentations will be held throughout the day on Friday November 20. More details can be found at the SWWF website: [unrwater.com](http://unrwater.com), which will continue to be updated as we get closer to these events. We hope you will join us.

## **Farmers Are Depleting the Ogallala Aquifer Because the Government Pays Them to Do So**

*Matthew R Sanderson, Burke Griggs and Jacob A. Miller, The Conversation*

Excerpt: "A slow-moving crisis threatens the U.S. Central Plains, which grow a quarter of the nation's crops. Underground, the region's lifeblood - water - is disappearing, placing one of the world's major food-producing regions at risk." **READ MORE**

*“A politician thinks of the next election. A statesman, of the next generation”*  
*James Freeman Clarke*

<https://nevadamagazine.com/great-nevada-picture-hunt-your-choice/>

*Native Anthro*

*Eagle Feather Woman. Our women are sacred just the same as the eagle feathers. They protect us, lift us up and carry us both day and night. They have the power of earth, wind and sky, yet we are given the responsibility of protecting them in return. That is our natural law.*



**Elected tribal leaders urge Biden to add indigenous person for cabinet**

More than 100 elected tribal leaders plan to call on President-elect Joe Biden to appoint an Indigenous person to his cabinet — particularly to the Interior Department, HuffPost reported Tuesday. "We've never had a Native American serve in any Cabinet position," Bryan Newland, tribal chairman of the Bay Mills Indian Community in Michigan who led the charge on the letter to Biden, told HuffPost. "Rep. Haaland is more than qualified and capable of serving as secretary of interior and would be a

Read in Business Insider: <https://apple.news/AvvSZFa47TpuZAYSAWi89Rw>

*I am for freedom of religion, & against all manoeuvres to bring about a legal ascendancy of one sect over another.” — Thomas Jefferso*



## FCA\_Derby\_Pyramid Lake Paiute Tribe [More](#)



### [Farmers Conservation Alliance](#)PRO

Dan Mosley, Executive Director of Pyramid Lake Fisheries, shares the history of the Lahontan cutthroat trout from the Pyramid Lake Paiute Tribe's perspective. Mosley and his fisheries team have been working for decades to study and advocate for the restoration of LCT to their native Truckee River watershed.

*Those that know me well, know I will not patronize Walmart for several reasons, beginning with their having started with a lie (everything made in the USA) and including their devastation of rural economies. However, this may redeem some of their demerits. sdc*

## Walmart Goes for Human Workers, Cuts Contracts with Robotics Company



By Victor Omondi

The Wall Street Journal reports that Walmart has ended its contract with Bossa Nova Robotics, the company whose robots scanned the store's shelves for inventory. Even as the mega store goes for human employees instead of robots, it's opting for affordable ways to manage products on their shelves. The company has gone [...]

## Sound familiar?

**Today's selection -- from *The House of Rothschild, Volume 1: Money's Prophets, 1798-1848* by Niall Ferguson.** The prejudices and hostilities toward Jews during and after the Middle Ages were severe. Even those cities that allowed Jews to reside in their jurisdiction imposed harsh restrictions and limitation. One example was Frankfurt, Germany, and its “Judengasse”:

"There were ... worldly reasons why both the Holy Roman Emperor who declared the Jews 'servi nostri et servi camerae nostri' in 1236 -- and the municipal authorities were inclined to encourage Jewish settlement. The Jews were a source of tax revenue and credit (given their exemption from the laws prohibiting usury) who could be offered 'protection' and restricted privileges in return for hard cash. But protection and restriction went hand in hand. In 1458, at the order of the Emperor Frederick III, the Jews were confined to a ghetto (from the Italian *borghetto* or suburb): a single, narrow street on the north-eastern edge of [Frankfurt] at both ends

of which gates were erected. To the 110 Jews living in the town, this captivity in what became known as the Judengasse (Jews' Lane) suggested a 'New Egypt.' On the other hand, the persistent risk of popular violence could give the ghetto the character of a sanctuary. Allegations of ritual murder in 1504 and an attempt to declare the Jews heretics five years later provided a reminder of the vulnerability of the community's position, as did the conversion of the majority of the town's population to Lutheranism in 1537, given the avowed hostility of Luther towards the Jews. The Judengasse provided sanctuary of sorts in a perilous world; and between 1542 and 1610 its population grew from around 400 to 1,380 (an increase which was paralleled by Huguenot migration to Frankfurt from the Netherlands). The economic and social tensions which coincided with -- or were caused by -- these influxes culminated in yet another outbreak of popular violence against the Jewish community: the 'Fettmilch riots,' named after their shopkeeper leader Vincenz Fettmilch. However, wholesale looting of the Judengasse was this time not accompanied by mass murder (the Jews were expelled from the town) and, after a brief period of papular rule, imperial troops quashed the insurrection. Fettmilch and the other leaders of the revolt were hanged and the Jews marched back into the ghetto, their status as proteges of the Emperor reaffirmed.

"In practice, as before, 'protection' meant extraordinarily tight regulation, the details of which were set out by the Council in the Stättigkeit, a statute which was read out each year in the main synagogue. Under its terms, which remained in force until the very end of the eighteenth century, the Jewish population was restricted to just 500 families; the number of weddings was rationed to just twelve a year and the age of marriage fixed at twenty-five. No more than two Jews from outside were allowed to settle in the ghetto each year. Jews were prohibited from farming, or from dealing in weapons, spices, wine and grain. They were forbidden to live outside the Judengasse and, until 1726, were obliged to wear distinctive insignia (two concentric yellow rings for men and a striped veil for women) at all times. They were confined to the ghetto every night, on Sundays and during Christian festivals; at other times, they were forbidden to walk in the town more than two abreast. They were barred from entering parks, inns, coffee houses and the promenades around the town's picturesque walls; they were not even allowed near the town's ancient cathedral; and had to enter the town hall by a back door. They were permitted to visit the town market, but only during set hours, and were forbidden to touch vegetables and fruit there. If he appeared in court, a Jew had to swear a special oath which reminded all present of 'the penalties and maledictions which God imposed on the cursed Jews.' If he heard the words 'Jud, mach mores!' ('Jew, do your duty!') in the street, he was obliged -- even if they were uttered by a mere boy -- to doff his hat and step to one side. And if he had occasion to go outside Frankfurt -- for which a special pass was required -- he paid double the amount of toll paid by a Gentile when entering the town. In return for this supposed 'protection,' every Jew also paid a poll (or 'body') tax.

"All this meant that the Frankfurt Jews spent most of their lives within the high walls and gates of the Judengasse. Today virtually nothing remains of this prison-cum-street. All but a couple of houses were demolished by the Frankfurt authorities in the course of the nineteenth century, and what little remained was flattened by American bombers in May 1944. However, the foundations of a part of the old street have recently been excavated, and these give at least a rough idea of the inordinately cramped conditions of life in the ghetto. Curving from the Bornheimer Gate in the north towards the Jewish cemetery in the south, it was just a quarter of a mile long and no more

than twelve feet wide -- in places less than ten. Having originally been designated a ghetto at a time when the Jewish population was little more than a hundred, the lane was horribly overcrowded: by 1711 there were no fewer than 3,024 people living there. Accommodating them all in such a small area required a high degree of architectural ingenuity: houses were just eight feet wide and had up to four storeys, and behind each row an additional row was constructed. Fire was an inevitable hazard -- indeed, all or part of the Judengasse was destroyed by major conflagrations in 1711, 1721 and 1774. This meant that life there was both dear and cheap: dear because the demand for housing far outstripped the supply, so that a four-room house in the north of the Judengasse cost as much as Goethe's father paid for his twenty-room mansion in the Grosse Hirschgraben; cheap because lack of sanitation, light and fresh air reduced life expectancy. In the 1780s it was estimated that average mortality among Jews was 58 per cent higher than among Gentiles. A traveller in 1795 observed how 'most of the people among the Frankfurt Jews, even those who are in the blooming years of their life, look like the walking dead ... Their deathly pale appearance sets them apart from all the other inhabitants in the most depressing way.' ...

"As [the poet Ludwig] Börne commented, even at a time of supposed 'enlightenment,' when other German cities were relaxing the restrictions imposed on Jews, Frankfurt held out, refusing to implement the Emperor Joseph II's Edict of Toleration (1782) and confiscating copies of Ephraim Lessing's philo-Semitic play *Nathan the Wise*.

"When the Jewish community petitioned in 1769 and again in 1784 to be allowed to leave the ghetto on Sundays, the request was rejected as an attempt 'to put themselves on an equal footing with the Christian residents.' As in the past, this policy was to some extent forced upon the Council by the majority of the Gentile townspeople. Typically, when a Jewish mathematics teacher was granted permission to live and teach outside the ghetto in 1788, there was such a popular outcry that the licence had to be revoked; and a similar request by a Jewish doctor in 1795 was turned down flat. For much the same reason -- as a letter of complaint signed by seven leading Jewish merchants makes clear -- the rules governing travel outside the Judengasse on holidays and Sundays were made more rather than less restrictive in 1787."

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**pgs** 36-39



**CosmosUp    Meet the Bumblebee Bat: the smallest bat on planet Earth**