

## ***Journal #5019      from sdc      9.3.21***

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**"Teach Your Children that the Earth is our Mother. Whatever befalls the Earth befalls the children of the Earth." ~ Chief Seattle.**

**Art by: Mamani Mamani**

## EVERY NEVADAN RECOVERY FRAMEWORK

State of Nevada strategic planning for American Rescue Plan Funding

<https://nvhealthresponse.nv.gov/wp-content/uploads/2021/04/Every-Nevadan-Recovery->

*Hope every tribal planning department has read this and prepared relevant and appropriate remarks and proposals for the opportunity. Theoretically each State should have prepared a similar package so check yours out and get involved, particularly for those infrastructure projects that have not been addressed for awhile. sdc*

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The University of Arizona Water Resources Research Center held the 2021 Annual WRRRC Conference, *Tribal Water Resilience in a Changing Environment* on August 30-September 1. The program featured information, diverse perspectives, networking, and much more. In addition, a special conference screening of the film *Paya* was held on the August 31.

To have the opportunity to see/hear the presenters, check out <https://wrrc.arizona.edu/conference>. Be informed; be inspired; be resilient.

### WRRRC Publications

We encourage conference attendees to subscribe to our weekly e-news digest, the Weekly Wave, to keep up with WRRRC programming and other water news.

On our website, you will find links to the range of our publications including WRRRC Director Sharon B. Megdal's Reflections, the Arroyo, our Annual Report Highlights, and Arizona Water Map.

We respectfully acknowledge the University of Arizona is on the land and territories of Indigenous peoples. Today, Arizona is home to 22 federally recognized tribes, with Tucson being home to the O'odham and the Yaqui. Committed to diversity and inclusion, the University strives to build sustainable relationships with sovereign Native Nations and Indigenous communities through education offerings, partnerships, and community service. Water Conference:

## Indigenous Fight Back In Brazil



(Andressa Anholete via Getty Images)

- In the 19th century, almost all indigenous sub-tribes of Xokleng Indians living in the highlands of the state of Santa Catarina in southern Brazil were exterminated by colonists. By the early 20th century, [Xokleng Indians](#) of the sub-group Laklano were the only survivors, and by the 1950s, government officials in Santa Catarina were pushing
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the Xokleng Indians into a degraded corner of their ancestral grounds, in order to sell the bulk of the fertile land to tobacco farmers. In the Brazilian Constitution, ratified in 1988, indigenous groups have "original rights over the lands that they have traditionally occupied."

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- The Xokleng now number [some 3,000 people](#); they are crowded into about 35,000 acres of hilly territory, where landslides threaten homes and most land is too steep for agriculture. They began a push to reclaim an additional 59,300 acres of rich tobacco country they say belonged to them for centuries before settlers moved in. But the Santa Catarina government had applied an overly narrow legal interpretation of Indigenous rights, which only recognizes tribal lands occupied by native communities at the time the constitution was ratified.
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- The government used this narrow interpretation to expel a group of Xokleng from a nature reserve in their ancestral lands. A subsequent lawsuit meandered its way through Brazil's legal system, and wound up at the Supreme Court, whose decision was [delayed](#) by the pandemic, but it's now time for the court to make its decision known. The ruling will affect hundreds of Indigenous land claims, many of which offer a bulwark against deforestation in the Amazon rainforest.
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- A defeat in court for the Xokleng could set a precedent for the dramatic rollback of Indigenous rights, which far-right President Jair Bolsonaro advocates. He says too few Indigenous people live on too much land in Brazil, blocking agricultural expansion. In anticipation of a decision, some 6,000 indigenous people from 176 tribes have been protesting at the capital. On Wednesday, a group of about 150 demonstrated in front of the presidential palace, where they [set fire](#) to a giant coffin. (socioambiental.org, Al Jazeera, Latin America Dispatch, Reuters)

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<https://www.laprogressive.com/native-american-boarding-schools-2/>

### **Legacy of Native American Boarding Schools**

[David "Katya" Ketchum](#) August 27, 2021



Photo by [Boston Public Library](#) on [Unsplash](#)

It's not a secret that I love studying history; I believe it is a vital discipline for understanding and transforming the world. And as shocking and terrifying as human cruelty has been throughout recorded history, it's also heartening to observe, time and time again, the movements opposing oppression that have always existed. This is also important to remember if you are tempted to excuse the complicity of people in the past by insisting that they were just products of their time. By studying history, we also become more aware of our own responsibilities and possibilities in the present.

### **A Legacy of Failure, Cruelty, and War**

One of these important historical moments in US history, when there were multiple and large movements to either oppose or work for social justice, followed the American Civil War

Optimism that Reconstruction would bring about true and lasting healing and change in a

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nation ravaged and traumatized by the horrors of slavery and war, were combined with optimism that there could be a change in the government's policies regarding Native peoples. President Ulysses S. Grant and the events that took place in his administration are a good example of these trends. The Enforcement Acts of 1870 and 1871, for example, were aimed at providing federal support to protect the rights of Black Americans and oppose the [Ku Klux Klan](#). Under the direction of Attorney General Amos Ackerman, hundreds of Klansmen were tried, often by Black juries, and imprisoned. Thousands more received fines or warnings, or even fled to escape prosecution. As a result, the KKK as a formal organization was in wreckage by 1872.

***Optimism that Reconstruction would bring about healing were combined with optimism that there could be a change in the government's policies regarding Native peoples.***

At the same time, Grant wanted to find a different approach to US relations with Native peoples. He worked closely with his longtime friend and colleague, Ely S. Parker, and made Parker his Commissioner of Indian Affairs. Parker, whose Native name was Donehogawa, was a member of the Seneca nation and the first Indigenous person to hold the post of Commissioner. Together, they developed policies that included providing federal troops to protect reservation borders from settlers and that ultimately would have provided a pathway to citizenship for Indigenous people.

These plans were vehemently opposed and undermined, and opponents eventually falsely accused Parker of embezzling money. He was exonerated, but Congress stripped power from the office of Commissioner of Indian Affairs, and Parker resigned in 1871.

[Plans and relationships fell apart](#), and Grant ended up waging war against the very people he had thought he would protect, including “the Modoc War in 1873, the Red River War in 1874, and the Great Sioux War in 1876.”

By 1885, the year Grant died, Donehogawa, once Grant's enthusiastic colleague, described the fate of Indigenous peoples in North America. Resisting the racist idea that blamed Indigenous people for their troubles, [he wrote](#):

“The disabilities, disadvantages and wrongs do not result, however, either primarily, consequently or ultimately from their tribal condition and native inheritances, but solely, wholly and absolutely from the unchristian treatment they have always received from Christian white people ... . The tenacity with which the remnants of this people have adhered to their tribal organizations and religious traditions is all that has saved them thus far from inevitable extinguishment.”

Grant's campaign slogan had been “Let us have peace,” and he seemed sincere in his vision to reform federal Indian policies. So how did it happen that, as Alys Landry pointed out, “some of the worst massacres and grossest injustices in history [occurred] while Ulysses S. Grant was in office”? This is an important question to ask, if we want to avoid the kind of pitfalls that kept others' from true healing and change.

In Grant's case, central to his failures was “the development of millions of acres of federal public lands” and “the private acquisition of land by pioneers, spectators and railroad and mining companies,” made possible by Grant's approval of the Timber Culture, General Mining, and Desert Lands Acts, which all expanded the land available to homesteaders and settlers – at the expense of Native peoples. In the end, Grant's hopeful slogan, “Let us have peace,” was no match for the reality of expansionism. [In Landry's words](#),

“Grant realized that his expansionist goals required the removal of Indians from desirable land. His Indian Peace Policy, designed to reform the Indian Bureau and remove corrupt agents, also

called for rigorous agricultural training on reservations and established schools and churches that would transform Indians into Christian citizens.”

### **Cultural Genocide by Another Name**

This tension is the US setting for residential schools. Even though some people, like Grant and Donehogawa, wanted to promote and protect the rights of the Original Nations, that hope was always in second place to the relentless westward push of land-grabbing and violent displacement.

A cluster of ideas have especially supported and justified this kind of colonization. First, the dominating power believes in its own superiority. Members of this society, then, are entitled to rule and profit from that superiority, even if it comes at the expense of others.

This is especially the case when the people harmed are categorized as inferior. Moreover, because the dominating power believes in its superiority, it can reframe the harm it causes to others as ultimately in their best interest.

Those that survive will reap the benefits of being assimilated into the superior culture. It's a tidy system that excused hundreds of years of oppression and continues to do so today.

The residential school emphasis on agricultural training, education, and conversion fits this pattern. But forced assimilation could only be viewed as moral and good from the vantage point of superiority.

Unfortunately, the settlers of North America never lacked that character trait. Captain [Richard H. Pratt](#), who was a founder and superintendent of the infamous Carlisle Indian Industrial School in Pennsylvania, gave a speech in 1892 that showed how a person could justify even the most cruel actions under the guise of racist and paternalistic generosity and care. [He began by stating that:](#)

“A great general has said that the only good Indian is a dead one, and that high sanction of his destruction has been an enormous factor in promoting Indian massacres. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man.”

Amazingly and horrifyingly, Pratt would then use the enslavement of Africans as a positive example of how assimilation could work. Rather than recognize the courage, persistence, creativity, and love that marked Black resistance to slavery and its descendants, such as Jim Crow and mass incarceration, Pratt gave all the credit to the White people who enslaved them. In Pratt's view, “the care and authority of individuals of the higher race” was a blessing in disguise.

“Horrible as were the experiences ... of slavery itself, there was concealed in them the greatest blessing that ever came to the Negro race—seven millions of blacks from cannibalism in darkest Africa to citizenship in free and enlightened America ... .” (ibid)

In contrast, Pratt saw the wars fought against Native peoples and concluded that forced assimilation was more effective. “We have never made any attempt to civilize them with the idea of taking them into the nation,” Pratt wrote, “and all of our policies have been against citizenizing and absorbing them.” Boarding schools were Pratt's answer:

“It is a great mistake to think that the Indian is born an inevitable savage. He is born a blank, like all the rest of us. ... Transfer the infant white to the savage surroundings, he will grow to

possess a savage language, superstition, and habit. Transfer the savage-born infant to the surroundings of civilization, and he will grow to possess a civilized language and habit.” (ibid) This is what White supremacy looks like, dressed up in schoolmaster’s robes. The unmistakable goal was to eliminate Indigenous nations, communities, customs, languages, and life.

### **The Civilization Fund Act**

[The official roots](#) of the residential schools in the US go back to 1819, when Congress passed the Civilization Fund Act. It’s stated goal was stopping the “decline and final extinction of the Indian tribes” by “introducing among them the habits and arts of civilization.”

The name of the act already demonstrated their commitment to forced assimilation, with the settlers’ ways assumed to be civilized and superior to any others. However, those early schools were mainly operated within Native communities, and some communities believed, or hoped, they could take advantage of the schools to slow colonization or mute its brutality. Instead, the powers that be just became frustrated that forced assimilation wasn’t progressing as quickly as they had planned.

‘The demand for removing children increased, and Grant’s 1869 Peace Policy was part of the growing shift toward residential or boarding schools. A parallel movement was happening in Canada. The emphasis on saving Native peoples by converting them is clearly seen in both nations, as is the elevation of the missionary as a heroic figure, the embodiment of the White Savior. This shift is demonstrated in no less than Canada’s first prime minister, Sir John A. MacDonald, [who said](#):

“When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write his habits, and training and mode of thought are Indian. He is simply a savage who can read and write. ... Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.”

### [Truth and Reconciliation Commission of CanadaDownload](#)

Assimilation required, then, the removal of the children’s cultural identities, such as forcing them to wear uniforms, forbidding native languages, and cutting braids. And to be effective, the schools tried to traumatize as many children as possible, so that cultural transmission would be broken generationally. Hundreds of thousands of children were forced to attend schools in the USA, rising to over 80% of Native children by 1926. In Canada, more than [150,000 children](#) were “required to attend state-funded Christian schools”.

### **New Tactics, Similar Results**

These schools are a powerful and tragic reminder of how oppression often comes in layers.

The schools themselves constituted violence, a direct and intentional attack on Native peoples and cultures. They should have never existed. Once there, children were regularly exposed to physical, verbal, and sexual abuse, as well as structural violence (such as malnutrition and lack of health care) and cultural violence (such as cutting their braids and forbidding them from speaking their native languages). All the while, these children mattered so little to the authorities that proper records were often not kept.

In Canada, a Truth and Reconciliation Commission spent almost eight years, from 2008 to 2015, investigating their residential schools. Their findings offer insight into the schools, including how so many children died. Leslie Young of Global News, summarized the findings.

First, the number of deaths were likely much higher; for example, students who became sick and were sent home to die were not included. Of the 3,200 deaths they investigated, the commission reported that officials did not even record a name for 1/3 of the deaths, or a cause of death for 1/2 of those who passed away. Even so, [Young reported that](#): “Indigenous children in residential schools died at far higher rates than other Canadian children, even for the time, ... . / According to the report, many children died from infectious diseases – in particular tuberculosis – fires in school buildings, suicide, drowning, and other accidental causes.”

Additionally, we know that nutritional experiments, in which Native children were purposely malnourished and, in some cases, fed an “experimental flour mixture that was illegal in the rest of Canada,” were performed in Canadian residential schools in the 1940s. (<https://www.cbc.ca/news/canada/thunder-bay/residential-school-nutrition-experiments-explained-to-kenora-survivors-1.3171557> )

We also know that at least one doctor, assisted by a nurse, performed medical experiments on Native children in the 1950s. The [experiments resulted in deafness](#) and left the victims and their families with terror they still remember to this day.

Moreover, compulsory attendance at boarding schools did not end in the US until 1978, when the Indian Child Welfare Act was passed, or in Canada until 1996 (<https://www.theguardian.com/commentisfree/2021/jun/30/the-guardian-view-on-canadas-residential-schools-an-atrocity-still-felt-today> ). Even then, the system shifted to other ways of forced assimilation, especially placing Native children into foster and adoptive care in non-Native households. David Simmons of the National Indian Child Welfare Association, [described the process](#):

“There was very little work done ... to help the families rehabilitate, very little work done to really understand if there were any other family members who might be able to step in, ... . / And usually the reasons that were given for removing children were pretty flimsy, compared to what we normally consider good practice in child safety.”

### **Shifting Cultures and Consciousness**

All of this connects to the urgent needs of the present. There is a temptation to view the problems associated with forced assimilation and residential schools as in the past. But that is a lie, convenient for those in power, harmful to everyone, and [animated by](#) “imperialist white supremacist capitalist patriarchy” .

Alongside changing systems and structures, a cultural shift is needed to move away from those attitudes and ideas that have fueled colonization, led to the practices of forced assimilation, and continue to be embedded in our collective consciousness.

When you listen to the news, for instance, listen through the lens of this history.

When you hear about the ongoing resistance to [pipelines through Indigenous lands](#), don’t separate it from the history of state-sponsored violence against Native peoples. When you hear a story about how a Native American student is [treated for wearing braids](#), remember the history of cultural genocide. When you learn that “In South Dakota, a Native child is 11 times more likely to be placed in foster care than a white child” (<https://www.teenvogue.com/story/foster-care-has-failed-native-american-youth> ), remember the ongoing legacy of forced removal and residential schools. And when you grieve the children still living in concentration camps on the US’ southern border, don’t forget that this represents another instance of forcibly separating Native children from their families, and that, [according to lawyers](#), “the process is

even more complicated for those who only fluently speak any one of more than 100 indigenous languages spoken by millions of people from Mexico to Honduras.”

Colonization, White supremacy, and other forms of domination rely on the exploitation of human beings and the earth itself in order to accumulate power and wealth in the hands of the few. These interlocking systems were never wise, compassionate, moral, or sustainable, and they now drive us to the edge of extinction. Gratefully, these oppressive systems are not the only traditions, even in the West, and Indigenous peoples especially have courageously preserved and developed many other cultures that do not rely on domination. Especially for White folk, our work of the present moment is to heal and transform our collective consciousness, honoring the great web of life and finding our place within it.

And to do that, we must part ways with the sins of superiority, forced assimilation, and greed, learning that our own well-being cannot be separated from the well-being of the diversity of humans and human cultures, or from the earth itself. May it be so.

**david “Katya” ketchum**

[The Emerging Church](#)

DISCLAIMER: The opinions expressed here are those of the individual contributor(s) and do not necessarily reflect the views of the LA Progressive, its publisher, editor or any of its other contributors.



POETS.ORG

### **Remember by Joy Harjo - Poems | Academy of American Poets**

Remember - Remember the sky that you were born under,

### **Hopi Indian Chief White Eagle commented a few days ago on the current situation:**

“ This moment humanity is experiencing can be seen as a door or a hole. The decision to fall in the hole or walk through the door is up to you. If you consume the news 24 hours a day, with negative energy, constantly nervous, with pessimism, you will fall into this hole.



But if you take the opportunity to look at yourself, to rethink life and death, to take care of yourself and others, then you will walk through the portal.

Take care of your home, take care of your body. Connect with your spiritual home. When you take care of yourself, you take care of everyone at the same time. Do not underestimate the spiritual dimension of this crisis. Take the perspective of an eagle that sees everything from above with a broader view. There is a social question in this crisis, but also a spiritual question. The two go hand in hand.

Without the social dimension we fall into fanaticism. Without the spiritual dimension, we fall into pessimism and futility.



Are you ready to face this crisis. Grab your toolbox and use all the tools at your disposal. Learn resistance from the example of Indian and African peoples: we have been and are exterminated. But we never stopped singing, dancing, lighting a fire and rejoicing.

Don't feel guilty for feeling blessed in these troubled times. Being sad or angry doesn't help at all. Resistance is resistance through joy!

You have the right to be strong and positive. And there's no other way to do it than to maintain a beautiful, happy, bright posture.

Has nothing to do with alienation (ignorance of the world). It's a resistance strategy. When we cross the threshold, we have a new worldview because we faced our fears and difficulties. This is all you can do now:

- Serenity in the storm
- Keep calm, pray everyday
- Make a habit of meeting the sacred everyday.

Show resistance through art, joy, trust and love.

Hopi Indian Chief White Eagle

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Nonprofit opportunity for individuals with unique abilities, I.e., adult autism, etc. Very encouraging...

<http://demoyafoundation.com/>

## Lunar astronaut, vaccine developer and more, slated for UNR's science lecture series

### **\$2.3 billion to improve or remove U.S. dams included in new federal infrastructure bill in wake of Stanford Uncommon Dialogue agreement**

By Stanford News, 8/30/2021

In the fall of 2020, amidst a global pandemic and one of the most divisive periods in American history, the hydro river conservation communities, traditionally at odds, reached an agreement to work together to address the nation's more than 90,000 dams.

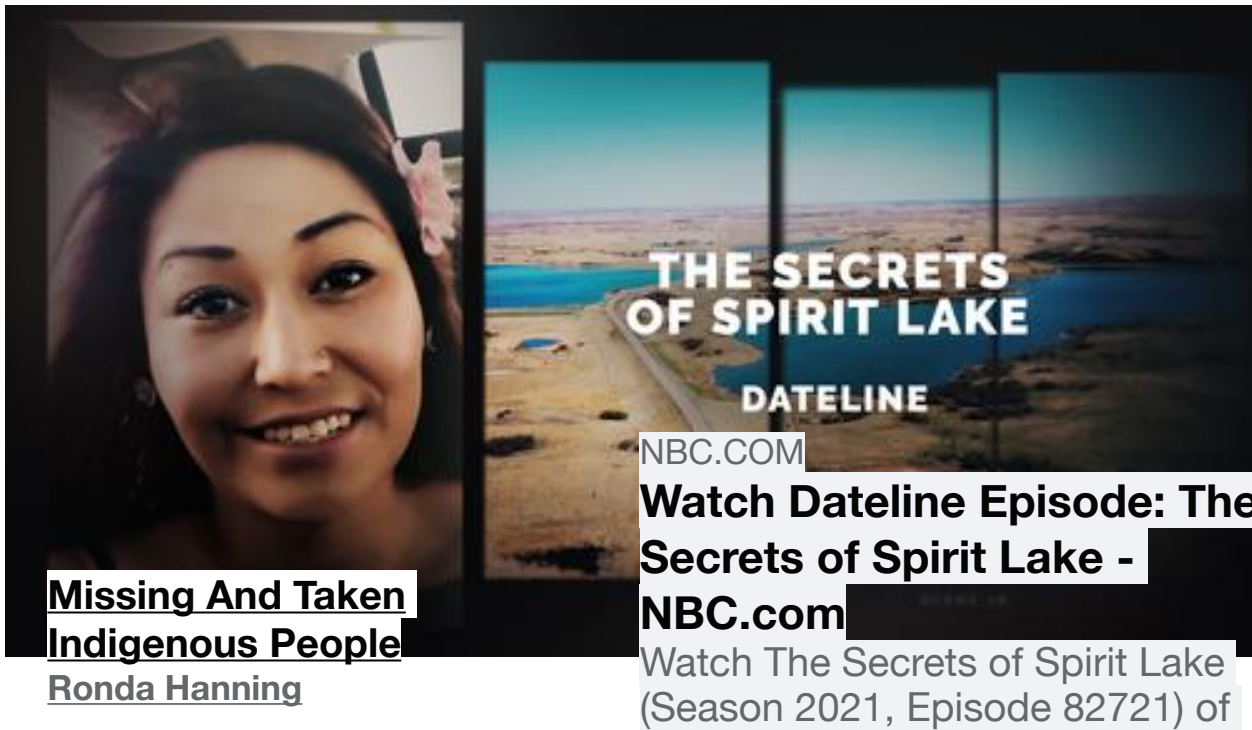
Everyone thinks they're an expert on schools because they were once a student.

But thinking you know how to teach kindergarten because you were once a kindergartener is like thinking you could direct a movie because you once watched Star Wars.

Teaching is an art and a science. It requires specialized education and years of practice.

Listen to teachers.





· August 28 at 2:01 PM

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When the newly formed United States government opened the territory up for purchase by citizens, ignoring indigenous populations' right to the land, the Northwest Ordinance of 1787 also stipulated that the region would be free of slavery and that any man who owned at least 50 acres of land, regardless of skin color, could vote. By 1860, the federal census found more than 63,000 African-Americans living in the five states that were founded out of that territory; 73 percent of them lived in rural areas. Those people are the focus in *The Bone and Sinew of the Land: America's Forgotten Black Pioneers and the Struggle for Equality* by Harvard historian Anna-Lisa Cox.

**If there's anything we can learn from history it's not just one upward trajectory. It's more like an old river that winds back on itself and gets lost in swamps and then goes forward a little bit, then winds back.**

**There's ways in which the way that we choose to be blind to certain aspects of our past. It's like we keep poking ourselves in the eye. It's a terrible image, but it's an act of violence to keep ourselves blind. Lorraine Boissoneault**

### **Google Earth Launches New Time-Lapse Feature That Shows Effects of Climate Change Over 37 Years**

The new feature allows users to check in on the progress — or destruction — of any place over the last three decades

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

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**War crimes, genocide... “ecocide”? The push to make destruction of the planet a crime.** *(Older article that kept being pushed forward for time-dated news)*

International lawyers, environmentalists and a growing number of world leaders say “ecocide”—widespread destruction of the environment—would serve as a “moral red line” for the planet.

Read in Inside Climate News: <https://apple.news/AQvkGwYgDSqqh8bULg6CjUg>

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## Multiethnic Nevadans make up majority of organ transplant waitlist

The majority of transplant waiting list on organ transplant are from multi-ethnic communities, according to Simon Network Health CEO Denise Whaley

Tomorrow is National Wildlife Day!

From alligators to songbirds, all the way to dolphins and lizards -- here in Florida, we're no strangers to wildlife. Protecting our wildlife is at the forefront of why we need to tackle the climate crisis head-on. We must ensure the cycle of nature is protected so *everyone* -- including our wildlife -- can thrive.

**A political ad from Michele For Florida**

*And because it is Friday:*

