

# THE MORE YOU KNOW

## An Indigenuity: Water

### Good Indigenous and Overall Water-sites and Books

- [Stand With Standing Rock | An official site of the Standing Rock Sioux Tribe](#)
- [The Standing Rock resistance and our fight for indigenous rights | Tara Houska - YouTube](#)
- [Water is Life: The Rise of the Mní Wičóni Movement | Cultural Survival](#)
- [\(20+\) ReZpect Our Water | Facebook](#)
- [Indigenous Rights to Water and Protection \(waterlawsymposium.org\)](#)
- [Countering water colonialism: Indigenous peoples' rights, responsibilities, and international water governance frameworks – Undisciplined Environments](#)
- [Fighting for Native American Water Rights - Bing video](#)
- [Northwest Indian Fisheries Commission \(NWIFC\) | Serving the Treaty Tribes in Western Washington](#)
  - See their work on the river and coastal estuary restoration.
- *The World Is Blue* by Sylvia A. Earle, 2010, National Geographic edition.
- [Water: A Natural History](#) (Paperback) by Alice Outwater, 1996, Basic Books.
- *Cadillac desert: the American West and its disappearing water.* Reisner, Marc. (1993). New York, N.Y., U.S.A.: Penguin Books.



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## An Indigenuity: Air exercise: Stand with Standing Rock Haskell Letter

*The following is a letter to the Haskell community published in The Indian Leader, the oldest Native American student newspaper operated by students at Haskell Indian Nations University. I wanted to honor the Water Protectors at the three camps along the Missouri River at Standing Rock during the No Dakota Access Pipeline (DAPL) demonstrations. Their determination to protect the water of the Missouri River from the DAPL was an inspiration to many of us. The Protectors, they rightfully rejected to designation as "protestors", asked everyone to Stand with Standing Rock. The following letter contains my suggestions on how Haskell Indian Nations University could actually Stand with Standing Rock and, more importantly, how humankind should all Stand with Standing Rock and do so no matter where they are located. **Afterall, water is life.***

To the Haskell Community,  
October 1, 2016

DAPL. Everyone is wondering what is next? What can we do? What should we do to make sure the current pause in the DAPL construction becomes a permanent cancellation of all work on this destructive project. I, like many, have been inspired by the indigenous leadership at Standing Rock and the mature activism Haskell students have demonstrated in support of stopping the NDPL. The united effort of tribal Peoples and their governments to stand with the demonstrators at Standing Rock has paid off temporarily.

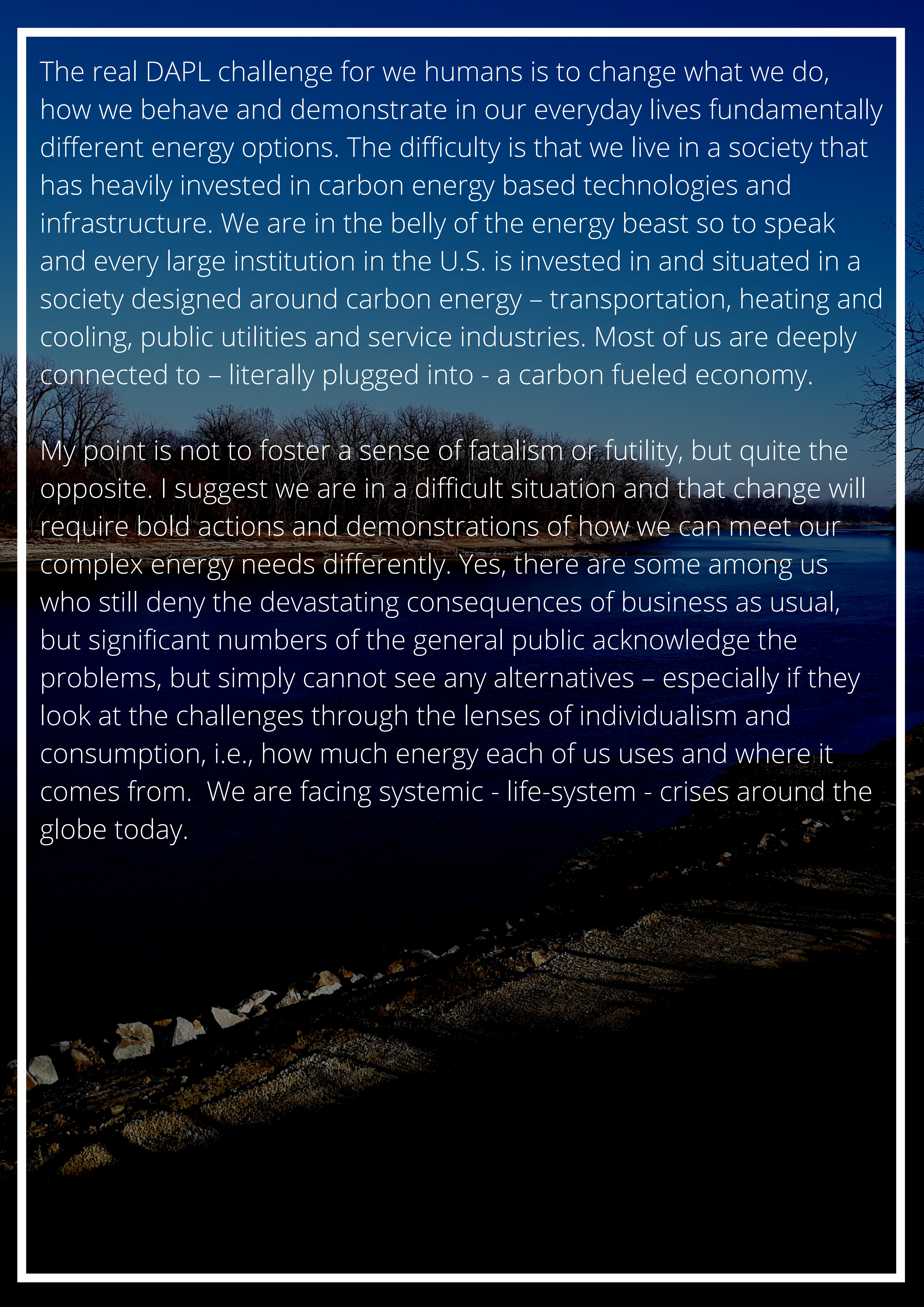


But let's be honest, the powers in favor of the pipeline will use this time to pull all of their allies together around a strategy to make sure the pipeline is completed. A substantial part of that strategy will be a propaganda campaign to denigrate and distort the motivations and intentions of Native Peoples and their allies who have stood with Standing Rock. The DAPL advocates will resort to their standard operating procedure of miseducating the public about why "we" must have the pipeline.

The pipeline proponents will use their money to propagandize through the mass media and lobby politicians for support. So now that the network news cameras and major media reporters have left Standing Rock, what should we do? For those of us who see Standing Rock as a pivotal moment in both the energy future of the planet and for the world-wide emergence of Indigenous leadership roles in addressing the environmental crises we face, we can make a stand right where we live and work.

It is time to stand-up against the societal carbon addiction of the U.S. Indigenous peoples must move beyond demonstrations for renewable energy and move to demonstrations of renewable energy. Our large Institutions must change and I can think of no better place in Indian Country for this kind of practical demonstration of standing with Standing Rock to begin than at Haskell Indian Nations University. Because the challenges we face are not simply a manner of getting individuals to change their minds - I wish it were so - but no we must demonstrate large scale change.

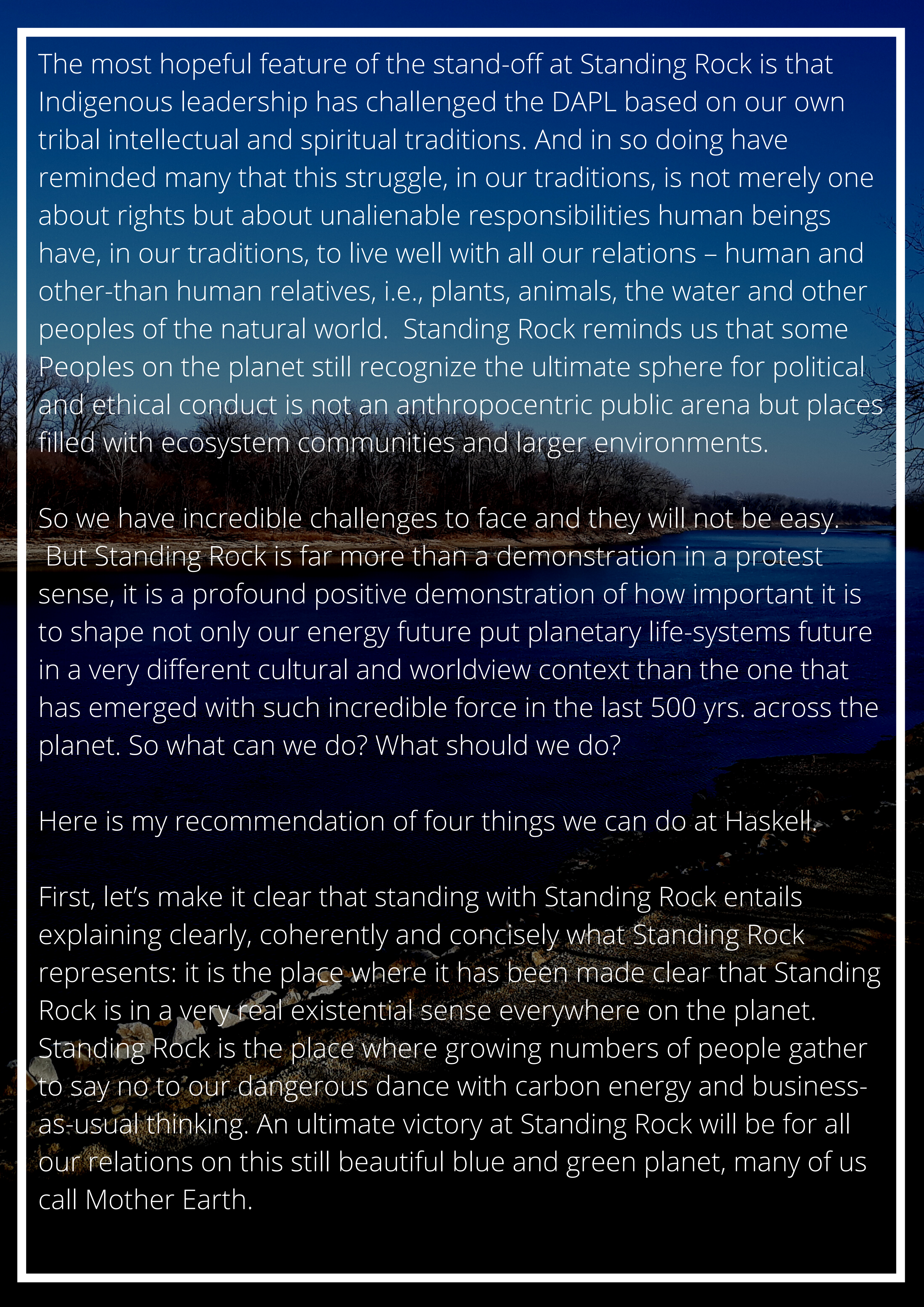




The real DAPL challenge for we humans is to change what we do, how we behave and demonstrate in our everyday lives fundamentally different energy options. The difficulty is that we live in a society that has heavily invested in carbon energy based technologies and infrastructure. We are in the belly of the energy beast so to speak and every large institution in the U.S. is invested in and situated in a society designed around carbon energy – transportation, heating and cooling, public utilities and service industries. Most of us are deeply connected to – literally plugged into - a carbon fueled economy.

My point is not to foster a sense of fatalism or futility, but quite the opposite. I suggest we are in a difficult situation and that change will require bold actions and demonstrations of how we can meet our complex energy needs differently. Yes, there are some among us who still deny the devastating consequences of business as usual, but significant numbers of the general public acknowledge the problems, but simply cannot see any alternatives – especially if they look at the challenges through the lenses of individualism and consumption, i.e., how much energy each of us uses and where it comes from. We are facing systemic - life-system - crises around the globe today.





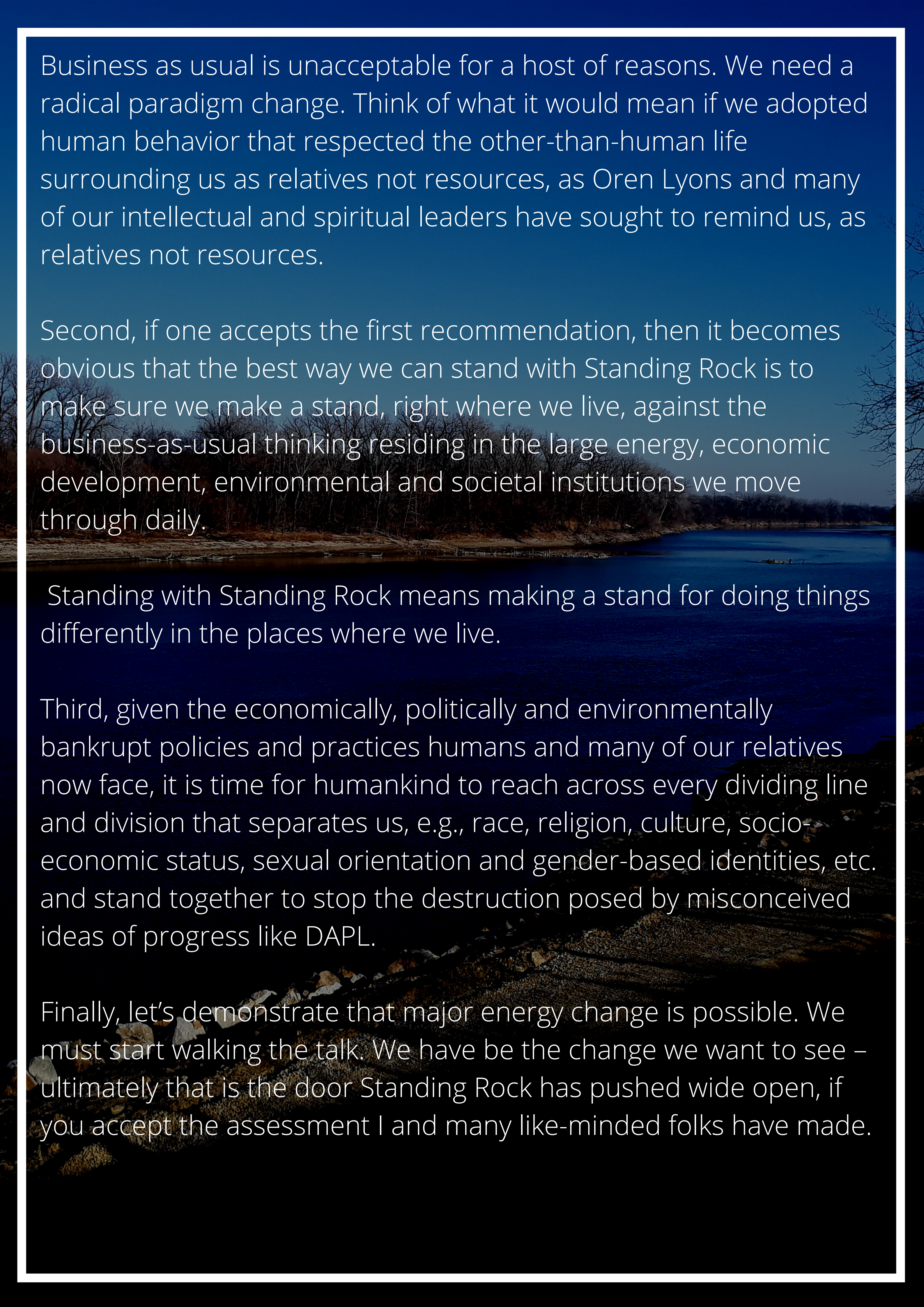
The most hopeful feature of the stand-off at Standing Rock is that Indigenous leadership has challenged the DAPL based on our own tribal intellectual and spiritual traditions. And in so doing have reminded many that this struggle, in our traditions, is not merely one about rights but about unalienable responsibilities human beings have, in our traditions, to live well with all our relations – human and other-than human relatives, i.e., plants, animals, the water and other peoples of the natural world. Standing Rock reminds us that some Peoples on the planet still recognize the ultimate sphere for political and ethical conduct is not an anthropocentric public arena but places filled with ecosystem communities and larger environments.

So we have incredible challenges to face and they will not be easy. But Standing Rock is far more than a demonstration in a protest sense, it is a profound positive demonstration of how important it is to shape not only our energy future but planetary life-systems future in a very different cultural and worldview context than the one that has emerged with such incredible force in the last 500 yrs. across the planet. So what can we do? What should we do?

Here is my recommendation of four things we can do at Haskell.

First, let's make it clear that standing with Standing Rock entails explaining clearly, coherently and concisely what Standing Rock represents: it is the place where it has been made clear that Standing Rock is in a very real existential sense everywhere on the planet. Standing Rock is the place where growing numbers of people gather to say no to our dangerous dance with carbon energy and business-as-usual thinking. An ultimate victory at Standing Rock will be for all our relations on this still beautiful blue and green planet, many of us call Mother Earth.





Business as usual is unacceptable for a host of reasons. We need a radical paradigm change. Think of what it would mean if we adopted human behavior that respected the other-than-human life surrounding us as relatives not resources, as Oren Lyons and many of our intellectual and spiritual leaders have sought to remind us, as relatives not resources.

Second, if one accepts the first recommendation, then it becomes obvious that the best way we can stand with Standing Rock is to make sure we make a stand, right where we live, against the business-as-usual thinking residing in the large energy, economic development, environmental and societal institutions we move through daily.

Standing with Standing Rock means making a stand for doing things differently in the places where we live.

Third, given the economically, politically and environmentally bankrupt policies and practices humans and many of our relatives now face, it is time for humankind to reach across every dividing line and division that separates us, e.g., race, religion, culture, socio-economic status, sexual orientation and gender-based identities, etc. and stand together to stop the destruction posed by misconceived ideas of progress like DAPL.

Finally, let's demonstrate that major energy change is possible. We must start walking the talk. We have to be the change we want to see – ultimately that is the door Standing Rock has pushed wide open, if you accept the assessment I and many like-minded folks have made.



So what can we do at Haskell Indian Nations University? Here is a practical proposal. Let's use renewable energy technologies, wind, solar and geothermal to pull Haskell off the carbon energy grid in five years.

Let's stand with Standing Rock right here at Haskell, the flagship national tribal university, by showing that, we and many others here and abroad who would join us, do not need the damaging carbon energy those in favor of the DAPL are going to tell us we will need. Let's stand with Standing Rock in a demonstration of what we know. We live among relatives not resources. And while few people understand the importance of rights better than indigenous peoples, we always understood rights count for little if you fail to honor your responsibilities.

Let's stand with Standing Rock and unplug Haskell from the carbon energy pipeline literally and figuratively. Let's show what we can do.

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