What is Casandra?

Casandra is a distributed, open-source database management system that allows for scalable, fault-tolerant, and distributed storage and retrieval of structured data. It is designed to handle large volumes of data and provides a high degree of scalability, availability, and fault tolerance.

Casandra uses a column-oriented database schema that allows for efficient storage and retrieval of large datasets. It supports a wide range of data types and provides strong consistency and durability guarantees.

Casandra is often used in situations where data needs to be stored and accessed across a large number of nodes in a distributed system. It is used by many organizations, including Netflix, Twitter, and VMware, among others.

Why choose Casandra?

Casandra is chosen for its ability to handle large datasets and provide high performance. It is designed to be highly available and fault-tolerant, making it a good choice for mission-critical applications.

Casandra is also easy to use and manage, making it a popular choice for organizations looking to set up a distributed database system.

Conclusion

Casandra is a powerful tool for managing large datasets in a distributed environment. Its ability to handle large volumes of data and provide high performance makes it a valuable asset for many organizations.

We hope this guide has helped you understand Casandra and how it can be used to manage your database needs. If you have any questions or need further assistance, please feel free to contact us.
What is Cascadia? Cascadia is a bioregion. A place. Cascadia is a toponym, place name, that is applied to the Pacific Northwestern corner of the North American continent. For some, Cascadia invokes the idea of an independent country. For others, Cascadia inspires a challenge against all the wrongs of industrial civilization, the struggle against the domination over Nature and the rebellion to remain in nonconformity. In Chinook Jargon (Chinik Wawa) this bioregion is Chinook Illahee.

Cascadian, is an adjective or demonym, which means someone or something associated with Cascadia (the bioregion).

What is a bioregion? Bioregions are defined by watersheds (river drainage systems), water cycles and often the biodiversity within them. Bioregion literally means “life place” from the Greek word βίος (bios), meaning “life” and from the Latin word regionem meaning “a district, portion of a country, territory ... a direction, line; boundary line, limit.” Bioregions unlike nation-states are defined by natural processes.

Symbolism of the Cascadian flag AKA the Doug. The blue represents the moisture rich sky above, the Pacific Ocean, along with the Salish Sea, lakes, rivers, and other inland waters. Our home is of continuous cascading waters flowing from our sky and mountains back to the Pacific. For Cascadia is a land of falling water from the Pacific to the western slopes of the Rockies where water cycles as vapor and then rain and snow to run through creek and river back to the Pacific. The white is for the snow and clouds which are the catalyst of water changing from one state of matter to another. From liquid into vapor in the form of mist and clouds. From vapor into solid in the form of ice and snow, then melting back to liquid or vapor. The green is the forests and fields which also carry life giving water through our biodiverse land. The lone standing Douglas fir symbolizes endurance, defiance and resilience against fire, flood, catastrophic change and even against the anthropocentric Man. All these symbols of colors and imagery come together to symbolize what being Cascadian is all about.

1. Alexander Baretich, designed the flag in the academic year of 1994-1995 while studying in Europe, but my search for a transformative icon began when I was an adolescent fighting against suburban sprawl in Portland. The goal was to create an icon that would be a catalyst to bioregional paradigm shift.

Bioregionalism is about decolonization of the map (cartography) and liberation of living Earth. Bioregionalism is about reinhabiting and rooting oneself in the land and dynamic communities that are the bioregions. It’s about shifting from a dominating (power over) the “other” worldview to a worldview that embraces a holistic aproach. From a bioregional perspective, to describe Cascadia in geographic terms, Cascadia can be found in the flow of water, the abundance of life and the energy that throws forth mountains.

The bioregion of Cascadia can be defined by the great hydrologic cycle (also called the great water cycle) that occurs within the Northeast Pacific and along the western edge of the North American continent. As a natural demarcation of the bioregion of Cascadia, that cycle begins with the evaporation of water from the Pacific. That ocean water is then transformed into water vapor, taking form as mist, fog and clouds. The water then falls as rain, hail, ice and snow as far east as the Earth, and that awakening becomes part of who and what we are. The bioregion permeates the very soul of the awakened inhabitant. Bioregionalism is a living celebration of life.

A bioregionalist is one that advocates for the awakening in consciousness and the protection of the water-life cycle and the living Earth.

Bioregionalism is a paradigm shift away from the current paradigm of resource extraction, anthropocentric worldview, domination over, consumerism, “Man vs Nature” division and even patriarchy. Bioregionalism is focused on communities (sociological and ecological), interconnectedness and interdependence. Bioregionalism is biocentric (life centered), ecosystem centered, kincentric (relationship centered) and Gaia-centric (Earth centered). Bioregionalism is counter to anthropocentric (human centered) worldview.

Origin of Language. Herder proposed that language did not come from God as most intellectuals surmised at the time, but out of the expression of the folk (volk) or spirit of the people with all their historical experiences and general mentalities that grew out of those experiences. That diversity of language did not come from a Biblical fall of the Tower of Babel, but out of the unique histories and experiences of these people (nations). Even the word nationalism (nationalismus) was coined by Herder and referred to the idea of a shared bond of a politiesized ethno-linguistic identity. Herder’s ethno-linguistic idea of a nation radically changed the idea of a nation. Herder’s writings inspired people to search for their origins, collect mythology and folklore (such as the Grimm’s fairytales), compose dictionaries (such as Webster’s Dictionary), and collect folk music, folk dance and folk costumes. In some cases where a folk costume was not found then a national costume was created. Prior to that most people in Europe identified themselves based on “occupation” or class as well as religious association often based on the dictate of the nobility. Herder defined “nation” as an

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more.” Renan claimed that a nation was simply people wanting to be together and disregarded the need for characteristics like language, ethnicity and race. Yet Renan was an advocate of racial hierarchy and popularized his views of European superiority over other peoples. His rhetoric had a huge impact on the French Third Republic (La Troisième République) and its colonization in Africa. Renan encouraged decolonization for European people while supporting racist agenda of colonization by the French of African people. His form of racism has been called Republican racism by French historian Gilles Mancuron. The Czech political scientist Karl Deutsch a hundred years after Renan described nation as “a group of people united by a mistaken view about the past and a hatred of their neighbors.” Nationalism being a politicized group identity is collective low self esteem projected outward in the form of an ideal of what the group should be. Within nationalism comes a sense of camaraderie with strangers who only have superficial commonalities. In the national projection of what the individual should be comes stereotypes, gender stratification and strict ideals of sexual mores and other projected ideals along with exclusion and

scious of Cascadia is to be aware of the interconnectedness of that flow of energy, of transference of the water-life cycle. It is to be conscious and to respect all parts that make the whole in a cycle that flows through all parts.

Understanding where or what areas are included in Cascadia one needs only follow the flow of water. Water shapes valleys and erodes mountains. Mountains change the course of flow of water. The biggest hydroregion or watershed in Cascadia is the Columbia Basin. The Columbia Basin includes the rivers that are the Cowlitz, Willamette, Snake, Yakima, Deschutes, Wenatchee, Spokane, Kootenay, Pend Oreille and several others. The second biggest hydroregion is the Fraser River which joins with the Salish Sea. The smaller coastal river drainage systems along the Pacific coast are also included in the bioregion from the Klamath River to the Copper River. The bioregion also includes Vancouver Island, Haida Gwaii, and other islands. Some include the Bay Area as a transitional space or ecotone, because of the rivers

flowing in from two different bioregions. Peter Berg, one of the early advocates for bioregionalism, points out the difference between bioregional borders versus political borders in a 1998 interview “Obviously these borders are soft and wide, as opposed to linear and sharp in the present geopolitical sense of boundary.” It is this letting go of straight lines on a map and ending of domination over the land and Nature that is part of that path to decolonization of the lands and our minds.