

Journal #2772

from sdc

1.23.13

Idle Updates

Letters sought - WINNEMEM WINTU TRIBE'S COMMENTS ON THE SHASTA LAKE

Federal Fracking Regulations Revised by Interior Department

By Paddle, By Wagon, By Car: Field Nursing on the Front Lines of Native American Health

Green Desert: Climate changes to disrupt Southwest

Museums and the Web 2013 Exhibitor booth discount through January 31st

? COMING SOON TO A FIRST NATION NEAR YOU ?

What is the
FNPOA?

The First Nation Property Ownership Act (FNPOA) is a legislation which Canada is **targetting First Nation communities** for massive land-grabs and land-sales.

A version was passed in the US called The Dawes Act (1887) and was instrumental in the **biggest land grab of indigenous land in US History.**

"The real aim of [Dawes Act] is to get at the Indians land & open it up for resettlement."
- Senator Henry M. Teller (1881).

SHARE AND HELP SPREAD THE WORD ABOUT THE FNPOA.

#idlenomore

[Andrew Ironshell](#)

Fish broth. It carries cultural meaning for Anishinaabeg. It symbolizes hardship and sacrifice. It symbolizes the strength of our ancestors. It means survival. Fish broth sustained us through the hardest of circumstances, with the parallel understanding that it can't sustain one forever.

[Think Chief Spence Is on a "Liquid Diet"? I Think You're Ignorant](#)

www.huffingtonpost.ca

[Fish broth has been cast by the mainstream media as "the cheat." Upon learning Chief Spence was drinking tea and fish broth coverage shifted from framing her action as a "hunger strike" to a "liquid diet", as if 32 days without food is easy. Of course this characterization comes from a place of enor...](#)

"THE HEALTH OF OUR ENVIRONMENT TRANSCENDS ACROSS ALL WALKS OF LIFE," LEONARD PELTIER ON #IDLENOMORE.

"If we don't have healthy water, healthy air, healthy food and healthy children we will not have a healthy future. That is the law," said Peltier.

He said, "It really does my heart good to see the activism and concern of the different generations of people coming together."

"I totally understand the difficulties of getting people to take action to bring about change. The direction that the world corporations have taken historically and today have largely been at the expense of the Indigenous People around the world. I encourage anyone who reads these words to become involved as much as possible to stem this tide of environmental destruction taking place," said Peltier.

<http://bsnorrell.blogspot.ca/2013/01/leonard-peltiers-statement-on-idle-no.html>

Hello Tribal friends and family,

I know time comes as in a short notice but, please do whatever you can to get the word out to California Indians who are not on this email list. All California Indians should try to give input in this huge Federal/State water and salmon recovery plan.

I am asking everyone to please send in comments opposing the Shasta Dam raise. Attached is a draft comment that we put together, it could be changed to fit any tribal needs or it could be used as is by tribes and organizations. With a few changes, it could also be sent by individuals. Please change it as is needed and mail by the Jan 28th deadline.

We appreciate your taking the time to submit opposition and input on the proposed Shasta Dam raise.

Thank you.

Caleen Sisk, Tribal Chief and Spiritual Leader

Winnemem Wintu Tribe, 14840 Bear Mountain Road, Redding, CA 96003

530-275-2737 Office 530-275-4193 FAX

Water is Sacred - Water is Life

January 28, 2012

SEQ CHAPTER \h \r 1Ms. Katrina Chow, Project Manager

Bureau of Reclamation, 2800 Cottage Way, MP-720, Sacramento, CA 95825-1893

Re: FIRST PEOPLES LETTER IN SUPPORT OF THE WINNEMEM WINTU TRIBE'S COMMENTS ON THE SHASTA LAKE WATER RESOURCES DRAFT FEASIBILITY REPORT

To Whom It May Concern:

I. INTRODUCTION

The First Peoples are the Indigenous Peoples of this land. Since the beginning our beliefs have been shaped and are deeply rooted in our culture watersheds and land scapes. We believe everything is sacred from the largest mountain to the smallest plant, bird, fish and animal. We believe lessons can be found in all things and that all things have a purpose. We love, honor, and respect our Creator and our Mother Earth, but also every living thing. It is about being in touch with ourselves and everything around us in a respectful and spiritual world view. It is about knowing and understanding that we are part of everything, and everything is a part of us. We are all One and we are responsible to it and for it generations after generations.

On behalf of the Winnemem Wintu Tribe, we the 'First Peoples' submit the following comments regarding the Shasta Lake Water Resources Investigation Draft Feasibility Report ("DFR"). We request that the Bureau of Reclamation ("Reclamation") more fully consider the cultural and environmental costs of raising Shasta Dam, that it evaluate a more comprehensive range of alternative methods for improving anadromous fish survival and increasing water supply reliability in the Central Valley, and that Reclamation more fully involve the Winnemem Wintu Tribe in its decision-making process.

The Winnemem Wintu are also First People of this land and water shed. The Winnemem's traditional territory included the east side of the upper Sacramento River watershed, the McCloud River and Squaw Creek watersheds, and approximately 20 miles of the Pit River from the confluence of the McCloud River, Squaw Creek and Pit River up to Big Bend. Salmon, which have been eliminated upstream of the Shasta Dam since its construction, are an essential component of Winnemem Wintu culture, and were once a staple food. Although a large majority of the Winnemem's traditional lands are now submerged under the McCloud and Shasta reservoirs, and salmon no longer breed upstream of Shasta Dam, the Winnemem has continuously maintained its spiritual, cultural, and traditional connection to its remaining accessible native lands and waters.

For the Winnemem Wintu, the raising of Shasta Dam is not just an intellectual issue of water allocation that affects farmers in the Valley or housing development in the South. Nor is it simply the power struggle between private development and public agencies charged with protecting public trust resources including fish, wildlife and recreation. Instead, the raising of Shasta Dam is a threat to the very existence of the Winnemem Wintu people and the way of life that the creator gave to the Tribe. It is about a beautiful natural world, full of salmon, clean water and vibrant forests that has been and continues to be divided up, sold and destroyed piece by piece. The raising of Shasta Dam would cause further destruction of the world as the Winnemem know it. The DFR fails to address this Project's devastating and irreparable impacts on the Winnemem Wintu Tribe's spiritual and sacred connection to the waters and lands of the original tribal traditional territory.

II. HISTORICAL BACKGROUND

From 1851-1852, the federal government negotiated 18 treaties with the First People of California. Representatives from the Winnemem and other Wintu bands signed the Treaty at Cottonwood Creek, ceding vast tribal lands to the federal government in exchange for reservation land, food, and clothing. Though, none of the 18 treaties were ever ratified by the United States Congress, the U.S. Government considered the land ceded, and began giving land, mineral, and resource rights to private parties all across California and in the Winnemem's historical homeland. No compensation was provided to the Winnemem for the taking of lands. Eventually, some of the Winnemem Wintu received Indian allotments which allowed them to remain on the McCloud River and other traditional sites. However, the majority of habitable allotments were flooded when Reclamation constructed Shasta Dam.

In 1941, Congress passed 55 Stat. 612, which gave the United States the right to take title to all tribal lands needed for the Central Valley Project and related infrastructure. The Act promised that the Indians would be paid "just and equitable compensation" for land taken, and that the sites of any "relocated cemeteries shall be held in trust by the United States for the appropriate tribe, or family." 55 Stat. 612 §§ 2, 4.

No new plans or approvals for new construction, much less new construction itself, on the Shasta Dam should begin until there is a fair and just settlement of the land ownership issue, the promises enacted in 55 Stat 612 are satisfied, and the WWT is fairly compensated for lands already flooded by Shasta Reservoir.

As described in the comments submitted by the Winnemem Wintu Tribe, The Winnemem Wintu people were never provided "just and equitable compensation" for the United States government's massive appropriation of land for Shasta Reservoir. Even the Winnemem Wintu's sacred gravesites were violated. Reclamation moved approximately 183 Winnemem Wintu graves from the impact area of the Shasta Dam to a new site, styled the "Shasta Reservoir Indian Cemetery," and violated 55 Stat. 612 by failing to hold this site in trust for the Winnemem Wintu. Since the Winnemem Wintu were never compensated for their land or allotments that were taken by the government and flooded by the Shasta Dam, the Winnemem still own that land. Reclamation cannot proceed with any plans that would enlarge the Shasta reservoir without first settling the ownership of the land already flooded.

Due in large part to Reclamation's repeated violation of 55 Stat. 612, the Department of the Interior failed to include the Winnemem Wintu when the Department published the first list of "federally recognized" tribes. In 2008, the California Legislature passed Assembly Joint Resolution 39, which urges Congress to restore federal recognition to the Winnemem Wintu, but Congress has failed to act on this request. Reclamation has cited the Winnemem's lack of official status to justify Reclamation's exclusion of the Winnemem Wintu from Reclamation's decision-making process, despite the fact that its proposal to raise Shasta Dam will have a disproportionate, and likely devastating, effect on the Winnemem Wintu.

Executive Order 12898 applies to all federal undertakings and declares that no one people or segment of the population should suffer hardship and discrimination because a project is implemented for the benefit of the majority society. Yet the Bureau of Reclamation (BOR) freely admits that any raise of Shasta Dam will have “immitigable” consequences for the WWT and will place a “disproportionately high and adverse effect” on the WWT if the McCloud River is flooded a second time by the raising of Shasta Dam by 6 to 200 feet.

The Bureau of Reclamation refuses to follow the spirit and letter of the National Historic Preservation Act by declaring that it will not complete the required Section 106 review until after a raise of Shasta Dam is approved and funded by Congress. A Section 106 review would study the actual effects of a dam raise on Winnemem Wintu historic, sacred, and ceremonial sites that would be flooded and guide the Bureau of Reclamation to find less destructive alternatives early in the planning process.

The DFR has no discussion of either the Native American Graves Protection and Repatriation Act or the Archeological Resources Protection Act, even though there is ample evidence these WWT archeological resources and graves would be exposed and impacted. The DFR cannot be completed without a feasible plan- acceptable to the WWT, for full identification and protection of these resources.

The United Nations' Declaration on the Rights of Indigenous Peoples (Declaration) recognizes and affirms the rights of indigenous peoples to their cultural, religious, and spiritual practices, to have private access to sacred sites (Arts. 12(1), 11(1)), as well as to maintain and strengthen their spiritual relationship with their traditionally held lands, territories, waters and coastal seas and other resources (Art. 25).

With the Declaration, Native peoples have rights acknowledged by the international community of nations, including rights to sacred places both within existing reservations or territorial boundaries and beyond.

Raising Shasta Dam to any appreciable degree, let alone the 18.5 feet proposed, would submerge much of the historic and present-day remaining cultural and ceremonial land of the WWT. This would be yet another manifestation of discrimination against the WWT. The additional raise would further displace the WWT from their traditional cultural properties and block recovery of their traditional sustainable food, medicine plants and landscapes, and the return of McCloud River salmon brood stock; and thereby place insurmountable obstacles in the way of the Winnemem Wintu people's right to practice their spiritual and cultural traditions. This wholesale destruction of the Winnemem's cultural and natural heritage would perpetuate rather than rectify the long-standing cultural genocide perpetrated against the First People on the McCloud River, who still live and follow their Indigenous culture in the area now inundated by Shasta Lake as a result of the construction of Shasta Dam.

Water operations used to formulate comprehensive plans for the DFR are based on documents that have been deemed by the United States District Court to be unlawful.

While the focus of CP4 is to increase anadromous fish survival while also increasing water supply reliability, raising the height of Shasta Dam would destroy more salmon and trout spawning habitat and make construction of a viable fish-way for salmon less feasible; neither of these concerns is addressed in the DFR. The DFR does not demonstrate compliance with the Clean Water Act or California Basin Plan objective to protect and enhance water quality objectives. The DFR also does not examine consistency with State and Federal Fish Doubling goals contained in the California Fish and Game Code and the Central Valley Project Improvement Act, respectively. In consideration of the rejected 2008 USFWS BO and NMFS 2009 BO and the complexity of factors affecting fish populations, the DFR analysis is premature and incomplete.

The plan must also address how the Chinook from McCloud River that were transported to New Zealand just prior to Shasta Dam's construction will be restored to the McCloud and how the cultural and traditional practices of the Winnemem Wintu will be preserved and protected for future tribal members.

The DFR does not address the increased evaporation from the enlarged surface area of the reservoir, nor the increased greenhouse gas emissions from expanded motorboat and jet-ski use, rotting organic matter when the land is first flooded; plankton that live and die in the reservoir; detritus washed into the reservoir; and seasonal flooding of plants along the fringes of the reservoir, even though CP4 would increase the maximum surface area by 8 percent. Nor does the DFR discuss the increases in sedimentation from shoreline erosion caused by the lowering and raising of water levels on over 400 miles of newly-exposed cleared area around the perimeter of the Reservoir. The DFR does not address toxic sediments from mining already found at depth in the reservoir.

The DFR fails to demonstrate that the watershed is sufficiently large to refill 634,000 acre feet of storage when it is most needed in dry years and does not demonstrate that any additional water stored would be designated as surplus. Westlands Water District has indicated willingness to be a non-federal sponsor. However, since Westlands has substantial reimbursement obligations already and the seleniferous land Westlands irrigates would serve the state best if simply retired from farming, Westlands should not be allowed to reap further benefits of new projects at taxpayer expense. The Shasta enlargement proposal is an expensive, primarily publicly funded project, the intent of which is to provide more secure water rights to a small group of private interests, namely junior CVP agricultural service water contractors south of the Delta. There are no guarantees whatsoever that the increased water storage created by an enlarged dam would be provided to California Indian Tribes, but most likely go to anything but CVP water contractors or that September 30 carryover storage in Shasta Reservoir would be any higher as a result of this project.

The DFR has not conducted a complete evaluation of impact on the McCloud River wild trout fishery or hard-head fish and whether CP4 would comport with PRC section 5093.542's mandate to maintain its riverine resources in their existing natural condition. The DFR has not addressed or consulted the WWT regarding the McCloud River flows needed for salmon and habitat restoration. There are several approaches contained within the proposal that could be implemented to achieve stated goals without the dam enlargement, including in-stream habitat improvement, floodplain habitat restoration, modifications of storage and release operations of Shasta Dam, and increased water use efficiency and retirement of seleniferous lands in the Westlands Water District. Improved water-use efficiency can actually be a cost savings over time as it lowers associated water and energy costs.

In summary, raising Shasta Dam is infeasible because of the inmitigable impact on the Winnemem Wintu and the inadequately addressed impacts on the environment, and unaddressed water needs to California Indian tribes and communities. The DFR also fails to offer compelling reasons why it is acceptable to harm the water quality, water quantity, fish and wildlife habitat of Shasta Reservoir. Raising the dam would render the Indigenous Winnemem Wintu's sacred ceremonial land inaccessible and obstruct recovery of their ancestral food on the McCloud River without their "free and informed consent," thereby, impeding their right to self-determination and furthering the devastating effects of repeated cultural genocide proscribed by international legal norms and U.S. laws

For the foregoing reasons, we submit this letter in support of the comments of the Winnemem Wintu Tribe on the DFR and urge that the Shasta Dam raise project be declared legally and physically infeasible.

Respectfully submitted,

[The Stream, January 21: Federal Fracking Regulations Revised by Interior Department](#)

Revised federal rules will guide drilling for oil and gas on public lands. Interior Department officials announced the revision Friday, *The New York Times* reported, and said the updates will require chemical-use disclosures, methane-emissions control and drilling-wastewater management.

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or associated pictures: <http://www.ultimatehistoryproject.com/field-nurse-program.html>

**By Paddle, By Wagon, By Car:
Field Nursing on the Front Lines of Native American Health**

Stephanie Stegman

First Aid demonstration, National Archives, Public Domain.

What are these women doing? That might be your initial thought when you look at the picture.

The subject of the photograph appears to be the activity demonstrated by the women rather than the women themselves. The angle of the picture draws the viewer's eye down the line in one fluid motion, as if the women are a single subject, indistinguishable from one another for the photographer's purpose.

However, the people in the photo are doing slightly different things. The first woman in the foreground looks down the line as if to check on the progress of the others. Perhaps she is in charge, directing the activity? Some of the participants look at the ground; a few look toward the camera. One woman appears to be looking nowhere in particular. Maybe she is concentrating on what she is doing? Maybe she would rather be doing something else?

Now, to return to the original question: *What are they doing?*

This picture captures a First Aid demonstration from Oklahoma in 1939. The people in the photo are practicing the "prone pressure method" to help revive someone who is not breathing. This method of manual respiration is also called the Schafer Method, named after the British physiologist who first described it, Edward Albert Sharpey-Schafer (1850-1935). Commonly used for drowning victims, the Schafer method was part of British and American Red Cross training during the first half of the 20th century.

Red Cross World War I poster, Public Domain

The photograph comes from a public health nursing program portfolio in 1939. The narrative report was created by the Field Nursing Service of Five Civilized Tribes Agency of the Office of Indian Affairs within the U.S. Department of the Interior. In Oklahoma, the Five Civilized Tribes Agency (also known as the Union Agency) was headquartered in Muskogee and served primarily the Cherokee, Chickasaw, Choctaw, Muskogee (Creek), and Seminole Nations. The Field Health Division had been established in 1938, a year prior to the photograph.

Nurses were part of emergency relief programs in Oklahoma and other places hit hard by the Great Depression and the Dust Bowl. Particularly in rural areas, they served on the front lines of community health, whether they were employed by the local county, a private charity, or the Office of Indian Affairs. With the growth of visiting nurse associations, professional nurses began working on reservations in 1924.

In the 1930s, a combination of federal contract employees and Christian missionary groups provided limited medical care to Native Americans and Alaska Natives in small "general" and tuberculosis control hospitals and at boarding schools. Long distances to travel on few and poor roads were a major obstacle to health. A lack of transportation prevented patients from getting urgent care and hampered follow up on existing cases. Missed appointments and noncompliance with nurses and doctors' advice caused tension and frustration between patients and health care providers.

A road nurses traveled on in McCurtain County, OK", National Archives, Public Domain

Distance also threatened to separate families and caused added grief to hospitalized patients. When they could, families camped out on the hospital grounds to be near their loved ones who were seriously ill. Homesick patients left their hospital beds against doctor's recommendations.

The establishment of the Field Health Division was an attempt to mitigate the physical distance and provide preventative care. In contrast to staff at hospitals and schools, the field service staff traveled to patients' homes and worked in smaller immunization clinics. They traveled by paddle, by wagon, and by car.

Field nurses gave demonstrations in sanitation and infant care. They checked on expectant mothers and followed up on patients with life-threatening and contagious diseases like tuberculosis and trachoma. Infant mortality was a particular concern, and each field nurse in the Five Tribes Agency carried in her car a sample baby bed with screening to keep away flies and mosquitos. Photos document how older siblings constructed baby beds out of ply wood and grocery boxes for the youngest members of their family.

This image of the First Aid class was taken to document the field work being done in Durant Oklahoma. Durant sits in the southeastern part of the state, near the Red River that runs along the border of Oklahoma and Texas. Today, it is both the county seat of Bryan County and the headquarters of the Choctaw Nation.

Ida E. Bahl, the field nurse for Bryan County, taught the First Aid class. Trained as a nurse and X-ray technician in her native Iowa, Bahl spent only a short time working in Oklahoma. She is better known as a *Nurse Among the Navajos*, as she recounted in her 1978 book about her career as a nurse in the Indian Health Service in northern Arizona.

Susan La Flesche Picotte, first American Indian woman to receive a medical degree, c. 1910s. In Oklahoma, First Aid classes were overwhelmingly attended by women. As the classes grew in popularity, men also attended. In addition to participating in First Aid classes, women served in leadership positions as members of tribal health committees, chosen by their communities to address health and wellness issues. Gender-based vocational training in boarding and day schools reinforced the idea of family health as part of women's sphere. At Wheelock Academy and Chilocco Indian School in Oklahoma, girls received hands-on training in infant care.

For Native American women in search of an education and a profession, there was another option. In 1933, the Sage Memorial Hospital's School of Nursing had its first graduating class. By 1939, the accredited nursing school, located in the heart of the Navajo reservation, had 38 enrolled, representing 28 different tribes and races. Nursing students completed a three year curriculum, including obstetrics, pediatric, surgical, medical, and field nursing.

Gradually, the work of field nurses became supplemented and even replaced by health aids from tribal communities through programs like the Community Health Aid Program of 1967. With training from the Indian Health Service and salaries paid by the tribe, Community Health Representatives (CHR) sought to become medical authorities in their communities and serve as important cultural mediators. Today, the program has over 1,400 CHRs, both men and women, representing 250 tribes in 12 service areas.

The black and white photograph represents their predecessors on the front lines of health care, working and learning in the field.

Recommended readings:

Kidwell, Clara Sue. *The Choctaws in Oklahoma: From Tribe to Nation, 1855-1970*. Norman: University of Oklahoma Press, 2007.

The University of Oklahoma Western History Digital Collections (including WPA oral histories) <http://digital.libraries.ou.edu/WHC/>

Niethammer, Carolyn. *I'll Go and Do More: Annie Dodge Wauneka, Navajo Leader and Activist*. Lincoln: University of Nebraska Press, 2001.

Tong, Benson. *Susan La Flesche Picotte, M.D.: Omaha Indian Leader and Reformer*. Norman : University of Oklahoma Press, 1999.

Alvord, Lori Arviso and Elizabeth Cohen Ven Pelt. *The Scalpel and the Silver Bear*. New York : Bantam Books, 1999

History of Community Health Representatives in the Indian Health Service. <http://www.ihs.gov/NonMedicalPrograms/chr/index.cfm?module=history>

Smith, Susan. *Sick and Tired of Being Sick and Tired: Black Women's Health Activism in America, 1890-1950*. Philadelphia: University of Pennsylvania Press, 1995. University of Pennsylvania School of Nursing website "Nursing, History and Health Care" <http://www.nursing.upenn.edu/nhnc/Pages/Welcome.aspx>
<http://www.ultimatehistoryproject.com/field-nurse-program.html>

Ed note: I had the pleasure of "tracking down" and speaking with Field Nurse Katherine Raines who served western Nevada while living at the Reno-Sparkd Indian Colony in the 50's. Her memory, as well as her records/archives, were superb. sdc

Green Desert: Climate changes to disrupt Southwest *K. Kaufman, Desert Sun*

On Jan. 11, the National Climate Assessment Advisory Committee — a consortium of 13 federal agencies — released its third draft report on the impact of climate change on the U.S. As seems to be the rule with federal documents, it's monstrously long, but fairly readable and the online table of contents is easy to navigate.

[Jan 23, 1870: Soldiers massacre the wrong camp of Indians](#) (This Day in History)

[Jan 22, 1879: Chief Dull Knife makes last fight for freedom](#) (This Day in History)

Museums and the Web 2013 Exhibitor booth discount through January 31st

We are hoping you will join us as an exhibitor at Museums and the Web 2013, April 17-20 April at the Marriott Downtown Waterfront, Portland, Oregon.

If you have not registered for an exhibitor booth yet you should do so before prices increase again at the end of January. You should also submit a exhibitor briefing before the February 28 deadline.

Museums and the Web is an annual conference featuring advanced research and exemplary applications of digital practice for cultural, natural and scientific heritage. Formed by leading professionals from around the world, our community has been meeting since 1997. The products of our meetings and conversations – the MW proceedings, Best of the Web archives and a discussion Forum – are an unparalleled resource for museum workers, technologists, students and researchers that grows every year.

With more than 600 attendees from 40 countries, Exhibiting at Museums and the Web allows you to reach top technology decision-makers from museums and cultural sites from around the world. The Conference give you numerous opportunities to connect to your customers by showing your offerings in the Exhibit & Demonstration Hall, advertising in the program and online, sponsoring social events and by presenting in a 1 hour exhibitor briefing. There are a limited number of booths, sponsorship's and briefings and they are offered on a first come first serve basis. Early registration discounts on exhibit booth registration are currently available.

<http://mw2013.museumsandtheweb.com/exhibiting/>

After you've had the opportunity to see the value of the conference and its potential for connecting you to organizations with the interest and capacity to purchase your product or service, we're sure you will want to grow your future market by helping new cultural technologists attend by supporting the scholarship program.

Read more at <http://mw2013.museumsandtheweb.com/>

Nancy Proctor & Rich Cherry
MW2013 Co-chairs

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