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DOCUMENTARY OF A UNIQUE NEVADA ARCHEOLOGICAL SITE UNR Oral Histories now on-

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Longest Walk4 on Alcatraz

"Practicing the natural laws and relationships as taught by the buffalo society will help us to keep the Earth healthy...."
As the earth becomes imbalanced, so do the people.
Thank you [Randy Ross](#) for sharing this.

The buffalo is an important icon for many people. Their return from near-extinction

serves as an example of how humans must learn to treat the earth and its creatures with respect and ethics. The values and traditions of indigenous stewardship of the Earth must be understood and passed along to all people in this earthly circle of life. Practicing the natural laws and relationships as taught by the buffalo society will help us to keep the Earth healthy.

VOICES THROUGH HISTORY

The Indian was frugal in the midst of plenty. When the buffalo roamed the plains in multitudes he slaughtered only what he could eat and these he used to the hair and bones.

Luther Standing Bear, Lakota

We will not have the wagons which make a noise in the hunting grounds of the buffalo. If the palefaces come farther into our land, there will be scalps of your brethren in the wigwams of the Cheyennes. I have spoken.

Roman Nose, Cheyenne, 1866

Only seven years ago we made a treaty by which we were assured that the buffalo country should be left to us forever. Now they threaten to take that away from us. My brothers, shall we submit or shall we say to them: "First kill me before you take possession of my ...land..."

Sitting Bull, Hunkpapa

I can remember when the bison were so many that they could not be counted, but more and more wasichus came to kill them until there were only heaps of bones scattered where they used to be. The wasichus did not kill them to eat; they killed them for the metal that makes them crazy, and they took only the hides to sell. Sometimes they did not even take the hides, only the tongues; and I have heard that fire-boats came down the Missouri River loaded with dried bison tongues.

Black Elk, Lakota

In my youthful days, I have seen large herds of buffalo on these prairies, and elk were found in every grove, but they are here no more, having gone towards the setting sun.

Shabonee, Potawatomi, 1827

I see no longer the curling smoke rising from our lodge poles. I hear no longer the songs of the women as they prepare the meal. The antelope are gone; the buffalo wallows are empty. Only the wail of the coyote is heard.

Plenty Coups, Sioux, 1909

My nation was ignored in your history textbooks...they were little more important in the history of Canada than the buffalo that ranged the plains.

Dan George, Coast Salish

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[On telling Native people to just "get over it" or why I teach about the Walking Dead in my Native Studies classes...](#)

So a friend of mine wrote me a message on Facebook that went a little like this:

how the heck do you get through to someone that thinks natives need to just get over it.

I started writing him back and then realized that on this day (a day where I should be grading and preparing for final exams) this question sparked something in me and suddenly I was writing him a blog entry. I decided I would both send him my somewhat epic response and also – post it here. Then I'll start getting ready for finals. I swear!

Question: how the heck do you get through to someone that thinks natives need to just get over it.

Answer: Shake them? I never advocate shaking people, but maybe something is loose in there. Tell them to take a Native American Studies Course (it ain't cheap, but it's worth it).

But if I'm being honest, lately, when this comes up (and isn't it telling that it comes up often enough that I can begin with "lately" instead of "well the last time, a long time ago, man I can barely remember that time") I like to tell them about [The Walking Dead](#).

I must take a moment here to tell you all *Spoiler Alert.* That's right. I'm going to put it all out there. I'm going to tell you about all the nitty gritty of the Walking Dead that I can muster in one blog entry. It is ALL going to be one massive *Spoiler Alert* especially if you haven't had the opportunity to watch all the past seasons on Netflix yet because you have a life and there is never the perfect moment to sit down and watch a slow moving, somewhat depressing, not always entertaining indictment of humanity in the midst of a zombie-apocalypse and the end of the world as we know it. *Spoiler Alert*

There is this one scene in this season of the Walking Dead where some of the characters are talking. Actually that's most scenes, there is a WHOLE lot of talking in this show, but I digress. In this scene, we find out the "questions" that the leader of "the group" (Rick) asks to people when he meets them to determine if he can bring them in to their safe space and make them a part of the group.

How many walkers (zombies, for those who don't watch the show) have you killed?

How many people have you killed?

Why?

But there is a fourth question that comes up a lot in the show that isn't a part of this list. Rick asks it a few times in this season, and others in their own conversations are essentially asking it as well.

Do you think we can come back from this?

Will we be able to move on after we have had to live through and do horrible things? What happens to our humanity? It's something that is explored throughout the season, especially by the "leader" (de facto, not always, sometimes farmer, often confused, very sweaty "leader") Rick and in the end he makes a grand speech that yes, yes we can come back from this.

["We can come back," he says. "We all can change."](#) (Season 4, Episode 8)

Right after that his friend is beheaded by the Governor, a guy who CANNOT change, an all out shooting war starts, a bunch of people die and run away and there is the possibility that Rick's baby has been eaten by zombies. But you know... hope.

Anyway, Indians. When I started watching the Walking Dead I immediately thought about Indians. And when people tell me “Man, Indians, they are always going on and on about genocide and stuff and they should just get over it” I often pause and say “Well, consider the Walking Dead...”

Lawrence Gross (he’s a scholar and a Native person) talks about [“Post Apocalypse Stress Syndrome”](#) where he says that Native American people have “seen the end of our world” which has created “tremendous social stresses.”

California Indians often refer to the Mission System and the Gold Rush as [“the end of the world.”](#) What those who survived experienced was both the “apocalypse” and “post apocalypse.” It was nothing short of zombies running around trying to kill them.

Think about it. Miners (who were up in Northern California, where I am from) thought it was perfectly fine to have “Indian hunting days” or organize militias specifically to kill Indian people. These militias were paid. They were given 25 cents a scalp and \$5 a head. ([In 1851 and 1852 the state of California paid out close to \\$1 million for the killing of Indians...](#))

In effect, for a long time in California, if you were an Indian person walking around, something or someone might just try to kill you. They were hungry for your scalp and your head. They had no remorse. There was no reasoning with them. And there were more of them than there was of you. (Zombies. But even worse, living, breathing, people Zombies. Zombies who could look at you and talk to you and who were supposed to be human. Keep that in mind. The atrocities of genocide during this period of time, they were not committed by monsters -- they were committed by people. By neighbors. By fathers, sons, mothers, and daughters.)

In the Walking Dead the survivors resort to hiding. Sometimes they go in to town and barely survive an attack as they try to steal food or gather supplies. Sometimes they turn on each other. Sometimes they lose people they are close to. Sometimes they have to kill to stay alive. The world is in chaos. Everyone probably has high blood pressure. They probably don’t sleep much. They probably don’t get the proper nutrition. They probably get sick and die of the flu, because it’s hard to get medicine and rest and get better – when something is out there constantly coming after you, trying to kill you and everyone you care about. (Zombie-pocalypse sounds eerily similar to [California Indian history...](#))

How long until you tell those zombie-pocalypse folks to just “get over it already?” How long until you tell them “it was a long time ago?” How long until you tell them “it’s not worth talking about. It doesn’t affect me! I wasn’t there.” How long until you pretend like it’s not still a part of future generations? How long until you try to erase that the zombie-pocalypse ever happened?

I asked someone this question once and they said “well, it’s never the same after that. That becomes a part of who everyone is. It doesn’t go away. I mean it’s the freaking end of the world. You can’t just pretend like that never happened.”

Exactly.

#2: I like to tell them about Carl's great grandchildren.

Carl is Rick's kid in the Walking Dead. At first I hated him because he's dumb. He's in a zombie-apocalypse and he's all wandering off by himself and acting like he can just hang out and not be useful. But then he ends up becoming a bad ass who likes to make decisions, unlike his Dad, who really only makes the decision that he will no longer make any decisions. *Leadership*

Anyway, if you think about it -- Carl, who is living through the end of the world, which for him means loss, suffering, [shooting some kid in the head because he came into his camp](#), having to kill his mother after she gave birth to his sister, watching his father go crazy for a period of time, getting shot, and having to watch his Dad kill his other father figure (stupid Shane), [getting shot in the stomach](#), and finally thinking that his little baby sister has been eaten by zombies (I say thinking, because I'm convinced that somebody rescued her) – well Carl is my Great Grandfather.

That's right. That's how close it is. My Great-Grandfather was living through the genocide of California Native peoples. My Great-Grandfather had to hide from Russian Soldiers who were coming for him. He tells stories about using reeds to breathe under a sand pit so that people wouldn't find him. He was taken to Boarding School, he ran away and spent months in jail as a kid. He was hunted by bounty hunters. His Uncle was shot several times, people in his tribe were killed. Lot's of people's Grandparents and Great-Grandparents have stories like this. We are not that far away from when Native people were being massacred, in the name of our "great state" because "it was the only Christian thing to do."

Also – did you know they recently completed a study which showed that your ancestors experiences leave an epigenetic mark on your genes? Or as [Dan Hurley from Discover Magazine put it: *Your ancestors' lousy childhoods or excellent adventures might change your personality, bequeathing anxiety or resilience by altering the epigenetic expressions of genes in the brain.*](#)

Exactly.

#3: I like to tell them that I agree with them.

Wait? What?

And I just nod. "Yep, I agree. We should get over it. In fact, I am over it."

Wait? What?

Well I'm over it. I don't like to speak for all Native people in the universe because that's not fair, and we've never been able to come to a consensus at the meetings we have where we decide how all Native people feel about things. (We do not have these meetings, by the way, there are lots of Native people, we are very different from each other, that meeting would be huge, I would probably go because there would be lots of good food and laughter.)

But I am over it. I am over the federal government trying to pass policy and laws that sanction and legalize [genocide, slavery](#) and [removal of Indian people](#). I am over the legalized attempts to

seize land and rights from Native peoples through racist, flawed, discriminatory, and frankly imaginary legal doctrines like the Doctrine of Discovery. [I am over the Doctrine of Discovery](#). I am over [plenary power](#). I am over the [taking of Indian children away from their families](#) and placing them in 'good homes' which implies that Indian homes are not good enough. I am over the fact that at most colleges Native students are less than 1% of the population but in certain states Native peoples are between 4-6% of the prison population. I am over that Native women are more likely to be raped than any other group in the United States. I am over that close to 90% of the population of Native people in California were killed during this historical time period and yet we do not have a monument or requirement to learn about this in schools. We do however have a [monument](#) and requirement to learn about Father Junipero Serra, who liked to beat and starve Native people. I am over [models dressed like Indian women on runways while sticking out their tongues](#). I am over [t-shirts that portray Native people as permissive of drug use](#) and music videos that promote Native women as permissive of being [oogled over while tied up to a wall](#). I am over policies that [keep Native people from practicing their religion](#) and keep Native people from [tending to and being responsible for the land](#). I am over trying to find a benign/objective way to say [slavery](#), genocide, holocaust, murder, massacre, slaughter, rape, abuse, violence and pain because people don't like to hear about the true California history. I am over the vanishing Indian. I am over the same old story that gets told, the one where [we would rather be dead](#), the one where we were fading away, the one where we have bigger problems than history, the one where the past is the past. I am over that telling me to "get over it" asks me to pretend that these things are not still happening. I am over pretending that Native people aren't still dealing with many issues that have their roots in genocide, especially in California. I am over erasing the past at the behest of people who would rather ignore it, then have to also accept and "get over it."

I am over it. That's why I won't stop talking about it. That's why I CAN talk about it. That's why I have to talk about it. Ask yourself what it means to be "over it." Because to me, this does not mean "never ever mention it" again. To me this means, now we can really talk about it, all of it. And we should.

When we stop talking, when we stop remembering, when we stop honoring that past, we become ignorant of how that past is the present, is the future. We cannot be complicit in erasing the past by "getting over it." In these words, when we speak to our survival, we are sending strength to those who fought, bled, died, and refused to "get over" what was happening to them. We also refuse to accept that it can, should, or will happen to us. We stand up. We fight.

We owe it to them to continue to fight just as hard as they did. Our ancestors will feel it “back then” like we feel it now. They will know “back then” that we are here because we didn’t just



“get over it.”

They must have known of us, their future. They must have thought of us, their grandchildren, great-grandchildren and great-great grandchildren. Some Native people say they think of Seven Generations when they do things. When our ancestors were sitting together, talking, trying to figure out how to survive this “end of the world” they must have said to each other “Do you think we can come back from this?”

And they must have thought about the future generations (like us). Perhaps they saw in the fire a group of us laughing together, perhaps they dreamed about us, singing together, dancing together and they knew the answer... “yes, we will.”

Now it is up to us to help our next seven generations to remember. We can all "get over it" but we will never forget.

[Sundance Accepting Native Filmmaker Submissions](http://listen.sdpb.org) listen.sdpb.org

[The Sundance Institute’s Native and Indigenous Film Lab has announced that submissions are being accepted for its 2014 Native Lab Fellowship. The film lab](#)

HIDDEN CAVE: A DOCUMENTARY OF A UNIQUE NEVADA ARCHEOLOGICAL SITE

@One Media Technology in the Knowledge Center presented the University campus premier of *Hidden Cave*, a stunning video documentary of a remarkable archeological site near Fallon, before an overflow crowd at the Knowledge Center on Oct. 21.

Directed by Mark Gandolfo and produced by Winter Carrera in ultra-high definition, the video brought the cave and the Nevada landscape to life for the first time as world-renowned

researchers and Fallon Paiute-Shoshone Tribe members shared their stories about the historical significance of the cave and its meaning to the native people.

Don't miss the opportunity to see the video and learn more about the filming of the documentary by clicking [here](#).

ORAL HISTORIES AND UNIVERSITY YEARBOOKS ARE NOW ONLINE

For the first time, students and the general public have ready access, by way of digital technology, to see more than 100 years of *Artemisia* yearbooks and to view transcripts of a multitude of oral histories produced by the University's Oral History Program, now called the Shared History Initiative.

These online archives are provided by Special Collections & University Archives on the University Libraries website www.knowledgecenter.unr.edu.

The *Artemisia* was published from 1899-2008, with some years missing in between, to provide the photographic story of the people and events that shaped the history of the University. The *Artemisias* online are filled with memories, historical events and the signs of the times and the signs of the times in which they were published.

The Oral History Program was established in 1964 to record, preserve and provide access to primary source oral histories. The [Oral History Archive](#) covers an extensive range of topics including state, community and university history; mining; ranching; gaming; politics and government; Great Basin Indians; and the experience of various ethnic groups that settled in the West.

Correction: This article has been corrected to reflect that 229 tribes represented by Sen. Mark Begich (D-Alaska) have unpaid claims of an estimated \$350 million, not \$35 million as previously stated.

Federal contractors on edge as Indian tribes wait for claims

[View Photo Gallery — Duck Valley reservation hit hard by contract fight: Medical services have eroded as the federal government has balked at making some payments due under contracts with the Shoshone-Paiute tribes for running a hospital.](#)

By [Kimberly Kindy](#), Published: December 22 [E-mail the writer](#)

OWYHEE, Nev. — When the federal government reneged on its agreement to fully compensate the Shoshone-Paiute tribes for running a hospital on the Duck Valley reservation, the Washington contracting world barely noticed.

But after similar contracts were broken with hundreds of other Native American tribes and the debts they were owed snowballed to an estimated \$2 billion, federal contractors joined their court battle, alarmed that the practice might eventually ensnare them as well.

Now, more than a year after the U.S. Supreme Court ruled for a second time in favor of the tribes and ordered the government to pay up, the two federal agencies that are on the hook — the Indian Health Service and the Bureau of Indian Affairs — have settled fewer than 1 percent of

the claims, agency records show. The Obama administration, meantime, is asking Congress to approve a proposal that would permanently limit how much Native Americans could be paid in the future for certain costs associated with government contracts.

All this has federal contractors on edge again.

“This should put some fear into the small, medium and large contractors,” said Sen. Mark Begich (D-Alaska), who represents 229 tribes that have unpaid claims estimated at \$350 million. “This was a Supreme Court case, not based on Indian law, but contract law, and the federal government decided it could make partial payments.”

At issue are contract support costs that are spelled out in the agreements, under which the government pays tribes to run education, public safety and health programs on reservations. The support costs — which include items like travel expenses, legal and accounting fees, insurance costs and worker’s compensation fees — typically account for 20 percent of the value of the contract, according to Lloyd Miller, a lawyer who represented the tribes at the Supreme Court.

For decades, when the Indian Health Service and Bureau of Indian Affairs have run short of money, they have notified tribes that such support costs would be paid only in part, if at all. Agency officials have told both Congress and the Supreme Court that the government does not have enough funds in its budget to pay the agreed amount of the contracts.

“There is not enough money to go around to do all of the things the United States should do in Indian Country,” said Kevin Washburn, assistant secretary for Indian affairs with the Interior Department, during a congressional hearing last month about the unpaid claims.

The tribes, not surprisingly, call that excuse unacceptable.

“Can you imagine telling your landlord, ‘Sorry, I’m only going to pay you 80 percent of the rent this month?’ ” said Noni Manning, a Shoshone-Paiute tribal member and former tribal finance manager. “In the rest of the world, a contract is a contract.”

Federal contractors care deeply about whether the government will continue to pay contract support costs because most non-tribal service contracts with federal agencies provide for such expenses, according to several contracting experts. These costs typically account for about 30 percent of the value of a contract, the experts said.

The U.S. Chamber of Commerce has warned that the government could be setting a dangerous precedent for the federal contracting industry.

“The government’s position would have the effect of making contracts illusory by giving it a broad right to refuse payment at the stated price for services rendered,” the Chamber argued in a friend-of-the-court brief to the Supreme Court early last year.

Tribes take hospital’s reins

The Duck Valley Indian Reservation spans nearly 453 square miles of mountains and deserts in Nevada and Idaho. The small medical building is on the edge of Owyhee, the reservation’s

downtown, where cattle, horses and dogs roam freely amid a motel, deli, grocery store and two-pump gas station.

In the mid-1990s, the Shoshone-Paiute tribes decided to follow the lead of other tribes and took over operations of the modest hospital from the Indian Health Service through what's called a self-determination contract. Such contracts were the product of the 1975 Indian Self-Determination Act, which allowed the government to contract with tribes to run their own social service programs.

“We thought we could do a better job than the federal government,” said Dennis Smith, the tribes’ chairman. “Too often our elders would be sent far away for treatment, and they would return to us in a pine box.”

Financial documents show that the Indian Health Service agreed to pay the tribe \$5 million in “direct costs” to run the facility the first year and an additional \$2 million in contract support costs.

But three months after signing the agreement, the agency said it didn’t have money to pay any of the contract support costs. One year of nonpayment turned into two for the Shoshone-Paiute tribes, and then it became the norm.

So the tribes joined with the Cherokee Nation and sued the Indian Health Service, which is part of the Department of Health and Human Services, ultimately winning an initial Supreme Court victory in 2005. Within a few months of that ruling, the Indian Health Service settled up, reimbursing nearly all of the money that the agency had calculated it owed in back payments to the Cherokee and Shoshone-Paiute tribes.

Yet despite the court ruling, the government said it was still short of money and continued to balk at making some payments due under the Native American contracts. Medical and other services provided by tribes continued to erode.

The Shoshone-Paiute tribes downgraded their hospital in 2007 to a health clinic, open only on weekdays and only until 5 p.m. It became either a three-hour drive north to Boise, Idaho, or a two-hour drive south to Elko, Nev., to the nearest hospital for tribal members and the cowboys who work on their ranches.

Pregnant women were sent off by ambulance, at times giving birth along the side of the road. Elders died before they even reached the hospital. Accidents in the evening and early morning — once handled by emergency-room doctors and nurses — started to fall to a team of emergency medical technicians .

“We handle everything from the common cold to broken bones to suicides now,” said Kenneth Pete, an EMT who directs the clinic’s team.

Since the hospital emergency room closed, calls for EMTs have shot up from 130 to 500 each year. The three ambulances each have more than 100,000 miles on them and will need to be replaced soon, Pete said. Funds that once went to patients in need of referrals to pain specialists,

physical therapists or dermatologists now finance the growing costs of the emergency response team, Tribal Health Administrator Anthony Marshall said.

Contractors watch case

The tribes decided to return to the Supreme Court. Once again, they found an influential ally in the Chamber of Commerce, which filed a brief in support of the tribes as it did in 2005. The Chamber raised constitutional concerns and said the government's argument — that it could not pay more than what Congress had budgeted for the contracts — would do harm well beyond Native American reservations.

“This proposed regime is grossly unfair to contractors, but it also does not serve well the government, which will find it difficult to find contracting partners willing to take on such risk,” the Chamber said in its brief.

The Supreme Court agreed and said in its ruling last year that “the Government is responsible to the contractor for the full amount due under the contract, even if the agency exhausts the appropriations in service of other permissible ends . . . This principle safeguards both the expectations of Government contractors and the long-term fiscal interests of the United States.”

The tribes celebrated and hoped the claims might be settled within months.

But then agency officials began questioning the accuracy of their own calculations of what they owed the tribes — contained in “shortfall reports” submitted annually to Congress — and said each figure had to be reexamined before any settlement.

The Indian Health Service said in a statement to The Washington Post that the shortfall reports are mere estimates and “are not suitable for determining the amount owed for past claims.” The Bureau of Indian Affairs has taken the same position.

But the reports have been certified as accurate by the agencies' chief financial officers. Ron Demaray, the former associate director for self-determination services for the Indian Health Service and now a consultant to some tribes, said the reports in recent years have come within 1 percent of actual costs incurred by tribes.

The federal agencies have also asked Congress to individually cap the value of future self-determination contracts so that support costs would essentially be eliminated. Indian Health Services said the possibility of imposing contract-by-contract caps was raised by the Supreme Court. In its opinion last year, the court listed several options for controlling future costs, adding that it was not commenting on their desirability.

Several members of Congress are resisting the administration's proposal. “They are not going to be able to sustain this position either legally or politically,” said Rep. Tom Cole (R-Okla.), one of two Native Americans in Congress.

Michael Fischetti, executive director of the National Contract Management Association, said his trade group is monitoring the tribes' dispute.

“If you asked for the service or product and you received it, the contractor has the right to payment, whether it’s Indian tribes or anyone else,” Fischetti said. He added, “If you didn’t want the goods or services, well, don’t incur the obligations; don’t enter into a contract.”

The Chamber of Commerce sent a letter in October to Health and Human Services Secretary Kathleen Sebelius asking that the administration withdraw the cap proposal and work with tribes to settle claims. Chamber officials say they’ve received no response.

“What we are calling on them to do is come together and work on a solution, instead of just saying, ‘We are going to pay you less,’ ” said Ron Eidshaug, the chamber’s vice president for congressional and public affairs.

http://www.washingtonpost.com/politics/federal-contractors-on-edge-as-indian-tribes-wait-for-claims/2013/12/22/5662fe28-5c3e-11e3-95c2-13623eb2b0e1_story.html