

**Nevada Test Site Oral History Project**  
**University of Nevada, Las Vegas**

**Native American Forum**  
**On Nuclear Issues**

**April 10, 2008**  
**Las Vegas, Nevada**

**Native Community Action Council**

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Produced by:

***The Nevada Test Site Oral History Project***

Departments of History and Sociology  
University of Nevada, Las Vegas, 89154-5020

Director and Editor

Mary Palevsky

Principal Investigators

Robert Futrell, Dept. of Sociology

Andrew Kirk, Dept. of History

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## Native American Forum on Nuclear Issues

April 10, 2008 at University of Nevada, Las Vegas, Nevada

Conducted by Native Community Action Council

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**Native American Forum on Nuclear Issues**  
**University of Nevada Las Vegas**  
**April 10 & 11, 2008**

**AGENDA**

**Thursday April 10, 2008 Student Recreation Wellness Center (SRWC) Room 1020 –**  
Across from Cox Pavilion

**8:00 am** Meet and Greet/Slideshow  
**8:30 am** Welcome/Agenda Overview – Ian Zabarte  
**9:00 am** Margene Bullcreek – Skull Valley Goshute, Private Fuel Storage (MRS)  
**9:30 am** Dave Hassenzahl – Chairman, Department of Environmental Studies  
**10:00 am** Break  
**10:30 am** Joe Kennedy -- Chairman, Timbisha Shoshone Tribe (Affected Tribe Status)  
**11:00 am** Ian Zabarte, Nuclear Risk Management For Native Communities  
**11:30 am** Mary Palevsky, UNLV History Department, NTS Oral History Project  
**12:00 pm** Lunch (provided at Dining Commons)  
**1:00 pm** Tribal Perspectives on Yucca Mountain (video)  
**1:30 pm** Steve Frishman, Technical Analyst, Nevada Agency for Nuclear Projects  
**2:00 pm** Fred Dilger, Nevada Transportation Specialist  
**2:30pm** Break  
**3:00 pm** Kami Miller, Moapa Band of Paiutes  
**3:30 pm** Dennis Bechtel, Stigma and Environmental Justice  
**4:00 pm** Professor Bret Birdsong, UNLV Law School (NEPA process)

**April 11, 2008 (Barrick Museum)**

**8:00 am** Meet and Greet/Slideshow  
**8:30 am** Janet Kotra, Nuclear Regulatory Commission (High Level Waste Licensing)  
**9:00 am** Judy Trichel, Nevada Nuclear Waste Task Force (NGO's)  
**9:30 am** Kenny Anderson, Las Vegas Paiute Tribe  
**10:00 am** Break  
**10:30 am** Urban Environmental Research, Shelia Conaway  
**11:00 am** Paul Seidler, Nuclear Energy Institute  
**12:00 pm** Lunch  
**1:00 pm** Carlette Tilousi, Havasupai  
**1:30 pm** Steve Newcomb, Indigenous Law Institute  
**2:00 pm** Danielle Endres, Ph.D., University of Utah Oral History Project  
**2:30 pm** Evaluation

Hosted by  
UNLV Department of Environmental Studies, UNLV Libraries, UNLV History  
Department and the Native Community Action Council

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## Native American Forum on Nuclear Issues

April 10, 2008 at University of Nevada, Las Vegas, Nevada  
Speakers Margene Bullcreek, Ian Zabarte, Joe Kennedy, Kenny Anderson

**[00:00:00]**            Begin Track 1, Disc 1.

**Ian Zabarte:**            I'd like to ask Margene [Bullcreek] to give us a prayer and secure some blessings for our work. Margene. Please stand.

[Everyone stands.]

**Margene Bullcreek:** Thank you, Ian, and I'm going to say my prayer in my Shoshone language, and I'm going to ask for God to help us through the agendas today and tomorrow, that we will be able to have a presentation and to remember the things we need to say.

[At this point, Margene Bullcreek prays in the Shoshone language.]

**Ian Zabarte:**            Thank you, Margene.

**[00:01:09]**            [End of Track 1, Disc 1]

**[00:00:00]**            [Begin Track 2, Disc 1]

**Ian Zabarte:**            I want to now ask you to give more of yourself, if you can. I know a lot of you have given the better part of your lives or at least, for myself, at least half of my life, at least all of my adult life I have given to addressing these nuclear issues. We need your best reasoning, and planning. We need the best thoughts and ideas that you have to find alternatives, options, and leverage to appropriately address the nuclear threats and hazards we experience as Native peoples.

I think there are three major aspects of this event that are worth noting. First, this event is truly a grassroots event, initiated and organized by the [Native Community Action Council's] Nuclear Risk Management for Native Communities project, an organization which is composed of traditional Western Shoshone and Southern Paiute elders. Margene Bullcreek and myself are

the members of the board here today. As well as two additional aspects, which are manifest by it taking place here at UNLV. First, it is interdisciplinary with participation from the Department of Environmental Studies, the Department of History, and the Department of Sociology, and the UNLV Law School and Libraries. It's also a collaboration between tribal stakeholders, nongovernmental organizations, and the university departments mentioned. By each of the individuals and entities participating here today I can confidently declare this event a success.

Our agenda is arranged to allow each speaker an opportunity to take their time and not run over other speakers, and we started, probably what an hour late or so but that's OK because there is time on the agenda and certainly some of us longwinded individuals can cut our presentations down. What's most important is that you have opportunities to take time and meet face-to-face with the participants here today.

We have very good participants in the audience from various views on nuclear issues. I think most of you know that I've been involved in these issues for a long time and it's good to see your faces again, and know that we're still with it. I think that we have to be. I've been involved since I was eighteen, when I realized that my people were suffering the adverse health impacts known to be plausible from exposure to radiation and fallout from nuclear weapons testing at the Nevada Test Site. My community is downwind, and what I've realized, in all of my years, is that everybody on the planet and every living thing is downwind from those tests. I'm sure you have heard the stories and I'm sure you have stories of your own about people in your lives that have been affected by cancer and other adverse health impacts.

When asked why I do this work, I explain that I was lucky enough to be born healthy, and when asked how can I accomplish so much with so little, the answer to that is, by not holding anything back. There is nothing that is more important to me than protecting my land and my

people. Absolutely nothing. I'm holding nothing back. I have no future in social security. I have no future in a house. I have nothing, if I do not have my land and my people. I can live off that land, I know where it's at, I know where my house and my home is, I know where I'm going to live when I get old, and I know where I'm going to die, and that's what I'm fighting to protect. It's my land and my people.

We must address the past, however, regarding nuclear weapons and look at that before we can move on into the future. My people have nothing to lose by doing this and everything to gain, and most importantly to protect our most valuable resource, which is our children. My people are poor, and because they are poor they're easily controlled and manipulated and that is part of the problem with environmental justice.

I want to take a few minutes just to cover the Western Shoshone case from this perspective. The Western Shoshone people have an ongoing warm dispute with the United States government, since the signing of the treaty of peace at Ruby Valley in 1863. When the treaty was signed, America was weak, engaged in a civil war. No one knew what the outcome would be. The United States had to make agreements that could clearly demonstrate its legitimacy and credibility among nations as allies to guarantee payment of gold for armaments to fight the war it [00:05:00] was then engaged in. The U.S. agreed to pay the Western Shoshone nation five thousand dollars a year for twenty years. The Western Shoshone nation possessed all the interests that the United States sought to acquire through those payments. After the war, the United States did not fulfill the payment schedule. By not fulfilling its obligations, the U.S. has abandoned its rights, sought in the treaty, as would any other party to a contract who does not make their payments. The United States cannot demonstrate any lawful ownership



documentation to Western Shoshone treaty lands. You will hear more of this ownership question and its relationship to the siting of Yucca Mountain later.

Since 1971, Western Shoshone elder and Western Shoshone National Council representative Carrie Dann has been defending herself from claims of the United States Bureau of Land Management [BLM] that she is trespassing on Western Shoshone treaty lands. The United States Bureau of Land Management blames Carrie Dann for overgrazing horses and cattle. Carrie's son Mark [Dann] has severe mental and physical difficulties, I believe by the result of radiation exposure Carrie Dann received.

I believe that the radiation from weapons testing at the Nevada Test Site has exposed vast regions of the Great Basin to radiation, destroying the indigenous plants and creating vulnerabilities in the land that allow noxious and invasive plant species to take hold unchallenged. While there are surely legitimate overgrazing issues, the United States Bureau of Land Management engages in an aggressive strategy calculated to bring about conditions of economic hardship and emotional stress upon the Western Shoshone people, peacefully engaging in their treaty-defined rights as hunters and herdsman.

Former Western Shoshone National Council Chief Raymond Yowell, like Carrie Dann, has had his cattle confiscated, his lifelong work stolen, by the United States government. Now the United States Bureau of Land Management has sent a delinquent grazing fee bill for grazing the cattle they confiscated to the United States Treasury and are taking his social security retirement to pay the delinquent grazing fees.

So though overgrazing may be the issue for the United States Bureau of Land Management, I believe the poor quality of the range goes back to nuclear weapons testing. Further impacts may affect wildlife and domestic animals and ultimately the people that live as

hunters and herdsman: Native Americans. We'll hear more about Native American lifestyle differences and unique exposure pathways, later today.

Environmental justice has become an increasingly important policy requirement in federal programs. Environmental justice should not only be a process of identifying potential threats, hazards, and adverse impacts, but also fair distribution of the benefits. What has happened has been an unfair manipulation of tribal communities against each other by researchers seeking to achieve research goals while successfully fulfilling contracts for federal agencies, thereby securing future contracts of federal agencies and their careers. As you will hear today, there are plenty of adverse impacts, hazards, and threats that we as Native Americans experience, however, very few, if any, benefits. We have to create our own opportunities, and that's very difficult to do. We do not have the resources or opportunities to educate ourselves, study the potential threats, hazards, or adequately defend ourselves against the United States government. We are doing the best we can and we need your help. And again I thank you for coming and giving us the opportunity to share this with you.

The issue of nuclear waste storage will be discussed thoroughly today and tomorrow. I will just say that the U.S. does not own Yucca Mountain. For the U.S. to claim ownership of Western Shoshone treaty lands is a fraud and a violation of the peace treaty between our peoples. There are larger foreign policy issues. America's moral ascendancy is declining fast.

I have one final thought for your consideration as a theme to carry through the event. I was comforted by individuals who spoke of Native Americans being left out from the beginning of the nuclear issue, the nuclear problems. In my opinion, being left out of nuclear development activities of the United States has serious impacts to Native American communities. It is an issue of negligence, an act of abuse. Intent to violate and abuse Native American people is manifest in

neglect. Gandhi said that poverty is the greatest violence. I believe that negligence is of the same character, a soft abuse that festers like cancer, causing great pain and suffering.

As Native Americans we are obligated to take responsibility for the protections of our communities, and especially the future generations. We act in our own interest to transform ourselves from victims to competent advocates in defense of our land and people. I find comfort in not being left out. I appreciate being acknowledged, and not having to fight for that acknowledgement. Thank you for understanding and your commitment, in joining us here in addressing the serious threats, hazards, and potential impacts associated with nuclear development in the Great Basin, from a Native American perspective.

**[00:10:00]** I want to take a moment to acknowledge Peter Ford who is not here but has been instrumental in coordinating the work of the Native Community Action Council and working with Shoshones for over twenty-five years. I want to also thank Candace Ross, who's in the back of the room, who's provided me with the nudges to get this event going and the resources to share information and materials with you. Also I must acknowledge Dottie Shank Barnett, who is outside at the registration table, from the UNLV Environmental Studies Department for organizing the university portion of this event, and similarly prodding me to get it together and wear a tie today. I finally want to thank you, the presenters, for sharing the most important things you possess, your knowledge and your time.

**[00:10:46]** [End Track 2, Disc 1]

**[00:00:00]** [Begin Track 3, Disc 1]

Now we'll get right to the presentations with Margene Bullcreek, President of the Native Community Action Council from the Skull Valley Goshute site of the proposed Private Fuel Storage [PFS] for high-level nuclear waste.

**Margene Bullcreek:** Thank you. I'm glad to be here and I want to thank, first of all, Ian for arranging all this, public forum. I know his hard work. And I want to thank [unclear name] for bringing me down here, to be able to be, part of this, I feel, an important forum. And, I also—I'll just go ahead.

I'm Margene Bullcreek. I'm a mother, grandmother, and a great-grandmother. I founded the Ohngo Gaudadeh Devia Awareness [OGDA] in May 1997 to oppose the licensing of the Private Fuel Storage, limited liability, consortium, high-level radioactive waste, targeted for the Skull Valley Goshute Indians, in Utah. And I've lived for the past three decades where I raised my children, my grandchildren, and I've raised them in a traditional way, to live in the modern world without giving up our sovereignty. That is important to the reservation. I not only wanted to stop the nuclear waste, in my community, but to stop it from happening in any other Indian community. I've also worked towards identifying healthy and genuine economic development opportunities, for my community, as opposed to hosting the nation's high-level radioactive waste.

OK, now the reasons why we oppose the nuclear waste, was because of our sovereignty. When I was a child I was raised and told by my father many times about our creation stories, how to respect our environment, our creatures, our animals. Creation stories that we were told had meanings and that's why we feel committed to be able to work and talk about environmental injustice. The effects on our community health, is important too because, you know, we didn't choose to be in a situation with the Nevada Test Site, with the nuclear power, with uranium, you know, and uranium is part of the components that is in the waste storage, you know, to protect the air and water, to protect our future generations so that they would have a chance, to be able to live life. However, it's sad to know that there are communities that have already been infected by

nuclear environmental, it's just as important, to be able to base our community, to save future generations, so that they would be aware of what they're going to be dealt with and how to be able to deal with the effects and the health care that they need.

As I said, I've talked about racism where, our tribe's been targeted and deceived to the development of new technology, during Nevada testing. Nuclear power, waste. I'll just show this radioactive cycle, where all the Native communities have been affected by this. And environmental injustice is when low-income and minority communities are disproportionately targeted by a large corporation and government agency causing adverse human health and environmental effects, and these communities are at tremendous economic and political disadvantage over decisions and process. The Skull Valley Band of Goshutes was approached for high-level waste storage, caused a bitter environmental controversy over how and where to [00:05:00] safely dispose and issue stockpiles of nuclear fuel. By that I meant that, in our community it has caused division and—I'm stressed. And we're located seventy miles from Salt Lake. PFS [Private Fuel Storage, LLC] is promoting the nuclear waste, for our reservation. We're surrounded by five hazardous waste [sites] anyway, so why not put a nuclear dump there? So we had the Tooele Army Depot weapons, Envirocare, which is storing low-level radioactive waste, Magcore Magnesium Refinery, Desert Chemical Plant, burning chemical weapons and nerve agents, as well as Dugway Proving Grounds. In 1968 there was a release of an accidental nerve agent when the jet was flying over the reservation and killed six thousand, four hundred sheep in the valley that belonged to the ranchers and, excuse me, and three—thirty that belonged to my family and we were compensated for that. And there was no studies done, about this.

Our aboriginal land claim was about five million, nine hundred and fifty-two thousand acres. And then when they opened the land for settlement, for the non-Indians, they made treaties with the tribe in 1912. We were allocated for seventeen thousand, four hundred and forty-four acres. And the large portion of the land, the non-Indians got, and we were left with a small piece to utilize. And then Skull Valley became a permanent homeland, to be protected from intrusion, to raise families, preserve our culture, and preservation of life. And it is said that, because we've been targeted from the beginning to be able to have the non-Indians have settlements on large portions of our Indian lands and we were given a small portion because, we weren't able to utilize the whole portion of United States, so we were given a small piece, depending on the size of our tribe. [Laughter]

Excuse me. PFS, in 1996, we started to, negotiate with them, which is Northern States Power [Company] of Minnesota, Power of Illinois, Indiana, Power of Michigan, Southern Nuclear Operating Company of Georgia, Consolidated Edison of New York, GPU Nuclear Corporation, Pennsylvania General Field Test and Corporation. And this is State Powers at Prairie Island [Minnesota], which is now Xcel Energy. And this shows how close Xcel is from the tribe that's called the Mdewakanton Tribe. And this is their casino here and there's the Northern States Power, and it's only like only six hundred yards from where, it is. OK. And then, the plant is still storing casks, at Prairie Island, and, you know, the waste routes are supposed to go to Yucca Mountain, part of the waste. There are forty-eight casks that's stored now but they had added, a few years ago, added seventeen more casks and then they can't go more than that. What they're doing I guess is to be able to stack the waste on top of each other, but after that they have to close down, if there's no Yucca Mountain. And these are the seventeen casks that they have there, at Prairie Island. And this is the transportation route that everybody's so familiar

with. In 1998. By 2010, maybe too, supposed to be. Retrievable storage. This is the beginning of the high-level nuclear waste that [00:10:00] was targeted for our reservation. OK, and this was a DOE [Department of Energy] project, and what they wanted to do was to construct a temporary waste, until a permanent repository is built. DOE will study MRS [monitored retrievable storage] and must meet EPA [Environmental Protection Agency] health and safety regulations and get an NRC [Nuclear Regulatory Commission] license, granted only after full public hearings. The negotiator was appointed by, not surprisingly, President George H. Bush, in charge of negotiating an agreement between the U.S. government community to host the MRS. The negotiator is authorized to seek states, county, or Native American tribe that might be interested in hosting such a facility, in return for compensation.

We went through Phase-I-and-II-B grants, one hundred thousand-dollar grant Phase I, one hundred thousand-dollar grant for gathering disseminating information. We went through Phase II with the Skull Valley Band of Goshutes for two hundred thousand to produce various ways for our community to assist the project. We were starting to go on Phase II and we were supposed to raise to three million dollars. I didn't really know about that. But, you know, all this thing was going on but we, in the community didn't really know what was going on. The first time I heard about this is when I read it in the newspaper, and I says, oh, OK, so, that was one of my first motivation to be able to get involved in this. They expired in 1994, and the community believed, that the Mescalero [Apache] tribe was the best hope for them because they were dealing with the Mescalero tribe at that time. But they denied it after they had a lecture from the tribal elders. They went through the voting process three times but on the third time they denied it. And then on October fifteenth, the council signed a cooperative agreement with the negotiator's office, who was Richard Stalling, to streamline the negotiations, but from the start

David Leroy's name was mentioned so I guess he was the one that they picked, but Richard Stalling was the one that our tribe was working with, with their negotiators.

Well OK, on December 26, 1996, our chairman signed the preliminary lease agreement. In '97, our council, Leon Bear, Mary Allen, and Rex Allen signed an official lease with PFS. In 1997 BIA [Bureau of Indian Affairs] approves the lease. And they signed for eight hundred and forty acres of our reservation land. Not everyone in our general council meetings were able to see the lease and the monetary amount of the contract. It was all blacked out. And the plan would have cost up to a hundred and thirty million. And, four thousand casks were to be sent to our reservation. Each cask contains ten metric tons. The shipping cask was supposed to happen through Haul-Tech. Those people were asking what type of cask they were going to use to ship it. I don't know whether this is supposed to be three different types here but I know Haul-Tech was the main one that they had talked about.

OK, and these are the plants that Xcel owns, PFS companies. They became PFS after they did an agreement with the Skull Valley Band of Goshutes. Actually Xcel was the one that was behind the whole thing.

And this a little cartoon that somebody made for us. And this is a cartoon that, you know, all the Native communities should have. [Laughter]

And the struggle. You know we have our own challenges as a tribe to deal with, which includes our health care, our education and financial resources, because for thirty years our council has been sitting back on developing these resources for our tribe because they were really concentrating on PFS to come about and so they were holding back on all this, and some of us they, denied our dividends that was for—and truthfully, they rendered our sovereignty to



[00:15:00] avoid accountability. And they tried to abandon the waste on a traditional reservation and this is the government, living with a bunch that we can't possibly bear.

OK. Nuclear free zone. We had a gathering, a Great Basin Nuclear Free gathering on our reservation, and we had a lot of supporters that was there, IEN [Indigenous Environmental Network], HEAL [Healthy Environment Alliance] Utah, Shundahai was the one that helped, Corbin Harney and his people were helping us to have this gathering, there. And we came up with this declaration.

And, our medicine wheel is something that we really don't talk about but it's there, because it's part of our religion, the very core that we believe in, and then all this environmental effects that's coming from, whether it's nuclear, uranium, oil development, it's all affecting not only the Native Americans but everyone else in our physical, mental, emotional, and spiritual beings.

And this is what I borrowed from our little NCA project, this little picture, I meant to say. We've already experienced cancer and health problems from the nuclear testing, and we didn't want this to be the sort of thing to be happening within our community.

That has to do with radiation. And it's all a family there. Radiation, uranium, Nevada Test Site fallouts. OK.

And these of course are the different components that could be affected. OK.

But before I go into the victory, I just want to say that, MRS had targeted our community to be able to bring this high-level nuclear waste dump that was supposed to go to Yucca Mountain. And our tribe went forward as far as economic development, but, they thought with all of the monies that we're going to receive we're going to be helped in the areas that we needed help on as far as being a reservation and being a sovereign nation, to be able to have our

programs and resources for our communities. But actually what they were doing, and it's true, that's why it's called environmental racism, is that they didn't really tell us what's really behind this, that they wanted to target us because of our sovereignty issues where the state can interfere, and the State of Utah had a lot of court cases that was thrown out of the courts because of this but the only thing that, after the NRC made their decisions to and approved the license, the State of Utah appealed, and that held on to it for a while, and we were going to appeal, OGD with our attorneys Larry Paul and Mark EchoHawk, we were ready to appeal as well on that decision but we never got to that point. We did have other court cases that was yet to be heard, and some of them had to be part of the decision that [Department of the] Interior [DOI] made. And, what they made that decision was, there were two decisions, and it's important that I do read this, we worked on this, this is something new for me, but, you know, it's good because, you can be able to—I won't be able to forget certain things that I usually do when I'm up here. Well anyway, their decision was made on—excuse me, I know I got it here somewhere—well anyway their [00:20:00] decision was made, on the fact because of our culture, and our traditional beliefs and they thought that it wouldn't be a good idea to have this effects on our small community. And the other one was a BLM [Bureau of Land Management] decision, because of the right-of-way, that they needed to build the transportation which was supposed to come from the interstate, to the reservation through a railway, and the wilderness area that they had, they just passed the wilderness law to be part of the, what was it, Wilderness Act that they have? Anyway, that stopped the waste from coming through there too. So those were the decisions that was made. Oh, there it is. I'm sorry. We did put it in. OK. They rejected the Xcel lease, "Department of the Interior Secretary Dick [Richard] Kempthorne made his decision weighing preservation of tribal culture and life against beliefs and risks from economic development." And then this deputy

wrote, “It was not consistent with the conduct expected of the prudent trustee to approve a proposed lease that promotes storing high-level spent fuel on the reservation.” And, I think this is really important.

**Richard Turtill:** I just wanted to ask you a question on this prior slide. It says Department of Interior BIA disapproved NRC-granted lease. That would be license.

**Margene Bullcreek:** Yeah. They already approved the license.

**Richard Turtill:** OK. Because the NRC wouldn't grant a lease. They would grant a license.

**Margene Bullcreek:** They approved the license.

**Richard Turtill:** Correct. I just wanted to make sure.

**Margene Bullcreek:** And so, with the help of Senators [Orrin] Hatch and [Bob] Bennett and with all these years of saying, this isn't, you know, this isn't what we want, we need to protect our culture, our traditions, and all that, they used some of that argument and besides we'd been to Washington, D.C. and lobbied this too, so we were well-known for our opposition on this and so when it came to the Interior's attention, that's when he made that decision.

**Richard Turtill:** Right. I'm just making that differentiation in my mind because I know I don't see that they can grant a lease. That would be other decision-makers.

**Margene Bullcreek:** They accepted the licensing, and the lease that was in there, you know, of part of that.

**Richard Turtill:** I may not know enough, but I saw the word and I just wanted to confirm that.

**Ian Zabarte:** This is Richard Turtle. He's from the NRC's Chief of the Intergovernmental Liaison Branch.

**Richard Turtill:** Correct, within a separate office from John here.

**Margene Bullcreek:** Yeah, well, and to go back on it because I think it's important, I think that this is something that could be—take—the type of decision that other communities, Native communities could use. I feel that this could be like a precedent for other indigenous movements.

Oh. Kevin. Hi. Good to see you.

**Kevin Kamps:** The sooner you get finished, you can go visit.

**Margene Bullcreek:** Anyway, this is important. People, organizations that's been supporting us all these years, we didn't have any funds when we first started out, to go up against this large corporation. We didn't know what PFS or MRS was all about, until we started getting all this information, Kevin, from Nuclear Information Resource Services [NIRS]. Corbin Harney with Shundahai brought his people to help. And IEN with all the help and fundings. HEAL Utah. Grace Thorpe [National Environmental Coalition of Native Americans] who was for nuclear free zones. And she had a voice that was heard in D.C., you know, to be heard on this. The Confederated Tribe of Iapah Goshute was one of the contentioners, but they were weeded out because our council has said they weren't really part of it. They have their own constitution and bylaw, and we're separate. So there were four contentioners, there was the State of Utah, OGD, the Skull Valley ranchers, and who was the [00:25:00] other one? I can't remember who the other one was. But, anyway, with all these supporters, support groups, we wouldn't have made it to where we're at today, and I think the next step is to be able to create awareness, in having a national policy of environmental justice for the Native communities that are being impacted by all this. And thank you.

**Male Voice:** Margene, yeah, I just have one quick question. Has the Indian Health Service [HIS] ever conducted any kind of health survey about the impacts of the various types of

toxins that are adjacent to the reservation? Have they ever assessed your community as to the specific cancer rate and so forth?

**Margene Bullcreek:** No, they never—they—no, that's something that they didn't do. We didn't have an office to be able to have a study program as far as the risk and the health effects. And, the communities, Grantsville, Tooele, they all have high rates of cancer, because of the five hazardous areas that are surrounding them as well. And I don't think there has been any, you know, strong types of studies on them either.

**Male Voice:** Because I think that's really the key, because for example the Laguna Pueblo, you got all the uranium mining there, and I asked a few years ago, did the Indian Health Service ever do any kind of epidemiological study or health pack study and they never did it. So I think if you went to all the various reservations where there are health impacts and asked that same question, you might find the same answers.

**Margene Bullcreek:** Yeah, well, you know, I'm glad you brought that up because I wanted to bring that up, too, as well but I didn't know which would be the best time to bring that up. We do need studies that has to be made, in areas like that. And then we do have studies that has been completed like with our NCAC program. Now, in that program, we studied the health effects that was done by the testings, and so now we've completed our studies on it, and it's sitting there, but it needs to be brought out, to the public. And that's something we don't have is the funds. And it's the same with the studies of our community. The willing is there.

**Male Voice:** I have a quick question, Margene. As I understand it, PFS filed an appeal for that decision last September. Do you know anything about the status of that appeal?

**Margene Bullcreek:** Yeah, that was brought to our attention too but our attorneys, the EchoHawks in the State of Utah, didn't think that was going to go anywhere, so we weren't

really worried about it. I haven't heard from them but I feel that that was in regards to Interior's decision on how it stopped our economic development.

**Ian Zabarte:** Thank you, Margene.

**[00:28:43]** [End Track 3, Disc 1]

**[00:00:00]** [Begin Track 4, Disc 1]

**Joe Kennedy:** OK. Thank you very much. Ian has asked me to come out and talk to everyone about Timbisha [Shoshone] receiving the affected status so I thought, well why not, so here I am. We received affected status through the Department of Interior on June 21, 2007. In that time frame we haven't received any funding as of yet, but they did put funding into the fiscal year '09 budget but, it is not enough to really get it to start up and catch up, with the whole Nuclear Waste Policy Act and the Yucca Mountain project, in whole. So, what we're facing here, and I think Ian's probably talked about this is the environmental racism that we all face, as Indian people because in the Nuclear Waste Policy Act, you know, it basically just discriminates against Indian people. I think Moapa, I see Moapas here today, also filed for affected status a few years back. Duckwater also filed.

OK, my council members have shut me down. But I might as well introduce my council members there in the back. They were actually supposed to fly out today to Texarkana, but with all the flights being cancelled they ended up coming here with us, with me today. So here they are. There's one. One snuck out the door real quick when the lights went out.

So, anyways it's very good to be here. We're looking at getting funding and I met with Carl Artman once again back in November, and we were looking to get about approximately three hundred thousand for an interim oversight monies to kind of get us up and moving but you know we really haven't received those yet so we're still kind of not in the process. So we got a

long ways to go. I've been attending these meetings for some time, different Yucca Mountain meetings, but it takes a lot of energy and a lot of time.

And so, anyways, I don't know how familiar you are with Timbisha. We're located just outside Las Vegas, maybe two hours away from here, and we have trust lands near the rail line where the rail line is going through Sarcobaces Flats, going from Beatty to Goldfield.

So, is there any questions anybody would like to ask me? Because I could probably ramble on a little bit longer but I might as well get a few questions and see what people would like to know. Yes.

**Male Voice:** Mr. Chairman, what was the basis for receiving affected status? What was the reason they gave you affected status, after all this time?

**Joe Kennedy:** The reason they gave us affected status, I mean we really had to push, push that because I mean they basically said, you know, were going to deny us, but the basis was that we were an affected unit of local government as the counties and the states are. We have the same concerns as other counties, Esmeralda County and—

**Male Voice:** Well, I mean, was it because you were close to the rail line, was it because you were within the groundwater basin under the mountain or—?

**Joe Kennedy:** All of those. All of those. Our traditional ties go to Yucca Mountain, Yucca Mountain being a very spiritual place. There's a lot of stories, different stories about that mountain being the snake and, you know, that we were always told that, you know, you mistreat that mountain, that it may, someday it'll spew out poisons that'll affect all life as we know it, so, you know. And we know our stories to be true because we have, you know, the Bear Mountain that's near there, there was a story about that mountain that was told that the people mistreated

the trees and this and that and then lightning struck down and now there's no trees on there but there is the petrified wood left on that mountain. That's near Beatty, Nevada. So.

**Ian Zabarte:** Joe, I'd like to ask, what if any capacity, institutional capacity do you have right now to address nuclear issues, and if you don't have, and I'm pretty sure you don't have, do you need some help?

**Joe Kennedy:** Definitely need some help, and I believe we asked Fred Dilger to come down last time and, you know, he talked about the thing and I missed that, I was late. So. But we need to get set up. We're going to need to get the office set up, we need to get planning and et cetera for all of this because we don't have the technical support right now. So we're very limited. Kevin.

**Kevin Kamps:** Just as a follow-up to that, I attended the Nuclear Regulatory Commission's regulatory information conference, which is an annual thing, people come, like a [00:05:00] thousand people, and they had a Yucca Mountain session where Ward Sproat from the Department of Energy spoke about the status of the Yucca Mountain project. And what I find ironic, I didn't know that you didn't have any funding yet, is that, when I hear Ward Sproat talk about the Timbisha getting status, they kind of take credit for that. They make it sound like the process is going real well and, you know, they're doing the right thing but, it doesn't seem like—

**Ian Zabarte:** Same thing with Allen Benson over here, you guys have been working with the Department of Energy for ten years.

**Joe Kennedy:** Yeah, exactly, I mean we've been working with these guys for a long time. When Bob Lupton was around, you know he's passed on now, you know he was one that said, You guys will never get affected status. You'll never get affected status. And I used to go to the DOE meetings and get up and speak and say, You know,



Timbisha is going to get that affected status someday, you know, we have the same concerns that everybody else does and, you know, the racism that we see here, you know, you know, this can't continue. And we were always pushing those guys, you know, to change the Nuclear Waste Policy Act. I mean we wanted to see some amendments to that Nuclear Waste Policy Act because, basically we do have a lot of concerns just as everybody else does, so I mean we want to be involved in the process, we want to be able to, you know, have our comments in there, we want to know how it's going to operate, how it's going to, you know, work, so we put a lot of work into it, and they basically said we'd never get that. Yeah. Cash.

**Cash Jaszczak:** Involved in the process it conjures up a whole series of different thoughts in my mind that's involved in the process, I mean, relative, since you did the majority of that in Sarcobatus Flats and the transportation corridor, is that, is your interest in circumnavigating the affected land, are all the lands or areas of the alignment, no matter what you do, within tribal lands, and if so, are you looking for compensation, are you looking for them to go away, are you looking for not to resist? What are the goals of being part of the affected status in this case, meaning what's the tribal interest in that? I understand the historical claim of the land, those issues, but what do you want to happen? I mean—

**Joe Kennedy:** Well definitely, you know, if this project was to move forward we definitely would want to be, you know, be able to have the emergency response to protect the people, we want to be able to make sure that we understand what's coming through our property, our lands. And we want to understand how it may affect the water, or how it may affect the air or how it may affect the land. So we have an opportunity to make those comments and make sure that things are done right, and so that we have an understanding of what's going on.

**Female Voice:** How did you go about it? Do you have to fill out an application or—?

**Joe Kennedy:** Yeah, we did fill out a petition for affected status. Ian Zabarte was actually the first one to draft that petition for us way back in what, was it '98? Nineteen ninety-eight. At that time, we were not ready to go to court over it and so we waited, and then when I came on the council that was one of my goals was that we were going to get back on that and we were going to go after the affected status, so that was one of my pet peeves, I said I was just going to push that along. And so we started it up again and then this time we were ready to go to the Ninth Circuit. Inyo County had gone there, Esmeralda County had gone there, so we just followed suit in that and just said, you know, we're affected in the same manner that the counties are, that the state is, so we want to be afforded the same thing as the counties and the state.

**Male Voice:** Mr. Chairman, what was the out-of-pocket cost to the tribe?

**Joe Kennedy:** I don't have those numbers right now but it—I don't know the exact numbers right now.

**Male Voice:** But I mean you had to pay your own attorneys to—

**Joe Kennedy:** Yes, we did. And we were lucky enough to have an attorney that was willing to do it pro bono and get us there. And then she had a lot of assistance from the former attorney that helped Ian Zabarte draft the first petition, and a lot of help from myself, and Barbara Durham was involved in it very much too.

**Janet Kotra:** I know, Joe, that you know this but for the benefit of the person that asked the question, I represent the independent regulator who is going to be making the judgment if the Department of Energy does submit a license application, and we have had an interest in making sure that all of the potential affected parties, under the act, have access to the resources they need [00:10:00] to participate in our process properly. And on two occasions, and it was when we had had a workshop at which Barbara Durham had been in attendance and notified us that they had

not heard back from the Department of the Interior on the petition, we had contacted the legal counsel at the Department of the Interior saying, We need a decision, because our rules provide for opportunities for tribes that have affected status. We also welcome those who do not have affected status, and I'll talk about that in my talk tomorrow, but then when we went out and visited your tribal council in December of '06, we heard that you had renewed that petition because you had not gotten satisfaction, and we again contacted the Department of the Interior to communicate our interest as the independent regulator who's going to hold hearings on this issue. We wanted to make sure that all potential parties, and you had indicated your strong desire to be a potential party, that you had the resources and the status that you needed in order to do that. So I would encourage, you know, other tribes present, that the law as it's currently drafted provides for affected tribes, and that as the independent regulator, we want to make sure that all of the potential parties are able to participate fully in the process.

**Male Voice:** Joe, can you speak a little bit about the creation of the tribe and where the lands are, overall?

**Joe Kennedy:** Well, we've always acted in a manner of being a tribal council, throughout the years, but we weren't under the Indian Reorganization Act of 1924. So we were always acting as a council. Our people before us were always, you know, in that position. Finally in 1984 we finally were federally recognized, after a long time, and it was the first time that a tribe was recognized this way. So we're not under the Indian Reorganization Act as most other tribes are. But at that time we didn't have any lands recognized, so the tribe continued to go through the process, you know, trying to have some land recognized for its land base. I think in '96 Ian Zabarte was down there with us down in Death Valley and when we marched through Death Valley saying, Hell no, we won't go, and I remember that very well, I had my two young

children with me there. So I've always kind of been supporting that issue. And then in 2000, Bill Clinton, we went to the Homeland Act, which they recognized five parcels of trust lands and we basically said that we didn't want it to be reservation because we felt that reservations are concentration camps, and we just wanted our lands recognized as trust lands at that time. So that's what we did. So now we have five parcels of land. And that's kind of where we are. That's one of the reasons we probably weren't able to push the affected status in '98 because we didn't have any land base, at that time. So, it was a little more difficult. So that's why we started it back up in 2006.

**Male Voice:** Can you identify the general location of those lands?

**Joe Kennedy:** Yes, I can. We have one out there by Scotty's Junction, is one parcel. There's one in Lida Junction, is another parcel. Death Valley Junction over here is the other parcel, and then one within the park, is the other parcel, and then the fifth parcel is out at Centennial. One of the things that I remember very well is the [National] Park Service [NPS], we were sitting at some of the meetings and they had the elders sitting on box crates and the superintendent there was pounding on the table one time and he said, *You will never see land within the park.* You know, and that was one of our goals was we were going to see that, and we did, and the elders are still here, the ones that were sitting on the other side on those mail crates, those boxes.

**Male Voice:** So how does that make you feel to be going through all those experiences and being told everything, that you're not going to achieve all the—

**Joe Kennedy:** Yeah, we've been going through that, you know, we were told we weren't going to become federally recognized, you know, and we just continued on that path. The Homeland Act, same thing. Affected status, I mean a lot of people were saying, *You'll never*

get it. It'll never happen. And we just continued to push on that and kept, you know, kept moving forward. It's like when we went to Geneva, people said, You know, you're not going to get a decision from the United Nations, and when we went with the Western Shoshone we got that decision, which challenged federal Indian law, which was really significant, and I don't know if a lot of you know that but I know Ian knows quite a bit about that.

**Ian Zabarte:** And you use Shoshone passports. People said you can't use that either.

**Joe Kennedy:** That's true. That is true, yeah, I traveled on my Shoshone passport to [00:15:00] Geneva almost four times now. Went to Guatemala, first indigenous person from up this way to go to Central America. So it was quite interesting when I got to Guatemala on my passport. When I got in there I didn't know how big it was until I got to the area where I was at and one of the guys told me, Joe, guess what? The thing just went national, on the radios and stuff that a Shoshone had come on this passport. [Laughter and applause]

**Ian Zabarte:** Well, good. Any more questions?

**Male Voice:** Just a follow-up on what Janet said earlier. I don't understand how this proceeding is like underway, and you guys don't have any resources to be at the table. I mean, I heard what Janet said, you know, her intervention but, what about the funding? I mean you need to pay lawyers, you need to pay expert witnesses—

**Joe Kennedy:** Oh definitely, definitely. You know I met personally with Senator [Byron L.] Dorgan, you know, months back, you know, talking about funding, you know, into the '09, '08, we were trying to go through the Appropriations Committee to get one-to-two million dollars put in there. Some things stalled out because of our political climate within the tribe but, you know, we hope to get back on that track. We had an election in November which we got

three new council members and we probably will continue to push on those issues. Hopefully we'll be back on track again. So, I'll be doing more letters and sending them to Senator [Harry] Reid, Senator Dorgan, [John] Ensign and [Dianne] Feinstein and say you know what, this is not enough funding right now.

**Male Voice:** What kind of responses have you received from those offices, and the senators?

**Joe Kennedy:** They were very much in support of getting us funding but it seemed that we stalled out, because of the political climate within our tribe because of the elections, because of other things. So, yeah, Senator Reid, I met him, actually here in Vegas and he was very supportive of getting us some funding, so I think what I need to do is just renew that and get my letters drafted and get sent out. So, I will try to do that, soon, and hopefully we can get back into the game.

**Male Voice:** Joe, you mentioned something about doing the Nuclear Waste Policy Act over again. Do you have any thoughts about where to take that?

**Joe Kennedy:** I believe we probably, you know I think the tribes all need to be involved because we stand—our voice is stronger that way, plus we need, you know, outside folks to stand with us too because, you know, we need to support one another because, you know, if we're affected in this manner with the discrimination, what's going to stop discrimination, you know, outside that, later on, down the road? So, we need to stop discrimination now before, you know, down the road it's a real problem for other folks.

**Male Voice:** OK. Thank you, Joe.

**Joe Kennedy:** Thank you.

**[00:18:09]** [End Track 4, Disc 1]

**[00:00:00]** [Begin Track 5, Disc 1]

**Ian Zabarte:** So the Native Community Action Council [NCAC] is a grassroots organization of Western Shoshone and Southern Paiute peoples brought together by a common need to address the adverse health impacts known to be plausible from exposure to ionizing radiation and fallout released from the Nevada Test Site. The Native Community Action Council was organized in 1993 at the urging of the Western Shoshone National Council, to investigate adverse impacts affecting the land and people of the Western Shoshone Nation. The Native Community Action Council operated as a project of Citizen Alert, under the name Nuclear Risk Management for Native Communities Project in collaboration with research scientists from Clark University in Worcester, Massachusetts. The Nuclear Risk Management for Native Communities Project received federal funding from the Centers of Disease Control [CDC], the National Institute of Health [NIH], the National Institute of Environmental Health Sciences, and was among the first collaborative research projects to receive federal funding. The project was expanded to include thirteen Western Shoshone and Southern Paiute communities downwind from the Nevada Test Site in 2000, formally sought to organize the infrastructure of the organization by adopting formal articles of incorporation, nonprofit incorporation in the State of Nevada and seeking 501(c)(3) tax-exempt status from the IRS. The Native Community Action Council is composed of a board of directors from Western Shoshone and Southern Paiute communities and we're looking for additional members, Cindy Marks and who else is here, Cammy Miller, who all of you has been involved with us in the past, and Corbin Harney, as you may be aware of, passed away last year, so we're looking to reinvigorate the efforts of our organization and this event today is part of the activities of outreach to and collaboration that we have learned through our work over the years.

So, some of the accomplishments, and tools and products that the Native Community Action Council use include tribal community social and economic profiles, tribal community oral histories, family health histories, GIS maps and relational database, these things, the technical work tend to deteriorate over time and, is again a reason why this event is important so that we can maintain some institutional continuity and bring new people on board and continue to educate the younger generation. Tribal community outreach, curriculum and education modules to explain what happened to people at the community level, and training of trainers and first responders, I think that's important work that needs to continue, as well as transfer of technology to grassroots stakeholders.

Some of the research findings published in journals, most prominent are "The Assessment of Radiation Exposure in Native American Communities from Nuclear Weapons Testing in Nevada," appearing in *Risk Assessment*, Volume 20, Number 1, and "Participatory Research Strategies in Nuclear Risk Management for Native Communities," appearing in *Journal of Health Communication*, Volume 5, Number 4. The article describe the goals and outcomes of community-based hazards management undertaken by Western Shoshone and Southern Paiute communities in Nevada and Utah, downwind from the Nevada Test Site, in collaboration with academics. The key findings of the research undertaken by the NCAC and documented by these and other studies are those Native American tribal communities received substantially higher exposure than other Americans from the U.S. nuclear weapons testing. While no statistical significance can be determined to show a cause-effect relationship between nuclear weapons testing and the onset of illness and disease, based upon lifestyle differences alone, Native American risk of exposure is five to ten times greater for adults, ten to thirty times greater for newborns, and as much as sixty times greater for in utero exposure.



Lifestyle. The U.S. Department of Energy offsite radiation exposure review project findings did not model Native American lifestyle appropriately, substituting instead a shepherd lifestyle. The DOE has done no follow-up on Native American tribal communities.

These are some of the things that we find ourselves left to our own devices, and need to be done, in order to have some confidence, whether it's nuclear weapons or nuclear waste, we need to have confidence in the information that we're being provided and the information that we provide to our communities so that we can make informed decisions about, you know, [00:05:00] whether we want nuclear waste or whether we want to allow nuclear weapons testing and the impacts in our community. If nothing else we need to protect ourselves if these things are coming and we're not getting the help that we need.

Collaboration. Collaborative research that brings scientists and grassroots communities together in a field where the impact effect is experienced can provide a valuable first-hand observation of tribal lifeways that is appropriate context for understanding unique exposure pathways. We brought researchers from Clark University to go hunting with some of our board members. Maurice Frank from Yomba, now in Duckwater, he took one of the researchers hunting, and showed how we prepare the deer, how we dress it out, and what parts we use and how we use them, and that is when they began to understand that we have unique exposure pathways and that, you know, when they're throwing the brains and the guts and the, you know, the neck, the thyroid, onto the hot coals right away, they start realizing that we're eating the organs, and that's where some of the radiation accumulates. So that's why collaboration is important, having an understanding. Myself, I do hermeneutical interpretation, so when I ask my elders about fallout, you know, and they say, oh, the bomb was over there, I don't have to ask

them which direction. There's things that I can understand and see in their responses that another researcher might not be aware exists.

Exposure pathways. Because of the unique exposure pathways, lifestyle differences alone, calculations of possible dose estimates are significantly higher for Native Americans than non-Native Americans. Unique exposure pathways include diet, traditional food resources including rabbit, deer, and how the food is prepared. We still eat a lot of rabbit. I eat a lot of rabbit because it's about all I can afford is two cents for a .22 shell and some people don't like me eating rabbits. A greater variety of foods and their more complete consumption could attribute to errors in calculating dose, and resuspension of ionizing radiations. Traditionally, Native people use dead wood for heating their homes. We don't go out and get the green wood because that's our food source, the piñon, the pine nut, and so we'll go get the dead wood, and then we'll use these to heat our house, we'll use these to, you know, to make fires, heat rocks in sweats, and there's the potential, because of the hot spots, large areas of dead wood, our people aren't going to know the difference unless we get out there and educate them that they shouldn't be taking that dead wood because it's potentially hot. So, those are some of the ways.

And then, you know, the Bureau of Land Management, you know, in its fire management techniques, likes to just burn up the dead wood as a fuel source which contributes to summer fires. We have some concerns about the resuspension of radiation. And then there's also dust storms and then household deposition from the period of weapons testing, where some of the older homes that we have could have heavy metals in them, and if we're not aware of how to either test for those or take some precautions, when we're doing remodeling in our older homes like mine in Duckwater, we could get an exposure.

Public outreach and community education. Well, we'll just talk about organizational priorities. Currently, the organization, the Native Community Action Council, are focused on completing the transition to a fully functioning community-based organization. It's been very difficult for us to get to this point on our own, doing the research that we've done, and if it wasn't for the help of Clark University and Rob Goebel who I first met through the work with the Agency for Nuclear Projects many years ago, we wouldn't have gotten this far, and we hope to move along further by continuing the model of collaboration that we have learned, and again, [00:10:00] like I said, that's why we're here today, and we've brought many competent individuals here, scholars and researchers, to try to help foster other relationships.

In the past, the organization required the fiscal sponsorship of other organizations. As I mentioned earlier, we worked as a project of Citizen Alert. We need funding relationships with universities and accounting responsibilities with tribal governments. These have all had their own set of complexities and because of personalities or politics, it's always difficult.

And here's Kenny Anderson. That is good. OK. I'm just checking the agenda, so I have to correct the agenda again.

Just to finish up this presentation, we're continuing to raise funds. As I mentioned, this event here is an example of collaboration. We're preparing to develop our professional fiscal financial and administrative management, which will mark the completion of the institutional elements necessary for a solid organizational foundation for the Native Community Action Council. And as I mentioned earlier, we're looking for a couple of more board members, so we need some more youth or younger people involved to carry on the work that the elders have done for so many years.

Future areas for the organization that we need to address. As I said, we need to go back and address our past exposure, in order to have a good understanding of what we should do, about present threats and hazards, and the future of our communities. We conduct research, outreach, communication, and education to at-risk and vulnerable communities. That's really the work of our organization, and some of the ways that we do that, through nuclear issues campaign. As I mentioned earlier in the announcements, you know, there's things going on. Bonnie Raitt's doing a benefit concert in Reno, and hopefully we can get something going down here. It's very important to get the general public to have knowledge about these issues, and I think our approach is just not about trying to scare people about these issues but inform them about what is really at stake, because the Native people have been left out from the beginning, and there has been racism involved, and there has been deliberate attempts to keep us from being involved, and we just have not accepted that and we will not accept that, so we're doing what we can to bring attention to the issues, and for our organization, we try to be as objective as possible, though we have to admit that we do have some biases because our communities have been exposed, and we put those out there first, and I think good people, people that are honest about the truth, will not judge us too harshly about having some bias. Thank you.

**[00:13:31]** [End Track 5, Disc 1]

**[00:00:00]** [Begin Track 6, Disc 1]

**Kenny Anderson:** My name is Kenny Anderson. I'm with the Las Vegas Paiute Tribe. I'm a council member, tribal member, I'm the environmental program manager for the tribe, and cultural representative for the tribe. We're a small tribe, like maybe fifty-three members, plus another probably twenty more kids who, once they reach a certain age become a member. But we've actually been talking with, or having meetings with the NRC and DOE concerning our

issues on the test site, you know, and having it being a center through the Native land like [U.S.] 95, and then we have the train tracks. But first let me just—we have two land bases, we got one on U.S. 95 north, about twenty miles north of Las Vegas, and a downtown reservation, it's just about twenty-three, twenty-four acres, on Main Street between Washington and Owens, and right next to it is a train track, that's less than five feet away from the reservation, and the actual route of the nuclear waste, which I don't know right now, hopefully—I missed a couple of meetings, we're talking about—they're trying to get the route out to the public and once that goes out to the nation, I guess, and then we're going to go through another long battle, and hopefully all the other states will try to stop this nuclear waste from coming into Nevada.

But we're a small tribe and some of the problems that we were trying to talk to the DOE is, is the problem with transportation and what happens if it, you know, crashes, and it's, how would you say, all that radiation is released into the area. We're a small tribe and our economic development will be totally devastated and so will Las Vegas, really, if something happens and if it's built, you know, if something actually was to happen, and eventually it will but we will be devastated, and we were telling the NRC and the DOE these same questions, you know, what do we do? What do we get out of it? Are we supposed to just move away just like non-Natives do? Because, you know, because we're from here, we're from this valley, we've been here for over a thousand years, and our families are here, and we're not moving, but we would like to have, how would you say, guarantees, and actually we wanted funding but that's another thing I guess, but so, one of our issues was our economic, what happens to us, where do we go from there? And we needed to have that information and it still hasn't come back to us, so, but we talked about, every time we get a chance we talk with these people, and the main issue is, I didn't hear the beginning of these things but basically, when she was talking about getting information from, you know,

like even Downwinders, we're talking about Moapa and Vegas, and it goes up to the Southern Utah area, those five bands up there, all those people were, how do you say, affected. The lands around there, you know, all that radiation came over and they seen it. They were telling everybody, you know, they'd had to just either, one day, stay in the house, and one day they'd have to go out and do their gardens and, you know, pick—back then they did a lot of farm work and like, you know, picking vegetables and stuff like that for farmers, but they were out there exposed to this radiation, all through that area, and a lot of these people aren't here no more to tell the story because they're gone. You know, they were exposed and now they have leukemia, you know, which is sort of like strange for Native Americans to get. They die, and where's their story, you know? Do they tell me? Yeah, they seen the big bloom of light as it came this way and they thought it was really nice, you know, wow, look at that, you know, we get to see something, but no, that's not—they didn't realize what it really was. The government really didn't actually tell a lot of people either. Natives and non-Natives were like really exposed in the Southern Utah and the Southern Nevada area, and they're gone too, so, you know, where's their stories? They're not here, because they're gone.

But what we would want to do is like, tell the, you know, like the people who are involved, like the DOE and the NRC, to, you know, to protect the people that are here now, you know. Vegas, if something happens, Vegas is going to be—they'll all go, you know, they're all [00:05:00] going to go to another—they'll make a new Vegas somewhere else, you know, but what's going to be here? And like the underground testing they're doing now, what about the water that's underneath that, underneath that ground?

[00:05:19] [End Track 6, Disc 1]

[End of recorded session]