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Yellowstone bison were released at the Fort Belknap Reservation in Montana in 2013. Native American tribes have created a host of programs to aid unique Western species.
Credit Jonathan Proctor/Defenders of Wildlife

Moving Back Home Together - Rarest Native Animals Find Haven on Tribal Lands

By NATE SCHWEBERAUG. 25, 2014

FORT BELKNAP AGENCY, Mont. — In the employee directory of the Fort Belknap Reservation, Bronc Speak Thunder's title is buffalo wrangler.

In 2012, Mr. Speak Thunder drove a livestock trailer in a convoy from Yellowstone National Park that returned genetically pure bison to tribal land in northeastern Montana for the first time in 140 years. Mr. Speak Thunder, 32, is one of a growing number of younger Native Americans who are helping to restore native animals to tribal lands across the Northern Great Plains, in the Dakotas, Montana and parts of Nebraska.

They include people like Robert Goodman, an Oglala Lakota Sioux, who moved away from his reservation in the early 2000s and earned a degree in wildlife management. When he graduated in 2005, he could not find work in that field, so he took a job in construction in Rapid City, S.D.

Then he learned of work that would bring him home. The parks and recreation department of the Pine Ridge Reservation, where he grew up, needed someone to help restore rare native wildlife — including the swift fox, a small, tan wild dog revered for its cleverness. In 2009, Mr. Goodman held a six-pound transplant by its scruff and showed it by firelight to a circle of tribal elders, members of a reconvened warrior society that had disbanded when the foxes disappeared.

A black-footed ferret at Fort Belknap in 2013. Credit Jonathan Proctor/Defenders of Wildlife
"I have never been that traditional," said Mr. Goodman, 33, who released that fox and others into the wild after the ceremony. "But that was spiritual to me."

For a native wildlife reintroduction to work, native habitat is needed, biologists say. On the Northern Great Plains, that habitat is the original grass, never sliced by a farmer's plow.

Unplowed temperate grassland is the least protected large ecosystem on earth, according to the American Prairie Reserve, a nonprofit organization dedicated to grassland preservation. Tribes on America's Northern Plains, however, have left their grasslands largely intact.

More than 70 percent of tribal land in the Northern Plains is unplowed, compared with around 60 percent of private land, the World Wildlife Fund said. Around 90 million acres of unplowed grasses remain on the Northern Plains. Tribes on 14 reservations here saved about 10 percent of that 90 million — an area bigger than New Jersey and Massachusetts combined.

"Tribes are to be applauded for saving so much habitat," said Dean E. Biggins, a wildlife biologist for the United States Geological Survey.

Wildlife stewardship on the Northern Plains' prairies, bluffs and badlands is spread fairly evenly among private, public and tribal lands, conservationists say. But for a few of the rarest native animals, tribal land has been more welcoming.

The swift fox, for example, was once considered for listing as an endangered species after it was killed in droves by agricultural poison and coyotes that proliferated after the elimination of wolves. Now it has been reintroduced in six habitats, four on tribal lands.

"I felt a sense of pride trying to get these little guys to survive," said Les Bighorn, 54, a tribe member and game warden at Montana's Fort Peck Reservation who in 2005 led a reintroduction of swift foxes.

Mr. Speak Thunder, who took part in the bison convoy, agreed. “A lot of younger folks are searching, seeking out interesting experiences,” he said. “I have a lot of friends who just want to ride with me some days and help out.”

Over the last four years in Montana, the tribes at Fort Peck and Fort Belknap, along with the tycoon and philanthropist Ted Turner, saved dozens of bison that had migrated from Yellowstone. Once the food staple of Native Americans on the Great Plains, bison were virtually exterminated in the late 19th century; the Yellowstone bison are genetic descendants of the only ones that escaped in the wild.

This spring, by contrast, Yellowstone officials captured about 300 bison and sent them to slaughterhouses. Al Nash, a park spokesman, said they were culled after state and federal agencies “worked together to address bison management issues.” The cattle industry opposes wild bison for fear the animals might compete with domestic cows for grass, damage fences or spread disease.

Emily Boyd-Valandra, 29, a wildlife biologist at the Rosebud Sioux Reservation in South Dakota, is emblematic of new tribal wildlife managers working around the Northern Plains. She went to college and studied ecology. (Nationwide, the rate of indigenous people in America attending college has doubled since 1970, according to the American Indian College Fund.)

Diploma in hand, Ms. Boyd-Valandra moved home, took a job with her tribe’s department of game, fish and parks, and found a place for what she called “education to bridge the gap between traditional culture and science.”

Blending her college lessons with the reverence for native animals she absorbed from her elders, she helped safeguard black-footed ferrets on her reservation from threats like disease and habitat fragmentation. The animal was twice declared extinct after its primary prey, the prairie dog, was wiped out across 97 percent of its historic range; since 2000, ferrets have been reintroduced in 13 American habitats, five of them on tribal land.

“Now that we’re getting our own people back here,” Ms. Boyd-Valandra said, “you get the work and also the passion and the connection.” One of her mentors is Shaun Grassel, 42, a biologist for the Lower Brule Indian Reservation in South Dakota. “What’s happening gives me a lot of hope,” he said.

Though each reservation is sovereign, wildlife restoration has been guided to a degree by grants from the federal government. Since 2002, the Fish and Wildlife Service has given $60 million to 170 tribes for 300 projects that aided unique Western species, including gray wolves, bighorn sheep, Lahontan cutthroat trout and bison.

“Tribal land in the U.S. is about equal to all our national wildlife refuges,” said D. J. Monette of the wildlife agency. “So tribes really have an equal opportunity to protect critters.”

Nonprofit conservation organizations have also helped. But tribe leaders say that what drives their efforts is a cultural memory that was passed down from ancestors who knew the land before European settlement — when it teemed with wildlife.

“Part of our connection with the land is to put animals back,” said Mark Azure, 54, the president of the Fort Belknap tribe. “And as Indian people, we can use Indian country.”

In late 2013, during the painful federal sequestration that forced layoffs on reservations, Mr. Azure authorized the reintroduction of 32 bison from Yellowstone and 32 black-footed ferrets. That helped secure several thousand dollars from the nonprofit Defenders of Wildlife and kept some tribe members at work on the reintroduction projects, providing employment through an economic dip and advancing the tribe’s long-term vision of native ecosystem restoration. The next project is an aviary for eagles.

One night last fall, Kristy Bly, 42, a biologist from the World Wildlife Fund, visited the reservation to check on the transplanted black-footed ferrets. Mena Limpy-Goings, 39, a tribe member, asked to ride along because she had never seen one.

They drove around a bison pasture under the Northern Lights for hours, until the spotlight mounted on Ms. Bly’s pickup reflected off the eyes of a ferret dancing atop a prairie dog burrow.

“Yee-hoo!” Ms. Bly cheered. “You’re looking at one of only 500 alive in the wild.”

Ms. Limpy-Goings hugged herself.

“It is,” she said, “more beautiful than I ever imagined.”

A version of this article appears in print on August 26, 2014, on page D3 of the New York edition with the headline: Moving Back Home Together.

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2014 Tahoe Expo Washoe Lakalelup - Sat August 30th, 9am to 3pm Sand Harbor Ramada area

Jacquie Chandler The Expo is a 2-day demonstration of Tahoe's future currency - lake love...with activities guided by those who hold the heart of the lake in their hands. One featured adventure is the native Washoe "laka'lelup (gathering of the one) followed by a stage ceremony in service to our water and the transformation that comes from holding it sacred. Bring your prayers and be a part of the promise that is creating a sustainable Tahoe . Thank you!

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The Long Walk: A tragedy unobserved 150 years later

- In a photo from the United States Army Signal Corps, Navajo captives receive rations under guard at Fort Sumner, N.M.in the 1860s. Courtesy Palace of the Governors Photo Archive Negative Number 028536

  Navajo Chief Manuelito, also known as ‘Pistol Bullet,’ at Fort Sumner, N.M., in 1866. Photo courtesy Palace of the Governors Photo Archive negative 023130

Key events of Navajo Long Walk

1855: Manuelito is recognized as one of the leading chiefs of the Navajo tribe.

1860: Manuelito and Barboncito lead more than 1,000 warriors in an attack on Fort Defiance in New Mexico Territory.

1863: The U.S. government decides to relocate Navajos to an area near Fort Sumner in east-central New Mexico.

1864: Many Navajos die during the Long Walk, a series of forced marches between 350 miles and 450 miles to Bosque Redondo.

1866: Manuelito surrenders, and others, including Barboncito, follow suit.

1868: The Navajos and U.S. government sign a treaty that establishes the initial boundaries of the Navajo Reservation.

1878-86: The Navajo Reservation is increased in size by five major land annexations.

1968: Navajos mark the 100th anniversary of their return from Bosque Redondo with a yearlong remembrance.

2005: The Bosque Redondo Memorial at Fort Sumner officially opens.

Source: *The Long Walk* by Jennifer Nez Denetdale, 2008

Long Walk photo essay
The ironically titled Souvenir of New Mexico photo album features rare images collected by a U.S. Army officer of Mexican politicians, U.S. soldiers, and Navajo and Apache people during their captivity in the Bosque Redondo at Fort Sumner, N.M., in 1866. Read a story about the album and view a photo collection here.

Posted: Thursday, August 21, 2014 11:30 pm | *Updated: 6:44 pm, Fri Aug 22, 2014.*

By Anne Constable
The New Mexican |

A national tragedy like 9/11 or Pearl Harbor or the Battle of Gettysburg prompts grieving people to gather for public memorial services, followed by weeks of mourning and ultimately, museums and monuments commemorating the lives of the fallen.

But another seminal tragedy in U.S. history will go virtually unnoticed this year: the 150th anniversary of the Long Walk, the forced exile of thousands of Navajos from their homelands in what is now Arizona and New Mexico to a forlorn encampment at Bosque Redondo in the Pecos River Valley. They were held there at gunpoint by the U.S. Army. Hundreds died en route and during captivity from starvation and exposure, as well as disease.

Yet no known official observations are planned by the Navajo Nation to mark one of the most horrific chapters in American and tribal history.

In 1968, the Navajos held a yearlong observance of the 100th anniversary of their ancestors' return from Bosque Redondo. And some of them attended the dedication of the Bosque Redondo Memorial at the Fort Sumner State Monument in 2005.

But many Navajos don't feel comfortable publicly discussing the invasion of their land — a period they referred to as the "fearing time" — and their removal to Fort Sumner by the U.S. military.

"There are people who feel, yes, we need to remember this and discuss it. And then there is the other viewpoint that you don't visit [the memorial] and you don't commemorate it," said Manuelito Wheeler, director of the Navajo Nation Museum in Window Rock, Ariz.

Wheeler, who was named for Manuelito, one of the principal Navajo leaders and war chiefs at the time of the Long Walk, said he hasn't planned any events this year at the museum, although he might prepare something next year on Treaty Day, June 1, as long as the observation "represents all viewpoints."

"There are people who feel this should be marked in our history and not forgotten, and others who feel, 'We've moved on, let's keep moving forward,' " he said.

Jennifer Nez Denetdale, an assistant professor at The University of New Mexico and author of *The Long Walk* and *Reclaiming Diné History: The Legend of Navajo Chief Manuelito and Juanita,* said she didn't find out until her mid-20s that her great-great-great-grandmother was Juanita, one of Manuelito's wives.

"I went to school in the late '60s and '70s," Denetdale said. "At that time, there was really no information on Navajo history or culture in the public schools. This is the experience of many Navajo people of my generation."

She said her mother told her that she just didn't listen to the stories told by her grandmothers about the Long Walk.

But Denetdale was interested and went on to became a historian, believed to be the first Navajo to earn a doctorate in history. She interviewed her grandmothers and grandfathers about the stories they had been told.

Denetdale said she learned that when her family left Bosque Redondo after a treaty establishing the initial boundaries of the Navajo Reservation was reached between the U.S. government and

the Navajos, they stopped at Zia Pueblo, where they were "revived and refreshed" before continuing home. "From then on, my great-great-great-grandmother [Juanita] took on the Zia people as her clan."

In the late 1990s, Denetdale said, she went to her grandfather's home to show him photos of Juanita and her two daughters. In Navajo, he said to her, "It's well you bring me these pictures of my grandmothers. I was just thinking of the Long Walk last night." Denetdale said they sat together silently looking at the images with "hope and thankfulness that our grandmothers had endured a tragedy beyond our imagination."

She learned more about Juanita, including that Manuelito depended on her for advice and counsel. He listened to her, and she went with him to Washington, D.C., to meet with President Ulysses S. Grant to talk about Navajo land requests in 1874.

Denetdale's father also told her that one of his grandmothers had been captured and taken to Zuni Pueblo, where she was being held until she could be sold into Mexico. She managed to escape and made her way to Bosque Redondo, where she joined other members of her family.

"I think it's still very much a powerful memory. Once you bring it up, you get stories about loss and loneliness and heartsickness and tragedy," Denetdale said. "And that," she added, "raises questions about the U.S.'s treatment of Navajo and indigenous people."

Wheeler said he knew that his great-great-great-grandmother had been on the Long Walk, but according to another family story, two of his male ancestors were in a cornfield when they spotted the soldiers and fled to safety in the nearby canyons.

Wheeler said Navajos definitely have respect for that period of time in their history. "And by respect," he said, "I mean we understand the tragedy and hardships — and the attempted genocide on our people."

But Wheeler said he's still "on the fence" about whether to visit the memorial at Fort Sumner himself. "It's a heavy subject for me," he said.

Speaking for some from his tribe, he said, "There's definitely the tragedy they don't want to remember or commemorate. But also, from a traditional standpoint, it's thought of, if you commemorate that or go back and visit it, then you're asking for those things to happen again."

Wheeler said when the Navajos left Bosque Redondo, they appealed to the holy people and deities to help them. "By returning to that place, you have a conflicting request. That's not good in terms of Navajo traditionalism," he said.

Tony Joe, an anthropologist with the Navajo Nation's Historic Preservation Department, doesn't have mixed feelings about the subject. "In our department, we don't acknowledge anything that has to do with the Long Walk, nor do we emphasize anything that has to do with the Long Walk. That's just part of Navajo tribal history. We don't bring anything back."

Joe said when someone proposed building a hogan, a traditional Navajo home, at the memorial at Fort Sumner, "We told him, 'Don't do it, man.' It's not a good thing to talk about."

Navajos, he said, aren't supposed to go to the Bosque Redondo memorial because "people died there. It's something we don't want to talk about. Not even my grandparents talk about it."

'Go to the Bosque Redondo'

Brig. Gen. James Carlton, commander of the Department of New Mexico, believed the Navajos (and the Mescalero Apaches) were causing unrest in the region. In September 1863, he announced his plan to remove them to a desolate area near Fort Sumner where, he said, they would learn to be farmers and be instructed in Christian virtues, and their children would be educated in the ways of white America.

Carlton ordered the Indian fighter Christopher "Kit" Carson to take his message to the Navajos: "Go to the Bosque Redondo, or we will pursue and destroy you. We will not make peace with you on any other terms."

Carson dispatched forces to burn crops, destroy food supplies and hogans, poison water and shoot livestock. By late 1863, thousands of destitute Indians had surrendered, although Manuelito did not turn himself in until 1866.

The Long Walk to Bosque Redondo was actually a series of marches over four different routes from Fort Defiance to Fort Sumner, distances that ranged between 375 miles and 425 miles. The journey was arduous. People were shot for complaining about being tired or sick, one storyteller said. "If a woman became in labor with a baby, she was killed."

In her book, Denetdale relates a story told by Manuelito's son-in-law about Bosque Redondo in which he said, "Many of them

Navajos] died from starvation. The kind of food they had to eat, many died from that. Also I think a larger percent of deaths was caused from homesickness. They wept from day-to-day."

On June 18, 1868, after the signing of the treaty, people set off for home, forming a line said to be 10 miles long. Upon getting there, Denetdale wrote, they conducted "cleansing ceremonies to remove the taint of the foreign from their spirits, minds and bodies."

It was difficult for many to talk about their experiences, however.

In *The Long Walk,* Denetdale quotes Gus Bighorse, a member of Manuelito's band, as saying, "We take our tragic story with us, but we can't talk about it. It is so terrible. Only if somebody would ask us a question, then we talk about it."

"For Navajos," Denetdale writes, "this time in their history was so traumatic and horrific that many refused to speak of it for decades. In fact, elders' narratives first became public when the Navajo tribe was preparing its land claims case before the U.S. Indian Claims Commission in the 1950s, when researchers began recording oral testimony to be used in the hearings."

The Navajo Nation Museum in Window Rock, Ariz., has an exhibit on the Long Walk, known as *Hwéedi* in Navajo, that focuses not on the hardships but on the 12 Diné chiefs and 17 council headmen who signed the treaty. The exhibit also shows how, when Navajos came back home, they returned to their traditional way of life.

Contact Anne Constable at 986-3022 or aconstable@sfnewmexican.com.

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After the **Genocide** in **Rawanda** western therapists went there to help. The people needing healing asked them to leave after a few sessions of " talking about sufferings." Instead they went into the forests and gardens and decided to DANCE their way towards forgiving and healing and reconciliation!!!!

Films For Action

"We had a lot of trouble with western mental health workers who came here immediately after the genocide and we had to ask some of them to leave.

They came and their practice did not involve being outside in the sun where you begin to feel better. There was no music or drumming to get your blood flowing again. There was no sense that everyone had taken the day off so that the entire community could come together to try to lift you up and bring you back to joy. There was no acknowledgement of the depression as something invasive and external that could actually be cast out again.

Instead they would take people one at a time into these dingy little rooms and have them sit around for an hour or so and talk about bad things that had happened to them. We had to ask them to leave."

~A Rwandan talking to a western writer, Andrew Solomon, about his experience with western mental health and depression.

From The Moth podcast, 'Notes on an Exorcism'.
http://themoth.org/posts/stories/notes-on-an-exorcismhttp://themoth.org/stories
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Scholastic's Scope Magazine is looking for Native female college freshman (or close to that year) to interview for an educational magazine for middle/high school students nationally. The interview will focus on how Native females from reservations or culturally rooted backgrounds are able to leave home and be successful in college. For more information please see email below.

From: Jane Bianchi [mailto:janebianchi@gmail.com] Sent: Monday, August 25, 2014 3:10 PM
Subject: URGENT: Scholastic request
Hi, I'm writing an article for Scholastic's Scope magazine (an educational magazine that goes to middle school and high school classrooms across the country). I'm looking to interview a young Native American woman who grew up on a reservation and is now a freshman in college (or near that age). We want to help teen readers understand what it feels like to straddle those two worlds. I'm looking for someone thoughtful, insightful, articulate, open and hopeful--someone who can perhaps talk about cultural challenges that she's had to overcome.

One important note is that I'd need to interview the girl over the phone and write the piece by the end of this week, so it's very urgent. Any chance you know a girl who might be a good fit? If so, I'd love to hear from you right away.

If you'd like to see any of the work I've done for Scholastic classroom magazines in the past, feel free to check out my portfolio at: www.janebianchi.com

Jane Bianchi Freelance Writer 813-223-3728 http://www.janebianchi.com
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Subject: Updates RBE Policy Brief **Date:** Aug 26, 2014 10:41 AM
Attachments: image001.jpg **Rural Broadband Experiments FAQ 25 Aug 2014.pdf**
Team,
Our updated FAQ document is attached. This version takes into account the previously mentioned Public Notice the FCC released last week outlining the application process in greater detail. Additionally, on Friday, the FCC also released their own version of an FAQ document. The link to that FAQ is included in our Connected Nation document attached here. Please let me know if you have any questions at all.

Lindsey Harmon, State Program Manager, Connect Nevada
775-343-9600 – mobile lniedzielski@connectnv.org www.connectnv.org
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August is National Breastfeeding Month, and the Women's Bureau wants you and your loved ones to know your rights for expressing breast milk in the workplace. Did you know that employers are required by law to provide reasonable break time for working mothers to express breast milk for a nursing child? Visit our website or the Wage and Hour Division's website to learn more.

Break time for nursing mothers under the Fair Labor Standards Act
See other federal resources about breastfeeding
Learn about breastfeeding laws in your state

Radioactive racism

After a seven-year struggle, Traditional Owners of Muckaty in the Northern Territory have won a landmark victory by stopping a proposed national nuclear waste dump. A similar proposal was defeated ten years earlier in South Australia, again due to community opposition. But rather than reconsider their racist 'solution' to Australia's nuclear waste problem – that is, dumping it on Aboriginal land – the Abbott government is desperately trying to find another remote site. The NT government is actively assisting, with Chief Minister Adam Giles upping the ante and supporting the idea that an *international* nuclear dump could be the antidote to Aboriginal poverty.

The Commonwealth plan for an NT dump dates from the Howard years. Low-level waste, including medical waste, would be buried in shallow unlined trenches and would remain there permanently. Long-lived intermediate level waste, including reprocessed spent nuclear fuel rods and components of a decommissioned reactor, would be stored in an above ground shed. Though

flagged as 'temporary', it would remain for at least 300 years, and there are no guarantees it would ever be removed.

In 2007, the Northern Land Council offered up a small area of Muckaty Aboriginal Land Trust, 120km north of Tennant Creek. As compensation, eleven million dollars would be held in a charitable trust for infrastructure, including roads and housing. An additional one million would be set aside for scholarships from the Department of Education.

A small family group was attracted by the offer. Family leader Ms A Lauder (deceased) told a Senate Inquiry in 2010 that Commonwealth policies to stop investment in small Aboriginal homelands meant some were considering other options to survive on their land.

But a clear majority of Muckaty Traditional Owners were opposed to the deal and felt their Land Rights had been violated.

> When I found out about the nuclear waste dump they want to bring to Muckaty, my aunty told me that is my grandfather's country, so I had a strong heart, thinking about my Elders who fought for the country. I stood up for my rights, for my people, for our future. - **Dianne Stokes Nampin**

Despite limited access to media and politicians, the Muckaty community built a dynamic campaign. They drew on organising experience gained from long struggles to establish community services and win Land Rights. They travelled tirelessly to build alliances across the country – including with major trade unions that pledged a 'green ban' on the waste dump.

Three weeks into the June 2014 Federal Court trial, which raised explosive allegations about NLC and Commonwealth conduct through the nomination process, the Muckaty proposal was abandoned.

Federal Resources Minister Ian MacFarlane quickly confirmed his intention to find another site on Aboriginal Land, giving NT Land Councils three months to make a new nomination.

The minister hasn't even give up on the prospect of another site on Muckaty, chartering a plane to Tennant Creek last week to convene a meeting. He used the pretext of invitations from Muckaty Traditional Owners, dated well before the recent back down.

Many saw this as reopening very fresh wounds. The minister said a dump would be 'totally safe' and there would be 'lots of jobs … for your generation, your kids generation and their kids.'

Muckaty Traditional Owner Isobel Phillips said, 'The way he was talking he wanted another site straight away. We fought for a really long time and we don't want to go through that again. We are worried again that the same thing is going to happen with the families being divided. A lot of people here are on CDEP and working for the dole. They want jobs but they don't want to work at a nuclear waste dump.'

Meanwhile, NT government bureaucrats are making efforts to convince other Aboriginal groups about the 'benefits' of a dump.

Former Prime Minister Bob Hawke, whose government pioneered the push for a remote dump, made a pitch at the recent Garma Festival that an international nuclear waste facility was 'the solution' to Indigenous poverty. He revealed that NT Chief Minister Adam Giles was a 'strong supporter' of his idea.

> To bargain with TOs for money that is to be used to pay for essential services, which should come from the same public revenues as they do for all other Australians, is a complete scam. This is a shameful, immoral manoeuvre by short-term, results-oriented political pragmatists.
> **- Uniting Church Nightcliff (Darwin, NT)**

Giles knows the sheer desperation for resources that exists in communities. His government was elected on unfulfilled promises to invest in outstations and rebuild community councils decimated by the NT Intervention. Rumours are flying across the NT, aided by News Limited reports, about individual Aboriginal people working with Giles to try and get a nomination off the ground.

Opposition to the dump proposal, however, runs deep through NT Aboriginal communities. The Central Land Council full council carried unanimous resolutions to support the Muckaty fight throughout the seven-year struggle.

So what options are available for radioactive waste management?

In late 2015, waste reprocessed overseas will return to the Lucas Heights nuclear reactor complex south of Sydney. This is a secure facility where the majority of Australia's nuclear expertise, as well as the most hazardous materials, are located. Fuel rods removed from the reactor actually remain on site for many years to 'cool down' before being shipped for reprocessing. All relevant agencies including the national nuclear regulatory body ARPANSA have acknowledged there is capacity for the waste to be stored at Lucas Heights.

The anti-nuclear movement's position has been clear. The most surefire way to ameliorate the challenges created by nuclear waste is to stop producing it. For existing waste, the government should abandon its failed mission for a centralised remote facility and initiate a comprehensive national inquiry into potential options.

Storage of nuclear waste and hazardous materials needs inclusive processes that transcend the radioactive ransom of basic amenities in exchange for waste and the colonial understanding of deserts as dumping grounds because 'no one lives there'. The Aboriginal owners of Muckaty have proven – once again – that such racism will be defeated.

Natalie Wasley has convened the Beyond Nuclear Initiative project since 2006, working with Traditional Owners and communities on the frontline of nuclear proposals. She draws on extensive research in Australia and overseas to examine the social impacts of the nuclear industry.

https://overland.org.au/2014/08/radioactive-racism/