

## II. Reporting Organization

Yamasi People are first and foremost a human People with collectively held rights and obligations including obligations to protect individual Yamasi humans. Yamasi People is descended from the First People living with our Southeast Caribbean coast of North America since time immemorial. Currently a Muskogean Indigenous People living with Yamasi territory roughly between Daytona and Charleston and inland seasonally, Yamasi People is defined by international institutions. We are governed by a participatory electorate organized by common law. Yamasi People look to the Guale constitution to lead all living with our lands, winds, and waters to peace.

PO Box 60033, Savannah, MGeorgia 31420 (31.985714, -81.101074) Guale Nation, Southeast Caribbean coast of North America, occupied by USA. 001-912-376-9786, [international@yamasi.org](mailto:international@yamasi.org)

## III. Issue Summary

I. Right to non-Discrimination: US chauvinistic policies impede Yamasi People's participatory government. Waters are sacred sites for Yamasi People, who continue our tradition of participatory government that respects human rights and pursues peace. US occupiers' institutions attack Yamasi People's traditional values, including our prioritization of civilian participatory government. Yamasi People lack effective means of communicating our priorities to US occupying power because of US militarized discrimination against Yamasi People as a particularly targeted Indigenous People.

II. Right to Life: In accessing our sacred sites, which are part of contaminated waters, Yamasi suffer US militarized mockery of our heritage on numerous state-subsidized signs and privately owned objects that use indigenous cultural and spiritual imagery in militarized poses with martial or slavery motifs. This disenfranchising denigration interferes with our Right to Life unthreatened as we must run this gauntlet of cultural humiliation in our attempt to access pure waters necessary for spiritual, cultural and physical survival. Unfortunately our Yamasi People, sacred waters, sacred values, and other sacred objects and sites are desecrated and poisoned by toxic and radioactive pollution from energy and military development. Additionally, our right to physical life and livelihood is hindered by energy and military development, especially nuclear development, as understood by the International Covenant on Civil and Political Rights (ICCPR) Articles 4, 6, 7, 8, 18, 20, 23, 24, 26, and 27.

## IV. General Comments, Concluding Observations, ICCPR and Human Rights Legal Framework

- General comment No. 36 (2018)  
Pt 2 says 'States parties must also ensure the right to life and exercise due diligence to protect the lives of individuals against deprivations caused by persons or entities, whose conduct is not attributable to the State.' This Human Rights Committee (HRC) recent explanation holds the US accountable for all actions of corporations and contractors involved with energy and military development as

well as all parties degrading Yamasi People's participatory government, including those denigrating Yamasi People with slavery systems, epithets such as 'Indian', or those using indigenous humans or culture as mascots. As the right to life is the 'supreme right from which no derogation is permitted even in situations of armed conflict and other public emergencies which threatens the life of the nation', the US energy and military developments as well as developers using Yamasi People's identity in apartheid slavery systems purportedly sanctioned by 'Indian Law, or those using indigenous humans or culture as mascots must prioritize civilians' right to life over their development objectives despite US historical claims that these denigrations achieve military objectives that obscure civil and human rights. Article 20 of CCPR ensures Yamasi People's right to freedom from war and nationalism.

Pt 18 says, 'States parties must establish a legal framework to ensure the full enjoyment of the right to life by all individuals as may be necessary to give effect to the right to life. The duty to protect the right to life by law also includes an obligation for States parties to adopt any appropriate laws or other measures in order to protect life from all reasonably foreseeable threats, including from threats emanating from private persons and entities.' Direct subsidies as well as infrastructure that supports private parties violating Yamasi People's Right to Life (6), Right to Non-discrimination (7) and Right to Freedom from Slavery (8) are relevant.

Pt 20 says 'States parties must enact a protective legal framework which includes effective criminal prohibitions on all manifestations of violence or incitement to violence that are likely to result in a deprivation of life, such as intentional and negligent homicide, unnecessary or disproportionate use of firearms, [53] infanticide, [54] "honour" killings, [55] lynching, [56] violent hate crimes, [57] blood feuds, [58] ritual killings. [59], death threats, and terrorist attacks.' Yamasi People and our indigenous culture are used in mascot imagery for militarized performance art that enacts ritual killings, blood feuds, honor killings, violent hate crimes including rape, infanticide, and terrorist attacks. This state-sponsored/sanctioned representation of violence against Indigenous Peoples encourages physical and environmental violence against Yamasi People and encourages US law enforcers to support<sup>i</sup> this violence.

Pts 21 and 26 advise additional caution, as the context of climate change, US turmoil, and more than one billion handheld arms in US<sup>ii</sup>, have created situations in which radioactive and toxic pollution from energy and military developments is likely to further desecrate water, sacred sites, Yamasi People and our neighbors. Hence our recommendations echo HRC requests that the US ratify and enact international instruments with domestic implementation to reduce the reasonably foreseen threats. For US those threats are of Yamasi being murdered or killed by criminals and organized crime or militia groups, including armed or terrorist groups compounded by climate change and turmoil. Further, this comment advises to reduce levels of criminal and gun violence, reduce traffic

vulnerabilities, perhaps by ending elective hazardous waste transport, and reduce degradation of environment and trafficking of Indigenous Peoples away from our lands, territories, and resources.

Pt 28 advises investigations and prosecutions of potentially unlawful deprivations of life and the sharing of results with those affected. Pt 62 addresses environmental degradation, climate change and unsustainable development as threats to the right to life. Yamasi People have not seen the results of any investigation of our numerous human rights complaints, including murder, attempts to murder, and potentially life-threatening conditions such as climate change and toxic and radioactive pollution impacts to Yamasi People and territories, especially waters. Yamasi have not received responses to our offers to work with the US to develop and execute climate change adaptation, mitigation, survival, and environmental harm reduction plans.

Pt 65 advises that US military objectives cannot diminish Yamasi People's Right to Life. Pt 64, like the Geneva Conventions, asserts that Yamasi People are entitled to protections as civilians despite US military government unilateral actions designating Yamasi People as enemies, prisoners of war, slaves, mascots, 'Indians', or terrorists.

The HRC noted that we are not prisoners of war in its citation of *Hamdan v. Rumsfeld*, 548 U.S. 557 (2006). As we do not fall into the class of prisoners of war we can't be legitimately forced into any US prisoner of war or militarized slavery system of the US Bureau of Indian Affairs (BIA) but rather enjoy full civilian protections under the Geneva Convention. This US case reminds the US of its obligations to treat Indigenous Peoples as civilians with full personhood under US law, not as enemies, prisoners of war, chattel, or slaves to be forcibly trafficked and renationalized as 'Indians'.

Pt 70 applies to the US military aggression against Yamasi People, an Indigenous People with original title to our territories, whom the US continues to attack despite our continual work for peace with colonial powers since before the European separatists invented the US and claimed that European superiority granted them rights to Indigenous Peoples' territories. The European separatists since the invention of the US have engaged in acts of aggression as defined in international law, resulting in Yamasi deprivation of life continuing to this era since the UN Human Rights Council was established. 'States parties that fail to take all reasonable measures to settle their international disputes by peaceful means might fall short of complying with their positive obligation to ensure the right to life.'

Concluding observations of 2006 specifically articulated that the US was responsible for ensuring that its 'private contractors' fulfilled the CCPR, with Pt 23 saying, 'The Committee reminds the State party of its obligation under articles 2 and 26 of the Covenant to respect and ensure that all individuals are guaranteed

effective protection against practices that have either the purpose or the effect of discrimination on a racial basis. ' Pt 26 advises measures on Displacement to remedy past and current injuries, including slavery, climate change, and forced development, and to prepare for future disasters, including climate change, that may magnify toxic and radioactive pollution impacts from energy and military development.

2014 concluding observations C4c call the US to review its domestic legislation and implementation and consider acceding to the Optional Protocol to the Covenant, providing for an individual communication procedure. The US as a matter of policy and procedure does not communicate with Yamasi People, which hinders such a review. The most recent comment No. 36 on Right to Life explains that paragraph 3 instructions on Genocide call on States parties to proactively 'ensure' that CCPR is fulfilled. Articles 4, 20, and 26 of CCPR assert the State Parties' responsibility to ensure non-discrimination.

Pt 28 says, 'The State party should take all steps necessary, including at state level, to ensure the equality of women before the law and equal protection of the law, as well as effective protection against discrimination on the ground of sex, in particular in the area of employment.' As Yamasi People employ women as indigenous leaders, we continue to suffer from systematic exclusion from peace negotiations as the US has not and does not negotiate treaties or agreements with female indigenous leadership. The US exclusively negotiates with generational and continued male leadership representing Indigenous Peoples, not even requiring that the representative be a member of or have the consent of the Indigenous People. Thus the US will not negotiate with Yamasi People because of Yamasi indigenous employment practices and US' practice of refusing to negotiate with female-led foreign powers indigenous to the Americas. This discrimination based on the gender and ancestry of Yamasi People's leaders and Yamasi People's involvement with African Peoples currently prevents US dialogue with Yamasi People's elected representatives to resolve US human rights violations. Further, Article 24 of the CCPR protects the rights of the Child to be whomever they are born to be.

Pt 25 says, 'The State party should adopt measures to effectively protect sacred areas of Indigenous Peoples against desecration, contamination and destruction and ensure that consultations are held with the indigenous communities that might be adversely affected by the State party's development projects and exploitation of natural resources with a view to obtaining their free, prior and informed consent for proposed project activities.' Articles 18 and 27 further protect religious, linguistic, and spiritual freedom of Yamasi People to protect and share with neighbors their de-militarized non-nuclear territory honoring the Treaty on the Prohibition of Nuclear Weapons (2017) and the Free Prior and Informed Consent of Indigenous Peoples to sustainable energy development. Yamasi People continue to welcome dialogue for peace and protection of sacred sites.

## V. **Current U.S. Government Policy or Practise**

### 1. US chauvinistic policies impede Yamasi People's participatory government.

7% of US secondary schools use indigenous-based nicknames and 80% of these schools have majority European-descent students with nearly two-thirds of the schools located in cities with less than 25,000 residents or in rural areas.<sup>iii</sup> Slavery motif imagery that displays 'Indian' children presented as historical slavers did or sexualizes colonial-controlled 'Indian' girls and women<sup>iv</sup> is as likely to lead to violence against Indigenous Peoples as the depiction of martial imagery with masculine warriors destroying things and caricatured as savages with tomahawks, arrows, or other military weaponry. The appropriation of Indigenous Peoples' spiritual imagery with mascots is a militarized show of force that Yamasi People must suffer as we travel to sacred sites. Studies show that these mascots misinform and promote violence. "Our cheerleaders dressed up one of our own [students] in a Halloween 'Pokeahottie' costume and tied her to a stake after dragging her out on the field in shackles against her will. They proceeded to dance around her, acting as if they were beating her and treating her like a slave."<sup>v</sup>

While the US chauvinistic policies subsidize school events<sup>vi</sup> promoting violent acts against "Indians" representing the opposing team, it also encourages all exposed to the image to see Indigenous Peoples, heritages, spirituality, lands, and cultures as objects owned and militarily acquired by the dominant invading and occupying power, which has the perceived right and military authority to violently act on indigenous citizens thus defined as threats to the US military government. Research shows that these team names and mascots can establish an unwelcome and hostile learning environment for indigenous students.<sup>vii</sup>

There is a disproportionately high rate of violence against indigenous citizens<sup>viii</sup>, and Yamasi People in particular. Florida State University, without the Free Prior and Informed Consent of any Indigenous People, uses martial imagery to degrade Osceola, a biological ancestor of many Yamasi, militarily renationalizing this successful<sup>ix</sup> Muskogee leader as 'Indian' and 'Seminole', and effectively convincing US legislators, executives, and judges that Indigenous Peoples and cultures have inferior value. When Yamasi People assert our rights to life as an Indigenous People, these legislators, executives, and judges continue to degrade our ancestors and culture while supporting our torture, incarceration, and death with physical violence, poisoning our ecosystems, and desecrating sacred objects and sites.

This mascot imagery with military and slavery motifs furthers the legal apartheid 'Indian Law' that unilaterally labels Indigenous Peoples as enemies, prisoners of

war, chattel, slaves, or 'Indians'. In 1849, after the US War Department BIA claimed to have removed Indigenous Peoples from the Southeast, the US moved the BIA to the Department of Interior, trafficking Indigenous Peoples away from the benefits of our territories and restricting the movement of trafficked 'Indians' on reservations as it did trafficked Africans on plantations. While the US claims it has outlawed slavery today, in practice, US apartheid 'Indian Law' continues the systematic slavery of Indigenous Peoples. Yamasi People are enslaved by this apartheid 'Indian Law' that enslaves our ancestors as mascots and research objects and enslaves living Yamasi in USBIA scams that benefit non-indigenous. The US military government still claims that Indigenous Peoples and our cultures, laws, economies, and governments must be restricted to US reservations controlled by the US in the BIA slavery system.

The US in fact took action to target Yamasi People as a unique Indigenous People for systematic exclusion from the 17<sup>th</sup> Session of the UN Permanent Forum on Indigenous Issues where we might have raised new issues about toxic and radioactive pollution in the presence of the US as they do not respond to Yamasi People. On April 25, 2018, a UN employee from the PFII Secretariat stated that the US did not want any Yamasi participating in PFII because it considered Yamasi to be of African descent and therefore not an Indigenous People.

President Trump promotes the notion that admixture of African ancestry, like the 'one-drop rule'<sup>x</sup> for slave-owners, negates the identity of Europeans or Indigenous persons of the Americas. In his testimony before Congress<sup>xi</sup> he promoted the concept that those of African descent have no collective right of self-government. This coupled with increased racialized rhetoric and violence since the establishment of President Trump has increased denigration of Indigenous Peoples, especially Indigenous Peoples of African descent or involved with African Peoples.

Failed US removal policy has not been adequately addressed resulting in the US refusing to negotiate access and impacts to southeast Indigenous Peoples' territories. The USBIA slavery system requires forcible confinement of Indigenous Peoples and our cultures, sciences, governments, laws, ecosystem protections, economies, to US militarily-controlled areas.

Chauvinistic US depictions and policies incite violence and prevent rational or productive responses to Yamasi People's proposals for sustainable energy development and respect for sacred sites, including waters. Thus, when Yamasi People's government asserts our rights under international laws, with mascot imagery and other policies, the US urges its State institutions and majority euro-centric Peoples to attack Yamasi People's government as a vehicle for lawless savages, 'Indians', and threats to be exterminated. This results in Yamasi People's assault, incarceration, violation of sexual and reproductive rights, torture, and murder of Yamasi humans. Such state-sponsored/sanctioned media and military impede Yamasi People from enforcing our laws that protect all Peoples by

protecting the ecosystems we participate in. Mascot imagery and the apartheid 'Indian Law' depicts captive combatants. This combines with military occupation to restrict Yamasi People's individual and collective access, cultivation, and enjoyment of sacred sites and life sources.

US chauvinism thus colonizes Yamasi People and our territories with the justification that euro-centric US Peoples are superior to all others in the world. This inhibits Yamasi People's participatory government with US militarized representation of Yamasi People and our culture, political, economic, and spiritual developments as inferior in legal fora while simultaneously equipping the military occupiers of our territories with militarily-forced energy and military developments. If the US was respecting the rule of law and honoring Yamasi People's culture it would be talking to US like humans and working with Yamasi to protect ecosystems and mitigate climate change.

US subsidies to nuclear industry in the form of reactors that provide nuclear fuel for nuclear weapons and military sea<sup>xiii</sup> and space transportation<sup>xiii</sup> enable the occupying military government elite to escape climate change impacts and relocate to suitable extraterrestrial places<sup>xiv</sup>. US brokers and representatives use public hearings to promote war and nationalism as exemplified by fearmongering and an official appeal to hearing participants' 'patriotic duty'<sup>xv</sup> to defend the US from ostensible Russian and Chinese aggression.

US nuclear reactors hurting Yamasi People provide fuel for nuclear weapons, marine and space travel that benefits elite US humans to the detriment of non-US humans, including Yamasi People. Despite the Treaty on Principles Governing the Activities of States in the Exploration and use of Outer Space, the US military government violently colonizes Yamasi People's territories for development of nuclear fuel for the purpose of US military government relocation from the overwhelmingly US-caused climate change impacts with Yamasi People's territory and our shared planet.

While Yamasi People and the US military government might have found a common cause in climate change mitigation, adaptation, and survival; energy and military development further widens the chasm between colonial military elite and the enslaved. These subsidies<sup>xvi</sup> to nuclear energy exceed 100%<sup>xvii</sup> of the cost<sup>xviii</sup> of the nuclear reactor development and maintenance and extend to questionable remuneration<sup>xix</sup> for brokers who facilitate the forced nuclear development.

2. Radioactive and toxic pollution from impacts of energy and military development at Savannah River Site (SRS), supporting US military installations and Plants Vogtle and Hatch and other sites that provide SRS and US military endeavors with nuclear material interfere with Yamasi People's Right to Life with safe access to healthy ecosystems housing our sacred sites, including waters.

Radioactive and toxic pollution impacts to Yamasi People from energy and military development increase cancer and other health problems from radioactive and toxic pollution coming from nuclear development of nuclear reactors supplying nuclear fuel to SRS and other nuclear-fueled US military endeavors including marine and space transportation. Questionable planning, infrastructure and transport of nuclear material<sup>xx</sup> with Yamasi coastal and inland territories without our Free Prior and Informed Consent increase disaster risk.

Military developments such as SRS and many other military installations interfere with Yamasi People's safe access to healthy ecosystems housing our sacred sites, including waters, especially considering climate changes. 'The US lacks a clear strategy' on climate change responses for civilians, though the US Department of Defense has 'directed its planners to consider climate change in planning efforts'<sup>xxi</sup>. The US lacks a nuclear and toxic waste storage plan that protects civilian life. Yamasi People's government offers its neighbors a climate change plan to reduce climate change catalysts and GHGs; manage climate change migration; minimize climate change conflicts, especially over water; adapt<sup>xxii</sup> to climate changes with prioritization of civilian life; manage hazardous waste reducing risk to islands and coasts; and promote justice, human rights, and the rule of law in the face of a tumultuous and US with countless small arms.

Inducement, stimulus and generally corrupt<sup>xxiii</sup> practices reward brokers who succeed in forcing nuclear development on unwilling Peoples for the benefit of military purposes. The US' inadequate legal framework and law enforcement leaves Indigenous Peoples' civilian governments and our neighboring colonial entities<sup>xxiv</sup> with little effective recourse to end US military government's subsidies and practice of paying brokers multi-million-dollar inducements for nuclear development<sup>xxv</sup>.

Yamasi People's identity comes from our relationship with water, not our relationship with the US. US energy and military development changes our topography and access to sacred sites. In general, the US military government excludes efforts to protect civilians from climate change impacts of energy and military developments. This complete disregard of civilian impacts from military development also threatens Indigenous Peoples' cultural value for civilian life and continued use of sacred spaces in our wetlands, including our Shell Rings and Okefenokee swamps, which the US has claimed as it is own territory in its proposals to the UNESCO world heritage site programs. A sacred site is any site visited for prayer, which includes many waters with Yamasi Territory. The forced and destructive energy and military development endangers our aquifers, poisoning it with tritium and other toxic substances and threatening increased climate change impacts, including salinization. Civilian access to safe drinking water is critically endangered by this nuclear energy and military development<sup>xxvi</sup>.



At a time when other UN Members are promoting their national security by protecting civilian access to safe water, the US increasingly dedicates Indigenous Peoples' waters to the benefit of the US military. Yamasi People suffer loss of sacred sites to toxic and radioactive pollution, climate migration, and climate changes. Yamasi People and our neighbors suffer health and economic impacts from SRS supplying Hatch nuclear reactors that leak radioactive and toxic substances to the Altamaha River<sup>xxvii</sup>. Further, the US Nuclear Regulatory Commission in 2015 cancelled a public health study<sup>xxviii</sup> that might have helped Yamasi People and our neighbors.

Despite repeatedly reporting these human rights violations about poisoning from SRS and supporting nuclear developments, Yamasi People have not been informed about the results of any investigation. The US is not working with Yamasi People to eliminate displacement of Yamasi People due to US occupation, media inciting violence, and forced energy and military development, including slavery.

Because of discrimination against Yamasi People and refusal of the occupying power to enforce Yamasi laws, US GHG-increasing behaviors have escalated and climate change impacts are not mitigated. Radioactive and toxic pollutions have increased climate changes and reduced Yamasi People's ability to mitigate, adapt<sup>xxix</sup> to and survive climate change<sup>xxx</sup>.

Because Yamasi People are an Indigenous People generationally led by women, the US uses apartheid 'Indian Law' developed by the US War Department to assign the rights of Yamasi People to men working through the USBIA slavery system to represent Yamasi People without our knowledge or consent. Simultaneously, energy and military developments cause disproportionately harmful impacts to women<sup>xxxi</sup> and children<sup>xxxii</sup>, advancing genocide and further violating Yamasi People's Right to Life. The US War Department institutionalized the practice of 'king-making' men that it thought could control and claim to represent Indigenous Peoples in unsustainable development activities. Yamasi People and all our ancestors are thus forcibly labeled with the offensive European epithet, 'Indian' by the US military government because of our descent from the First People living with the southeast Caribbean coast of North America. The US unilaterally claims the militarily prioritized right<sup>xxxiii</sup> of European supremacy to label and legislate Yamasi People as 'Indians' that the US 'discovered' and thus owns. Citing this unilateral claim the US attempts to force Yamasi People and our government into the USBIA slavery system, regardless of our government's opposition to these human rights violations. However, under current international human rights instruments and US law, Yamasi People are civilians with civil rights, not prisoners of war or 'Indians' to be trafficked into apartheid slavery systems.

This USBIA slavery system forces Yamasi to labor protecting our ecosystem for the appropriated benefit of the US and its energy and military development. This USBIA slavery system forces Yamasi to labor cultivating our indigenous heritage and People for the appropriated benefit of the US military mockery of our heritage, ancestors, and descendants through mascot imagery with martial and slavery motifs. The USBIA slavery system forces Yamasi People to labor in the US economy to find food because safe access to healthy ecosystems in our Yamasi sustainable economy is impeded by US energy and military development and US military government claims that Yamasi People's government is inherently inferior.

Because Yamasi People are an Indigenous People, the US discriminates against Yamasi People and does not comply with Geneva Conventions that support the enforcement of Yamasi People's governmental laws by the occupying power. This lack of enforcement of Yamasi People's governmental laws violates Article 6, 7 and 8 of the CCPR. Enforcement of Yamasi People's laws respecting and protecting the sacredness of water and priority of civilian life would end unsustainable energy and military development that poisons Yamasi People and our neighbors with radioactive and toxic pollution. All Yamasi People and our neighbors suffer from radioactive pollution of Savannah River from SRS and Plant Vogtle that kills plankton and the marine food chain, contributing to ocean acidification and climate changes. Inhibiting participatory government impedes effective protection of our ecosystems from short-sighted uninformed energy policies that disproportionately negatively impact on Yamasi People.

### VIII. Recommended Questions

1. What is the legal basis for US forced development of Yamasi People's territories, considering that the civilian-led governments of Yamasi People and our predecessor Indigenous Peoples have governed here since time immemorial and US development, especially nuclear development, impacts Yamasi territories with millennial human rights violations to subsequent Peoples for thousands of generations in the future?
2. What efforts are being made to increase US contributions to escrow accounts, technologies, institutions, civilian infrastructure and sustainable economies to enable Indigenous Peoples' governments in perpetuity to protect civilians from the impacts of current US energy and military development, including nuclear activities and climate change<sup>xxxiv</sup> in order to restore ecosystems, physical and spiritual health, sacred sites, and sustainable economies?
3. Is the US a civilian-led government? If so, what safeguards are in place to protect both election outcomes and the humans participating in US elections or in elections of US-occupied Indigenous Peoples' governments. For example, why does the US continue militarized nuclear development on civilians, especially Indigenous Peoples, despite civilian opposition to Plant Vogtle construction and without a viable long-term nuclear waste storage plan<sup>xxxv</sup>? For example, why does

the US promote forced environmental degradation impacting civilians to support nuclear-fueled military endeavors that do not benefit civilians, such as relocation plans for the military and militarized elite to extraterrestrial locations?

## IX. Suggested Recommendations

1. Ratify ILO169, CEDAW, CRC and implement UDHR and Geneva Conventions as understood with the Declaration on the Rights of Indigenous Peoples to negotiate and honor valid treaties with Indigenous Peoples regarding access and impacts to Indigenous Peoples' territories: Work with international and regional bodies and engage in multilateral dialogue to review fulfillment of nation-to-nation treaties that US claims grant US rights to access and impact Indigenous Peoples' territories, negotiating new nation-to-nation treaties or treaty fulfillment plans where necessary. Work with international bodies, including those bodies based in conventions and laws indigenous to the Americas, to develop mechanisms for fulfillment of UN Declaration on the Rights of Indigenous Peoples, including working peacefully with Indigenous Peoples to develop strategic plans for advancing the enjoyment of the right to life in the context of climate change and toxic and radioactive impacts. Work toward fulfillment of international human rights treaties to end US-sponsored and -sanctioned violence against Indigenous Peoples, including climate changing behaviors<sup>xxxvi</sup>. Recognize Indigenous Peoples as humans with human rights and civilians with civil rights not to be forcibly renationalized as 'Indians' and trafficked under the USBIA militarized slavery system. Protect Yamasi People from the US' forcible application of 'Indian Law', including the forced construction of Plant Vogtle.
2. Work with international bodies, including Indigenous Peoples' bodies to end subsidizing and sanctioning of forced energy or military development, especially nuclear development, of Indigenous Peoples' territories. Engage in dialogue with Indigenous Peoples' governments to develop environmental and climate change plans that prioritize civilian decision-making and survival beyond the confines of US slavery systems such as USBIA and nuclear industry. Enable recovery of Yamasi People to facilitate climate change survival and access to sacred sites and life sources through implementation of human rights recommendations of UN OHCHR, IACHR, and intergovernmental bodies.
3. End all chauvinistic US policies and practices, including institutionalized European superiority, that denigrates Yamasi People and other Indigenous Peoples' spiritual, cultural, social, political, and economic national identity. End US military government subsidies and sanctions for the militarized mockery of Yamasi People as indigenous mascots. End subsidies to schools or businesses that use images of Indigenous Peoples' spiritual heritage as mascots for non-indigenous endeavors. Implement full incorporation of the doctrine of "command responsibility<sup>xxxvii</sup>" in US local, state, and federal criminal law to hold occupying military government's actors responsible for violations of Article 6, the right to life.

<sup>i</sup> Steinfeldt, J.A., & Wong, Y. J. (2010). Multicultural training on American Indian issues: Testing the effectiveness of an intervention to attitudes toward Native-themed mascots. *Cultural Diversity and Ethnic Minority Psychology*, 16, 110-115.

<sup>iii</sup> The US National Guard has more than 3000 armories: *Still serving*. (2000). Washington, D.C: National Trust for Historic Preservation.

<https://www.nationalguard.mil/portals/31/Documents/About/Publications/Documents/Still%20Serving%20-%20National%20Guard%20Armories.pdf>

Just How Many Guns Do Americans Actually Own? *Vice*. (2018). New York, NY: VICE Magazine Pub.

[https://www.vice.com/en\\_US/article/bj3485/how-many-guns-are-there-in-america](https://www.vice.com/en_US/article/bj3485/how-many-guns-are-there-in-america)

<sup>iii</sup> Zeitler, E.J. (2008). Dissertation: *Geographies of Indigenous-based Team Name and Mascot use in American Secondary Schools* University of Nebraska-Lincoln's Digital Commons:

<http://digitalcommons.unl.edu/geographythesis/7/>

<sup>iv</sup> Stephanie A. Fryberg and others, "Of Warrior Chiefs and Indian Princesses: The Psychological Consequences of American Indian Mascots," *Basic and Applied Social Psychology* 30 (3) (2008): 215–216,

<http://sitemaker.umich.edu/daphna.oyserman/files/frybergmarkusoysermanstone2008.pdf>.

<sup>v</sup> V Phillips, E Stegman. (July 1, 2014). "Missing the Point -- The Real Impact of Native Mascots and Team Names on American Indian and Alaska Native Youth". Center for American Progress, July 2014.

<sup>vi</sup> Landry, A., (November, 10, 2012). Offensive Banners Waved at Homecoming Game in New York. *Indian Country Today* Retrieved from

<http://indiancountrytodaymedianetwork.com/2012/11/10/offensive-banners-waved-homecoming-game-new-york-145126>

<sup>vii</sup> American Psychological Association, (2005). "APA Resolution Recommending the Immediate Retirement of American Indian Mascots, Symbols, Images, and Personalities by Schools, Colleges, Universities, Athletic Teams, and Organizations," available <http://www.apa.org/about/policy/mascots.pdf>

<sup>viii</sup> Facts on Violence Against American Indian/Alaskan Native Women. (2011) *Futures without Violence*.

<http://www.futureswithoutviolence.org/userfiles/file/Violence%2520Against%2520AI%2520AN%2520Women%2520Fact%2520Sheet.pdf>.

<sup>ix</sup> Multitudes of Osceola's biological, cultural, and national descendants continue his work to promote the rule of law, peace, human rights, and a priority for civilian life.

<sup>x</sup> Davis, FJ. Public Broadcasting Service. (2017) *Who Is Black?: One Nation's Definition*.

<https://www.pbs.org/wgbh/pages/frontline/shows/jefferson/mixed/onedrop.html>

<sup>xi</sup> Donald Trump's long history of clashes with Native Americans. *The Washington post*. (2016). (ProQuest.)

Washington, D.C. : [https://www.washingtonpost.com/national/donald-trumps-long-history-of-clashes-with-native-americans/2016/07/25/80ea91ca-3d77-11e6-80bc-d06711fd2125\\_story.html](https://www.washingtonpost.com/national/donald-trumps-long-history-of-clashes-with-native-americans/2016/07/25/80ea91ca-3d77-11e6-80bc-d06711fd2125_story.html)

<sup>xii</sup> Why Georgia Sticks With Nuclear Power. *Wall Street Journal (Online)*. (2017). New York, N.Y: Dow Jones & Company Inc. :

<https://www.wsj.com/articles/why-georgia-sticks-with-nuclear-power-1503011785>

<sup>xiii</sup> NASA Doesn't Have Enough Nuclear Fuel For Its Deep Space Missions. *Forbes*, B. C. (2018). *Forbes* magazine.

New York: B.C. Forbes Pub. Co. : <https://www.forbes.com/sites/startswithabang/2018/12/13/nasa-doesnt-have-enough-nuclear-fuel-for-its-deep-space-missions/#375e4b341c18>

<sup>xiv</sup> Nasa reveals plans to use Moon water to help build new space station and head to Mars. *Independent (UK)*.

(2018). (UK/EIRE Reference Centre.) <https://www.independent.co.uk/life-style/gadgets-and-tech/news/nasa-moon-water-discovery-latest-find-space-station-mars-solar-system-a8503111.html>

<sup>xv</sup> Plant Vogtle decision nears as calls to cancel grow. By M. Landers. *Savannah Now*. (2017). Savannah, Ga:

Savannah Morning News. : <https://www.savannahnow.com/news/2017-12-15/plant-vogtle-decision-nears-calls-cancel-grow>

<sup>xvi</sup> Koplow, D. N. (2011). *Nuclear power: Still not viable without subsidies*. Cambridge, MA: Union of Concerned Scientists.

<sup>xvii</sup> Competition drives nuclear industry to look for millions in subsidies. *The Washington post*. (2018). (ProQuest.)

Washington, D.C. : [https://www.washingtonpost.com/business/economy/competition-drives-nuclear-industry-to-look-for-millions-in-subsidies/2018/05/24/737e800c-5f60-11e8-a4a4-c070ef53f315\\_story.html?utm\\_term=.30d8a52b0628](https://www.washingtonpost.com/business/economy/competition-drives-nuclear-industry-to-look-for-millions-in-subsidies/2018/05/24/737e800c-5f60-11e8-a4a4-c070ef53f315_story.html?utm_term=.30d8a52b0628)

<sup>xviii</sup> Growing Opposition Threatens Completion of Last U.S. Nuclear Plant. *Wall Street Journal (Online)*. (2018). New York, N.Y: Dow Jones & Company Inc. :

---

<https://www.wsj.com/articles/growing-opposition-threatens-completion-of-last-u-s-nuclear-plant-1537447935>  
<http://www.psc.state.ga.us/factsv2/Docket.aspx?docketNumber=29849>

<sup>xxix</sup> Georgia Power Company. Georgia Power Key Financial & Operating Data 10-Year. Steven C Prenovitz. 2007-2017. [http://www.nonukesyall.org/pdfs/4-18\\_GPC%20Key%20Fin%20Stats.pdf](http://www.nonukesyall.org/pdfs/4-18_GPC%20Key%20Fin%20Stats.pdf)

<sup>xxx</sup> US Department of Energy Savannah River Site (2016). *Draft Environmental Assessment for the Acceptance and Disposition of Spent Nuclear Fuel Containing U.S.-Origin Highly Enriched Uranium from the Federal Republic of Germany*. [https://www.srs.gov/general/pubs/envbul/documents/DRAFT\\_DOE\\_EA\\_1977\\_01-2016.pdf](https://www.srs.gov/general/pubs/envbul/documents/DRAFT_DOE_EA_1977_01-2016.pdf)

<sup>xxxi</sup> Climate Change Response. US Government Accountability Office. (2019).

[https://www.gao.gov/key\\_issues/climate\\_change\\_response/issue\\_summary#t=0](https://www.gao.gov/key_issues/climate_change_response/issue_summary#t=0)

<sup>xxxii</sup> B.6.1 of Intergovernmental Panel on Climate Change. (2018). *Global warming of 1.5°C*.

<sup>xxxiii</sup> Watchdog group questions legality of Ga. PSC commissioner's deleted texts. By A. Ondieki. *The Atlanta journal constitution*. (2018). Atlanta, Ga: CoxMedia. <https://www.ajc.com/news/local-govt-politics/watchdog-group-questions-legality-psc-commissioner-deleted-texts/1LrZvUgI5JzpyQ0Womlnyl/>

<sup>xxxiv</sup> Groups appealing dismissal of Plant Vogtle challenge to PSC decision. *The Augusta chronicle*. (2019).

(ProQuest.) Augusta, Ga: <https://www.augustachronicle.com/news/20190110/groups-appealing-dismissal-of-plant-vogtle-challenge-to-psc-decision>

JEA issues ultimatum to Plant Vogtle co-owner: Walk away from nuclear project *The Florida Times-Union* (2018): *Web Edition Articles*. Jacksonville, FL: Gatehouse Media. <https://www.jacksonville.com/news/20180817/jea-issues-ultimatum-to-plant-vogtle-co-owner-walk-away-from-nuclear-project>

<sup>xxxv</sup> Southern Company draws shareholder fire on exec pay. *The Atlanta journal constitution*. (2017). Atlanta, Ga: CoxMedia. <https://www.ajc.com/business/southern-company-draws-shareholder-fire-exec-pay/Awj2aHeWNo3VuuuUEVFUnN/>

<sup>xxxvi</sup> Judson, T. (2018). Nuclear Power and Climate Action (pp. 1-28, Rep.). New York, NY: Rosa Luxemburg Stiftung. doi:[http://www.rosalux-nyc.org/wp-content/files\\_mf/judson\\_eng.pdf](http://www.rosalux-nyc.org/wp-content/files_mf/judson_eng.pdf)

<sup>xxxvii</sup> Georgia Public Broadcasting. (2011). *Plant Hatch Leaking Pipe Sealed*. Atlanta, Ga: Georgia Public Broadcasting. <http://www.gpb.org/news/2011/10/11/plant-hatch-leaking-pipe-sealed>

<sup>xxxviii</sup> US Nuclear Regulatory Commission (2014). Analysis of Cancer Risks in Populations Near Nuclear Facilities <https://www.nrc.gov/docs/ML1326/ML13269A432.pdf>

<sup>xxxix</sup> D.5.6 of Intergovernmental Panel on Climate Change. (2018). *Global warming of 1.5°C*.

<sup>xxx</sup> B.5.1 Ibid.

<sup>xxxxi</sup> United Nations. (2016). *Civil society and disarmament 2016: Human Consequences of radiation: 'A gender factor in Atomic harm'* by M. Olson.

<sup>xxxii</sup> Rafter, B., Olson, M., & Master, J. (2017). Community Impacts At the Crossroads of Nuclear and Climate Injustices In the U.S. South (pp. 1-39, Rep.). Atlanta, GA: WAND & NIRS. doi:[https://gawand.org/wp-content/uploads/2017/12/GA-WAND\\_Climate\\_Nuclear\\_Report\\_Dec\\_2017.pdf](https://gawand.org/wp-content/uploads/2017/12/GA-WAND_Climate_Nuclear_Report_Dec_2017.pdf).

<sup>xxxiii</sup> USA 544 U.S. 197 Sherrill V. Oneida 2005

<sup>xxxiv</sup> RFC1 of Intergovernmental Panel on Climate Change. (2018). *Global warming of 1.5°C*.

<sup>xxxv</sup> *Legislative, Technical, and Societal Challenges to Its Transportation*. US Government Accountability Office. (2015). GAO-16-121T: Published: Oct 1, 2015. Publicly Released: Oct 1, 2015.

<https://www.gao.gov/products/GAO-16-121T>

[https://www.gao.gov/key\\_issues/disposal\\_of\\_highlevel\\_nuclear\\_waste/issue\\_summary](https://www.gao.gov/key_issues/disposal_of_highlevel_nuclear_waste/issue_summary)

<sup>xxxvi</sup> D7 of Intergovernmental Panel on Climate Change. (2018). *Global warming of 1.5°C*.

<sup>xxxvii</sup> C5-6. United Nations Human Rights Committee. (2014). *Concluding observations on the fourth periodic report of the United States of America*.