



International Committee for the Indigenous Peoples of the Americas

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NGO in consultative status with the Economic and Social Council (ECOSOC) of the United Nations

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A Report to the Advisory Committee to the Human Rights Council (HRC)

**from 1894 Sioux Nation Treaty Council from the middle of North America
PO Box 2003, Rapid City, SD 57701**

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with the UN Economic and Social Council**

Re: Recommendations on New Technology, Climate, and Human Rights

These Recommendations are submitted in response to a request for comments on the human rights impacts of new climate technologies per HRC Resolution 48/14.

1. Interventions in the atmosphere

In 1868, the Sioux Nation made an International Treaty with the United States (U.S.) in which a specific land area was delineated for the “absolute and undisturbed use and occupation” of the Sioux Nation. When gold was discovered in this land area, The U.S. invaded and divided the people of the Sioux Nation into prisoner-of-war camps today called American Indian reservations. The U.S. allowed settlers into the Treaty territory in violation of the Treaty and a large city of Americans was established called Rapid City, South Dakota, which sits on the edge of a group of mountains called the Black Hills.

In 1972, a portion of clouds in the Black Hills were seeded to increase rain in this semi-arid part of the Northern Great Plains. The consequence was a flood that ripped through the middle of the city of Rapid City and killed 238 people and injured 3,057. (Dakota Water Science Center, Sept. 21, 2017) Many people from the Sioux Nation were also killed, injured and displaced although no data is available.

“Seeding summer convective clouds in the Black Hills has a special concern. The Black Hills flood of June 9-10, 1972, affected many who still live in the Hills, and some blame the flood on salt seeding of clouds, an activity that had been going on the afternoon preceding the flood.”

(ON THE CLOUD SEEDING POTENTIAL OF THE BLACK HILLS, Harold D. Orville and James R. Miller, Institute of Atmospheric Sciences, South Dakota School of Mines and Technology, 1992)

There was never any scientific evidence that the flood was not caused by the cloud seeding, but the fact of a 500-year flood just hours after the clouds were seeded is scientific evidence by itself that proves that the seeding caused the flood.

The Advisory Committee’s Concept Note on this study, A/HRC/26/2, states:

“... the Convention on Biological Diversity is widely considered as prohibiting climate-related geoengineering activities that may affect biodiversity, if taken without adequate scientific basis. This is a direct consequence of the precautionary principle provided for in the convention, which carries the presumption that the use of new technologies comes with more risks than the maintenance of the status quo, and calls for adequate scientific justification for all actions.”

Therefore, because of the intense human rights impacts (deaths and injuries) caused by the manipulation in the atmosphere by cloud seeding with Silver Iodide (AgI) as shown by the Rapid City flood, we strongly recommend that no interventions in the atmosphere such as stratospheric aerosol injection, cloud seeding, marine cloud brightening, or space mirrors be allowed over any part of the Earth's atmosphere. There should not be such large-scale interventions without the scientific evidence to prove that such atmospheric interventions will not harm the Earth or any life.

2. Land-based interventions

The following are only two examples of land based interventions that still need to be mitigated. There are many others.

Regarding plant life, prior to the invasion of the United States into the Northern Great Plains, there existed tall grass prairies that grew 10-15 feet tall. These grasses had a symbiotic relationship with the large bison herds that was the economic basis for the Sioux Nation providing food, clothing, shelter, and fuel. The U.S. in violation of the human rights of the Sioux Nation deliberately destroyed almost all of the bison, the tall grass prairies, and other indigenous plant life as acts of war even though a treaty for peace was in place. In that time and today, the tall grass prairies would have provided intense amounts of carbon sequestration effectiveness. Other plants were also in a symbiotic relationship with the bison such as fruit trees, but are now gone. Symbiosis requires both species for the proper health maintenance of both species and the entire environment.

Rather than genetically engineering plants without the scientific evidence of their efficacy or their effects on other life forms, it is recommended that the original plants and animals in large areas such as the Northern Great Plains be reintroduced to their natural environments in prodigious amounts. Information about such flora and fauna might still be available from Indigenous human beings living in these areas to aid in the restoration of habitable areas for these species.

In addition, Uranium mining in the 15 western states of the U.S. has caused major pollution of the land and water. A recent study in *The Lancet Public Health*, finds that nearly two-thirds of the public drinking water in the United States is polluted with Uranium.

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For the Sioux nation, there are currently more than 2,000 abandoned, open pit Uranium mines that are not being mitigated in this Treaty protected territory. This radioactive pollution affects the water, air, flora and fauna and especially Indigenous nations of human beings. The American Indian population in western South Dakota have the highest cancer rate in the United States. (Cancer Mortality Among American -Indians and Alaska Natives: Regional Differences, 1999-2003, Donald Haverkamp, MPH* David Espey, MD* Roberta Paisano, MHSA, February, 2008, P. 46) The incidents of diabetes, heart disease, miscarriages are also

among the highest. To leave the situation as it is means certain genocide for the Sioux people who live in western South Dakota. This is an urgent human rights crisis that has been brought to the attention of the United Nations since 2009. However, the Special Rapporteur on Toxic Waste is not allowed into the U.S. to do the studies needed by the UN.

Therefore, it is strongly recommended that no land interventions be conducted until the current situations are corrected and any new technology has been proven to be safe for all life.

3. Final Recommendation

In 1970, led by Thomas Banyacya, the leaders of the Hopi Nation in North America sent a letter to then President Richard Nixon.

“The white man, through his insensitivity to the way of Nature, has desecrated the face of Mother Earth. The white man's advanced technological capacity has occurred as a result of his lack of regard for the spiritual path and for the way of all living things. The white man's desire for material possessions and power has blinded him to the pain he has caused Mother Earth by his quest for what he calls natural resources. And the path of the Great Spirit has become difficult to see by almost all men, even by many [American] Indians who have chosen instead to follow the path of the white man... The Great Spirit said not to allow this to happen even as it was prophesied to our ancestors. The Great Spirit said not to take from the Earth - not to destroy living things...”

Mr. Banyanca was finally able to convey this message to the United Nations General Assembly in 1992 after trying three other times to deliver the Hopi Prophecy to the world since 1949 as he verbally testified to this author.

We strongly recommend that before any new technology is planned, Indigenous spiritual leaders, both men and women, who still have a direct connection to Mother Earth and all life must be consulted for their spiritual guidance. Mother Earth is a living being not in the sense that is understood by Western thinking. Mother Earth has been cruelly and drastically abused and all life forms are suffering the consequences. Without spiritual intervention, life, as it is currently known on the Earth's surface, will not exist, especially with “new technology” introduced without knowing the spiritual connection or scientific safety.

Ktso. (It is so.)

Submitted by Zumila Wobaga, Itancan

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