

## Press Release

### Nuclear-Free Future Award 2008, Munich, Germany A Project of the Franz Moll Foundation for the Coming Generations

### Award Ceremony and Public Events, October 23-26, 2008 Theme: Nuclear Power Violates Human Rights



#### Media events, overview

##### Thursday, October 23, 2008

5:30 PM: Odeonsplatz, SPALT GEWALT ("Split Threat")

Performance by FLATZ

Arrive on time! This pyrotechnic surprise won't last long over the heart of Munich!

6:00 PM: Entrance of the Feldherrnhalle, Odeonsplatz, interview and photo opportunity with FLATZ and the founders of the Nuclear-Free Future Award

##### Friday, October 24, 2008

5:00 PM: Rathauskeller (basement restaurant) in the Munich City Hall on Marienplatz, Botticelli Room. Press conference with the 2008 Nuclear-Free Future Award recipients, representatives of the Award, and politicians

7:00 PM: *Altes Rathaus* (Old City Hall just off Marienplatz),  
2008 Nuclear-Free Future Award Presentation Ceremony

Award recipients:

Manuel Pino, Acoma Pueblo, New Mexico, USA

Jillian Marsh, Adnyamathanha Aborigine clan, Australia

##### Sunday, October 26, 2008

10:30 AM: City Kino, Sonnenstraße 11, Munich, Matinee:

*Uranium: The Stuff That Crimes Are Made Of*

Documentary films *Poison Wind* and *The Return of Navajo Boy*.

Panel discussion with the Award recipients and Claus Biegert.

#### Media events, in depth

##### Thursday, October 23, 2008

5:30 PM: Odeonsplatz, SPALT GEWALT („Split Threat“)

Pyrotechnic display to the music of Bach as sung by Soprano Gesa Jörg to the accompaniment of the Peter Clemente Quartett, by FLATZ, the Austrian performance artist who has made headlines as a naked human doormat, human dartboard, human bell clapper, and as the naked man hanging from a helicopter over an abandoned building in Berlin, who dropped a dead cow filled with explosives. What are his plans for downtown Munich? FLATZ takes his best shot at exposing the nuclear threat...

### The Nuclear-Free Future Award für eine atomfreie Zukunft

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**HAUPT VOLL BLUT UND WUNDEN**

**FLATZ**  
österreichischer Künstler,  
für seine aufsehenerregenden Aktionen bekannt

Performance **SPALTGEWALT**  
zur Musik von Johann Sebastian Bach  
Quartett Peter Clemente, Sopran Gesa Jörg

**Odeonsplatz**  
**Do, 23. Oktober 2008, 17:30 Uhr**

im Rahmen der Verleihung des **NUCLEAR-FREE FUTURE AWARD**

Please note:

- ➔ Try to arrive at least 10 minutes before begin! This unique pyro-technic display and music performance climaxes quickly.
- ➔ You will of course want to capture the display visually: to take in the whole of the proceedings, we suggest positioning your camera north of the Feldherrnhalle on Ludwigstrasse between Galeriestrasse and Vonder-Tann Straße.
- ➔ Helicopters and light aircraft must have permits. We can help.



The Nuclear-Free Future Award  
*für eine atomfreie Zukunft*

Directly following the event (around 6:00 PM), FLATZ and the founders of the Nuclear-Free Future Award, Claus Biegert und Franz Moll, will be available for interviews and photos at the top of the Feldherrnhalle steps.

### Freitag, 24. Oktober 2008

Press conference and photo opportunity

5:00 PM in the Botticelli Room of the *Rathauskeller* (basement restaurant), Munich City Hall (with the famous *Glockenspiel* on Marienplatz)

Moderator: Dr. Wolfgang Heuss

Panel: 2008 Award recipients Manuel Pino and Jillian Marsh, TV personality Franz Alt, Munich Mayor Christian Ude (invited), actress Veronika von Quast, the main candidate of the Bavarian Green Party, Sepp Daxenberger, and the founders of the Award, Claus Biegert and Franz Moll.

7:00 PM *Altes Rathaus*, Marienplatz 15, Munich:  
the 2008 Nuclear-Free Future Award Presentation Ceremony

This year's theme: *Why do we always forget the beginning?*

Discussions about the problems of nuclear power most usually revolve around the never to be solved question at the end of the nuclear fuel chain: what to do with the waste for the next 160,000,000 years? Or sometimes we learn about accidents at nuclear power plants or uranium fuel processing facilities and are comforted to find out that the radioactivity that escaped into the air, or contaminated the waterway, poses no threat to human beings. Skeptics such as ourselves point out that even if a nuclear power plant's failsafe engineering allows for no more than one significant aberration every 274 years, banished from such happy equations are acts of God and human error. Take for instance what happened in Sweden two years ago, when a bolt of lightning short-circuited the Forsmark nuclear power plant control room, plunging the operators into darkness. And panic. For twenty-three dramatic minutes two emergency generators failed to flip on because workers had crossed up the wiring during scheduled maintenance. "The technicians didn't know in what order the cables should be re-connected," plant spokesman Claes Inge Andersson explained, "and had no manual for their task." A meltdown, rendering unlivable a large sweep of Sweden just north of Stockholm, was narrowly averted.

Chernobyl, Three Mile Island... of course, every informed person knows the anti-nuclear litany, more or less...

But about the beginning of the nuclear fuel cycle almost no one has a clue: 85% of the original uranium orebody's radioactivity is left behind in the open rubble. Around the world three-quarters of the front-line victims come from First Nations: the Cree, Mirarr, Uriguren, Pitjantjatjara, Tewa, Navajo, Tschuktschen, Kokotha, Apache, Touareg, Sami... Quite often, these are peoples who live in vital connection with the earth, who hunt and fish, grow crops and raise livestock. Their traditional living spaces are being destroyed by radioactive dust spread by winds, their aquifers contaminated. The inexorable consequence: leukemia, cancers, miscarriages, mutations in genes... Because these peoples come from cultures and regions remote from the mainstream, their tragic plights raise no blips on our media radar...

Since 1998, the Nuclear-Free Future Award – "the globe's most prestigious anti-nuclear prize" (*taz*) – has sought to correct this deadly oversight. This year the Award honors two outstanding indigenous activists, one from each hemisphere, united in their struggle to save their traditional lands and cultures. Their demand: "The uranium must remain in the earth!"

**Jillian Marsh** of the Adnyamathanha Aborigine clan, Australia;  
**Manuel Pino** of the Acoma Pueblo, New Mexico, USA



## The Nuclear-Free Future Award *für eine atomfreie Zukunft*

photo courtesy of Jillian Marsh



**Jillian Marsh grew up** in the coal-mining town of Leigh Creek, in South Australia's Flinders Ranges. To Jillian and her clan the ranges are *Adnyamathanha yarta*, the country of the rock people. She remembers: "The coal itself, and where it's located, are central to our *Muda*, our Dreaming, yet nobody bothered to ask our Elders for permission to extract it. It was a fundamental blow to the continuity of our ceremonial and spiritual life." That was back during the 1950s.

Jillian tells us: "During the 1990s I joined a small group of my Adnyamathanha cousins, aunts and uncles who were part of a volunteer organization called Flinders Ranges Aboriginal Heritage Consultative Committee (FRAHCC). Together we provided a safe and respectful forum for all Adnyamathanha to raise concerns, particularly in regard to maintaining our heritage. Two of the biggest issues we faced during this period were coming to terms with the introduction of Native Title legislation, designed to right past wrongs, and facilitating meaningful community consultation on the exploration and mining proposal for Beverley Uranium Mine."

The partnership between government and the mining industry ensures that uranium exploration and mining continues undeterred by Indigenous or general public concerns in a section of Jillian's homeland her people call *virdni yarta*: poison country. In August 2002, Jillian told a Senate inquiry that mining proponent negotiations with the Adnyamathanha claimants to obtain their Native titles was "misrepresentative, ill-informed, and designed to divide and disempower the community". Today, with the expansion of the uranium mining lease, Jillian, squaring off against the partnership of government and industry, points out that consultation and negotiation processes are "still ill-equipped to give a fair and equitable voice to the Adnyamathanha community."

In 2004 Jillian was successful in winning a Doctoral candidacy placement at Adelaide University's Geographical and Environmental Studies Department. Her PhD research topic, *A Look at the*

*Approval of Beverley Mine and the Ways that Decisions are Made When Mining Takes Place in Adnyamathanha Country: Better Ways of Caring for Culture*, reads like a report from behind enemy lines. "I want our story to be told, the way we as Indigenous Australians experience the social and environmental impacts from uranium mining and the nuclear industry. Unless we tell it ourselves, we run the risk of being misrepresented or silenced." Jillian's thesis is due to be submitted shortly for assessment. She hopes to be able to continue her research in this area with assistance from the Australian Research Council in 2009.

As spiritual custodians of their ancient homeland, Jillian and other Adnyamathanha have a much different relationship to its sites and landscapes than the people punching the clocks at Heathgate Resources Ltd., a subsidiary of U.S.-based General Atomics, the proprietors of the Beverley Uranium Mine. Jillian feels that the challenge before every Australian citizen is to decolonize the way we think about and interact with each other and with the environment we have inherited. "We cannot keep exploiting and destroying our natural and cultural resources; we must become responsible and mature citizens of this nation."

The *in situ* leach mining technique Heathgate Resources employs pollutes the local aquifer with heavy metals, acid and radionuclides. The government lease places the company under no obligation to rehabilitate the aquifer. With the increasing salinity of the region's water sources, Jillian regards this alone as a terrible crime, to which she adds: "for us Adnyamathanha, culturally, rehabilitation really has a limited application. For us, once something has been disturbed and damaged or once something like a uranium orebody has been extracted, that is it—it is gone. It has been removed, it has been disturbed, it has been spiritually as well as physically damaged and it is not whole anymore, so full rehabilitation is something that cannot be done."

In 1998 Jillian received the prestigious Jill Hudson Environmental Award for her work in educating people living near the Beverley Uranium Mine about the toxic dangers of uranium mining and how people could take an active role in community consultation. She shares her knowledge and skills with other Aboriginal clans across the Australian continent facing the same cultural and environmental devastation; she has also traveled overseas to attend First Nation conferences, observing "the same pattern of oppression is being used by mining companies and governments all over the world against Indigenous communities." Jillian has helped build strong alliances with green environmental organizations under the umbrella of ANFA (Australian Nuclear Free Alliance). She says, "If my work inspired some of our young people, that would be great." Her PhD thesis is dedicated to a strong and healthy future for our children.

—together with Jillian Marsh, Craig Reishus



## The Nuclear-Free Future Award *für eine atomfreie Zukunft*

photo courtesy of Claus Biegert



Manuel Pino

**He is a messenger** between heaven and earth. Manuel Pino comes from the Acoma Pueblo, an ancient adobe village west of Albuquerque, New Mexico. Beyond the earth-colored dwellings one sees only blue sky – Acoma Pueblo occupies the rim of a steep mesa. Standing on the center plaza, one has the feeling that a great invisible magnet is pulling the settlement into the clouds. Tourist guidebooks and highway billboards refer to Acoma as, "Sky City."

Manuel Pino was born in 1952 and grew up "down below." The population of the Acoma had so grown that the village split into two: the division on top of the mesa, and the section at its foot. Already as a child Manny was an avid runner and on some days, when not racing long distances across the surrounding desert, time and again he would repeat the climb and descent between the village halves. Manuel's culture treats running not only as a physical activity, but also as a means of meditation, an art of communicating with the unseen world.

Each run has its spiritual component. To run against the wind is to encounter the forces of nature in prayer. And here begins the problem: shortly after Manuel was born, in the close vicinity of Sky City, the earth was ripped open by Anaconda to give rise to Jackpile-Paguate – North America's largest uranium strip mine. Waste mining rubble and millings from processing yellowcake grew daily, the wind

spreading the radioactivity across the New Mexico landscape. Kerr-McGee officials assured locals that there was absolutely no health danger. Manuel Pino, who had always been a stubborn, critical thinker, didn't fall for the comforting disinformation – he started doing his own investigating.

From this point on opposition to uranium mining played a central role in Pino's life. The theme for Manuel's sociology dissertation was *The Destructive Impact of Uranium Mining on Native American Culture*. Many men of the Pueblos and of the neighboring Navajo who worked at Jackpot mine died of cancer. At the 1992 World Uranium Hearing in Salzburg, Manuel gave the victims of the uranium boom in his homeland a loud voice. He has spoken out at a number of international conferences, and his theme remains ever the same: to make plain before the eyes of the industrial world that to say yes to nuclear technology means saying yes to human victims. Manuel Pino, who today is a professor at Scottsdale Community College in Arizona, lays out the toxic dialectic in his classes, ensuring that the resistance to nuclear power and nuclear weapons is passed on to the younger generations. Like a messenger who passes on the important dispatch to the outstretched hand of the runner ahead: *The uranium must remain in the earth!*

–together with Claus Biegert, Craig Reishus

Sunday, October 26, 2008

The Nuclear-Free Future Award Proudly Presents

***URANIUM: THE STUFF  
THAT CRIMES ARE MADE OF***

Sunday, October 26, 2008, 10: 30 a.m.  
City-Kino, Sonnenstraße 12, Munich

***Poison Wind***

Documentary by Jenny Pond  
European Premiere

An oral history of uranium mining in the U.S. Southwest.

***The Return of Navajo Boy***

Documentary by Jeff Spitz

First presented at Robert Redford's Sundance Festival,  
this extraordinary Navajo family saga sheds light on the  
Native Side of making Hollywood movies and  
on uranium mining in Monument Valley.

**Panel Discussion**

Claus Biegert, Founder of the Nuclear-Free Future Award,  
will discuss the devastating legacy of uranium mining  
with Jillian Marsh and Manuel Pino,  
indigenous activists from Australia and the U.S.,  
recipients of the Nuclear-Free Future Award 2008

Admission: €8,--



**The Nuclear-Free Future Award**  
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**2008 Award Brochure**

[www.nuclear-free.com/PDF/nffa2008.pdf](http://www.nuclear-free.com/PDF/nffa2008.pdf)

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