



WE ARE OUR OWN MEDICINE

AN AFSC SPECIAL REPORT FROM THE STANDING ROCK
SIOUX TRIBE'S LAND AND UNCEDED TERRITORY

Sharon Goens Bradley, Arlo Iron Cloud, Richard Iron Cloud, Margaret Jackson,
Jamie Bissonette Lewey, and Jeff Smith



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American Friends
Service Committee



housands of people—from members of the Standing Rock Sioux Tribe, tribes across the nation and First Nations in Canada, to non-Native supporters in the United States and around the world—have stood in solidarity against the harm and destruction caused by the Dakota Access Pipeline; we have stood side by side in peaceful prayer.

—David Archambault II, Chairman of the Standing Rock Sioux Tribe

This report was completed on October 21, 2016. On October 22, 2016, hundreds of water protectors walked two miles to a construction site to pray. They were met by a line of police officers who were equipped with batons, less-lethal weapons, pepper spray, and automatic rifles loaded with rubber bullets. Over the course of the day, the police would surround the protectors and deploy pepper spray and batons against them. The protectors asked for time to get their elders and the children out of harm's way. They were denied. Arrests followed. There are varying reports of the number of people arrested, but Chairman, David Archambault II set the number at 127. All arrestees, including elders and, at an earlier time, the Chairman himself, were strip searched upon arrival at the jail and placed in general population even though, ultimately many faced misdemeanor charges for which there is no jail time. Intimidation, less-lethal force, humiliation, and detention are tactics that have been deployed against protectors.

On October 23, 2016, acting on Chairman Archambault's claim of eminent domain over the unceded territory,¹ protectors set up a new camp on the land that was disturbed by DAPL on September 3. Four days later, over 300 police from five separate jurisdictions led a militarized forced removal of Lakota, Dakota, and Nakota people. Over three tense hours—using sound cannons, shock grenades, rubber bullets, less-lethal weapons and pressurized pepper spray—this heavily armored, multijurisdictional force led an assault on peaceful protectors, some who were in a Sweat Lodge Ceremony, and elders who were in Circle Ceremony praying for peace. Reports indicate that 107 protectors were arrested including every elder in that Ceremony.

It causes us great concern that the U.S. Department of Justice has not stopped ETP's willful destruction of acknowledged and documented treaty territory. We add our voices to that of Standing Rock Sioux Tribe's Chairman David Archambault when he says, "We believe the situation at Standing Rock deserves the immediate and full attention of the U.S. Department of Justice. Furthermore, the DOJ should impose an injunction to all developments at the pipeline site to keep ALL citizens—law enforcement and protesters—safe. The DOJ should be enlisted and expected to investigate the overwhelming reports and videos demonstrating clear strong-arm tactics, abuses and unlawful arrests by law enforcement." (October 24, 2016 press release)

The use of force, less-lethal weapons, military solutions, and disrespect of Ceremony and cultural and spiritual items have become the hallmark of the North Dakota governmental response to the Standing Rock Sioux Tribe's protection of the water in their ancestral and unceded territory. We have scrutinized reports and watched videos of the police response to peaceful, constitutionally protected objection to the destruction caused by Energy Transfer Partners (ETP) comprised of the ET Family and Sunoco and their contracted security company: G4S.

We support the immediate intervention of the Department of Justice including a full investigation of the Morton County Sherriff's department policies, procedures, and actions in engagement with the protectors and in their treatment in the county jails throughout the state. We also recommend that Section 106 of the National Historic Preservation Act be reviewed for adherence and that amendments be crafted to adhere to the United Nations standard of "free, prior and informed consent;" and that all other consultation guidelines be amended to reach this standard.

AFSC's delegation to Standing Rock included Sharon Goens Bradley, Arlo Iron Cloud, Richard Iron Cloud, Margaret Jackson, Jamie Bissonette Lewey, and Jeff Smith.

¹ Chairman Archambault declared eminent domain using the 1851 Treaty that is bordered by four rivers and a mountain range: The He Ska (Big Horn Mountains) in present day Wyoming; Hehaka Wakpa (Yellowstone River); Chante Wakpa (Heart River) North of Cannonball, North Dakota; Mini Sose (Missouri River); and Punke Wakpa (North Platte River) in present-day Nebraska.

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Executive summary

From September 23 to September 27, 2016, the American Friends Service Committee (AFSC, www.afsc.org) sent a delegation to visit the prayer camps that have been constructed along the Cannonball River adjacent to the Standing Rock Sioux Tribe's reservation and within unceded treaty territory. On each of the four days we visited the camps and met with people who provide both leadership and service in order to stop the Dakota Access Pipeline (DAPL). We found the camps to be places of resilience and healing dedicated to building and maintaining a decolonized society intentionally grounded in Lakota, Dakota, and Nakota culture and Ceremony.

The methodology being used in protection of the water is new. Guided and shaped by elders and tribal leaders, direct action is done within the context of prayer and Ceremony. Peace is the foundation of both the resistance and the resilience. Nonviolence is taught and reinforced through daily training and orientation in which all newcomers are required to participate.

An Indigenous economy is the foundation of camp life: the needs of those who are either camping or visiting are met through five kitchens, a number of solar showers, the maintenance of a clean and healthy environment and the provision of services.

This call is urgent. The delegation recommends both immediate and long-term responses. There is an immediate need to secure access to specific resources for the water protectors who have come to ʼInyanwakaḡapi Wakpá (the Cannonball River). These resources center around the provision of legal representation to protectors and winter preparations for all of the camps.

If we respond to this call, we should do so with humility, understanding that through service and support—and not through leadership, for that already exists—we will all learn through respectful participation in the process.

In the long term, there is no issue that is more important than clean water and equitable access to it. This issue is already of deepest concern in poor and

oppressed communities globally. Scientists predict that there are only 100 years of clean water left on this earth. In some Indigenous and rural communities and urban Communities of Color located in the United States, there is already no access to safe drinking water. Access to clean water is foundational to peace and the building of healthy communities. It is also a requirement in the development and maintenance of sustainable equitable structural and social change. Indigenous people are at the forefront of addressing this issue both locally and globally. We recommend working with Indigenous leadership to discern each entity's role in supporting Indigenous people in the protection of water resources and construction of decolonized, healthy communities that are respectful and responsible to our relative, this earth.



Introduction

“We Are Our Own Medicine”

—Quote written on the back of t-shirts worn in the Oceti Sakowin Camp, the largest of the Ceremonial camps where the water protectors are living.

As Indigenous Peoples across Turtle Island (the original name for North America) confront social and economic realities that are reflective of generations of oppression, deprivation, and genocidal policies, Lakota, Dakota, and Nakota People are standing together on a place of earth and water named after the sacred stones that were shaped round by the roaring river currents long silenced by U.S. demand for cheap, available power. The Lakota, Dakota, and Nakota stand because

water is life for the earth and for us. In standing for the earth, who is a relative—a grandmother, the Lakota, Dakota, and Nakota become the healing, the medicine that could save the world.

So, with compassion born of a culture of peace, they stand against the unbridled authority of oil and money that is destroying the world. Defended by their prayers, the Lakota, Dakota, and Nakota stand on the ‘Inyanwakaġapi Wakpá in the center of their unceded territory. Joined by over 300 Indigenous Nations, they are standing still on this piece of earth and water because there are only 100 years of clean water left and this must change because **mni wiconi**—water is life.



A timeline of events

This timeline is taken from the extensive public records that document the Standing Rock Sioux Tribe's attempt to work with the Army Corp of Engineers and stop the Dakota Access Pipe Line (DAPL) from affecting their territory. This resistance to oil pipelines through Indian territory predates the DAPL and has been consistent throughout Indian Country. Originally, the DAPL was to cross the Missouri River above Bismarck, North Dakota. When the citizens of Bismarck protested the path of the pipeline because of the risk a pipeline spill would cause to the water of the largest city in North Dakota, the DAPL was rerouted to cross the Missouri River adjacent to the Standing Rock Sioux Tribe's reservation land.

April 26, 2014

Respect and Protect arrives in Washington D.C. to deliver an objection to the Keystone XL pipeline. Respect and Protect, also known as the “Cowboy and Indian Alliance,” was comprised of Tribal people and ranchers who were opposed to the construction of the Keystone XL because of the impact it would have on land and water in South Dakota and Nebraska.

September 30, 2014

Dakota Access Plan goes public. One meeting takes place with Waste Win Young (Young), the Standing Rock Sioux Tribal Historic Preservation Officer (THPO).

October 24, 2014

Army Corp of Engineers (ACE) issues an opinion that there are “no historic properties within the affected area” and allows soil bore testing to proceed.

February 25, 2015

Young sends letter outlining Tribe’s concerns about soil-bore testing to the Corp Branch Chiefs.

February 28, 2015

ACE grants Pre-Construction Notification (PCN) authorization for limited soil bore testing.

March 2, 2015

Young again provides information to ACE outlining the Tribe’s concerns about soil-bore testing.

April 8, 2015

Young writes formal letter requesting a response on bore-testing concerns. Asks the ACE to clarify proper sequencing of Section 106 of the National Historic Preservation Act (NHPA). States that the tribe “opposes any kind of oil pipeline construction through our ancestral land” and explains that the DAPL would pass through areas where there were human remains of relatives of current tribal members.

April to June 2015

The record shows that communication from ACE was minimal.

July 22, 2015

Corp’s operations manager, Eric Stash, sends letter to Tribe describing the Lake Oahe crossing. The Tribe is given thirty days to respond.

The Tribe responds with two letters, one to the ACE archeologist and the other to Col. Cross, ACE commander, restating that the Tribe is still waiting for a response on the bore-testing questions raised in the February 24, 2015 letter. Young complains that the Tribe was not included in the Dakota Access surveying process even though they had offered to participate.

August 27, 2015

ACE responds with a report on ongoing activity with no reference to bore-testing.

August 27, 2015

ACE invites the Tribe’s archeologist to participate in a project walk through. The invitation is declined because the Tribe is waiting for a response to their request for the Sec. 106 required government to government consultation. The ACE holds the onsite visit without the Tribe.

September 28, 2015

Young writes a letter to ACE expressing concern about the lack of consultation leading up to the bore-testing.

September 29, 2015

Meeting set up with ACE and Vice-Chairman of the Standing Rock Sioux Tribe for October 28—ultimately cancelled.

November 2015

Standing Rock Sioux Tribe are invited to a general meeting in Sioux Falls on the DAPL. Five Tribes attend; the Standing Rock Sioux Tribe does not. The ACE concludes that only the James River crossing raised concerns even though, during this meeting, Young sends another letter requesting the required government to government consultation with the Standing Rock Sioux Tribe and adds that she has yet to receive a response to her questions about the bore-testing. She cautions that no testing should occur until there is consultation with the Tribe.

Young leaves her position. Ron His Horses Thunder becomes the THPO and Ladonna Brave Bull Allard is named the Section 106 coordinator.

December 8, 2015

The ACE releases a draft Environmental Assessment which cites their own failure at consultation.

January 8, 2016

Tribe responds in a thorough and timely way.

January 22, 2016

The ACE senior archeologist meets with the Tribe.

January 25, 2016

The Tribe identifies specific historic sites.

February 18–19, 2016

A second Tribal Summit is held. The Standing Rock Sioux Tribe participates and continues to point out concerns. The Tribe declines to participate in archeological surveys because of their narrow scope. The ACE responds with regret, claims limited authority, and articulates an unwillingness to extend that authority beyond “in-water authorized activity.”

March 8, 2016

Tribe participates in two more visits to Lake Oahe and shows mole dirt (the excavated dirt resulting from bore testing) with visible archeological evidence. The Tribe also identifies sacred sites.

March 22, 2016

Tribe requests additional testing. Instead, ACE closes the Sec. 106 process for Lake Oahe crossing stating that the Tribe’s areas of concern are not eligible for listing. The Tribe formally objects to this determination. The Tribe and ACE continue dialogue.

April 1, 2016

Elders and traditional leaders establish Inyan Wakháŋagapi Othí (Sacred Stone Prayer Camp) at ‘Inyanwakaġapi Wakpá. The ND Tribal Re-Interment Council sends ACE a series of letters about the inadequacy of the Sec. 106 process and expresses skepticism about the ACE determination that the entire pipeline was not in its jurisdiction.

June 30, 2016

The Assistant Secretary of the Army responds, reiterating the Corp position.

July 25, 2016

The Corp issues a no significant impact finding. PCN requires a “Tribal Monitoring Plan” requiring DAPL to allow Tribe members at all sites where construction is happening. DAPL notifies Tribe of intent to begin construction in PCN sites within five days.

Summer 2016

Plains Tribes and then an additional 280 Tribes come to ‘Inyanwakaġapi Wakpá to stand with the Standing Rock Sioux Tribe.

September 2, 2016

Tim Mentz, former Standing Rock Sioux Tribe’s THPO provides the court with a declaration that describes important and unusual archeological finds over a two-mile stretch of land west of Highway 1806 near ‘Inyanwakaġapi Wakpá, inclusive of grave sites and stone features.

September 3, 2016

DAPL grades the entire corridor described in the 9/2 declaration to a depth of one foot. Bulldozers are moved 20 miles specifically to disturb these sites. Tribe members were on a community walk when they noticed what was happening. Individuals jumped the fence to stop the desecration of graves and sacred sites. DAPL security released attack dogs on the group of walkers, which included women and children. People were hurt, and some people were arrested.

September 4, 2016

Mentz amends his declaration to assert the right under ND Law for the ND Tribal Re-Interment Council to screen the soil removed for human remains.

September 6, 2016

DAPL responds to the Mentz declaration. Argues since construction was on private land, there was no state or federal jurisdiction and states that they did not accelerate their construction schedule.

September 6, 2016

U.S. District Judge James Boasberg issues a Temporary Restraining Order (TRO) that halts construction on select land but not on the desecrated area until the Court rules on the Tribe’s request for a restraining order.

September 9, 2016

Court renders a denial of TRO stating the “Tribe has not carried its burden to demonstrate that the court could prevent damage to important cultural resources by enjoining the Corp’s DAPL-related permitting. Tribe appeals.

September 9, 2016

President Obama issues an Order to voluntarily stop construction on the DAPL in a 40-mile area: 20



PHOTO: © HARTMAN DEETZ 2016

miles west and east of ‘Ínyanwakaǵapi Wakpá, until the ACE could complete a thorough Environmental Impact Survey. He is joined by the ACE and the Department of Justice, thus acknowledging that the ACE had not done due diligence. Over the ensuing weeks, DAPL continues trenching in the 40-mile area.

September 21, 2016

David Archambault II, Chairman of the Standing Rock Sioux Tribe, testifies before the UN Human Rights Council in Geneva.

September 22, 2016

United Nations Expert, the Special Rapporteur on the Rights of Indigenous Peoples Victoria Tauli-Corpuz, releases a statement calling upon the United States to immediately halt the construction of the Dakota Access Pipeline in recognition of dire and direct

threats to the drinking water, burial grounds, and sacred sites of the Standing Rock Sioux people.

Ms. Tauli-Corpuz’s call for the United States government to take action to halt pipeline was endorsed by other United Nations Experts, including:

- Special Rapporteur on the Situation of Human Rights Defenders, Mr. Michel Forst.
- Special Rapporteur on the Human Right to Safe Drinking Water and Sanitation, Mr. Léo Heller.
- Special Rapporteur on Human Rights and the Environment, Mr. John H. Knox.
- Special Rapporteur on the Rights to Freedom of Peaceful Assembly and of Association, Mr. Maina Kiai.

- Special Rapporteur on Cultural Rights, Ms. Karima Bennoune.
- UN Special Rapporteur on Human Rights and Hazardous Substances and Wastes, Mr. Baskut Tuncak.
- Current Chairperson of the Working Group on Business and Human Rights, Mr. Pavel Sulyandziga.

September 25, 2016

300 water protectors go to three construction sites to pray. ETP shuts down work for the day.

September 27, 2016

300 water protectors go to construction site to pray, ETP shuts down work. Five protectors who blocked highway arrested.

September 28, 2016

300 water protectors go to construction site to pray. ETP shuts down work. They are met by militarized law enforcement and security. Twenty-one are arrested.

October 3, 2016

The Standing Rock Sioux Tribe sends Ladonna Brave Bull Allard to the United Nations to request that the UN send an observer delegation and that the UN Special Rapporteur on Indigenous Issues be sent on a formal visit to the Tribe and the camps.

ACE officials say they will not evict the Oceti Sakowin camp, recognizing the camp as protected under free speech.

October 7, 2016

A three-judge panel hears arguments in the Tribe's appeal of the September 9, 2016 decision to remove

the TRO and allow the construction of the DAPL to continue.

October 9, 2016

The three-judge panel upholds the September 9, 2016 decision and allows construction of the DAPL to continue, explaining that the Tribe had failed to persuade the court that an emergency injunction would prevent irreparable harm and that it would not negatively impact public interest.

The ACE continues a halt on construction on ACE land during their review of the Sec. 106 process. Out-of-state police forces begin to assemble close to the camps. The Obama/ACE/DOJ voluntary order remains in place but DAPL ignores it.

October 10, 2015

Twenty-nine water protectors arrested on Highway 6 where the 20-mile protection zone ends. DAPL shuts down work.

October 13, 2016

Chairman David Archambault II asks President Obama to intervene and halt the construction of the DAPL.

Dane County Sherriff withdraws from offering aid to the Morton County Sherriff's Department citing lack of community support for participation.

October 15, 2016

Water protectors go to construction site to pray. DAPL construction is stopped.



Background

The Standing Rock Sioux Tribe

There was a young woman whose husband left for war. When the men came back, her husband was not with them. The People decided to move on, but she refused to leave, deciding to wait for her husband. As her people left she stood, holding her baby in her arms. The People became worried about her and went back to check on her. When they arrived, they saw that both she and her baby had turned to stone. The stone that was their relative was sacred and they took her with them

wherever they went. Today she stands faithful in front of the Standing Rock Sioux Tribe office.²

The story starts at the beginning of time when the People came onto the plains from a world made of wind, water, and stars. For thousands of years, these People and their descendants lived on the land, moving with the seasons in peace. They developed a compassionate set of laws that guided the health of their communities and protected the land they lived and moved upon.

² Story of the Standing Rock as told to Richard Iron Cloud by Standing Rock Sioux Tribe Chairman David Archambault Jr.

The expansion of the United States into the West was accomplished through war. The “Indian Wars” were waged first by the U.S. Department of War and then by the U.S. Department of the Interior. These wars resulted in the imposition of the genocidal policies of massacre; rape; the taking of the ancestral homeland by force and the upending of the cultural integrity of the People through forced removal; taking of children; forced assimilation; and military-enforced imposition of European land tenure practices, education, language and religion.

In 1851 and 1868, the plains Tribes signed two Treaties with the United States. Both Treaties, known as the Fort Laramie Treaties, acknowledged vast tracts of land reserved for the Tribes and retained hunting and fishing rights on the unceded territory. ‘Īnyaŋwakaġapi Wakpá is at the border of the reserved land and the unceded territory. ‘Īnyaŋwakaġapi Wakpá is a Sacred Place, and here, at the edge of the land reserved for them, the Standing Rock Sioux Tribe built their community. This community and the water that lies under the land have been under constant threat since the middle of the 20th century.

‘Īnyaŋwakaġapi Wakpá is in the center of two of the largest aquifers on Turtle Island

Knowledge of the land and the water has always informed how the Lakota, Dakota, and Nakota care for and protect their ancestral homeland. At one time, it is thought, the Great Plains were covered by a large glacial lake named Lake Agassiz by geologists. This lake was both fed by melting glacial waters and sustained by a huge underground aquifer. Today, two of these aquifers: the Ogallala and the Great Plains, narrowly separated by a sand bar, comprise the largest source of fresh water in North America. The whole of the DAPL is embedded in these aquifers. A spill anywhere along its path could affect ground water for most who live south of the Hudson Bay and North of the Gulf of Mexico. Lakota, Dakota, and Nakota history and knowledge of this ancient lake and the two aquifers that feed their ancestral territory inform

their opposition not only to the DAPL but also to shale fracking and removal of crude oil and tar sands. They warn that these practices will have a disastrous effect on the water and on the quality of life for all people who depend on these aquifers.

The Flood Control Act of 1944

In 1944, the U.S. Congress passed the Flood Control Act of 1944. This act was to “authorize construction of numerous dams and modifications to previously existing dams.”³ In reality, this law resulted in the destruction of ‘Īnyaŋwakaġapi Wakpá and the community that lived there by the creation of artificial lakes that are strung like beads along the Missouri River, the ancient river of the People. Lakota and Dakota people tell of the day the Army came into their community and forced them at gun point out above the estimated flood plain that would be created by the dams,⁴ then the army burned their log homes to the ground so they could not return. Elders alive today tell of this day and what it means to them, how they still feel as they look at Lake Oahe, named after a Catholic Indian mission, remembering their homes, their gardens, and the places where they built their lives and gathered the medicines that kept them healthy.⁵

Standing for the water

“Of the many atrocities we as Native Americans have faced and overcame, this is one which will affect not only us but all of mankind. Earth is our mother. We have to protect her.”

—Virgil Taken Alive, Standing Rock Sioux Tribe

On April 1, 2016, after a meeting about the DAPL where the new route through Standing Rock Sioux

3 Flood Control Act of 1944, Digest of Federal Resource Laws of Interest to U.S. Fish and Wildlife Service.

4 It is estimated that the Army Corp seized over 202,000 acres of Tribe-owned land and forcibly removed over 1,500 Lakota, Dakota, and Nakota People.

5 A good analysis offered in ‘I Want to Win Someday’: Tribes Make Stand Against Pipeline http://www.nytimes.com/2016/09/09/us/dakota-access-pipeline-protests.html?_r=0

Tribe territory was announced, Inyan Wakháŋagapi Othí (Sacred Stone Camp or Spirit Camp) was established. This was the first camp of water protectors. Calling themselves Chante tin'sa kinanzi Po (The People with the Strong Heart), they came together with the following mission:

“They claim this mother of ours, the Earth, for their own use, and fence their neighbors away from her, and deface her with their buildings and their refuse.” —Chief Sitting Bull. His way of life is our way of life—standing in opposition to the Dakota Access Pipeline is our duty.”⁶

That day, a group on horseback entered the camp which was established on the land of Ladonna Brave Bull Allard, who worked in the Standing Rock Sioux Tribe's Historic Preservation Office. You can see that historic ride at the following link: www.sacredstonecamp.org/about/

By April 24, a group of young people ran from Inyanwakaŋapi Wakpá to Omaha Nebraska. “Running for our Lives” ran 500 miles in nine days to present a petition to Colonel Henderson of the Army Corp of Engineers asking him to stop the DAPL. The Army Corp of Engineers was scheduled to make their decision on the final permit allowing the DAPL on May 4. The youth presented their petition on May 3. The group statement read:

“We ask that everyone stand with us against this threat to our health, our culture, and our sovereignty. We ask that everyone who lives on or near the Missouri River and its tributaries, everyone who farms or ranches in the local area, and everyone who cares about clean air and clean drinking water stand with us against the Dakota Access Pipeline!”⁷

Over the course of the next four months the protectors would be joined by over 7,000 people

representing over 300 Indigenous Nations, who would then be joined by Indigenous people from Central and South America, Canada, Europe, the Middle East, and Africa. Indigenous people were then joined by allies in the environmental movement and some churches. A large camp, Oceti Sakowin (The People of the Seven Council Fires), the original name for the People who make up the Lakota, Dakota, and Nakota Nations, was established. Chief Arvol Looking Horse, the 19th Generation Keeper of the White Buffalo Calf Pipe, did Ceremony to unite all of the Chiefs in their commitment to stop the DAPL and protect the water. Prayer and Ceremony, peace, non-violence, discipline and the refusal to destroy property have become synonymous with the movement led by the Lakota, Dakota, and Nakota.

By July 24, 2016, the ACE had approved the majority of permits to allow the pipeline to go forward. Shortly afterward, on July 27, the Standing Rock Sioux Tribe filed suit against the ACE for violating the National Historic Preservation Act and other laws. On August 5, a group from the Oceti Sakowin ran 2,000 miles to Washington D.C. to deliver a message to President Obama and the ACE to stop the construction of the DAPL and protect the water, sacred burial grounds, and cultural sites. On September 9, U.S. District Judge denied the Standing Rock Sioux injunction to stop construction on the pipe line. Immediately, President Obama, the Army Corp of Engineers, and Department of Justice issued an order urging a voluntary stay of construction within 20 miles of the region until it can be determined whether the construction is in violation of the National Environmental Policy Act. All along, protectors have engaged in peaceful civil disobedience to stop the DAPL. (See timeline section for subsequent decisions and actions.)

Energy Transfer Partners

“If bad men among the whites, or among other people subjected to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made

6 www.sacredstonecamp.org/about/

7 ICTMN Staff, “Running for Their Lives: 500 mile Spiritual Run Against Dakota Access Pipe Line” May 2, 2016 <http://indiancountrytodaymedianetwork.com/2016/05/02/running-their-lives-500-mile-youth-spiritual-run-against-dakota-access-pipeline-video>



PHOTO: © HARTMAN DEETZ 2016

to the agent, and forwarded to the Commissioner of Indian Affairs at Washington city, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.”

—Article I Paragraph 2 of the Treaty of Fort Laramie (1868)

In *Citizens United v. Federal Election Commission* (2010), the U.S. Supreme Court affirmed that corporations were persons. We challenge the reader to consider Energy Transfer Partners as a person.

Energy Transfer Partners (ETP) is part of the Energy Transfer Family comprised of four publicly traded partnerships: Energy Transfer Partners LP, Energy Transfer Equity LP, Sunoco Logistics Partners LP, and Sunoco LP. The Energy Transfer entities are responsible for the pipe line, storage, and distribution

of crude oil. Sunoco extracts the oil and sells it. Sunoco also owns the markets and restaurant chains at Sunoco facilities. Energy Transfer Partners is building the DAPL to move and market crude oil from the Bakkan region in North Dakota. (Corporate Overview www.energytransfer.com)

Company material informs us:

“The Dakota Access Pipeline Project is a new approximately 1,172-mile, 30-inch diameter pipeline that will connect the rapidly expanding Bakken and Three Forks production areas in North Dakota to Patoka, Illinois ... It will transport approximately 470,000 barrels per day with a capacity as high as 570,000 barrels per day or more—which could represent approximately half of Bakken current daily crude oil production.”

According to the Bloomberg Report, “Crude oil produced in North America’s Bakken region may be more flammable and therefore more dangerous to ship by rail than crude from other areas.”⁸ This danger has been brought into sharp focus by numerous accidents involving rail transport of crude oil. It is the challenge of transporting highly flammable crude oil that drives both the Keystone XL pipe line and the DAPL. Yet, Tribes and communities along these pipelines raise concerns about the safety of pipelines, citing alarming statistics: in 2013 alone, there were “7,662 spills, blowouts and leaks across 15 states with pipelines.”⁹

Throughout 2014–2015 the pipeline project director and senior vice-president of engineering, Joey Mahmoud, made strategic decisions based on experience gleaned from watching the Keystone XL pipeline failure:

“The denial of the Keystone XL pipeline affected how the company building the Dakota Access pipeline executed its strategy, one of its engineering executives said this week at an oil conference. Joey Mahmoud, senior vice president of engineering for parent company Energy Transfer Partners, said the \$3.78 billion interstate pipeline project now in the early stages of construction emphasized using labor unions and avoiding federal lands as the company watched the Keystone XL fail to get built.”¹⁰

In North Dakota, 96% of the project goes through private lands and the project owners contend that there is no federal oversight or permissions needed on private lands. The project has run into problems crossing Army Corp fee lands and Army Corp controlled water crossings. The complexity of negotiating the federal permit system is exemplified in the timeline of the conflict over the DAPL.

ETP security

Some of the security for ETP on the DAPL project is provided by G4S. G4S was originally a part of Wackenhut, but is now a British owned multi-national security company. From 2006–2007, G4S was the focus of a global campaign that highlighted labor and human rights violations. In 2009, the U.S. State Department released a report on the company’s human rights violations in Indonesia.

In its more recent history, there have been allegations of assault and racism in G4S detention centers, chaotic security for the London Summer Olympic Games, and allegations of abuse of child prisoners. G4S has been a target of the Boycott/Divest Sanctions because they provide security in Israeli prisons, at check points, and for settlements. Their practices have been protested by Desmond Tutu and others who have documented these serious human rights violations.

8 Bloomberg, Bakken Crude More Dangerous to Ship Than Other Oil: US, Angela Greiling Keane and Mark Drajem, January 2, 2014–4.45pm. The article also notes that there were four major derailments by trains transporting crude oil in six months.

9 The Jurist, The Dakota Access Pipe Line, a Legal Perspective, www.jurist.org.

10 Monke, Dustin, “Keystone Denial Affected Bakken Pipeline Strategy, executive says,” Cedar Rapids, The Gazette, May 25, 2016.



Four days of listening

Friday, September 23 to Tuesday, September 27, 2016

The AFSC delegation was comprised of two Lakota leaders, Richard Iron Cloud (former AFSC staff in the Pine Ridge Program and current Dean of the Little Wound School), and Arlo Iron-Cloud (one of the early water protectors at ‘Īnyaŋwakaġapi Wakpá). Richard Iron Cloud and Arlo Iron Cloud provided introduction, interpretation, and context to the visit. Due to illness, Arlo was unable to be present during our visit but was in constant contact with us leading up to, during, and after the visit. The rest of the delegation was comprised of AFSC staff: Sharon Goens Bradley (Healing Justice Program, Minneapolis), Margaret Jackson (Associate Regional Director, Midwest Region), Jamie Bissonette Lewey (Abenaki, Center for Community Healing: Northeast Region), and Jeff Smith (Macaw, Northwest Indian Program).

The delegation met three times by conference call and read background information to prepare for the visit to ‘Īnyaŋwakaġapi Wakpá, arrived on Friday afternoon and visited the camps and with people who joined us for meals on Saturday, Sunday, and Monday. On Sunday and Monday, the delegation was joined by Northeast program community member Raye Rowell in our visits to the camps and at meals. The delegation met daily to debrief.

Advance copies of the report were sent to the following people:

- Standing Rock Sioux Tribe Chairman David Archambault II
- Ladonna Brave Bull Allard (Standing Rock Sioux Tribe)
- Virgil Taken Alive (Standing Rock Sioux Tribe)
- Dr. Gail Dana-Sacco PhD, MPH (Passamaquoddy)
- Mathew Dana, Tribe Representative and Passamaquoddy Government delegate to ‘Īnyaŋwakaġapi Wakpá
- Robert Upham (Dakota, Gros Ventre, Salish), Northwest Indian Program participant who participated in the Paddle to Standing Rock and lived at Oceti Sakowin for periods of time from August to the present
- Jeff Smith (Makah)

We thank AFSC for sending us to ‘Īnyaŋwakaġapi Wakpá to listen, learn, and begin to understand the work of the Lakota, Dakota, and Nakota People and those who have come to join them in their commitment to save the water and change the world through prayer, respect, and non-violent direct action.




What we heard

“When this first started, it was personal. When I learned that the pipeline was going to cross in front of my property, I said “No, I will stop you.” My son is buried up on the hill right where the oil pipeline will cross. I could not allow that. Maybe it was crazy. It started as a personal thing, Now I want to save the world.”

—Ladonna Brave Bull Allard during interview on September 26, 2016

Upon arrival in Bismarck, North Dakota, the delegation rented a car. Shortly after turning on highway 1806, we were stopped at a checkpoint

manned by the National Guard. They warned us that there were people camping close to the road and we should be cautious as we approached. During the time we were there, delegates crossed the check point a number of times. We noticed that the checkpoint was more militarized when we left than when we had arrived four days earlier. When we arrived, people going toward the camps were the only people being stopped and questioned. When we left, people leaving the camps were being questioned as well.

The Lakota, Dakota, and Nakota People who set up camp at ‘Īṅyaṅwakaḡapi Wakpá are clear in their purpose: the pipe line must be stopped in order to

protect the water and to honor their responsibilities to their ancestors. As other Tribal Nations have joined them, it has become clear that all Indigenous people are confronting serious issues with water contamination. The simple statement “mni wiconi,” water is life, is now echoed among Indigenous peoples world-wide and the environmentalists and governmental leaders who have come to join them.

Standing Rock Sioux Tribe elders are focused on the power of prayer and on the significance of what they learned about survival as children who grew up in simple homes with dirt floors and knew how to feed themselves off the land. These elders have found themselves teaching skills that have been forgotten by the younger generations.

Those at Inyan Wakháḡagapi Othí and Oceti Sakowin pray, work to make sure that people are housed, warmed, and fed so they can stop the DAPL. The discussions always returned to the importance of prayer. We heard that all people are welcomed as long as they come respectfully and come in prayer. There is no prescribed way to pray: each person is asked to pray in their own way.

There is an integrity in the process brought by the length of time the Lakota, Dakota, and Nakota People have resisted colonization and genocide. Leaders would explain the significance of being quiet and getting out of the way of the strength of the call to healing and prayer—the importance of having stood and still standing there to protect this earth. They know the land and what is spoken and unspoken about it. We were often reminded of the importance of knowing who you are on this earth.

There is a specific significance of the Seventh Generation in Lakota tradition—in the Seventh Generation the People would reunite and a new sacred hoop would be formed. Some believe that the Seventh Generation has arrived. In Lakota teachings, each of the peoples had a responsibility in the original instructions: Indigenous people were responsible for the earth, to take care of the natural environment. Indigenous people have not forgotten

this responsibility and have acted on it throughout the generations. The Seventh generation is important because it will “ina je” a Lakota word that can mean both stand up and stop (or end something). Many Indigenous people see both elements in what is happening in the camps at ‘Inyanwakaḡagapi Wakpá.

We heard a number of individuals say that it was important that the state and federal governments and entities follow their own laws and regulations. Many people mentioned the importance of the Native American Graves Protection and Repatriation Act (NAGPRA) saying that if either that or the National Historic Preservation Act Section 106 guidelines were followed, we might all be in a very different place right now.

Many people who met with the delegation objected to the Court’s allegation that the Tribe had manipulated the Sec. 106 consultation process. They also questioned the role of consultation when the options presented are completely unacceptable. We heard that sometimes, “No is simply no.” The Inyan Wakháḡagapi Othí and the Oceti Sakowin Camps are evidence of what happens when you reach the point when there is nothing left to negotiate: you ina je or stand up and stand still on the Treaty. We were reminded that treaty law was the highest law of the land.

Indigenous people are the demographic with the highest rate of death at the hands of law enforcement. Many layers of law enforcement police all Reservations. We saw ample evidence of police presence given that the Bureau of Indian Affairs had set up a mobile office at the Prairie Knights Casino and Lodge where we stayed. We also saw municipal police from Bismarck and Fargo North Dakota, North Dakota Highway Patrol, and the National Guard.

Self sufficiency

There are four distinct camping areas: the Inyan Wakháḡagapi Othí, which was the first one; the Oceti Sakowin Camp built on unceded land from the 1851 and 1868 Fort Laramie Treaties that the ACE has claimed jurisdiction over (Red Warrior Camp and

Two-Spirit Camp are within Oceti Sakowin); the Rosebud Camp, which is across the Cannonball River from Oceti Sakowin on Standing Rock Sioux Tribe land; and the Front Line Camp where the DAPL was stopped from desecrating burials and sacred sites. On October 22, this camp would be moved across the highway directly in the path of ongoing DAPL construction.

The first Camp that we visited was Inyan Wakháŋagapi Othí started in the snow by 15 Lakota and Dakota women and men, on April 1, 2016. It is completely self-sufficient and dedicated to prayer and Ceremony. Inyan Wakháŋagapi Othí is across and down the river from the large Oceti Sakowin Camp.

Upon arrival at Inyan Wakháŋagapi Othí, we were welcomed, invited to have tea or coffee, given the schedule of meals, and then told how we could contribute. We broke into groups and volunteered time: Richard and Jeff visited with elders; Sharon and Margaret worked sorting clothes; and Jamie worked in the kitchen. Being offered work and contributing to the well-being of the Camp—even if you are visiting—is reflective of the decolonized culture of the camps. This is what makes these communities run well.

Many people have donated clothing and material aid, there does not seem to be a need for more clothes or nylon tents. As winter sets in, there is a need for warm winter gear. A lot of food has been donated, much of it processed or canned—some of it is healthy, some of it is not. Ladonna Brave Bull Allard discussed the opportunity to teach traditional food preservation to those who are camping. She had gone down to Inyan Wakháŋagapi Othí to teach a squash drying workshop when a large quantity of squash was delivered to the Camp. CJ Mills who cooked all summer at the Oglala Cook Shack told of how, when a buffalo was delivered, a call went out for those who knew how to butcher it. Women came and used the gift of the buffalo to teach about a process that is central to Lakota, Dakota, and Nakota culture saying that nothing was wasted. We heard that there is an ongoing need for healthy food contributions, particularly for fresh meat.

Each of the camps has security at the entrances. A group that is providing security welcomes you to the camp, asks how long you are staying, tells you where to park, where resources are, and reminds you that the camps are peaceful and unarmed. You are told that guns, firearms, alcohol or drugs of any kind are prohibited. The security at the entrance is coupled by security that moves throughout the camp, sometimes on horseback, checking on people's well-being and maintaining a high level of healthy and sanitary conditions throughout the camp.

Within Oceti Sakowin are the Red Warrior Camp and the Two-Spirit Camp. The Red Warrior Camp is separated by a wall and has its own security at the gate—although we were welcomed and easily entered the camp. When we arrived, the American Indian Movement leaders were working with the individuals who were camping in Red Warrior Camp. We were invited to participate in a medicine walk led by Linda Black Elk that was scheduled to take place on Saturday afternoon. We did not have the opportunity to participate because it was moved to Sunday, but we include the invitation as another example of how learning about Lakota, Dakota, and Nakota traditions was built into daily experiences.

The delegation did not get to visit the Rosebud Camp or the Two Spirit Camp, because on Sunday night through Monday evening there was a powerful storm with winds over 55 mph, and all of the camps were trying to rebuild. The delegation noted that the nylon tents were knocked down or blown away but the tipis stood tall and did not seem to be affected by the wind. The delegation did speak with people who were living in Rosebud Camp, and Jamie Bissonette Lewey met with Two Spirit Camp founders who were doing treaty research at the casino computer. On October 14, 2016, the Two Spirit Nation held a grand entry to Oceti Sakowin (http://www.huffingtonpost.com/entry/two-spirit-nation-to-hold-grand-entry-at-standing-rock_us_5800ff8be4bof42ad3d25ffc).

The Front Line Camp is very small and directly along the road, with some tents being feet away from traffic that is travelling above 60 mph. This camp



PHOTO: © HARTMAN DEETZ 2016

has its own kitchen and is under constant threat of removal. It is adjacent to private land that is part of the Cannonball Ranch. This ranch was sold to Energy Transfer Partners the day we arrived. On Saturday, while the delegation was visiting the Front Line Camp, word came that law enforcement would be coming to remove the residents. Reports came in of a number of police arriving in buses along with SWAT teams. Richard Iron Cloud waited with one Lakota woman who had two sons in the camp, but word came that the police decided to withdraw. She spoke of the tension between worrying about her sons and knowing that they were doing what was required of them. The delegation heard that the land the camp is on is actually owned by the state since it is located along the right of way on both sides of the highway between the road and the fenced-in land that comprises the ranch.

When a formal or Tribal delegation arrives in Oceti Sakowin, they introduce themselves in an area set aside for a sacred fire. This area is surrounded by a circular arbor on two sides, the main kitchen on the third side, and the emcee and sound system on the fourth. The emcee communicates information throughout the camp, makes announcements, and helps reunite people who have gotten separated.

When we were there, many formal delegations and Tribes bringing their flags arrived. The Macaw (Jeff Smith's Tribe) delegation arrived. They spotted Jeff and told him to join them. The delegation was able to hear their honor song and witness their words. In this spot, Tribes sing honor or prayer songs, dance, and present statements of support and flags. The flags are up along the main road into the camp and along the highway. When the delegation was there, there were

over 280 Tribal Nations' flags along the roads; today there are over 300.

Music is heard throughout the camps almost all the time, but it is not music played on tape recorders or in cars. It is the singing of prayer songs. On Saturday afternoon, members of the delegation climbed a tall hill that looks over Oceti Sakowin and listened to songs coming across the river from Rosebud Camp. Richard Iron Cloud recognized them as Lakota prayer songs.

Most camp problem solving is done in community meetings that seem to be held regularly (there were two when we were there). There is also a tent that provides medical care, one for legal services and one to approve media access to the camps. Without an approved press identification, one cannot take photographs in the camps.

When you enter the Oceti Sakowin, easily visible by the security at the gate is a small school comprised of two tipis and a little over 20 children. The school has sufficient resources because there has been a high level of donations of school supplies. Language, tradition, and culture are taught, and it seemed to be in session every day. On Sunday, the boys were learning hoop dancing and the girls shawl dancing. The children are also learning horseback riding.

Oceti Sakowin is a small town with all of the services and governing structures you would find in any community. The one thing that is absent is money. There is almost no place to spend money in the camps with the exception of buying t-shirts. The few items that are for sale are sold near the mic by the sacred fire. The needs of everyone in the camps are simply well met.

Each camp strives to be “green” and self-sustaining. The delegation did see generators near the big kitchen and ceremonial area. There were windmills at all of the camps, and solar panels were being set up. Many articulated a profound commitment to modeling alternative energy that did not run on fossil fuel. People made a ready connection between weaning themselves from fossil fuel dependency and stopping the pipeline. Most of the food was prepared on open

wood fires and was delicious. When wood is delivered to the camps, it is first brought to the kitchens and then apportioned to the neighborhoods within the camps. The same happens with food. There is every effort to meet the food needs of the people who are living there and many of the residents bring food when they come. On Sunday, there was a huge delivery of potatoes. They were stacked and divided for delivery.

Orientation direct action training and principles

On Saturday afternoon, the delegation was introduced to young leaders who had the responsibility of orienting newcomers to the Camp and to the principles of prayerful direct action. At 2:00 p.m. each afternoon an orientation is held. Direct action principles are prominently displayed at the center of Oceti Sakowin and at the Sacred Fire area. They are regularly reviewed in community meetings and at the mic during the day.

The list is as follows—the explanations are derived from the delegation debrief:

- **We are protesters protectors**

There is a difference between protesting something and being on the ground to protect the water and the land. The focus is on protection.

- **We are peaceful and prayerful. No bad language.**

Peace and prayer are the cornerstone of life in the camps. This foundation is the foundation of any direct action. When the police were expected to arrive at the Front Line Camp, the protectors had lined both sides of the road, there was a smudge going and people were in a circle with hand drums while singing prayer songs.

It is harder to enforce the “bad language” piece if things get tense in a direct action, but people are reminded daily that when one gets “mouthy” the response can be harsher. It is tactically smart to be careful of your speech. In the camps, there

is an atmosphere of prayer and many children are around. During our stay there, we witnessed consistent, respectful speech.

- **_____isms have no place here.**

There is a commitment to be accepting of all people who have come together to live in the camps and protect the water and the land. We saw leaders clearly create structures of inclusion—and consistently and publicly organize and teach in a decolonized, gender-inclusive, anti-racist manner.

- **We are nonviolent.**

This is a very deep commitment to nonviolence that is much stronger than a tactical commitment. The early protectors were committed to prayer and presence. This aspect of peaceful, prayerful presence permeated the camps and the direct actions. All of the direct actions are videotaped by the participants and heavily documented on social media so it is quite easy to see how deep the commitment to nonviolence is.

- **Respect the locals.**

There are local people who need to use the roads or who come in contact with the protectors. Making sure that they are respected is a visible commitment to the kind of presence the Tribe is building but it is also very practical because some local people are unhappy with the pipeline too.

- **We are proud to stand. No masks (?).**

Putting on masks is seen as a way to hide. Since protection is a principle and reflective of shared values, there is no need to hide one's identity. That said, protectors do bring bandanas to cover their mouths and noses when going to pray at construction sites because pepper spray and mace have been deployed against them.

- **No weapons (or what could be considered a weapon).**

This is practical. Most people who are camping carry a knife; they were told to make sure they leave the knife at home. This is the same for

anything that law enforcement might take as a threat to safety. When approached by police, protectors put their hands up and they begin to chant, we are unarmed. There is a sign at the entrance of every camp proclaiming the same.

- **Property damage does not get us closer to our goal.**

This includes spray painting equipment. Each direct action that was planned while we were there involved hundreds of protectors going to a construction site to pray. On September 25, there were 300. At the end of their prayer they moved along the row of police officers, shook their hands, and thanked them for protecting them.

As the number of arrests increase, the charges are changing and more people are being charged with felony charges even though they are clearly engaged in activity that is a misdemeanor. This is a serious concern because of the impact that a felony conviction can and does have on one's life.

- **All residents must get an orientation.**

The availability of the orientation and the central location of the direct action training area make this possible and probable.

- **Direct action training required for all taking action.**

Because the practice of protection is distinct from many methods of direct action, comprehensive training is required and reinforced at planning meetings. All of the video from the actions demonstrates the effectiveness of the training and the commitment to supporting the principles and methodology laid out by the Tribal leaders.

- **No children in potentially dangerous situations.**

There was a reminder that if you have children with you, this is your first responsibility. Anyone participating in a direct action has to make adequate arrangements for their children and assume that an arrest is likely. No children are permitted in direct action.



- **We keep each other accountable to these principles.**

There is a high degree of holding each other accountable. On live stream or video, you can hear protectors reminding each other they are there to pray, to be careful of speech, and to stay calm.

- **This is a Ceremony. Act accordingly.**

The whole of what was happening at the camps was Ceremony. Prayer, calm, and healing permeates the atmosphere along with cooperative work.

On Saturday, the delegation attended an orientation and a direct action training. The above principles were read, discussed, and clarified in the way we have described. It was explained that even though there may be many different kinds of direct action that people have experienced and that even though others might have a different way of doing direct action—

here the elders and the tribal council have decided that direct action would be done according to the principles outlined above.

The training focused on the centrality of message. The witness of Tribal people at Standing Rock has brought a number of people, all of whom are concerned about a number of issues. Some of these issues are related and some are distinct. The orientation clearly informed residents and those who wished to be protectors that there was only one goal—to stop the DAPL, and only one methodology—nonviolence and prayer.

Interview with Ladonna Brave Bull Allard

When we interviewed Ladonna Brave Bull Allard, she explained that she wanted all of her People to know who they are. This means knowing your culture,



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tradition, Ceremonies, and language. After you know these things, she explained, you can choose how to live your life. This way young people could know what the alternatives are. The problem with many people today is that they are deciding how to live their lives without knowing who they are, this is not a choice. She hopes that the camps are a place where this learning can take place so people can make better decisions about how to live their lives.

She also explained that with the youth at the forefront, she was hoping they could build a sustainable community, a “green” community. During the course of the interview, we discussed who she thought would stay through the winter; she said it would be the grandmothers. Then she said quietly, “I do not know how this will be done, but I am going to save the world.”

Ladonna Brave Bull Allard described the events that happened the day that the dogs were turned loose on the people who rushed in to stop the desecration of the burial grounds and the sacred sites across from and on the Cannonball Ranch where the Frontline Camp was built. She explained that there was a walk for health from the Oceti Sakowin Camp up the road when the people participating in the walk saw what was happening. There were women, children, and elders who were participating in the walk. Some of them went over the fence or the gate. The security was turning dogs on them and pepper spraying them. When she got word of this, she was being interviewed by Amy Goodman. She asked Amy Goodman to follow her there. When she arrived, it was so chaotic that she thought all she could do was pray, so she closed her eyes and began to pray. When she opened her eyes, the security and DAPL construction workers were pulling back. She turned and realized a group of

warriors on horseback had arrived behind her. People were hurt and some were arrested.

When we discussed the needs of the camp Ladonna Brave Bull Allard gave a concrete answer. There is a lot of confusion about money—there are a lot of gofundme pages soliciting money for various reasons. Most of them use Sacred Stone in the title of the request. That money does not always come to the camp. She has hired an accountant to take care of the money they do receive, because she does not want to have responsibility for it. She said their highest need was for wood, wood stoves, sheds, and shelter for the winter. She commented that she had ordered some yurts. Mandan earth lodges were discussed too.

Ladonna Brave Bull Allard explained that the DAPL will affect 382 burial grounds and sacred sites and described the significance of some of these sites and their history. As we concluded our interview, she explained that she did not know what would ultimately happen or if they would succeed and then said that maybe this was what was supposed to happen. We took this to mean that they would take a stand, commit to staying, and trying to stop what was happening to the earth without knowing how it was going to end. She ended the interview the same way she started it, by saying, “I am just a grandmother.”

Young man not afraid to look

On Sunday morning, as the delegation was leaving Inyan Wakháŋagapi Othí, we were encouraged to stop in at the top of the hill above the camp where a sculptor was working on a piece. Driving to the top of the hill and hiked out to the edge of a bluff, the delegation met with Charles Rencountre, who had been living in the camp for over a week and came because he wanted to create a personal tribute to the

Standing Rock Sioux Tribe’s decision to protect the water with prayer and direct action. Rencountre was accompanied by a young volunteer to whom he was teaching the skill of fabricating cement sculpture.

He told the delegation a story about a pipe he had seen at the Smithsonian Museum. On this pipe, the bowl had been carved as the face of a white man. In front of him, was a young Indigenous man who was seated and looking directly at the face carved on the pipe bowl. This young man was called, “Young man not afraid to look.” Rencountre told us this pipe had been found in the personal collection of Custer. Over the years, Charles Rencountre has thought about “Young man not afraid to look.” He sculpted him in the center of Santa Fe Indian Market as a challenge to what is defined as “Indian Art” and who makes those decisions. He decided to bring “Young man not afraid to look” to ‘Inyanwakaŋapi Wakpá.

Ladonna Brave Bull Allard agreed to allow Charles Rencountre to fabricate his sculpture at the top of the hill on her property. From the place where “Young man not afraid to look” sits, all of the camps are visible, but he is looking directly at the huge earth movers that have been parked on ACE land since September 9, the day that President Obama issued his order to stop construction. He is looking at the land where his ancestors are buried, where they prayed and offered Ceremony; he is looking at sacred sites and he is looking at his relative, the river and the place where the water once shaped stones, already sacred, perfectly round. He is quiet, peaceful, engaged and unafraid to look at danger directly.

This sculpture was finished on October 7, 2016. It is permanent. He will look upon what eventually happens, reminding us that we will also have to look at what we have done and allowed to take place.



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Key impressions

- It was the welcoming and loving spirit of the people everywhere the delegation went in all of the camps that impressed us most. People were so open and so friendly. They took the time to explain how one can help—that spirit really struck us. We were told: One of our Lakota values is wo-o ke which translates to, “Don’t ask what can do, just go in and do something.”
- The camps were very clean. There was no trash, and the environment exuded health and wellness.
- The Tribe is confronted with negotiating the non-negotiable. Responsibility for the land is in the

original instructions for Indigenous people. This responsibility includes physical responsibility for the ancestors who are buried in the land and the sacred sites that are on the land. This is a time where consultation practices fray because the only possible answer is no, and it is clear that when the Tribe simply says no, they are portrayed as being manipulative and refusing to consult. The Standing Rock Sioux Tribe has decided, very literally to stand still on their land and refuse to accept this threat to the water, their ancestral land, their unceded territory, and their reservation land.

- The People are praying all the time. There were prayer ties everywhere, on flag poles, tents, tipis, fences, and under the arbors. On the 24th, three of us were sitting on a hill that overlooked Oceti Sakowin, and we heard drumming and singing. Richard Iron Cloud recognized the Lakota prayer songs. A lot of people were actively praying, even talking with people is a prayer. It was peaceful. We were given recordings of the prayers being sung at night with each section of the camp singing prayers in their own language. In one of the recordings the Palestinian delegation could be heard mixed with the Indigenous songs coming from all parts of the Camp. The singing of Indigenous songs, prayer songs, and honor songs was the only music we heard in the camps. We heard that at one point, live rap music was being performed and the elders objected to the language used—especially the language around women—and asked that it stop. That request seems to be respected.
- At Inyan Wakháŋagapi Othí the focus is on prayer. There are no flags and few signs. People are welcomed, given jobs, and asked to pray in their own way.
- Oceti Sakowin is a small city (now the 5th largest in North Dakota). Within Oceti Sakowin, there are at least two other camps: the Red Warrior Camp and the Two Spirit Camp. A small percentage of the camp is comprised of non-Native allies.
- It takes discipline and readily available services to support this city that varies from 1,000 to 10,000+ residents. There are a volunteer clinic, legal services, school, and community meeting space. The Standing Rock Sioux Tribe provides certain services and the direction and guiding principles for life in the Camp. All of this functions well with evidence of servant leadership taking the place of formal hierarchy.
- The importance of the treaties is central to all action taken by the water protectors.
- Repeatedly we heard people say that they were there because they were committed to saving the world.
- All of the camps reflect an Indigenous economy—all the needs of the residents were met and there was no place to actually spend money with the exception of purchasing t-shirts or bumper stickers. The absence of commerce was striking. People were not there to buy, promote or sell. In an Indigenous economy everyone has a role. People work for well being not for compensation. No one was more important than anyone else. Everyone was needed to make all of this happen. We were told that the spirit of giving is in the culture. If you give you don't need to buy, you simply take what you need and help things run.
- The stand to protect the water and the land from the DAPL resonates with issues that are being faced by Native and non-Native communities everywhere. People came to support, and they left healed, refreshed, and ready to work at home.
- The situation is urgent. The Lakota, Dakota, and Nakota have come together about the water; every one should be concerned. It is thought that we only have 100 years of clean water left on the Earth. In Dine territory there are places where there is no more safe drinking water, and there is estimated to be only 50 years left in the whole of Dine territory. In many of the arctic Tribes there is already no safe drinking water. Connections were drawn to Flint, Michigan.
- The land is being harmed. The process removes the top 10 inches of a 20-foot-wide swath and then digs a much deeper trench for the pipe. We saw 4–5 foot piles of black earth. We were reminded that this earth has already been harmed. What is happening translates to a scar upon an already existing scar. We were told that DAPL is taking land that is fertile and useful for growing and destroying it. This reflects a mindset that that does not recognize the land as a being with an interest in what is done to her. This mindset is the opposite of an Indigenous mindset.

- People talked about being moved to come in a dream or in prayer; one person spoke about leaving her job so that she could be there to help. One spoke about giving everything she owned away—even her cat—and then coming to help. For many it was hard to verbalize why they were there. There was a lot of emotional depth to these reasons.
- The camps are protective of the people who have come to pray. We were told we could take pictures of the signs and of the camp, but we could not take pictures with people in them. This was serious. People who were seen taking pictures were required to register at the media tent.
- Members of the delegation that worked with the Occupy movement recognized that this was the same and different. In Standing Rock, there is a much more clear-cut goal. It is Native-led and infused with Lakota, Dakota, and Nakota culture. It is women-led, there is daily training and strategizing with the focus on being helpful and respectful (the how we do something) which was as important as stopping the pipeline. The difference between protesting and protecting was clearly articulated. Most importantly, the people who have come to ‘Īnyanwakaġapi Wakpá have a different mindset, a prayerful, inclusive mind set. The focus is peace and protection rather than anger and attacking; it is love oriented.
- There is an effort to tie in with other things. For example, a woman from the Black Lives Movement was helping with the one part of the training.
- Indigenous people were the peacekeepers, leaders, trainers, and observers. For example, Myron Dewey from Digital Smoke Signals handling the media; organizational support was given by the Indigenous Environmental Network; the American Indian Movement was working with people who had come to protest and needed to build a different skill set in order to participate in prayer and Ceremony; and Honor the Earth contributed food, outreach, and organized visible support like a horse ride to Standing rock. This list does not represent all of the Indigenous organizations and entities that were providing support or services.
- People were being educated, and they were learning. For example, a girl that was talking about the treaty—a young white girl—reasoned that all the police had taken an oath to uphold the constitution, the law of the land. Then the state or city puts the police in a position where they are protecting an oil company coming into the treaty territory. We heard that it was unusual to hear young white girls talking about treaties. Usually, it is the elders who are talking about treaties. Because of the daily education, people are learning that the treaty has power.
- For the Indigenous people who were part of the delegation, there was a sense of coming home, you go in and walk around and you see that we are all related. You are not treated as an object.
- The grandmothers are there. The grandmothers have a lot of love for the grandchildren so they are not not thinking about themselves. They pray and they cook and they teach. They understand the power of prayer. We witnessed people being led by the grandmothers. One Lakota leader was asked about why more Chiefs were not there visiting with him. He responded that maybe it is too cold for them, but the grandmothers were there.
- All of Indian Country is united, all the different Nations, all the flags all over the camp impressed us. At one time, it was said that over 500 Tribes had sent letters, resolutions or flags. There are 566 federally recognized tribes in the U.S.
- Support is coming from all over the world. From towns, cities, dignitaries, and artists. While we were there, Carlos Santana sent his support.



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Findings

1. This is different—first and foremost this is prayer. The whole of what is happening is a Ceremony. This Ceremony is bringing blessings to all of us and the Earth who shares her life with us.
2. There is a centrality of healing in the purpose: healing the land, the water and the air—but equally importantly, healing the people.
3. Service of the people and to the community is leadership. This is a decolonized practice.
4. Women are in leadership.
5. What is happening is a challenge to everyone including the many other non-profits that focus on systemic change; here we were challenged to focus on service, material aid, and increasing access to resources in order to advance systemic change. The practice we were challenged to embrace reflects the core of self-determination.
6. This is a decolonized space and decolonization is a practice.
7. It is important to sustain a presence here. For those who established these camps, going home means staying right where they are.

8. It all comes down to water, and water is life, **mni wiconi**.
9. There are many borders in this country. The way peoples relate and support each other, the existence of Sovereign Indigenous Nations, and the significance of networks give us a way to talk about migration or immigration. There is a network of Northern Tribes that are taking a position on what is necessary to live in balance on this planet.
10. ETP has hired private security, some from G4S who have a record of human rights violations. Other layers of law enforcement are present on the ground. We saw municipal police from Fargo and Bismarck, BIA police, and the Morton County Sheriff's department and, since our visit, police departments from other jurisdictions. The North Dakota National Guard has been mobilized to support law enforcement and is manning checkpoints surrounding the area.
11. Water protectors have consistently said that police have been placed in a position where they are required to protect the company's property. Protectors recognize that the officers do not have a choice in this and have offered handshakes, water, and respect to them.
12. Media attention at the national level is rare, and local media reports are often inaccurate, claiming the "rioting" was taking place. However, the

Ceremonies done by the protectors are well-documented by professional documentarians, independent journalists, and individuals using their cell phones. Despite this lack of mainstream media attention, the protectors are using social media very effectively. This and alternative media is drawing world-wide attention to the protector's efforts to stop the DAPL.

13. Independent media representatives have been targeted for arrest by the police.
14. There are a lot of people raising money to support the Standing Rock Sioux Tribe in their commitment to protect the river, the graves of their ancestors and the sacred sites, but not all of these requests for donations are reliable. Donations are being taken by the Tribe to support the legal fight to stop the pipeline and by Sacred Stone Camp to support those who have come to live in the prayer camps and stop the construction. The National Lawyers Guild is supporting the legal defense of those who have been arrested and they have opened a legal defense fund. The defense of water protectors in court is expensive and often requires extensive travel in order to make court appearances. Given that the county and the state have moved from misdemeanor charges to felony charges, the defense of water protectors against felony charges is crucial.



Recommendations

Immediate:

1. Those who are present on the land are dedicated to serving their people and the earth. They are asking all of us to join them in prayer and in service to the Earth. Allies who join them should support the protectors in prayer and service asking not “what can we do?” but rather, “how can we serve?” Allies should be open to guidance on how to fit in and support this movement.
2. Because Indigenous peoples are journeying from all over the world to stand with the Lakota, Dakota, and Nakota at Inyan Wakháŋagapi Othí and Oceti Sakowin, there is a need for immigrant legal assistance.
3. Because the number of people arrested is growing, so is the need for legal representation. The Red Owl Legal Cooperative has been formed. Money should be raised to defray the legal cost of protectors who are arrested.
4. There were concrete requests for material aid in the form of wood, wood stoves, sheds, fresh food—especially meat and winter structures.

5. Allies and ally organizations should be humble. There is a lot to learn from what is happening and how it is happening. For example:
 - a. Recognizing the significance of the fact that Indigenous communities have access to their own resources that have always been there so they can self-determine what happens in their own communities, especially when there is an outside threat.
 - b. Being mindful and respectful that standing with Indigenous or oppressed people does not mean taking leadership or credit.
6. There should be a campaign to vigorously support the Standing Rock Sioux Tribe's request that "the U.S. Department of Justice should impose an injunction to all developments at the pipeline site to keep ALL citizens—law enforcement and protesters—safe. The DOJ should be enlisted and

expected to investigate the overwhelming reports and videos demonstrating clear strong-arm tactics, abuses, and unlawful arrests by law enforcement."

Long Term:

1. The threat to the water, the land, and the air is real and immediate. There should be in active discussion about supporting Indigenous response to this threat.
2. Every entity in the U.S. must be mindful that it is operating on stolen Indigenous land while benefiting from structures of oppression employed against Tribes and their descendants.
3. Consultation policies in general and specifically those reflected in the Section 106 of the National Historic Preservation Act are both inadequate and poorly implemented. The consultations policies must be strengthened and carefully monitored for adherence.

To download a copy of this report, view supporting documents, and learn more about the members of the delegation, please, visit:

afsc.org/standingrock



With thanks to Hartman Deetz (hartman.deetz@goddard.edu) for photography.

The American Friends Service Committee (AFSC) is a Quaker organization that promotes lasting peace with justice as a practical expression of faith in action. Our work is based on a belief in the worth of every person, and faith in the power of love to overcome violence and injustice.

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