



We Will Remember
Pine Ridge Reservation 1973 - 1976

Chronology of Oppression At Pine Ridge

Pamphlet: Victims of Progress, Early Fall 1977, p. 8-9.
 Author: Anonymous

December 1890
 Massacre of 350 women, children and men near Wounded Knee on the Pine Ridge Indian Reservation, considered the last "official" massacre of Indians by U.S. forces.

January 1972
 Raymond Yellow Thunder, a dignified older man, was harassed, beaten, tortured and humiliated before a crowd at an American Legion Dance and finally murdered in Gordon, Nebraska.

January 21, 1973
 Wesley Bad Heart Bull, knifed in chest after an earlier fight with the same man and after a bartender in Buffalo Gap put a bounty on his life. His killer was charged with second-degree manslaughter and finally acquitted.

April 1973
 Glen Three Stars, a known goon, and Tote (John) Richards, also a goon assaulted Hobart Keith, member of the tribal council, active in the impeachment effort.

Rebra Richards aka White Plume's Father?

April 17, 1973
 Frank Clearwater (47, from Cherokee, N.C.) was sitting in the church building during the Wounded Knee Liberation; he was unarmed. A bullet crashed through the wall and tore out a substantial part of his skull and brain. He died April 25th.

April 27, 1973
 Buddy Lamont, forced from a bunker in Wounded Knee, coughing and choking because of CS gas, was slammed with a heavy burst of machine gun fire and killed.

June 1973
 Clarence Cross and his brother Vernal were shot by BIA police while they slept in a car parked by the side of the road. Clarence died, and Vernal, who was also injured, was charged with his murder. For over a year, he was followed, harassed and attacked by BIA police, goon squad and FBI.

July 29, 1973
 At Manderson, Pine Ridge - Curtis Ghost struck with a club by off duty BIA policeman, Jonathan Twist. Minutes later 2 BIA policemen arrived, grabbed Ghost and put him in a car. They also knocked down and beat Leo White Hawk. Cathy Eagle Hawk (8 Months Pregnant) was maced in the face by Twist. Harassment because of their identification with AIM.

August 31, 1973
 Hearing confirmed the fact that WKLD/OC had been under constant surveillance since its National Meeting Memorial weekend at the Imperial 400 Hotel in Rapid City. 48 out of a total of 54 S.D. FBI agents were in Rapid City at that time.



Oglala Sioux Tribal Resolutions

Honoring Liberation,
 Supporting Freedom for
 Peltier, Supporting
 Congressional Investigations
 into US Government
 Misconduct

Resolution OST 98-02
 DAY OF LIBERATION
 Commemorates WK1973

Resolution OST 98-14
Investigate the Reign of Terror on
Pine Ridge Reservation

Resolution OST 83-102
"FBI Agents on the Pine Ridge
Reservation has in the past,
resulted in conflict, and,
sometimes, bloodshed"

Resolution 83-102
 Rescinded

What You Can Do To Help:

**** Write a Sample Letter to:**
 U.S. Senate Judiciary Committee
 Room SD-224,
 Dirksen Sen. Office Bldg
 Washington, DC 20510
 ph. (202) 224-5225

US Senate Committee On Indian
Affairs
 838 Hart Office Bldg
 Washington, DC 20510
 ph. (202) 224-2251

October 12, 1973

Jailing of James Romero and the Miguel family of Phoenix, Arizona--racist move by FBI to brainwash American public that AIM is a plot to disrupt matters in the local community.



"Let the Great Healing Begin..."

Leonard Peltier, quoted from his autobiography *Prison Writings: My Life is My Sundance*.

A message about Healing On Pine Ridge

"I will stand with my brothers and sisters. I will tell the truth about them and about why we went to Wounded Knee. I will fight for my people. I will live for them, and if it is necessary to stop the terrible things that happen to Indians on the Pine Ridge Reservation, I am ready to die for them. But the judge and his lawyers must know by now I will never lie against my people, crawl for a better deal for myself. I stand with Russell Means, Gladys Bissonette, Carter Camp, Ellen Moves Camp, Clyde Bellecourt..."

--an affidavit presented to the court on June 27, 1973 by
Pedro Bissonette



October 17, 1973

Pedro Bissonette shot to death by BIA police at a roadblock.

October 4, 1973

Dick Wilson's car driven into Bissonette's property by Bill Charging (friend of Wilson's son).

Charging was intoxicated and told Mark Lane that Wilson had offered to pay him \$50 for coming to the Bissonettes to see what he could provoke.

Fall 1973

Group of Goons shooting M-16s, fired at the Little Bear house striking seven year old Mary Ann and causing her to lose her right eye.

Post-Wounded Knee 1973

Paul Herman, BIA police officer and Chris Red Elk, member of the goon squad, assaulted Helen Red Feather, a strong AIM supporter, and then arrested her. Mace was sprayed in her face repeatedly, her arm was twisted and she was kicked in the side although she told them she was four months pregnant.

Between January 22 and February 7, 1974

(Between primary and election 1974) at least eight families received threats that their homes would be firebombed and shot at.

February 7, 1974

Milo Goings, a well-known AIM member and Wounded Knee defendant, has his car sprayed with bullets and his rear windshield shot out while driving his car.

February 7, 1974

One woman activist describes election night: "There was shooting going on all over the reservation. It was just like the night Pedro Bissonette was killed."

February 18, 1974

Verlyn Dale Bad Heart Bull is fatally shot in Allen, SD almost exactly a year after his brother was killed in Buffalo Gap.

February 1974

Poker Joe Merrival, son of tribal attorney Ethel Merrival, is stabbed, and two other AIM supporters are beaten up.

Early 1974

The son in law of Bernice and Eugene White Hawk is taken 1/4 mile out of Manderson, and beaten while handcuffed. His thumbs are broken by the cops who stand on them in their boots.

February 1974

Between the primary and election for tribal chairman, numerous threats, harassments, intimidation and shootings directed against any who oppose the re-election of Dick Wilson. On Election Day, a young boy is shot.

May 27, 1974

U.S. Commission on Civil Rights investigation of the Feb 7 election of tribal chairman Dick Wilson at Pine Ridge substantiated such things as: people submitted absentee ballots who had not previously registered.

July 5, 1974

Office of WKLD/OC in Pierre, S.D. is raided by Attorney General William Janklow, Deputy Sheriff Arthur Marso, and a police officer. They have no warrant and will not leave when requested to do so. Lawyer Mark Lane closes the door in a firm fashion and after repeated requests they leave. Members of the defense committee flee Hughes County with essential defense documents in fear that Janklow will attempt to seize them. These documents are a confidential survey conducted under the direction of attorney for John Carlson, an Indian defendant, showing anti-Indian prejudice in S.D.

October 12, 1974

Pine Ridge home of Dick Marshall, officer of the Committee for Better Tribal Government, invaded by four goons who harass him and others.

November 18, 1974

One person killed, 5 wounded at Chester Stone's home by Jess Trueblood who then kills himself, according to the police version. The case is being reopened. Suspicion that Manny Wilson (son of Dick) did the killing is also revived.

Winter 1974

A man named Jerry is chased and shot at while trying to catch his horse; he is beaten around the head and suffers permanent damage to his hearing.

February 2, 1975

Exchange of gunfire on Pine Ridge between AIM and others.

February 27, 1975

Six legal workers, lawyers and a Wounded Knee defendant are beaten on orders from Dick Wilson, who personally witnesses the incident after ordering his goons to "stomp 'em." Also on Feb. 27, 1975, a group of AIM members are beaten, chased through a roadblock and shot at. Meanwhile AIM members Severt Young Bear and Marvin Ghost Bear, both elected tribal council members, are locked in the jail and surrounded by goons. BIA police hide in the tribal offices throughout these incidents. Wilson and the goons are indicted for misdemeanor assault only after intensive publicity about the matter (something that never happens when Indians are the only victims) while the AIM members are indicted for serious felonies.

March 9, 1975

Josh Steele, a known goon, shot dead in his car near his home in Manderson.

March 19, 1975

Jerry Bear Shield is charged with the murder of Josh Steele.

March 20, 1975

Stacey Kortier shot and killed. Two suspects held in BIA jail on Pine Ridge.

March 21, 1975

Albert Coomes and Mark Clifford, both goons, repeatedly ram the car in which the Eagle Hawk and White Hawk families are riding. The car is forced off the road. Edith Eagle Hawk, 37, her four month old daughter, Linda and Earl W. Janis Jr. are killed. Coomes also killed. Edith Eagle Hawk is an eyewitness to Josh Steele shooting incident.

Mar. 26, 1975

Jeanette Bisonette shot and killed while her car was parked on the side of the road. She was returning from the wake of Stacy Cortier. She was shot by a high-powered rifle.

March 1975

Accidental shooting death of Richard Eagle; stabbing death of 81 year old Rose Good Buffalo and alleged suicide of Justin Sitting Up in Wanblee. His family says it was murder.

Spring 1975

Four goons break into the home of Dick Marshall and Dave Clifford while a fifth goon assaults the residents. In self-defense Clifford shoots [?] Bettelyoun. Only Clifford is taken into custody and charged with assault to do great bodily harm. His home is shot up and firebombed after his family flees for safety. No one is arrested or charged.

April 27, 1975

Orville Schwartings, hired hand, drives by shooting at the cluster housing in Batesland, shouting, "I'm going to kill all the Indians!" Mrs. Katherine Hudson is present at this incident and has Etta May Runnels call into the police station in Pine Ridge. Nothing is done as usual since it was a white man.

June 26, 1975

Two FBI agents and an Indian man are killed in Oglala; Leonard Peltier and three other Indians are charged with murder of the agents.

July 4, 1975

BIA policeman Dan Mesteth takes Chris and Ben Fire Thunder to the Wounded Knee Community Hall, handcuffs and beats them. Chris had been arrested about 25 times since Wounded Knee 1973; the arrests often include beatings.

July 1975

FBI agents attempt to rape Colleen Clifford near Manderson Housing.

July 10-14, 1975

Goons beat Stan Star severely and leave him at the PHS hospital, thinking he is dead. He receives deep gashes in the top of his head, a broken arm, and his face is beaten so severely that a week later, his eyes are swollen shut and his teeth have to be wired.

July 1975

An old man (in his eighties) dies of a heart attack after being threatened by FBI agents with M-16s and other weapons.

August 1975

Leroy Apple kills Homer Bluebird after a series of Harassment incidents.

September 1975

Eugenio White Hawk is injured when goons run him down on the highway. They are driving a car, he is riding a horse; the horse has to be shot.

September 13, 1975

Four men kick Jim Little to death in daylight in the cluster housing in Oglala. Those who try to break up the beating are chased away with boards; one is knocked unconscious.

October 1975

Cheyenne Nichol's home in Pine Ridge is shot up while she is in Rapid City.

October 13, 1975

Four Explosions rock Pine Ridge Village, damaging an electric transformer, the Tribal Court House (a trailer) the BIA Building and the Law and Order Building.

November 1975

Danny Merrival is shot in the Mouth.

Mid November 1975

Frank Grooms removes a log house from the property of Irene Big Elk, who was buying the house from him and was caught up on her payments. Her son, who is living in the

house, goes to town for supplies and comes home to find the house and everything in it gone. The house is removed by Grooms, who also takes a range, refrigerator, Skelgas heater, table and chairs, bedding, rug, and clothing.

November 3, 1975

Frank Wilson (brother of Dick) is intimidated outside a White Clay bar.

Week of November 10, 1975

Edgar Bear Runner attacked in the Sioux Nation Supermarket by Manny Wilson (son of Dick) and two other goons who flee when the manager calls the police. Later the same day, his brother Dennis is run off the highway near his home in Porcupine by Goons. The same week the BIA SWAT team attempts to assassinate three members of AIM and then conducts a high-speed chase of the car in which the AIM members are riding across the reservation.

Richards/BIA Cop Association
SWAT = Grew out of SLA + CIA
Op. Create/Justify
Police Militarization

December 5, 1975

Glen Janis shoots and kills Carl Plenty Arrows and Frank Lapointe.

Week of Dec. 12, 1975

BIA police shoot Joe Swift Bird in the back in Pine Ridge.

December 12, 1975

Late night shoot out among members of the goon squad in North Ridge Housing in Pine Ridge.

Dec. 31, 1975

Lou Bean and two companions are shot at as they attempt to walk from her house to a friend's. Police come and arrest her companion and send her home. No attempt is made to arrest those doing the shooting. This occurs in Crazy Horse Housing, Pine Ridge.

January 1976

Winnie Red Shirt's head is grazed by a bullet shot from a car going past the store in Porcupine. She is the mother of Larry Red Shirt, the coordinator for the Lakota Treaty Council. Some witnesses say the people were actually shooting at Dick Marshall, long time reservation organizer and AIM member. Police try to claim Mrs. Red Shirt was hit by a rock, not a bullet. The hospital report says it was a bullet.

January 31, 1976

Byron DeSersa is murdered by goons during a chase. His car with passengers, all unarmed, is chased by six cars of known goons. After the car is wrecked, the goons prevent his getting medical attention, and he bleeds to death. His death is preceded by a day of shooting and threats by Pine Ridge goons. Authorities do nothing to stop the attacks on AIM members, supporters and traditionalists. Police arrest two people being shot at on old warrants.

Chuck Richards Present

February 1976

Car of young people driving from the AIM school in Rapid City late night is chased by a car at high speed from Scenic to Sharps Corner (near Porcupine). The AIM car is wrecked. Three of the four occupants are killed. Selma Johnson survives but has head and back injuries. This is the third such accident in a year. All of the victims have been AIM or AIM supporters. Authorities refuse to improve patrolling of the area.

February 1976

Lena Slow Bear is found dead on the side of the road near Oglala. She was 16. Circumstances of her death are being investigated.

This is only a partial list. There are probably almost as many more incidents that we have never even heard about. There are also more subtle attacks: of having an inadequate diet while white ranchers cattle graze in the front yard, of knowing there is no adequate health care available if you get sick and no preventive care at all; of all the subtly genocidal policies of a U.S. government afraid of issues like Treaty agreements, jurisdiction, sovereignty, control of land and programs and abolition of the 1934 and 1936 Indian government reorganization acts.

http://rapidcityjournal.com/news/local/obituaries-for-thursday-february/article_1a620f30-3fd2-11e0-87a2-001cc4c03286.html

Bernice Ione Stone (*Debra Richards aka White Plume's mother*)

PINE RIDGE - Bernice Ione "Unci" (Swallow) Stone, TaCanku lyoyumpe Win (Her Path is Shining Woman), Lakota/Northern Cheyenne, passed away Tuesday, Feb. 22, 2011, after a brief hard fight with cancer, surrounded by her loving children and grandchildren.

She was born Oct. 1, 1926, at Black Tail Deer to Zoe Monroe and Charles Swallow Sr.

Bernice grew up on the Pine Ridge Reservation and was the eldest of her siblings.

She married (John B. Richard) in 1944 and traveled with him for 16 years during his Army career. She took her baby son, Joe, with them to Europe, her daughter Ione was born in Austria. They were transferred to the U.S. and daughter Linda was born at Lincoln, Neb. She was the last one born while traveling in the service. *No Debra used "Richards". Yet bio father now noted as "Richard". All GOON, FBI informant etc. members of clan used*

She graduated from Oglala Lakota College in the early '80s. She worked at Indian Health Services as a mental health technician and retired from there.

"Richards" as well, including GOON "John Richards" who assaulted Hobart Keith

- 1) In the late '70s, she founded the first domestic violence shelter for women on the Pine Ridge Reservation - Sacred Shawl Women's Society, Inc.
- 2) In the mid '90s the Grey Eagle Society honored her for her work with women and families. She wrote the legislation for the Oglala Sioux Tribe for family violence. She was part of the Maka Luta Sundance Society for the past 30
- 3) years. *(Began in 1981)*

She loved the bazaars and flea markets at the Sacred Heart Church.

She will be missed and loved forever by her family and friends.

Survivors include her children, Joseph (Anita) Richard Sr. of Coulee Dam, Wash., Linda Richard (Floyd Butler) of Rapid City, (Debra (Alex) White Plume of Manderson), Michelle (Steve) Tyon of Porcupine, Denise Richard of Pine Ridge, and Tami Stone of Rapid City; numerous grandchildren, great-grandchildren and great-great-grandchildren; brothers and sisters, James Swallow of Conway, Ark., Woodrow "Babe" Swallow of Sioux Falls, Marie Swallow Scherer of Palm Springs, Calif.; and Hunka sister, Jean Hammond of Martin.

Wake services will begin at 3 p.m. Sunday, Feb. 27, at the Sacred Heart Catholic Church.

10:00 p.m. (refreshments will be served) with a Rosary Service at 7:00 p.m. at the Serenity Springs Funeral Chapel, 3808 Sheridan Lake Rd, Rapid City. Funeral Mass will be at 10:00 a.m. on Mon., April 10, at the Mother Butler Center, with **Father David Matzko, S.J.** officiating, with dinner to follow. Burial will be at **Our Lady of Lourdes Cemetery, Porcupine.**

- Debra Richards (aka White Plures) family originally Catholic like most mixed-bloods on Pine Ridge.
- Became (the family) Traditional only fairly recently.

http://rapidcityjournal.com/news/local/obituaries/obituaries-for-april/article_4446879d-02a1-549f-be24-27aa40a2007f.html

Reddy, Ione Anne (Richard) *(Debra Richards aka White Plume's Sister)*

(Zintkala Waste Win)

RAPID CITY - Ione was born on December 20, 1947 in Linz, Austria to Bernice (Swallow) and John B. Richard. After a courageous battle with cancer, Ione, age 58, went to the Spirit World on April 5, 2006 surrounded by George, her loving husband of 39 years, her mother, her children, sisters, grandchildren, and cousins. Ione, proudly at the side of her husband George, left her home of Pine Ridge Reservation at the age of 18 to pursue a life of education and employment, which she enjoyed in Northern California for almost twenty years. Ione graduated with a four year degree in Accounting from National College of Business, then entered public service in the Internal Revenue Service in Rapid City, SD. After 18 years with the IRS, she retired in 2005. Ione was given the responsibility of leading ground breaking work in a new component of the IRS which focused on Indian Gaming in the Great Plains Area. Ione was elected to

be Vice-President of the National Employees Treasury Union, as well as serving as the Union Steward. Ione served as adjunct faculty for Oglala Lakota College in the Accounting Department for many years.

Ione was very proud that she was honored by her Oglala Sioux Tribe for her years of service as a Lakota woman. Ione excelled in designing and creating pow-wow fancy dance and jingle dress outfits, making beaded moccasins and leggings, and she designed and sewed her own wardrobe for many years. Ione loved the pow-wow trail and was sad to miss the Denver March Pow-wow this year. In her belief of the Lakota way of life, Ione held naming ceremonies for her grandchildren and great-grandchildren, honoring pow-wows, horse races, contest prizes, and many other activities to share her way of life with friends and relatives. Ione was a volunteer who helped teach people learn how to read, and she looked forward to learning to speak the Lakota language as well as becoming a shawl maker in her retirement. Ione was seen as a role model to her sisters, cousins and nieces; and she was a good example of a strong, compassionate, caring, talented, brave, brilliant, creative, loving wife, mother, grandma, great-grandma, sister, daughter, aunt, cousin and friend.

Ione will join her father, (John B. Richard) her grandsons, Andrew and Joaquin; and many relatives in the Spirit World. Ione is survived by her husband George; daughters, Anne Reddy of Rapid City; Molly Lopez, Debra Garcia, and Cathy Reddy, all of Denver, CO; and her son, Paul Reddy of Englewood, CO. Ione was very involved with her granddaughters' life and loved them with all of her heart, Marisa and Rachel; and her great-granddaughter Joslyn, all of Rapid City, SD; her twelve grandchildren; and her 8 great-grandchildren; her mother, Bernice Swallow Stone; her brothers, Joe (Nita) Richard and Glen Richard; her sisters, Linda (Floyd Butler) Richard, Debra (Alex) White Plume, Michelle (Steve) Tyon, Denise Richard, and Tami (Antonio) Stone.

Wake services for our beloved Wife, Grandma, Great-Grandma, Mother, Daughter, Sister, Cousin, and Friend, Ione Reddy, Zintkala Waste Win (Beautiful Bird Woman), will be on Sun., April 9, 2006, from 5:00 p.m. to

http://rapidcityjournal.com/obits/richard-john-baptist/article_c021c054-3ec6-559d-8fe3-534c1541bba8.html

Richard, John Baptist : Debra's Nephew

Ava Henrickson Sep 14, 2013

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CORN CREEK | John Baptist Richard, 27, died Wednesday, Sept. 11, 2013, in White River.

Survivors include his father, Joe Richard Sr., Porcupine; mother, Jackie Black Bear, Pine Ridge; wife, Victoria Old Lodge, Corn Creek; sons Quannah Richard, Caleb Richard, and Calen Richard, all of Corn Creek; brothers Joe Richard Jr., Porcupine, and Francis Richard, Norris; sisters Joan Richard and Katherine Richard, both of Spokane, Wash., Bernice Good House, Fort Yates, N.D., and Faye Richard, Rapid City.

First night wake services will begin at 1 p.m. CDT today at Corn Creek Community Hall. Second night wake will begin at 1:30 p.m. MDT Sunday, Sept. 15, at Billy Mills Hall in Pine Ridge.

Services will be at 1 p.m. Monday, Sept. 16, at Billy Mills Hall, with the Rev. Abraham Tobacco officiating and traditional Lakota services by Rocky Afraid of Hawk. Burial will be at the Richard Family Cemetery in Porcupine.

People Search Now (<https://www.peoplefinders.com/Login?Sid=14>)

(605) 455-1142

1 Result found for (605) 455-1142

Alex White Plume

[View All Info \(/Name](#)

Approximate Age: 65

Current Address: Manderson, SD

Prior Address(es): Batesland, SD

Related to: Debra Plume , (/id/G-6537820718920406689) Debra Richards ,
(/id/G378556224054279618) Freda Bull , (/id/G283711308336873991) Jessica Plume ,
(/id/G-1253618990520280462) John Plume (/id/G8776332564097767836)

What is People Search Now?

Alex Plume - found 5 in the US

Alex W Plume age: ~66

Known as: Alexander C Plume

Has lived in: Manderson, SD Kyle, SD

[Full Profile](#)

John J Plume age: ~46

Known as: Alex W Plume, John W Plume ...

Related to: Debra Richards, 63 Annette Clifford, 56 Wacinhin Plume ...

Has lived in: Manderson, SD Wilmington, DE Pine Ridge, SD ...

[Full Profile](#)

Alex Whiteplume age: ~48

Known as: Alex W Plume, Alex White, Alex White-Plume ...

Related to: Garrett Waters, 30 Kathleen Waters, 27 Samantha Waters, 26 ...

Has lived in: Pine Ridge, SD

[Full Profile](#)

Alex Plume age ~48

Has lived in: Manderson, SD Pine Ridge, SD San Francisco, CA Hermosa, SD

Work: White Plume Buffalo Ranch Hemphasis Hemp Industries Association ...

Alex Plume age ~48

Has lived in: Manderson, SD Pine Ridge, SD Hermosa, SD Occidental, CA

Related to: Wacinhinskawin Plume, Debra Whiteplume

Work: White Plume Buffalo Ranch Hemphasis ...

AKA: Plume D White, Debra L Whiteplume, Debra L White-plume, Debra White plume, Debra L White plume, Debra L White, Plume Debra White, Debra Whiteplume, Debra L Plume, Debra Plume, Debra White Plume

Work: Coordinator of Manager As Warrior Graduate Studies at Oglala lakota college

School: Info Pending...

BAD

POOR

FAIR

GOOD

Debra - Manderson, SD

Negative

Reputation Score

4.50

0.00

1 Review

Positive

Edit Photos Share Message

Reputation Score

4.50 0.00

4.50 (1 Review)

Negative

Rate

Me

Positive

Write a Review | Ask others to Rate

BAD POOR FAIR GOOD

Debra White-Plume is 63 years old and was born on 08/20/1954. Currently, she lives in Manderson, SD; and previously lived in sioux falls, SD. Sometimes Debra goes by various nicknames including Plume D White, Debra L Whiteplume, Debra L White-plume, Debra White plume, Debra L White plume, Debra L White, Plume Debra White, Debra Whiteplume, Debra L Plume, Debra Plume, Debra White Plume. She currently works as a Coordinator of Manager As Warrior Graduate Studies at Oglala lakota college. Her political affiliation is currently a registered Democrat Party. Debra is now Married. Other family members and associates include Wacinhin White, John Whiteplume and Alex White.

WIKIPEDIA

Alex White Plume

Alex White Plume (born 1952) is the former Vice-President and Tribal President of the Oglala Sioux Tribe of the Pine Ridge Reservation, located on South Dakota of the United States. He served as president from June 30, 2006–November 2006, after Cecilia Fire Thunder was impeached.

From 2000 to 2002, he earned unwanted publicity when United States federal drug agents raided his farm and destroyed his crop of industrial hemp before he could harvest it for seed as intended. They got a court order prohibiting him to grow the crop. Although the Oglala Sioux have sovereignty on their land and hemp does not have psychoactive properties, the agents operated under a 1968 federal anti-drug law prohibiting the cultivation of *Cannabis*-related crops. By contrast, the sale of hemp products is allowed in the United States. Issues of tribal sovereignty on this issue are still at play, although the 8th US Circuit Court of Appeals upheld the DEA action. They acknowledged that the DEA registration process could be a burden for farmers like White Plume.^[1]

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References

Early life and education

Alex White Plume was born on the Pine Ridge Reservation. He grew up strongly connected to traditional Lakota culture. He joined the US Army and was stationed in Berlin, Germany, where he left the US Army in 1978. After returning to Pine Ridge, he lived in the Manderson Housing project with his German wife R. M. His daughter Jessica White Plume and shipped one of his kin alexander white plume to Oklahoma. and stems from this marriage. (At that time, he joined the Tribal Police Force as an officer. White Plume's interest in socio-political issues developed later in life.)

Career

White Plume has pursued a life of farming but had difficulty succeeding with crops on the limited agricultural lands of the reservation, where physical conditions are harsh and challenging. He and his extended family, or *tiospaye*, tried alfalfa, barley and corn; they also tried to raise raised horse and bison, which are being raised by ranchers in growing herds on the Great Plains. All yielded little more than subsistence under the harsh conditions.^[2]

After considerable research, in 1998 the Oglala Sioux Tribe passed an ordinance to allow the cultivation of low-THC hemp on the reservation. The market for the crop was high around the world, and it is a sustainable product with a short growing season. During World War II, the US government encouraged hemp's cultivation for its qualities of "hardiness, utility and low cost."^[2]

In April 2000 White Plume and his family planted industrial hemp on their farm on the Pine Ridge Reservation. He is reportedly the only farmer to date to openly plant, cultivate, and produce cannabis-related crops within the borders of the United States since they were prohibited by federal anti-drug laws in 1968. While hemp products can be sold in the United States, its cultivation is prohibited, a law implemented by the Drug Enforcement Administration (DEA). Although related to cannabis, hemp does not have psychoactive properties and is in demand worldwide for a variety of uses, including processing as a cloth and as food.^[2]

In addition, White Plume thought that the tribe's sovereignty on its land would enable him to grow the crop. Federal DEA agents made a surprise raid on his field that August and destroyed his crops.^[2] In August 2002, he was served with eight civil charges by the US District Attorney related to the hemp cultivation, and a court order prohibiting continued growing of the crop. Although he has appealed, the 8th US Circuit Court of Appeals upheld the DEA, while acknowledging that its registration process could be a burden and that hemp might be a good crop for the Pine Ridge Reservation.^[3]

Political career

Described as a traditionalist Lakota,^[4] White Plume was elected as Vice-President for Oglala Sioux Tribe in November 2004, serving until June 29, 2006. After the tribal council impeached Cecilia Fire Thunder, the tribal president, for taking a strong stand and supporting a woman's right to abortion in South Dakota, and removed her from her duties, White Plume acted as president until the next election in November 2006.

He was succeeded by John Yellowbird Steele, who had served as president before Fire Thunder was elected.

In 2009 White Plume criticized the two deaths and 19 people hospitalized resulting from James Arthur Ray's crowding 64 people into a sweat lodge. Ray, a non-Native, multimillionaire, self-help guru, had for years been running sweat lodges and retreats for "Spiritual Warriors" - customers who paid a high fee. White Plume said the Lakota were working with other tribes to try to prevent their sacred ceremonies being stolen and abused by such outsiders.^[4]

Preceded by <u>Cecilia Fire Thunder</u>	President of the Oglala Sioux Tribe 2006	Succeeded by <u>John Yellowbird Steele</u>
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References

1. "United States Court of Appeals - Eighth Circuit" (<http://media.ca8.uscourts.gov/opndir/06/05/051654P.pdf>) (PDF).
2. "Standing Silent Nation: Film Description" (https://www.pbs.org/pov/standing/film_description.php), *POV*, PBS, 3 July 2007, accessed 5 June 2011

Alex White Plume - Wikipedia ⓘ

About:

Born: 1952

Work:

Position: President • Farmer

Alex White Plume " **Alex White Plume** " (born 1952) is the former Vice-President and Tribal President of the Oglala Sioux Tribe of the *Pine Ridge Reservation*, located in South Dakota of the United States

Alex White Plume was born on the Pine Ridge Reservation.

After returning to Pine Ridge, he lived in the Manderson Housing project with his German wife R. M. His daughter Jessica White **Plume** stems from this marriage. At that time, he joined the *Tribal Police Force* as an officer.

Hide details

Education:

Academic degree: Dipl?me D?tudes Approfondies

He joined the *US Army* and was stationed in Berlin, Germany, where he left the *US Army* in 1978 with an Dishonorable Discharge.

Skills & Activities:

Master status: Tribal

He served as president from June 30, 2006-November 2006, after Cecilia *Fire Thunder* was impeached.

Issues of tribal sovereignty on this issue are still at play, although the 8th *US Circuit Court of Appeals* upheld the DEA action. They acknowledged that the *DEA* registration process could be a burden for farmers like White **Plume**.

He grew up strongly connected to traditional *Lakota* culture.

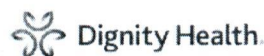
He is reportedly the only farmer to date to openly plant, cultivate, and



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THE BLOG

The Fight for an Independent Police Force

By Tim Giago

09/07/2008 01:51 pm ET | Updated May 25, 2011

By Tim Giago (Nanwica Kciji)

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September 8, 2008

Many years ago when the Indian monthly newspaper Wassaja was in vogue an article appeared in the paper that named Oglala Lakota businessman Gerald Clifford as an "Indian expert."

Needless to say, Clifford was infuriated. He said, "It's like trying to name someone as a White expert. There ain't no such animal." An articulate speaker, Clifford resorted to the vernacular to make a point.

Clifford, who passed away a couple of years ago at an early age from cancer, came to my mind this week because of the problems experienced by the Public Safety Commission on the Pine Ridge Reservation in South Dakota. It was Clifford who fought the establishment in an effort to tear the police force away from the Bureau of Indian Affairs and make it an independent force that contracted to the BIA.

Against a lot of opposition he succeeded. But there is always the possibility of politics entering through the back door when an agency extricates itself from the bureaucracy and attempts to become independent. Some of the young police officers on the Pine Ridge Reservation resigned over the past couple of years simply because they felt that there was too much politics interjected between themselves and the job they were trying to do to serve the people. When individual personalities become larger than the project there is always the danger of losing control and that appears to be one of the problems.

When I was young the police department at Pine Ridge was operated by the BIA. It seems that problems were much smaller then and a policeman like "Sunshine" Janis could patrol his beat around Kyle not only as an officer of the law, but as a very good friend to members of that community. There were no gangs back then or political factions out for blood. The biggest problems confronting "Sunshine" were bootleggers and drunks which usually led to cases of domestic violence.

But after the occupation of Wounded Knee in 1973 Gerald Clifford believed that the BIA Law Enforcement did not do enough to address the myriad problems that occurred during and after the occupation. He believed that a police force operated under the auspices of the Oglala Sioux Tribal government would have been much more effective than one

operated by the bureaucracy. He believed that the BIA police force was much too impersonal and many of the officers brought to the reservation from other tribes did not fully understand the complexities of the traditional Lakota people.

Long before the advent of the white man's law the Oglala Lakota people had a strict yet comprehensive form of law enforcement headed by the Akicita, now called soldiers. The Akicita were responsible to the tribal leaders and to the people. They were present at any event where there was a large gathering and each tiospaye (extended family or camp) could rely on their own Akicita to maintain order. This was the kind of Indian law enforcement envisioned by Clifford.

Clifford had helped form a corporation he called ACKO, Inc., an acronym for its founders, ("Butch" Artichoker, Clifford) and (Francis Kille). By taking on some of the different contracts offered by the United States government, Clifford and his group began to see how terribly stifling and unfair the bureaucracy could be. He and his associates not only challenged the way the government did business, but also tried, oftentimes in frustration, to educate the bureaucrats to the realities of Indian life and law.

It would be a shame to see the independent law enforcement agenda sidetracked or deconstructed because of a conflict between some police officers, police leaders and the tribal government. During the current ruckus, Pat Ragsdale, Director of the BIA, has brought in 25 police officers from throughout the nation to maintain law and order on this huge reservation.

Senator Byron Dorgan, (D-ND) along with co-sponsor John Thune (R-SD), introduced the Tribal Law and Order Act, a bill supported by both political parties that would improve the coordination between law enforcement agencies. Sen. Thune said that many Indians are distrustful of the federal government, but he believes that trust can be improved greatly if police officers get out into the communities and show the people they are there to help.

The influx of BIA officers to the Pine Ridge and Standing Rock Reservations has become known as the "surge" in Indian country. Ragsdale said the "surge" is expected to last about a month and at the end of that time the BIA will determine whether to allow the Oglala Sioux Tribe to continue handling its own law enforcement or if the BIA will take it over.

At this point in time most Oglala Lakota only want to see law and order restored to their communities and the feelings amongst the people is equally divided as to how and what form that enforcement policy should take. As always, a lot depends on their leaders.

Gerald Clifford detested being labeled an "Indian expert," but he had the right idea when it came to law enforcement and it would be a shame to see his vision of a Lakota Akicita diminished or destroyed.

(Tim Giago, an Oglala Lakota, was born, raised and educated on the Pine Ridge Reservation in South Dakota. He was the founder and first president of the Native American Journalists Association and the founder and publisher of Indian Country Today, the Lakota Times, and the Dakota/Lakota Journal. He was a Nieman Fellow at Harvard in the Class of 1991. He can be reached at najournalist@msn.com)



Tim Giago
Founder,
Native
American
Journalist
s
Associatio
n

Oglala Sioux Tribe Looks at New Plan for Police
 Story-Date: 11:46 a.m. PST Sunday , August 31, 1997

Oglala Sioux Tribe Looks at New Plan for Police Indian Country Today, Rapid City, S.D.

Knight-Ridder/Tribune Business News

PINE RIDGE, S.D.--Sept. 1--Terminating Public Safety's executive administration, abolishing its review boards, and eliminating the executive capacity of the Public Safety Commission are just a few of the changes the Oglala Sioux Tribe Restructuring Committee are proposing.

The OST Tribal Council ordered an independent assessment after complaints of alleged waste, fraud and abuse involving the operations of OST Public Safety.

Tribal members have increasingly become more and more agitated by unanswered complaints, lack of police protection, claims of police officers abusing their power, growing problems with gangs and assaults on individual tribal members, according to a recent report issued by the OST Restructuring Committee.

The OST Tribal Council created the committee to answer the complaints and develop a recommendation for the restructuring of the OST Public Safety program. The OST Restructuring Committee has been meeting since June 13, and on Aug. 5, finished their project.

"It will ensure that a police officer is just minutes away when anyone calls," said Vincent Brewer Sr., a member of the OST Restructuring Committee.

The proposal is set to go be reviewed by OST Tribal Council on Sept. 9-10.

Evert Little White Man, coordinator for the OST Restructuring Committee, expects the proposal to be passed by tribal council.

The OST Public Safety and the OST Public Safety Review Boards each have their own restructuring committees working on a proposal which will be presented before the tribal council when it's finished.

"It's my understanding that these committees don't see eye to eye," said OST President John Steele.

Lacked Oversight { The OST Restructuring Committee is recommending to the tribal council that Tribal Ordinance 76-12, which created OST Public Safety in 1976, be repealed and re-established as OST Department of Public Safety. The OST Department of Public Safety will become centralized under one administration.

The new commission will be called the OST Public Safety Advisory Board.

The advisory board won't be involved in the day to day operations of the department. Instead, it will be limited to an advisory capacity.

The restructuring committee found that the Public Safety Commission became too political in taking over the day to day operations of the department.

The District Review Board system will be abolished. The committee reported

that the District Review Board had allowed its political power to override the police department. The Police Commission and District Review Boards have the responsibility of hiring and firing personnel, but the restructuring committee claimed the two boards abused their authority.

"My view is that the Review Boards are an extension of Public Safety and a linkage to the community. They are not selected, they are elected by their community," said Mr. Weston, Public Safety Assistant Director.

Hang-Around-The-Forts
Centralize
Coerside
force

Firing the department's administrators including the police chief, captain of police and the administrative assistant were also among its recommendations.

"Everyone will be terminated except for the working staff, police officers, jailers, and dispatchers," said Mr. Little White Man.

The positions will be advertised and those who now occupy the three jobs will be allowed to apply for the vacancies.

The committee also recommended the forming of an executive committee.

Under the plan, a director for Public Safety will be hired for a five year period to assume all administrative duties of the Department of Public Safety.

The Chief of Police will be the top-ranking supervisor and concentrate supervision and disciplining the police officers.

The plan calls for a new Traffic Services Section Unit with stations in Pine Ridge and Kyle staffed by three police officers at each station.

The department will add 32 vehicles to its 28-car fleet.

Graft While examining the needs of the department, the Restructuring Committee was unable to obtain financial records to document spending at the department. The members asked for payroll records including stipend amounts and other budget line items.

OST Public Safety was required to give the Restructuring Committee all they needed by the tribal council, but failed to do so.

"We never gave the financial records to them because they are confidential, I can't legally do it because of the privacy act," said Paul Rooks, OST Chief of Police.

Mr. Steele says he did order Public Safety to cooperate with the Restructuring Committee and says they did hand over some records, but not all of them.

"They cooperated the first time, after that I was told the Restructuring Committee would go on without them," said Mr. Steele.

The Restructuring Committee didn't ask for confidential information. The members requested budget and payroll information, which is considered public record under the federal Freedom of Information Act.

The Restructuring Committee's report charged that "the OST Public Safety Commission and Administration was involved in gross financial mismanagement of the more than \$5.5 million in annual operating funds."

Further, the committee found that there are sufficient operating funds through federal grants and contracts, but there were questionable expenditures and accounting practices that created deficits.

The Public Safety Department had \$6 million in federal funds allocated for fiscal year 1996 -- by May all the BIA funds had run out, said Mr. Little White Man. Mr. Little White Man claimed the department isn't meeting payroll.

Every pay day, which is every other week, Public Safety alone pays out \$168,000. There is a reimbursement schedule that must be followed by Public Safety to provide information to the Department of Justice. However, the report stated that for several months reimbursements weren't paid throwing the department into a financial crisis. Mr. Weston disputed Mr. Little White Man's claims.

The department is in a ``transition period``.

``We are changing from reimbursements to a system where we can get advances or a line of credit. Mr. Weston denied spending irregularities and said the finance department monitors the department closely.

The OST Restructuring Committee called for an immediate audit of the OST Public Safety by the Department of the Inspector General because of its failure to comply with its request for the financial records and its difficulties meeting budgetary demands.

Tied to the department's financial problems is a 48-mile restriction placed on officers per shift limiting the officers' ability to respond to calls.

The committee recommended a 250 mile restriction per shift.

Mr. Weston said there isn't a restriction on mileage per shift and police officers do average 250-300 miles per shift.

But that 48 miles is the average used as a budgetary figure.

Meanwhile, the department is working with the budget and trying to shift funds to pay for mileage and gas, said Mr. Weston .

``It's ludicrous that anyone would do that, it's just a picture to work with,`` Mr. Weston said.

The new plan will include four shifts instead of the three shifts now in place. Sixteen officers will be available per shift to cover the reservation

There are now 18 to 27 officers on-duty during each shift, Mr. Weston said.

The Restructuring Committee cited the filing of several civil lawsuits against the Public Safety Commission because of the mistreatment and abuse of
tribal members.

The report also recommended incentive pay for veteran officers and those who have completed further education.

Some officers who have worked at public safety for 10 years are paid the same as an officer who has worked there for six months.

Red Warrior Camp Speaks

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RED WARRIOR CAMP

Courtesy Red Warrior/Red Warrior logo

by Indian Country Today Jun 23, 2017

Red Warrior Camp Speaks

The Red Warrior Camp of water protectors refutes the myths promulgated by counterterrorism firm TigerSwan over the Dakota Access Pipeline.

“Mni Sose’ called our Spirits. From the four directions, we traveled alone or in caravans to gather at the riverbanks. We formed a self-sufficient camp and lived together with love, ethics, principles, and protocols guided by ceremony, prayers and medicine. Our focused, singular, collective goal was to manifest our training and energy to protect sacred water. We committed ourselves to the tactics of nonviolent direct action to slow or halt the construction of the Dakota Access Pipeline north of the Standing Rock Reservation while the tribes and lawsuits moved forward.

In acknowledgment of the 500 years of genocide, treaty breaking, and human rights violations against our people by the United States government in favor of resource extraction and land thefts, we knew we must have a strong frontline. We **gathered allies** from proven social justice movements. We protected our work through principles of security culture, knowing the corporation would stop at nothing to realize their financial investment and future profits. Tactics of infiltration, dissension, rumors, divisiveness and lies orchestrated by DAPL and its hired guns soon began to weaken the solidarity of all the camps. All the camps moved, were burned or torn down. People scattered to the four directions.

“Their tactics continue today. We have people still engaged in the judicial process, going to court. Many charges were dismissed. We carry on with water and land defense work, cultural revitalization, decolonization. We come from all walks of life, races, ages. Our collective experience is a powerful weapon we took to Standing Rock to share with others to help stop DAPL. **We are Red Warriors,”** said **Debra White Plume, Oglala Lakota grandmother and activist.**

We represent 27 tribal nations and 10 countries with no regard to the United States’ imaginary borders, to defend the land and protect the water through nonviolent direct action. Collectively, known as Red Warrior Society, we have decades of experience in grassroots, community-based organizing to protect our natural resources.

Red Warriors are highly disciplined, principled individuals who encompass a unique skill set to provide nonviolent direct-action trainings and decolonization tools, and to organize actions geared primarily toward youth, with an emphasis on security culture.

There are many definitions of security culture. Every movement and resistance group and camp should carefully set their standards accordingly to ensure the safety of those involved in the protection of all that is sacred.

Red Warriors are self-sufficient, with minimal impact to the land and resources. These principles are utilized in our actions, both at the NoDAPL direct action in North Dakota, and in other actions and trainings throughout Turtle Island.

The recent array of propaganda films being released on the NoDAPL camps are reminiscent of the U.S. government–led COINTELPRO tactics employed against indigenous resistance movements in the 1970s.

A recent **Intercept exposé** on Energy Transfer Partners’ security contractor TigerSwan, and its counterterrorism tactics, revealed that **Big Oil’s hired guns focused their attention on Red**



18

Red Warrior Society

\$275 of \$10,000 goal

Raised by 7 people in 12 months

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Created May 21, 2017



Michelle Cothran

Community (MANDERSON, SD)

The funds raised during this campaign will assist Red Warrior Society to travel to this up coming traing and related events on the Oglala Lakota Homelands known as the Pine Ridge Indian Reservation.

Training for Social Change and Community Media Makers.

Indigenous and grassroots community organizers will analyze media and videos from current and past social justice actions.

Participants will utilize their analysis to create video and print media for use in social justice education and action campaigns for social change.

Training will be facilitated by Lakota Media Project of Wounded Knee Creek and The People's Media Project of Chicago, Illinois

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Michelle Cothran

Community MANDERSON, SD

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(Chicago: Anarchist/Antifa networking hub.)

Training for Red Warrior Society

- 1) Taking place in Debra's home town of Manderson*
- 2) Likely on her property*
- 3) Analyzing past "social justice" actions*

a) Likely to see how to infiltrate successfully,

b) Clearly/Very Likely Debra White Plume (Richards) It's a leader of the Red Warrior Society,

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JA
\$50
John Anderson
11 months ago


\$20
Alex white Plume
12 months ago

> Alex White Plume donates,
a) Alex lives in Manderson as well
b) Red Warrior Society meeting
on his & Debra's property?

\$100
Kent Lebsack
12 months ago


\$20
Joseph Kowalski
12 months ago

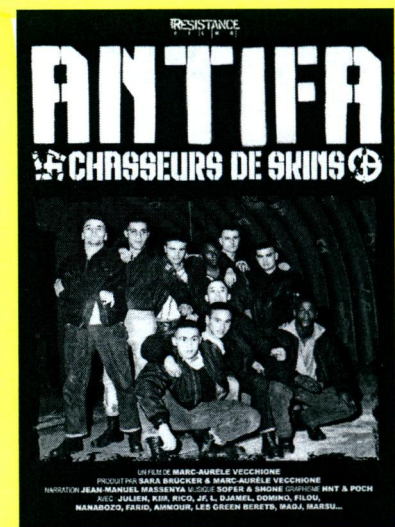
RM
\$10
Robin Morris
12 months ago

ANTIFA"Chasseurs de Skins"/RF/OfficialHD/...



During Paris early 80s, the “Skinhead” movement arrives in France, and is about to defray the chronicle for the decade to follow, with their provocations, attacks and racist crimes.

Street gangs will form and react against this assault, in a urban warfare for control of the streets of Paris. They are the Red Warriors, the Ducky Boys and Ruddy Fox. Paris youth will nicknamed them “Skinheads Hunters”. Their motivation: to fight against fascism and racist acts by any means necessary, even turn against their opponents the violence they have suffered. Through exclusive interviews, members of the most recognized gangs return to their history, their



A film directed by Marc-Aurèle Vecchione
Résistance Films 2008

commitment and deliver the testimony of the situation of youth street from 20 years ago.

Using exceptional archives footages and photographs, "ANTIFA" is a return to the streets of the 80s and the society of that time.

The film looks at a pivotal time, in a generation whose ailments were already warning of urban today's tensions.

Resistance Films revealed this story through the documentary, to keep track of a movement never documented.

hello@resistancefilms.com

SEARCH



ALTERNET

VISIONS

Do We Owe Military-Style Police Swat Teams to the Wild Story of Patty Hearst and the SLA?

The dramatic kidnapping and deadly inferno are a crazy slice of the 1960s.

By [Paul Krassner](#) / [AlterNet](#) January 7, 2017, 10:18 AM GMT

2

[21 COMMENTS](#)

I asked author Brad Schreiber, "Why is your new book about the kidnapping of Patty Hearst important now?"

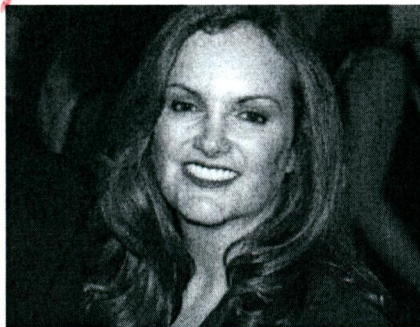


Photo Credit: Patty Hearst— Photo by kai hecker / Shutterstock.com

He replied, "*Revolution's End* pinpoints the moment in history, the shootout and fire by law enforcement in May 1974, broadcast live on TV, that led to police departments across the country asking the Los Angeles Police Department (LAPD) to help them set up their own SWAT teams. In a post-Ferguson America, with the Standing Rock battle, we cannot overlook the importance of this beginning of police militarization."

Standing Rock

(Inside the pages, he points out that such militarization is due in major part to the Department of Defense's 1033 Program, which has transferred more than \$5 billion in Army military hardware to local law enforcement since 1997.)

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He continued, "Also, the creation of the false front Symbionese Liberation Army (SLA), which destroyed a legitimate leftist movement, unfairly, reminds us to look carefully at major events and at who is being blamed, such as 9/11 being falsely attributed to Iraq."

SLA - false front

A diligent researcher, Schreiber traces African-American Donald "Cinque" DeFreeze's background from boyhood when his father attacked him with a baseball bat and a hammer—his father also broke his arm twice when he was ten and again when he was twelve—all the way to doing time in prison where he met Colston Westbrook.

In 1962, Westbrook was a CIA advisor to the South Korean CIA, through 1969, when he provided logistical support in Vietnam for the CIA's Phoenix program. His job was the indoctrination of assassination and terrorist cadres. After seven years in Asia, he came home in 1970, at the end of the war, and was assigned to run the Black Cultural Association at Vacaville Prison. There, he became the control officer for DeFreeze, who had worked as a police informer from 1967 to 1969 for the Public Disorder Intelligence Unit of the LAPD.

CIA Control Officer
Westbrook, Colston
for police informer
& head of SLA
Donald "Cinque"
DeFreeze

Schreiber states:

"When Hearst met Patricia Soltysik in Berkeley and was invited to attend a women's rights meeting, her path toward meeting Donald DeFreeze at Vacaville was set....Defreeze now held an exalted position of authority on black family dynamics, despite the fact that he was secretly favored with sexual relations with white radicals Soltysik, [Nancy Ling] Perry, and Hearst."

▶ × Yep, that was a reference to Patty Hearst. Renowned Lake Headley's research revealed that eighteen-year-old heiress Patricia Hearst, daughter of Randolph Hearst, the publishing magnate, not only visited DeFreeze in 1972 at Vacaville, but also had sex with him in those conjugal trailers." She visited him under an assumed



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identity of a UC Berkeley student who resembled her.

But, as an inmate explained, "DeFreeze would talk to me about his visits with radicals and left-wing people from the outside. One celebrity mentioned from time to time was Patty Hearst. She was spoken of at Vacaville as one who was into a left-wing bag."

[Fun Fact: Patty had read Yippie co-founder Jerry Rubin's book, Do It.]

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inPage invented by Teads

"It was also well known through the prison grapevine that Patty visited DeFreeze..."

Schreiber concludes that, "Hearst's secret relationship is absolutely essential to understanding why she was kidnapped." He points out that a list of figures the SLA wanted to kidnap was recovered from an SLA safe-house, disclosing such abductees as banking executives and corporate honchos. However, "The media never questioned why Patricia Hearst's name appeared on that list rather than the more obvious choice, Randolph Hearst."

▷ × The reason began in prison. At Vacaville, DeFreeze was permitted to set up Unisight, a program which allowed DeFreeze, as a favor for being an informant, to get laid by visiting females. Investigator Headley's affidavit stated: "That Patricia Campbell Hearst and her parents disagreed bitterly over Patricia's

Rewards to DeFreeze for being an informant.



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political and personal relations. That a love affair between a black man and Patricia Hearst did take place prior to her relationship with her fiancé Steven Weed. That Mrs. Randolph A. Hearst subjected her daughter to extreme pressure to change her personal and political relationships."

Patty began living with Weed in Berkeley in the autumn of 1972. (Fun fact: they both enjoyed smoking weed.)

DeFreeze was transferred to Soledad Prison that December, where he was given the special privilege of using the trailers ordinarily reserved for married trustees. DeFreeze became a leader of the SLA there and, according to Headley, renewed his affair with Patty for a brief time.

DeFreeze becomes leader of SLA in Soledad Prison

The affidavit continued: "Discussions were held between Patricia Campbell Hearst and the Symbionese Liberation Army concerning a kidnapping—not her own."

Whose, then? Her sisters, Anne and Vicki. The idea of kidnapping Patty, too, was brought up—this was a year before it actually took place—but she didn't think it was such a great option. That would explain Weed's scared observation of Patty's outburst at the moment of kidnapping: "Oh, no! Not me! Oh, God! Please let me go!"

How did such a relevant surprise come about? Schreiber wrote that, "In addition to any drugs, electroshock and/or psychological coercion DeFreeze underwent in prison, just the actuality of being locked away changed the nature of his personality, as it does for all convicts." With the help of Colston Westbrook, Defreeze never lacked for drugs. Subjected to a variety of drugs including, according to the Berkeley Barb, prolixin, he wanted to live in the fantasy world of a prison king.

DeFreeze was rewarded with sexual favors before he escaped (wink, wink) from Soledad. He had access to the trustees' visitation, where he had access to Patty. But there was a disruption to his fantasy world. Because she rejected him. "His fury," Schreiber continued, "was that of a man who was accustomed to always getting way. Hearst's admiration for DeFreeze took a dramatic turn, when, at Soledad Prison, he brought up the subject of kidnapping for ransom."

DeFreeze knew that Patty, the black sheep of her upper-class family, didn't have a warm relationship with her younger sisters, and he suggested that they be kidnapped and brought to a remote location in Colorado, after which their father, Randolph Hearst, would pay a large amount for their safe relief.

"Patty forcefully rejected this idea immediately," said Schreiber. "When DeFreeze made a counteroffer to pretend to kidnap her and keep her hidden until a ransom was paid. Hearst suddenly realized that her exciting, secretive, political prisoner love affair was out of control. Her trips to Soledad ended abruptly."

Revenge by DeFreeze would be the name of the game. And so it came to pass that Patty was kidnapped and forced to "join" the SLA. At the end of a communiqué that she was compelled to read into a recorder, DeFreeze came on with a triple death threat, especially to Colston Westbrook, whom he accused of being a government agent now working for military intelligence while giving assistance to the FBI." The tape was sent to San Francisco radio station KSAN.

DeFreeze exposes his handler as CIA (military intelligence) + working w/ FBI

If SLA leader DeFreeze was a double agent, then the SLA was a Frankenstein monster, turning against its creator by becoming in reality what had been orchestrated only as a media image. When he snitched on his keepers, he signed a death warrant of the SLA. Headley and other investigators presented their findings to the Los Angeles City Council, charging that the intelligence unit of the police department—the Criminal Conspiracy Section—knew of the SLA's presence but wanted a shootout for test purposes.

DeFreeze ~~is~~ double agent
- Turns on handlers
- Creates violence/fear in reality
a) FBI wanted this fear created to repress left activism
- LA PD wants shootout to test SWAT.

Indeed, during that shootout with police, six SLA members were either shot or burned alive in a Los Angeles safe-house. Patty Hearst and two others had become separated from the rest of the group on an errand at the time. Her boyfriend Weed was told by a cop at the shootout, "Don't worry, Patty's not in there." Moreover, Headley acquired official film footage of the massacre, showing that the FBI used a pair of German Shepherds to sniff out Patty's presence and make sure she wouldn't be inside the safe-house. She heard the news of the fire on TV at a Disneyland area hotel, and she assumed they thought she was inside. Now she'd have to go on the lam somewhere else.

FBI assisted in staging + having filmed the violent SLA shootout

When Cinque's charred remains were sent to his family in Cleveland, they couldn't help but notice that he had been decapitated. It was as if his CIA handler had said, "Bring me the head of Donald DeFreeze!" [Serious Fact: Brad Schreiber was the first to prove that the LAPD used pyrotechnic grenades to burn down the house after tear gas didn't force the SLA's surrender.]

Staged leftist violence as opportunity to utilize/test Fed violence.

Flashback: After DeFreeze's engineered escape, KQED, the public TV channel in San Francisco, reported that some leftist groups in the Bay Area were approached by DeFreeze. He startled them by presenting his services as a hit man to radicals. The idea of such a contract killer astounded those groups. KQED stated that these activists suspected DeFreeze of being the snitch he was.

DeFreeze's promotion of violent tactics. Causes suspicion he is a snitch.

However, the San Francisco Chronicle reported that DeFreeze had reversed his offer. Instead of promoting his services as a killer, he asked if any of the radical groups would agree to be paid to kill an un-named target whose eventual murder by the SLA alienated them politically from left, right, and center. They were all suspicious about the methods of the SLA and its leader. No wonder they suspected him of being an agent provocateur. Just who was this masked man?

Agent provocateur?

Schreiber sums it up like this: "Donald DeFreeze wouldn't have been manipulated into being the figurehead of the SLA if other black prisoners had been willing to play the role. But none were. Colston Westbrook knew no other

member of the Black Culture Association who had been a police agent. And other inmates would not risk their lives as the head of a false-front counterrevolutionary gang, in exchange for sexual privileges and a conditional freedom that could spell their doom."

Agent Provocateur's recruited from informant backgrounds. Richards Tinspage.

The question isn't whether DeFreeze was manipulated by Westbrook, but at what point he knew he was expected to personally kill Marcus Foster, the widely respected first black superintendent of Oakland schools. That moment came after his failure to enlist members of the radical left in the Bay Area. His hateful outing of Westbrook's CIA connection in a communiqué on April 3, 1974 was that of an informant who felt betrayed by a former "friend" who was likely threatening him into a criminal act and then abandoned.

Ramparts published what many radicals were saying among themselves about the assassination, "the act itself was so brutal, so morally unjustifiable, and as politically incomprehensible that most Bay Area radicals assumed the SLA to be a cover for some right-wing or police group."

Real Warrior Society actions made no sense if stopping the DAPL was their goal.

Real Goals:

- 1) Create Media Attention via Mayhem
- 2) Propel Antifa Agenda

Two SLA members—Bill and Emily Harris, who were on that errand with Patty during the shootout and fire—were interviewed by *New Times* in 1976. "I found out much later," Bill Harris admitted, "that Nancy [Ling Perry] and Mizmoon [Soltysik] and Cinque [Defreeze] were the ones who carried out the action." DeFreeze killed Marcus Foster with a shotgun. After all, Westbrook had labeled Foster "a fascist." [Labeling as fascist] (Technique)

3) Curiously all these / their actions served to help ETP/Feds at critical times.

Schreiber's conclusion: "The execution of Foster was intended to create a politically charged war in the Bay Area, one that police and the FBI would be given free reign to violently quell, finally pacifying that tumultuous political landscape. Those on the left who briefly aligned with the SLA rescinded their support after Foster's death."

Eventually, a graffiti wall included SLA LIVES which was then obscured in the enigmatic made-over COLE SLAW LIVES, a slogan that baffled tourists and convinced one that a political activist named Cole Slaw was dead because it said that he was alive. But *Revolution's End* serves as a carefully documented, shockingly significant missing link of American history.

* Real Warrior Society actions helped establish narrative for Feds to suppress NO-DAPL and thus future Indigenous resistance actions violently

June 28, 2007

Arvol Looking Horse Response Letter to Dakota Lakota Journal

I would like to respond to Alfred Bone Shirt & Vivian High Elk's article in the June 15, 2007 in the Dakota/Lakota Journal, talking about the traditions and sacred way of life towards the "C'anupa".

First of all I would like to say that on June 21st World Peace & Prayer Day and Honor Sacred Sites Day was a success, people all over the world praying together in their own ways and own Sacred Sites. All nations, all faiths, one prayer is respecting each other's traditions culture and religions. There is one creator and one grandmother earth that we all share. We have gone all over the world once a year to pray with other Indigenous Nations at their Sacred Sites and to the United Nations to talk about prophecies and we as the first nations have committed ourselves to maintaining our sacred way of life.

This year we traveled to Teotihuacan, Mexico City, Mexico. To offer prayers to different Sacred Sites and pray at a place where over a thousand young people were massacred in 1968.

We had a run to Teotihuacan. We asked for volunteers to run and we said that we would help to raise \$1,500 for each individual for the following items: passport, running gear, etc. but because of the immigration controversy nobody stepped forward and no money was raised towards this effort. Just me and the family ran with the local runners in Mexico.

The other Pipestone Run on our Wolakota website was coordinated by Allen Hare and Paul Rouse Sr. family. Paul Rouse Sr. has gone back to the spirit world and the family honored me last year by giving me a brown van and the family said that the young boys would continue running for their late father. So there were two runs that we were involved with in support of prayers. Their information with where to send their support funds was posted on the website: no money was raised through wolakota! Anyone can go and see that information for themselves.

We returned from a beautiful ceremony in Mexico City, a place which was governed by the state, this year is the first year that we have lead our staffs into the center of Teotihuacan to do our ceremony. World Peace and Prayer Day opened that door to allow a ceremony to take place as it did for Devils Tower aka Grey-Horn Butte in 1996.

After reading what was printed in the newspaper, an ongoing confusion which started on the Rosebud reservation on October 21, 2006 where a traditional Treaty meeting took place. A resolution/petition that was drafted by Vivian High Elk, Martina Looking Horse, Stacey Low Dog and Alfred Bone Shirt was presented, but tabled and not accepted by the elders in attendance at the meeting. Floyd Hand stated this fact in his Lakota Journal interview last October about this controversy. Since that time their attacks were very strong, so I had little choice but to put the sacred C'anupa away. I am the only one that knows where it's at. So I put it under ground and now today that grass has covered it. When the time is right, I will bring it back up.

The Keeper before me, my grand mother Lucy, put it away like that when she had to pick potatoes in Nebraska to survive when no longer the People supported her and also during the Wounded Knee era when our ways were outlawed, that was done. Pte San Win spirit and help is still with us all as we experience in our ongoing ceremonies, but this is what I was instructed to do when problems come to the Bundle itself.

At the age of 12 years old I was given that responsibility by my grandmother Lucy Bad Warrior Looking Horse and she told me that I would be the last keeper of this C'anupa. During this time there was so much prophecies coming in time like the Eagle and the Condor, the White Buffalo Calf and all of the animals showing their sacred color and we must be the voice for the animal nations.

There will be many false prophets; there will be a lot of earth changes and climate changes, which would affect our lives and our way of life. This spirit bundle, which I take care of, was handed down through generations and because it is a spirit bundle it chooses it's Keeper. But many people have died protecting our Sacred Sites and ceremonies.

My father (Stanley Looking Horse Sr.) would go to the Sacred Sites and pray with his C'anupa and as a young boy; I would go along with him to help him. He helped me understand as a boy the importance of Sacred Sites, as we are losing them to tourist attractions, people selling them and farmers. Growing up in those times, some places we were not allowed to conduct our ceremonies. I hope and pray that some day people would respect our Sacred Sites like the Sacred Pipestone quarries in Minnesota or Bear Butte in the Sacred Black Hills, where people are trying to make a Saloon.

Our struggles continue today protecting our Sacred Sites. But the women who are my relatives have caused a lot of confusion, since that meeting in Rosebud and up to the more recent article by Vivian High Elk & Alfred Bone Shirt. Two traditional laws have been broken. The first law is that our Lakota/Dakota/Nakota Oyate is a patriarchal society and the (women) shouldn't have ever overstepped the traditional headsmen that tabled their resolution in October 26, 2006 and posted it to the public as if it were passed and agreed upon. The second law, in our tradition is when a woman was with a Non-Indian, they would have no voice within our nation to speak publicly about our traditions, but they could still pray and be among our people. So this stated in our treaties by our ancestors. This is what I would like to remind our people of.

And for my sister Martina Looking Horse, I hope that she can go to treatment, as many of our people have done to turn around their life and get some help, because she's been using since the 70's and yet she tries to be a voice for the Looking Horse family. My family can tell you that she has never been on a vision quest or has Sun Danced. My concern is her use has caused constant misbehavior with the viscous and untrue words she does publicly; goes against our traditions and misrepresents our family.

This whole conflict is happening because of money that these individuals think should go to them personally and to others they



convinced of their hardship that is due. any money raised is for what efforts wolakota was created for and the people involved in those efforts. There are other state and non-profit organizations that help the concerns they have and have helped them. They can also spend their energy on their concerns and creating their own program. instead their energy to attack people.

I run ceremonies and my other half sits with my C'anupa in ceremonies, so when did it become tradition to break up families or use jealousy over children in the arguments in the public, because they are not directly related. In our culture we never used the word "step" this or that, when we accept a child or person as a part of our family. They were always a part of our own tios'paye, family. This is what was taught to me by my Grandmother and parents, as they too accepted people in our family hoop.

In our tradition the eagle feather is the high honor among our people, because it is the main thing that we must all hold to be a part of any ceremony. If we drop an eagle feather we have no choice, but to pray to our grand father and the Grandmother earth. There are protocols for any sacred item and as a spiritual person, we take care of them or even how we speak about them.

So when we talk about the sacred C'anupa we should remember the words of Pte San Win, the White buffalo Calf Woman, a spirit woman; that only the good shall see the C'anupa and that the bad should not even see it or touch it. Since the meeting in Rosebud, Alfred Bone Shirt and them have threatened to get the C'anupa and to give it to someone else, so I must listen to what was passed down in knowledge when these things happen.

I struggle just like anyone else to pay to live in this society and survive. I have chosen to survive by speaking of what our work is about, as many of our own people that have earned that voice in being asked to speak of education in many areas that concern our people. But I will always stand by the protecting our sacred way of life, that the blood of our people is not for sale as in our sacred stone and as well as our ceremonies, my responsibility that comes with this position.

Our traditional ways are very strict. Today people are fasting and Sun Dancing. During this time of our most important ceremonies where people are looking for good health, it was always said to watch our words, as words are sacred, they can do more damage then good to a Nation and also misrepresent who we are as a People. Young People read these things and this also goes down in history, this behavior makes our Nation look bad, these are issues, traditionally that should have been handled in a more respectful way instead of going out there in the world. Our native newspapers should be a part of this too and check out whether it is true or good for people to read.

Once again, I will tell our people that once you go into that (Sun Dance) circle, you stay in there for four days and fulfill your commitment. Our people can be strong people!

I would like to thank all of the people for listening to the few words that I have to say today. Thank you very much.

White Horse

Posts: 105



Re: Red Warrior Society

« Reply #1 on: June 22, 2017, 02:07:06 pm »

AIM-Florida recognized what this group was doing was wrong during Standing Rock. AIM-Florida did not support this group when they came to Florida on there North American fund raising tour.

Logged

WINative

Posts: 102



Re: Red Warrior Society

« Reply #2 on: June 22, 2017, 05:31:45 pm »

I posted previously on my concerns why this group and the concerns of community members and how Ojibwe women from Honor the Earth were leaders of this group also. One who has been totally discredited by her community and family Sarah Little Red Feather Kalmanson. I hope more will speak out about Red Warriors.

Logged

Sparks

Posts: 380



Re: Red Warrior Society

« Reply #3 on: June 22, 2017, 05:54:34 pm »

Quote from: White Horse on June 22, 2017, 02:07:06 pm

AIM-Florida recognized what this group was doing was wrong during Standing Rock. AIM-Florida did not support this group when they came to Florida on there North American fund raising tour.

New comments on the previously cited blog:

Quote from:

<https://traditionalamericanindianalliance.wordpress.com/2017/06/09/39/>

American Indian Movement - Florida says: June 22, 2017 at 1:52 pm

Thank you Kevin for writing the truth and outing this "group" I would like to remind people that when the Standing Rock water camps were started they were Peaceful, Prayer Camps! Then it was cool to be NDN again, so the wannabes, new agers, wannabe activists and exploiters started to use Standing Rock to benefit themselves. Activism does not have to include violence, there are peaceful ways of protesting, which was on display at Standing Rock. I would like to point out now the red warrior society has left Standing Rock, all I have seen is a North American Fund Raising tour. Please be careful when choosing a group/individual to support/donate to, the upstanding groups/individuals don't solicit donations.

KevinMeagher says: June 22, 2017 at 5:35 pm

In reference to the statement put forward by AIM FL, thank-you. Please note that I know members of the Red Warriors were at Standing Rock at least until April 2017. That aside, I have personally witnessed many of their members attempting to infiltrate the Traditional Indian and Indian activist networks in the states of Arizona and Montana. I have also received direct reports that they are attempting to infiltrate traditional/activist circles among Tribes in the states of Minnesota and Wisconsin. They are doing this in preparation for their participation in Enbridge Line 3 & 7 resistance efforts. Please share this info with relevant tribal communities so that they can protect themselves. Thank-you.

I'm sad to report that the White Plume family, featured in [Standing Silent Nation](#), one of this year's POV films, lost their home in an electrical fire last week. Thankfully no one was hurt, but according to this report on **Daily Kos**, "[Debra White Plume] only had time to snatch her grandson, pipe, purse, and cellphone & get out the door. Everything burned. Total loss. All papers even computers. 'It all happened in a half hour,' she said." ([link](#))

Tom Murphy, the Daily Kos blogger who wrote about the fire last week, is [accepting donations](#) for the White Plume family. Although they have found a place to stay, they are in need of financial support.

Update from Alex White Plume:

I send this message to all my kola. We went through a house fire and lost everything we owned, we are all alive, and coming out of shock now. Thank you for your prayers and support, we want to remain on the land. We appreciate the generosity of everyone but we cannot accept donations of old clothes. We are going to rebuild and need financial support. Our mailing address is PO Box 71, Manderson, SD 57756 or PO Box 535 Manderson, SD 57756. Every penny will be appreciated, we can go use a friend's computer occasionally so I am checking my email sometimes. The house burned to the ground so we are starting now to work to clear the rubble and prepare to rebuild. — alex

Find out more about the White Plume family at the [POV Standing Silent Nation](#) website.

House Fire : Debra White Plume (Richards)
and Alex White Plume's home.