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MESSAGE OF CONCERN AND EXPLANATION-

Dear Tribal Leader:

The Lummi Sovereignty & Treaty Protection Office has voiced concerns about the Tribal Government Welfare Exclusions Act of 2014- as regards “**ceremonial activities**” specifically. We believe tribal leaders and the IRS must design a system that functionally preserves the intended tax exclusions as broad as possible. Keep in mind that traditional tribal ceremonialists do not trust federal agents or agencies as regards releasing information about their traditional practices, ceremonials, and beliefs. As a guiding “policy” document, we should review the United Nations Declaration on the Rights of Indigenous Peoples per traditional, spiritual, ceremonial, cultural recovery & reconciliation concerns. However, the major work product for IRS/Tribal Consultations would be based on the traditional knowledge of the tribal ceremonialists.

We have to make sure the IRS does not interpret the TGWE Act to narrowly. The IRS should seek our “*free, prior, and informed consent*” especially as so much applies to *ceremonial activity*. The results will impact tribal/IRS implementation actions. Consultation should seek to make sure “tax collection activity” does not damage or hamper traditional ceremonial practices. Remember, our tribal people have the worse socio-economic conditions in the nation. We have endured generations of termination, assimilation, enculturation, and even genocidal practices, policies, and laws. We must defend our peoples’ ceremonial rituals, since these practices preserved our collective tribal cultural integrity during our most challenging times.

While tribes and the IRS seek to reconcile the thresholds of “lavish and extravagant” with tribal general welfare activity (Miccousukee Case), we will continue to see tax-collection problems over ceremonial activity. In the IRS system a 1099 Form flags the alleged “miscellaneous taxable income” of the ceremonialist. The system is set up to assure the 1040 Tax Return Form (per W2) recognizes the 1099 Income. When this reconciliation does not happen then the tribal Indian faces failure-to-pay tax challenges. Armed with the power of “tax court precedence” the IRS is sure to win against tribal people that are too poor to hire specialized tax lawyers. These lawsuits were always between the “citizen Indian” and the “United States” and tribes were excluded.

We really hope tribal leaders recognize that many, many different types of “ceremonial activity” could be taxed if we allow the IRS to interpret the new law narrowly. The IRS Notice (2015-34, Rev. Proc. 2014-35, on page 3) addressed *the need for government payors and recipients to keep thorough books to track the funds, as burdens placed upon the tribal individuals and tribal government*. Consequently, we need to have a “Tribal Registry of Ceremonial Activities” system. This is to govern & control the 1099 Form associated with the ceremonial activity. Instead of the IRS receiving it, it would go to the tribe for registration and tracking. This system should register the W9, any checks (or other evidence), and the 1099 for the ceremonialist. This will require consultation. And, once agreed, we would need the IRS to issue a Guidance that advocates the process. We would IRS and Tribal training to be developed and offered.

As we seek to clarify this process, we should argue we are self-determining, self-governing, self-accounting, self-certifying, self-regulating, self-reporting, and self-policing. Tribes do not want the IRS just coming in and auditing their records without cause. The “Notice” (p.14) adds the word “nominal” to help define what qualifies Ceremonial Activity exclusions. This limiting word “nominal” does not reflect the value we put on our culture and our extensive list of ceremonial activities. This is an ambiguous term and interpretation by the IRS is sure to cause hardship for Indian Country. We should have it removed in the long-term- whenever congressional oversight may happen. In the mean while, it could be used as justification for IRS intrusion- as it seeks to keep the exclusion at “nominal” levels.

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It is our tribal duty to unite on what is cultural, traditional, ceremonial activity. The definitions will help determine what is excluded from taxation and not gross income. The IRS does not know our traditional cultures or ceremonies. Most modern tribal leaders have difficulty defining this area for their tribe; mainly because they were victims of the enculturation and assimilation policies of the United States, and forced into public schools to learn civic duties to outside authority. No matter what, the IRS should not be left alone to define what are ceremonial activities. The IRS could only resort to stereotypical, narrow definitions. When a tribal Indian is conducting traditional, cultural, ceremonial practices & activities then it is not taxable!" This must be our basic position. The law says that "Ambiguities" are to be resolved in our favor of the tribe or tribal Indian.

There are other concerns that should be "advised upon" by the Treasury Tribal Advisory Committee, especially through our representatives from Indian Country. Otherwise, we need to consider pressing for oversight hearings for Indian Country on tax exclusion matters. Every successful exclusion gets us closer to the intended status of "*excluding (tribal) Indians not taxed*," as found in the U.S. Constitution. Let me give examples of other 1099 problems.

IRC Section 7871 (Tribal Governmental Tax Status Act) has not been completely clarified to assure "tribal non-profits" are protected from taxation. Per Section 7871, we provide funding for modern (e.g., baseball, basket ball) and traditional (e.g., Lacrosse, Canoe Racing, Horse Racing) youth sports activities. When we release funds to the Coach, the payment (in check form) is reported (1099) to the IRS and the coach then faces a personal income tax, since it appears to be a part of his gross income (on a 1040 form) and taxable under Section 61 IRC. But, the funds covered the team expenses and was not private income to the coach. With a simplified "How to..." agreement with the IRS on a tribal process for accounting for the exempted activity, we should be able to keep this "reported income" as tax excluded for non-profit youth activity, so the coach is not liable and he is acting as an agent of the tribal process. This requires tribal control of the 1099. In a visit to Lummi, the Seattle IRS agents said it is a matter of how we (the tribe) manage and regulate the records and payments for these otherwise tax excluded activities. There has never been any agreed upon training of tribal accounting and IRS field agents on this matter. But if we can get an IRS Tax Guidance addressing "Ceremonial Activities" then it might good to clarify the exclusions for Section 7871 Activity and 1099 problems at the same time. This would be a part of the same "Registry" system.

Please take notice that tribal accounting staff have no alternative. They process the 1099s and these get filed with the IRS, as required by law. There is no IRS Guidance that says, keep the 1099 if the tribes issues it or if another entity issues it then mail it to the respect artist's tribe and simply register it in their tribal registry office - in case there are tax evasion questions; otherwise, the 1099 should not be forwarded by tribal personnel to the IRS. This is why we need a tribal registry office for Ceremonial or other tax exempt activities (as per IRC Section 7871, 7873, and 139D as well as 139E). This 1099 problem impacts tribal accounting personnel- who seek to comply with U.S. Tax law and processes, as a matter of accountability. Tribal members become upset because the action results in tax liabilities they face.

We should take notice that there are many times that tribal people are representing "tribal fishing rights" (Section 7873) and advocating tribal concerns about fish conservation and protection of fish habitat. As speakers they may receive a stipend or honorarium. But, this gets reported on a 1099 and then they face "tax challenges." And, many times ceremonial cooks and ceremonialists are actively engaged in tribal community or intertribal community gatherings and end up with 1099 problems for their performance. We should consider addressing the 1099 problem for

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Section 7873 as well. This could be a part of the tribal registry system as well. Keep in mind, the Nooksack Tribe was sued over Section 7873 claims, and lost. The problem is lack of training on the section exclusions and a tribal registry system to intercept respective, valid 1099s.

And, in the near future, we should work to expand the tax exclusions of Section 7873 to all income derived from the processing, harvesting, transporting, and marketing of protected natural resources of Indian Country- whether protected by treaty, executive order, or act of congress. If other natural resources protected by federal law are included then the damages of the Cotton Petroleum case (state taxes) and Squire case (federal taxes) go away. This leaves those “taxes” for tribal governments. As regards the tax excluded activities of the “Indian Fishing Rights” industry, all parts that are tax exempted are performed by qualified “tribal Indians.” This is a good example of how “Excluding Indian not taxed” should work under modern political alliances of the tribes with the United States.

There was a lesson learned from the Section 7873 campaign ran by the Lummi Treaty Protection Task Force that is important. First, most all involved tribal lawyers wanted to negotiate with the IRS and get an exemption that complied with the “Squire Case”(1956). The Task Force rejected that solution. We sought complete exclusion of the whole treaty resource industry for tribal treaty fishers and other tribal participants. The lawyers said this large exclusion could never be won. We won in three years (1986-89). The IRS then sought to limit the language scope by going after Indian fishers in the Great Lakes area. We organized with the Great Lakes Tribes. We hired a national law firm for guidance. We secured the broadest interpretation of the language possible, with the blessings of (late) Senator Inouye- then Chairman of the Senate Committee on Indian Affairs. We recognized the treaty fishing industry had sixteen parts to it. We got all sixteen parts exempted from taxation. The Squire Approach would have exempted only 1/16th.

Additionally, we recommend a new tax law (amendment or clarification to Section 139E if needed) that provides: *“All individual, tribal, or tribal corporate donations made to a lawfully qualified inter-tribal charity shall be exempted from Section 61 IRC as income, the same as a Foreign Tax Credit; provided, such donations are for financial assistance to any qualified tribal student’s education or scholarship needs, or for intertribal health care facility or urban Indian health care clinics in need of financial assistance for operation costs, staffing, and supplies for the benefit of qualified tribal or urban Indians in dire need of physical, mental, behavioral, dental, and health care assistance; Provided, that this language does not limit the rights of qualified urban located enrolled tribal persons to receive assistance from their tribe under the TGWE Act (Section 139E) or Medical Benefits (Section 139D).”*

Hereunder, we provide our (attached) paper arguing for the development of the “Booklet on Ceremonial Activity” per IRC Section 139E. Keep in mind, it could be expanded to cover the 1099 problem for other respective Indian Country exclusions or exemptions. Please consider our opinion for the consultations with the IRS. In getting back to our primary purpose here, we need the broad definition of what is qualified ceremonial activity. For example, if the IRS questions a distribution, then the tribe and the IRS can refer to this document and locate where the ceremonial activity is defined and therefore protected by the tax exclusion. But, this completed document would require an IRS Tax Advisory Guidance - for use by the tribes, the IRS, and other respective parties. The consultations should call for the development of the Tribal Tax Exclusion Registry System would protect ceremonial activities from taxation. The Guidance would advise any lawful entity that would normally file a 1099 with the IRS that if it is for ceremonial activity then the form is mailed and filed with the respective Tribal Registry Office and not the IRS. As indicated above, with diligent work in consultations, this process could incorporate the processing

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of other 1099s associated with implementation of IRC Sections 7871, 7873, 139D, and 139E. The overall goal is tribal control, accountability, and prevention of fraudulent tax evasion.

INTERTRIBAL BOOKLET ON CEREMONIAL ACTIVITIES

STATEMENT OF PURPOSE

Each of the federally recognized Native American Nations recognize that the tribe, as a whole, and its membership, have suffered historical & intergenerational trauma due imposed federal Indian law and policy, and the racist and religious influences of non-Indian society that had sought to destroy our indigenous cultures, ceremonial knowledge, and identity as tribal collectives, and as individual tribal persons. In this light, the Indian Nations (hereafter) seek to re-establish, establish, re-store, preserve, encourage, & protect those that traditionally, ceremonially, and culturally share, transmit, transfer, and teach each generation that seek to learn, understand and follow tribal traditional ceremonial practices, and preserve traditional knowledge. Hereunder, we address example ceremonial activities that the tribes, in common, seek to protect and preserve through time. These are important components and parts of tribal traditional knowledge and ceremonial, cultural practices & rituals.

In tribal work to protect, preserve, recover and transmit traditional cultural activities and knowledge to the following generations, it is a national disgrace for the U.S. Internal Revenue Service to tax any finances, funds, revenues, scholarships, honorariums, or other gifts of property made to tribal Indians- no matter what the form has been transmitted, within tribal cultural settings, and as necessary to ceremonials and established protocols & practices. Tribal leaders recognize that we do not limit “ceremonial activity” to only a “shaman” or “medicine man.” Tribal traditional culture has a massive amount of ceremonial activity associated with their survival as a culturally correct tribal society. And, important that tribal nations mutually work to prevent any and all governments, domestic or foreign, from taxing any part or portion of activity associated with traditional cultural practices and ceremonials.

PROTOCOLS ON TRADITIONAL CULTURE:

This is not a thorough, comprehensive review of all aspects of traditional tribal ceremonial activities. However, traditional practices in all tribal communities require tribal members to comply with rules of respectful conduct and practice. We can call these “protocols” on the knowledge necessary to be a practicing member guided by traditional knowledge. This knowledge is transmitted from the womb to the grave. It an unending form of traditional education and extremely important to tribal practices and efforts toward traditional ceremonial preservation. There are unmentioned or unaddressed additional matters or practices that tribal traditionalists may or may not disclose during consultations. However, this limited disclosure is intended to assist and protect the right of tribal children and uninformed tribal members to learn about, practice, understand, and engage in traditional practices based on the transmittal of traditional knowledge within each tribal community- without suffering federal taxation due to their participation in ritualistic practices. We seek to maintain and protect, to revitalize our traditional culture and ceremonials as foundational to our cosmological understanding of our place in creation and in association to our relationship with the world around us.

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PREAMBLE:

We, as Indian Nations, with our own individual and collective cosmology, mythology, and Spiritual Understandings of Creation and the Earthly Environment shall always seek to protect the rights of our indigenous People(s) to not be oppressed and encroached upon by foreign powers and non-native society or religious practices. We seek to preserve the right of our native societies to be self-determining, self-governing, self-regulating, self-defining, self-accounting, self-policing in accordance to our inherent sovereignty and traditional knowledge and ceremonial practices, and in compliance with modern tribal laws, and federal laws- as may be applicable. However, it is a predominant orientation common to traditional cultural practitioners that no government may interfere with the inherited and inherent right of the individual and tribal collective to practice their religious and spiritual beliefs.

It is the belief and understanding of the intertribal Indian Nations that any attempt by an outside entity, government, or branch of government to tax an inherent, reserved, or protected ceremonial right or practice of the tribes and their people(s) is an attempt to destroy that right, and is, therefore, an unacceptable attack upon the inherent and modern sovereignty of the Indian Nations, and a breach of government to government protocols and laws of respect and recognition between nations (treaties-made). It is the tribes' anguish that such external interferences are acts of cultro-cide and has genocidal implications when any law is applied that brands us as incompetent or non-competent.

CAVEAT:

For the purposes of our debate hereunder, we declare the following: Under each of the parts, subparts, articles, or sections of the language below, it is understood that someone is guiding or performing for another tribal person or tribal entity- whether or not those receiving such knowledge are young or old does not matter since the latter is a student or pupil or initiate that is being informed, taught, trained, and guided in cultural ceremonial activity that is traditionally associated with the knowledge practiced, preserved, and transmitted within the tribal community or shared between tribal communities over generations and millenniums. As teacher or student, ceremonialist or initiate, one or the other may receive some form of recognition that has a monetary value, in modern tax parlance (i.e., otherwise federally defined as includable value under the term "Gross Income"), but this "transfer of property in any form" is a part of the traditional cultural Ceremonial Activities. It is understood and intended that such activities are not to be considered taxable. It is not to be included as any part or form of gross income under Title 26, U.S. Internal Revenue Code, Section 61, and considered as specifically protected by the Tribal Government Welfare Exclusions Act of 2014 (as General Welfare Benefits or Ceremonial Activities). It is assumed that any such transfer of property or income or revenue or stipends, or otherwise, that may take place is protected by the tribe from disclosure to any private or governmental entity or agency- unless specifically authorized by applicable law or otherwise agreed after consultations between the tribes and the IRS. It is, further, understood that the Indian Nations are self-determining, self-governing, self-regulating, self-accounting, self-policing, and self-disclosing (as may be required by appropriate law) over all non-taxable cultural ceremonial activities. The

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Indian Nations, further and mutually, declare that any such property transfer, as associated with or directly connected with any of the listed activities (below, herein), do not amount to a transference of property or income that would qualify as exceeding the ‘Lavish or Extravagant’ limitation imposed by the TGWE Act of 2014 in regards to qualified General Welfare type benefits.

In recognition of the above mentioned concerns, we provide, hereunder, the Table of Contents on what classifications of Ceremonial Activities should the subject matter of Tribal/IRS Consultations on the application of the Tribal General Welfare Exclusions Act of 2014, as follows:

INTERTRIBAL BOOKLET ON CEREMONIAL ACTIVITIES
TABLE OF CONTENTS- OUTLINED

PART I. PROTECTION OF TRADITIONAL SPIRITUALITY & CULTURE

- Article 1. Protection of Native Language
- Article 2. Protection of Native Knowledge of Aboriginal Land & Territory
- Article 3. Protection of Spiritual Societies- All Seasons
- Article 4. Protection of Identification of Intertribal Spiritual Practices
- Article 5. Protection of Traditional Songs
- Article 6. Protection of Traditional Dances
- Article 7. Protection of Traditional Ceremonials
- Article 8. Protection of Traditional Sacred Knowledge
- Article 9. Protection of Traditional Tribal Collective
- Article 10. Protection of Traditional Regalia & Clothing
- Article 11. Protection of Sacred Philosophy/Cosmology
- Article 12. Protection of Traditional Intergenerational Relationships
- Article 13. Protection of Sacred Contract with Creation
- Article 14. Protection of Traditional Rules of Conduct
- Article 15. Protection of Traditional Mythology
- Article 16. Protection of Intertribal Marriage Rights
- Article 17. Protection of Sacred Sites and Places
- Article 18. Protection of Traditional Plants and Medicines
- Article 19. Protection of Native Genetic Code
- Article 20. Protection Against Extinction of Ceremonial Foods
- Article 21. Protection of Relationships with the Elemental
- Article 22. Protection Against Ceremonially Accessing Contaminated Sites
- Article 23. Protection of Traditional Subsistence Foods
- Article 24. Protection of Traditional Housing Constructs

PART II. PROTECTION OF TRADITIONAL HUMAN RELATIONSHIPS

- Article 25. Protection of Inherent Gifts
- Article 26. Protection of Sacred Union of Couples
- Article 27. Protection of the Traditional Family

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- Article 28. Protection of the Traditional Extended Family
- Article 29. Protection of the Traditional Community
- Article 30. Protection of Intertribal Relationships
- Article 31. Protection of Traditional Rights to Become Spiritual Practitioner
- Article 32. Protection of Respect for Other Tribes' Leadership
- Article 33. Protection of Trans-boundary Rights as Indian Nations
- Article 34. Protection of Respect for the Elderly

PART III. PROTECTION OF THE TRADITIONAL CHILD

- Article 35. Rights of the Child

PART IV. PROTECTION OF TRIBAL RIGHTS TO DEFINE REALITY

- Article 36. Protection of Traditional Measurement of Reality

PART V. PROTECTION OF TRADITIONAL LAWS OF BALANCE

- Article 37. Protecting Basic Laws of Balance

PART VI. PROTECTION AND RECOVERY FROM NON-INDIAN INFLUENCES UPON TRADITIONAL TRIBAL COLLECTIVE

- Article 38. Historical Trauma, Historical Truth, and Native Science
- Article 39. Right to Express Indian View of History
- Article 40. Nation's Right to Represent the Tribal Collective
- Article 41. Right to Develop Indigenous Institutions
- Article 42. Protection of Traditional Clusters of Knowledge

CONCLUDING REMARKS

IDENTIFICATION AND PROTECTION OF TRIBAL CEREMONIAL ACTIVITIES- A BOOKLET AGREED TO BY THE CONSULTED TRIBES AND THE U.S. DEPARTMENT OF TREASURY/IRS

FOUNDATIONAL DECLARED PURPOSE:

The participating Indian Nations mutually declare the following Declaration on Traditional Cultural Ceremonial Activity Preservation, as a stated policy outline essential to addressing Government-to-government Consultation with the Indian Nations- as expresses tribal concerns for overcoming imposed damages caused by the colonialization experience associated with tribal historical relationships with the United States.

As noted, above, this version of the Booklet on Ceremonial Activities is written in light of the General Welfare Exclusions Act 2014 for Indian Country, and the recognition that the U.S. Treasury Department and the IRS will need to consult Indian Country on how to interpret the act (Title 26, US Code, Section 139E) in regards to its applicability to traditional teachers and spiritual practitioners- involving the transmission of ceremonial knowledge & practices inter-generationally to youth and community members- tribally and inter-tribally.

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Activities addressed below are addressing traditional cultural ceremonial processes essential for individuals over-coming trauma, historical trauma, socio-economic marginalization, anomic depression, and correlated suffering associated with Indian Country – as it continues to experience and endure the shortest life-expectancy, poorest housing, poorest health care, highest poverty, lowest educational attainment & vocational training or rehabilitation, highest unemployment & underemployment rates, highest teenage suicide rates, highest rates of infant mortality in the United States. Generally, most all Indian tribal communities are suffering severe anomic depression, as a tribal collective, presently. Studies have shown there are tremendous healing powers in reinstating, supporting, and rewarding the preservation or sharing of culture & ceremonial practices with socially & psychologically or psychiatrically dysfunctional tribal members. This phenomena is recognized in Indigenous communities worldwide.

Participating Indian Nations seek to exercise self-determination, self-government, self-regulation, self-policing, self-accounting, and self-reporting on these cultural & ceremonial matters as a reflection of inherent and treaty-reserved rights. Their participation in consultation dialogues with federal departments and officials is a manifest necessity- due to the historic attempts of the US to destroy traditional tribal governments, tribal communities, extended tribal family systems, and the modern incapacity of youth and membership to identify as “tribal persons” or “indigenous persons” or “native persons” or “aboriginal persons.” Because of historic US attempts to destroy native traditional cultures and spiritual practices, the tribes have had to design specific and special initiatives to train tribal members and youth in the process and importance of traditional tribal civic culture and politic, as so much is essential in their individual and collective capacity to survive socially, economically, traditionally, culturally, spiritually, and as indigenous collectives. In addition, tribes have needed to protect the activities of their traditional spirit societies, and initiate training institutions. Such training is essential to overcoming the tragic experiences that U.S. institutionalized racism has had upon the Native American individual and collective identity and capacity to survive as ceremony-based tribes.

In addition, the re-institution of traditional culture, knowledge, spirituality, ceremonialism, symbology, mythology, medicinal knowledge, and traditional approaches to health & wellness, and performance of living cultural arts are essential to building up the youths’ and membership’s sense of self-worth, self-love, self-respect, positive identification as native, indigenous persons or peoples, and most importantly their will to live, and will to survive and succeed as “traditional tribal Indians.”

This Booklet on Ceremonial Activities advocate for the right of the tribe(s) to be self-determining, self-governing, self-regulating, self-policing, self-preserving, self-defining, self-serving, self-preserving, self-disclosing and self-reporting, in accordance to our traditional and modern forms of governance and inherent sovereignty and traditional collective knowledge and practices, in regards to any challenges or concerns originating within the U.S. Department of Treasury- Internal Revenue Service. And, the tribal leaders recognize the importance of developing and implementing a Tribal Ceremonial Activity Registry System and Office to receive and maintain associated records on W-9 Forms, Checks issued, and 1099 Forms associated with the activities.

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DECLARING that the participating Indian Nations mutually recognize that the modern native child has suffered as a direct and indirect result of the *Historical Trauma* that has been superimposed upon Native American Indian Tribal Populations due to the experiences and negative influences of the processed ‘*Colonialization of the American Indians*’ enforced as a matter of laws and policies of the United States, and realizes the resulting marginalization of the tribal reservation collectives has had and continues to have long-term impacts that must be addressed in the Process of Recovery of the tribal collectives and individual tribal members- psychologically, socially, familially, physically, spiritually, economically, politically, and environmentally.

RECOGNIZING that the individual tribal members, their immediate families, and extended families, as tribal social institutions have suffered tremendously as a direct result of the ‘dysfunctionality’ superimposed upon the tribal and Indian family institutions by the federal government and various religious organizations - in their joint attempts to acculturate, assimilate, terminate, exterminate, and dominate over tribal social structures and tribal persons, and knowing institutionalized racism focused upon destroying the inherent forms of self-determination and self-government and traditional spiritual knowledge that were practiced within the tribes. These concerted actions sought to break-up of the tribal collective system, and focused upon breaking up the traditional family & extended family systems that were prevalent within the tribal communities, with federal & church boarding schools playing major anti-tribal roles (“*Kill the Indian to Save the Man*”).

UNDERSTANDING that the ‘Colonial Experience’ is not unique to Native American Indian Populations and that ‘Indigenous Peoples’ from around the world have experienced the same through the laws, policies, and programs instituted by occupying foreign governments that have claimed superior right to own and govern over the territories, homelands, and natural resources aboriginally owned by the indigenous populations found therein. And, that this alleged superior right was originally founded upon rights secured to the Kings and Queens by Papal Bulls issued by the Vatican of the Catholic Church, and that the residual affects has been the creation of modern State laws that hold Native People, as individuals and tribal collectives, are to continue to be classified as inferior, incompetent and non-competent as a matter of national law of modern nation-states. Further, that the residual affects and effects of the said Papal Bulls can no longer be justified as foundational to international law and jurisprudence and must be addressed for the sake of the Indigenous American Native societies and peoples, in light of the international common experience of all indigenous peoples of the world. That, new international law should be advocated by the United States as a role-model; that such efforts should further delineate and establish a workable format of the “Sacred Trust of Civilization” duty and responsibility owed to the indigenous, native peoples. And, that the development of such jurisprudence should be advocated in consultation with the Native Nations at the United Nations level.

CONCERNED that the United States, as a colonial superpower, will not address the complete Human Rights and Indigenous Rights of Native Americans, as provided for and advocated by the United Nations, the participating Indian Nations mutually seek to give

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institutional recognition to the United Nations Universal Declaration on Human Rights, the Convention on the Rights of the Child, and the Declaration on the Rights of Indigenous Peoples, as vehicles to state and declare that we are full fledged members of the Human Race, and that as Indigenous Nations we deserve to be recognized, respected, and acknowledged within our own Aboriginal Territories based on our own traditional cultures and spiritual/ceremonial practices and cosmological traditional knowledge.

STATING clearly that as aboriginal Indian Nations, we had entered binding government-to-government treaty relations with the United States all too often, and had ceded vast aboriginally-owned land and natural resources as the consideration for the United States to bind itself to respecting its duties & responsibilities associated with the treaty(s) commitments, and calls for the implementation of the 'Sacred Trust of Civilization' owed to the Indian Nations and Peoples, and that these commitments are owed in perpetuity to the current and future generations of children of the Nations. And, finally, that the treaty commitments and agreements never intended or required that the Indian Nations ever surrender their inherent rights or reserved rights to be Self-determining, Self-governing, and practitioners of traditional & cultural ceremonial relationships with each other and the earth. And, that the United States is obligated, by national and international law, to work with the Indian Nations cooperatively to assure and guarantee that they, as indigenous nations, can over-come and remedy the damages imposed upon their nation(s) and people(s), with the indigenous child being a specific focus for healing.

ACKNOWLEDGING that the aboriginal Indian Peoples, as indigenous tribal collectives, have each evolved within the limits of their portion of the earth and sky, and all aspects of creation, in such a manner that the relationships had developed a traditional culture and pool of collective knowledge that is commonly shared with other indigenous nations as a direct result of intertribal marriages and other forms of social, political, economical, cultural, traditional, spiritual, ceremonial exchanges. And, that the mutually shared traditional knowledge of the participating tribes (via songs, dances, ceremonies, sacred & traditional knowledge, as found within bordering territories) has value to the present and future of both the Indian and non-Indian communities. And, proclaiming that the Indian Nations in the continental United States have never surrendered their inherent rights to practice and preserve their traditional understandings of the sacred and the spiritual within their reserved or ceded territories.

AS PERTAINS TO THE ABOVE, *In pursuit of this protection of traditional ceremonial practices*, the Tribes recognize and understand that they may provide stipends or honorariums for elders or traditional teachers that are focusing on helping tribal members, especially the youth, on how to understand and over come historical trauma from the colonial experience, addressing damages imposed psychologically, socially, familiarly, physically (as in depression), economically, politically, and in regards to cultural changes in the traditional relationships with others and the environment. Youth or Initiates or Students or others may be provided stipends or honorariums for attending the training sessions. Other undisclosed tribal people may be recognized for participating, witnessing, or assisting the workers or students. And, the tribes mutually advocate that the U.S. Department of Treasury/IRS come to terms with

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this understanding and accept it as foundational to the protection of Ceremonial Activities.

NOW, THEREFORE, the participating Indian Nations mutually proclaim the following Focus upon the Traditional Healing of the Nations and their Progeny, as so much is integral to the continued intergeneration advocacy for the protection Native Traditional Culture, Spiritual Practices, and Ceremonial Observances that binds the tribal collectives to their natural environments and to tribal society.

In pursuit and summary of the efforts to secure protection of ceremonial activities advocated above and below, the participating Tribes recognize and understand they, and other lawful entities, may provide stipends and honorariums for tribal members, elders, or traditionalists that are involved in teaching the passage of traditional knowledge, culture, spiritual practices, and ceremonial observances are a means to solidify social cohesion and participation of the youth and current & future generations and members of culturally unique and identifiable native communities, as well as cross-cultural education and for public benefit to others. Transference of such knowledge, teachings, and training cannot be accomplished in the standard public school setting and is not correlated to the colonial system of ruling or controlling indigenous tribal communities and governments. It must be transferred within the culture-specific social system of the tribal community by elders or traditional teachers to successive generations. And, anything shared with “cultural others” must be based on these traditional systems of knowing. Such activities may covered by traditional sharing of stipends or honorariums to the teachers and students sharing or experiencing the transfer of knowledge or training. Other undisclosed people, or legal entities, may be recognized for participating, witnessing, or assisting the workers or students.

In addition, participating tribes recognize that they are qualified to self-certify and determine those persons or traditional groups of persons that are fully or partially qualified to train, teach, educate the current or next generation of youth, leadership, membership, family or extended family, tribal or intertribal community membership, as relates to their traditional culture, society, spirituality, and ceremonial relationships or any such manifestations by language or symbology, or living cultural arts and performances.

And, the tribes recognize that their “professional” (if you may) traditionalists and cultural protection entities and personalities are fully qualified to appraise and evaluate what is traditional, ceremonial activity- because of the fact that these practices, and associated traditional knowledge, has evolved over thousands of years and generations.

And, consequently, we believe the participating tribal governments or other entities may self-certify that they had issued a non-taxable stipend or honorarium to a person, persons, or group or groups for transmission of traditional & ceremonial knowledge and teachings to specific youth or membership that are troubled- psychologically, psychiatrically, emotionally, socially, physically (as in addictive behaviors), culturally, spiritually, and behaviorally. And, said tribes are qualified to extend this “registry system” to other legal entities or institutions that may issue such non-taxable matters stipends, honorariums, or commissions to qualified tribal members, as a means to prevent the unnecessary 1099 system as could be applied to ceremonial activities.

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The participating Indian Nations recognize that the activities below are examples of the types of “Ceremonial Activities” that the tribes must openly recognize, in order to protect such activities from federal (and state) taxation. And, the tribal leadership recognize that this resulting Booklet on Ceremonial Activity may be enlarged as traditional ceremonialist may disclose concerns not currently incorporated in the booklet. And, the tribes and tribal accounting office personnel, other corporate or institutional entities so advised, must be trained to not issue any tax reports (1099 forms) on such activity to any other entity except the respective ceremonialist’s tribal registry office- unless otherwise authorized or required by tribal or federal law (IRS Guidance). And, that any cash, honorariums, income, property, or revenue transferred to, given to, or paid to any such traditional, ceremonial cultural person or persons for ceremonial activities are confidential matters of tribal governance, and protected from disclosure to any entity- unless otherwise required by IRS, and shall be filed the tribal registry office.

For simplification, the intent of this potential “Booklet on Ceremonial Activities” is as follows: Tribes and traditionalists are not likely to disclose private or ceremonial knowledge to outsiders. The respect for the deep traditional culture is a primary concern of all tribes, due to past federal actions of suppression and attack upon ceremonialists. For analogy, think of the listed component parts (below) as “bones in the skeleton.” You can name the bones individually but this does not address the “meat” that surrounded the bone. So, we can name one bone “song” and another “dance” and another “regalia” as examples. Saying or using these “words” does not disclose anything about the deeper ceremonial and traditional knowledge associated with the “word.” The retained information (meat around our metaphorical bone) is the traditional knowledge protected by the individual, family, extended family, tribal community, or intertribal or inter-societal community. This information is not disclosed by simply identifying parts of the “ceremonial activities” excluded from taxation under this booklet system. This proposed system identifies key categories of ceremonial practices and the transmission of ceremonial knowledge hereunder that is excluded. Any demands for additional information would have to be submitted to the tribe or persons that are the practitioners, if the IRS believes it is ambiguous or possible fraud in believed. This, then, activates an IRS request to review the registry information/files.

With dedication and determination, we should be able to identify missing parts of this “ceremonial skeleton.” Once those parts are identified then they can be added to the list of protected activities. Our goal is simplicity. We need to create a “guiding document” that can be used for creating a tribal registry of tax-exempted ceremonial activities. It is important to repeat the idea that once we create the “Booklet on Ceremonial Practices” then tribes can develop a simplified, recommended “Tribal Ceremonial Practices Registry Office.” Once found acceptable through consultation(s), we will need the IRS to issue a “Guidance for Compliance with Ceremonial Activities Exemptions/Exclusions” that advises involved parties to file respective W9s, copies of issued checks, and 1099 forms with the tribal ceremonial registry office. The goal is to divert this information (1099s) that is tied to ceremonial practices to tribal offices rather than the IRS. Included in this process is a goal to provide a tracking (registry) system- just in case there surfaces allegations of fraud or corruption. This is essentially a “log” system to identify key information and locate support documents (files, unless just electronically filed and kept, in order to eliminate paper work build up).

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The final outcome of such an organized tribal registry system would place the “tribes” in control and compliance with the federal laws and policy on tribal self-determination and self-government.

BOOKLET OF CEREMONIAL ACTIVITIES & PRACTICES

PART I. PROTECTION OF TRADITIONAL SPIRITUALITY & CULTURE

The participating Indian Nations, as aboriginal collectives of indigenous peoples, recognize that their aboriginal spiritual understandings and cosmologies incorporated forms of spiritual practices and beliefs that are commonly referenced as a ‘Mother Earth’ forms of Spirituality & Ceremonials; although often referenced as ‘Native Religion.’ And, that songs, dances, ceremonies, sacred & traditional knowledge & practices of the tribal collectives formed the ‘spiritual umbilical cord’ that bond tribal societies, and people, into sacred (ritualistic) relationships with all humans and all non-human aspects and elements of Creation. These relationships were developed over thousands of years, and governed over by traditional teachings. The example protocols, below, are understood by the participating Indian Nations as simplified examples of common concerns about ceremonial knowledge, practices, and intergenerational transmission and teachings of tribal social respect for cosmological order. This composes a simplified listing of basic practices needed or used to preserve and protect our tribal and intertribal transmission of ceremonial knowledge, guided by traditional protocols to successive generations .

In regards to any of the types of traditional knowledge and ceremonial practices being identified below, it is understood that: *In pursuit of this protection, observance, and participation in traditional ceremonial practices, the Tribes recognize and understand that the tribe, tribes, tribal Indians, and other participating entities may provide stipends or honorariums for elders or traditional teachers that are focusing on helping tribal members, especially the youth, understand and overcome historical trauma from the colonial experience- addressing such damages imposed that caused psychological, social, familial, physical (as in depression), economical, and political, suffering. These damages manifest because of forced socio-cultural changes in the traditional relationships with others and the environment. Youth or Initiates or Students or others may be provided stipends or honorariums for attending the training sessions. Other undisclosed tribal people may be recognized for participating, witnessing, or assisting the workers or students initiates, other participants.*

Article 1. Protection of Native Language

A. Native Language- General:

The participating Indian Nations recognize they have their own names and systems of communicating in their native language. Their traditional native language is an essential connection to each other and sacred places and relationships with creation. All tribal children should have the guaranteed right of access to and protection of this traditional language knowledge from the womb until death. The tribal child, student, or

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initiates are expected to learn this communication system subpart, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

B. Native Language- Sacred Aspects of:

The ability of the native individuals and collectives to comprehend the concepts of the sacred, believed in and understood by their ancestors and elders, cannot be readily translated from the native language into words of modern American English (or Canadian French or Mexican Spanish), and that the latter can only closely approximate but not completely translate the intent, purpose, and reasons for being associated with the various facets and aspects of Native Spirituality and traditional ceremonial culture. Therefore, preservation of the sacred aspects of the Native Languages is a central component of preserving traditional cultures and spiritual ceremonial practices. All tribal children should have the guaranteed right of access to and protection of this knowledge from the womb until death. The tribal child, student, or initiates are expected to learn this communication system subpart, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

C. Traditional Speech and Communication Systems:

The participating Indian Nations have their own communication systems that are dependent upon Respect for the Speaker. The speakers have traditional rights that must be honored, once they take the 'floor/earth' to address the listeners. They are held to the Tradition of Trust (expected to speak on the truth) and resort to witnesses (to verify what was spoken, if ever needed). The whole participating audience bears witness to the truth and honor associated with the speech and always gives the speaker their full attention, patiently waiting for the proper time and manner in which to respond. A response is through a chosen speaker and always carefully transmitted to avoid conflict, fault, and avoidance of transmitting non-facts or non-truth and to not unnecessarily challenge the speech content or intent. Our children have the right to know and understand this communication subsystem of our oral history, from the womb until death. The tribal child, student, or initiates are expected to learn this communication system subpart, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

D. Non-verbal Communication:

The participating Indian Nations have their own non-verbal communication systems that are closely affiliated with who they are as a tribal collective within their geographical boundaries. These systems deserve to be respected and preserved. The greatest example is the use of Indian Sign Language and Speech Hand Gestures. These systems help in the maintenance of the tradition of respect for the speakers and participants or listeners. Body language can be insulting and disturbing, or encouraging and kind to the speakers or can relay that same intent of the speakers to the audience. Specific Sign Language, Hand Gestures, or Body Language gives additional or deeper meaning to the speech given and is engrained in oral history recitations. Our children have a right to this traditional knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn this communication system subpart, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 2. Protection of Native Knowledge of Aboriginal Lands & Territory:

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The participating Indian Nations are aboriginally located throughout the continental United States (and some are border tribes that historically moved back and forth into modern Canada or Mexico) and are an indigenous peoples closely & specifically associated with their territories; which included the marine waters, lakes, ponds, creeks, and riverine system, for others it included coastal lands and island networks (e.g., San Juan Islands of Pacific NW or the West Coast, East Coast, or Gulf Coast), and associated mountain or plains or desert ranges, with associated lands, natural resources, minerals, floral and faunal life, elemental and environmental aspects thereof. All tribal children should have the guaranteed right of access to, knowledge about, and protection of this collective knowledge associated with said land & territory, from the womb until death. The tribal child, student, or initiates are expected to learn this information from the tribal collective or elders, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 3. Protection of Spirit Societies- All Seasons:

The tribal Indian People of the participating Indian Nations believe in the spiritual manifestations of creation and the Great Spirit and strict, ancient observances were and still are taught and exercised in their ‘traditional spiritual societies.’ Some Spiritual Societies are associated with different seasons or geographical areas or locations and all are equally relevant and deserving of protection because of their transmission of traditional knowledge and ceremonial practices, and use of traditional medicines and foods. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn how to become respectful members or participants in such societies, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 4. Protection of Identification of Intertribal Spiritual Practices:

Indian Nations are not isolated and alienated from all other Indian Nations within their geographic & aboriginal territories and often consequently shared traditional culture ceremonial practices and advocated traditional knowledge associated with their in-common territories and its composition (faunal, floral, elemental, landscapes waterscapes, air-scapes). This type of sharing of cultural traditional knowledge and spiritual practices can be found amongst the Pacific NW tribes, the Plains Tribes, the tribes near modern international borders for example. Other examples of sharing systems may be the modern Pow Wows, the Sweat lodges, the Peyote Church, the NW Shaker Churches (blending Christianity with Native Spirituality). All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn how to participate in such practices, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 5. Protection of Traditional Songs:

The use & applications of Traditional songs are important aspects of Native Spirituality and reflect the sacred breathe of life and creation, and are used to create harmonic relationships with creation, in tribal society, and within oneself. All tribal

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children should have the guaranteed right of access to and protection of this knowledge , from the womb until death. The tribal child or initiates are expected to learn and gather such songs The tribal child, student, or initiates are expected to learn to gather and learn information from the tribal collective, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 6. Protection of Traditional Dances:

The use of Traditional Dance(s) are important aspects of Native Spirituality and reflects the sacred relationship and dependence upon Mother Earth and Father Sky, and All of Creation by tribal society. Traditional Dance blends and merges the tribal dancer with the heart beat of the earth and the Children of the Earth. All tribal children should have the guaranteed right of access to and protection of this knowledge , from the womb until death. The tribal child, student, or initiates are expected to learn traditional dances, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 7. Protection of Traditional Ceremonials:

The use of Traditional Ceremonials are important aspects of Native Spirituality and reflects the sacred relationship between human beings, their ancestors, their progeny, their tribal collective. The honor and respect owed, as a part of the sacred contract with Creation binds the human potentials with all of creation and the spiritual. Traditional Ceremonials allow the person or persons to access the powers of infinite creation. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child or initiates are expected to learn traditional ceremonials, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 8. Protection of Traditional Sacred Knowledge:

The use of Sacred Knowledge is an important aspect of Native Spirituality and intergenerational transfer of individual and collective knowledge is central to preservation of songs, dances, ceremonials, and the sacred relationships with all of Creation as One Spiritual Family, and for these reasons the tribal child cannot and must not be separated from the elderly and wise. Such elderly knowledge, as advice and teachings, help stabilize the individual tribal practitioner. All tribal children should have the guaranteed right of access to and protection of this knowledge , from the womb until death. The tribal child, student, or initiates are expected to gather, learn, and protect Sacred Knowledge derived from the tribal collective, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 9. Protection of Traditional Tribal Collective:

The use of the Tribal Collective(s) are important social and spiritual vehicles to transfer sacred and ceremonial knowledge to both the individual and other components of the tribal collective as a traditional society. And, the tribal individual cannot exist without the tribal collective, nor can the collective exist without all of its individual parts (tribal person). The traditional knowledge and practices composes the social glue the binds tribal people into a sovereign entity, guided by ceremonial practices. All tribal children

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should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to gather and learn information from the tribal collective, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 10. Protection of Traditional Regalia and Clothing:

The use of traditional regalia and clothing, made from the natural products of nature, is a part of the respect and honoring of ancestral knowledge and sacred ceremonial cultural teachings. Our tribal children, their families, and extended families, have a right of access to the traditional knowledge associated with traditional regalia and clothing that are significant to performances of ceremonials, deeply relevant to gender and age differentiations, from the womb until death. The tribal child, student, or initiates are expected to learn to gather, harvest, use, make, prepare, repair, and protect every aspect of traditional regalia and clothing, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 11. Protection of Sacred Philosophy & Cosmology:

A. Sacred Philosophy of Life.

The understanding that all things was created by a power above and beyond the comprehension of the individual and the collective is central to the Native American Cosmology and Sacred Philosophy and that songs, dances, ceremonials, sacred knowledge, sacred medicines, and dependence upon the native language(s) were social vehicles to assure that such knowledge and understanding was transferred from one generation to the next. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn this philosophy of life, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

B. Symbols Associated with the Sacred:

Individuals, families, extended families, tribal groups, and intertribal groups are very protective of certain symbols used and associated with gear and regalia, clan or tribal identification and affiliations with specific spirit societies or systems of knowing, and they have the right to have this sacred knowledge, and often times private knowledge, protected. Much of this formation and recognition of the symbolic is tied to ceremonial knowledge and practices. Our children have a right to be taught about these rights, from the womb until death. The tribal child, student, or initiates are expected to learn about these symbols sacred uses, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

C. Rights to Artistic Expressions:

Individuals, families, and extended families, as well as tribal groups and intertribal groups, will often display symbols tied to private or group knowledge in association or for incorporation of the symbolic aspects of the sacred through their artistic expressions. Such persons or groups have an inherent and ancestral right to have the use of these symbolic & artistic expressions protected. Such symbols made be made for public display or for personalized use. Simply classifying such expressions as manifestations of 'arts & crafts' does not relieve the artist of a duty to recognize its

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sacred value to the aboriginal owners and the necessity of following ceremonial and prayerful practices to assure the sacredness of the artistic expressions. All tribal children have a right to know and understand these teachings, from the womb until death. The tribal child, student, or initiates are expected to learn and appreciate these expressions as important to the tribal collective ways of knowing, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 12. Protection of Traditional Intergenerational Relationships:

The knowledge that each and every individual child has the potential to manifest inherent, inherited, and experiential skills and abilities that may contribute to the long-term preservation of the sense of tribal collective knowledge and community is central to traditional society. Each and every child's ability to pay respect to, give recognition to, and acknowledge the honor of others is a part of the social glue of tribal society. Tribal children are guided by their elders in how to experience the sacred. Such children are encouraged to give traditional tribute to all those that taught them as well as will follow them. They, each and everyone of them, are expected to become the elders that shall teach others about the tribal collective and share with them the experience of the sacred via the guidance (traditional rules and regulations included) they shall provide through their assumption of ceremonial leadership as elders. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn and utilize their inherent and inherited gifts, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 13. Protection of the Sacred Contract with Creation:

The use of sacred knowledge is essential to teaching each and every child to pay respect to, give honor to, and give tribute to the sacred contract humanity has with all non-human aspects of creation, the environment, the world. The use of song, dance & ceremonial teachings are a part of this traditional knowledge system that recognizes our obligations to creation. Such persons learn to give special tribute and value to experiences of sacred visions and dreams, and encounters with the sacred. The tribal collective provides rules of conduct and process for accessing the spiritual via ceremonial preparations, ceremonial strengthening practices, use of ceremonial regalia and gear, use of certain & specific ceremonial types of rituals, and access to sacred places and spaces within the natural environment is an essential component of the ritualistic practices. All such preparations and activities bind the ritualistic initiate to a sacred relationship with nature or creation or the earth & sky. All tribal children should have the guaranteed right of access to and protection this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about this sacred contract through their participation in traditional ceremonialism, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 14. Protection of Traditional Rules of Conduct:

The use of special traditional rules of conduct and observance is directly taught to the tribal child and individual that purposely chooses to become a practitioner of the ceremonial observances and practices of the tribal collective, or for the tribal child that is

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being cultivated to preserve the traditional knowledge of the tribal collective or individual family or extended family network. The teachings of the traditional elders and tribal society is that the chosen child or youth must learn to strictly observe, honor, and maintain the traditional rules of conduct and ceremonial protocols associated with traditional knowledge and ceremonial observances. These children are taught that the rules help the tribal collective maintain the sacred contract it has with Creation, since the time the knowledge was transferred to humans. Such Initiates or students or children learn the power of “fasting” and “perseverance.” For these reasons, traditional society attempts to limit undue influences from religious or spiritual practices that are not indigenous to the Native Peoples and may interfere with traditional practices and indigenous ways of knowing. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn how to be governed by these specific rules of conduct, in their relationships to their traditional teachers and others.

Article 15. Protection of Traditional Mythology:

The use of traditional stories, legends, and myths were special parts of the tribal social institutions- that were specifically valuable for teaching the very young the relationships between humans beings, teachings about the sacred and profound, about relationships between humans and the animals, the mineral, the floral, the power of similarity and opposites, and many other attributes of the manifestation of one sacred creation existing in one world and one universe. And, such teaching systems were dependent upon oral traditions that incorporated the experiential and the potential, the cognitive and the emotional, as well as the secular and (spiritual) religious. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn as many myths as possible, as a part of their traditional knowledge, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 16. Protection of Intertribal Marriage Rights:

The use and maintenance of the intertribal relationships between the native Nations were manifested via the ceremonial observances, and especially linked by the arrangement of intertribal marriages to bind each tribal collective to the union of peace. And, therefore, there exists a traditional dependence upon each individual’s rights, and correlating rights of the tribal collective, to recognize, understand, and acknowledge the genetic connections between tribal families, extended families, communities, and intertribal relationships. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn this important adult aspect of tribalism as is governed by specific intertribal rules of conduct, in their relationships to their traditional teachers and others.

Article 17. Protection of Sacred Sites and Places:

The use of, access to, and maintenance & protection of sacred sites, places, and spaces is central to traditional observances and ceremonial practices. Traditional knowledge tied to such ‘places’ is key to teaching each generation of children the tribal

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collectives knowledge of itself, its relationship with nature, its relationship with Creation, and their relationship with Ancestors (as in the case of singular burial sites or ancestral cemeteries). Other sites are central to vision questing, meditation, fasting, sweat baths, ceremonial baths, storage of sacred regalia, power quests, unification sites, birthing sites and other observances associated with the specific unchanged, unmolested, undamaged attributes of a sacred site that still has its environmental integrity intact. Such sites are known and believed to be empowered by the Great Spirit since the time of original creation. All such places have power and song, knowledge and meaning. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about the necessity, access, protection, preservation, and respect for such sites and places, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 18. Protection of Traditional Plants & Medicines:

The use of traditional food plants and medicines deserve special recognition in that over the many millenniums the Native American communities and social collectives have had the opportunity to formulate a pharmaceutical knowledge that taught individuals and collectives how to use various plants and herbs for their healing and recovery values or health maintenance. It is known by tribal people that ritual is an integrative part of traditional medicine and harvest practices. Knowledge of plant medicinal benefits is very much sought after by the non-Indian pharmacology industry and must be protected as intellectual property of the various tribal collectives as shared through the traditional knowledge system. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about traditional medicines and their collective ownership as indigenous ways of knowing, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 19. Protection of Native Genetic Code:

The genetic structure of Native American Children and their code value for the protection against or resistance from certain inherited diseases, or future potential diseases, has gained greater amounts of attention, especially in light of the individual's and industry's ability to 'patent' the codes without any authorization required from the individual or tribal collective that evolved with the genetic code segment, and that the stealing of the genetic materials and code segments is a crime or should be a crime of exploitation that deserves to be guarded against as genocidal unless secured through prior, informed consent through consultation. Native American genetic code segments were and are tied to the evolution of their relationship with each other and their natural environment- for example, at the time of contact all "native blood" was Type O (the international donors blood type). All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about the inherited specialness of their people, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

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Article 20. Protection Against Extinction of Ceremonial Foods:

The specific use of and access to certain types of animals (faunal) and plants (floral) for ceremonial food (or medicines), as a part of the system to maintain physiological balance, is a central part of tribal collective knowledge and deserves to be protected. The rapid extinction of specific ceremonial animals and plants has had a direct impact upon the physiology, psychology, sociology, familial structure, and culture-spiritual balance. Native traditionalists practice via ceremonial observances that incorporate traditional foods or medicines. The various components of use of specific ceremonial animals or plants are strictly guided by traditional rules of use and conduct and denial of access and use of the same is a form of *cultro-cide*. Protection of the environment or habitat, and maintenance of the same in aboriginal conditions is a high priority of traditional people. Conflicts over use of the same environments and habitat by competing non-Indian socio-culturo-economic uses is rapidly depleting the said resources and destroying the balance of nature. All tribal children should have the guaranteed right of access to and protection of this knowledge about care for the natural environment, from the womb until death. The tribal child or initiates are expected to learn how to participate in the protection of such food sources, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 21. Protection of Relationships with the Elemental:

The practices associated with various exposures to and use of the elemental forces (*earth, air, fire, and water*) of nature are important attributes to being Native American traditionalists and ceremonialists. Access to various marine, riverine, lake, creek, pond, waterfall bathing sites, or vision questing sites, or fasting sites or other ceremonial sites in the mountains to the plains and deserts have specific meaning and value to the native communities. Such practices are inhibited by the dominant societies development of such land/terrain sites and water systems and has resulted in severely impacting the ability of the traditionalist to practice their belief systems and spiritual & ceremonial observances without molestation by non-natives or due to severe damages to the site/elements potential (e.g., acid rain, clear cut forests, dammed up rivers). In association with this practice is access and use of mineral deposits and gathering sites that are critical to native practices. Such sites must be located and protected for all future generations before man-made contaminations or activities ultimately destroy their value. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn the importance of this element knowledge, governed by specific rules of conduct in their relationships to their traditional teachers and others.

Ceremonial sites needed per practices associated with ceremonial observances, as so much is tied to the changes of the Seasons, must be protected. Such timing and use of such sites is private, familial, or community knowledge that cannot be disclosed to outside social forces, except within the appropriate traditional settings and with the appropriate practitioners permission, and within the appropriate information exchange boundaries set by the elders or the respective tribal collective.

Article 22. Protection Against Ceremonially Accessing Contaminated Sites:

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The use of and access to sites of land, air, and waters that were or are contaminated by ancient and modern man-made products and practices has created a bleak future for the traditionalists that seek to practice in the way of the sacred ceremonials. It has become a critical necessity that all such sites that have been permanently damaged by modern pollutants and contamination must be listed, mapped, and acknowledged so as to not interfere with the individual and tribal collectives attempts to exercise spiritual cleansing ceremonials at specific types of sites. All tribal children should have the guaranteed right of access to and protection of knowledge defines what constitutes the contents of a sacred site versus what classifies it as a destroyed or contaminated site. The tribal child, student, or initiates are expected to learn how sites lose power and meaning, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 23. Protection of Traditional Subsistence Foods:

The use of and access to certain food types (floral, faunal, mineral, elemental) have evolved with the tribal collectives' dependency upon their natural aboriginal environments and territories. The use of and protection of native traditional foods is critical to maintenance of the long-term health and life longevity of the Native American Indians, as tribal people(s). The rights to fish, hunt, and gather within their usual and accustomed grounds, stations, and places are critical to the tribal People. Preservation of and recovery of traditional knowledge about said aboriginal foods and harvest sites is critical to all future generations.

Traditional diets, and the process of harvesting, storing, and preparing such foods for domestic or ceremonial meals are critical components to the physical, familial, behavioral, social, mental, seasonal, and ceremonial health of the individual and community. Modern diets are closely associated with or the direct cause of much ill health and social discord (e.g., sugars and diabetes) within Indian Communities. All efforts shall be made to preserve and re-introduce traditional foods and diets back into the community. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child or initiates are expected to learn the importance of the these traditional food sources utilized in their tribal territories, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 24. Protection of Traditional Housing Constructs:

The use of traditional shelters and housing constructs were and are critical to the protection of and recovery of the tribal collective as an indigenous culture. The right to design and build such traditional structures and to use them, even in contradiction to non-Indian housing standards, is a native right. The right of access to the materials essential to such construction projects is critical to the current and future generations. The inter-human relationships that evolved within these shelter/housing constructs are of vast importance in the child's understanding of the overall tribal collective system and the preservation of the individuals', families', and social collective's integrity. Such structures may be temporary or permanent, in the earth or above the ground, from teepees to hogans and longhouses, and many forms not listed here. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until

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death. The tribal child, student, or initiates are expected to learn about the traditional values of their ancestral housing practices, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

PART II. PROTECTION OF TRADITIONAL HUMAN RELATIONSHIPS.

The participating Indian Nations acknowledge that Human (Tribal) Relationships are central to the preservation of the tribal collective and the correlating preservation of the sacredness of its traditional, ceremonial knowledge, and, further, proclaims:

Article 25. Protection of Inherent Gifts:

It is a matter of traditional knowledge that every person is born with an individual, inherent gift. This gift is a part of a whole that is never complete until each individual contributes their individual gift or skills or knowledge to the tribal collective. Thus, all parents and all parts of the tribal collective and society is encouraged to help each and every child develop to their fullest potential, to share traditional knowledge & practices with every child that is willing to listen and learn. We understand that we must acknowledge that each and every child has been endowed with a spirit (soul) and a share of creation that is waiting to blossom and be appreciated through ceremonial practices, to find its place and to makes its contribution to the tribal collective. Not all children shall grow up to be leaders, but all can grow to be positive individuals that contribute to the whole. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child or initiates are expected to learn about their and others inherent gifts, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 26. Protection of Sacred Union of Couples:

Every person is born as a natural result of the sacred union of the father and mother, whether married by modern law or tradition & custom, and that such unions are sacred social contracts that once guaranteed that the child could, would, or should enjoy the joy of being raised by loving, caring, protecting and providing parents, and influenced by the extended family and tribal community. It is known or was known that each and every individual child was a natural born extension of their ancestors that continued to add to the knowledge and value of the tribal collective. Each child could become a leader by inherent or inherited gifts and teachings (advice). Every child should be guided and protected so as to not allow negative influences and forces to destroy their full human potential to be contributing members of the traditional tribal society. Those children that display the innate or learned potential to be leaders of tribal society or in ceremonial practices should be identified and cultivated for leadership responsibility. However, all tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about why marriage unions are sacred relationships, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 27. Protection of the Traditional Family:

The traditional Family has the potential to preserve much, but not all, of the traditional sacred & ceremonial knowledge of the tribal community. The parents were the

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first protectors and teachers experienced by the child. The protection and preservation of the tribal family system is a central aim of tribal government. Positive family systems must be encouraged and cultivated. The family system is the breeding ground for teaching children and the individual's self-respect, self-esteem, cultural identification, a sense of self-worth, self-love, and an open personality that wants to be socially involved and actively engaged within tribal society. The skills and attitude toward self-support and independence are taught in the traditional home, along with the teachings of how to be unselfish, self-sacrificing in time of need by others and the tribal community. The family can and should create a well-adjusted child that will and does grow into a healthy, contributive, socially outgoing individual adult that simultaneously takes pride in being Native American and continues to be a contributive member of tribal society. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about the value of the traditional family system to tribalism, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 28. Protection of the Traditional Extended Family:

No family is a social island unto themselves, at least not within Indian Country and the concept of the tribal collective. Families were the first schools for the children, and the teachings (advice) were enriched under the extended family system. Families are bond together by marriage and the sharing of genetic materials and social & traditional ceremonial teachings. The same holds true to the extended family system that reaches into other tribal family systems. Peace was, at one time, maintained by intertribal marriages that further stretched the extended family system into other tribal collectives. This extended family system, then, added knowledge into the tribal collective that was gained from other tribal collectives as a direct result of the marriage relationships and the extended family relatives interacted with. The extended family system must be known, taught, and protected for all future generations. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death.

In a traditional family and extended family, there are roles that each and every person learns to perform. The tribal community must assure and guarantee to every child that no 'person' or 'persons' have the right to harm, hurt, violate, exploit, abuse, or injure their sacredness as persons with a soul or spirit. A traditional child must learn that their body is sacred and they have inherent personal sovereignty over it. A tribal child must learn that there are no reasons or justifications for abuse (physical, mental, social, sexual, or otherwise) of a child by an adult or person older than that child. The teachings of the extended family system reinforced this right.

In a traditional community, there must be clearly defined rules as to what are the social & legal expectations and limitations upon those persons that are or act as a sibling, brother, sister, father, mother, uncle, aunt, grandmother, grandfather, granduncle, grandaunt, great- grandfather, great-grandmother, mother's or father's first cousins, and various other extended family relatives. The primary rule must be to love, respect, and protection of the socio-spiritual-mental-physical integrity of the individual child as a healthy member of the extended family. The first rule is to always judge the situation, circumstances, activity via what is best for the child in light of the long-term health of the

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tribal collective. The tribal child, student, or initiates are expected to learn about the value of the traditional extended family system for maintenance of teachings, values, moral, and ethical conduct, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 29. Protection of the Traditional Community:

All children and adult tribal individuals contribute to the concept of “ Traditional Community.” Children were taught in their families that they belonged to the tribal group. Potential participation of each person begins at birth and is enlarged over time of exposure to the family, extended family, and in participation in tribal social gatherings and ceremonial observances. Each child should be taught to value the contributions tribal society makes to their survival and the potential contributions they can add to the list as they mature into responsible tribal membership as adults and parents, as grandparents, as uncles & aunts, as in-laws, as extended family members, as community members in general. All persons have a role that they can play to contribute to the success of all tribal and community gatherings. A traditional community is a contributing community. All persons owe a duty to watch over each other’s children and to exercise the opportunity to share knowledge with and before the gathered community, as ceremonial leaders, workers, speakers, cooks, helpers, clean up crews, hunters, gatherers, fishers, and the many other contributive roles that make a traditional community successful. There was a ceremonial job for everyone that was willing to step forward and participate or contribute to the gathering. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, student, or initiates are expected to learn about the value of the traditional community to their individual integrity, governed by specific rules of conduct, in their relationships to their traditional teachers and others.

Article 30. Protection of Intertribal Relationships:

Traditional knowledge was structured to assure that all tribal children and adults recognized the importance of Intertribal Relationships of Respect and traditional knowledge about ceremonial entitlements. The guests were always welcomed, well received, treated with respect, given gifts, well fed, provided a place to sleep while visiting, and participated in the sharing of knowledge and confirmation as to the truth of knowledge given or shared. This sharing of ceremonial knowledge and practices were treated with respect and not suspicion. Leadership and their followers from other tribal groupings, that were visiting another traditional community, were addressed with due respect, honor, and treated in such a fashion as to protect their individual integrity and that of their family & tribal grouping. It has always been important for the tribal people to know which tribes were allies in peace and war. It was important for the tribal people to acknowledge and respect the rights and territories of the other tribes- in regards to primary rights of access and use or harvest. Intertribal agreements were essential to harmonious relationships and the intertribal relatives helped teach the rules of engagement or relationships in such manner as to not cause offence to one side or the other. All tribal children, students, or initiates should have the guaranteed right of access to and protection of this knowledge about intertribal relationships, from the womb until death.

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Article 31. Protection of Traditional Right to Become Spiritual Practitioner:

All tribal people were expected and taught to respect and give due regard to the spiritual practices and beliefs of others. This was a basic teaching in the tribal family and extended family system. We did not, as a tribal collective, try or attempt to force our religious or spiritual systems upon those that were not willingly seeking such knowledge or membership or initiation practices. Honoring and never disrespecting the religious or spiritual beliefs and practices of other individuals or tribal collectives was a central tenet to the tribal spirituality and social collective system. All tribal children, students, or initiates should have the guaranteed right of access to and protection of this knowledge, from the womb until death.

Rituals associated with the ‘coming of age’ or ‘attainment of puberty rituals’ and other such practices were inherent/inherited rights & rituals of the individual, family, and extended family and deserve protection as early preludes to introduction to the sacred & ceremonial aspects of familial, tribal, collective life.

Traditional ceremonies that celebrate the ‘sacredness of life’ or ‘end of life’ shall be protected and respected for all ages. The tribal child, students, or initiates are expected to learn about their inherent and inherited right to be spiritual practitioners, governed by specific rules of conduct, in their relationships to their traditional teachers, and others.

Article 32. Protection of Respect for Other Tribes’ Leadership:

All members of the tribal collective were expected to pay respect and honor toward the leadership and elderly members of other tribal collectives. We did not exercise a right or privilege to force our opinions upon them as to whether or not we believed in their leadership skills as accepted by their community. Tribal people in tribal communities chose their leadership, and it was not our position to come in from the outside and question the choices of their community or people as pertains to their leadership choices. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, students, or initiates are expected to learn about respect for others leadership, governed by specific rules of conduct, in their relationships to their traditional teachers, and others.

Article 33. Protection of Transboundary Rights as Indian Nations:

By way of statement, we must clarify that all of the cross-border concerns of tribes located along the boundaries between Canada/USA and Mexico/USA are consistent. We recite, as example, concerns of the Coast Salish Indian Nations of the United States- who are genetically and culturally are related to the First Nations Peoples of British Columbia and Vancouver’s Island. You will find these same types of relationships along the north and south U.S. borders- from west to east coasts. The international boundary between the three countries was never intended to be a barrier to continuation of the traditional and ceremonial relationships between the traditionally allied tribal communities and nations on either side of the border. Nor should the border and the ‘citizenship’ demanded by each of the colonial powers (US & Canada & Mexico) prevent or stop or forbid the various Indian Nations and Tribal People from recognizing that they have children that are entitled to dual enrollment in each of the tribal collectives from either side of the respective borders. And, that tribal membership

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is a right inherited from each of the traditional tribal communities that neither the United States or Canada (or the United States and Mexico) can interfere with as a matter of international law. Such membership shall always or should always be defined based on traditional and customary practices of the tribal communities involved. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, students, or initiates are expected to learn about their inherent right to be associated with all their relatives, governed by specific rules of conduct, in their relationships to their traditional teachers, and others.

Article 34. Protection of Respect for the Elderly:

Respect for the elderly, as the wise and experienced members of the traditional tribal collective, is an important and central aspect of tribalism. Not all ‘old persons’ have earned the right to be classified as “Respected Elders” of the tribal community. Those that have lived model life-styles and practiced a self-sacrificing life way, guided by traditional spirituality and ceremonial teachings deserve to be respected by the young, middle aged, and old alike as “Elders.” Elders preserve knowledge. Elders can contribute knowledge to the collective. Elders can confirm traditional knowledge. Elders are the oral historians of the tribal communities and nations. Elders can teach the young about ceremonials and sacred traditional knowledge. Elders are the schools of wisdom. All tribal children should have the guaranteed right of access to and protection of this knowledge, from the womb until death. The tribal child, students, or initiates are expected to learn about Respect for the Elderly, governed by specific rules of conduct, in their relationships to their traditional teachers, and others.

PART III. PROTECTION FOR THE TRADITIONAL CHILD.

Article 35. Rights of the Child- each of the rights advocated below have a traditional character or aspect of ceremonial knowledge and practices tied to it. Non-Indian indigenous communities have similar traditional knowledge in their traditional societies. Each of the rights should be protected as a part of the overall inheritance over tribal children- to ensure they experience the traditional, modern, spiritual cultures with a balanced protection of these basic rights. The tribal child, students, or initiates are expected to learn about the Rights of the Traditional Child, as governed by specific rules of conduct, in their relationships to their traditional teachers and others:

All children, in a tribal society, have the *inherent right to all the necessities* to ensure their physical well-being and to lead a socially well-adjusted life style, and should be encouraged to develop to their fullest potential within the tribal community:

Every Child should be guaranteed the right to access clean and *healthy air*, as a matter of inherited right;

Every Child should be guaranteed access to clean and *healthy water* as a matter of inherited right;

Every child should guaranteed the right to clean and *healthy food* as a matter of inherited right;

Every Child should be guaranteed the right to clean and *healthy shelter* as a matter of inherited right;

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Every Child should be guaranteed a stable, supportive, protective, nurturing familial and social environment as a matter of inherited right;

Every Child should be guaranteed the right of, access to, and enjoyment of a clean and healthy natural environment as a matter of inherited right;

Every Child should be guaranteed the right of, access to, and incorporation of their people's traditional forms of culture and spiritual practices as a matter of inherited right;

Every Child is entitled to be raised by protective, functional, loving parents in a traditional family that are is not abusive or where the siblings or relatives are not abusers.

Every child has a right to be in a family where members, especially the parents, are not addicted to alcohol, drugs, or narcotics. Children in such abusive or addicted families are entitled to the protection of tribal law and may be assigned to other legal guardians that shall provide protective, nurturing custody in lieu of incompetent parents. Children have an inherent right to feel safe and protected during childhood;

Every Child is entitled to traditional forms of recreation, play, and provided access to cultural arts and crafts as a matter of inherited right;

Every Child is entitled to experience and learn their traditional culture and indigenous form of spirituality as a matter of inherited right;

Every Child has a right to live in a home and social environment that is alcohol and drug free as a matter of inherited right- ie, not contaminate their body & minds;

Every Child has an inherent and inherited right to the freedom of expression, freedom of thought, and freedom of assembly, and all other humans rights guaranteed to other children, as expressed in various national and international laws, conventions, treaties, agreements, and declarations;

Every tribal child has a right to be a member of their tribal group as they qualify in accordance to genetic inheritance or community acceptance as a matter of inherited or inherent or experiential right;

Every Child has a right to a traditional education within the traditional tribal community as a matter of inherited, inherent, or experiential right.

2. Tribal governments and societies all have the inherent sovereign right to work to develop projects and programs that teach the children of their inherited & inherent rights as members of the traditional tribal collective and to assure that all tribal children have equal right to enjoy and experience traditional ceremonials & spirituality that is directly relevant to their tribal existence and experiences, and compatible to their familial/social circumstances.

PART IV. PROTECTION OF TRIBAL RIGHTS TO DEFINE REALITY.

Article 36. Protection of Traditional Measurements of Reality:

Traditional, ceremonial tribal societies and teachers cultivated awareness and teachings about the inherited and inherent *physical and social attributes of the individual* that normally allows each person, throughout the tribal collective, to measure and judge their traditional perceptions, understandings, and measurement of reality, and its relevance to manifestation of the spiritual experiences that traditional ceremonial practices pave the way for. The tribal child, students, or initiates are expected to learn about these inherited

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and inherent gifts, governed by specific rules of conduct, in their relationships to their traditional teachers and others, as follows:

Most all persons are born with the sense of sight to gauge attributes of creation and perceived reality;

Most all persons are born with the sense of smell to gauge attributes of creation and perceived traditional reality;

Most all persons are born with the sense of hearing to gauge attributes of creation and perceived traditional reality;

Most all persons are born with the sense of taste to gauge attributes of creation and perceived traditional reality;

Most all persons are born with the sense of touch to gauge attributes of creation and perceived traditional reality;

Most all persons are born with the innate power to speak about and with creation and perceived traditional reality;

Most all persons are born with innate cognitive powers and skills to live within, learn about, to experience and articulate about creation and perceived reality;

Most all persons are born with the innate ability to experience and feel their emotions and apply those to their perceptions and understandings of traditional reality at the moment and for guiding their life traditional relationships.

In addition, all tribal children have the right to assistance, care, and skill development essential to *overcoming any developmental problems* manifested by not being born with or having injury done to any of the above (1.a to 1.h).

PART V. PROTECTION OF TRADITIONAL LAWS ON BALANCE.

Article 37. Protecting Basic Laws of Balance:

Tribal Societies have, generally, cultivated *some basic laws of harmony or balance* that were introduced in, reinforced within, and shared amongst the traditional membership of the tribal and intertribal communities and essential to practicing ceremonial & ritualistic observances based on tribal spirituality. These laws were simple rules of conduct and relationship by which all others and oneself could judge their relationships with Creation. The tribal child, students, or initiates are expected to learn about these laws of balance, governed by specific rules of conduct, in their relationships to their traditional teachers and others, as follows:

Law of Mental Balance: The traditional child is taught to always *think good* of themselves, others, and creation;

Law of Physical Balance: The traditional child is taught to take care of their body, to *respect their body*, to cleanse it inside and out, and to not contaminate it with poisons or unnecessary injury;

Law of Social Balance: The traditional child is taught to *give due respect* to all others, especially those that deserve and earned respect, and to avoid or not associate with those that would cause them undue injury or harm;

Law of Environmental Balance: The traditional child is taught to not give or do injury to the earth, the sky, or other parts of creation, and to not take more then you need

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to exist. To *preserve nature* for the seventh generation has been a common summary of tribal teachings and intent;

Law of Sacred Space Balance: The traditional child is taught that we occupy a sacred part of the great cosmos, the great creation, and that we are to love, respect, and *honor our place in creation*, especially those places that we practice our spiritual observances within (which included inside and outside of our being);

Law of Time Balance: The traditional child is taught there is a time and place for all things, there is an order in the universe, and that how we use our time is supposed to be in accordance with respect for creation and observance of the ceremonial first and foremost. We are to make time for the sacred. There is a *time for work, time for play, and a time for the sacred*. We are to use our time wisely.

Law of Spiritual Balance: The traditional child is taught *the spiritual way* and understanding & knowledge of their ancestors and society. They are to practice the way of the sacred life, for our existence is a part of the sacredness of creation. We are only one part of the infinite creation, no greater than and no less than any other part. We are guardians and members of the whole family of creation.

All tribal children deserve to experience and learn about any of the above basic laws that help govern their *understanding of and relationship with* others and Creation. Tribal government and society should work together to overcome any shortfalls or lack in transference of traditional knowledge that teaches about any of the above.

PART VI: PROTECTION AND RECOVERY FROM NON-INDIAN INFLUENCES UPON THE TRADITIONAL TRIBAL COLLECTIVE.

Article 38. Historical Trauma, Historical Truth, and Native Science:

Historical Trauma has been endured by the tribal collective for multiple generations. The loss of aboriginal traditional knowledge, teachings systems, ways of knowing, traditional medicines, and ceremonial practices & rituals, and correlated languages and behaviors & expectations has been traumatic. The main concepts that kept tribal people members of the tribal collective had been the specific targets for destruction by the United States as a matter of law, policies, and public and religious institutions. The objective of destroying the ‘native traditional identity’ has been a central focus of the ‘colonialization process’ experienced by all tribal communities. Indigenous tribal societies have a right to reverse the trauma of historical experience, and the United States (under the Sacred Trust of Civilization Responsibility) has a duty to assist the Nation in this effort to overcome. The tribal child, students, or initiates have as right to know and understand which areas of their traditionalism and ceremonialism was impacted, governed by specific rules of conduct and learning protocols, in their relationships to their traditional teachers, and others:

Impacts caused to Native Society by forcing tribal people to change from a Traditional Circular Time Orientation to a Linear Time Orientation;

Impacts caused to Traditional Spirituality by forcing tribal people to become dependent upon Euro-American Christianity;

Impacts caused to Traditional Human Relationships by forcing tribal people to become Individually Oriented and practice the Nuclear Family Construct;

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Impacts caused to Traditional Relationships with Nature by forcing tribal people to become Dominate over Nature;

Impacts caused to Traditional Language use by forcing tribal people to become dependent upon American English;

Impacts caused to Traditional Foods, Medicines, & Health Practices by forcing tribal people to become dependent upon Modern Foods and acceptance of resulting Diseases & ill health;

Impacts caused to Traditional Housing Systems and forcing tribal people to become dependent upon HUD (toxic) Housing for Nuclear Families;

Impacts caused to Traditional Tribal Governance and forcing tribal people to become dependent upon U.S. delegated or created Tribal Governments;

Impacts caused to Traditional Work/Jobs and forcing tribal people to become dependent upon Modern Jobs and Materialistic Greed;

Impacts caused to Traditional Genetic Pools and forcing tribal people into a Blood Quantum & Mixed DNA System – by causing or stimulating the increase of mix bloods within tribal communities by federal laws and policies.

Historical Truth is of vital importance to the indigenous, tribal peoples, and the History of the Indian Nations as Tribal People(s) must be taught in the tribal and public school systems so as to not undermine the self-respect, racial pride, and cultural confidence of native students.

Native Science must be jointly taught to Native Students for the same reasons given (Article 39.2) above. Native Science eliminates the non-Indian government and public institutions presentations that Indian People only had ‘superstitious teachings and myths unfounded upon the truth of scientific principles and discoveries of ‘objective science’ so cherished by non-Indian society. Native Science is tied to tribal peoples’ inter-relationships with the earth and creation and teaches respect for nature and order, and develops a living social system that mandates sustainable yield relationships with nature.

Article 39: Right to Express Indian View of History:

At *Discovery* the Sovereignty Kings/Queens and the Roman Catholic Church debated the ‘Status of the Indians’ and that Debate was used to justify the Conquista (Conquering of the Natives). Indian Children deserve to know the institutionalized racism and religious prejudices that structured the relationship between the races (Indian vs. Non-Indians) and the enormous damages done to Native American Spiritual Practices & Knowledge Transmission.

Indian Civilizations contributed to the world in foods and inventions and other sciences that expanded the non-natives ability to live longer, healthier, and to be able to feed themselves. Indian Children need to know this history.

Indian Confederacies were models for U.S. Constitutional Forms of Government. The ‘*Sacred Vision* of the Great Tree of Peace’ is behind the U.S. teachings and exercise of popular sovereignty and Union. This vision, and the value of popular sovereignty belongs to Indian Country as much as the rest of the world. The original vision was foundational to the creation of the League of Nations (after WWI) and then the United

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Nations (after WWII) and the numerous democratic member States located all around the world. Indian Children need to know this history.

In 1832, the Supreme Court instituted a ruling that proclaimed the legal fiction of Indian “*dependency*” that lead to the statutory classifications that all Indians were “incompetent” or “non-competent” under federal law and policy. The status of Indian People is still based on the hypothesis of the inherent inferiority of the Indian people and their governments. Indian Children deserve to know the legal history of US/Indian Relationships and how these laws and policies dis-empowered us and prevent our ability to protect nature and sacred sites and places in general.

The United States has a *government-to-government Relationship* with the Indian Nations and Indian Children need to know this history, as so much contributes to and supports their understanding of inherent tribal sovereignty. And, Native Nations believed “Giving your word was Sacred because it was based on Sacred Breath and Traditional demands for Truth.” But, the USA failed to understand this and violated treaties-made.

The United States has received *nearly four million square miles* of land and natural resources from the Indian Nations, and for that reason they owe the Indian People the ‘Sacred Trust of Civilization.’ Indian Children need to witness, via history and maps, the lands ceded by the Indian Nations and their aboriginal locations. Indian Children need to know this history.

Indian Country has created numerous local, regional, national, and international *organizations* that advocate their rights and interests- legally, socially, culturally, spiritually, and ceremonially. Many are specialized organizations governed by Boards of Directors composed of Traditional Indian leadership. All these entities need to be understood by Indian Children as a part of the intertribal political system that they shall inherit as ‘leaders’ of Indian Nations for the protection of their traditional knowledge and Ceremonial Practices.

The tribal child or initiates are entitled to learn how national and international laws have impacted their rights as original peoples with their own cosmology, spiritual knowledge and ceremonial practices, as a facet of their traditional healing systems, governed by specific rules of conduct in their relationships to their traditional teachers, and others.

Article 40. Nation’s Right to Represent the Tribal Collective:

The Traditional Leadership of the Indian Nations have rights to work with local, regional, national, and international organizations that advocate the best interests of Indian Children and as members of traditional indigenous populations. The Indian Nations have rights to enter treaties, agreements, conventions, and join in mutual declarations that advocate the best interests of the tribal children as human beings with human rights, as indigenous people with indigenous rights, and as a members of their specific Native American Nation with its own traditional culture and forms of spirituality, and traditional laws of balance.

The Indian Nations have Rights to teach the tribal children that their Nation has a legitimate expectation and right to demand that the United States honor and respect their inherent sovereignty that is based on native concepts of the sacred and cosmological.

The Indian Nations have rights to teach the tribal children that their Nation has a legitimate right to demand the United States honor the ratified treaty.

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The Indian Nations have rights to teach the tribal children that their Nation has an ancient and legitimate right to teach the tribal children about the theory and realities of Indian Self-determination and Self-government.

The Indian Nations have rights to teach tribal children that the ancient, traditional, spiritual laws of the Native Indian People, as tribal nations, is held higher than that of all modern 'man-made laws.'

The Indian Nations have rights to teach the tribal children that they owe their allegiance to their tribe first and foremost, above any duty or obligations owed to the individual state or the United States.

The Indian Nations have rights to teach the tribal children that they can only be expected to 'volunteer' to serve in the Armed Forces of the United States, and have inherited rights to simultaneously learn the 'peace' commitments their Indian Nation has with other Indian Nations or towards others.

Tribal children, students, or initiates have right to learn about traditional leadership and how it impacts or protects their rights as indigenous people, and affects their relationships with others.

Article 41. Right to Develop Indigenous Institutions:

The Indian Nations, on behalf of their tribal children, can commit to the development of modern cultural/educational institutions- which would address the history of the Indian Nations indigenous to the United States, Canada, and Mexico. The focus of the institutions would be the teaching and training of future 'traditional' leaders of the Indian Nations- so as to help assure their 'traditional nations and cultures' and ceremonial practices shall exist in perpetuity, with mutually coordinated efforts created by joint agreement and participation of indigenous nations in either Canada or Mexico, with their relative nations indigenous to the United States.

Such institutions would seek the participation and cooperation of tribal governments, tribal educational institutions, various non-tribal government institutions and education facilities, local to national archival centers, and other sources of historical documents (written, audio, video, etc.). All information on the respective Indian Nations and People should be sought after, purchased, and compiled into a singular library and archival center for the respective intertribal regions for study by Native Students, Researchers, and Tribal Leadership, especially as so much related to traditional knowledge, medicines, and ceremonial practices.

Such institutions would seek to finance and employ native, indigenous experts that shall help locate, copy, or secure permission to hold original documents, and receive published and unpublished manuscripts, and to store & research such documents in accordance to accepted library and archival sciences, as so much pertains to the preservation of traditional culture, knowledge, and practices.

Such institutions would seek to locate all published materials about the respective tribal people(s) and Nations in the areas of treaties, agreements, conventions, declarations, covenants, laws (statutes, national court cases, international court cases, etc.), politics, federal/national policies, economics, territory, land, natural resources, traditional cultures, languages, society, anthropology, archaeology, ethnology, ethno-botany, sociology, mythology, arts & crafts, performing arts, native science, oral & recorded histories, forms of past & current tribal governmental structuring, tribal membership roles (special collections), history & types & locations of native religious

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movements and systems, impacts of non-Indian religious movements and organizations upon Indian Country, and other forms of documentations about impacts, history, and relationship with the Indian Nations and People.

Such institution could seek to develop and structure traditional curricula to train and teach future or potential tribal leaders to become 'traditional speakers' that are, further, cross-trained in the history, culture, traditionalism, ceremonialism, intertribal relationships, and intergovernmental relationships experienced and exercised by the Indian Nations over time. This training shall be coupled with teachings in the area of politics and law, as so much applies to Indian Country. Introduction to basic economics, accounting systems, and natural resource management shall be incorporated as well.

The Indian Nations should commit to working with other Indian Nations & leadership to design, develop, and finance the intertribal institutions. Intertribal agreements should be used to assure that each participating nation shall be guaranteed access to the institution records for their children, students, and leadership. The mutual agreements should work out details for providing scholarship funds for the students.

Such institution could teach new tribal leadership and students that they have sovereignty over their persons and freedom of education, and the right to practice self-determination and self-government. They would learn how to be participate and appreciate traditional tribal culture and ceremonial society, as new or future leadership involved in defense of the tribal collectives' sovereignty. The long-term goal is to reinforce their self-esteem, self-respect, their traditional cultural identification and pride, make them more understanding and compassionate toward others, and instill a willingness to contribute their basic skills to the sense & preservation of tribal community & inherent sovereignty. Learning to become powerful speakers, to represent their nations, shall be a key characteristic to be taught in the institute. The traditional child, or student, or initiate had to learn rules of conduct to govern their relationships with their ceremonial teachers and others. For example, classes could in:

Basic Traditional Language Classes;
Basic Prayers in Traditional Language;
Traditional Role-models, Leadership, and Age Specific Conduct;
Traditional Gender Specific Activities and Participation;
Traditional Songs & Drumming;
Traditional Lessons in Respect and Honor with Indian Names & Ceremonials;
Traditional Canoe making and Pulling;
Traditional Horse training, keeping, and uses;
Traditional Arts & Crafts (beads, drums, dream catchers, mats);
Traditional Fasting and Meditation Ceremonials;
Traditional Foot Racing and Indigenous Games;
Traditional Carving or painting (plagues, masks, rattles, totem poles, boxes, shields);
Traditional Cooking Methods;
Traditional Fish/Meat Food Gathering, Preparation, Preservation:
Traditional Plant Foods- gathering, preparation, preserving;
Traditional Medicine Plants- gathering, preparation, healing usage;
Traditional Basketry- materials harvest & preparation;
Traditional Clothing and making;
Traditional Story Telling;

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Traditional Speech Making;
Traditional Leadership Practices;
Traditional Forms of Government;
Traditional of Warrior Societies and Practices;
Traditional Behavior and Conduct of Indian Youth;
Traditional Aboriginal Territory Identification;
History of Indian Legal (Religious Freedom) Actions;
History of Indian Reservation Lands and traditional uses;
Traditional Spirit Society Gatherings;
Visiting with Traditional Elders;
Tribal Genealogy - Tracing Family Trees and Names;
Studies in Cross border Histories- US/Canada/Mexico;
Introduction to US/Canada Treaty Law/Indian Law & Policies;
Introduction to International Indigenous People's Studies;
Study in Ancestor Cemetery Protection - Off-reservation sites & NAGPRA;
Study in Sacred Lands- Off-reservation (state and federal lands);
Study in American/Canadian/Mexican Indian Religious Freedom;
Study in Tribal Constitutional Governments & Govt-to-govt relationships;
Lessons in Youth Mental Health Initiatives;
History of the American/Canadian/Mexican Indians in North America.

Such institutions could develop specialized divisions that focus on 'continuing education' courses and conferences for teachers and leadership involved within the public education system. The focus shall be direct attempts to enculturate the participants toward a sensitivity for Indigenous Cultures, History, Law, Politics, Economics, Social Structures, etc.. Such an institution, hereunder, would draw upon specialized training organizations available to supplement the training curricula.

Article 42. Protection of Traditional Clusters of Knowledge:

Tribal Elders, leaders, advisors, families, extended families, traditional communities taught their children the traditional & ceremonial knowledge and practices they needed to know, at one time, to be status tribal persons. And, Tribal Society, at one time, assured that all tribal people were involved in the care and teaching of each other's children. A proper child of status was taught certain forms of ceremonial knowledge that would be vital to their understanding and participation in the traditional tribal community. This article deals with 'Clusters of Traditional Knowledge and Advice' that conveniently identifies the type of teachings the Traditional Child should have or could have learned at a minimal, in order to participate as a functional member of traditional society. The traditional child or initiate had to learn rules of conduct to govern their relationships with their teachers and other ceremonial participants.

A Traditional Children should be encouraged to live a mature, healthy, responsible traditional style, and modern tribal leaders should seek to guarantee that:

Successful, nurturing parents are involved, guided by traditional values & ethics;
Positive sibling relationships exist, guided by traditional values & ethics;

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Positive Behavior reinforcement is utilized, guided by traditional values & ethics;
Traditional Education encouraged and supported, guided by traditional values & ethics;
Traditional Sports and recreation encouraged, guided by traditional values & ethics;
Positive family communication skills are used, guided by traditional values & ethics;
Positive traditional family role models, guided by traditional values & ethics;
All necessities of life are met and provided for the family.

A Traditional Children should be taught by their parents, and elders in the family, about the various traditional & modern processes or institutions that they may depend upon to find traditional 'enlightenment' and learn religious/spiritual tolerance, guided by traditional values & ethics:

Access to and appreciation for traditional tribal spirit societies;
Access to and appreciative for traditional tribal healers;
Access to and appreciation for individualized native practices (e.g., meditation, vision questing, fasting, winter bathing, etc.);
Access and appreciation for Sweat Lodge ceremonies;
Access to and appreciation for the Sun Dance Ceremonials;
Access to and appreciation for the Peyote Church;
Access to and appreciation of other Native Belief Systems;
Appreciation of the limits of Catholic and other Christian Churches;
Access and exposure to traditional knowledge & practices of other Indigenous Peoples.

A Traditional Child should be exposed to and taught the traditional values & ethics system of the tribal community, which may include:

Being taught and influenced by ceremonial leadership;
Being taught and influenced by ceremonial processes, practices, and protocols;
Being taught to appreciate the skills & knowledge of diverse ceremonial workers;
Being taught to understand the use and value of ceremonial gear;
Being taught to understand song and dance as a part of community ceremony;
Being taught to understand the value of tribal sacred knowledge;
Being taught to understand the value of sharing wealth & inherent or learned gifts within ceremonial settings or opportunities;
Being taught to understand the value of sacred time, space, and visions.

A Tradition Child must be taught the history of and value of the Traditional Tribal Society, which would include teachings about:

Traditional Self-government;
Traditional Spirituality;
Traditional Language;
Traditional Family & Community;
Traditional Foods & Diet;
Traditional Housing Systems;
Traditional Teaching Systems;
Traditional use of inherent gifts and work skills.

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A Tradition Child must be taught the history of and value of the Traditional Role Models, which would include teachings about:

Respect for Peace Time Leadership;
Respect for War Time Leadership;
Respect for Family Leadership;
Respect for Extended Family Leadership;
Respect for Gender Differences & Roles in Leadership
Respect for Ceremonial Leadership;
Understanding the Role of Youth in relationship to Leadership Figures;
Understanding the Proper Conduct of Leadership, Initiates, participants.

A Tradition Child must be taught the history of and value of the Traditional Tribal Society, which would include teachings about:

Different functions and types of ceremonial activity;
Proper Bodily Preparation for Ceremonial Participation;
Proper Regalia or Dress for Ceremonial Participation;
Proper use of Artifacts for Ceremonial Participation;
Proper Control of Language/Speech in Ceremonial Participation;
Proper Listening and Attention Skills for Ceremonial Participation;
Proper Communication Skills for Ceremonial Participation:
Proper Gender Rules Observance for Ceremonial Participation.

A Traditional Child must be taught to respect and honor the traditional forms of spiritual practices and belief systems within the tribal community, in order to mature into a healthy member of a traditional tribal community. They must be taught to respect and understand:

Use and value of Traditional Knowledge;
Use and value of Traditional Spirit Houses, Lodges, Teepees;
Use and value of Traditional Ceremonials;
Use and value of Traditional Workers;
Use and value of Traditional Foods/Diets;
Use and value of Traditional Sacred Sites;
Use and value of Traditional Regalia;
Use and value of Traditional Healing Practices & Ceremonies, and Preparations.

A Traditional Child is exposed to and taught about certain values or ethics important in a traditional tribal society, such as:

Honoring others, creation, and the ceremonial;
Respecting others, creation, and the ceremonial;
Helping preserve and protect each other's Integrity;
Learning to be Humble and contributive to traditional practices & ceremonials;

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Learning age specific proper communication skills for ceremonial practices;
Having Compassion toward the innocent, weak, sick, and elderly;
Understanding the tribal Protocols for recognition of others;
Learning to be Unselfish.

A Traditional Child should learn about their rights of access to, gathering of, and harvesting of culturally significant natural resources, such as:

Right to hunt game and non-game animals;
Right to Fish all species of marine, riverine, lake, creek fish;
Right to gather floral products of the mountains, forests, meadows, plains, deserts;
Right to gather ceremonial minerals or soils;
Right of access to and temporary use of ceremonial sites;
Right of access to and temporary use of creation sites;
Right of access to gathering or hunting sites for all species of birds or other species;
Right of meaningful access to bio-diverse sites that have integrity and are culturally/traditionally significant to practicing respect for the sacred.

A Traditional Child should learn the rules for preparing for the Sacred, such as:

Conducting and practicing external cleansing ceremonies;
Practicing use of ceremonial body paints and designs;
Practicing short or long-term body Fasting for internal cleansing;
Practicing controlled and clean Mind within oneself;
Practicing controlled and clean Social relationships with others;
Practicing constant prayer and Spiritual Meditations;
Practicing clean & controlled use of the five Senses;
Practicing controlled and proper use of the Emotions;
Practicing controlled use of the Body- speech, breathing, hands, feet, exercise.

A Traditional Child should learn, as he or she matures, what it means to be Initiated into Spiritual work and the duties and responsibilities of membership, such as:

Securing support from his family, parents, and elders;
Securing support from the leadership of the traditional society;
Securing support from the traditional workers of that society;
Assuring family and self are able to contribute resources to Initiation ceremonies;
Commitment to honor the Initiation sequences, rules, practices, and obligations;
Learn to accept traditional knowledge of the Society membership;
Learn to accept traditional intertribal knowledge;
Learn, as an Initiate, to constantly improve oneself, properly share advice received.

A Traditional Child is encouraged to learn and express certain attributes associated with a respectable tribal child, such as:

Child is taught to think good of themselves and others;
Child is taught to use their voices to speak only good of self, others, and creation;

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Child is taught to use their Eyes to see the good in creation, others, and the ceremonial;
Child is taught to Listen for good teachings;
Child is taught to control and properly use their Emotions;
Child is taught that use of their hands to do good Work;
Child is taught that their feet to go to good Places;
Child is taught to respect the sacred & spiritual in ceremonies and life.

A Traditional Child is taught lessons about relationships with Creation, such as:

Use and respect for the Floral and Plants aspects of Creation;
Use and respect for the Faunal (Avifauna, Piscifauna, Microfauna, Cryptofauna, Megafauna) aspects of Creation;
Use and respect for the Specific Symbolic Birds of Creation;
Use and respect for the Elemental (water, air, fire, winds) aspects of Creation;
Use and respect for the Matter/Material aspects of Creation;
Use and respect for the Environmental aspects of Creation;
Use and respect for the Sacred Knowledge that guides the relationship with the Sacred;
Use and respect for the Sacred Language/Songs used with the Sacred.

A Traditional Child is taught and learns to appreciate the healing powers of the tribal burial ceremonials, such as:

Learning and accepting that Help brought to the grieving family;
Learning and accepting that Advice brought to the family;
Learning and accepting help from those that prepare the dead or burial site;
Learning and accepting contributions from fishers, hunters, gathers, ceremonialists;
Learning about proper foods for ceremonial feasts for living or the deceased;
Learning and accepting guidance of Ceremonial Leaders, Cooks and Assistants;
Learning and accepting Duties to Keep Ceremonial practices alive;
Learning and accepting Other's supervision over minors during ceremonial work.

A Traditional Child is taught about and learns about the attributes and skills of the Traditional Ceremonial Speaker, such as:

Speaker appropriately attired & prepared for the ceremonial occasion.
Speaker has good, strong verbal skill & control in communication;
Speaker has good and strong use of non-verbal communication skills;
Speaker has good listening skills to assure facts and truth spoken about or witnessed;
Speaker has use of appropriate words, language, phrases and works diligently to not offend anyone;
Speaker has appropriate control and use of Emotions to express compassion, commitment, and empathy as needed;
Speaker has a solid foundation in ceremonial knowledge, awareness, and information to properly inform the listening public and guide the ceremony.
Speaker knows how to recognize and thank important persons tied to the event.

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A Traditional Child is taught to understand and appreciate the Teachings stored inside the traditional stories and creation myths of the tribal community, such as:

Stories/Myths will teach about relationships with nature and the environment;
Stories/Myths will teach about interpersonal relationships for good or bad results;
Stories/Myths will teach about values and skills favored by tribal society which are gender specific or neutral;
Stories/Myths will teach about the tribal collective dependence upon Creation;
Stories/Myths will teach about the consequences of behavior that is self-destructive or self-deceptive;
Stories/Myths will teach about consequences of violating accepted laws, customs, traditions, and sacred expectations;
Stories/Myths will teach about the necessity of respecting and honoring the sacred symbolically and ceremonially;
Stories/Myths will teach the means to access or secure the rights to utilize certain sacred or ceremonial forms of knowledge or gifts.

A Traditional Child is taught to understand the symbolic values and attributes associated with and used within traditional arts, and the supplemental knowledge used therein, as in totem art, such as:

Artist identifies the location of materials needed and conducts a harvest ceremony;
Artist arranges for harvest, transportation, storage, and preparation of materials to be used;
Artist identified the story lesson, or message that is to be depicted by use of symbolic art and forms;
Artist develops comprehensive design of the complete the art encrusted artifact;
Artist assures that primary, secondary, and tertiary art designs are properly used;
Artist assures the proper use and application of primary, secondary, and tertiary paints;
Artist assures that proper delivery of artifact to those who sought it for public or private ceremonials;
Artist takes all necessary measures to authentically restore prior works or artifacts.

A Traditional Child would be exposed to and taught about the use of Traditional Symbols within tribal society, such as:

Use of Birds (eagle, owl, hawk, raven, thunderbird, etc);
Use of Animals (bear, wolf, beaver, etc.);
Use of Water or Sea Mammals (Sea Otter, Killer Whale, Seal, etc.);
Use of Fish (Salmon, Halibut, Octopus, etc.);
Use of Cosmic Symbols (Individual Stars, Sun, Moon, Constellations, etc.);
Use of Human Figures (Male, Female, Adult, Child, Transforming);
Use of Reptiles or Amphibians (Snakes, Frogs, Dragon types);
Use of Regalia (War, Healing, Ceremonial).

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A Traditional Child would be exposed to and taught about various traditional tribal youth activities that they could be involved within, such as:

Traditional Arts & Crafts;
Traditional Ceremonials and Gathering of Sacred Knowledge;
Studying value of access to Traditional tribal territory;
Study Traditional Language and Speaking styles;
Study and participation in traditional sports & recreation;
Study of Traditional Family/Extended Family System & Ancestry;
Study traditional hunting, fishing, gathering techniques;
Study and sharing in traditional story telling.

A Traditional Child would learn the various techniques of preparing fish or meats for the family, such as:

Preparation and Use of Raw fish/meat;
Preparation and Use of Pit Steamed fish/meat;
Preparation and Use of Boiled Fish/meat;
Preparation and Use of Smoked Fish/meat;
Preparation and Use of Sun Dried Fish/meat;
Preparation and Use of Wind Dried Fish/meat;
Preparation and Use of Traditional Bar-be-que'd Fish/meat;
Modern Preparation and Use via deep-fried, broiled, salted, and canned fish/meat.

A Traditional Child should learn to use the Native Language in a manner that is appropriate for the social/ceremonial settings that they are observing or participating within, such as:

Use of language in tribal government administration;
Use of language in tribal school system;
Use of language in tribal homes;
Use of language in tribal social gatherings;
Use of language in tribal ceremonial gatherings;
Use of language in extended family gatherings;
Use of language in intertribal gatherings;
Use of language per appropriate individual initiative.

A Traditional Child should learn to understand and appreciate the different roles that manifest inside tribal spirit societies and learn to accord proper respect and honor toward the same, such as:

Recognition of Male or Female Initiate;
Recognition that Initiate gains new brothers and sisters;
Recognition that Initiate receives new fathers or mothers;
Recognition that Initiate receives new grandparents or elders;
Recognition that Initiate becomes working & contributive member;

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Recognition that Initiate matures into working ceremonial roles;
Recognition that Initiate matures head worker status;
Recognize that Initiate matures into elder of the society.

A Traditional Child must learn to simultaneously live as a ‘modern child’ and that they must be able to distinguish the modern knowledge from the traditional knowledge, the modern life style from the traditional lifestyle, and that modernism impacts traditionalism or vice-versa, such as:

Modern tribal government is limited in influence and control over the traditional practices of the community and societies;
Modern Housing is not compatible to the traditional lifestyle & practices;
Modern Foods/Diets are most often detrimental to traditional health;
Modern Language is used but not all inclusive of the sacred understandings and comprehensions of traditionalists;
Modern Family is nuclear and contrary to the traditional system that depends upon the extended family and community;
Modern jobs are structured, strict, and may interfere with participation in traditional ceremonials and membership;
Modern Religions are not understanding or accepting of traditional spirituality;
Modern Education is valuable but has limitations within the traditional settings, processes, ceremonials, and relationships.

A Traditional Child will need to be taught the modern education to help them learn to work with others that are Indian and non-Indian leaders that could impact or influence protection of sacred sites or burial grounds on and off the reservation, and tribal rights of access to such sites, such as:

Modern tribal government control over reservation lands and sites;
Modern Reservations where shared intertribal sites may be located;
Private land owners control over such sites on their property;
Corporate owned lands and sites located thereon;
City owned lands and site located thereon;
County owned lands and sites located thereon;
State owned lands and sites located thereon;
Federally owned lands and sites located thereon.

Concluding Remark:

This **Booklet of Ceremonial Activities** was created for the protection of traditional tribal communities, traditional tribal children, traditional ceremonial initiates, and traditional teachings systems that preserved ceremonial knowledge and activities from one generation to the next.. The primary concern is to save the rights to traditional ceremonialism as a means to Save Our Tribal Children. This booklet should be read in light of the United Nations Declaration on the Rights of Indigenous People that was ratified by the United Nations in 2007, and accepted by President Obama as binding upon the United States. In addition, it should be considered in light of the Convention on the

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Rights of the Child, the Declaration on the Elimination of Violence Against Women (as well as the new domestic USA laws that seek to protect Native American Women). These papers are consolidated with the vision of establishing tribal governmental goals toward strengthening the traditional child, mother, father, and family within Indian Country. The participating Indian Nations should recognize the need to have this booklet subjected to tribal and intertribal review and correction or changes as needed. This is a skeleton on ceremonial activities and the final version will change as more traditional tribal leaders become engaged in the consultation movement and had an opportunity to review and suggest improvements, clarifications, additions, or restructuring of the whole document. Once completed, it should be submitted as the guiding document to be used by the tribes and the IRS for resolving any questions about the qualified tax exempt or exclusion status of traditional ceremonial teachers, students, initiates, or other participants that received qualified stipends or honorariums, or were actively engaged in supporting such ceremonial activity and have since learned about tax exclusions for all ceremonial activities.