

March 21, 2023, Foundation Documents, First Council of the Union of Condor, Hummingbird, Quetzal, and Eagle, Pelenque, Chiapas, Mexico



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(Always in draft and open for refinement.)**

52 years after the fulfillment of the Prophecy of the Reunion of the Condor and Eagle in Bolivia, after Solstice Ceremonies on March 21, 2023, in Palenque, Mexico the First Council of the Union of the Condor, Hummingbird, Quetzal, and Eagle was unanimously elected using a spiritually-based, non-partisan, non-political, electoral process. This electoral process is included in these Founding Documents.

This Gathering and Election of the first Council of the Union was supported by Indigenous Spiritual and Community Leaders from Colonial Nation States where there are living more than 60 million Indigenous peoples. Some were able to physically attend, but many could not attend because of the lack of funding.

We are looking forward to a larger and more encompassing Equinox Ceremony and Union Gathering and Election at Palenque, Mexico, March 18-22, 2024, including the acceleration of the Indigenous and Ally Led Global Peace Movement initiated in in 2023.

A primary focus of the Union of the Condor, Hummingbird, Quetzal, and the Eagle in 2024-2025 is building the Union on [Digital Communication Backbone-The 4th Way](#) across the Americas, This is an international decentralized digital network utilizing emerging technologies and open-source systems to propel 21st Century social, educational, cooperation, and unification.

The Indigenous participants and others who choose to join this network will be able to unify and preserve their individual and collective cultural legacies,

sharing of knowledge, and mutually beneficial prosperity and economic gain at a lower distributed cost.

The primary objective for the implementation of these tools is to preserve, promote and leave a lasting legacy for the world and future generations of Indigenous culture, wisdom, and spiritual values.

It is imperative that we establish this type of technological infrastructure in order to promote the goals and purposes of the Union, ensure individual and community sovereignty and promote our unifying and peacemaking efforts.

The concept of a modern international technological framework for the specific benefit of sovereign Indigenous peoples has been under formation for more than a decade. Fortunately, the IT tools are now readily available to make this a reality. Four Worlds Panama and its FWGII partners have already registered and purchased the most prominent online domains and will be trademarking IndigeNet, however, the main hub domain we have chosen is indigenet.io.

Our core sovereign technology principles are “SPOC”:

1. Security
2. Privacy
3. Ownership
4. (Access) Control

The technological design involves the integrated use of:

- Advanced Open-source Operating Systems
- Cloud Storage
- Cryptography
- Containerized Computing

- Distributed Ledger Technology
- Aggregate Data Mining. And
- Sovereign ID Management Systems

Decentralized IndigeNet nodes will formulate its own Cloud and terrestrial-level solutions with the development of a hybrid Web 3.0 stack of micro-services and downloadable Dapps.

As well, another priority, as instructed by the Elders of Tiwanaku, Bolivia is a film that tells the true story of fulfillment of the Prophecy of the Reunion of the Condor and the Eagle that began in Cochabamba, Bolivia, March 21, 1970 and was concluded, July 9, 1971, at the Islands of the Sun and Moon at Lake Titicaca, Bolivia. And this prophecy was then spread from South to North.

For the past 52 years, the foundation documents of the Union have been being developed by the [Four Worlds International Institute](#). This includes, Guiding Principles, Principles of Consultation, Talking Circle Guidelines, A Non-Political, Non-Partisan Electoral Process, the Remapping of the Americas into Bioregions, The International Treaty to Protect and Restore Mother Earth, the only comprehensive global approach to Stop Runaway Climate Change, a draft of a new Global Economic System based on new emerging, Blockchain, Holochain, and Cryptocurrency, and cutting-edge functional, systems-based, holistic health models, that integrate newly emerging Western and Indigenous scientific and spiritual understanding, have been developed and integrated by Indigenous Peoples across the Americas.

The colonial, materialistic economic, and political systems are broken and dying. It is Time to “Move to the Positive” as shared in the Sixteen Principles for Building a Sustainable, Harmonious, Prosperous World.

“Solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative we wish to create by building on our strengths rather than by giving away our energy to fight the negative.”



The Union of the Condor, Hummingbird, the Quetzal, and Eagle includes more than 80 million Indigenous Peoples in the process of being connected digitally across the Americas, with Indigenous networks everywhere. This

number does not include the growing number of allies and relatives that are spiritually awakening to their Indigenous roots and who agree with these Foundation Documents of the Union.

This growing Union will constitute the 4th largest Nation-State in the Americas, with the youngest and fastest-growing population in the Americas and Mother Earth. The Union's natural resources, including an untold wealth of plant-based medicines, surpass every compatible Nation-State on Mother Earth.

The Union of the La Condor, Hummingbird, the Quetzal, and the Eagle are united through a shared history, Sacred Teachings, and Prophecies of the Four Directions, and the shared vision and dedication to manifesting Peace on Earth.

PREAMBLE

We speak as one, guided by the sacred teachings and spiritual traditions of the Four Directions that uplift, guide, protect, warn, inspire, and challenge the entire human family to live in ways that sustain and enhance human life and the life of all who dwell on Mother Earth, and hereby dedicate our lives and energies to healing and developing ourselves, the web of relationships that make our world, and the way we live with Mother Earth.

THE UNION'S GUIDING PRINCIPLES

Starting from within, working in a circle, in a sacred manner, we heal ourselves, our relationships, and our world.

STARTING FROM WITHIN

- ***Human Beings Can Transform Their World***

The web of our relationships with others and the natural world, which has given rise to our problems as a human family, can be transformed.

- **Development Comes From Within**

The process of human and community development unfolds from within each person, relationship, family organization, community, or nation.

- **No Vision, No Development**

A vision of who we can become and what a sustainable world would be like works as a powerful magnet, drawing us to our potential.

- **Healing Is A Necessary Part Of Development**

Healing the past, closing up old wounds, and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns of human relations is a necessary part of sustainable development.

WORKING IN A CIRCLE

- **Interconnectedness**

Everything is connected to everything else; therefore, any aspect of our healing and development is related to all the others (personal, social, cultural, political, economic, etc.). When we work on any one part, the whole circle is affected.

- **No Unity, No Development**

Unity means oneness. Without unity, the common oneness that makes (seemingly) separate human beings into a 'community' is impossible. Disunity is the primary disease of a community.

- **No Participation, No Development**

Participation is the active engagement of the people's minds, hearts, and energy in their own healing and development.

- **Justice**

Every person (regardless of gender, race, age, culture, or religion) must be accorded equal opportunity to participate in the process of healing and development and to receive a fair share of the benefits.

IN A SACRED MANNER

- **Spirit**

Human beings are both material and spiritual in nature. Therefore, it is inconceivable that the human community could become whole and sustainable without bringing our lives into balance with the requirements of our spiritual nature.

- **Morals And Ethics**

Sustainable human and community development require a moral foundation centered on the wisdom of the heart. When this foundation is lost, morals and ethical principles decline, and development stops.

- **The Hurt Of One Is The Hurt Of All: The Honor Of One Is The Honor Of All**

The basic fact of our oneness as a human family means that development for some at the expense of well-being for others is not acceptable or sustainable.

- **Authentic Development Is Culturally Based**

Healing and development must be rooted in the wisdom, knowledge, and living processes of the culture of the people.

WE HEAL AND DEVELOP OURSELVES, OUR RELATIONSHIPS AND OUR WORLD

- **Learning**

Human beings are learning beings. We begin learning while we are still in our mother's wombs, and unless something happens to close off our minds and paralyze our capacities, we keep learning throughout our entire lives. Learning is at the core of healing and development.

- **Sustainability**

To sustain something means to enable it to continue for a long time. Authentic development does not use up or undermine what it needs to continue.

- **Move To The Positive**

Solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative that we wish to create and building on the strengths we already have rather than giving away our energy to fight the negative.

- **Be The Change You Want To See**

The most powerful strategies for change always involve positive role modeling and the creation of living examples of the solutions we are proposing. By walking the path, we make the path visible.

The following is a more detailed explanation of the Sixteen Principles related to healing and development that need to be guided from within the culture of the people. We spell out those points in some detail in order to stress that almost all cultures have ways of doing all of these things. It is very important to help people to discover their own way.

These Guiding Principles are the outcome of consultations and experiences with Indigenous Elders, Spiritual Leaders, and communities from across the Americas, as well as a systematic reflection and distillation of the best thinking of development practitioners globally, for more than 52 years. There are many ways that these Guiding Principles can be expressed, and *so these are offered as a work in progress, which needs to be adapted by each community, organization, and institution for their own particular needs and ways of expressing themselves.* As well, we fully honor and respect any other ways these Guiding Principles may be expressed.

1.Human Beings Can Transform Their World–The web of our relationships with others and the natural world, which has given rise to the problems we face as a Human Family, can be changed.

The conditions of our lives are not unchangeable givens. We are not trapped in the world as we know and experience it. How things are now is not how they always were or how they will always be in the future. Indeed, change is the most fundamental characteristic of our universe. Although many of us live within the illusion of permanence, the reality is that our lives and the world around us are in a constant state of change.

Many challenges and difficulties we face as human beings everywhere on Mother Earth are either the result of our own actions or those of other members of the Human Family. To a considerable extent, people make the

human experience what it is. Because we don't understand the natural laws that govern the physical and spiritual worlds we live in, we violate each other and the natural world upon which all life on Mother Earth depends. As a Human Family, we dwell within the web of relationships we have made with other peoples, nations, nature, and the spiritual world. The hurt of one is the hurt of all and the honor of one is the honor of all.

The totality of the impact that the web of all these relationships has on our lives, on our future generations and on our Mother Earth itself is what can be referred to as humanity's challenges. Prosperity and poverty, sickness and wellness, justice and oppression, war and peace -- all of these are products of the impact of these fundamental human relationships.

It is of the utmost value to know that these relationships can be changed. It may be very challenging and arduous, it may take great vision, sacrifice, and effort, and it may require time and patience to unfold, but everyone needs to know that healing and development are not only possible but inevitable!

In practice, the application of this principle implies making a shift from being a passive recipient, or victim of the realities and conditions within which we find ourselves living; in other words, "stepping into history" (Freire, 1970). Moving from the passive to the active state begins in consciousness. It begins from within. It begins in how we see ourselves within the process of life as it unfolds.

This active approach of entering into a creative relationship with life, and of consciously making choices that will lead to the making of a better world is the choice of "stepping into history."

2. Development Comes from Within

The process of human and community development unfolds from within each person, relationship, family organization, community, or nation.

The process of human and community development unfolds from within each person, relationship, family, organization, community, or nation. Outsiders can often provide catalytic support in the form of inspiration, technical backstopping, training or simple love and caring. But because the essence of what development entails is learning and the transformation of consciousness, there is no way to escape the need for an inner-directed flow of energy.

For example, a child learning to ride a bicycle may need a certain amount of encouragement, and may even require a bigger person running alongside her to support the bike while she learns how to balance. Still, there is no getting around the need for the child herself to get up on the bike and to try to ride it. No amount of explaining, or riding the bike back and forth in front of the child to demonstrate how to ride, will replace doing it. As well, sooner or later, the person guiding the learning has to let go of the bike and let the rider move forward into full control of their destiny.

In a similar way, people who are struggling to learn new patterns of life and to transform their world need to create and guide change processes themselves, if those processes are to be effective and sustainable. Our individual and collective Development comes from within.

3. Healing is a Necessary Part of Development

Healing the past, closing up old wounds, and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns

of human relations is a necessary part of the process of sustainable and harmonious development.

Many wonderful projects and programs have been destroyed because the people involved in them were unable to trust each other, to work together, to communicate without alienating one another, or to refrain from undermining each other, tearing each other down and attacking each other. No matter how great the idea or vision, the inability to trust and heal ultimately destroys the very best of our efforts to serve the greatest good for the People!

In some communities, alcohol and drugs and other addictive behaviors destroy human potential and cause people to retreat within themselves to deal with problems that can only be addressed in cooperation with others. In other communities, generations of in-fighting and mutual hostility across family, cultural, clans, religious or political lines block any chances of unified action. In still other organizations and communities, certain personalities or groups hold the reins of power, and thereby control the conversation of the community to such an extent that other people simply fall silent and retreat in frustration.

Many of us, because of our family backgrounds and personal histories, carry a great deal of resentment, fear, anger, intergenerational trauma, or numbness that serves to paralyze us in terms of building effective relationships with other people. We must always remember that these old unresolved hurts, intergenerational traumas, and the resulting habitual responses to hurt others before they can hurt us, may be there for a good reason.

Some people (and sometimes whole populations) have experienced horrendous suffering, and are carrying the burden of unresolved grief, pain,

trauma, and conflict within them. It is therefore critical for all human beings to learn that these learned habits of the heart, mind, and body from unresolved pain and suffering and the dysfunctional behaviors that go with them can be overcome and left behind. The holistic processes for doing just that are what we mean when we say "healing and recovery." As long as these dysfunctional habits and behaviors remain in place, people will be handicapped, paralyzed, and blocked from fully participating in personal and community development processes.

4. No Vision, No Development

A vision of who we can become and what a sustainable and harmonious world would be like works as a powerful magnet, drawing us, individually and collectively, to our full potential. Where there is no vision, there is no development.

If people cannot imagine a condition other than the one they live within now, then they are trapped. It is only when we are able to see ourselves in terms of our potential and within healthier and more sustainable conditions that we can begin to move towards creating those conditions within ourselves and in our relationships with the world around us.

Helping people to develop a vision of a healthier, more sustainable and harmonious future that they can believe in and identify with is, therefore, one of the primary building blocks of success in the work of healing and development.

5. Healing and Development Processes Need to be Rooted in the Culture of the People

Healing and development must be rooted in the wisdom, knowledge, and living processes of the culture of the people. Culture may be described as the software of the mind. It shapes how people think, learn, and solve problems, what they value and respect, what attracts and delights them, what offends them, and their sense of what is appropriate.

More deeply, culture is the soil in which the tree of identity has its roots. People's sense of who they are, and of their self-efficacy is bound up in their (often unconscious) connections to their cultures. To disconnect or alienate people from their cultural foundations is like plucking a plant from the soil in which it is rooted.

The renowned futurist, Willis Harman, had this to say about culture:

"Whole societies can perceive things that observers from other cultures do not, so we have to be cautious about claiming that some class of experience is universal."

This implies that whole cultural communities may actually experience phenomena such as alcohol and drug abuse, success and failure, love and hate, and other experiences differently than another.

Not only do distinct cultures have unique perceptions not experienced by other cultures, but they also have unique gifts and abilities. They can know things, see things, experience things, and do things that people from other cultures cannot. This is a very important understanding. It means that each distinct cultural group has community members with unique strengths and capacities upon which healing and development can be based. You cannot build on what is wrong or missing. You have to build on who people actually are and what they have. It also means that the effective approaches for

solving actual social and economic problems may look very different in different cultural communities.

- a. The process used for consultation, for decision making, and for reaching consensus.
- b. The analysis of current realities, conditions, and needs.
- c. The interpretation of how the past has shaped the present and how outside influences have affected everyday life.
- d. A description of a sustainable future that is desirable and possible (i.e. a vision).
- e. An articulation of the values and principles that will guide development action.
- f. The selection and priority setting of the goals of development.
- g. The selection of healing and program strategies.
- h. The making of the plans.
- i. How the health development promoting organization is structured and how the program functions, who controls it, how it runs on a day-to-day basis, who is selected to work in it (and how this selection is made); how the organization fosters the participation of the people it serve how conflicts are dealt with; how accountability is handled; and how money is managed.
- j. The indicators of success that are chosen.

k. Evaluation of the process and the outcomes.

l. How healing and development experiences are interpreted and plowed back into new analysis and new efforts.

6. Interconnectedness: The Holistic Approach

Everything is connected to everything else. Therefore, every aspect of our healing and development is related to all the others (personal, social, cultural, political, economic, etc.). When we work on any one part, the whole circle is affected.

The primary implication of the Guiding Principle of Interconnectedness for development practice is the requirement of taking a whole systems approach. This means that we can only really understand a particular development challenge in terms of the relationships between that issue and the rest of the life-world in which that issue is rooted.

For example, in many Indigenous communities, alcohol and drug abuse cannot be understood by focusing on the medical fact of chemical dependency. It is only when we consider the historical and cultural context in which the abuse is taking place that it becomes clear how substance abuse (in those communities) is a social phenomenon with profound spiritual roots. Once this was recognized, many North American Indigenous communities began to address the issue of alcoholism and drug abuse by combining personal healing, counseling, economic development, cultural and spiritual revitalization. All of these dimensions needed to be addressed on a community-wide basis before individuals in significant numbers began to leave alcohol and other drugs behind. Many communities that have taken

this holistic approach have gone far toward eliminating alcoholism and drug abuse from their community systems.

The Guiding Principle of Interconnectedness provides critical guidelines for community and workplace. Personal growth and healing, the strengthening of families and community development must all go hand-in-hand. Working at any one of these levels without attending to the others is not enough. Personal and social development, as well as top-down and bottom-up approaches must be balanced. This is the true meaning of a holistic approach to community development.

7. The Hurt of One is the Hurt of All and the Honour of One is the Honour of All.

Since everything in our world is connected to everything else, how much more must we as human beings be connected to each other? The basic fact of our prior unity and oneness as a Human Family has always been known and understood by the wise, and often lost sight of and even opposed by the frightened and the foolish. Nevertheless, the reality is that what happens to some of us really does happen to all of us. This principle has profound implications for human and community development.

The point is this: we all live in a shared social environment. We have recently begun to learn that if we poison the air we breathe and the water we drink (i.e., the environmental commons), we are poisoning ourselves. Similarly, if we poison our relationships with other people who live in the same social world as we do (the social commons), then we and our children will sooner or later discover that we have poisoned our own lives.

The primary implications for community healing and development of the principle, "The hurt of one is the hurt of all and the honor of one is the honor of all," are fairly straightforward:

- a. Development for some at the expense of well-being for others is not sustainable (and will cause long-term harm to the community).
- b. It is vital to foster a spirit of mutual respect and cooperation, such that improvements and accomplishments in the lives of some people are seen to be an achievement for the whole community.
- c. Similarly, it is essential that the community believes (and acts upon the belief) that the misfortune of anyone is the concern of everyone.

This principle directly challenges the popular dominant cultural doctrine that every individual is responsible only for him or herself, that the community bears no responsibility for the well-being of its members, and that individual prosperity is born of individual effort and merit alone. We now know that the doctrines of individualism and materialism are dangerously blind to the consequences of ignoring our fundamental interconnectedness as human beings. In the process of creating a sustainable human community, these doctrines (along with all types of racism and religious intolerance) are a virulent ideological contagion. They are the death to sustainable human well-being and prosperity.

What we think about expands in our lives. If we espouse separateness, we create it. For this reason, increasing the community's capacity to see itself as inter-connected -- as one -- is a very powerful strategy for generating sustained cooperative action. Because we live in a world of competing dreams and ideologies, it is vital to nurture and deepen the community's

ability to be animated by the vision of our common oneness and our mutual responsibility to serve and protect one another.

8. No Unity, No Development

Unity means oneness. Without unity the common oneness that makes (seemingly) separate human beings into a community is impossible. Without a doubt, disunity is the primary disease of the community.

Science tells us that the physical universe is made up of trillions upon trillions of tiny particles called atoms, bound together in fields of energy. These energy fields take many different shapes and patterns: stars and planets, trees and rocks, fish and fowl, and human beings. Clearly, there is some cohesive force that holds the particles together in the forms that we see in our world.

Imagine what would happen if the cohesive force that holds all of the particles together that make up the Rocky Mountains were to disappear. The mountains would simply crumble into dust.

In the human world, the cohesive force that binds us all together is love. While most spiritual traditions on Mother Earth have been trying to tell us this since the beginning of recorded history, science is now beginning to come to grips with it. We have now learned, for example, that people who feel the love, and caring of family, friends, and community have stronger immune systems, and are therefore more resistant to disease than people who feel isolated, and cut off. From another perspective, the gravity that holds together our physical world could be called “Metaphysical Love.”

Human beings are connected to each other in a complex web of relationships for mutual support and cooperation; it doesn't matter what area

of life these links focus on (governance, economics, recreation, the arts, etc.).

If the feelings between the people are right, then the enterprise will probably flourish. Conversely, if the feelings go bad, the operation will probably fall apart, no matter how bright the plans and strategies of the group may be.

What is critical to realize is that building, and monitoring collective oneness (i.e. community) requires the involvement of the human heart and spirit, as well as our minds (thinking) and our physical energies (i.e. time and work).

Unity is the term we use for the cohesive force that holds communities of people together. It is a fact of our nature as human beings that we need the love, support, caring and respect for others in our struggle to heal ourselves and develop our communities. Unity is the starting place for development, and as development unfolds, unity deepens. The strategic implications of this vital principle for community healing and development are that restoring and maintaining unity must be seen as a prerequisite at the foundation of the community healing process.

9. No Participation, No Development

Participation is the active engagement of the minds, hearts, and energy of people in the process of their own healing and development. Because of the nature of what development really is, unless there is meaningful and effective participation, there is no development.

On the personal level, we use the term volition (the exercise of human will) to refer to the capacity to focus, to choose, to adopt goals, to persevere and to complete what we set out to do. We refer to this capability as willpower. Nothing can be achieved in our life (and all of our hidden potentials will

remain dormant) unless and until we engage our own volition. As human beings, we must direct our energies toward a goal in order to achieve it.

This is also true of communities, and the collective will of the community is engaged in the process of participation. Since authentic development is driven from within, through learning (i.e. acquiring capacity) for personal and social transformation, there is no escaping the necessity of involving the people whose development is being promoted in every aspect of the process.

Participation is to develop as movement is to dance or the making of sound is to music. If you take away sound, you have no music. If you take away participation, you have no development.

10. No Justice, No Development

The principle of justice in development implies that every person must be treated with respect as a human being, regardless of gender, race, age, culture, sexual orientation, religion, or personal beliefs. This means that every person must be accorded equal opportunity to participate in the processes of healing and development and to receive a fair share of the benefits. Unless development is driven and guided by the quest for social and economic justice, some people will always benefit at the expense of others. And when some people become enriched through a process which at the same time impoverishes others, sustainable community (common oneness) is impossible. The circle has been broken.

This type of "development" is one of the primary causes for the alienation of hundreds of millions of youth around the world from their communities and cultures. It is often the principal cause of the breakdown of law and order

and the real source of many ethnic conflicts, some of them prolonged and deadly.

Unless justice animates all that we do in human and community work, what we are doing is not development.

11. Spirit

Spirituality is at the center of authentic healing and development.

How spirituality is expressed depends entirely on the culture and religious perspectives of the people. There is no right or wrong way. Or, as one elder Metis woman in a northern Saskatchewan community put it, "The Creator is not in competition." It is certainly true that people fight over religion, and that it can be made a source of contention, prejudice, and disunity.

The problem in these cases is not spirituality, but the lack of it. Spirituality is not a religion nor is it tied to any particular set of beliefs. When viewed in a spiritual light, all people are the children of the same Creator. The differences between us are insignificant. Our reality is oneness. From that place, the most powerful force in development is love. It is the cohesive force of love that makes a community, and life itself, possible.

Without love between the hearts of the people, healing and development are not possible. And when love is present, solutions can usually be found for even the most difficult of problems. If people on earth understand that, as human beings, we are both material and spiritual in nature. It is therefore inconceivable that human communities could become whole and sustainable without bringing our lives into balance with the requirements of our spiritual life.

In down-to-earth terms, this understanding implies the following:

- a. Putting the love of the Creator (the Unknowable Essence, God the Life-giver) in the center of every relationship, every meeting, and every activity.
- b. Drawing on the wisdom, teachings, principles, laws, and guidance that come from the rich spiritual traditions of the people to inform our understanding of the goals, purposes, and methods of development.
- c. Practicing life-preserving, life-enhancing values, and ethics (such as honesty, kindness, and forgiveness).
- d. Strengthening our spiritually-based development capacities, which include:
 - i. the ability to have a vision, dream or a goal that describes our potential (i.e. what we could become);
 - ii. the capacity to believe in that vision, dream or goal to such an extent that one is able to align one's heart and mind to its achievement;
 - iii. The capacity to express that vision, dream or goal through language, mathematics or the arts;
 - iv. the capacity to actualize that vision, or goal through the exercise of our volition (i.e. our will) to choose, plan, initiate, persevere through, and complete processes of growth and development.

12. Ethics and Morals

Sustainable human and community development requires an ethical foundation. When morals decline and basic ethical principles are violated, development stops. Essentially, moral and ethical standards describe how human beings must think and act toward themselves, the Creator, each other, and our beloved Mother Earth. There has never been a successful society in human history that did not have moral standards, laws, and protocols that people were required to follow.

Moral and ethical standards are not mere limitations imposed on our freedom by the conservative or the prudish. On the contrary, these rules describe where the boundaries of well-being may be found. They are like highway signs that tell us to slow down on this corner, to be careful on that hill, or to drive with caution when the road is slippery. We can choose to ignore them, but we do so at our own peril.

In healing and development work, the violation of moral and ethical standards can destroy months and even years of good work. Like a young plant just breaking ground and experiencing the heat of the sun and the strength of the wind and weather for the first time, developing people are often very vulnerable. It doesn't take much to destroy their faith and confidence in themselves, or in the processes of growth. In those early stages, people often look to their facilitative leaders and professional helpers to be role models for wellness. In a sense, these facilitators are living proof that the process is real, and that the dreams people have dared to believe in can come true. Later, when they become stronger and more self-reliant, they will learn to see the strength they are looking for within themselves. But even then, the violation of ethical and moral standards can seriously undermine personal growth, healing, and community development processes. The most common violations that cause trouble all over the world are the following:

- a. Dishonesty - lies told to the people; covering mistakes; stealing money; hiding self-serving agendas and purposes.
- b. Sexual Misconduct - sexual relations between professionals and clients, or trainers and community learners or sexual abuse of children or the weak and vulnerable (ranging from seduction to rape, but always containing the element of the more powerful taking advantage of the weak and vulnerable).
- c. Alcohol and Drug Abuse - ranging from closet addictions to open drunkenness. This problem usually causes many others, such as accidents, a breakdown of morality, and a general collapse of discipline, responsibility, and the quality of work.
- d. Backbiting, Slander, and Gossip - speaking negatively about others, or spreading "information" calculated to undermine the reputation and the public trust and confidence of others is one of the most destructive behaviors impacting the heart and soul of community wellness. This is because such behavior destroys unity. It sets up barriers between the hearts and minds of people. It corrodes trust and rots away common oneness. Nothing dampens the enthusiasm of the people for participation in community healing development activities more effectively than poisonous talk. Usually, at the root of such talk may be found hurt, jealousy, or competition for power, influence, or money.

13. Learning

Human beings are learning beings. We begin learning while we are still in our mother's wombs, and unless something happens to close off our minds and paralyze our capacities, we keep on learning throughout our entire lives.

Learning is the process of acquiring new information, knowledge, wisdom, or capabilities that enable us to meet new challenges and to further develop our potential. Learning leads to relatively enduring changes in behavior. Individuals, families, organizations, communities, and even whole nations of people need to learn.

Because learning is the key dynamic at the heart of human development (in one sense, since we can say that human development is a process of learning), there is no way of separating learning from the process of community development either. Unless people are learning, community development is not happening. This principle tells us that the promotion of various kinds of learning is an important part of what individuals and agencies that are facilitating community healing and development initiatives must be done.

For purposes of devising learning strategies in healing and development work, we have found that distinguishing the following categories (or types) of learning has been helpful.

a. Critical Learning - enabling people to learn to analyze their own situations and behaviors, as well as the social, economic, political and cultural forces that influence their lives, and to uncover the root cause of situations that require change. Critical learning is directly related to transformation. It is learning to see and to articulate the obstacles and barriers to development that exist both within us and around us.

b. Transformational Learning - enabling people to see possibilities and potentials within themselves, and to envision a sustainable, and attainable future. Transformational learning is also learning to generate and sustain the

processes of healing and development that constitute the journey to a sustainable life.

c. Relational Learning - refers to learning for inter-personal well-being. Relational learning involves the acquisition of virtues and the practice of values that promote good human relations. It also involves learning the skills and positive interaction patterns that lead to healthy human relations. Relational learning requires learning together with other people because much of what needs to be learned is connected to the habits of thinking and acting that only arise when people are together.

d. Operational Learning - refers to everything we need to learn in order to accomplish what we need to do in the process of healing and development. Operational learning includes acquiring:

- i. information,
- ii. in-depth knowledge and wisdom,
- iii. new skills,
- iv. new behaviors and habits, and
- v. new values and attitudes.

14. Sustainability

To sustain something means to enable it to continue for a long time. In community healing and development, we can think of sustainability in a number of ways.

a. Program or prosperity sustainability - refers to the life and vitality of the community's own process of learning and growth. Funders often ask how communities will sustain the process after the money has run out. A process that can only go as far as the money goes is not sustainable. Usually, process sustainability is linked to community ownership and to the level of freedom from dependency thinking. Communities that depend on government or other outside funds and on professionals to initiate, and sustain their community healing and development activities cannot be said to be engaged in sustainable processes.

b. Environmental (or bio-system) sustainability - refers to the well-being of the natural systems upon which all life on earth depends. The quality of air, water and soils, the preservation of fish and wildlife habitat, and of forests, inland waterways, reefs and oceans, biodiversity and the integrity of the gene pools at the base of life are all issues related to the sustainability of the natural environment. The global environmental crisis is the result of many people in many places taking actions that may have brought wealth to some groups but have also caused serious damage to the natural environment upon which other people and future generations depend for their survival and well-being.

c. Social and cultural sustainability - refers to how development action impacts the social world of the people. There are many kinds of development that bring one kind of improvement along with another kind of harm to communities. Community health, cohesiveness, and culture are a few of the dimensions of life that can be affected.

For example, along with pipeline and mining developments came an increase in alcohol and drug abuse and family violence and a disconnection from the land and their own culture for many Indigenous. All over the world,

dominant culture schooling educates the children of minority cultures into devaluing their own identity and mistrusting their own cultural resources.

Very often when money comes into a community for a development project, people are pitted against each other for control of the process and for a share of the benefits. In each of these examples, one kind of benefit brought another kind of deficit.

d. Economic sustainability - refers to the continuous production of wealth and prosperity. If a community depends on fishing and has no other means of earning a livelihood, the ability of that community to sustain itself over the long run is utterly dependent on the continued abundance of fish stock, as well as on market conditions for the sale of fish. Clearly, economic sustainability (like biological sustainability) is enhanced by a diversity of strategies. Economic sustainability refers not only to producing wealth but also to the equitable distribution of that wealth so that all members of the community can meet their basic needs.

e. Political sustainability - refers to the processes through which decisions are made and power is arranged and distributed. A community development process is not sustainable if the political forces against it are stronger than the political forces within it. For this reason, it is very important to win over the support of political leaders and organizations that control the political and economic environment in which community development is occurring.

There are many kinds of sustainability, as this brief discussion illustrates. The challenge to developing communities is to harmonize environmental, social, economic, and cultural needs, and not to promote one kind of development at the expense of another.

15. Move to the Positive

Solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative that we wish to create, and by building on the strengths we already have, rather than on giving away our energy fighting the negative. Whatever we think about expands. Try not thinking about Miss Piggy, or not thinking about anything. The only way you can do it is to think about something else. If we think about how sick or weak or incapable we are, we give strength and endurance to the very weakness we wish to escape. If we always think about all the things we don't like about another person, those are the very things we see and reinforce (whether negatively or positively) in our interactions with them.

Likewise, in community health development work, it is much more fruitful to focus energy on building the alternative than it is to try to oppose and undermine what we do not like. This in no way implies that we should allow injustice or unhealthy conditions to continue. The principle of moving to the action suggests that we should clearly visualize what it is we wish to achieve in terms of positive conditions (health, prosperity, social justice, racial unity) and begin building that. Instead, many people focus their program energies on trying to eliminate the perceived obstacles to the things they wish to achieve.

Consider the example of disunity in a community. One approach to solving this problem might be to identify the people we believe are the source of the problem and to attempt to convince them to change. Unfortunately, when confronted with a challenge to one's character or personal behavior, many people become defensive. A usual response includes one or all of the following: a) deny that there is a problem, b) discredit the person who

challenges you, c) blame someone else for the problem, or d) justify the behavior for which one is being criticized and increase it.

Another approach to disunity would be to gather together those people who want unity and to begin to behave toward each other in a unified way. The result of this strategy is that you have created unity. Other people can join this new pattern, but if they wish to partake of its benefits, they will need to behave according to the principles and rules that produce unity.

While this may be a somewhat simplified example, it is, in fact, a very powerful community healing and development strategy. Many North American Indigenous communities have already created sobriety movements that will eventually end the terrible burden of community alcoholism using this approach. Recovering alcoholics and non-drinkers formed core groups and worked on their own healing as well as the creation of healthy human relations between them. Gradually these islands of health attracted others, and the core groups grew in strength and influence until a critical mass was reached and whole communities were transformed.

16. Be the Change You Want to See

"Be the change you want to see." These words came from Gandhi, the great transformational leader of India who led a peaceful revolution that succeeded in freeing his country from British colonial rule. Essentially what he meant was that trying to convince other people to change doesn't work. If people wanted liberation from British rule and a return to the positive cultural values of all of India, then they would need to begin to act as if that transformation had already occurred. By becoming the alternative (i.e. be the change you want to see), you have in fact created that alternative. This

“Walk your Talk” perspective is at the heart of Indigenous wisdom everywhere!

This guiding principle also applies to development-promoting organizations. A sick organization cannot promote health. A team crippled with in-fighting and disunity cannot build a “community” in the world. Unless our institutions reflect the principles and values we espouse in our work with the people, why should anyone take us seriously? By walking the path, we make the path visible.

The most powerful strategies for change always involve positive role modeling and the creation of living examples of the solutions we are proposing. That is why, as development practitioners, we must strive to be living examples of the changes we wish to see in the world. The passive to the active state begins in consciousness. It begins from within. It begins in how we see ourselves within the process of life as it unfolds.

This active approach of entering into a creative relationship with life, and of consciously making choices that will lead to the making of a better world is the choice of "stepping into history."

UNION OF THE CONDOR, HUMMINGBIRD, QUETZAL, AND EAGLE

CODE OF ETHICS

1. Each morning upon rising, and each evening before sleeping, give thanks for the life within you and for all life, for the good things the Creator has given you, and for the opportunity to grow a little more each day. Consider your thoughts and actions of the past day and seek

the courage and strength to be a better person. Seek for the things that will benefit everyone.

2. Respect. Respect means "To feel or show honor or esteem for someone or something; to consider the well being of, or to treat someone or something with deference or courtesy." Showing respect is a basic law of life.
 - 2.1. Treat every person, from the tiniest child to the oldest elder, with respect at all times.
 - 2.2. Special respect should be given to Elders, Parents, Teachers, and Community Leaders.
 - 2.3. No person should be made to feel "put down" by you; avoid hurting other hearts as you would avoid a deadly poison.
 - 2.4. Touch nothing that belongs to someone else (especially Sacred Objects) without permission or an understanding between you.
 - 2.5. Respect the privacy of every person, and never intrude on a person's quiet moment or personal space.
 - 2.6. Never walk between people that are conversing.
 - 2.7. Never interrupt people who are conversing.
 - 2.8. Speak softly, especially when you are in the presence of Elders, strangers, or others to whom special respect is due.
 - 2.9. Never negatively speak about others, whether they are present or not.
 - 2.10. Treat the earth and all of her aspects as your mother. Show deep respect for the mineral world, the plant world, and the animal world. Do nothing to pollute our Mother. Rise up with wisdom to defend her.
 - 2.11. Show deep respect for the beliefs and religion of others.
 - 2.12. Listen courteously to what others say, even if you feel that what they say is worthless. Listen to your heart.
 - 2.13. Respect the wisdom of the people in council. Once you give an idea to a council meeting, it no longer belongs to you. It belongs to

the people. Respect demands that you listen intently to others' ideas in council and do not insist that your idea prevails. Indeed, you should freely support others' opinions if they are accurate and sound, even if those ideas differ greatly from those you have contributed. The clash of ideas brings forth the Spark of Truth.

3. Once a council has decided something in unity, respect demands that no one speak secretly against what is decided. If the council has made an error, it will become apparent to everyone in its own time.
4. Be truthful at all times and under all conditions.
5. Always treat your guests with honor and consideration. Give your best food, blankets, the best part of your house, and your best service to your guests.
6. The hurt of one is the hurt of all. The honor of one is the honor of all.
7. Receive strangers and outsiders with a loving heart and as members of the human family.
8. All the races and tribes in the world are like the different colored flowers of one meadow. All are beautiful. As children of the Creator, they must all be respected.
9. To serve others and be of some use to family, community, nation, and the world is one of the primary purposes for which human beings have been created. Do not fill yourself with your own affairs and forget your most important tasks. True happiness comes only to those who dedicate their lives to the service of others.
10. Observe moderation and balance in all things.

11. Know those things that lead to your well-being and those things that lead to your destruction.
12. Listen to and follow the guidance given to your heart. Expect guidance to come in many forms; in prayer, in dreams, in times of quiet solitude, and in the words and deeds of wise elders and friends.

(From the Sacred Tree)

The Union of the Condor, Quetzal, and Eagle is Dedicated to Working Toward Actualizing this long-promised Vision for Every Member of our Human Family, Across the Americas and Beyond.

1. Basic Physical Needs - Adequate nutrition, clothing, shelter, pure drinking water, sanitary waste disposal, and access to medical services.
2. Spirituality and a Sense of Purpose - connection to the Creator and a clear sense of purpose and direction in individual, family, and community life, as well as in the collective life of the nation.
3. Life-sustaining Values, Morals, and Ethics - guiding principles and a code of conduct that informs choices in all aspects of life so that at the level of individuals, families, institutions, and whole communities, people know which pathways lead to human well-being and which to misery, harm, and death.
4. Safety and Security - freedom from fear, intimidation, threats, violence, criminal victimization, and all forms of abuse within families and homes and in all other aspects of the people's collective life.

5. Adequate Income and Sustainable Economies - access to the resources needed to sustain life at a level that permits the continued development of human well-being and processes of economic engagement that are capable of producing sustainable prosperity.
6. Adequate Power - a reasonable level of control and voice in shaping one's life and the environment through processes of meaningful participation in the political, social, and economic life of one's community and nation.
7. Social Justice and Equity - a fair and equitable distribution of opportunities for all, as well as sustainable mechanisms and processes for re-balancing inequities, injustices, and injuries that have or are occurring.
8. Cultural Integrity and Identity - pride in heritage and traditions, access to and utilization of the wisdom and knowledge of the past, and a healthy identification with the living processes of one's own culture as a distinct and viable way of life for individuals, families, institutions, communities, and nations.
9. Community Solidarity and Social Support - to live within a unified community with a strong sense of common oneness and within which each person receives the love, caring, and support they need from others.
10. Strong Families and Healthy Child Development - families that are spiritually centered, loving, unified, free from addictions and abuse, and which provide a strong focus on supporting the developmental needs of children from the time of conception through the early years and through the time of childhood and youth.

11. Healthy Ecosystem and a Sustainable Relationship Between Human Beings and the Natural World - the natural world is held precious and honored as sacred by the people. It is understood that human beings live within nature as fish live within water. The air we breathe, the water we drink, the earth that grows our food, and the creatures we dwell among and depend on for our lives are kept free from poisons, disease, and other dangers. Economic prosperity is never sought after at the expense of environmental destruction. Instead, human beings work hand-in-hand with nature to protect, preserve, and nurture the gifts the Creator has given.
12. Critical Learning Opportunities - consistent and systematic opportunities for continuous learning and improvement in all aspects of life, especially those connected to key personal, social, and economic challenges communities face and those that will enhance participation in civil society.
13. Adequate Human Services and Social Safety Net - programs and processes to promote, support, and enhance human healing and social development, as well as to protect and enable the most vulnerable to lead lives of dignity and achieve adequate well-being.
14. Meaningful Work and Service to Others - Opportunities for all to contribute meaningfully to the well-being and progress of their families, communities, nations, and the global human family.

UNION OF THE CONDOR, QUETZAL, AND EAGLE PRINCIPLES OF CONSULTATION

Purpose

- Create commitment, trust, and unity among all members of the Union

- Identify opportunities and solve problems
- Determine the best course of action forward

Ten Principles for Success

1. Respect each Union Member and appreciate each other's diversity. This is the prime requisite for consultation.
2. Value and consider all contributions. Belittle none. Withhold evaluation until sufficient information has been gathered.
3. Contribute and express opinions with complete freedom.
4. Carefully consider the views of others --- if a valid point of view has been offered, accept it as your own.
5. Keep to the mission at hand. An extraneous conversation may be important to team building, but it is not consultation, which is solution-driven.
6. Share in the Union's unified purpose --- desire for the success of the Vision.
7. Expect the truth to emerge from the clash of differing opinions. Optimum solutions emerge from a diversity of opinions.
8. Once stated, let go of opinions. Don't try to "defend" your position, but rather let it go. Ownership causes disharmony among the team and almost always gets in the way of finding the truth.
9. Contribute to maintaining a friendly atmosphere by speaking with courtesy, dignity, care, and moderation. This will promote unity and

Openness.

10. Seek consensus. But if consensus is impossible, let the majority rule. Remember, though, that decisions, once made, become the decision of every participant. After the Union has decided, dissenting opinions are destructive to the mission's success. When decisions are undertaken with total Society support, wrong choices can be more fully observed and corrected.

STEPS FOR CONSULTATION

1. Define the problem clearly. Make sure everyone has the same understanding of what is being discussed. It may help to write down the question or issue so everyone can see it.
2. Identify the human values or spiritual principles that are related to the issue. It can be helpful to think about the principles and values that should be part of the solution and the values/principles whose violation has helped to cause the problem.
3. Gather information that might help you make a good decision. This information may be held as common knowledge by the group members and must be made explicit. Other times research may need to be undertaken by consulting relevant literature or talking to various kinds of people (both “experts” and “ordinary citizens”). Do not try to make a decision or evaluate the information while gathering it.
4. Make sure everyone in the group understands all the information that has been gathered.

5. Allow everyone to express their opinion about what should be done based on the guiding principles which have been identified. Everyone should have the opportunity to speak once before anyone speaks twice.
6. Avoid taking offense at the point of view put forward by someone else. It is out of the clash of differing points of view that a creative solution is found. In the same spirit, avoid speaking in ways that will be offensive to others.
7. Don't hold on to your point of view. Once it has been given to the circle, it no longer belongs to you. You don't have to keep defending it.
8. After all, the participants have contributed their ideas; the facilitator (or any other group member) should try to synthesize what has been said into a course of action that everyone can agree on.
9. Anyone who feels that an important point needs to be considered in this synthesis should be given the chance to speak again.
10. Steps 5 to 9 can be repeated several times until a consensus is reached. If it becomes evident during this process that a vital piece of information is lacking, be sure to get it before proceeding.
11. Use a majority vote as a last resort if a complete consensus can't be reached.
12. Once a decision has been reached, it is important for everyone to support it wholeheartedly, even if you are not in full agreement. Through this type of united action, any flaws in the plan will be revealed and can be remedied without hard feelings or conflict.

ELEMENTS OF AN EVOLVING COLLABORATIVE GOVERNANCE MODEL OF THE UNION OF THE CONDOR, HUMMINGBIRD, QUETZAL, AND EAGLE

- **Step One – Prayer**

Each, in their own way, asks the Creator (or however we designate a higher power or source of inspiration), for guidance and direction so that the Creator's Will can guide everyone involved in the election process. Pray enough, so everyone at the election meeting is truly connected heart and mind with the Creator.

- **Step Two – Consultation**

Discuss the qualities of good leaders, particularly those qualities needed in leadership for this time and situation. Do not discuss individual names – only the qualities a leader should have.

- **Step Three – Reflection, Prayer, and Meditation**

Reflect (think deeply) about the qualities needed in those chosen for leaders in the situation. Then consider who best combines those qualities from the council; consider everyone. Ask the Creator to guide you to make the best choice without the slightest trace of prejudice and with an open and loving heart.

- **Step Four – Vote**

Write down the names of the people you have been guided to vote for. Do not discuss your choices with anyone before or after the vote. Your choice is between you and the Creator. The number of names you vote for should equal the number of positions on the council. If your ballot has fewer or more names, it will not be counted.

Step Five – Count the Vote

A special committee of four scrutineers (vote counters) is chosen by those at the election meeting. The scrutineers count the number of votes each person receives. The people with the most votes are chosen. This is called a “plurality vote.”

For example, if the election is to choose seven council members, then the seven people with the highest number of votes are selected. The person with the most votes is responsible for calling the council's first meeting. Beyond that, how many votes each council member received is not important.

If there is a tie in voting for the last position on the council, a vote is held to break the tie. The vote is between only the people who tied. For example, if the election is to choose seven council members and there is a tie between the seventh and eighth number of votes, then a vote is held to break the tie. If there is a tie between the second and third, or fourth and fifth number of votes, no vote is necessary since it is clear they have been selected.

- **Step Six – Acceptance and Support**

Everyone in the community must now give their wholehearted and unreserved support to the chosen. No one should speak secretly against those elected. Rather, everyone should now rally behind the council, pray for them, share their best ideas and insights with them and cooperate to ensure the success of everyone in promoting the healing and development of the people.

- **Step Seven – Servant Leadership**

The newly chosen council members should always show the utmost humility and approach their work with the attitude of loving

service to the community. They should actively solicit (ask for) the views and opinions of community members and work very hard to ensure that the real leaders are the people and the council their servants.

Suggested Qualities of Servant Leaders of the Union of the Condor, Hummingbird, Quetzal, and Eagle

1. Spiritually centered – actively in a relationship with the Creator.
2. Morally strong – lives a good moral life, suitable to stand as a role model (particular attention to the issues of addictions, relationships, and honesty regarding money should be considered).
3. Believes in the people's capacity to heal and develop, and shows this belief in how they work with the people.
4. Is engaged in his or her healing journey and is a relatively healthy person.
5. Has a good mind and heart and clearly understands the process of healing and development and the issues the people are facing.
6. Has demonstrated devotion to the people's healing and development through hard work and a good attitude over time.
7. Shows respect for the Creator, Mother Earth, and all members of our Human Family. (does not disrespect anyone because of gender, race, age, sexual orientation, class, religion, or any other prejudice that leads any human being to feel superior to another human being).

8. Can work well with others in a circle(team.)
9. Strives to work from a position of forgiveness, unity, and harmony with everyone.

GUIDELINES FOR TALKING AND HEALING CIRCLES

Talking circles are useful when the topic under consideration has no right or wrong answer or when people need to share feelings. Moral or ethical issues can often be dealt with in this way without offending anyone. The purpose of talking circles is to create a safe environment for people to share their points of view with others. This process helps people gain a sense of trust in each other. They come to know that what they say will be listened to and accepted without criticism. They also gain an appreciation for points of view other than their own. During circle time, people are free to respond however they wish as long as they follow these guidelines.

- All comments should directly respond to the question or issue, not to another participant's comments. Both negative and positive comments about what anyone else in the circle says should be avoided. *Frame what you want to say in a positive way Speak from the heart.*
- Only *one person speaks at a time*. Everyone else should be listening in a non-judgmental way to what the speaker is saying. Some groups find it helpful to signify in some way who the speaker is. Going around the circle systematically is one way to achieve this. Another is to use some object (such as a stone or stick) that the person speaking holds and then passes to the next person who has indicated a desire to speak.
- *Silence is an acceptable response*. No one should be pressured at any time to contribute if they feel reticent. There must be no negative consequences, however subtle, for saying "I pass."

- At the same time, *everyone must feel welcome to participate*. Some mechanisms for ensuring that a few vocal people don't dominate the discussion should be built-in. For instance, *no one speaks twice until everyone in the circle has been given the opportunity to talk once*. An atmosphere of patient and non-judgmental listening usually helps shy people to speak out and the louder ones to moderate their participation. Systematically going around the circle, inviting each person to participate simply by mentioning each name, can be an effective way to even out participation.
- *Smaller circles are most effective*. It is often better to hold talking circles in groups of five to fifteen rather than with a large group because in smaller groups, everyone has time to say what they need to say without feeling pressured by time.
- The group leader facilitates the discussion by acknowledging contributions in a non-judgmental way (that is, by avoiding comments such as "good comment" or "great," which can be seen as making comparisons between different contributions) and by clarifying comments when necessary, (e.g., "If I understand what you're saying, you're...").
- *No comments which put down others or oneself* are allowed. Some agreed-upon way of signaling the speaker when this is occurring should be established. Self-put-downs include such comments as, "I don't think anyone will agree with me, but..." or "I'm not very good at..."
- *Speakers should feel free to express themselves in any way that is comfortable*: by sharing a personal story, by using examples of metaphors, making analytical statements, etc.
- *Actively listen in a supportive way*. Some circles have found it helpful to encourage participants to focus on consciously sending the speaker's

loving feelings. In this way, listeners support the speaker and do not tune out so they can think about what they will say when it is their turn.

A short form of these principles is attached for easily sharing when working in talking circles:



Locally, regionally and globally, the Union of the Condor, Quetzal, and Eagle supports:

The International Treaty to Protect and Restore the Sacred



Mother Earth Day, April 22, 2016, New York City, N.Y.

Preamble

The spiritual foundation of the Indigenous worldview is the ancient understanding of the fundamental oneness and unity of all life. Therefore, all members of the Human Family are a part of the Sacred Circle of Life. Since all members of the Human Family are a part of the Sacred Circle of Life, we are all Indigenous Peoples of Mother Earth. Therefore, every Human Being is responsible for the well-being of one another and all living things on Mother Earth.

Our Indigenous Peoples and Allies of the Human Family are moving dynamically forward in rebuilding and reunifying the Americas and beyond. Our actions and vision, guided by the Natural Laws and Guiding Principles

inherent in our Indigenous Worldview and Legal Order, are based on an eternal and spiritually enduring foundation:

1. We have the ancient prophecies and the clear vision of a future of social justice and collective prosperity for the Americas we are in the process of manifesting. This new global civilization that is unfolding, as promised by the Ancient Ones and the Ancient of Days, fully honors the Natural Laws and Rights of Mother Earth and the Unity and Diversity of our Human Family. This New Spiritual Springtime foretold by our Elders is unfolding globally as surely as the sun rises every morning.

2. We have always had a strong, enduring, and unbreakable spiritual foundation of cultural values and guiding principles that have empowered us to survive and arise, with higher strength and wisdom than ever, despite a long and bitter spiritual wintertime. Even though we experienced the utmost human cruelty, violence, injustice, abuse, and physical and cultural genocide during this spiritual winter, we have never surrendered our inherent sovereignty. Despite these long-suffered challenges, throughout the Americas and around Mother Earth, our Indigenous Peoples are reawakening to their spiritual and cultural identities and are healing our Sacred Relationships between ourselves, Mother Earth, and all members of the Human Family.

3. Together, our Indigenous Peoples and Allies of our Human Family have the cultural, spiritual, scientific, technological, social, environmental, economic, and agricultural capacities and wisdom needed to co-create and rebuild our Families, Tribes, and Nations stronger and more unified than ever before.

4. Our Indigenous Peoples of Mother Earth have the growing collective social and economic capital and vast natural resources to bring our highest dreams and visions to reality. With growing collective strength, we dedicate ourselves to protecting and restoring our Beloved Mother as the sacred heritage of all generations yet to come.

Furthermore, these collective resources will empower us to become a primary spiritual and economic force in the Americas and throughout Mother Earth. We are destined to play an ever-increasing role as global leaders in wisely mandating sustainable and harmonious ways for developing Mother Earth's gifts and resources. We will ensure that when the development of the natural resources of Mother Earth is not sustainable, no matter the profit, they will not be developed. Our Sacred Places and the Healthful Life of our Beloved Mother Earth are not for sale or exploitation for any price.

5. We, the Indigenous Peoples of the Eagle of the North have the material resources to support the development of the collective resources of our Indigenous Relatives of the Quetzal and Condor of the South, as they choose. The Quetzal and Condor of the South equally have critical resources to share with the Eagle of the North. We fully realize that our greatest strength is our spiritual and cultural unity.

6. By utilizing emerging digital communications and green technologies in harmony with our vast, collective social, economic, cultural, and spiritual capacities, we will manifest a future with social, environmental, and economic justice for all Human Family and our Beloved Mother Earth.

7. Disunity is the primary challenge that stands before us as Indigenous Peoples and as a Human Family in rebuilding the Americas and beyond.

This disunity has been caused by all forms of colonialism, injustice, and genocide and is a direct result of the three Papal Bulls of 1452-1493 and the resulting Doctrine of Discovery. This ongoing colonization, with its injustice and genocide, has resulted in unresolved intergenerational trauma, internalized oppression, and other deepening global suffering and inequities. We are fully committed to recognizing, addressing, healing, balancing, and eliminating the highly destructive impacts of disunity by every peaceful and legal means possible.

As we move courageously and wisely forward, in greater and greater love, compassion, justice, and unity, we reconnect to our firm and eternal spiritual and cultural foundations for healing, reconciliation, and collective action for Protecting and Restoring the Sacred everywhere on Mother Earth. The full realization of our spiritual and cultural foundations for prayerful, wise, unprecedented, and unified action assures that our ultimate victory will gracefully unfold at the right time and place as foretold by our Ancient Ones. We fully dedicate ourselves and our resources to realizing these unprecedented and unified actions to stop runaway climate change with the full understanding of these unshakable, spiritual, and cultural foundations.

We, the Members of the Human Family, speak as one, guided by the sacred teachings and spiritual traditions of the Four Directions that uplift, guide, protect, warn, inspire, and challenge the entire Human Family to live in ways that sustain and enhance human life and the lives of all who dwell on Mother Earth. We hereby dedicate our lives and energies to healing and developing ourselves, the web of relationships that make our world, and how we live with Mother Earth.

As we move courageously and wisely forward, in greater and greater love, compassion, justice, and unity, we reconnect to our firm and eternal spiritual and cultural foundations for healing, reconciliation, and collective action for Protecting and Restoring the Sacred everywhere on Mother Earth. The full realization of our spiritual and cultural foundations for prayerful, wise, unprecedented, and unified action assures that our ultimate victory will gracefully unfold at the right time and place as foretold by our Ancient Ones. With the full understanding of these unshakable, spiritual, and cultural foundations, we fully dedicate ourselves and our resources to realizing these unprecedented and unified actions to stop runaway climate change.

Articles~International Treaty to Protect and Restore Mother Earth

Article 1 We, the Members of the Human Family, commit to Protecting and Restoring the Sacred. We will remind ourselves and our Human Family, through our sacred prayers, songs, ceremony, and our ancient prophecies, that Mother Earth is our sacred provider of life.

Restoring the Sacred includes preserving and protecting sacred sites worldwide and returning holy heirloom objects taken from their rightful owners. We will return to these sacred sites and objects to their original cultural and spiritual purposes.

Article 2 We, the Members of the Human Family, commit to supporting the global emergence of the Seventh Generation, as promised, by fostering youth participation, leadership, and wisdom in all decision-making processes impacting all life on Mother Earth.

Article 3 We, the Members of the Human Family, commit to reducing consumption and waste. These reductions must start in prosperous nations among the wealthy and comfortable to restore the values of simplicity, respect, and humility. Our Human Family can live much happier and more fulfilling lives with less consumption and without wasting any of Mother Earth's body and energy.

Article 4 We, the Members of the Human Family, commit to protecting women's reproductive rights and stabilizing our human population. We've grown past Mother Earth's capacity, and our human numbers cannot keep growing.

Our ancient relatives knew that their communities had to fit their habitat. We practiced natural patterns of creation that resulted in extended families in balance with the natural world. Today, over a billion of our Human Family are hungry daily, and 10 million of these relatives die every year.

For the population of our Human Family to be stable, it is essential to ensure that women everywhere have reproductive rights and health. Wherever women have rights over their reproduction and contraception is freely available, the birth rate naturally declines. Universal education, social justice, and ecological justice allow communities to limit their population growth.

Article 5 We, the Members of the Human Family, commit to transitioning to ecologically sustainable and renewable energy sources and zero waste. We will take every peaceful action possible to reduce, mitigate, and eliminate fossil fuel emissions — coal, oil, gas — and to build the renewable zero-emission infrastructure for solar, wind, and hydropower, where it is acceptable and approved through a process of free, prior and informed

consent. Conservation and zero-waste will be components of any genuine energy transition, using power modestly and carefully to minimize consumption and eliminate any non-conforming resource extraction projects like the Alberta Tar Sands.

We call for nation-states everywhere on Mother Earth to use all possible means to support the transition to solar technology and other proven renewable energy sources. And we call for nation-states to increase carbon taxes and eliminate subsidies to the petroleum industry and to use these funds to subsidize renewable energy research and installation.

Article 6 We, the Members of the Human Family, commit to restoring and protecting the health and vitality of our planetary ecosystems and ecosystem services by restoring and protecting the biodiversity of our ecosystems on land, water, and air and by reversing the decline of forests, coral reefs, wetlands, and other productive ecosystems. We commit to replanting, restoring, and protecting the wild forests to provide natural species diversity to grow again and to supply human communities with materials and renewable energy solutions for modest lives connected to productive ecosystems.

To achieve this, we require a paradigm shift in our economic systems from unsustainable growth and extraction to the preservation of real wealth: our natural ecosystems. Rather than monetize nature, we must do the opposite and naturalize the economy.

Article 7 We, the Members of the Human Family, commit to permitting only organic and traditional farming by ending the industrial farming methods that have destroyed soils, spread toxins, and harmed our planetary ecosystems.

For Indigenous Peoples, organic agriculture is conventional agriculture. Through our farming methods, we also aim to protect and restore the biodiversity in our planetary ecosystems, with particular emphasis on safeguarding organic seeds from GMO manipulation and other forms of genetic manipulation.

Article 8 We, the Members of the Human Family, commit to building a robust zero-emission infrastructure for public transportation by eliminating the overuse of fossil-fueled vehicles and restoring efficient public transportation systems, including light-rail, zero-emission trains, and trolleys. We will rebuild our communities so people can access their needs by walking and bicycling.

Article 9 We, the Members of the Human Family, commit to waging peace with the understanding that war is the highest consumer of oil and energy, the most significant contributor to ecological destruction, and the most destructive force among the Human Family. War benefits only the powerful, the wealthy, and the weapons industry.

We will make peace a global priority, refuse to fund war machines, refuse to participate in war-making, and stop glorifying war. We call the nation-states to eliminate the weapons industry that lives off the misery of the victims among our relatives.

Through the full realization of the spiritual awareness of the Oneness of the Human Family, the elimination of all forms of prejudice, and the elimination of anything that causes a human being or society to feel superior and entitled to oppress another, World Peace will be realized.

Article 10 We, the Members of the Human Family, are committed to restoring, promoting, and protecting the rights of Indigenous Peoples. Industrial economies have consistently pushed Indigenous communities from their productive land. By restoring the rights of all Indigenous communities and all members of the Human Family who know how to live in harmony with the natural world, we take an essential step towards healing our world and Mother Earth.

These Indigenous rights include the full legal implementation of the United Nations Declaration on the Rights of Indigenous Peoples, emphasizing the principle of free, prior, and informed consent.

Article 11 We, the Members of the Human Family, commit to cleaning up and redeveloping toxic waste sites. We call for all nation-states and multinational corporations responsible for generating dangerous waste - including nuclear, petroleum, chemical, agricultural, and other poisonous waste - to immediately develop and implement a global plan to eliminate those toxins from all ecosystems, air, land, and water, by 2030.

Article 12 We, the Members of the Human Family, commit to implementing universal gender equality by realizing that the full equality of women and men is a prerequisite for peace. Denying such balance is an injustice against half of the world's population. It promotes harmful attitudes and habits among males, from the family to the workplace, political life, and international relations.

Ultimately, any gender discrimination, including gender violence, leads to a negative relationship with Mother Earth. There are no grounds — moral, practical, or biological — by which this can be justified. Only when women

and men have a full partnership in all fields of human endeavor will we be able to create the moral and psychological climate to realize international peace.

Article 13 We, the Members of the Human Family, commit to facilitating decision-making and leadership that remains beneficial for seven generations into the future, a policy that Indigenous people know as "Seven Generations" decision-making.

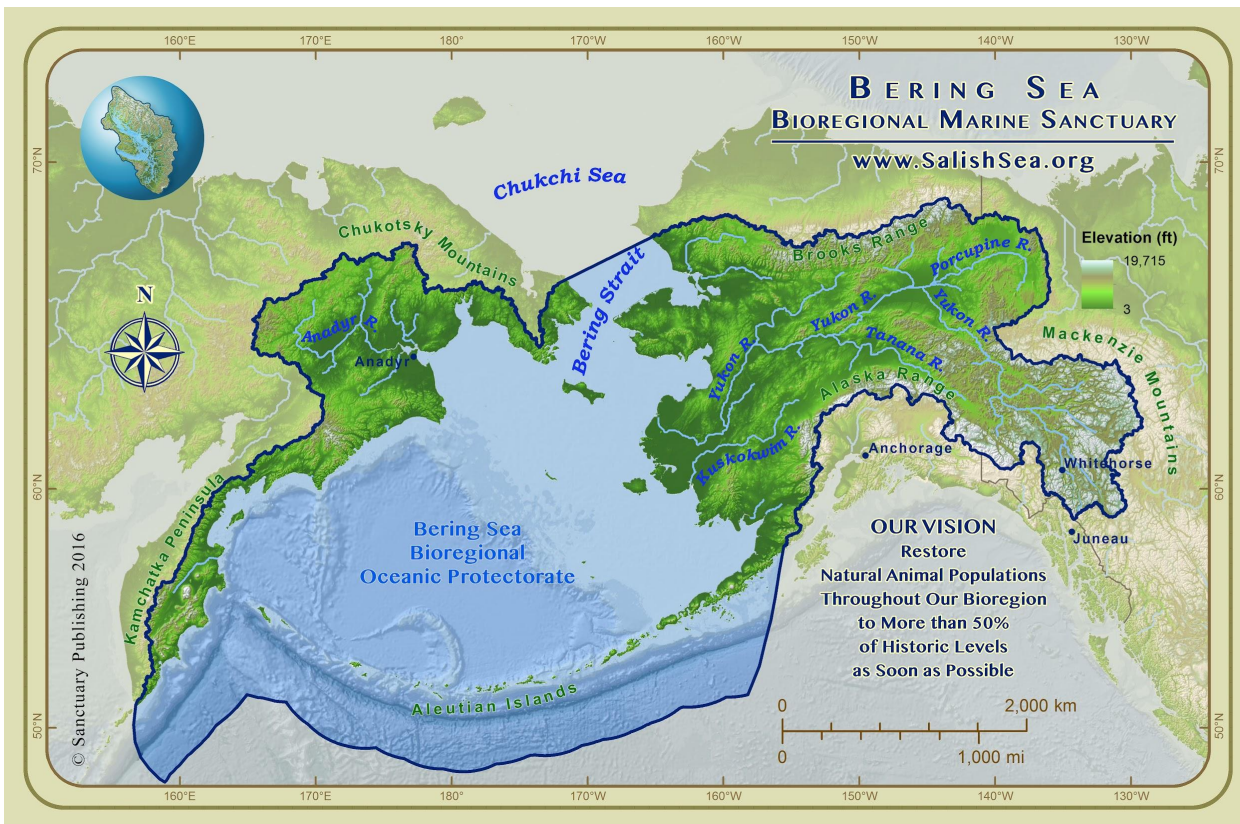
In the Ihanktonwan Dakota Traditions, the thirteenth tepee pole is the women's pole, around which the hide or canvas is tightly wrapped. After erecting the first twelve poles, the thirteenth pole is put in place, and the skin of the tepee is unwrapped around the others, covering all. Without this pole, of course, there is no shelter.

Scientific evidence shows that industrial culture's toxic pollution is poisoning womankind wombs, infecting our future generations, and causing disease, diabetes, congenital disabilities, cancers, and chemical violence. These toxins are breaking the thirteenth pole, harming our women and all women, and endangering unborn children so that there may not be a seventh generation. Making decisions to generate money rather than maintaining the health of all members of our Human Family is the opposite of Seventh Generation decision-making.

Article 14 We, the Members of the Human Family, commit to establishing and maintaining Bioregional Marine Sanctuaries throughout Mother Earth as soon as possible.

Bioregional Marine Sanctuaries are named areas of Earth, Water, and Air where natural animal populations, protected and restored to more than 50% of historic levels as soon as possible, and water quality and forest biomass levels are preserved and restored to very high concentrations.

Bioregional Marine Sanctuary boundaries correspond to natural features such as watershed topography, vegetation types, oceanic continental shelves, and margins, including all rivers, creeks, lakes, ponds, estuaries, and aquifers. We will remap the Americas and beyond, as it was more than 500 years ago.



SALISH SEA

BIOREGIONAL MARINE SANCTUARY & COASTAL TRAIL

SALISHSEA.ORG

- Watershed Boundary
- Coastal Trail
- Foot Ferry Connectors

BIOREGIONAL
WATERSHED
BOUNDARY

Pacific
Ocean



OUR VISION

RESTORE
NATURAL ANIMAL POPULATIONS
THROUGHOUT OUR BIOREGION
TO MORE THAN 50%
OF HISTORIC LEVELS
AS SOON AS POSSIBLE

SALISHSEA.ORG

Salish Sea Bioregional Marine Sanctuary & Coastal Trail-related revisions
© 2014 SANCTUARY PUBLISHING

<http://staff.wvu.edu/stefan/SalishSea.htm>

Base Map by
stefan freeman - 2009

We the People

OF THE SALISH SEA BIOREGIONAL WATERSHED COMMUNITY

in order to form a healthier, happier and more enlightened Bioregional Community,
one in which All Human & Non-Human Animals have plentiful Pure Water to Drink,
Clean Air to Breathe and Truly Healthy Wholesome Food to Eat,

PROCLAIM THE FOLLOWING

ARTICLE I

The Salish Sea,
including all her tributary rivers,
creeks, estuaries & aquifers,
are hereby Proclaimed to be
SALISH SEA MARINE SANCTUARY
North America's 1st
Bioregional Marine Sanctuary



ARTICLE II

CORE OBJECTIVE **RESTORE**

Natural Animal Populations
throughout Our Salish Sea Bioregion
to More than 50% of Historic Levels
as Soon as Possible

ARTICLE III

SALISH SEA MARINE SANCTUARY **FOUNDATIONAL STANDARDS**

We agree that the Ethos, Standards of
Conduct and Management Practices
of the Salish Sea Marine Sanctuary
shall in all respects meet or exceed those
commonly implemented during the last
40 years in and around the 14 existing
U.S. National Marine Sanctuaries

ARTICLE IV

BIOREGIONAL CO-GOVERNANCE

We call upon the People & Governments
of Coast Salish Nations, British
Columbia & Washington State
to work together for the benefit of All Life
and timely implement
this Proclamation by the People

ARTICLE V

4 CORNERSTONES OF THE SALISH SEA MARINE SANCTUARY BIOREGIONAL PARADIGM SHIFT

Reduce pollution to our Bioregion's Earth, Water & Air by more than 50%
Provide more than 50% of our Bioregion's Energy Usage from Solar Sources
Produce more than 50% of our Bioregional Foods in a Certified Organic & Ethical Manner
Enhance more than 50% of our Bioregion's Lands & Waters re: Natural Animal Habitat
(all 4 Cornerstones to be accomplished as soon as possible relative to baseline year 2012)

ARTICLE VI

We hereby proclaim the Salish Sea's Salt Waters to be
SALISH SEA CETACEAN SANCTUARY
An International Wildlife Refuge for Whales, Orcas, Dolphins & Porpoises

ARTICLE VII

HENCEFORTH, THE FOLLOWING 8 THINGS ARE NOT ALLOWED **IN, ABOVE OR UNDER THE SALISH SEA BIOREGIONAL MARINE SANCTUARY**

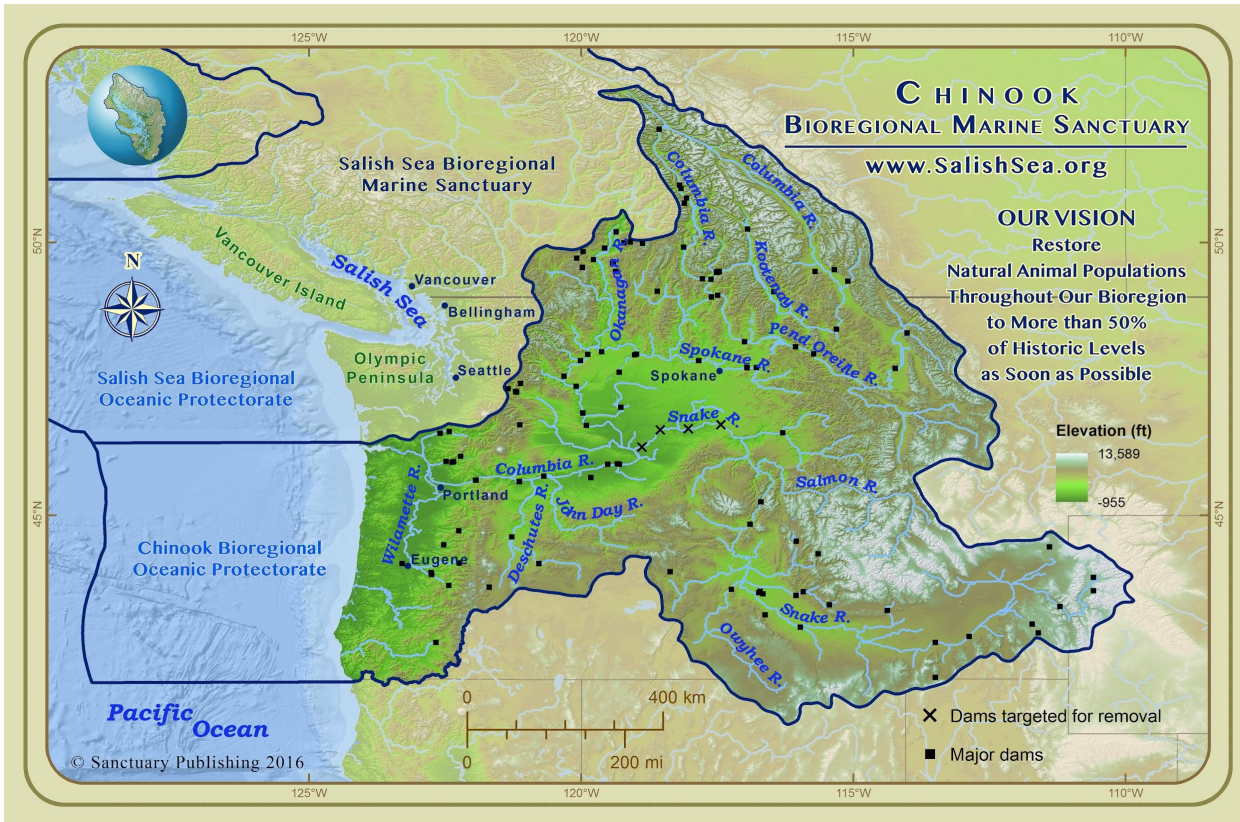
- Open Net-Pen Fish Factories (e.g. Atlantic Salmon) • Trophy Hunting •
- Genetically Modified Organisms • Neonitcinoids • Glyphosate •
- Fracking Operations • Tropo-Stratospheric Aerosol Geoengineering •
- MegaTanker Trafficking of Petrochemicals or Other Hazardous Materials in amounts or types
exceeding those in 2012, transitioning thereafter to a Hazardous Material Tanker-free Salish Sea by 2023 •

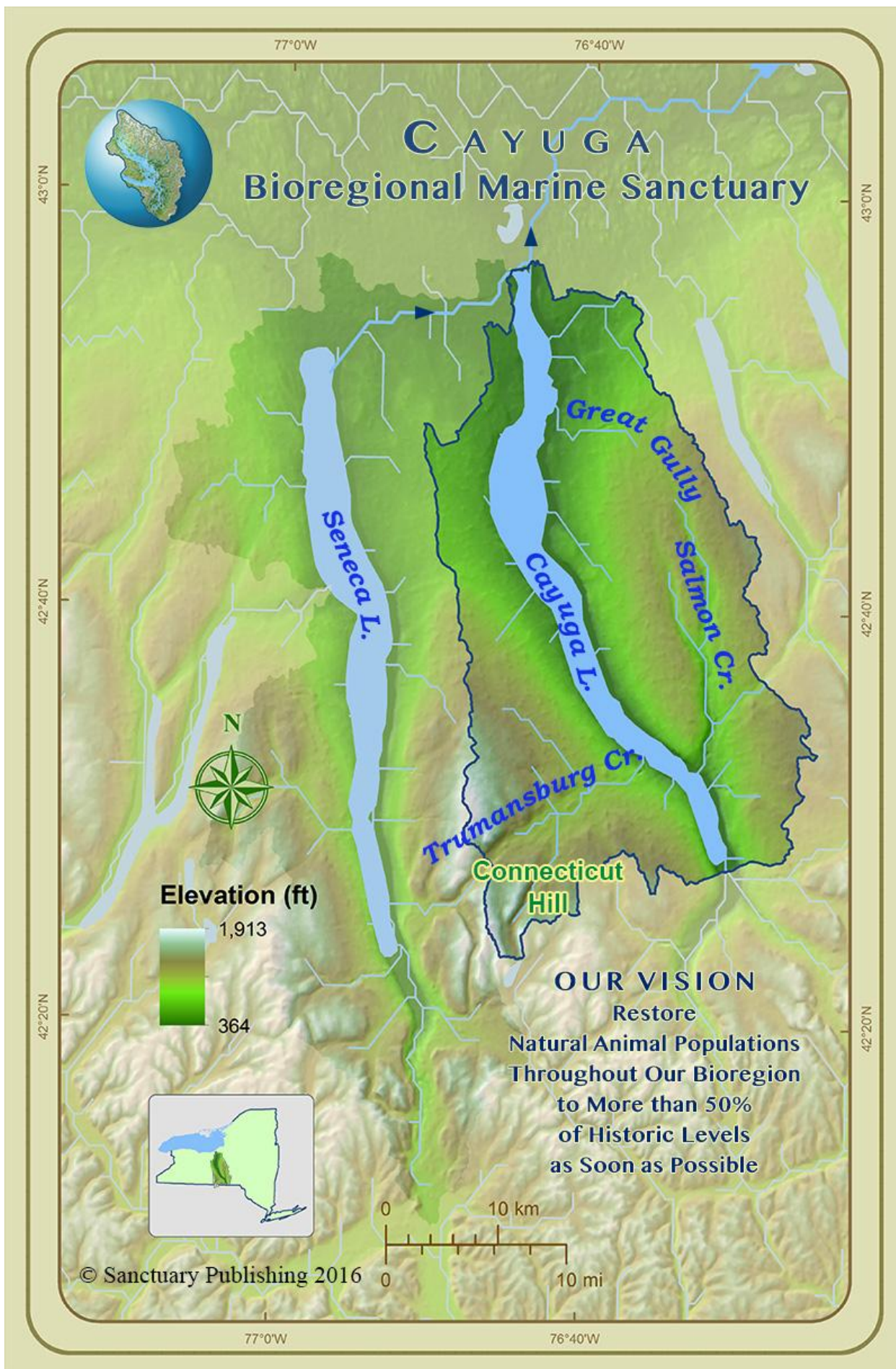
ARTICLE VIII

SALISH SEA COASTAL TRAIL

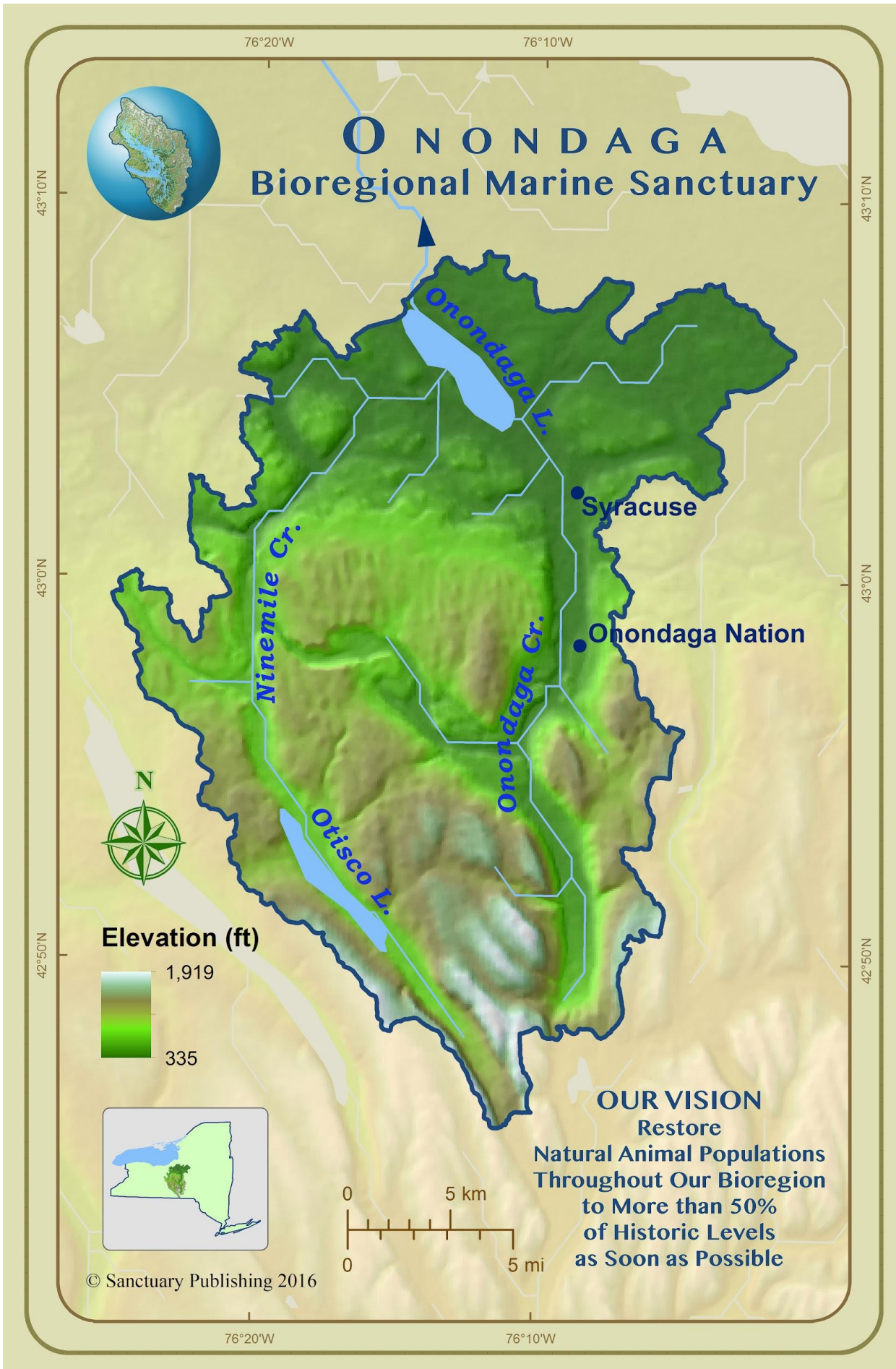
We agree that the time has come for our Bioregional Watershed Community to timely design and co-create a contiguous
Salish Sea Coastal Trail encircling the Salish Sea. The Salish Sea Coastal Trail (including animal-friendly
SkyTrail segments) shall be designed such that natural animal populations may also live and enjoy their lives
along the Salish Sea Coastal Trail and Salish Sea Marine Sanctuary Shoreline Areas.

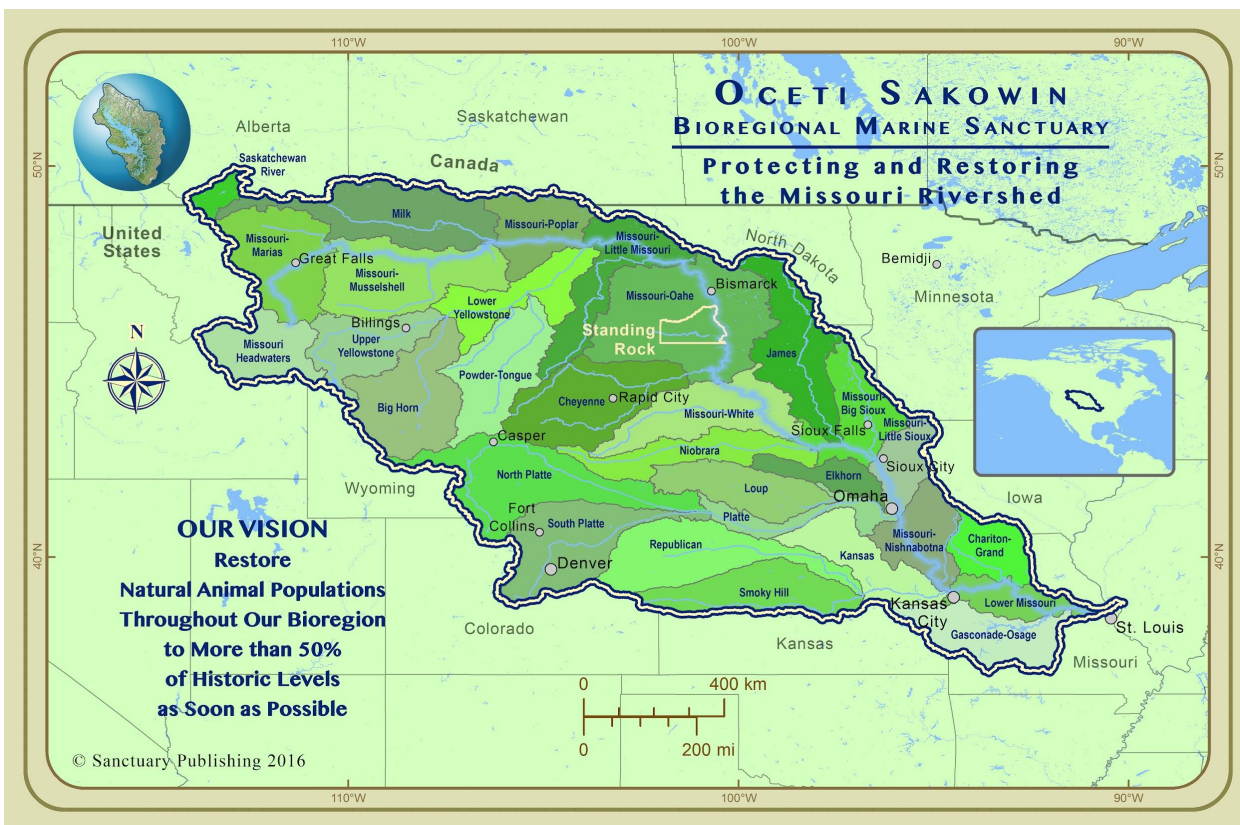
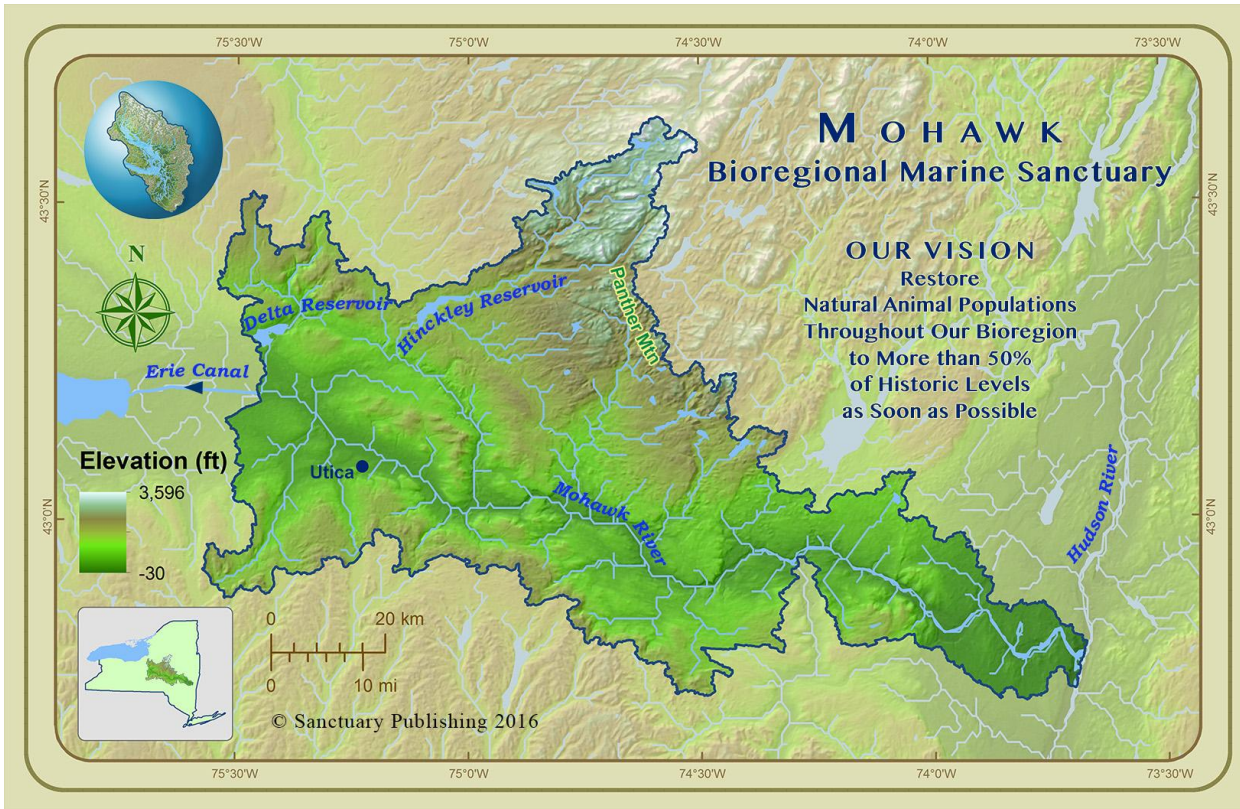














MIWOK~OHLONE

Bioregional Marine Sanctuary

----- Exclusive Economic Zone (EEZ)
(200 nmi from coastline adjusted for overlaps)



0 400 km
0 200 mi

Mendocino

Lake Tahoe

San Francisco
Bay Delta

Ohlone
Sanctuary
EEZ
26,260 mi²
(280 mi x 93 mi)

California

Santa Barbara

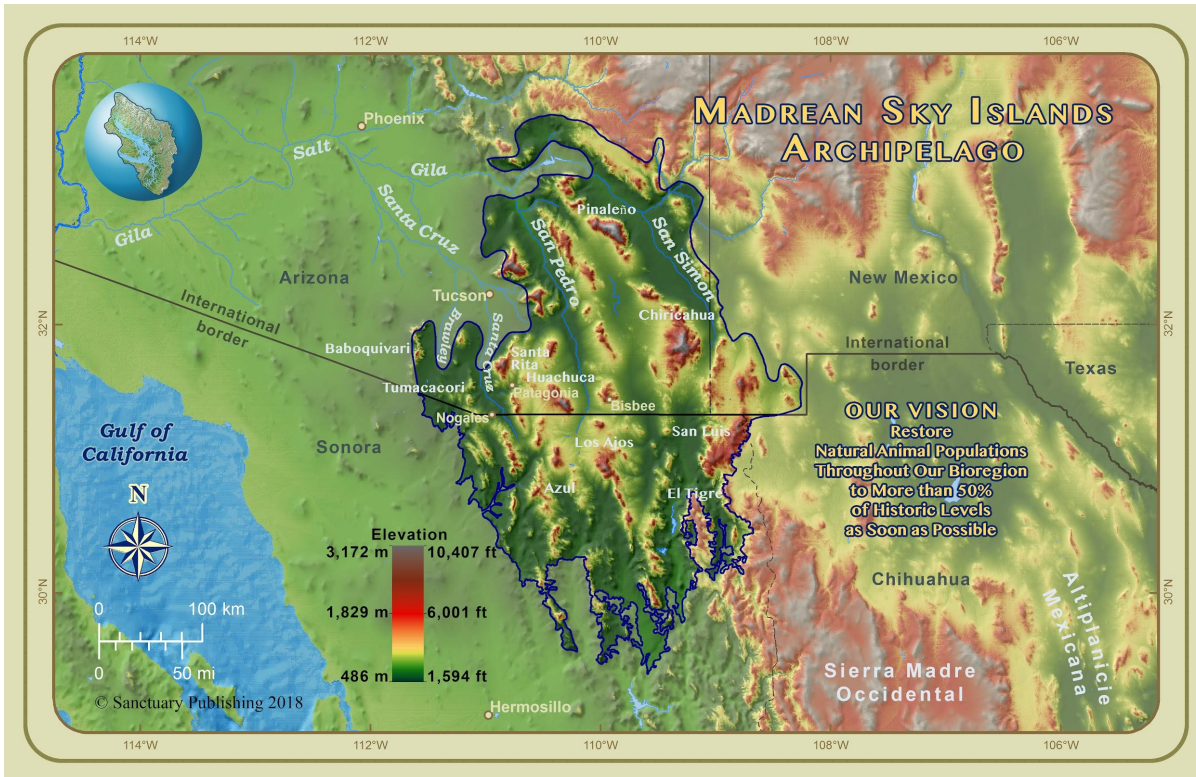
Los Angeles

San Diego

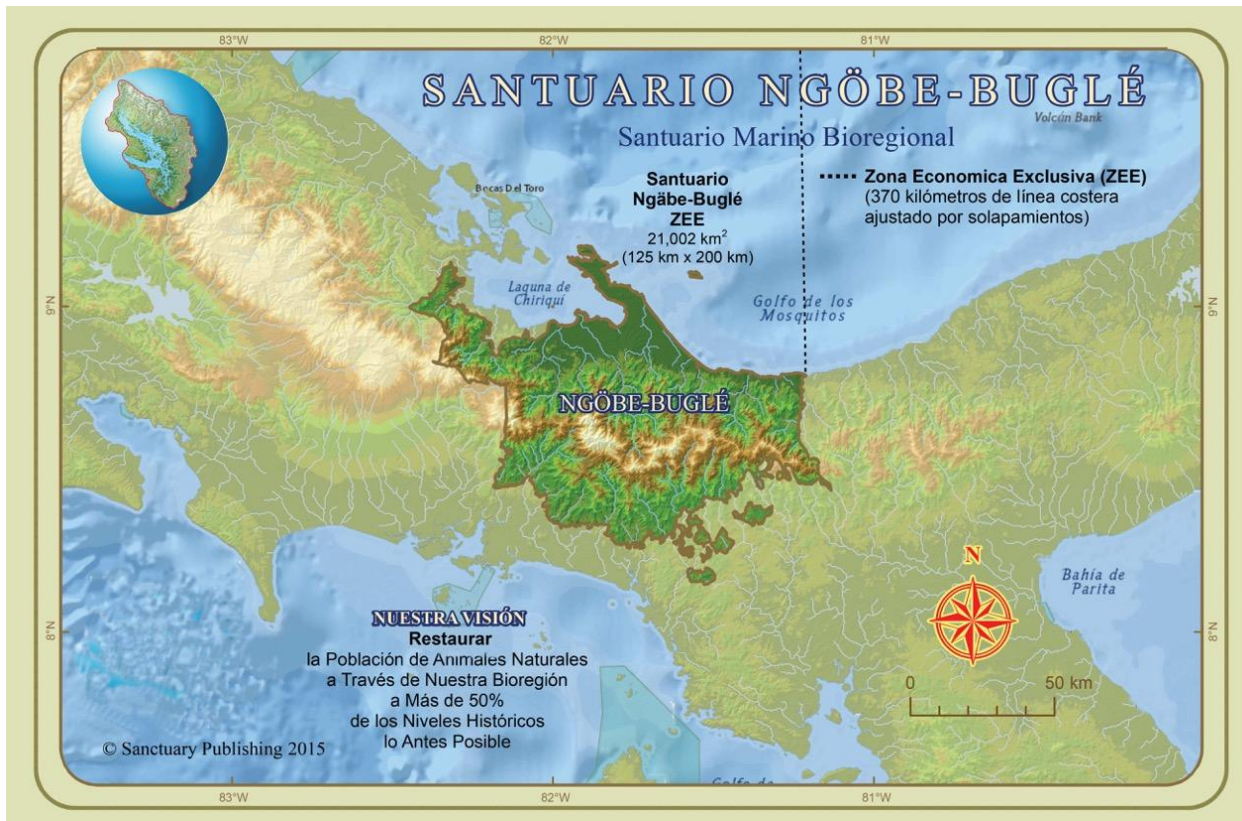
Mexico

OUR VISION
Restore
Natural Animal Populations
Throughout Our Bioregion
to More than 50%
of Historic Levels
as Soon as Possible

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(More remapping to follow. We have remapped the Americas.

Article 15 We, the members of the Human Family, commit to reducing the large-scale farming of animals. Despite livestock being the world's leading emitter of methane, the role of animal agriculture in climate change has been primarily ignored during climate conferences. Furthermore, the increased demand for raising animals for human consumption is leading to the destruction of the rainforests and rural land that many of our brothers and sisters call home; causing human rights abuses, poverty, and violence.

We will hold the factory farming industry and the governments who shelter them with laws accountable for these tragedies. We will also play our part in protecting Mother Earth from further destruction.

Article 16 We, the Members of the Human Family, commit to holding governments and corporations responsible for making genuine progress in solving the growing challenge of Climate Change. Historically, after decades of climate conferences, governments and corporations have accomplished little to address the ever-increasing global problem of climate change and have instead subsidized the petroleum energy industry that intensifies it.

While we will hold governments and corporations responsible for making genuine progress, we will not rely on them to restore the harmony and balance of life. The majority of the work to protect and restore the sacredness of life remains with every one of us.

We call all members of our Human Family of Mother Earth, including all levels of non-Indigenous and Indigenous governments, citizen organizations, businesses, labor unions, non-governmental organizations, and third parties to recognize, support, and uphold this International Treaty to Protect and Restore Mother Earth. We invite you to signify your commitment by signing the Addendum to this International Treaty.

Signed by Indigenous Leaders from across the Americas, Indonesia, and other Allies of our Human Family, April 22, Mother Earth Day, 2016, in New York City, New York. As Well, our many other Supporters and Signatories who have been joining our Hoop of Many Hoops to Stop Runaway Climate Change and the beginning of World Peace by 2030.



Related Global Institutions and Movements

[Global Justice and Healing Commission](#)

[The Fourth Way](#)

[The Global Centre of Indigenous Science and Ancestral Wisdom](#)

[Deep Social Networks and the Digital 4th Way](#)

[INTERNATIONAL INDIGENOUS TRADE, AND SOCIAL
DEVELOPMENT AGREEMENT AND UNITY PACT, May 5, 1999,
Ndungu, Otomi First Nation, Estado de Mexico, Mexico](#)

[Equitable Cultu.re and The Fourth Way](#)

Our heartfelt thanks to our Late Tonja Toni Lane, her many Collaborators Co-Visionaries, and Dr. Greg Jackson and Team for bringing Tonja Toni's Vision, Cultu. re, into an Emerging Reality.

RAMAPOUGH



LENAPE MUNSEE NATION

Hereditary Chief Phil Lane Jr.

Union of the Condor, Quetzal, and Eagle
Chairperson, Four Worlds International Institute
Trustee, United Religions Initiative (URI)
Elders Council, American Indian Science and Engineering Society (AISES)

Dearest Brother Chief Phil,

We greet you from the Sovereign, Un-surrendered Territories of The [Ramapough Lenape Nation](#). We remember well when all prayed together for Peace, Unity, and the Reunion of the Condor, Quetzal, and Eagle, at the Ramapough Lenape Nation in February 2019.

Now, all of which we prayed for and that which was prophesied long before us is now unfolding.

We are one with the Guiding Principles and Unifying Vision of the Union of the Condor, Quetzal, and Eagle. We look forward to hosting and securing the Embassy of the Union and its Institutions on the Sacred and Sovereign Lands of the Ramapough Lenape Nation.

Chief Dwaine Perry
Ramapough Lenape Nation
Executive Director, Sweat Water Cultural Center
And Indigenous Embassy
Co-Director RMI Land Trust