



**Spiritually Guided by
Ṭḥạṣ̌ụ́ŋ̣ke Witkó, Crazy
Horse, Pizi, Gall, Hinhan
Wicasa, Owl Man, Tipi Sapa,
Black**

**This Indigenous and U.S.
Special Force Veteran's
Sacred Covenant of Guiding
Principles, Processes,
Vision and Actions Lodge,
The First Inca, Maco Capac,
Guacacunga, The Last Inca
are respectfully offered for
reflection and consideration**

**by all USA Political Parties as a Foundation of
Collaboration and Consultation for Unifying and
Manifesting a a National Unity, Healing, and Recovery
Movement that Transcends Assimilation, Resignation,
and Adversarial Partisan Politics. The Fourth Way.**

We look forward to your Party's response!

**Sacred Ceremony Opening the 4x4x48 Sacred Run
and Staking Ceremony. March 4-5, 2022.**

**On March 4- 5, 2022, Veterans of Special Forces from
across the US Armed Forces unified forces with
Indigenous Spiritual Leaders in the Sacred Process of
the 4X4X44 Sacred Run and Sacred Staking**

Ceremony, (Run 48 miles in 48 hours) hosted by the Warrior Angel Foundation, joined by other Veteran Organizations across the US.

These Sacred Ceremonies were blessed and empowered with the Sacred Pipe of Crazy Horse, Sacred Songs, Prayers, and Staking Ceremony. They were soul-moving, with great thanksgiving to the love, compassion, and grace of our Beloved Creator.

[March 4, 2022-Chief Phil Lane Jr.-Unifying Our Human Family, Ending War and Beginning Peace on Earth by 2030-36 Hours into the 4x4x48 Sacred Run and Staking Ceremony Family.](#)

On the night of March 4th, 2022, a Sacred Peyote Ceremony was conducted by highly respected and Loved Indigenous Spiritual leaders for those runners seeking prayers and sacred medicine to help them run throughout the night until 2 PM when the Sacred Staking Ceremony concluded the two-day Ceremony.

Great spiritual learning unfolded throughout the Ceremony, immersed in great spiritual love, strength, and guidance.

Through a consultation process, we have agreed to work together in unity, utilizing the following Covenant of Guiding Principles, Protocols, Processes, and Vision.

A Fourth Way based on healing, rebuilding broken trust, unity in diversity, respectful and loving communications, culturally and spiritually respectful guiding principles and processes for unprecedented, unified action to Unify our Human Family, and the End of War and Beginning of World Peace by 2030

March 4-5, 2022, Sacred Run and Staking Ceremony

Sixteen Guiding Principles for Creating a Sustainable, Harmonious, and Prosperous World.

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 with this
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 GUIDING PRINCIPLES

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

STARTING FROM WITHIN

- **We Can Transform our Community and World in a Good Way**

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

- **Development Comes From Within**

The human and community development process unfolds 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 are necessary for sustainable development.

WORKING IN A CIRCLE

- **Interconnectedness**

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

- **No Unity, No Development**

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

- **No Participation, No Development**

Participation actively engages the people's minds, hearts, and energy in their healing and development process.

- **Justice**

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

IN A SACRED MANNER

- **Spirit**

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

- **Morals And Ethics**

Sustainable human and community development requires a moral foundation centered on the wisdom

of the heart. When this foundation is lost, morals and ethical principles decline, and growth stops.

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

The fundamental fact of our oneness as a human family means that development for some at the expense of the well-being of 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 still in our mother's wombs, and unless something happens to close off our minds and paralyze our capacities, we keep learning throughout our lives. Learning is at the core of healing and development.

- **Sustainability**

To sustain something means to enable it to continue for a long time. Therefore, authentic development does not use up or undermine what it needs to keep going.

- **Move To The Positive**

Solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative we wish to create and building on our strengths 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 way visible.

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 53 years.

There are many ways that these Guiding Principles can be expressed. 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. We also fully honor and respect any other ways these Guiding Principles may be represented.

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 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 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 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.

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

Applying this principle implies shifting from being a passive recipient or victim of the realities and conditions we find ourselves living to "stepping into history" (Freire, 1970). Moving from the inactive to the active state begins

in consciousness. It starts from within. It begins with how we see ourselves within the process of life as it unfolds.

This active approach of entering into a creative relationship with life and 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 human and community development process unfolds from within each person, relationship, family organization, community, or nation.

The human and community development process unfolds within each person, relationship, family, organization, community, or nation. Outsiders can often provide catalytic support through 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 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 complete control of their destiny.

Similarly, people struggling to learn new life patterns and transform their world need to create and guide change processes themselves if those processes are 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 excellent projects and programs have been destroyed because the people involved were unable to trust each other, work together, communicate without alienating one another, or 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, 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 other organizations and communities, certain personalities or groups hold the reins of power and thereby control the community's conversation 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. However, we must never forget that these old unresolved hurts, intergenerational traumas, and the resulting habitual responses to hurt others before they can hurt us, maybe 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." Conversely, if these dysfunctional habits and behaviors remain, people will be disabled, paralyzed, and blocked from fully participating in personal and community development processes.

4. No Vision, No Development

A vision of whom 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 in now, they are trapped. Only when we can see ourselves in terms of our potential and within healthier and more sustainable conditions can we begin to move towards creating those conditions within ourselves and in our relationships with the world around us.

Helping people 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 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 profoundly, culture is the soil in which the identity tree has its roots. People's sense of who they are and their self-efficacy are bound up in their (often unconscious) connections to their cultures. Disrupting or alienating 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 must be cautious about claiming that some class of experience is universal."

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

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, experience, and do things that people from other cultures cannot. This is an essential 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 practical approaches for solving actual social and economic problems may look very different in different cultural communities.

Following is a list of some key areas related to healing and development that need to be guided from within the culture of the people. We spell out those points in detail to stress that almost all cultures have ways of doing all these

things. Therefore, it is vital to help people discover their own ways of addressing each area.

a. The process used for consultation, 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 serves, 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.). Therefore, when we work on any one part, the whole circle is affected when we work on any aspect.

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 regarding the relationships

between that issue and the rest of the living 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, and cultural and spiritual revitalization. All of these dimensions need to be addressed on a community-wide basis before individuals in significant numbers begin 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 the community and workplace. Personal growth and healing, the strengthening of families, and community development must all go hand-in-hand. Working at any of these levels without

attending to the others is not enough. Personal and social development and 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? The basic fact of our prior unity and oneness as a Human Family has always been known and understood by the wise, often lost sight of, and even opposed by the frightened and the foolish. Nevertheless, the reality is that what happens to some of us 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 learned 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 others who live in the same social world as we do (the social commons), our children and we 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 relatively straightforward:

- a. Development for some at the expense of the well-being of 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 some people's lives 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 personal 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 creating a

sustainable human community, these doctrines (along with all types of racism and religious intolerance) are a virulent ideological contagion. They are death to sustainable human well-being and prosperity.

What we think about expands 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 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) separates human beings into a community is impossible. Without a doubt, disunity is the primary disease of 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. But, clearly, some

cohesive force holds the particles together in the forms 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 care of family, friends, and community have more robust 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 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 align, the enterprise will probably flourish. But conversely, if the feelings go wrong,

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 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 growth 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 actively engages people's minds, hearts, and energy in healing and development. Because of the nature of what development 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, choose, adopt goals, persevere, and 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 to achieve it.

This is also true of communities, and the community's collective will 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 development 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 development justice implies that everyone 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 healing and development and receive a fair share of the benefits. Unfortunately, unless growth 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 that impoverishes others, a 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 worldwide from their communities and cultures. Moreover, it is often the principal cause of the breakdown of law and order and the source of many ethnic conflicts, some prolonged and deadly.

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

11. Spirit

Spirituality is at the center of authentic healing and development. The vast majority of people on earth understand that, as human beings, we are both material and spiritual. 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 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 can 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.

How spirituality is expressed depends entirely on the culture and religious perspectives of the people. There is no right way or wrong way. Or, as one elder Metis woman in a northern Saskatchewan community put it, "The Creator is not in competition with Himself." It is undoubtedly true that people fight over religion and that it can be made a source of contention, prejudice, and disunity. However, the problem in these cases is not spirituality but the lack of it. Spirituality is not a religion nor 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 potent force in development is love. The cohesive power of love makes a community and life itself possible. Without love between people's hearts, healing and growth are impossible. And when love is present, solutions can usually be found for even the most challenging problems.

12. Ethics and Morals

Sustainable human and community development requires an ethical foundation. When morals decline and fundamental ethical principles are violated, development stops. Essentially, moral and ethical standards describe how humans must think and act toward themselves, the Creator, each other, and our beloved Mother Earth. There has never been a thriving 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. Of course, we can choose to ignore them, but we do so at our peril.

In healing and development work, violating 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 their growth processes. 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, violating 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 said to the people, covering mistakes; stealing money; hiding self-serving agendas and purposes.

b. Sexual Misconduct - sexual relations between professionals and clients, 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 helpless).

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 erodes trust and rots away common oneness. Nothing dampens people's enthusiasm for participation in community healing development activities more effectively than poisonous talk. Usually, at the root of such speech may be found hurt, jealousy, or competition for power, influence, or money.

13. Learning

Human beings are learning beings. We begin learning while 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 lives.

Learning is acquiring new information, knowledge, wisdom, or capabilities that enable us to meet new

challenges and 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 promoting various kinds of learning is an essential part of what individuals and agencies facilitating community healing and development initiatives must do.

For 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 situations and behaviors, as well as the social, economic, political, and cultural forces that influence their lives, and to uncover the root cause of problems that require change. Critical learning is directly related to transformation. It is learning to see and articulate the

obstacles and barriers to development within and around us.

b. Transformational learning enables people to see possibilities and potentials within themselves and envisions 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 interpersonal well-being. Relational learning involves the acquisition of virtues and the practice of values that promote good human relations. It also consists in understanding the skills and positive interaction patterns that lead to healthy human relations. Relational learning requires learning 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 to accomplish what we need to do in healing and development. Active 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 many ways.

a. Program or prosperity sustainability - refers to the life and vitality of the community's 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 the level of freedom from dependency thinking. Communities that depend on the government or other outside funds and 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 depends. The quality of air, water, and soils, the

preservation of fish and wildlife habitats, 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 results from people taking actions that may bring wealth to some groups but also cause severe 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. Many kinds of development bring one type of improvement and another 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, family violence, and a disconnection from the land and their own culture for many Indigenous people. Throughout the world, dominant culture schooling educates the children of minority cultures into devaluing their identity and mistrusting their cultural resources.

When money comes into a community for a development project, people are often 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 deficit.

d. Economic sustainability - refers to the continuous production of wealth and prosperity. For example, suppose a community depends on fishing and has no other means of earning a livelihood. In that case, the ability of that community to sustain itself over the long run is utterly dependent on the continued abundance of fish stock and market conditions for the sale of fish. Diverse strategies enhance economic sustainability (like biological sustainability). Economic sustainability refers to producing wealth and equitable distribution so that all community members 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 vital to winning the support of political leaders and organizations that control the political and economic environment in which community development occurs.

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 we wish to create and by building on our strengths rather than giving away our energy to fight 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 everything we don't like about another person, those are the things we see and reinforce (whether negatively or positively) in our interactions with them.

Likewise, in community health development work, focusing energy on building the alternative is much more fruitful than trying to oppose and undermine what we do not like. This in no way implies that we should allow injustice or unhealthy conditions to continue. Instead, the principle of moving to the action suggests that we should visualize

what we wish to achieve in terms of favorable 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 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 begin to behave toward each other in a unified way. The result of this strategy is that you have created an agreement. Of course, other people can join this new pattern, but if they wish to partake of its benefits, they must behave according to the principles and rules that produce unity.

While this may be a somewhat simplified example, it is, in fact, a potent community healing and development

strategy. Many North American Indigenous communities have created sobriety movements to end the terrible burden of community alcoholism using this approach. Recovering alcoholics and non-drinkers formed core groups and worked on their healing and building 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 freed his country from British colonial rule. He meant 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 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” worldwide. 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 starts from within. It begins with how we see ourselves within the process of life as it unfolds.

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

Indigenous and Veterans Code of Conduct from the Sacred Tree

1. Each morning upon rising and each evening before sleeping, give thanks for life within you and 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 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 fundamental law of life.
 - 2.1. Treat every person, from the tiniest child to the oldest elder, with respect at all times.
 - 2.2. Particular 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 in a soft voice, especially when you are in the presence of Elders, strangers, or others to whom particular respect is due.
 - 2.9. Do not speak unless invited at gatherings where Elders are present (except to ask what is expected of you, should you be in doubt).
 - 2.10. Never speak negatively about others, whether they are present or not.
 - 2.11. 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. Instead, rise with wisdom to defend her.
 - 2.12. Show deep respect for the beliefs and religions of others.
 - 2.13. Listen courteously to what others say, even if you feel that what they say is worthless. Listen with your heart.
 - 2.14. Respect the wisdom of the people in the council. Once you give an idea to a council meeting, it no longer belongs to you. Respect demands that you listen intently to the views of others in the council and do not insist that your ideas prevail. 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 has been selected. If the council has made an error, that error 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, to be of some use to family, community, nation, and the world, is one of the primary purposes for which human beings have been created. Therefore, do not fill yourself with your 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 advice to come in many forms; in prayer, in dreams, in times of quiet solitude, and the words and deeds of wise elders and friends.



United in these Guiding Principles and Vision with

**former Secretary of Defense, Brother Chris Miller, and
Tonska Andrew Marr, Angel Warrior Foundation.**

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 and the collective energy 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, homes, and 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 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 vitality of one's community and nation.
7. Social Justice and Equity - a fair and equitable distribution of opportunities for all and 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 its common oneness. As a result, each person receives the love, care, 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 free from poisons, disease, and all 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 essential personal, social, and economic challenges facing communities 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 and

protect and enable the most vulnerable to lead lives of dignity and achieve adequate levels of 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 our global Human Family.

Suggested Qualities of Servant Leaders of the Union of the Condor, 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 relatively healthy.
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 true respect for the Creator, Mother Earth, and all members of our Human Family. (does not show disrespect for anyone, including women, men, youth, the poor, other races, etc.).
8. Can work well with others in a team.

Strives to work from a position of forgiveness, unity, and harmony with everyone.

INDIGENOUS AND VETERAN DELEGATIONS' PRINCIPLES OF CONSULTATION

Purpose

- Create Four Worlds Spiritual Warriors Unity Society commitment and trust among diverse members
- Identify opportunities and solve problems
- Determine the best course of action

Ten Principles for Success

1. Respect each person 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 necessary to team building, but it is not consultation, which is solution-driven.
6. Share in the unified purpose --- desire for the mission's success.
7. Expect the truth to emerge from the clash of differing opinions. Instead, optimum solutions emerge from a diversity of views.
8. Once stated, let go of opinions. Don't try to "defend" your position, but Instead, let it go. Ownership causes disharmony among the team, and It 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 an agreement is impossible, let the majority rule. Remember, though, that decisions, once made, become the decision of every participant. After the Society has decided, dissenting opinions destroy 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 write the question or issue down 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 both the principles and values that should be part of the solution and the values/principles whose violation has helped cause the problem.
3. Gather information that might help you make a good decision. The group members may hold this

information as common knowledge and must be explicit. Other times research may need to be undertaken by consulting relevant literature or talking to various people (“experts” and “ordinary citizens”). Do not try to decide or evaluate the information while gathering it.

4. Make sure everyone in the group understands all the information gathered.
5. Allow everyone to express their opinion about what should be done based on the guiding principles identified. Everyone should have the chance to speak once before anyone says twice.
6. Avoid taking offense at the point of view put forward by someone else. A creative solution is found from the clash of differing points of view. 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. So 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 a critical point has not been considered in this synthesis should be given a chance to speak again.
10. Steps 5 to 9 can be repeated several times until a consensus is reached. If, during this process, it becomes evident 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 vital for everyone to support it wholeheartedly, even if you are not in complete agreement. Through this type of united action, any flaws in the plan will be revealed and remedied without hard feelings or conflict.

ELEMENTS OF AN EVOLVING COLLABORATIVE GOVERNANCE MODEL FOR BUILDING OUR SPIRITUAL MOVEMENT WITHIN.

- **Step One – Prayer**

In our way, each 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 is genuinely connected, heart and mind, with the Creator at the election meeting.

- **Step Two – Consultation**

Discuss the qualities of good leaders, particularly those 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 think about who best combines those qualities from the circle and community; consider everyone. Then, without the slightest prejudice and with an open and loving heart, ask the Creator to guide you to make the best choice.

- **Step Four – Vote**

Write down the names of the people you have voted 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. It will not be counted if your ballot has fewer or more names.

- **Step Five – Count the Vote**

Those choose a special committee of four scrutineers

(vote counters) at the election meeting. First, the scrutineers count the number of votes each person receives. Then, the people with the most votes are chosen.

For example, if the election chooses seven council members, the seven people with the most 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 essential.

If there is a tie in the voting for the last position on the council, then a vote is held to break the deadlock. The voice is between only the people who are tied. For example, if the election chooses seven council members and there is a tie between the seventh and eighth votes, 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. Instead, 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 show the utmost humility and approach their work in loving service to the community. Furthermore, 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.

Spiritual Qualities of Indigenous Peoples and Veterans Who Serve the People



GUIDELINES FOR TALKING AND HEALING CIRCLES

Talking circles are helpful 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 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 believe 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 can respond however long as they follow these guidelines.

- All comments should be addressed directly to the question or issue, not to another participant's comments. Negative and positive comments about what anyone else in the circle says should be avoided. Instead, just say what you want to communicate positively. 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 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 speaker holds and then passes to the next person who has indicated a desire to communicate.
- Silence is an acceptable response. No one should be pressured to contribute if they feel reticent. However subtle, there must be no negative consequences for saying "I pass."
- At the same time, everyone must feel invited 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 can talk once. An atmosphere of patience 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.

- 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. Instead, some agreed-upon way of signaling the speaker when this is occurring should be established. For example, 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, using examples of metaphors, making analytical

statements, etc.

- Some groups have found it helpful to encourage participants to send the speaker's loving feelings consciously. In this way, listeners support the speaker and do not turn to think about what they will say when it is their turn.



Preamble

**The International Treaty to
Protect and Restore the
Sacred**

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

**Indigenous representatives
unanimously adopted it from
across the Americas,
Indonesia, and other**

**members of our Human Family, and with Honored
Veterans through the 4x4x48 Sacred Run and Staking
Ceremony, March 4-5, 2022.**

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, Veterans, and other relatives 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 ancient prophecies and a clear vision of a future of social justice and collective prosperity for the Americas. Beyond that, we are in the process of manifesting. As promised by the Ancient Ones and the Ancient of Days, this new global civilization entirely honors the Natural Laws and Rights of Mother Earth and the Unity and Diversity of our Human Family. This New Spiritual Springtime is spreading globally as sure 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, despite a long and bitter spiritual wintertime. We have never surrendered our inherent sovereignty even though we experienced the utmost human cruelty, violence, injustice, abuse, and physical and cultural genocide during this spiritual winter. Despite these long-suffering challenges throughout the Americas and around Mother Earth, our Indigenous Peoples, Veterans, and other relatives of the Human Family are reawakening 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, Veterans, and other relatives of the 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 more vital 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. Therefore, 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. However, we realize our greatest strength is our spiritual and cultural unity.

6. Through 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 members of the Human Family and our Beloved Mother Earth.

7. Disunity is the primary challenge that stands before us as Indigenous Peoples, Veterans, and other relatives of the 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. With its injustice and genocide, this ongoing colonization has resulted in unresolved intergenerational trauma, internalized oppression, and other deepening global suffering and inequities. Therefore, we are fully committed to recognizing, addressing, healing, balancing, and eliminating the extreme 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 are reconnecting 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 are consulting about the 16 Articles of the [International Treaty to Protect and Restore Mother Earth](#). Especially, Article 13. We invite your comments on these 16 Articles.

Our Veteran and Indigenous Delegations look forward to working with others to create a 2024 Platform of the INC, United We Stand, and Others that genuinely mirrors the needs of our Human Family through modeling and walking our talk in the USA and beyond.



Some Beloved Relatives participated with us in the WAF 4x4xx48 Sacred Run and Staking Ceremony on March 4-6, 2022, 48 miles in 48 hours. Sam Huston National Forest, Texas.

These Special Ops Veteran Relatives included Army Green Berets, Night Stalkers and Rangers, Navy SEALS and SWCCs, and Marine MARSOC and Recon. We felt very safe!

These spiritual warriors are also committed to Unifying our Human Family, Ending War, and Beginning Peace on Earth by 2030.

As the runners ran through the night, a special NAC Ceremony was held throughout the night and morning for when they were not running. All received many spiritual insights!

What spiritually unfolded during the Sacred Run and Staking Ceremony went way beyond the Murmur of Syllables and Sounds and the World of Names.



Tonska Andrew Marr shares about the WAF 4x4x48 Sacred Run and Staking Ceremony, March 4-5, 2022

Dear Colleagues and Relatives,

Many Veterans fought and never returned home. Some Veterans returned but have yet to come home.

Many Veterans fought and never returned home. Some Veterans returned but have yet to come home.

The New Frontier of Brain Health, Neurorestoration, and Psychedelic Therapy are about BRINGING EVERYONE HOME.

We accept the struggle of the WAF 4x4x48 Sacred Run and Staking Ceremony as a humble reminder of the battle all Veterans face on thier journey to healing... to indeed coming HOME.

We are putting on the Warrior Angels Foundation (WAF) 4x4x48 to:

REMEMBER the Veterans that never came home!

CELEBRATE the Veterans that returned and healed!

SUPPORT the Veterans still struggling to return home!

It's about the Non-Profits that refuse to wait for someone else to develop solutions for these struggling Veterans. It's

about taking action and being the difference-maker in the world.

It's about proven alternative treatment therapies that save veterans' lives and return proven leaders to A-Players so they can live a life of purpose. For themselves, thier families, and thier communities.

This is what the WAF Special Operations and Friends 4x4x48 Sacred Run and Staking Ceremony are all About.

We are in complete spiritual Unity and Support of Chief Phil Lane Jr., the Four Worlds International Institute, and the Four Worlds Spiritual Warriors Unity Society.

We look forward to moving together with One Spirit, Une Heart, One Mind, and One Unifying Vision.

We look forward to participating in Staking Ceremony as One to move in unprecedented, principle-centered, united action that supports the Healing and Restoration of All our Warriors, All Members of our Human Family, and All Life!

Your Kingdom Come, Your Will be Done on Earth, as it is Heaven!

With Warm, Respectful, and Loving Greetings,

Andrew Marr

Special Forces-Green Beret-MBA

Co-Founder-Board Chair

Warrior Angel Foundation

Vice-President and Board Member

Special Operations Association of
America

Andrew Marr is a husband, father, Retired Special Forces Green Beret, Warrior Angels Foundation Co-founder, and the best-selling co-author of TALES FROM THE BLAST FACTORY: A Brain Injured Special Forces Green Beret's Journey Back from the Brink.

His book has been turned into an award-winning full-feature documentary titled Quiet Explosions: Healing the Brain by EMMY and Academy Award winners.

Andrew lives with his wife Becky, the love of his life, and their seven children on Sacred Land close to Houston."



March 5, 2022- 4x4x48 Sacred Run and Staking Ceremony, Sam Houston National Forest with brother Chris Miller, former Secretary of Defence.

In agreement with unity beyond partisan politics! Brother Chris got bullets in the front and knives in the back during his time in adversarial political politics.

What hurt him most, he shared, was how his family was treated, adversarial, partisan politics at their best. I could relate. Mine have been bullets in the front and arrows and knives in the back.

We both agreed the most hurtful was when it was done by those we trusted. But that is how our spiritual journey is sometimes! At the same time, I have not been an Angel myself and have certainly been in that “tooth for a tooth mentally” at times.

As my beloved father always told me and reflected in his actions, we should not judge others, as none of us know what our end will be!

Slowly but surely, through the Grace of our Creator, I am leaving the old warrior behind and beginning to become a wise elder, one day at a time. This means that no matter

what happens, you respond with wisdom and love, not anger!

May we all have the best day ever, forever!

WAF
Spec. Ops. & Friends

4X4X48
4X4X48
4X4X48

CHALLENGE

PARTICIPANT SPOTLIGHT

CHIEF PHIL LANE JR.

HEREDITARY CHIEF, MEMBER IHANKTONWAN DAKOTA AND CHICKASAW NATIONS, INTERNATIONALLY RECOGNIZED LEADER IN HUMAN, COMMUNITY, AND ECONOMIC DEVELOPMENT. FOUNDER FOUR WORLDS INTERNATIONAL INSTITUTE

  **Warrior Angels Foundation**

Hereditary Chief Phil Lane Jr.
Ihanktonwan and Chickasaw
Nations, Chairperson-Four Worlds
Global Impact Fund, Union of the
Condor, Quetzal, and Eagle,
Compassion Games Interational
Member-Evolutionary Leaders

Special Forces-Green Beret
Andrew Marr, Retired- MBA
Co-Founder-Board Chair
Warrior Angel Foundation
Vice-Present and Board Member
Special Operations Association of
America