

WORLDWIDE INDIGENOUS PEOPLES GOVERNANCE CHARTER

**Delivered on World Peace and Prayer Day
World Unity Week
20 June 2020**

This Message has come from the StarLion ancestors from the heart of White Lion ancestral territories to unify all people of true heart behind one Indigeneity, and reignite the primordial flame of hope and courage. This Message envelopes all people of true heart, including those holding positions within governing structures and other platforms of so-called "authority".

The StarLion Ancestors have said:

"This is the holy hour. Remember the True Authority"

DELINEATIONS:

Indigenous: Indigenous means one who is of the Earth, and who serves the Earth, recognizing the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humankind is an integral part. **Indigenous peoples**, therefore, refer to those peoples who recognise that their group identity is of the Earth and inextricably linked to service of the Earth. **Indigenous Way:** is to recognise the interconnectedness, interrelatedness and interdependence of all facets of Creation. When Nature speaks, the Indigenous Way is to listen. The Indigenous Way is to recognise that Mother Earth is not isolated from the Whole (including the solar system, galaxy, universe and beyond). Mother Earth both serves and is served by the Whole. The Indigenous Way is to uphold the sacredness of Nature and to be both restorative and regenerative where desecration may have occurred. Furthermore, in serving Mother Earth, the Indigenous Way is to recognise our place in the Cosmos. The Indigenous Way makes use of **Indigenous Science** which includes knowledge systems arising out of deep understanding of ecological principles, Nature's Law and ecological sustainability that ensure the continuation of healthy systems. **Indigenous Medicine:** one of the knowledge systems arising out of deep understanding of ecological principles, Nature's Law and ecological sustainability that ensure the continuation of healthy systems.

Indigenous Councils are the governing structures supporting and upholding the **Indigenous Way**, which ensure ecological sustainability. When Indigenous Councils make a decision for their people and their land, they consider the consequences for many generations – both those generations to come and generations past (Ancestors). **Indigenous Governance:** Serving, honouring and upholding Nature's law, and thereby serving humanity's best interests, recognizing that human rights to dignity, freedom, mutuality, continuance and flourishing are entirely dependent on upholding the dignity, freedom, mutuality, continuance and flourishing of other species and indeed Mother Earth herself, our great Mother.

Nature: All that is created by Great Spirit, including the Cosmos, Mother Earth, her elements and all her living beings. Humanity cannot exist independently of Nature, and therefore the Indigenous way is to recognize the mutuality, or equality, of all species. There is no "other". All species are to be treated with the respect due to family members, elders, or ancestors.

Sacredness of Nature: Because Nature is created by Great Spirit, all of Nature is Sacred. Nature is a unified whole and should not be separated into parts. All the elements of Mother Nature are her children, including all living beings, of which humankind is one element. Because all of Nature is created by Great Spirit, if one element of Nature is corrupted, altered, commoditised or otherwise de-natured – the essential life force of that element and Mother Nature herself is affected, thereby negatively affecting the health of the whole.

Nature's Law: The eternal codes governing natural Creation which ensure the dignity, freedom, mutuality, continuance and flourishing of planetary life and

health, of which humanity is an integral part. Humanity cannot exist independently of Nature and therefore human law must be subservient to Nature's Law.

Natural inheritance: The flame of Life handed from generation to generation. Humanity's original contract, in exchange for the gift of Life, is to serve Mother Earth and ensure the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part.

Sacred Natural Sites: Sacred Sites are ecologically and spiritually powerful pieces of the web-of-life that fulfill a critical role on Mother Earth. They can be biodiversity hotspots, or individual elements such as source waters, wetlands, rivers, lakes, waterfalls, estuaries, oceans, reefs, bays, trees and forests, caves, mountains, soil systems or open planes. They carry the original templates for the continuity of Life, the source codes for a healthy planet. The Indigenous Way recognizes that, like organs in a living body, the sites are interconnected and fulfil vital and varied roles supporting the health of the whole organism of Mother Earth (Gaia), including the global ecosystem. Protecting one Natural Sacred Site helps protect them all; whereas damaging one damages all.

Spiritual Guardians: Wisdom keepers associated with the site and/or endemic to the region, both human and animal, whose purpose is to serve and protect Sacred Natural Sites through Nature's Law. They report to no man, but to Great Spirit, the authority inherent within all natural creation.

Ecological Principles: The logic inherent in the Natural ecosystems which forms the basis of Nature's Law.

Ecological sustainability: Ensuring the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part.

Ecological sustainable governance: Governing principles, policies and legislation which ensure the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part.

Sentient beings: All entities with consciousness of their environment. This includes all living beings (animals and plants) as well as Mother Earth, her elements, and the Cosmos itself.

Conscience: Co-sentience. The recognition that all Life is sentient, including Mother Earth and the Cosmos and includes the commitment to take action that supports the flourishing of all sentient beings for future generations.

Ecocentric: A systematic, Earth-centred—rather than people-centred—approach, which places the sacredness, integrity, regeneration and flourishing of the ecology itself at the heart of all decisions affecting Nature, regardless of the perceived usefulness, material value or importance to humans.

Ecological Responsibility: The ability to respond to and be accountable for issues pertaining to ecological sustainability.

Ecologically regenerative practices: These are human economic and agricultural activities that are conducted in such a manner that they not only sustain the ecology but also help regenerate it. All that is extracted from Nature must be granted permission from Nature on the understanding that Nature is sentient. These practices include *localised* regenerative farming methods, food and energy production as well as the manufacture of health-care

products that ensure the honoring, health and regeneration of the land, animals and Nature's elements.

Planetary health: Clean waters, clean air, as well as healthy flourishing speciation, where all species are able to fully exercise their inherent rights to perform their natural roles and functions in supporting the the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part.

Rights of Nature: Relationship with Nature – from an object existing for human use and exploitation, to the protection of Nature by governments and legal systems as a living entity with inherent rights. Rights of Nature legislation should, at minimum, secure legal rights of the natural world, including rights to exist, flourish, regenerate, evolve, and restoration; provide Nature and human populations the capacity to enforce and defend the Rights of Nature; and require legislating governments to properly fulfil, protect, defend, and enforce such rights. Since Mother Earth herself is a sentient being and Nature an inheritance from “Great Spirit”, human rights are dependent on Nature's rights, human health is interdependent on planetary health, human freedom is dependent on the freedom of wild animals, and human dignity is dependent on dignifying Nature.

Benefit sharing: Since Nature is sentient and the great provider (Mother), all man-made laws regarding the “benefit-sharing” of Nature must, first and foremost, consider the benefits *for* Nature's health and flourishing.

Consumerism: Ecologically irresponsible consumption and extraction of Nature without conscience or consideration for the benefits *for* Nature, thereby risking the survival of all beings, including the human being.

Natural Predation: The act of sacred service by which the apex predator restores balance to Nature, through Nature's Law. Natural predation fundamentally differs from consumerism in that it serves the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part. [Ecology now recognises this ecological principle as “trophic cascading”]

Desecration: The violation of the Sacredness of Nature. Breaking, contaminating, raping, pillaging, poisoning, polluting, and otherwise destroying and defiling Mother Earth and Nature's Law of ecological sustainability. Nature is desecrated when Her sacred nature is not recognised, honored or celebrated. Nature may not be de-Natured by humanity. If Nature or her elements are de-Natured, the essential life force of that element and Nature herself is compromised. Given the interconnectedness, interrelatedness and interdependence of all facets of Creation, what is perpetrated against Nature's law locally, has consequences globally. Desecration of one part or element of Nature affects the whole. The logical as well as ecological consequences of humanity desecrating Nature's Law is environmental disasters.

REASON AND RESONANCE:

According to the Message that has come from the StarLion ancestors of the White Lion ancestral heartlands, this document is intended to enlighten those within the consumer culture of an alternative way of living: the Indigenous Way, which has honoured, served and harmonized with our planet over millennia in mutually beneficial and sustainable customs and traditions; and its purpose is to thereby chart the way for responsible, mutually beneficial governance of our beautiful planet going forward.

We acknowledge the many Indigenous gatherings worldwide over many decades in prayer and ceremony achieving unity for people in right-relationship with planet, and the many bridging documents that have proceeded this one.

We acknowledge the many efforts of all those who have travelled from all corners of the globe over the past decades, to convene and join gatherings of Indigenous peoples, in order to collate, define and honor Indigenous law, practice and governance in respect of the true interrelationship between humanity and Nature.

There are many who have come before who have been bridging the divide between the imposed colonial structures and the Indigenous Way. In the past, this bridge to the continuance of Life has not been adequately received, recognised or honored, and now it has become critically urgent. The Indigenous Way must not only be fully recognized at this time, but it must also be honored, respected and carried forward as the torch guiding humankind in creating an alternative to the current consumptive - and extractive use - model which violates the fundamentals of Nature's Law.

The increase in environmental disasters, including global pandemics, climate crisis, droughts and wildfires, habitat destruction, widespread pollution, biodiversity extinctions, soil degradation and other systemic failings are indicators of humanity's desecration of Nature's Law. The prevalence of these events in recent times makes this document extremely relevant and time-sensitive.

The terms "governance" and "law" are not immediately translatable into The Indigenous Way. The reason being that the Indigenous Way is not accountable to manmade authority, but serves "Great Spirit", the true Authority. Great Spirit is the Creator, alive both in Nature and in all Her elements. It follows naturally, therefore, that the Indigenous Way is to serve, honor and respect Nature, and Nature's Law – Her inherent laws evident within thriving, natural ecosystems. This is the true meaning of governance.

Governance should be understood as the "Original Contract" by which humankind serves Great Spirit, ensuring Nature's continued flourishing, in gratitude for the gift of Life itself. In modern terms, it can be translated as the responsibility of humanity and, in particular, humanity's governing and legal structures, to uphold Nature's Law: The eternal codes governing natural Creation which ensure the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part.

The Apex animal serves all else in the ecosystem: This is governance.

It is time humanity remembers The Way of true governance.

It is time.

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THE WORLDWIDE INDIGENOUS PEOPLES GOVERNANCE CHARTER will offer legitimacy to Governments, governing bodies or other legislative structures, that:

- Recognise they are human-made entities, with the purpose of serving and upholding **Nature's Law**, thereby implement governing principles, policies and legislation which ensure the dignity, freedom, mutuality, continuance and flourishing of planetary life and health, of which humanity is an integral part.
- Recognise that they have been entrusted with the **Natural Inheritance** and therefore operate with **conscience, ecologically sustainable governance** and **ecological responsibility** to ensure **ecological sustainability**.
- Fund and support the protection of **Sacred Natural Sites**, their **spiritual guardians** and intact wilderness areas.
- Fund and support **ecologically regenerative practices** which do not de-Nature Nature
- Ensure a **Natural Inheritance** for many future generations
- Enshrine the **Rights of Nature** in human legislature.
- Adopt an **ecocentric** approach ensuring that **Planetary Health** and the **Rights of Nature** take precedence in all decisions.
- Are accountable to the **Indigenous** and uphold the principles of the **Indigenous Way**, including Indigenous Science and Indigenous Governance.

THE WORLDWIDE INDIGENOUS PEOPLES GOVERNANCE CHARTER will not legitimize Governments, governing bodies or other legislative structures, that:

- Fail to respect and uphold **ecological principles**.
- Fail to serve, honor and uphold **Nature's Law**.
- Fail to uphold the **Rights of Nature** in their human legislature.
- Fail to acknowledge that Mother Earth is the primary stakeholder in **benefit sharing** programs and as such must benefit
- Fail to acknowledge the **Sacredness of Nature** or the unity of Nature and that their actions locally have global consequences.
- Fail to act with **ecological responsibility** and thereby abdicate their responsibility for the continuance of planetary life and health.
- Fail to provide primary benefits for Nature in developmental **benefit sharing** schemes.
- Fail to support **Ecologically regenerative practices**
- Promote **consumerism** and support extractive and consumptive-use agendas based on short-term gain at the expense of the planet.
- Fund and otherwise support industries that destroy the **Natural Inheritance**
- Fund and otherwise support development schemes at the expense of **ecological sustainability**.
- Implement policies, procedures and legislation without **conscience**.
- Fail to include **Indigenous** representation or uphold the principles of the **Indigenous Way**, including Indigenous Science and Indigenous Governance in all decisions regarding the Nature and Sacred Natural Sites.
- Fail to recognize that **Natural disasters** are the logical and ecological consequence of the desecration **Nature's Law**.
- Whose domination over **Nature** reflects their domination over other vulnerable groups and thus reflects a pattern of destructive domination.
- Fail to recognize that human health is entirely dependent on **planetary health**.
- Fail to recognize that the natural consequence of Nature's **desecration** is the demise of humanity.