



**An Essay On Indigenous
Self-determination
vs.
Sovereignty**

Black-Hawk Thunderbird
House Thunderbird indedu.org



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I have prepared this work to speak with you about “Indigenous People” v. “Sovereignty”.

The founding Clan/family The first convention of the Yamassee Union was on the land of the La Tama Clan (**Tama Re Clan**) of Chief Black Thunderbird Eagle,” this clan is of “House Thunderbird”. The convention took place on the land called Wahani/Tama Re, which was in Eatonton Georgia. Mund Bareefan Clan was chartered in 1995, as part of the Yamassee Union of the nineties,

We are the Mund Bareefan Clan also of “House Thunderbird”. Mund Bareefan Clan is a “legally authenticated” Guale/Yamassee Indigenous Native American family/clan. In accord with MBC Constitution and international laws as related to indigenous peoples, Mund Bareefan Clan of “House Royal Thunderbird” made; and along with other associated tribes and clans formed the Indigenous Native American Association of Nations.

The Authenticated Clan (of March 2003) and Executive Branch of our Association of Nations is the Mund Bareefan Clan of Maku Black-Hawk H. Thunderbird. The two principal families of these clans together that is the “Mund

Bareefan Clan” and the “La Tama Clan” together are “House Thunderbird” also called “Royal Thunderbird”.

Our Association is established, Authenticated, and acknowledged Federally and in the several States, of the United States, “In fact”.

“Our heroes are not individuals who are raised up with a history which remained written in the past; the heroes in our tradition are those who give their lives in an effort to reach the objectives of history written as the future by the ancients, building for generations that would follow the steps; and they are dedicated to that history that is forthcoming, the history of the clans and the tribes, dedicated to the future that was already written. Future and history are united with the life to come and with the dead past which was already gone”.

Cuaupopocatzin

Our position is that Indigenous peoples should live as autonomous, self-determined, self-governing peoples, not as individual sovereigns”.

Q. Is it mandatory for indigenous and Ab-original people to expatriate or surrender their US citizenship?

A. MBC-INAAN nationals are advised not to expatriate. That would not be in the best interests of the people. As

Indigenous people in the United State, we inherently have what many people would love to have, dual-citizenship. Why give it away?

Indigenous peoples should not seek civil rights as these are determined by the controlling government that grants them.

As indigenous peoples were also enslaved by the Europeans, our stories are intertwined, and INAAN people continue to actively support our African American sisters and brothers in the struggles with civil rights.

About the Sovereignty movement: MBC-INAAN people do not seek acknowledgement of status via the current Sovereignty Movement techniques.

Some have construed our efforts as part of the Sovereignty movement, it is not. When you fight the Sovereignty battle, you fight a battle that can only be won by the officials that are charged by the specific government that made its codices, its manuals, rules and regulations; its practices and procedures for its own internal security against its adversaries; which set the protocols for its internal implementation, and that's the way it works.

With the sovereignty movement we are expected to challenge well established legal standards which have been being perfected for hundreds of years with the proficiency of an attorney in a court-room. We have not experienced it working for an indigenous nation once. We have seen progress for some individuals but only for the short term, then it always has come back on the user(s) as unsuccessful and can cause emotional, legal and financial injury.

Many indigenous people today are attempting to communicate their presence to the independent governments that control their ancestral lands or lands that they legally occupy, and to other governments around the world.

These international type communications can reach legal standing if you are indigenous, and you have established legal standing by exercising self-determination (Autonomy) with an Acknowledged and or Recognized Indigenous Agency with standing, and then only if one knows how to use them. Still, be prepared to fight for your rights, but this time with the best tools, indigenous rights; not civil rights, not sovereignty.

Q. Should we band together and form a tribe and then make legal demand for self-determination as indigenous people.

A. You're on the right tract, but there's a little more involved. You must be able to demonstrate that you "are" an indigenous people. The best way to do this is by checking with your elder family members. You should check there first.

You must be able to show that your tribe/clan is a member of an authentic indigenous people to this land (or the land in question in time) and/or that you have been accepted and registered into a standing indigenous tribe/clan. If you are not authentic, you could be doing fraud. Your tribe/clan must be part of an authentic Acknowledged or Recognized Indigenous entity, with an established system of laws.

Q. Can we make-up a new tribe/clan and claim these rights?

A. We would not recommend that. There are quite a number of bonified indigenous agencies. Figure out which one you belong to or would like to belong to and inquire.

In this day in time Indigenous Peoples consider our position in the world as autonomous peoples by ourselves first, then

to the independent governments that occupy our ancestral lands or lands we lawfully occupy.

The “I am” sovereignty techniques, is something quite different. There is no unity in the processes. You are alone on an island or left alone, to navigate through numerous court battles.

Or, you may still be under the misconception that The Universal Declaration of Human Rights, or The Constitution of/for the United States of America at the time of the writings, were written with “Indigenous Peoples,” “African Americans”, or other “Ab-Original Peoples” in mind, they were not. Nor did The Universal Declaration “see” in the legal sense, our Governments, Clans, our Tribes, alliances and associations.

Indigenous and Ab-Original people were not seen as autonomous, nor parties to their Universal Declaration. Those governments only saw and continue to see Indigenous and Ab-Original people as under their jurisdictions.

House Thunderbird, with many other families, began our quest as an autonomous people in the 70s’, with an

ecumenical religious community. We just didn't perceive how progressive it was.

This religious community was made of Muslims, then others joined in. there were Hebrews, Christians, Nuwaubians, Moors, Egyptologist, and others; all Indigenous Americans, all declaring their indigenous roots, most from clans of the Muscogee, and Algonquin stock, all of indigenous blood of North America.

We did not realize in the beginning that the indigenous bloodlines would be the force that would maintain our unity.

Twenty plus years later, at Mund Bareefan we found ourselves reading tools like "Breaking the Code" which introduced the "Redemption Movement/processes". We read and for a short period of time, a very short time, we used the "Breaking the Code" publications. This was introduced through the "Sovereignty Movement". We learned that is not for MBC-INAAN.

Think about it, you walk into a court room and present your documentation to the Judge; documentation which states that the court room that you have just entered, and the Sitting Judge is without jurisdiction over you. The judge

now knows that you do not know law. Every sitting judge has jurisdiction.

First, the judge needs to determine if you are a foreigner. Well guess what, legally speaking you are not a foreigner, but you already knew that. You are a US American citizen. Actually, this could be a pretty good thing. We'll talk about that sometime.

Any way... next, the case may be about international commerce, or non-negotiable paper, or taxes or your sovereign status; and your "Brief in Support" or "Memorandum of Understanding", Act of State, or Public Notice, is loaded with US CODE, FRCP, UCC, Rules of evidence. Sometimes the Oath of the KU KLUX KLAN is used in these fillings.

You may have filed some form from a United States agency's Human Resources (HR) Department that surveys their employees, or some other United States protocols which cannot relate to you as an employee nor to being sovereign, nor to the court in relation to you other than as a US citizen. Why? Because you were born in the United States.

Remember, you presented documents to the court that outlines that you are foreign to their jurisdiction. You told them you are your own jurisdiction; or that the “STRAW MAN” in question is under your jurisdiction.

As a foreigner, you, the real live flesh and blood human which Indigenous people are, we all are, have no standing to bring “this type” case before “their court”. You were born in the United States, and as the US American court sees you, you can be detained, fined, or incarcerated and sentenced to do time.

These practices are used with the “Sovereignty Movement”. These tactics were developed by factions of the “Patriot Movement”.

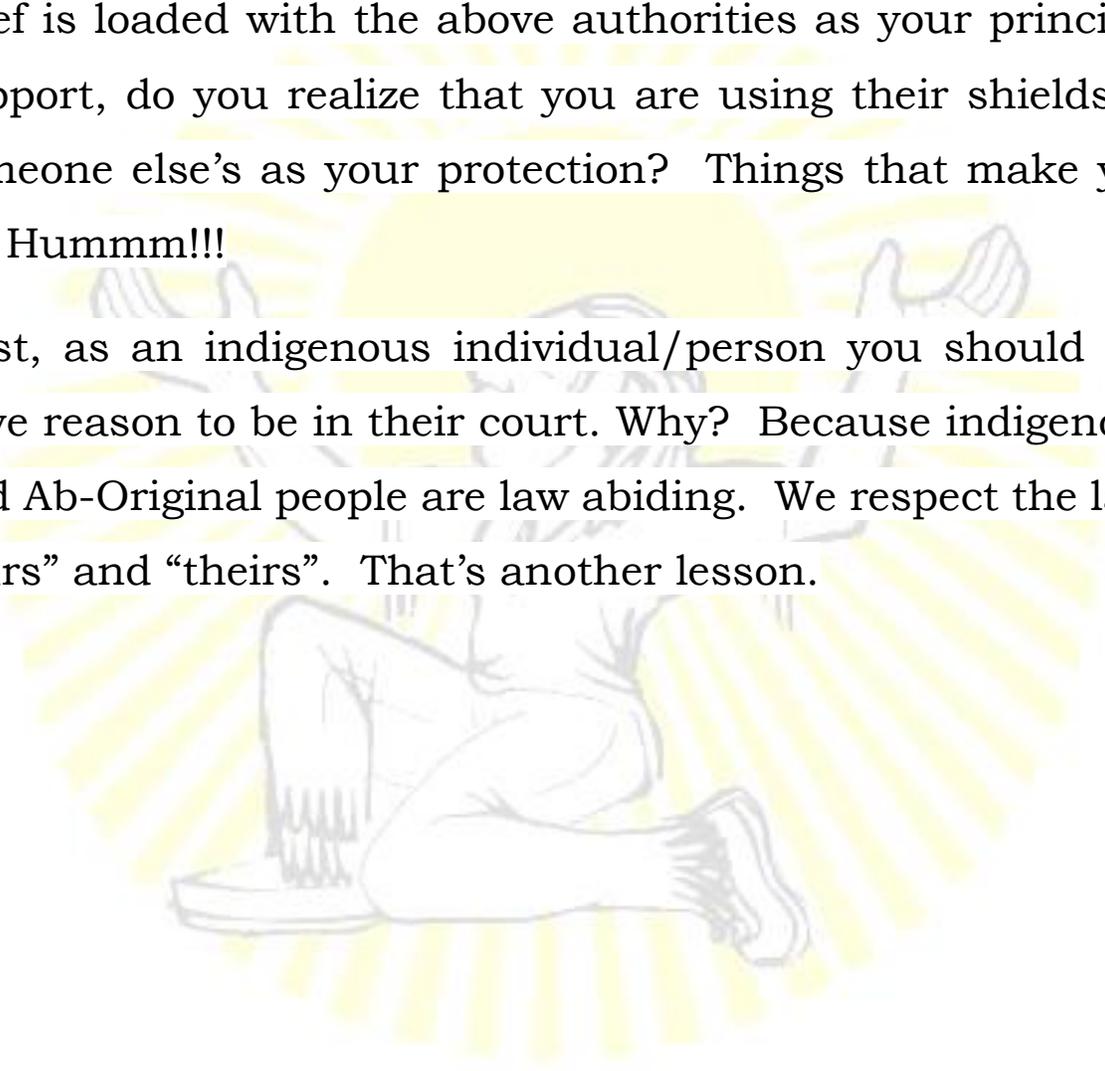
We never use this term sovereignty anymore. You will **not** find this term sovereignty in the UN Universal Declaration of the Rights of Indigenous Peoples. This term is not proper for Indigenous and Ab-original Peoples. We no-longer use the term in our Constitutions nor in our MBC-INAAN Code Annotated.

Sovereignty type law is not the type of law the INAAN is using. It is too combative, and it is an adversary to

“Reflective Human Socialization”. To INAAN people, these tactics are about the individual, the “I am” not about “We” the people.

If you are indigenous and you take yourself there, and your brief is loaded with the above authorities as your principal support, do you realize that you are using their shields or someone else’s as your protection? Things that make you go, Hummm!!!

First, as an indigenous individual/person you should not have reason to be in their court. Why? Because indigenous and Ab-Original people are law abiding. We respect the law, “ours” and “theirs”. That’s another lesson.



Understand something about the UCC

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- § 1-103. Construction of Uniform Commercial Code to Promote its Purposes and Policies: Applicability of Supplemental Principles of Law.
- (a) The Uniform Commercial Code must be liberally construed and applied to promote its underlying purposes and policies, which are: (1) to simplify, clarify, and modernize the law governing commercial transactions; (2) to permit the continued expansion of commercial practices through custom, usage, and agreement of the parties; and (3) to make uniform the law among the various jurisdictions.
- (b) Unless displaced by the particular provisions of the Uniform Commercial Code, the principles of law and equity, including the law merchant and the law relative to capacity to contract, principal and agent, estoppel, fraud, misrepresentation, duress, coercion, mistake, bankruptcy,

and other validating or invalidating cause supplement its provisions”.

If you use the UCC as the/a principal biases for your notifications of status, remember, one needs to know that you need the **“permission of the Permanent Editorial Board for the Uniform Commercial Code *(which is)* for the limited purposes of study, teaching, and academic research.**

If you are an indigenous peoples in the United States and are seeking to express yourselves, you must do it together, not as individual sovereigns whatever that really means. If you are in the United States, do not be tricked by those who cannot produce legitimately approved certification “of their own” with endorsement from the people, then with/from an established “Acknowledged” and or Recognized Indigenous Governmental Agency.

Q. Can you tell me your internationally recognized legal national status in the United States and around the world?

A. Most people in the United States melanin dominant or not, are legally documented US citizens. That’s not a bad thing, it’s simply the reality. As such, you don’t have an

internationally recognized nationality **as members of an autonomous, indigenous, self-determined people.**

There are several “Acknowledged” and or Recognized Indigenous Governmental Agencies. Do your due diligence.

Considering laws of nationality:

Indigenous people are unaware of the laws of nationality. When we are children, we take on the nationality our parents have chosen. What we ignore is that when we are grown, we have the right, the obligation to declare who we are. If you don't, you continue to carry the nationality designation assigned at birth.

“Indigenous people” in the United States, have had our autonomy, nationality and ethnicity chosen and assigned by colonizing governments for hundreds of years. This reality has caused some to forget original birthright, original nationality to this land, and thus, many have lost memory of their birthright nationality and ethnicity as Indigenous Native Americans.

We use ethnic and religious titles like Negro, Black American, Chicano, Latino American, Moorish American, Nuwaubian, African American, Muslim, Ansar, Christian, and there are others. These are good honorable things to be. Some of these titles we consider national/international designations as autonomous, but they are not.

None of the above titles gives you international recognition as Autonomous Indigenous Peoples in the United States. Concerning the people of the MBC-INAAN as Individuals, we continue in our chosen faiths.

Jointly we exist as indigenous peoples we are". We lay claim, that we are indigenous peoples with personal, historical, State, and US Federal Acknowledgement of our birth rights as the indigenous the peoples we are. Remember this:

"These international type communications can reach legal standing if you are indigenous and have established legal standing by exercising self-determination (Autonomy) with an "Acknowledged" and or Recognized Indigenous Agency with standing"... quoted from above in this presentation.

The following is MBC-INAAN Law, and international law.

1. Indigenous Native American Association of Nations Constitution “Bill of Rights”

Article 5: Every indigenous individual has the right to a nationality.

2. Un Declaration of the Rights of Indigenous People,

Article 6: Every indigenous individual has the right to a nationality.

3. UN UNIVERSAL DECLARATION OF HUMAN RIGHTS

Article 15: (a) Everyone has the right to a nationality.

(b) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

4. Indigenous and Tribal Peoples Practice: ILO Convention No. 169 ...identity.

Article 6: Every indigenous individual has the right to a nationality.

Maybe you're Indigenous, or maybe you're African, or maybe you are African American, or you may be a combination of

all of the above. Considering the right to self-determination, it's your right, your obligation to choose. Be sure that you do your due diligence.

***Note:**

In the United States and internationally we are Mund Bareefan Clan of House Thunderbird, a self-determined, Authentic, Acknowledged Indigenous family/clan. We are Guale also correctly called Yamassee Indigenous Native Americans, with the legal acknowledgement of and the legal capacity of self-determination, and self-governance.

In English that is MT. A'rafat Clan/tribe. In our language "Gabelu" is the word for tribe and clan, and sometimes used for family.

The meaning of our tribal name "Mund Bareefan" is, "The place where the people know who they are". Our chosen tribal designation is "Guale" and "Guale-Yamassee".

My immediate family has lived and many if not most remain in and around Yamassee historical lands in Allendale, Barnwell, Beaufort, and Hampton counties in the South Carolina lowlands before the Europeans arrived there, and until this day continuously.

Our family and other Guale and Yamassee people are descendants of the “Anu-Twa People” and others, from the north and south (the up and down) of the West African Coast, who migrated to North America thousands of years ago. Then came the Europeans.

The name of what is now Coastal Georgia was named Walie by the Europeans pronounced Guale in our languages.

Coastal Georgia was originally named Guale for the Indigenous Chiefdom there before it was called Georgia; and is the home of the associated chiefdom of La Tama, home of the Yamassee. The La Tama Chiefdom also called Altamaha, was located within the Georgia Coast, or in “Guale” along the Altamaha River.

First encounters between our peoples and the Europeans in North America were in South Carolina, Georgia and Florida. Some of these encounters would take place on the Barrier

Islands of Guale (Georgia), Orista (South Carolina), and La Florida (Florida). Some names of the Islands were: Zapala, Asao, Ospó, Tacatacuru and Daufuskie Island.

In Georgia there were also towns on the mainland like Altamaha, Chiefdom of the Yamassee La Tama tribe, and Tolomato and Talaxe. Tamucua, was to the south in Florida, which would part of La Florida as named by the Spanish.

South Carolina was named “Orista” by the Spanish. Daufuskie Island is now a part of Beaufort South Carolina. All of this and more was Guale and Yamassee territory.

Yamassee people are recorded in South Carolina History to have lived on Daufuskie, nine (9) thousand Years before the Europeans arrived on the Island.

“The Fascinating History Behind South Carolina's Timeless Daufuskie Island by Zach Bjur Hilton Head, SC May 9, 2016

... There have been people living on Daufuskie from thousands of years ago till modern day, meaning there are artifacts from nearly every time period imaginable.

Roughly 9,000 years ago, the island was home to Native American tribes like the Yemassee. They

thrived in the area. The first incursion by Europeans occurred in 1521 when Spain claimed the coast spanning from St. Augustine to Charleston (Charles Towne at the time).”



The following is for your private use: You may teach from it. You may use it as supportive educational material. Do not distribute “yet”.

The answers to the following questions are from the perspectives of the laws of the MC/INAAN; and are written to assist with the education of the nationals of the MBC-INAAN.

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A FEW FREQUENTLY ASKED QUESTIONS

1. What exactly is the role of an MBC-INAAN clan mother? An MBC-INAAN clan mother is one of the mothers or elder females of an MBC-INAAN clan.

The Clan Mothers are the group of mothers and elder females of a clan and have the capacity to be and should be involved in many decision making process in a clan, as well as in the central government. It is usually the clan Mothers that organize most official cultural activities of the clan.

Your local clan is encouraged to adopt this format for your local policies. Women may ascend to the rank of Clan Mother, Chief or any other administrative position in our Association of Nations.

MBC-INAAN Constitution Article 18 Section 13.

“If Any Proposal Shall Not Be Returned By The Gesur Within Six To Eight Weeks, The Council May Call The Principal chief or the Council of Clan Mothers for consultation To Find Out The Status”.

MBC-INAAN Constitution Article 19 Section 1.

“B. Legislative Branch: Principal Chief Prime Minister, the High Governing Council, and the Council of Clan Mothers”;

MBC-INAAN Constitution Article 19 Section 3.

“B The Privy-Council of Clan Mothers: shall function as “Executive Special Council” to the

Gesura, and shall have the privilege of oversight in ALL government decisions; The Privy-Council of Clan Mothers with the consent of the MPM, shall have the capacity with a two thirds majority of the Governing High Council, to override the veto of the Principal Chief–Prime Minister or the MPC”.

MBC-INAAN CODE ANNOTATED

TITLE 21 § 1–114. Maintenance of minutes, bills, laws and resolutions

“A. Original copies of laws and Tribal Resolutions: Three (3) original copies of all laws and resolutions shall be prepared by the Governing High Council Secretary. One (1) original copy shall be distributed to the Office of the Principal Chief Prime Minister, one (1) original copy shall be distributed to the Council of Clan Mothers, and one (1) original copy shall be retained by the Governing High Council”.

These are sections from the laws of the MBC-INAAN that demonstrate the importance of the MBC-INAAN Clan Mothers. The Clan Mothers are sighted 14 times in our laws and clearly hold a very prominent position.

2. Should every Clan have clan mothers?

Yes.

3. What is the difference between local clan mothers and the “National Forum of Clan Mothers” (NFC)?

The National and Prive-Council(s) of Clan Mothers:
MBC-INAAN Constitution Article 19 Section 3. B.

1. “The Gesura shall choose her own personal Privy-council of Clan Mothers.
2. Each tribe/clan may have two representatives to the Nation council of Clan Mothers. The National Council of Clan Mothers is chosen from each clan to the National Council of Clan Mothers”.

4. Who can become a clan mother?

The mothers and elder women of the clan are the clan mothers.

- (a) Is there an age requirement?
That shall be the choice of each clan.
- (b) is there a difference between elder women of a clan and Clan mothers?
Yes, appointment

5. What are the roles of the various Chiefs?

“Constitution Article 19 powers”

(a) Gesur (MPC): Executive Power is granted by this constitution to the Gesur of said clan, that is the Mund Bareefan Guale-Yamassee Clan, of “House Thunderbird”;

(C) Principal Chief Prime Minister: Shall be the Executive Director of the MBC-Indigenous Naïve American Association of Nations government

1. Have veto power which can be overturned by the MPC or two third majority vote by the Governing High Council and the council of Clan Mothers

2. Shall Carry the responsibility to authorize business under the seal of the MBC-INAAN which shall not be equal in authority to the seal of the MPC; but shall be sufficient for Association business not needing the seal of the MPC.

3. The office of the Principle Chief shall not exercise undue authority over The Governing High Council”.

Section 3 BRANCHES OF GOVERNMENT and SEPARATION OF POWERS

The sitting chiefs of the MBC-INAAN Assembly The location for Sessions:

“(C) Principal Chief Prime Minister:

Section 3: The sitting chiefs of the MBC-INAAN assembly Will Choose the incoming Principal Chief Prime Minister of the MBC-INAAN and Secondary Chiefs of the MBC-INAAN. The Gesur and Council of Clan Mothers will consent or not. If the Council of Clan Mothers and or the MPC rejects the candidates, the process must begin again. The Person(s) Having the unanimous agreement of the MPC, Council of Clan Mothers and the Governing High Council Shall Be the Principal Chief (PM), and Secondary Chief Of THE INAAN”.

6. What should a national do if they have a problem with a Chief's official Behavior?

This should be reported to the tribal Chief and the tribal clan mothers.

7. What is the role of Nationals?

To obey the laws and to be of service and support to the Nation.

8. Are there national elections for the entire Association or clans?

Yes.

MBC-INAAN Constitution Article 18 Section 2

The Government of The Mund Bareefan Clan-Indigenous NATIVE AMERICAN ASSOCIATION OF NATIONS Is A Republic; and chooses Officials With A Democratic Form of Governing. All Seats Of The Chiefs, And All other Council Seats Of The Association Government Shall Be Filled By Election By The People; and Approved By The A'zum Akbur Maku (Gesur). The Attorney General Shall Be appointed By The Gesur).

Article 18 Section 8

The time, place, and manner of holding elections for officials and representatives, shall be approved in each Clan/Tribe by a High Council there/of.

TITLE 19, § 1-102 ELECTIONS

§ 1-102. General elections

On the Saturday immediately following the first Saturday of November, and every four (4) years thereafter, a general election shall be held, at which time the Principal Chief Prime Minister and the Second Chief of the MBC-INAAN shall be elected. On the Saturday immediately following the first Friday of November, and every two (2) years thereafter, the Governing High Council representatives shall be elected.

9. What happens to Clans or Nationals that do not participate in their financial obligations?
This could lead to legal action, fines and or dis-fellowship.

The Power To Dis-fellowship. Part 5, Article 18

**§ Section 4: The Power To Dis-fellowship:
If Any Member Of a Clan/Tribe Is Found In Abuse
Of The Laws Set And Agreed Upon By That
Governing Body, They Will Be Dis-fellowshipped.
Governing High Council Can Reinstate A Member
Depending On The Circumstances And By Vote Of
The Body That Dis-fellowshipped Her\Him.**

10. Does the national government or Clans have a spiritual leader or Shaman?
The spiritual leader of a tribe is the in the domain of the clan. The government has no jurisdiction in spiritual matters unless they are deemed constitutionally unlawful or invasive of privacy of others in the community.

The official Shaman for the Mund Bareefan Clan proper is Shaman Climbing Tall Oak, of House Thunderbird

11. Is there a vital statistics Branch or office within the national government?

Yes. Title 2. MBC-INAAN Code Annotated:

**Title 2 NATIONALITY/CENSUS,
§ 1-101. Title and codification: This Law of the
MBC-INAAN shall be known and may be cited as
the MBC-INAAN nationalization/membership Code
and shall be codified in Title 2, of the MBC-INAAN CA.**

12. How do I get a birth certificates or IDs for my clan? Or tribal members?

Answer; Contact the INARS office

(a) What is the turnaround time?

Answer, Two (2) weeks

(b) Is emergency/next day service available?

If so, how much?

Not currently.

13. How may I get an official name change?

This is an administrative process done through the MBC-INAAN courts

14. Are there official marriages/divorces/etc?

Yes.

MBC-INAAN CODE ANNOTATED:

Title 1, § 2-110. Solemnization of marriages

“A. Ceremony. All marriages must be contracted by a formal ceremony performed or solemnized in the presence of at least two (2) adult, competent persons as witnesses, by a judge or retired judge of any Court of the MBC-INAAN, or an ordained or authorized preacher or minister of the Gospel, priest or other ecclesiastical dignitary of any denomination who has been duly ordained or authorized by the church to which he or she belongs to preach the Gospel, and who is at least eighteen (18) years of age; by a person commissioned by the Appellate Judge after a proper application and examination; or by the clan elder in the case of a marriage solemnized at a ceremonial ground”.

15. Is this an Islamic, Christian, Hebrew, Buddhist, Nuwaupian/Sabeian organization?

No.

The Mund Bareefan Clan (of House Thunderbird) the indigenous clan/tribe/family, made and established the Non-Religious MBC-INAAN Government.

There may be individuals that belong to various religious, civic or social organizations, that may be nationals of our Association of Nations. This does not refer to their nationalization.

16. Are Moors/Muurs or other aboriginal or indigenous peoples welcome?

A. Mund Bareefan Clan is a specific Guale/Yamassee Clan. MBC-INAAN agencies provide services to indigenous and aboriginal peoples with no discrimination.

17. Must one belong to a clan to receive services from MBC-INAAN?

A. We provide services to indigenous and aboriginal peoples, and indigenous and aboriginal individuals through the **I**ndigenous **N**ative **A**merican **R**ecording **S**ervice (INARS) in accord with our laws; and in accord with international laws relating to cultural, social and governmental practices for indigenous peoples.

MBC-INAAN Constitution Bill of Rights

Article 35

“MBC-INAAN People, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with other peoples across borders. States shall take effective measures to ensure the exercise and implementation of this right”.

United Nations Declaration on the Rights of Indigenous Peoples

Article 36

“1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.”

“2. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right.”

18. Is religion a determination to your nationality?

A. With the MBC-INAAN, nationality is a secular/non-religious conscious decision of an adult, that should not be coerced.

Over time indigenous people have embraced many religions, fraternal, and civic interest. We use ethnic and religious titles like Negro, Black American, Chicano, Latino American, Moorish American, Nuwaubian, African American, Muslim, Ansar, Christian, and there are others.

These are good honorable things to be. Some of these titles we consider national/international designations as autonomous. They are not. None of the above titles gives you international recognition as Autonomous Indigenous Peoples in the United States.

19. Does your clan have a religion or faith?

- A. Concerning the people of the MBC proper, we live what is called Reflective Human Socialization. We honor and are grateful to all of the Masters and their teachings. Concerning the people of the MBC-INAAN as Individuals, we continue in our chosen faiths.

Jointly we exist as indigenous peoples we are”. We lay claim, that we are indigenous peoples with personal, historical, State, and US Federal Acknowledgement of our birth rights as the indigenous peoples we are.

20. What is House Thunderbird Proper?

- A. The founding Clan/family of the Yamassee Union of 1992 is the La Tama Clan (Ta Ma Re) of Chief Black Thunderbird Eagle; and
- B. The Authenticated/ing Clan (of March 2003) and Executive Branch of our Association of Nations is Chief Black-Hawk H. Thunderbird, of the Mund Bareefan Clan. The two principal families of these clans together are “House Thunderbird” also called “Royal Thunderbird”.
- C. House Thunderbird, that is the Mund Bareefan Clan, and the La Tama Clan made, and with the participation of other indigenous families and individuals formed the Indigenous Native American Association of Nations. Our Association is established, Authenticated, and is Acknowledged by ourselves, as well as Federally and in the several States of the United States of America, “In fact”.

21. Are there elections in the MBC-INAAN?

Yes.

MBC-INAAN Constitution Article 18

Section 5: When There Are Openings:

“When There Are Openings In Representation From Any Gabelu, Or an Official Is Dis-fellowshipped, The Opening Shall Be Filled Immediately By Way Of Election Of Governing High Council Of Clan/tribe with the opening”.

MBC-INAAN CODE ANNOTATED:

TITLE 19, § 4–101. Persons entitled to vote in Tribal elections

“Every person who is a qualified National of the MBC-INAAN according to the Constitution of the MBC-INAAN, regardless of religion, creed, or sex, shall be eligible to vote in the Tribal elections” ...

22. Are natives of surrounding Islands welcome to our services?

Yes. INAAN agencies provide services to indigenous and aboriginal peoples. Mund Bareefan Clan is a specific clan and makers of the MBC-INAAN. We provide services to indigenous peoples and individuals in accord with our laws and international laws relating to cultural, social and governmental practices of indigenous people.

MBC-INAAN Constitution Bill of Rights

Article 35

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United Nations Declaration on the Rights of Indigenous Peoples

Article 36

“1. Indigenous peoples, in particular those divided by international borders, have the right to maintain and develop contacts, relations and cooperation, including activities for spiritual, cultural, political, economic and social purposes, with their own members as well as other peoples across borders.

A. States, in consultation and cooperation with indigenous peoples, shall take effective measures to facilitate the exercise and ensure the implementation of this right”.

23. Do we pay taxes? Child support?
Yes, and yes.
24. Do we have to move anywhere?
No.

ABOUT MBC-INAAN CHILDREN

25. What does indigenous mean to our children?

A. The of MBC-INAAN society shall be centered around the well-being of the children, our posterity. It is our responsibility to provide peaceful harmonious well-balanced environments for our children: this will also will beneficial to all within our jurisdictions.

MBC-INAAN Constitution

Article 3: PEACE

“ § 3. We the People MBC-INAAN must change the condition in our mind, In order to live in harmonious, well-balanced, stable, peaceful environments. We have to change the course of our lives for the better, which will change the way our children Are being programmed. We must create environments suitable and protective”.

26. What is MBC-INAAN position on education, should our children participate in the educational systems of the local governments?

A. We live in the rapid information, High- Tech-knowledge Era. It is paramount that we make educational, medical, technical, and industrial institutions that will prepare our children to thrive in this new world.

We should be prepared to use all forms of Tech-Knowledge, science and medicine. This means that we should participate with other educational institutions for the sake of our advancement.

By preparing for the children we also prepare for the elders and the able bodied adults and young-people of our Chiefdom.

MBC-INAAN Constitution

Article 14: EDUCATION

“§ Section 5 The Imparting of General Knowledge and Skills That Will Help The Children Of Mund Bareefan Clan-Indigenous Native American Association of Nations Participate Fully And On An Equal Footing Shall Be an Aim Of Education For MBC-INAAN Peoples.

27. What happens if a local government child enforcement agency files a complaint against an MBC-INAAN family/child?
 - A. All jurisdiction of MBC-INAAN children is under the protection of the laws of the MBC-INAAN Child Welfare Law. You should contact your local clan mothers and a “GAR” Attorney for assistance with all matters concerning MBC-INAAN family and children.

Article 2: JUSTICE

We the People MBC-INAAN Hereby Declare Our Right To Self-Determination, The Right To Autonomy, Or Self-Government In Matters Relating To Our Internal And Local Affairs Including Culture, Religion, Information, Education, Media, Health, Housing, Employment, Social Welfare, Economic Activity, Land And Resource Management, Environment, Financial Security, And Welfare.

Excerpts from the “Brief in Support” section of the binding Constructive International “Agreement” of Feb. 11th, 2004, between the USA and the Mund Barefan Clan via the US Department of State.

“The Of Bill of Rights Of MBC/INAA Constitution Article 31

Indigenous people, as a specific form of exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, including culture, religion, education, welfare, economics activities, land and resourced, management, environment and entry by non-members, as well as ways and means for financing these autonomous functions.”

“The Of Bill of Rights Of MBC-INAAN Indigenous Peoples”

Article 36

“Indigenous people have the right to the recognition, observance and enforcement of treaties, agreements and other constructive arrangements concluded with States or their successor, according to their original spirit of intent, and to have States honor and respect such treaties, agreements and other constructive arrangements. Conflicts and disputes which cannot otherwise be settled should be submitted to competent international bodies agreed to by all parties concerned.”...

This international agreement is protected by MBC-INAAN CODE ANNOTATED,

Title 29: chapter 1 Section 116:

“The edition of the laws and treaties of the MBC-INAAN, published by Mund Bareefan, and the publications in slip or pamphlet form of the laws of the MBC-INAAN, issued under the authority of the Archivist of the MBC-INAAN, and the Treaties and Other International Acts Series issued under the authority of the Gesur or the Principal Grand Chiefs, shall be competent evidence of the several public and private Acts of The Governing High Council,

A. the treaties, international agreements other than treaties, and proclamations by the Gesur of such treaties and international agreements other than treaties, as the case may be, therein contained, in all the courts of law and equity and

of maritime jurisdiction, and in all the tribunals and public offices of the MBC-INAAN, and of the several Clans/tribes, without any further proof or authentication thereof.”

B. “All non-judicial records or books kept in any public office of any Clan, Territory, or Possession of the MBC-INAAN, or copies thereof, shall be proved or admitted in any court or office in any other Clan, Territory, or Possession by the attestation of the custodian of such records or books, and the seal of his office annexed, if there be a seal, together with a certificate of a judge of a court of record of the county, parish, or district in which such office may be kept, or of the Chief, or secretary of state, the chancellor or keeper of the great seal, of the Clan, Territory, or Possession that the said attestation is in due form and by the proper officers”.

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The USC ANNOTATED: Title 1 chapter 2 section 113. Is similar.

“The edition of the laws and treaties of the United States, published by Little and Brown, and the publications in slip or pamphlet form of the laws of the United States issued under the authority of the Archivist of the United States, and the Treaties and Other International Acts Series issued under the authority of the Secretary of State shall be competent evidence of the several public and private Acts of Congress, and of the treaties,

international agreements other than treaties, and proclamations by the President of such treaties and international agreements other than treaties, as the case may be, therein contained, in all the courts of law and equity and of maritime jurisdiction, and in all the tribunals and public offices of the United States, and of the several States, without any further proof or authentication thereof.”

“All non-judicial records or books kept in any public office of any State, Territory, or Possession of the United States, or copies thereof, shall be proved or admitted in any court or office in any other State, Territory, or Possession by the attestation of the custodian of such records or books, and the seal of his office annexed, if there be a seal, together with a certificate of a judge of a court of record of the county, parish, or district in which such office may be kept, or of the Governor, or secretary of state, the chancellor or keeper of the great seal, of the State, Territory, or Possession that the said attestation is in due form and by the proper officers”. Little and Brown

The answers to the questions in this section of the Essay are from the perspectives of the laws of the MC/INAAN; and were written to assist with the education of the nationals of the MBC-INAAN.