

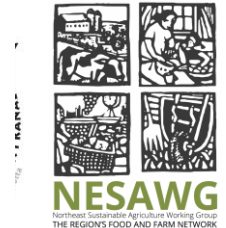
Observations and Recommendations on the State of Indigenous Human Rights and Nature Rights in the United States

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This report is a working collaboration of the following coalition of NGOs for UPR-USA:

Native Green is a Native-led organization headquartered in the state of Rhode Island with a national reach and global ties. Native Green unites:

- Ancestral knowledge, history, culture, and tradition
- A Just Transition
- Roots & Winds Organizing
- Echoes Around the World

for the purpose of restoring the balance of Mother Earth for the survival of the next seven generations

The Red Wind is a Native-led organization providing services to survivors of sex trafficking bringing balance emotionally and spiritually .

Kai Palaoa is a Native Hawaiian- led marine protection organization.

Kia'i Moananuiakea: is Native Hawaiian and great Pacific ocean guardian organization that stands for One Heart, One Mind and for One Ocean and One Planet

Mauna Kea Anaina Hou:

Mauna Kea Anaina Hou is a Native Hawaiian organization focused on preserving and protecting the cultural, spiritual, and environmental integrity of Mauna Kea, a sacred mountain on the Big Island of Hawai'i.

Supported by **NESAWG**, Northeast Sustainable Agriculture Working Group. Mission: We unite as Black, Brown, Indigenous, Aboriginal Earthworkers and frontline communities in the Northeast region to cultivate a just, regenerative, thriving food system for all.

The overall purpose of this collaboration is to uphold and support in solidarity Indigenous Peoples Rights, Ancestral Land and Water Sovereignty, and the Rights of Mother Earth.

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Observations on the State of Indigenous Human and Nature Rights in the United States

I. Executive Summary

What is now known as the Americas was once all known as Indian Country. Native Americans and Alaska Natives consider it Turtle Island. It was the land of the Narragansett, the Apache, the Seminole and tens of thousands of other Tribal Nations and 100 million plus of our ancestors. Ancestors that had a profound, respectful relationship with Mother Earth, Father Sky and Grandfather Ocean. That was before the onslaught of foreigners, aliens from other countries, that came to our haven and brought with them their murderous, hateful ways. Within two hundred years of the unauthorized immigrants coming to Turtle Island, they brought about the demise of 90% of our people and stole or took through their ethnic genocidal hateful ways almost all our Ancestral Lands. It is a deplorable, disgusting history of how the Americas were formed and exist today and it must never be forgotten or removed from the annals of history. The brief historical perspective above is important, and very relevant, because the prejudicial colonial mindset that came with the invaders is still prevalent today. Our Tribal and Indigenous Nations are still confronting situations that impact our health and well-being as a People, infringe on our Sovereignty and ignore and violate cultural ways and sensitive areas for which our Ancestors protected with their lives.

There are currently 574 federally recognized Native American Tribes in the United States and over 500 state recognized Tribes comprising over 4.5 million Native Americans and Alaska Natives. (<https://www.usa.gov/tribes>). From 1778 to 1871, the U.S. signed over 500 treaties with Native American Tribes, all of which have been violated therefore extenuating and perpetuating the impact of half a century of genocidal and racist policies focused on displacing Native Peoples from their Ancestral lands and resources, decimating Indigenous communities, languages, cultures and history, and stifling any and all Native economic independence and progress. This report is not comprehensive and only briefly touches upon some issues Indigenous Peoples face that are representative of deep-rooted systemic discrimination and injustice. Reference data retrieved on 4/1/2025 from <https://www.culturalsurvival.org/news/united-states-human-rights-record-examined-un-universal-periodic-review>

Indigenous Native Hawaiian Peoples

The Indigenous Hawaiian Peoples, through the 1959 Statehood Act/Admissions Act have a unique trust relationship or compact with the United States of America. This trust relationship established under 1959 Admissions of Hawai'i into the United States of American (USA) Union as the 50th State, requires the USA to hold all the lands and waters in trust and impart for the "betterment of the conditions of Native Hawaiians." Further the State of Hawai'i's fiduciary duty and constitutional mandate(s) to uphold all conditions set forth in the 1959 Admission Act but further require the state to protect our Traditional and Customary Cultural and Religious rights and practices on the lands (including submerged lands) of the Indigenous Hawaiian Peoples which has become known as the State of Hawai'i. The USA federal government and the State governments are not in compliance and have thus allowed the collective Civil and Human rights of Native Hawaiians to be systematically violated. Thus violating the compact and 1959 Admissions Act conditions.

II. Previous UPR Recommendations

Eleven recommendations were made regarding Indigenous Peoples specifically during the first cycle, ten in the second cycle, however these have not been implemented. With some exceptions, the third cycle was similar.

III. Ongoing Violations of Indigenous Peoples Rights in Southern New England, Hawai'i and U.S. Territories

These comprise violations of all US treaties, UNDRIP, and all legal UN instruments protecting the Rights of Indigenous Nations, Indigenous Sovereignty, Indigenous Peoples Rights, Land & Water Sovereignty, and the Rights of Mother Earth which is inextricably and inherently linked to the Rights of Indigenous Peoples. In particular, the listed violations consistently violate the following UNDRIP articles:

U.S. Violations to UNDRIP Art.3; Art.8-1/ 8-2b/ 8-2c; Art.10-11; Art.1820; Art.25-32; Art.37-39 with Systematic record of *broken treaties* and unfulfilled promises • Systematic blockage of and *disregard for Indigenous Nations, Indigenous Sovereignty and tribal governance* • Systematic failure to acknowledge, recognize, uphold, and protect *Indigenous Peoples, their Land and Water Sovereignty and Mother Earth Rights*. • *Systematic desecration, stealing, seizure, occupation, confiscation of land, sacred sites, and unceded territories, and exploitation of natural resources*. • Systematic *pollution and extermination of natural food chain, wildlife, and fragile eco-systems that indigenous peoples depend on for their livelihood*. • Systematic blockage and *impeded access to ancestral homelands, waterfronts, shorelines, farmlands and forestlands*. • Systematic *failure to comply with the right to Indigenous participation, consultation, and free, prior, and informed consent*. • Systematic *perpetuation of cultural genocide of Indigenous Peoples*.

a) Indigenous Sovereignty Violations

1978 Rhode Island Land Claim Settlement Act aka 1978 Compact

“The State of Rhode Island illegally “detribalized” the Narragansett Tribe without federal sanction during the period of 1880-1884. After “detribalization,” the Tribe continued to maintain its traditional government and recognized Sachems, Medicine Men and Women, the Tribal Council, Sub-Chiefs, Tribal Prophets, the War Chief, and Clan Mothers... In 1975, the Tribe filed a land claim suit against the State of Rhode Island and several landowners for the return of approximately 3,200 acres of undeveloped reservation lands. The suit was eventually concluded in an out-of-court settlement in 1978 of approximately 1,800 acres. Under state law [the Rhode Island Settlement Act, also known as the 1978 Compact], the Narragansett Indian Land Management Corporation was created for the purpose of “acquiring, managing and purchasing real property” as provided in the land claim settlement. The corporation was to hold title to the land claim settlement until the Narragansett Indian Tribe was officially reinstated as a federally recognized and acknowledged Indian Tribe.” Retrieved on 4/6/2025 from <https://narragansettindiannation.org/history/perseverance/>

The 1978 Compact’s legality needs to be questioned as the Compact should have been invalidated once the Tribe gained federal recognition. As a result of the use and abuse of Federal and state power with the aid of a defunct instrument, Federal Tribal Sovereignty has been consistently interfered with and housing and economic development efforts have been consistently blocked by the state of Rhode Island under what should be a defunct 1978 Compact. The Tribe’s Sovereignty over their returned settlement lands remains unprotected and abused, economic progress is stifled, and the Tribe’s well-being and survival is

endangered leading to the violation of civil, religious, cultural, ceremonial, human and Indigenous Rights under all relevant legal UN instruments, including UNDRIP. It is important to underscore the fact that the violations of these inherent rights affect the health and wellbeing, the balance, and the survival of the Narragansett People and all Indigenous Peoples. These are the instruments for perpetuating genocide. It is imperative for the Federal government to uphold the Tribe's inherent Sovereignty and to abolish the 1978 Compact which colludes with the Tribe's federal recognition. The state of Rhode Island must also stop the abuse of its power and stop enforcing the 1978 Compact which needs to be defunct.

A 385-Year Experiment to Erase a People Taylor Dumpson Law Journals at UNM Digital Repository

References retrieved on 4/1/25 from

<https://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1085&context=tlj>

b) Treaties & Legal Violations

Violations to the Kingdom of Hawai'i Treaties, the United States Federal Compact and Admissions Act of 1959, US and State of Hawai'i Constitutional Protections & Native Hawaiian Self-Determination and Religious rights and cultural practices and use.

Recently, the Federal Government Organization National Oceanic and Atmospheric Administration (NOAA) imposed Sanctuary Designation without amendments to the National Marine Sanctuary Act (NMSA) that would include all Indigenous People and Native Hawaiians. The Office of National Marine Sanctuaries (ONMS), does not include or address the Indigenous Peoples of Hawai'i who are right-holders of the land and waters for which the Sanctuaries are occupying. This severely impacts the land and water sovereignty of the Hawaiian Kingdom and the Indigenous Hawaiian People's ability to access and exercise their Traditional and Customary Cultural and Religious rights and protect their sacred sites. The Papahānaumokuākea Marine National Monument (PMNM) - is a marine protected area, and includes the rights of the Indigenous Native Hawaiian Peoples. It also recognizes the NHs authority and jurisdiction of their water, lands, and sacred sites.

The Sanctuaries Designation under the Federal Office of National Marine Sanctuaries however, weakens Indigenous Native Hawaiian Peoples sovereignty and self-determination by placing them into an advisory role and shifting Native Hawaiian(s) and their organizations from decision making to an advisory body and has done so without their free, prior and/or informed consent. While the public claim for “ Sanctuary” designation is to create stronger and better protections, this Sanctuary Designation change will greatly diminish the constitutional protections already afforded to Native Hawaiians to exercise their traditional, customary, cultural, and religious rights. This federal designation also removes Native Hawaiians indispensable status, authority and jurisdiction over their traditional lands and waters in the area known as the Northwestern Hawaiian Islands and/or the Papahānaumokuākea Marine National Monument (PMNM). Reference: State of Hawai'i Office of Hawaiian Affairs dated 8/29/24 “Proposed Papahānaumokuākea National Marine Sanctuary Designation.” OHA Hawaii FILE_8532.pdf

c) Violations of Ocean, Coastal Access and Sacred Ceremonial Lands

Barriers to Coastal Access on Ancestral Narragansett Territory which is now known as the State of Rhode Island.

The Narragansett Nation is deprived from all waterfront access including access to Grandfather Ocean for their sacred ceremonies through fencing and posting of signage that forcefully displaces Indigenous People

and declares the beach and ocean as a privatized commodity or a state-owned property. Narragansett tribal members who wish to hold prayerful and sacred ceremonies by the water are required to pay to access a limited area of their Sacred Territory and Ancestral Land - always risking arrest as they hold sacred ceremony around Sacred Fire - while wealthy property owners have free access to the ocean and coastline at their leisure. This is perpetuating centuries of cultural genocide.

Forced displacement and desecration of Sacred burial grounds

Rhode Island: The desecration and forced displacement of Sacred burial grounds in the towns of Providence, South Kingstown, Johnston, East Providence, and throughout the state of Rhode Island is ongoing. Narragansett Tribal Members have confronted supporters of a proposed parking lot for a South County hospital that would have paved over a significant culturally sensitive area of the Tribe that included burials. During a town public meeting held to discuss the parking lot a hospital official stated that they would “pave over sensitive area with dignity.” Thankfully the project was stopped by the town council because the Tribal Members objected to the project and the strong support of some town residents against the project. In other instances, the attempts to desecrate sacred burial grounds have not yet been stopped.

Hawai'i: The sacred lands of Mauna Kea and Papahānaumokuākea are burial grounds. Native Hawaiian/Kanaka Maoli known burial grounds that continue to be threatened and our burials and burial grounds continue to be desecrated across Hawai'i. The United States of America continues to ignore the Human, Civil and cultural and religious rights of the Indigenous Peoples, including Indigenous Native Hawaiian Peoples under all relevant UN International instruments including UNDRIP.

d) Violations of Food Security at State, Regional and National level

In late 2023, the state of Rhode Island kicked-off the renewal of their state food plan - “RI Food Strategy 2030” - abusing and extracting resources and information from a coalition of Indigenous People and People of Color and then effectively removing and silencing the coalition from any and all decision-making power. These actions were taken by Rhode Island Food Director Julieanne Stelmaszyk from Rhode Island Commerce (quasi-government agency headed by the Governor of the State of Rhode Island Gov. Dan McKee), together with the Rhode Island Department of Environmental Management (RIDEM) with its Agriculture Commissioner Kenneth Ayars, and the Rhode Island Department of Health (RIDOH) who voted to remove and paralyze the Coalition of 100 Indigenous People and People of Color from the decision-making table in direct violation of the locally written and signed agreement and of UNDRIP, also stated on the agreement. The state of Rhode Island is consistently perpetuating the historic injustices, and inequities against Indigenous Peoples, and is attempting to silence and erase the participation, inclusion and diversity that said food plans require. Additionally, due to unchecked real estate speculation, the state of Rhode Island holds the most expensive farmland in the entire country. The rest of the Northeast doesn't fall too far behind in land costs. Access to farmland is also nearly impossible due to the stronghold of baby boomers who remain on unceded territory, but no longer farm the land post-retirement, and will not permit the development of succession plans nor land return that will allow access to farmland and the return of food growers to the rightful and inherent Indigenous stewards of the Land.

This dominant and extractive mind-set is experienced at regional and national levels as well. Currently, the entire New England region which is comprised of 6 states- Massachusetts, Rhode Island, Vermont, New Hampshire, Connecticut, Maine - is only feeding 24% of its population with home grown produce. The

Native Indigenous People do not fall within that 24% that can have easy access to locally grown food nor are they part of the self selected group of New England State Food System Planners managing a 10-year government funded initiative that is impacting New England state food plans much like the 5-year Biden-funded Regional Food Business Center initiative that left out Native American voices from decision-making tables in the Northeast and all 12 regions.

Time and again, we see how Indigenous voices are systematically left out or used strategically for resource extraction and co-optation of ideas without the imperative restoration and balance of the food system and ecosystem that needs to occur in order to ensure the sustainability and well-being of Indigenous Peoples and ALL living beings.

IV. Ongoing Violations of Indigenous Rights Nationally

a. Criminalization of Protest, Unequal Access to Justice

The Dakota Access Pipeline (DAPL) 1200 mile route, designed to move over 500 million gallons of crude oil across four states per day, was set to traverse only private land along its route but for several federally regulated waterways. DAPL was granted a general permit, which has been under protest and numerous lawsuits by several Indigenous nations. DAPL's passage underneath Lake Oahe, a lake of sacred importance to the Standing Rock and Cheyenne River Sioux Tribes. Lake Oahe is federally regulated lake to which the Standing Rock Sioux Tribe has rights for fishing, hunting, and "to the extent necessary to fulfill the purposes of the treaty with the Tribe." Indigenous Peoples' protests at Standing Rock in 2016 drew international attention especially after military force was used to disperse water protectors. (Standing Rock Sioux Tribe vs United States Army Corps of Engineers

https://www.narf.org/nill/bulletins/federal/documents/standingrock_v_army.html)

Several new state laws now criminalize protests and demonstrations near pipelines, chemical plants and other infrastructure. In 2019 alone, Indiana, North Dakota, South Dakota, Tennessee and Texas legislatures have newly classified such activities as felonies. Arrests of more than 700 activists were made of those protesting DAPL. Penalties can extend to organizations found to have "conspired" in protests, and include sentences of up to five years and fines up to \$10,000. The federal Pipeline and Hazardous Materials Safety Administration and oil and gas companies aim to protect the petrochemical industry over Indigenous sovereignty and land rights, and are lobbying Congress to increase these penalties. The latest DAPL lawsuit of Energy Transfer vs. Greenpeace awarded \$660 million dollars to Energy Transfer under very lax and/ or non-existent government environmental protection policies.

b. Missing, Murdered, and Trafficked Indigenous Women Indigenous women in the U.S.

Native people are in a unique circumstance where they are often left vulnerable due to the historic tension and systemic injustices towards Tribes, exerted by state and federal officials. Native women, especially, are unprotected and disproportionately face retaliation, violence and murder at much higher rates than non-Native. While Secretary of the Interior Deb Haaland announced in 2021 the formation of the Missing and Murdered Unit that will focus on analyzing and solving missing and murdered Indigenous peoples (MMIP) cases, data collection remains difficult because of poor record-keeping, underreporting, racial misclassification, inaccurate media coverage, barriers in reporting and the existing power structure that protect the perpetrators and leave Native women unprotected. Therefore violence against Native women

consistently goes unreported and/or underreported with murder cases consistently going unresolved. There is NO statistic or data that can capture the immeasurable gravity of the crisis.

“According to the National Crime Information Center, 5,712 missing American Indian and Alaska Native women and girls were reported in 2016, while only 116 cases were reported by the US Department of Justice’s federal missing person database. The majority of these murders are committed by non-Native people on Native-owned land. The lack of communication combined with jurisdictional issues between state, local, federal, and tribal law enforcement, make it nearly impossible to begin the investigative process.” Retrieved on 4/6/25 from <https://www.nativewomenswilderness.org/mmiw>

Statistics according to Native Women’s Wilderness (<https://www.nativewomenswilderness.org/mmiw>)

- Indigenous Women (girls +) murdered 10x higher than all other ethnicities.
- Murder is the 3rd leading cause of death for Indigenous Women (Centers for Disease Control).
- More than 4 out of 5 Indigenous Women have experienced violence (84.3%) (National Institute of Justice Report).
- More than half Indigenous Women experience sexual violence (56.1%).
- More than half Indigenous Women have been physically abused by their intimate partners (55.5 %)
- Less than half of Indigenous Women have been stalked in their lifetime (48.8 percent).
- Indigenous Women are 1.7 times more likely than Anglo-American women to experience violence.
- Indigenous Women are 2xs more likely to be raped than Anglo-American white women.
- Murder rate of Indigenous Women is 3xs higher than Anglo-American women.

Data relating to Indigenous Native Hawaiian Women and Children:

According to a State of Hawai’i legislative taskforce regarding the status of Women and Children, Native Hawaiians represent 67%-77% of missing women and girls. Native Hawaiian (NH) women and girls represent a disproportionate number of sex trafficking victims in Hawai’i; and NH girls disproportionately represent missing children. Native Hawaiians are underrepresented in all reported data involving domestic violence, women and girls in situations of sex trafficking, sexual exploitation, sex abuse, and domestic violence or at risk for going missing or being murdered.

“A Department of Justice report says 96 percent of Native women who experienced sexual violence in their lifetime had a non-Native perpetrator, and non-Native perpetrators were often not held accountable for crimes against women on Tribal land. Until 2013, Tribal courts were not allowed to prosecute non-Native suspects regardless of whether the victim was Native. The 2013 reauthorization of VAWA allowed Tribes jurisdiction over domestic-violence cases committed against Native Americans on Tribal lands. Many serious crimes committed on Tribal lands fall under a conglomeration of federal, state and Tribal jurisdictions which are hard to prosecute. Lucchesi, with the Urban Indian Health Institute, says federal agencies to assist underfunded Tribal law enforcement and governments is the solution. However, the current Trump Administration has cut and/or frozen Federal funding preventing agencies from effectively operating and responding appropriately. Luchessi states, “The problem is Tribes’ sovereignty isn’t being honored and respected... Tribes aren’t able to protect their women.” Tribes not having jurisdiction over these cases and the lack of interagency coordination can lead to victims falling through the cracks. Part of

the answer is building the capacity and sovereignty of Tribal government, courts, law enforcement and grassroots organizations”. (Cultural Survival Oct 3, 2019 “Observations on the State of Indigenous Human Rights in the United States”, UPR-USA 3rd Cycle)

c. Climate Change, Sea-level Rise, and the forced displacement of Indigenous People

Indigenous Traditional Ecological Knowledge of ITEK

All people on earth are being impacted and being forcefully displaced by the effects of climate change and sea level rise as a result of extractive economic and imbalance practices. In the US, Tribal communities in coastal Louisiana, Taholah (a village on Washington state’s coast that acts as the capital for the Quinault Indian Nation), and Newtok, Alaska to name a few have been forced to move. It is imperative to return to Traditional Indigenous knowledge to address climate change and sea level rise. While Indigenous Traditional Ecological Knowledge of ITEK, was elevated by the Biden Administration to become a cross agency policy of the United States of America, Indigenous Peoples however, continue to struggle to implement their ITEK that is meant to ameliorate and create climate resilience globally. This then means IPs are doubly impacted first, by having knowledge that could help all people and second because IPs have no way to ensure such knowledge can be actually implemented. The denial of access, self-governance and self-determination is a violation of the civil and human rights of Indigenous Peoples but further of all people on earth.

“Indigenous Knowledge is a valid form of evidence for inclusion in Federal policy, research and decision making. Indigenous Knowledge and other forms of knowledge do not depend on each other for validation, and each system can support the insights of the other. Indigenous Knowledge and non-Indigenous scientific methodologies share many common features. For example, they: (1) systematically understand and explain ways of knowing; (2) share attributes such as use of systematic observation, innovation, and verification through repetition; (3) are derived from direct contact with the environment and evolve over time in response to new inputs; (4) share the need to make sense of the world and the desire to conduct practical and curiosity-driven investigations; and (5) can use empirical approaches.

Indigenous Knowledge can provide accurate information, valuable insights, and effective practices that complement practices and knowledge derived from other approaches. For example, at times Indigenous Knowledge holders have observed early and accurate detection of environmental changes, such as interconnected patterns of species, signs of drought, or impacted water quality.¹⁴ Indigenous Knowledge and other forms of knowledge often provide complementary data and information. In some instances, discrepancies or contradictory data and information may arise. These conflicts do not necessarily indicate that the Indigenous Knowledge or other forms of knowledge is an error. Rather, such instances should prompt Agencies to consider opening avenues of inquiry and understanding that would otherwise remain unexplored. Multiple ways of knowing or lines of evidence can improve research outcomes and improve decision making.” From Executive Office of the President, Office of Science and Technology Policy, Council on Environmental Quality - Memorandum for Heads of Federal Departments and Agencies ,dated Nov 30, 2022.

V. Recommendations

This coalition of Native voices urges the government of United States of America to:

1. Implement UNDRIP and incorporate it into domestic and foreign policies and laws at all government levels (federal, state, local), to include Indian Country and Tribal Protocols. Government agencies to develop rules of engagement with Tribal Nations following UNDRIP, and Indian Country and Tribal Protocols (eg. EPA has done work in this area). Prior to the UNDRIP 300 million Indigenous Peoples had no voice in the UN. The UNDRIP should be considered the most accepted and best management practices document used for consulting and obtaining the Free, Prior and Informed consent of all Indigenous Peoples. President Obama signed it and all nations should rely on it as the most accepted and useful international instrument relating to IPs and their associated civil and human rights!
2. Re-examine treaties signed with Tribal Nations and set up commissions to find ways they can be implemented in today's circumstances in line with UNDRIP and all international covenants in consultation with Tribal Nations and their free prior and informed consent.
3. Implement National Congress of American Indians' plan for a streamlined process for federal acknowledgement and work with its Federal Recognition Task Force to address the interests of all federally recognized or acknowledged Tribes.
4. Abolish the 1978 Rhode Island Land Claim Settlement Act and similar infringement legislative efforts affecting other Tribal Nations, Native Peoples including Indigenous Peoples of Hawaii who have a unique and special trust relationship with the United State of America under the 1959 Admissions Act.
5. Violence Against Women Act (VAWA)
 - a) Ensure full funding of the Violence Against Women Act (VAWA).
 - b) Government to collaborate with Tribal Nations on how to effectively investigate, mitigate and eliminate the MMIW crisis. Assess compliance with MMIW commission recommendations with feedback from Indigenous Peoples, their Tribes and their Native communities.
6. Ratify and/or implement all international instruments, including but not limited to CERD, CEDAW, CRC, ICPPED, CRPD, ICESCR, CAT, and ICCPR.
7. Recognition of Treaties as supreme law of the land, equal to the U.S. Constitution and federal law and applicable to ALL local, state and federal agencies
8. Ensure Indigenous participation in decision making in all matters affecting Indigenous Peoples Implementing free prior and informed consent. Agencies should integrate USAID's [guidance](#) on implementation of FPIC at all levels, as an entry point to compliance with international standards. This should go far beyond "consultation," and instead focus on collaborative decision-making that respects the right of Indigenous peoples to say "no."
9. Recognition and protection of Ancestral Lands and Waters as sacred sites with a cease of any extractive activities including mining, pipelines, deep sea mining, fossil fuel permits within and near them that disproportionately affects Indigenous Peoples.
10. Recognition and effective protection of Indigenous burial grounds as sacred sites. Hefty penalties for those violating Indigenous burial ground protections.
11. Protect and uphold the religious freedom rights of ALL Tribal Nations and Indigenous Peoples by
 - a) ensuring that ALL Tribal Nations and Indigenous Peoples have unrestricted and unfettered access to Traditional sacred lands and waters with full and free access to Mother Earth's sacred

medicine, the Ocean, and all other waters for spiritual and Traditional ceremonies and for the subsistence of the Native Peoples and their communities.

b) ensuring that AIRFA is adhered to at the local, state, and federal level.

12. End the ongoing abuse and cultural genocide that perpetuates the attempted silencing and erasure of the Indigenous Peoples.

13. Establish an Indigenous-led Food Systems Committee to develop the blueprint of state food plans and oversee their implementation with the direct and place-based involvement of local Tribes.

14. Establish a process for land return and land rematriation to Indigenous Peoples to ensure food security and so that the balance with Mother Earth can be restored for the survival of all living beings and for all generations to come.

15. Require that Tribal Nations (Indigenous Peoples) are provided ongoing Environmental Impact Assessments applying UNDRIP with free prior and informed consent regarding the effects of mining, toxins, pollution and beyond on Tribal Lands and ensuring that these assessments are periodically reviewed.

16. Establish the juridic personhood status of Mother Earth. She is entitled to the same rights and legal obligations as humans in order to ensure the sustained balance and wellbeing of Indigenous Peoples and all humanity (corporations, ships have personhood status; Mother Earth doesn't).

17. Ensure the active participation and inclusion of Native Peoples with Traditional Indigenous Knowledge in addressing climate concerns. It is imperative to return to Traditional Indigenous knowledge to address climate change and sea level rise.

18. Restore the Hawaiian Kingdom's independence and the right to self-determination

19. Set oversight processes in place to ensure that

a) the Federal government upholds their legal responsibilities to Native Hawaiians under the 1959 Admissions Act (including human and civil rights in the US Constitution--such as 1st Amendment/religious freedom) and ensure that

b) the State of Hawai'i upholds their constitutional obligations and fiduciary duty pursuant to the conditions of the Admissions Act (1959) to protect Native Hawaiian people's land, waters, cultural and religious rights, uses (access) and associated practices.

20. Address the ongoing harms from the illegal (Occupation) of Hawai'i, Guam and Alaska. Government agencies can:

a) address the continued (present, not past) illegal status of US occupation already acknowledged in laws such as USPL (US Public Law 103-150 (1993)), while endeavoring to repair harms done;

b) strengthen enforcement of applicable laws against corporate actors and other agencies (such as the DOD) that are continuing this harm;

c) the US Department of State should investigate the process by which Hawai'i and other territories were removed from the UN List of Non-Self-Governing Territories, and correct any procedural errors it may have taken part in; and

d) utilize language that respects the National identity of people of occupied colonial possessions of the United States who do not identify as Americans.

https://drive.google.com/file/d/1D4AtfVXs2RZt_BUDN1Fp8KC6EkEWxqug/view?usp=drive_link

Reference State of Hawai'i Office of Hawaiian Affairs dated 8/29/24 "Proposed Papahānaumokuākea National Marine Sanctuary Designation". OHA Hawaii FILE_8532.pdf

