

HERE SET OUT, IN NUMBERED CLAUSES, THE BYLAWS OF DANCING TO
EAGLE SPIRIT SOCIETY AS AMENDED AT AGM NOVEMBER 2012

PART 1 – INTERPRETATION

1. In these Bylaws, unless the context otherwise requires,
 - a. **“Elder”** means a person who has been ordained according to the DTESS ordination process. This person can also be registered with the Vital Statistics Agency of British Columbia for the purpose of Solemnizing marriages under the BC Marriage Act.
 - b. **“Elder in Training”** means a person who has committed to receive full ceremonial rites, is a fire keeper and carries a pipe. The Elder in Training may be appointed to the Spiritual Council but is not ordained until the full training and process of ordination is complete.
 - c. **“Secretary-Registrar”** means the Secretary of the Tribal Council who is responsible for communicating with Vital Statistics for the purpose of registering and deregistering appointed Elders who will be able to solemnize marriages under the BC Marriage Act. The Secretary-Registrar sits on the Elders Oversight Committee.
 - d. **“Tribal Council”** means the directors of the Society for the time being.
 - e. **“General Council”** means the registered members of the Society.
 - f. **“Chief”** means the President of the Society.
 - g. **“Vice Chief”** means the Vice President of the Society.
 - h. **“Society Act”** means the Society Act of the Province of British Columbia.
 - i. **“Registered address”** of a member means the address as recorded in the register of members.
 - j. **“Organization”** means a legal or commercial entity, which includes a corporation, society, foundation, partnership or association.
 - k. **“Two Spirit”** person means someone who is Gay, Lesbian, Bisexual, Transgender or Transsexual or someone who self identifies as having Two Spirit in accordance with the Traditional ways of the Native American Tribes.
 - l. **“Allies”** means all other people who support Two Spirit people.

- m. **“Assembly of Chieftains”** means members of the society who served their full terms as Chiefs, Vice-Chiefs and or Elders. These members have been inducted into this assembly and the members continue to live a life free of chemical and alcohol addictions while promoting the spiritual values of the DTESS. It also means members of other Native organizations who served their full terms as Chief, Vice-Chief, Princess or Elder who are free of alcohol and/or drug addictions.
 - n. **“Speaker of the Assembly of Chieftains”** means a person who has been elected by the Assembly of Chieftains to be the Speaker representing the Assembly for a period of 4 years. In order to keep the Assembly fresh, no one person can serve consecutive terms but each person can serve more than one term.
 - o. **“Elders Circle”** means all the people who have received the ritual rites to perform ceremonies and are recognized by the Elders Council of DTESS as being Elders. The Elder’s Circle is different from the Council of Elders in so far that the Council of Elders is appointed by the members at an AGM and there is a quorum for the Council of Elders. The Elder’s Circle can have many Elders.
 - p. **“Council of Elders”** means the Elders who have received the ceremonial ritual rites through our Founding Elder and her Elders and who have been appointed by the members of the Society to the Council at an AGM in the presence of the Oversight Committee Chair and Tribal Council.
- 2. The definitions in the Society Act on the date these bylaws become effective apply to these bylaws.
 - 3. All references to the singular shall include the plural and plural the singular, and all references to the masculine shall include the feminine and feminine the masculine.

PART 2 – MEMBERSHIP

- 1. The members of the Society are the applicants for incorporation of the Society and shall be called the General Council members. All subsequent applicants for membership who have met the criteria set within these bylaws shall be called a member of the General Council.
- 2. To be a member of the General Council, an individual must:
 - a. Be self-identified as a two spirited individual or an ally or a friend of the Two Spirit Community;

- b. Support the Constitution, By-Laws, and Spiritual Tenets of Dancing To Eagle Spirit Society; and
 - c. Practice his or her spirituality in the Native American Way and in accordance to the Society's Spiritual Tenets.
 - d. Each member inducted into the Assembly of Chieftains becomes a lifetime honorary member of the DTESS, and their fees are waived as long as they abide by these bylaws.
3. Individuals eligible for membership in the General Council must submit an application to the Society and pay the membership fee as may be established by the Tribal Council from time to time.
 - a. If an individual cannot afford to pay the membership fee at the time of their application, he or she can ask the Tribal Council for a full or partial scholarship to offset the membership fee. If such scholarship is awarded, the scholarship is only for the current year. The member must reapply for the scholarship each year, or pay the full/partial membership fee in subsequent years should they receive no or only a partial scholarship.
 - b. The Tribal Council may, at its sole discretion, grant honorary memberships. Such memberships are valid only for the fiscal year in which they are granted.
 - c. Each year, the Society, at its Annual General Council Meeting, may grant a maximum of two (2) Life Time Honorary Memberships. Such membership is to recognize a member who has substantially contributed to the Society and its Mission in the previous year and continues to contribute and will continue to contribute to the Society. The membership will be granted on the recommendation of the Tribal Council and voted upon at the AGM.
4. An individual ceases to be a member of the General Council if:
 - a. He or she delivers a letter of resignation, in writing, to the Secretary of the Tribal Council or by mailing or delivering such a letter to the official address of the Society; or
 - b. He or she dies, or in the case of an organization on its dissolution; or
 - c. A member who has received a life time membership and who has not communicated or been involve with the society for two years shall be demoted from life time membership back to a member for the said years

without leave to appeal this decision. Should the fees remain unpaid at that point he or she will be deregistered from the members registry and may re-apply for membership

- d. He or she is expelled by special resolution at a General Council Meeting of the General Council. For such a resolution to be considered binding, a brief statement of the reason or reasons for the proposed expulsion shall accompany the notice of special resolution for expulsion and the member shall be given an opportunity to be heard at the General Council Meeting before the special resolution is put to vote. The notice of such resolution shall be delivered 30 days prior to the meeting. This bylaw is in accordance to the Society Act of BC; or
 - e. If the member has not paid his or her membership fees for the current year, the member ceases to be a member automatically after the next AGM.
 - f. **a** member automatically ceases to be a life time member if he or she has not been in contact with the DTESS for a minimum of 2 years.
5. With the exception of a member that has been expelled from the Society, any member who has ceased to be a member under Part 2, Clause 4, may reapply to become a member.
 6. Every General Council member shall uphold the constitution and comply with these bylaws.
 7. The Society will consist of an elected Board of Directors (known as the Tribal Council) who are responsible for the operational business of the Society, an appointed Council of Elders who promote the spiritual values of the Society, an Oversight Committee responsible for oversight and discipline of ordained Elders, and an Assembly of Chieftains (made up of Chiefs/Vice-Chiefs/Presidents and Princesses of other Societies) who oversee any and all lands owned by the Society in compliance with the Religious Land Act of BC and the Federal Religious Land Act of Canada. All of the elected members to the Tribal Council, Council of Elders and Assembly of Chieftains must be free of any alcohol and/or drug dependencies and promote a healthy spiritual life style.
 8. The General Council will elect its Tribal Council at each Annual General Meeting, except for the Chief and the Secretary-Registrar, who are each elected to a two-year term unless a position becomes vacant.

PART 3 – MEETINGS OF COUNCIL MEMBERS

General Council Meetings of the Society shall be held at the time and place, in accordance with the Society Act, that the elected Tribal Council decides. There will be at least two General Council Meetings per year.

1. Every General Council Meeting, other than an Annual General Council Meeting, is an Extraordinary General Council Meeting.
2. The Tribal Council may, when they see fit, convene an Extraordinary General Council Meeting.
3. Notice of a General Council Meeting shall specify the place, day and hour of the meeting, and in case of special business, the general nature of that business.
4. The accidental omission to give notice of a General Council Meeting to, or the non-receipt of a notice by, any of the council members entitled to receive notice does not invalidate proceedings at that meeting.
5. The first Annual General Council Meeting of the Society shall be held not more than eighteen months after the date of incorporation and after that an Annual General Meeting shall be held at least once in every calendar year and not more than 15 months after the last preceding Annual General Meeting.

PART 4 – PROCEEDINGS AT GENERAL COUNCIL MEETINGS

1. Special business is:
 - a. All business at an Extraordinary General Council Meeting except the adoption of the rules of order; and
 - b. All business transacted at an Annual General Council Meeting except:
 - i. The adoption of the rules of order;
 - ii. Consideration of the financial statements;
 - iii. Report of the elected Tribal council;
 - iv. Report of the auditor, if any;
 - v. Election of the Tribal Council;
 - vi. Appointment of the auditor, if required; and
 - vii. Other business that, under these bylaws, ought to be transacted at an Annual General Council Meeting, or business that is brought

under consideration by the report of the Tribal Council, issued with the notice convening the meeting.

2. No business, other than the Elders Prayer and the adjournment or termination of the meeting, shall be conducted at a General Council Meeting at a time when a quorum is not present.
3. If at any time during a General Council Meeting there ceases to be a quorum present, business then in progress shall be suspended until there is a quorum present or until the meeting is adjourned or terminated.
 - a. A quorum is three (3) General Council members present, although a greater quorum number may be determined by Council members at a General Council Meeting.
 - b. If within 30 minutes from the time appointed for a General Council Meeting a quorum has not been present, the meeting, if convened on the requisition of Council members, shall be terminated; in any other case, it shall stand adjourned to the same day in the next week, at the same time and place, and if, at the adjourned Council Meeting, a quorum is not present within 30 minutes from the time appointed for the meeting, the council members present constitute a quorum.
 - i. Subject to the Clauses under Part 6 of these bylaws, in the absence of the Chief or the Vice-Chief, the Elders may appoint someone to preside as chairperson of a General Council Meeting.
 - ii. If at a General Council Meeting,
 1. There is no Chief, Vice-Chief or other Tribal Council member present within 15 minutes after the time appointed for holding the council meeting, or
 2. The Chief, Vice-Chief and other Tribal Council members present are unwilling to act as chairperson,
 3. Then the Elders can choose an Elder to become the chairperson.
4. A General Council Meeting may be adjourned from time to time and from place to place, but no business shall be transacted at an adjourned council meeting other than the business left unfinished at the council meeting from which the adjournment took place.

- a. When a General Council Meeting is adjourned for 10 days or more, notice of the adjourned council meeting shall be given as in the case of the original meeting.
 - b. Except as provided in this bylaw, it is not necessary to give notice of an adjournment or of the business to be transacted at an adjourned General Council Meeting.
5. Resolutions proposed at a General Council Meeting do not need to be seconded.
- a. The chairperson of a meeting or an Elder may move or propose a resolution.
 - b. In the case of a tie vote, the Elders will have a second vote in addition to the vote to which the chairperson may be entitled as a member, and the proposed resolution may be passed or defeated.
6. Each General Council member in good standing who is present at a General Council Meeting is entitled to one vote.
- a. Voting is by show of hands.
 - b. Voting by proxy is permitted for members who live out of Province. These proxies shall be sent to the members 14 days prior to the AGM and the members shall submit their proxy as soon as possible before the AGM. Proxies will be read into the records for the vote.
 - c. There shall always be no more than 5 proxies permitted at AGM meetings in order to ensure that the number of proxies does not outweigh the number of members in attendance at the AGM.

PART 5 – TRIBAL COUNCIL

1. The Tribal Council may exercise all the powers and do all the acts and things that the Society may exercise and do, and which are not by these bylaws or by statute, or otherwise lawfully directed or required to be exercised or done by the Society in a General Council Meeting, but subject nevertheless to:
 - a. All laws affecting the Society;
 - b. These bylaws; and
 - c. Rules not being inconsistent with these bylaws, which are made from time to time by the Society in a General Council Meeting.
2. No rule made by the Society in a General Council Meeting invalidates a prior act of the Tribal Council that would have been valid if that rule had not been made.

3. The Elders advise the Tribal Council.
4. The Chief, Vice-Chief, Secretary, Treasurer, and up to seven (7) other persons shall form the Tribal Council of the Society.
5. The Tribal Council shall be composed of at least three (3) persons or a greater number as may be determined from time to time at a General Council Meeting.
6. The Chief shall hold office for a term of two (2) years, and shall retire at the second Annual General Council Meeting after being elected, when a successor shall be elected.
 - a. All Tribal Council members, except for the Chief and the Secretary–Registrar, shall hold office for a term of one year, and shall retire from office at the next Annual General Council Meeting, when successors shall be elected.
 - b. Tribal Council members may be elected to consecutive terms.
 - c. All General Council members running for Tribal Council positions shall declare the position for which they seek to be elected.
 - d. If a position on the Tribal Council becomes vacant, or is vacant at the end of an Annual General Council Meeting, the Tribal Council may appoint a person to the vacant position.
 - e. The Tribal Council may at any time ask the Elders to appoint a General Council member to fill a vacancy on the Tribal Council, without regard for the cause of the vacancy.
7. No Tribal Council member shall be remunerated for being or acting as a Tribal Council member, but a Tribal council member shall be reimbursed for all expenses necessary and reasonably incurred while engaged in the conduct of the business of the Society provided that the Society has the funds for such.
8. The Chief must reside in the Lower Mainland of Greater Vancouver plus one of either the Vice-Chief and or the Treasurer in order to be able to conduct the business on behalf of the society in person.
9. Members-At-Large can live anywhere in the world, so long as they attend the Tribal Council meetings via phone conference on a regular basis.

PART 6 – PROCEEDINGS OF THE TRIBAL COUNCIL

1. The Tribal Council and the Elders may meet at the places they decide to dispatch business, adjourn, and otherwise regulate their meetings and proceedings as they see fit.
2. The quorum necessary to conduct business shall be three (3) and this quorum shall always consist of at least two (2) members of the Tribal Council and one of the Elders.
3. The Chief shall be the chairperson of all meetings of the Tribal Council, but if at a meeting the Chief is not present within 30 minutes after the time appointed for holding the meeting, the Vice Chief shall act as chairperson, and if neither the Chief nor the Vice-Chief is present then an Elder shall act as the chairperson.
4. A Tribal Council may at any time convene a meeting, and the Secretary–Registrar, on the request of the Tribal Council, shall convene a meeting of the Tribal Council.
5. The first meeting of the Tribal Council shall be held immediately following the election or appointment of a Tribal Council at an Annual General Meeting or other General Council Meeting of members or any meeting of a Tribal Council at which Tribal Council members are appointed to fill vacancies on the council.
6. A Tribal Council member who is absent temporarily from British Columbia may send or deliver to the address of the Society a waiver of notice, which may be by letter, telegram, telex, fax, cable, or email of any meeting of the directors and may at any time withdraw the waiver, and until the waiver is withdrawn:
 - a. No notice of meetings of the Tribal Council shall be sent to that Council member, and
 - b. Any and all meetings of the Tribal Council of the Society, notice of which has not been given to that Council member, shall be valid and effective if a quorum of the Tribal Council is present.
 - c. Meetings of the Tribal Council can be moderated on the Chat line of the group. When such is exercised then a record of this meeting shall be printed and included in the minutes of the next meeting.
 - d. Decision of the Tribal Council can be made by emailing each other and the record of this be printed out and kept as a record of consensus.
7. All Tribal Council decisions are made by consensus except as provided for in the following subsection:
 - a. If the Chair believes that consensus cannot be reached, the Chair may, at the Chair's sole discretion, either table the matter for a decision at a future

meeting of the Tribal Council or call for a vote. If the Chair calls for a vote, a motion, duly moved and seconded, must be put before the Tribal Council. After debate, votes will be cast by a show of hands and shall be registered as “for,” “against,” or “abstain.” A simple majority is required to pass the said motion.

8. No resolution proposed at a meeting of Tribal Council need be seconded.
9. The Elders, and/or the Chief, may move or propose resolutions at a meeting of the Tribal Council.

PART 7 – DUTIES OF THE TRIBAL COUNCIL

1. The Chief:
 - a. Shall preside at all meetings of the Society and the Tribal Council.
 - b. Is the Chief Executive Officer of the Society and shall supervise the other elected members of the Tribal Council in the execution of their duties.
2. The Elders are the Spiritual Advisors and can attend all Tribal Council meetings.
3. The Vice-Chief shall carry out the duties of the Chief in the absence of the Chief.
4. The Secretary–Registrar shall:
 - a. Conduct the correspondence of the Society from the Society’s address,
 - b. Issue notices of meetings of the Society and the Tribal Council,
 - c. Keep minutes of all meetings of the Society and the Tribal Council,
 - d. Maintain the members’ registry from the Society’s address.
5. In the absence of the Secretary–Registrar from a meeting, the Tribal Council shall appoint another person to act as Secretary-Registrar of the meeting.
6. The Treasurer shall:
 - a. Maintain the financial records, including books of account, necessary to comply with the Society Act, and
 - b. Render financial statements to the Tribal Council, General Council members and others when required.

7. The offices of the Secretary and Treasurer may be held by one person who shall be known as the Secretary–Treasurer.
 - a. When a Secretary–Treasurer holds office the total number of elected Tribal Council shall not be less than 3.
8. The Elders shall advise and guide on spiritual matters at Tribal Council meetings.

PART 8 – OVERSIGHT COMMITTEE

1. The Oversight Committee shall consist of the Secretary–Registrar, a member of the Tribal Council appointed by the Tribal Council, and one member of the Council of Elders. The Society will endeavour to maintain a strong Aboriginal representation on the Oversight Committee.
2. Under no circumstances can ordained Elders make up more than 50% of the members of the Oversight Committee.
3. The Oversight Committee shall certify that an Elder’s ordination has been completed in accordance with the Society’s policies and will then direct the Secretary–Registrar to register the Elder with the appropriate government agency as having the rites to perform legal marriages.
4. The Oversight Committee will also be responsible to receive and deal with complaints involving the Elders. Normally the Oversight Committee will hold talking/healing circles to investigate and resolve the complaint. If further remedial action is required, the Oversight Committee will formulate recommendations for such action up to and including directing the Secretary–Registrar to deregister the Elder with the appropriate government agency so that he or she no longer has the right to perform legal marriages.
5. Recommendations for remedial action from the Oversight Committee will be taken to the Tribal Council for consideration and final decision.

PART 9 – COUNCIL OF ELDERS

1. The Council of Elders will be comprised of a maximum of five (5) Elders as appointed by the Membership and the Oversight Committee members present at the Society’s AGM.
2. Elders to be appointed to the Council of Elders by the membership and the Oversight committee at an AGM will be selected within the Elders Circle.

3. Members of the Council of Elders will serve as long as they wish, or has been removed by due process, or when they resign, and as long as they are free of Alcohol and or drug dependencies and live a healthy spiritual lifestyle. The members on the council of Elders must be free of any alcohol and or drug dependencies and live a healthy spiritual lifestyle.
4. Absence of a re-appointment to the Council of Elders does not imply revocation of the rights granted through ordination.
5. If a member of the Council of Elders is an ordained Elder and is, by order of the Tribal Council, deregistered under Part 8, Clause 4, they will no longer be eligible to serve on the Council of Elders.
6. The Council of Elders is responsible for:
 - a. The spiritual guidance of Society members;
 - b. Developing and recommending to the General Council changes to the Spiritual Tenets, and Process of Ordination of the Society; and
 - c. Promoting the values and lifestyle of Native American Spiritual Ways.

PART 10 – ASSEMBLY OF CHIEFTAINS

1. The Assembly of Chieftains will be comprised of past Elders and past Chiefs and Vice-Chiefs who served their full terms in our Society, who are free of any chemical or alcohol addictions and upon acceptance by the membership at the AGM become inducted into the Assembly of Chieftains as Lifetime Honorary members as long as they are free of chemical and alcohol addictions and continue to promote the spiritual values of DTESS. The society will also invite other Chiefs and Princesses of other Native Two Spirit Organizations who have served their full terms free of alcohol or drug addictions to join and serve in the Assembly of Chieftains.
2. Roles: Members of the Assembly of Chieftains serves two roles: i) to be the second sober chamber for members who have been refused membership; ii) to serve as trustees over any Society's land in accordance with the BC Religious Land Act and the Federal Religious Land Act.
3. The Assembly of Chieftains will elect a person called the Speaker of the Assembly for a 4-year term. This person will sit on the Board of the Tribal

Council, will bring issues of concerns to the Tribal Council and will bring back issues to the Assembly.

4. Any proposed purchase of land or disposing of land will be debated and approved by the Tribal Council then sent up to the Assembly of Chieftaincies who will also debate for approval or disapproval of the proposed debenture. If it is approved then both councils shall affix their signature on the documents. If it is disapproved then this debenture will be presented to the General Membership for debate as the members will have the final say.
5. If a person applied for membership and was refused membership then the person has the recourse of appealing this decision to the Assembly of Chieftains. The person would put in writing his/her request and the Assembly of Chieftains would debate and vote on a motion to overturn the refusal of not approving the person's membership. This decision would be communicated to the Secretary of the Tribal Council who would then enter the name of the person in the Register of Membership.

Part 11 – SEAL

6. The Tribal Council may provide a common seal for the Society and may destroy a seal and substitute a new seal in its place.
7. The common seal shall be affixed only when authorized by a resolution of the Tribal Council and than only in the presence of the person prescribed in the resolution, or if no persons are prescribed, then only in the presence of the Tribal Council.

PART 12 – BORROWING

1. In order to carry out the purposes of the Society, the Tribal Council may, on behalf of and in the name of the Society, raise or secure payment or repayment of money in the manner they decide, and in particular without limiting the foregoing, by the issue of debentures.
2. No debenture shall be issued without the sanction of a special resolution.
3. The general council members may, by special resolution, restrict the borrowing powers of the Tribal Council, but a restriction imposed expires at the next Annual General Meeting.

PART 13 – AUDITOR

1. This part applies only where the Society is required or has resolved to have an auditor.

2. The Tribal Council who shall also fill all vacancies occurring in the office of the auditor shall appoint the first auditor.
3. At each Annual General Council Meeting the Society shall appoint an auditor to hold office until the auditor is re-appointed or a successor is appointed at the next Annual General Meeting.
4. An auditor may be removed by ordinary resolution.
5. An auditor shall be promptly informed in writing of appointment or removal.
6. The auditor must attend General Council Meetings.

PART 14 – NOTICES TO COUNCIL MEMBERS

: A notice may be given to a member, either personally, by mail at the members' registered address or by email at the registered members' email and it is up to them to keep us to date with the registry

1. A notice sent by mail shall be deemed to have been given on the second day following that on which the notice is posted, and in proving that notice has been given it is sufficient to prove the notice was properly addressed and put in a Canada Post mail receptacle.
2. Notice of a General Council Meeting shall be given to:
 - a. Every council member shown on the register of members on the day notice is given, and
 - b. The auditor, if Part 12 applies.
 - c. No other person, as they are not entitled to receive a notice of a General Council Meeting.

PART 15 – BYLAWS

1. On being admitted to membership, each council member is entitled to, and the Society shall provide without charge, a copy of the constitution and bylaws of the Society.
2. These bylaws shall not be altered or added to except by special resolution of the General Council, which is presented at the General Council members meeting. The special resolution shall be passed by 75% of the General Council members present.

- a. Such resolution becomes effective on the date of its acceptance by the Registrar of Companies in BC as being in compliance with the Society Act.
3. The Bylaws of the Society include the numbered clauses set out in this document and the following five (5) appendices:
 - a. Appendix A – Native Spiritual Tenets;
 - b. Appendix B – Process of Ordination;
 - c. Appendix C – Organizational Chart;
 - d. Appendix D – Sacred Naming Ceremony; and
 - e. Appendix E – Sacred Sunset Ceremony.
4. The appendices shall be read as an integral part of this document and are subject to the same rules and regulations as the numbered clauses.

PART 16 – CONDUCT OF OFFICIALS

All Elected Tribal Council members, appointed Elders or inducted members of the Assembly of Chieftains are to be free of alcohol addictions or chemical dependencies. If a member of any of those groups develops any such health issue they shall remove themselves from office (or will be removed from office if they fail to do so) until such time as the health issue has been resolved. Consideration shall be given in the following manner:

1. In the case of an elected member to the Tribal Council the member can run for office again once the issue is resolved.
2. In the case of an appointed Elder, the Elder must take a leave of absence but will be welcomed back without re-appointment or further consequences once the issue is resolved to a level that is in line with our spiritual philosophies and practices.
3. In the case of a member of the Assembly of Chieftains, the member must take leave from the Assembly. Once the issue has been resolved they are welcome to come back to the Assembly without any further consequences.

When a member needs to take such leave, all privileges associated with each Council/Tribal Council/Committee and all titles conferred upon them are revoked until they have dealt with the adverse effects of this health issue.

Appendix A

Aboriginal Spiritual Tenets

Creation theology is the belief that the universe and life itself was created by a Supreme Being or Deity's supernatural intervention. Historically, Animistic religious beliefs and practices were expressed in many forms and their creation stories give important insight into their beliefs. For example: for the Iroquois, the world was an island resting on the back of a turtle, whereas the Northwest Coast peoples knew that Raven had released the first people from their confinement in a clam shell. Artistic expression, such as seasonal dance, chanting, storytelling, music, carvings, and totem production were imperative components of Native Spirituality. The Creator was honored, and the equality of all life – plant, animal, and human – was expressed through artistic symbolism and ritual events. The female divinity was often honoured.

1. Our Spiritual tenets are based in this type of belief and more specifically incorporate, in a general way, those of the Plains Cree and Eastern Algonquin rituals. They are a set of beliefs, values, and practices that have been passed down through the oral teachings and spiritual inspirations of Elders from those First Nations through to our present time Elders, and will continue to be passed down and kept alive from generation to generation.
2. We hold deep reverence to the following Ancient truth of life as passed to us from our Elders:
 - a. We are eternal spirits manifested in human forms and are connected to the Creator, Spirit Guides and Ancestors. We are not separated from but part of Creation;
 - b. Each person is in charge of his/her own life: She/he is fully responsible for her/his own path.
3. Our Society accepts that we are all related and interrelated to all of Creation when we say “All My Relations.”
4. The many and multi-leveled teachings of the Medicine Wheel inform our practices and our lives.
5. We believe that spirituality effects change. For us this is experienced most strongly through the sacred rituals taught to us by the Elders, including the sweat lodge ceremonies, the healing/talking circles, sacred pipe ceremonies, vision quests, potlatch feasts, give aways, naming ceremonies for adults and children, sacred dances, commitment ceremonies, and other rituals.
6. Besides perpetuating these sacred rites, the Elders embody a way of living and a code of ethics to live by, which while no doubt has been mostly lost through

- colonization, is being reclaimed by staying true to our belief of each person being the decider of his/her own life, and that each person must choose for herself or himself how and if they will integrate this way of life into their lives.
7. We strive to walk in a way where each of us, as individuals and as a community, may relate to one another, to those around us and to all of Creation based in respect, humility, generosity, kindness, truth and integrity.
 8. We promote deep respect to the maternal aspect of divinity, the mother-nature that dwells within all life. This divine principle is shown on earth in the sanctity of all life and the mystery of the seasons showing us the divine renewal of life.
 9. We promote deep respect to the paternal aspect of divinity, the father-nature that dwells within all life. This divine principle is shown through the protectors of life and the mysteries of transformation, sacrifice and death.
 10. We believe there are insights and mystical experience common to all spiritual practices and or religious bodies of the world and which cannot be claimed as the exclusive possession of any of them. We encourage all to pray as they have been taught and, as much as possible, to do so sitting side by side in the sacred circle of life.

ALL MY RELATIONS

Appendix B

The Process of Ordination

The Purpose:

This document serves to record a process that has been practiced, in various forms, for centuries in the Aboriginal communities and to bring clarity and give guidelines for government agencies and the DTESS (Dancing To Eagle Spirit Society) on the Indigenous religious practices and how one becomes ordained according to our teachings. Although many people profess that the Aboriginal Spiritual practice is not an organized religion, this process will document that we as Aboriginal People are highly organized and have literalised our rituals through our oral traditions from generation to generation.

The Process:

The process is multi-layered, requires commitment at each step and, while the general steps are outlined here, the specific process for an individual is guided by spirit as discerned by the Elders.

1. An individual comes routinely to the sweat lodge to pray and cleanse themselves. This goes on a regular repetitive basis for a while. When the individual goes through their emotional/spiritual healing and feels confident about themselves and the ceremony they usually want to start giving back to their community.
2. Eventually, and usually after intense ceremonies and healing or after an Elder receives a vision and speaks to the individual about it, the individual commits to work with the community and begins to volunteer and work with the Sacred Fire. During this time period the individual learns a deeper understanding of life and its mysteries. It is while working with the fire that the individual may get the calling to serve Creator and the community at hand in a deeper meaningful commitment.
3. Our Principal Fire Keeper trains the individual to work with the fire and the individual commits to work with the ceremonial fire for a year or more during which he/she learns the meaning of the altar, the sacredness of interconnection and that we are all connected and related. The fire keeper also learns about the 7 Seven Sacred Fires: Fire of Creator, Fire of Grandfather Sun, Fire of Grandmother Moon, Fire of Star Nation, Fire of Mother Earth, Fire of Ceremonies, Fire That Burns Within. During this commitment the individual and Elders consider and discern the individual's next step (continue to be Fire Keeper, accept a personal or community pipe, walk away from ceremony, etc.).
4. If the individual and the Elders believe it to be right, an individual may accept to work with the Elders to receive a ceremonial pipe. This process usually lasts a year or longer. During that time, the individual receives instruction about being a pipe carrier, is given the opportunity to work with one of the Elders' pipes, learns

about the importance of using those tools and learns the meaning and legends attached to the pipe. Once the individual has demonstrated an understanding of the Sacred Pipe and its teachings and the Elders have discerned the timing is right, the Elders and the individual determine if and when a community pipe will be transferred. The individual prepares a give away and a feast and calls for a Potlatch where the community and the Elders gather at a specific time and date. Then a potlatch/feasting and giveaway to the people is followed by a witnessing of a transfer of a community pipe to the individual. Once this is done the Elders and the people gathered share in the sacred moment and the individual receives further instruction from the people gathered. The individual continues to work with the Elders to learn more about the pipe and to get grounded with the pipe and its responsibilities. Community Pipe Carriers are able to conduct pipe ceremonies and talking circles and may accept tobacco for these ceremonies.

5. After time, with prayer, reflection and sitting with the spirit guides, a Community Pipe Carrier and/or the Elders may initiate a conversation regarding further commitment and training toward a transfer of full ceremonial rites. If the Community Pipe Carrier makes this commitment and the Elders discern it to be right, the Elders begin working with the Community Pipe Carrier and train the person in leading: sweat lodge ceremonies, smudging circles, talking circles, vision quests, marriage and other ceremonies. During this time of training, the individual also prepares another give away and feast and the Elders call for the people to gather at a set time and date. At the set time and date, the Potlatch, give away and witnessing begins and the transfers of ceremonial rites (ordination) are witnessed. This is often done during a sweat lodge ceremony.

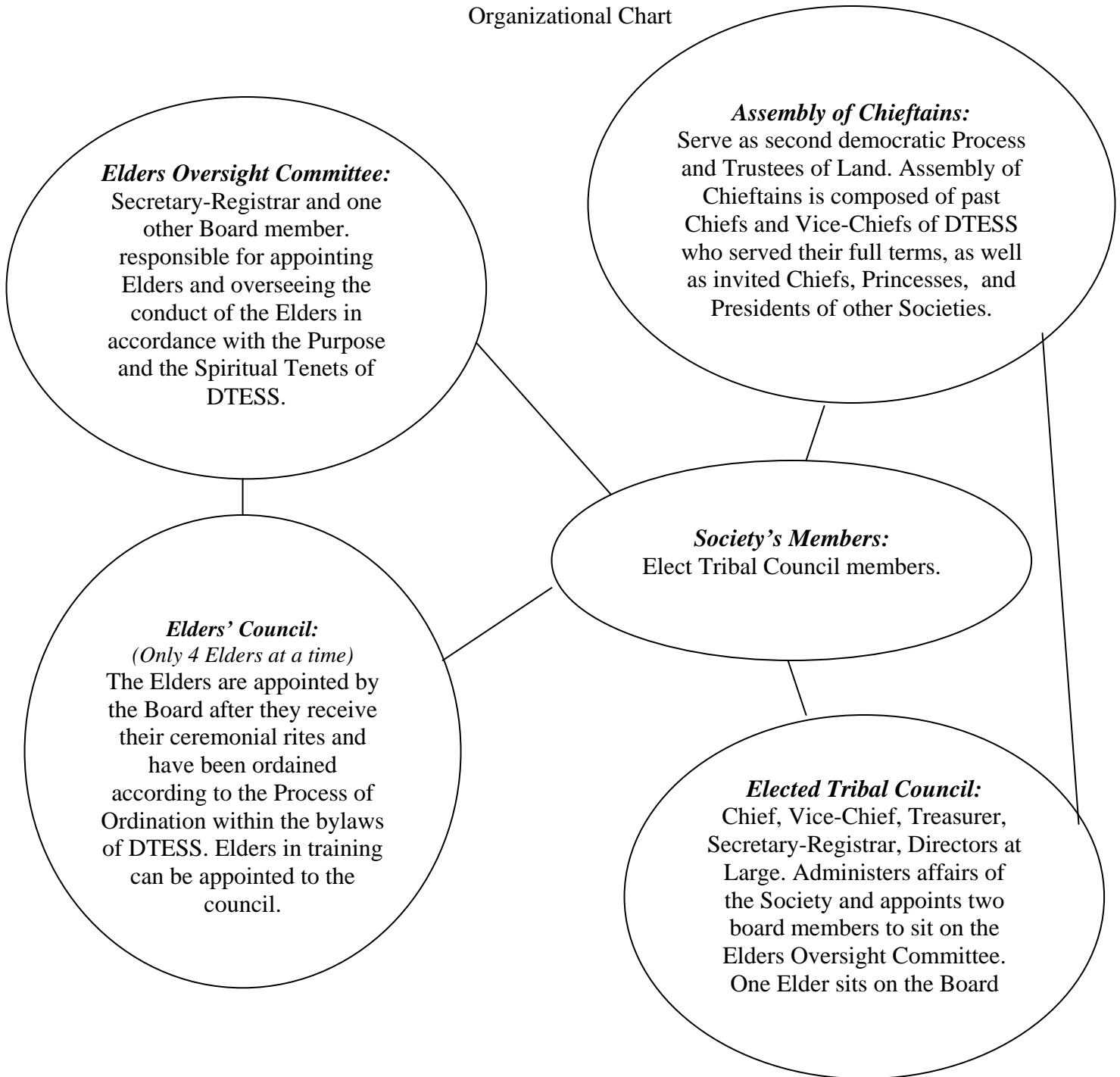
The transfer of ceremonies or the ordination is final and cannot be reversed. Once the transfer is done the individual has full ceremonial rites and becomes equal in having the rights to perform spiritual rites as that of our Elders and is now considered a young Elder.

For the purpose of the business of the Dancing To Eagle Spirit Society, our Secretary - Registrar of Ordination will be the one responsible to register the individual in the Province of BC under the Marriage Act. Should the individual cease to be our representative, the Secretary - Registrar will deregister the individual at the appropriate government agencies; however, the individual will continue to have the right to conduct all other ceremonies except solemnizing marriages.

A certificate of the Ordination shall be issued and signed by the Elders. The certificate shall record the date and place where the transfer of full ceremonial rites (ordination) took place.

Appendix C

Organizational Chart



Appendix D

The Rite of Sacred Naming

The spiritual ceremonies are a gateway to life in Spirit and the door that gives access to a way of living based in Native American Spirituality and Native American sacred ways of living. Since the beginning of the world, life has been created out of Fire and Water.

Through the naming ceremony, people are reborn as sons and daughters of Creator and practitioners and members of a way of life based in Native American Spirituality, incorporated into the Church of Dancing To Eagle Spirit Society, and are made shareholders in its mission. In other words, this naming ceremony is equal to that of the Christian Baptismal Ceremony, or to any other faith-based Baptismal/Naming Ceremonies. The Naming Ceremony is the ritual of regeneration through the baptism of Fire and Water into the living word of a Spiritual practice based in a loving, caring relationship with the Creator of all. We at DTESS believe that this ceremony is a welcoming of the soul to the physical world, by the family and community.

The Naming Ceremony is also a first "Rite of Passage" for the child and the first of many at various stages of their life. There are four types of Naming Ceremonies enshrined in the practices of Dancing To Eagle Spirit Society. It is in our experience that these types of ceremonies give us a sense of safety and belonging, honor and respect. All of these involve being reborn into the Seven Sacred Fires and the Water of life-giving and life-taking. The Seven Sacred Fires are: Fire of Creator, Fire of Grandfather Sun, Fire of Grandmother Moon, Fire of Star Nation, Fire of Mother Earth, Fire of Ceremonies, Fire That Burns Within. We acknowledge through our naming ceremonies that we are connected to all of those fires. The Water of Life Giving is: the Water of Father Sky, the Water of Mother Earth, the Water of the Womb in which we are born, and the Water that dwells within us. Through these waters we acknowledge that it sustains us and gives us life and cleanses us.

One naming ceremony is performed when parents want their child to be named and raised in the Native American Spiritual Practices. The other naming ceremonies are performed when an adult enters into a Spiritual practice based in the Native American Teachings of Dancing To Eagle Spirit Society.

Because our Spiritual tenets inform us that we are eternal spirits manifested in human form and are connected to the Creator, Spirit Guides, and Ancestors, and that we are not separated from but part of Creation, it is therefore implicit that the Naming Ceremony strengthens our beliefs, values, and our commitment to this way of life, and regenerates our understanding of the Seven Sacred Fires of life, and our understanding of the power of Water in giving and taking life.

Our oral traditions inform us that from the very beginning of recorded Native American culture there have been varied initiations amongst tribes to identify one's strengths and

values, and mark the transition into manhood or womanhood. The same exists for naming a child.

In conventional faith-based practices, most receive one name that becomes one's legal name for all indented purposes. Native Americans have been forced into this practice. However, through our oral traditions our naming ceremonies have endured and survived. We believe that a person goes through four naming ceremonies, which identify the spirit of the individual.

These ceremonies are performed as a baby or child, as a young adult, as a middle aged person, and finally when one receives his/her Elder name.

Because of all this and the different practices of the many different Native American tribes of North America, Dancing To Eagle Spirit society adheres to four types of naming ceremonies at various stages of life:

1. The naming ceremony of a baby or child is equal to that of a baptismal ceremony.
2. The giving of a spiritual name to an adult who commits to a spiritual way of life based in Native American Spiritual practices and the Spiritual Tenets of Dancing To Eagle Spirit Society marks the beginning of a new way of life and an confirmation of a commitment to a spiritual practice based in Native American Spirituality and the tenets of Dancing To Eagle Spirit Society.
3. The giving of a name when one decides to become the Chief of the Society is to acknowledge the responsibilities of taking care of the whole community, and that the person is then elevated to a position of trust for the community– trust that he/she will take care of all of the community, and that all decisions made in that capacity will be for the benefit of the next generation. Each Chief will need to adopt a name that contains the Eagle in order to Honor our Dancing To Eagle Spirit Society.
4. The giving of a name when one becomes Spiritual Elder with all rights and privileges bestowed upon him/her during a potlatch ceremony is the naming ceremony in which one becomes ordained in the eyes of the community, and has proven oneself to be versed in the affairs of Native American Spirituality.

The meaning and grace of this holy tradition is clearly seen in the rite of its celebration. By following the gestures and words of this celebration with attentive participation, the faithful are then initiated into the riches of being connected to their inner Spiritual power, and affirm within themselves a commitment to Creator/God.

The Procedural Process For Naming:

The ceremony is conducted in a circle format representing the circle of life, continuity, wholeness and oneness and reflecting the fact that everything in life happens in cycles and in circles. At the beginning of the ceremony, each person is cleansed/smudged with sacred smoke .

1. *Naming of a Baby or a Child:* When parents want to name their child and have the child blessed in these traditions it is important to do so as quickly as possible in order to present this beautiful gift that a child is to the Creator, the Ancestors, the Spirit Guides, and to the community, as this is a holy sacrament and ritual of our practice within the faith of DTESS.
 - ◆ The Elder is invited to bless the baby/child by the parents.
 - ◆ The Elder and the parents decide on the place and time for this ceremony.
 - ◆ The principal part of the ceremony requires that there be a sacred smudge, Hawk Feather, where a Feather of the Hawk is presented by the parents to the Elder in representation of the relationship of family and it's lessons and responsibilities, sacred water that has been prayed over by the Elder, a white candle that is light during the ceremony in representation of the fire within, the eternal flame that burns in each and every one of us.
 - ◆ The name is chosen by the parent and announced to those gathered.
 - ◆ The Elder will then take the child in his/her arms and use the Feather to call upon the ancestors of the four direction by doing a full circle to each direction with a prayer to the spirit associated with those direction while holding the baby, then the Elder lifts the baby with his/her two hands and says the name of the baby accompanied by a prayer to Creator, as the child is being presented to the Creator and the people gathered.
 - ◆ Then the Elder can take a bit of water and wash the head of the baby while saying a prayer in relation to the fact that the water symbolizes both life giving and life taking, and also in the regeneration and renewal of life through birth, in effect being born in the Spirit that dwells within all of us.
 - ◆ At the end of the ceremony there is a feast put on by the family and a give away to the guests who have come and born witness to this blessing.

2. *Naming of an Adult, also known as Spirit Name:* A person can receive a name in two ways as an Adult; She/he can bring tobacco and red cloth and an honouring gift to the Elder in ceremony and ask for a name, or an Elder in ceremony can decide to give a name to someone because the Elder has

been moved by the Spirit Keepers to do so. This is witnessed by the community assembled to do ceremony. DTESS Elders usually give those types of name at the Sweat Lodge ceremony and request that the people say their names 4 times inside the sweat lodge in front of our grandfathers and grandmothers. Once the name is accepted, the community gathered at the sweat yells out in joy of receiving a new brother or sister. Then the person who has received the name is given instructions around his/her new name.

3. *Naming of a Chief:* In our tribal community, if and when a member receives the calling to serve the community as Chief in council, he or she must take a name that reflects the Eagle Spirit in representation of the Eagle Spirit upon whose name our community is founded. An example of this would be “Spotted Eagle Dancer” and so on. This name would be announced at the meeting of the general council members and prior to his or her election.

MEEGWETCH

Appendix E

The Sacred Sunset Ceremony

For thousands of years, the funeral practices of Native Americans were passed down through oral communication and preserved in their respective societies and clans from generation to generation.

Death was an end to life on earth but a start of life for the soul in the next world. There is a common belief among most native tribes that the soul enters the Spirit World; however, this journey may be long and complicated, so after-life rituals have been and continue to be performed to ensure that the spirits do not continue to roam the earth and trouble the living.

Some of the eastern tribes created burial mounds where they would destroy the deceased's home, and cover the deceased, their home, and their belongings with earth. As the earth mound was created the elite of the tribe would get a bigger and higher mound. Others built altars where they laid the dead and allowed the remains to disintegrate, while others burned their dead.

Because of colonialism and a living and evolving culture, all of our Native American traditional ceremonies today reflect a contemporary influence. Throughout history, most of our ceremonies were not documented - now they are a combination of "oral history" and "pieces" of family and tribal histories. Over the time of several generations our culture and customs have changed as a result of many social, religious and ethnic pressures. Our elders today tell us that "there are no right or wrong ceremonies - always do what is in your heart with the highest and purest of intent. Do them in a good and sincere way and all of our relations of the past will understand."

Because of this and the many types of Ceremonial practices around funeral and burial rituals of Native America, DTESS professes a religious and spiritual practice that is earth-based, and as such, we have a funeral and burial ceremony called the Sunset Ceremony, which adheres to our spiritual tenets of the divine Sacred Fires of life, and our understanding of the power of Water in giving and taking life.

The Sunset Ceremony, also known as the ceremony of returning home, is equal to that of the Holy Sepulchre, also known as the Funeral Rites, when a person passes away and goes back to Creator or transitions to the Afterlife. This ritual is celebrated in various forms throughout Aboriginal communities.

The Sunset Ceremony of DTESS has **two** aspects- the first being that of the funeral ritual, and the second being that of the burial practice.

Funeral Aspect: The important time for this ceremony is upon the death of a person and the following 3 days. The Elders are to wash the body with water that has soaked with cedar within 24 hours of death when possible. If this is not possible due to

constraints from the system, then this ritual is to be done within reasonable time after death and before the burial ritual. Members of the family and spiritual brothers and sisters are to bind their wrists and ankles with leather lace and leave them on as a sign of being bonded to the spirit and memory of the person who passed away. These leather bindings are to fall off on their own over the course of time. Also immediately after the person has passed away, members of his or her family should cut off 6 inches of their hair in an offering of morning. This can be done by one or more members of the family. Some may choose to paint themselves white or black, and others may cut their own bodies instead to show their sadness over the loss of their loved one, and over the next 3 days the family shall conduct a series of smudging rituals, songs and dances to ensure the person's spirit leaves the area and returns to its birth place, from where it can later be reborn.

Burial Aspect: On the fourth day of mourning, there shall be a gathering of the family and friends. Some of the most sacred items of the person's bundle shall be placed in the coffin and cremated with the person. A special sending-off and last thoughts on the individual shall be offered to those gathered. A smudging ritual will take place, accompanied by a big drum singing the honour song while the body is carried out of the assembly for cremation, followed by a family-sponsored honour feast to the gathered and a giveaway of some of the personal effects of the deceased.

The family is to have a burning ceremony within four days of the cremation of the body. In this burning ritual they are to offer food, clothing, and personal effects to help the soul travel to the spirit world.

Finally, they are to take the ashes of the deceased to running waters and disperse them on the waters.

Appendix F

The Commitment Ceremony

The Ritual of Commitment to one another

The purpose: of this document is to provide a process for a ritual performed by our Spiritual Elders that equals to that of all faith base marriage ceremonies that are legally recognized by the Government of Canada .

The process: is based in Native American ceremonies and is broad enough that it does not represent one specific Tribe or area within Canada in particular.

However, the ceremony must be performed by the appointed Elders, in accordance to the policies and processes of DTESS.

The ceremony: must always be conducted on Aboriginal ceremonial grounds, for example but not limited to: Sun dance ground, a Pow Wow grounds, a sweat lodge grounds, on Native reserve land, a friendship center, a Native building on band council land, the offices of a Native Society or the homes of our Elders.

The ceremonies consist of the ritual/blessings and commitment vows in front of people, followed by a feast with the people and a giveaway by the individuals.

The Society's give away ceremonial description and the Feasting of the people document is therefore a part of the documents. There are teachings that the people should receive and study before their commitment ceremony, as these ceremonies are extremely sacred and should not be performed lightly.

The tools: 3 blankets, a smudge bowl with the sacred herbs, a sacred ceremonial pipe, a ribbon, a pair of scissors, a feather to smudge, basket of berries and roots, wolf fur pelt, a goblet filled with water.

The Ritual of Commitment for Life to one another

The ritual: The elder has on a blanket laid out on the ground; all of his/her sacred items including a loaded Ceremonial pipe. He/she has also instructed the couple to bring two blankets, one that the couple puts on the ground to stand on during the ceremony and the other that covers both people being committed to each other.

The couple were instructed to bring a basket of eatable roots and berries, as well as a pelt of a wolf. This is to be offered to each other during the ceremonies at the instruction of the Elder.

If the individuals are unable to bring a wolf fur pelt the Society is to lend theirs.

The couple are also asked to bring a witness for each of them in order to have someone who will witness publicly to the community on their behalf that this ceremony took place in the most sacred way.

Then the Elder instructs the couple to exchange their vows in providing proof to each other that they promise to feed, care, shelter and support each other. The roots are representative of the willingness to plant and grow their roots together. The wolf is representative of being willing to build a family together. The berries are representative of the fruits and fertility of the earth.

The Elder then asks the couple to drink from the water of life from the goblet. This water is representative of the water of the skies where Creator lives, the water of the earth, the blood that runs through the veins of our mother Earth. It is both life giving and life taking. This gesture is to represent that we have all of this within us.

Then the Elder ties the right hand of one to the left hand of the other, covers them with the blanket and smokes the pipe with them in front of all the people gathered. The Elder performing the ritual will then say some blessings, cut the ties and pronounce them committed to each other. This is followed by a feast with the people and a give away by the newly committed people. The give away is based on the Native Teachings of honouring all individuals who support and witness the ceremonies of individuals.

Finally documentation must be completed by the Elder as well as the committed couple for submission to the Government of British Columbia, a copy of which will be kept on our files, a copy for the committed couple and a copy to the appropriate government vital statistic agency.

All documents must be signed by the Elder, the couple and a witness.

ALL MY RELATIONS