



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

# NGO accreditation

ICH-09 - Form

Requ CLT / CIH / ITH

Le 30 JUN 2011  
N° .....5251.....

## REQUEST BY A NON-GOVERNMENTAL ORGANIZATION TO BE ACCREDITED TO PROVIDE ADVISORY SERVICES TO THE COMMITTEE

**DEADLINE 30 JUNE 2011**

*Instructions for completing the request form are available at:*

<http://www.unesco.org/culture/ich/en/forms>

### 1. Name of the organization

#### 1.A. Official name

Please provide the full official name of the organization, in its original language, as it appears in the supporting documentation establishing its legal personality (section 8.b below).

The Foundation for Indigenous Americans of Anasazi Heritage(F.IAA.H)

#### 1.8. Name in English and/or French

Please provide the name of the organization in English and/or French.

Foundation For Indigenous Americans of Anasazi Heritage

### 2. Address of the organization

Please provide the complete postal address of the organization, as well as additional contact information such as its telephone or fax numbers, e-mail address, website, etc. This should be the postal address where the organization carries out its business, regardless of where it may be legally domiciled (see section 8).

Organization: F.I.A.A.H.

Address: P.OBox 527, Princeton West Virginia 24740

Telephone number: 304-212-2362

Fax number: 1-877 -571-9788

Email address: [admin@fiaah.org](mailto:admin@fiaah.org)

Other relevant  
information:

### 3. Country or countries in which the organization is active

Please identify the country or countries in which the organization actively operates. If it operates entirely within one country, please indicate which country. If its activities are international, please indicate whether it operates globally or in one or more regions, and please list the primary countries in which it carries out activities.

national

international (please specify: )

worldwide

Africa

Arab States

Asia & the Pacific

Europe & North America

Latin America & the Caribbean

Please list the primary country(ies) where it is active:

Belize

### 4. Date of its founding or approximate duration of its existence

Please state when the organization came into existence.

9 years established in December 2002

### 5. Objectives of the organization

Please describe the objectives for which the organization was established, which should be 'in conformity with the spirit of the Convention' (Criterion C). If the organization's primary objectives are other than safeguarding intangible cultural heritage, please explain how its safeguarding objectives relate to those larger objectives.

*Not to exceed 350 words; do not attach additional information*

The Foundation for Indigenous Americans of Anasazi Heritage (F.I.A.A.H) is a institution established by the Anasazi Covenant Council in November 2002 for the descendants from Amerindian /Anasazi females to redevelop their humanity and ancestral culture on their home on Earth called America.

#### FIAAH'S MISSION

-To establish International recognition of the Negro/ Amerindian/ Anasazi People living in the U.S fundamental right to be included as part of the indigenous world community.

-To nationally serve as a Amerindian cultural institution to develop support systems for the production, safeguarding, maintenance of tangible and intangible cultural heritage, intellectual property, and re-establishment of the Amerindian culture.

To insure the viability of the remaining population belonging to indigenous American Heritage from mass destruction.

-To sustain for future generations our "natural inheritance rights" to live without persecution in our race home on Earth called America.

FIAAH is dedicated to:

Advocating for the fundamental and, human rights belonging to indigenous American people, including the rights for self determination to sustain the viability needed to continue to live and flourish on their heritage covenant home on Earth ..

Re-establishing the respect and recognition of the original ethnic identity belonging to descendants of Negro /black American people, as the continuation of the Amerindian race known as the Anasazi People's of America by inheritance from the Anasazi female heritage, respect for our intangible and tangible cultural legacy and recognition/ preservation our tremendous civilization identified as the Mound Builders contributions to the culture power and wealth the U.S enjoys today.

-Educating Amerindian people about their ethnic heritage Legacy culture and Moundbuilder civilization. Re-establishing the ancestral heritage cultural structure systems Embracing the ancestral heritage concepts and values that maintained the foundation for trust, respect for family, community, character development, emotional balance, mental well-being, creating wealth and prosperity for our people and their future generations.

F.I.A.A.H. is a Indigenous Peoples Institution. F.I.A.A.H. is non-governmental Institution

F.I.A.A.H. is not a tribe or a Nation.

F.I.A.A.H. accepts ALL descendants of indigenous American women "NEGRO" regardless of religion, tribal affiliation, or nationality.

## **6. The organization's activities in the field of safeguarding intangible cultural heritage**

Sections 6.a to 6.c are the primary place to establish that the NGO satisfies the criterion of having 'proven competence, expertise and experience in safeguarding (as defined in Article 2.3 of the Convention) intangible cultural heritage belonging, inter alia, to one or more specific domains' (Criterion A).

### **6.a. Domain(s) in which the organization is active**

Please tick one or more boxes to indicate the primary domains in which the organization is most active. If its activities involve domains other than those listed, please tick 'other domains' and indicate which domains are concerned.

oral traditions and expressions

performing arts

social practices, rituals and festive events

knowledge and practices concerning nature and the universe

traditional craftsmanship

other domains - please specify:

protecting Earth inheritance

### **6.b. Primary safeguarding activities in which the organization is involved**

Please tick one or more boxes to indicate the organization's primary safeguarding activities. If its activities involve safeguarding measures not listed here, please tick 'other safeguarding measures' and specify which ones are concerned.

identification, documentation, research (including inventory-making)

preservation, protection

promotion, enhancement

~ transmission, formal or non-formal education

~ revitalization

~ other safeguarding measures - please specify:

National legislative advocacy

### **6.c. Description of the organization's activities**

Organizations requesting accreditation should briefly describe their recent activities and their relevant experience in safeguarding intangible cultural heritage. Please provide information on the personnel and membership of the organization, describe their competence and expertise in the domain of intangible cultural heritage and explain how they acquired such competence. Documentation of such activities and competences may be submitted, if necessary, under section 8.c below.

*Not to exceed 750 words; do not attach additional information*

FIAAH operates and maintains three major departments including:

- Department of Indigenous American Registration: which serves as the Bureau of vital records for Amerindian/Anasazi Peoples who are descendants from Amerindian females classified as Amerindian/ Negro Peoples still living in the United States. This department consist of the following programs:

a) The Geneva Project is an ongoing campaign established to collect and document the remaining descendants from Anasazi women ethnically called American Indians renamed Negro/Black Americans.

b) The Indigenous American Heritage Registry is a data bank of documented black Americans individual and family claims to American Indian heritage for recognition as descendants belonging to the indigenous American collective of people still living in the United States territories in North America

c) The American Heritage Claim is documentation of recognition for Negro American descendants to reclaim belonging to Anasazi American Indian/ Negro Heritage as Indigenous Americans

- Department of Indigenous Asset Management: American Heritage Preservation Trust is a private internationally protected trust for Indigenous American peoples to protect their family Earth inheritance and other developed intellectual" cultural resources from theft by government and development Corporations. This Department manages the American Heritage Trust established in Belize as a Humanitarian Trust on August 10th 2010.

The American Heritage Preservation Trust is a Eleemosynary with charitable services for all indigenous Americans born from Anasazi females It is a private irrevocable pure trust. established for the preservation and the advancement of human rights and fundamental freedoms for the Anasazi Peoples. To protect the Anasazi peoples earth environment inheritance, cultural legacy, cultural traditions, cultural identity, the creations, documentation, the history, innovations, the traditional knowledge and folklore, human resources, including the genetics resources of the people, intellectual property, traditional cultural expressions, according to International law convention ILO#69 article 4, article 26-31: and articles 13-15.: and the UN Declaration for Indigenous Rights from theft by states, government and development corporations.

- Department of Indigenous Education & Cultural Revitalization: F.I.A.A.H. Institute for Indigenous American Studies established in 2005, offers courses, educational programs and teacher certification

Indigenous American studies under the School of Ancient Healing Wisdom & Healing Arts; School of American Heritage History and Culture, School of Education, School of Science and Horticulture Technology. These programs are designed to safeguard the intangible cultural heritage belonging to Amerindian people and re-educate our people on their cultural, heritage, traditional knowledge, science and technology. Additionally, Seminars and Workshops are offered throughout the year under our Continuing Education Program which addresses Amerindian social practices, skills, knowledge and practices concerning nature and the universe, traditional craftsmanship, and protecting earth inheritance .

. Additionally FIAAH offers Retreats & Community Activities which focus on Indigenous rituals, and festive events. These retreats are held year round and re-introduces Black American people to Nature and their co-creative responsibilities to the earth. These activities include: Sacred Journey Healing of the Heart Ceremonial Retreats are SacredAncestral Ceremonies which re-introduces Amerindian people to Nature and understanding their responsibility as indigenous Peoples to America. Cultural Workshops Retreats which introduces Amerindians to the ancestral ways of producing all one's needs from Nature; Sustainable Living and Indigenous Community building projects which provides hand on experience in homebuilding. Goal- to create indigenous structured sustainable living communities thought out North America. Components of Sustainable Workshops include: Sustainable Skills Development Program and Wilderness Training Program for the children.

The Institute for Indigenous American Studies, US and Belize offers a wide variety of Indigenous Education curriculums for indigenous Americans interested in teaching and continuing the development of Amerindian heritage cultural development. . Insitute for Indigenous American Studies. FIAAH offers instruction in , sustainable development, heritage and cultural programs to approximately its 4,000 registered Amerindians nationwide. FIAAH has established itself as an expert in Amerindian culture and heritage research and has collected over 10.000 research documents pertaining to: ancestral medicine, identifying indigenous flora and funa., culture, inventions, ancestral civilization artifacts, and history. Archiving documentation from the extensive research database has enabled FIAAH to provide a picture of the Amerindian experience and their ancestral heritage history.

## **7. Its experiences cooperating with communities, groups and intangible cultural heritage practitioners**

The Committee will evaluate whether NGOs requesting accreditation 'cooperate in a spirit of mutual respect with communities, groups and, where appropriate, individuals that create, maintain and transmit intangible cultural heritage' (Criterion D). Please briefly describe such experiences here.

*Not to exceed 350 words; do not attach additional information*

- It maintains solid linkages and coordination of needed services with a cross-section of community and indigenous organizations, both nationally and internationally.
- Have the expertise, experience, and infrastructure to effectively develop, manage and operate cultural heritage programs.
- Have established and maintain linkages and partnership with a variety indigenous cultural institutions and organizations and

- Have structured programmatic designs that enable a comprehensive integrated, multi-disciplinary approach to meet the needs of Amerindian families.
- FIAAH is a member of the indigenous Caucus for the OAS Working Group for Negotiations on the American Draft Declaration for the American Declaration on the Rights of Indigenous Peoples in the Americas.
- Since 2004, FIAAH has participated in annual international forums/working groups including the U.N Permanent Forum on Indigenous Issues and the Commission on Sustainable Development

Question 8: Operational Capacities of Organization

FIAAH has a 9 year track record of developing and managing programs, and has policies and procedures for effective and efficient functioning. FIAAH's capacity to successfully deliver services is demonstrated through:

Its capability to document measurable success. FIAAH has been consistently met its objectives and has instituted evaluation methods to measure levels and quality of service delivery, and the impact of program activities on its members, their families and the community.

Its familiarity with the target population. FIAAH's service delivery model is designed on a carefully mapped strategy that includes needs assessment, outreach, education and advocacy to target population and linkages. FIAAH's staff are thoroughly familiar with the socio-demographic and cultural characteristics of Amerindians; available programs and services; and institutions to assist Amerindians with education, heritage and cultural.

Its effectiveness in collaborating with community resources to maximize program efforts: Linkages, coalition building, partnerships and collaborations are integral component of FIAAH's service delivery model. Over the tenure of the organization, FIAAH's outreach effort and education service model has been tested, refined and proven to be successful. The organization is well-recognized for its innovative and culturally-sensitive approach to education on heritage and cultural services. It has provided technical assistance locally, nationally, and internationally to organizations serving Amerindian people.

**8. Documentation of the operational capacities of the organization**

The Operational Directives (paragraph 97) require that an organization requesting accreditation shall submit documentation proving that it possesses the operational capacities listed under Criterion E. Such supporting documents may take various forms, in light of the diverse legal regimes in effect in different States. Submitted documents should be translated whenever possible into English or French if the originals are in another language. Please label supporting documents clearly with the section (B.a, B.b or B.c) to which they refer.

**8.a. Membership and personnel '**

Proof of the participation of the membership of the organization, as requested under Criterion E (i), may take diverse forms such as a list of directors, list of personnel and statistical information on the quantity and categories of members; a complete membership roster usually need not be submitted.

*Please attach supporting documents, labelled 'Section S.e'.*

### S.b. Recognized legal personality

If the organization has a charter, articles of incorporation, by-laws or similar establishing document, a copy should be attached. If, under the applicable domestic law, the organization has a legal personality recognized through some means other than an establishing document (for instance, through a published notice in an official gazette or journal), please provide documentation showing how that legal personality was established.

*Please attach supporting documents, labelled 'Section B.b'.*

### S.c. Duration of existence and activities

If it is not already indicated clearly from the documentation provided for section B.b, please submit documentation proving that the organization has existed for at least four years at the time it requests accreditation. Please provide documentation showing that it has carried out appropriate safeguarding activities during that time, including those described above in section 6.c. Supplementary materials such as books, CDs or DVDs, or similar publications cannot be taken into consideration and should not be submitted.

*Please attach supporting documents, labelled 'Section B.c'.*

## 9. Contact person for correspondence

Provide the complete name, address and other contact information of the person responsible for correspondence concerning this request. If an e-mail address cannot be provided, the information should include a fax number.

Title (Ms/Mr, etc.): Ambassador RaDine A. Harrison  
Family name: Harrison-Jennings  
Given name: RaDine  
Institution/position: International Legislative Representative  
Address: P.O. Box 527 or 4732 Greasy Ridge Rd. Princeton ,West Virginia 24738  
Telephone number: 304-212-2362  
Fax number: 1-877 -571-9788  
E-mail address: adm in@fiaah.org

Other relevant

infor  
mati  
on:

## 10. Signature

The application must include the name and signature of the person empowered to sign it on behalf of the organization requesting accreditation. Requests without a signature cannot be considered.

Name: RaDine Harrison Jennings,

Title: Director

Date: JUne28th,2011 ~

Signature: ~

»t 

## **Foundation for Indigenous Americans of Anasazi Heritage**

### **8a. Membership and Personnel**

FIAAH is controlled by a 6 member Covenant(Elder) Council which serves as the Board of Directors , a 12 member Anasazi Constitution Council and Anasazi Congress which comprises of over 1700 Amerindian people registered with the American Heritage Registry throughout the United States. All collective efforts implemented thru F.I.A.A.H are ratified thru Consensus of all 3 bodies, with the Covenant Council having the final jurisdiction, Included in the Council's composition are members who actively utilize the services of FIAAH, and play an integral role in program planning and development. In addition, the Council's Finance Committee keeps abreast of the income and expenditure of all programs as well as the organization's balance sheets. These are presented to the full Council on a monthly basis.

Experience and Qualifications: . RaDine Harrison-Jennings, Ambassador and Director has spent the last 15 years researching early American history from the 1500-1800's investigating American Indian female heritage and revealing the hidden heritage legacy and the history about the Amerindian Females nations after the introduction of Patriarchy and colonialism: under a new racial identity of Negro.. RaDine Harrison-Jennings has actively participated in the international area representing the collective Anasazi/ Amerindian Peoples of North America, She has also by request started to represent the Amerindians of several Caribbean islands and Latin America including Brazil. Currently has no representation or voice for issues we all collectively have in common. RaDine Harrison Jennings has expanded her research to include all of the Americas. She is considered a expert in her field of Indigenous Amerindian heritage studies and has produce numerous text, instruction and courses for F.I.A.A.H

Radine Harrison-Jennings as director implements the goals from the Anasazi Covenant Council and is responsible establish committees for planning, directing, development and managing the day to day operations of the FIAAH programs. Rev. Radine Harrison-Pitts's has extensive organizational management expertise and experience and provides the necessary leadership and mentorship to the organizations membership. Currently members in the State of Pennsylvania was able to pass a resolution for recognizing Amerindians culture as well as recognize that Amerindians were labled Negro, this piece of Legislation is very critical accomplishment by members of F.I.A.A.H regarding our quest to stop the destruction of Amerindian Heritage sites and the reclaiming of tangible and intangible property. The State of Pennsylvania until this resolution proclaimed there are no American Indians residents or culture in its territories before discovery. (Resolution attached)

As Ambassador for F.I.A.A.H she advocated internationally on behalf of Amerindians to receive human and civil rights protection from the International Declaration for Indigenous Peoples and advocates for the acknowledgement of black Americans to the their American Indian Heritage. RaDine Harrison-Jennings has served on numerous international negotiation committees for drafting international law legislation and implementation of Indigenous rights protecting Indigenous people from ethnic genocide.. Rev. RaDine Harrison-Jennings served on the following international committees. Negotiation committee for the Draft American Declaration



on the Rights of Indigenous Peoples, UN High Commissioner for Human Rights( Geneva) Indigenous Caucus committee- United Nations Draft Declaration on the Rights of Indigenous People , Commission for Sustainable Development- Women's Caucus, Indigenous Caucus, and Human Rights Caucus. UN Women's Environmental Education Caucus, , Southern Caucus of NGOs in Sustainable Development and the UN Indigenous Education committee. She is the author of " The Black American Handbook for Survival thru the 21st Century, Volume 1 - The Forgotten truth behind Racism in America ,,is one of several books she has published for the American Heritage Trust... RaDine Harrison-Jennings, N.D L.M.T. C.T. has over 20 years of experience in the field of human resource development and holistic health. She is an ordained interfaith theologian, indigenous healer (shama), researcher, lecturer, teacher, and life counselor

Administrative Personnel includes:

International Legal Counsel: National Legal Council

Director: Dr. Eddie Williams- Researcher, Law Counsel.-Common Law- implements directives for how trust will operate

Assistant Director David Pitts, Community Relation Coordinator, Helps trustees submit documents, or property into trust structure.

Rev.Denise Hylton: -Barrett MA Indigenous Health and advocacy

Documentation PRINTER'S NO. 1425

THE GENERAL ASSEMBLY OF PENNSYLVANIA

# SENATE RESOLUTION

No. 157 Session of

2011

INTRODUCED BY HUGHES, JUNE 23, 2011

INTRODUCED AND ADOPTED, JUNE 23, 2011

A RESOLUTION

Recognizing Pennsylvania's American Indian Peoples and communities.

WHEREAS, The indigenous peoples of North America, the first Americans, have woven rich and diverse threads into the tapestry of the heritage and history of the United States and this Commonwealth. Throughout their history in this great land, they have faced moments of triumph and tragedy alike; and

WHEREAS, American Indians have inhabited the land which is now known as Pennsylvania dating back some 5,000 years; and

WHEREAS, Former Secretary of the Pennsylvania Historical and Museum Commission, Dr. George P. Donehoo, acknowledged that "No state in the entire nation is richer in Indian names or in fact Indian history than Pennsylvania"; and

WHEREAS, Some of the many great nations that inhabited the

territory known as Pennsylvania were and are the Lenape, Cherokee, Susquehanna, Unami, Minsi, Minquas, Erie, Muscogee, Mohawk, Huron, Allegany, Shawnee, Susquehannock, Oneida, Onondaga, Cayuga and Seneca Indians and the Wyandot, Chippewa,

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Mississauga, and Ottawa Indians as well as many others who sustained themselves in the natural environment of the Keystone State; and

WHEREAS, Precolonial Indian villages and ancient burial mounds which were plentiful and spread en masse across the territory now known as Pennsylvania were destroyed or lost due to agricultural development and industrialization; and

WHEREAS, McKees Rocks Mound in McKeesport is one of those ancient burial mounds in this Commonwealth that stands as a testament to the highly civilized societies of indigenous American peoples and is reported as one of the oldest places of human habitation in eastern North America; and

WHEREAS, Many of Pennsylvania's busiest highways such as Route 1, Route 40, Route 30, Route 611 and Route 590 started as American Indian paths that were used for trade and hunting; and

WHEREAS, American Indian culture and society have contributed to the agricultural development, medicinal discoveries, environmental preservation, commerce, governmental institutions and structure and many other facets of our country, State and cities; and

WHEREAS, Many American Indian peoples live in our urban cities, including 4,000 in Philadelphia and more than 26,843 in Pennsylvania according to the 2010 Census; and

WHEREAS, Many of the American Indians living in our counties, cities, towns and boroughs have gone through great adversities

to maintain their cultural and ethnic identities; and  
WHEREAS, Many southern and northern American Indians in the  
early 1800s through the 1900s were mislabeled "colored,"  
"Negro," "mulatto" and "white," resulting in the dilution of  
their identities; and

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WHEREAS, Many have persevered through trauma and tragedy to  
preserve culture and traditions to be beacons of light for  
future generations; and

WHEREAS, American Indian culture and American Indians,  
indigenous peoples, are to be respected and honored; and

WHEREAS, The Commonwealth acknowledges the importance of  
educating the citizens of this Commonwealth about the heritage,  
history, art, archeology and traditions of the American Indian  
peoples and communities in the State of Pennsylvania; and

WHEREAS, American Indians continue to contribute to the

culture of this Commonwealth through the ancestral preservation of their heritage; and

WHEREAS, Their dedicated efforts to honor their proud heritage assist in developing a deeper understanding within this Commonwealth of the vibrant and ancient customs of the indigenous peoples living in this Commonwealth today; therefore be it

RESOLVED, That the Senate honor the many contributions of American Indians and recognize the strong and living traditions of the first peoples to call our land home; and be it further

RESOLVED, That this resolution be congratulatory in nature, and nothing in this resolution be construed to authorize or substantiate any claim against the Commonwealth of Pennsylvania nor serve as a settlement of any claim against the Commonwealth.

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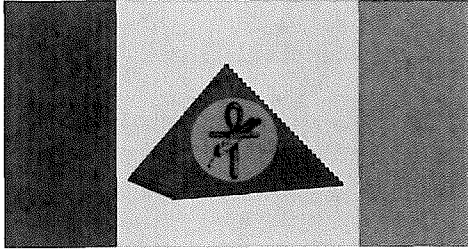
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Le 01 SEP. 2011

N° 5559



12/17/02

FOR THE MEMBERS OF THE WORLD-COURT  
FOR THE MEMBERS OF THE HUMAN-CLAIMS-COMMISSION OF  
THE UNION OF THE NATIONS

FOR THIS PUBLICATION IN THE TRUTH WITH THE TRUTHFUL-  
LANGUAGE-LAW-CLAIM IN THE TRUTH IS FOR THE NEW-  
GENERATION OF THE ANASAZI-RACE OF THE PRE-COLUMBIAN-  
CIVILIZATION OF THE MOUND-BUILDERS

For the Publication of the Anasazi-Race is with the authority of the Laws of  
the Nature for the New-Generation of a People and for the Lawful-Standing  
of a People for the Self-Dignity, for the Self-Calculation, and for the  
Truthful-Standing in the World-Community.

For the true-purpose of the fiction-government of the United States (sic) is with the lack  
of the authority of the Laws of the Nature for the heritage-claims with the Systematic-  
Apartheid, for the cultural-ethnocide, and for the administrative-genocide against the  
Anasazi-Race with the false-identity as the Negro. With the fiction-use of the language is  
for the volition of the extortion for the compromise of the individual with the lack of the  
authority for the creation of the means for the viable-sustainability of the family and of  
the collective-Race. For the true-purpose of the averment is for the ruination of the  
.Sovereignty of the Anasazi-Race on the American-Land.

For the Cover-up of the true-purpose of the fiction-government of the United States (sic)  
is with the lack of the authority of the Laws of the Nature with the fictitious-use of the  
language for the extortion of the Lifebirth-Trust-Claims, of the Heritage from the  
Anasazi-Mothers, of the Land, of the Identity, and for the Self-Calculation by the  
fraudulent-inducement with the fiction-programs of the government.

For the true-purpose of the fiction-programs of the fiction-government of the United  
States (sic) is with the lack of the authority of the Laws of the Nature with the fiction-use

with the copyright/copyclaim © 12/17/02 By the RaDine :Amenra, :James-Alzelsia :Tucker,  
:Lamont :Houser, :Shirley :Colson

of the adhesion-contract of the birth-certificate and of the Social-Security-System for the hijacking of the heritage of the children from the Anasazi-Mothers of the Land of the America, for the placement of the Generations of the People within the authority of the fiction-laws for the extortion of the Sovereignty of the Land of the Anasazi-Race as the Original-People on the American-Land.

For the true-purpose of the fiction-government of the United States (sic) is with the fraudulent-mind for the false-enforcement of the Laws for the Systematic-Controls against the Anasazi-People for the exercising of the claims of the industry, of the sustainable-systems, of the productivity, of the commodities, of the culture, of the language, of the sense of the origin for the Self-Calculation and for the choice of the individual-nationality.

For the true-purpose of the fiction-government of the United States (sic) with the fraudulent-use of the language and of the laws is with the mind of the Anasazi-Race in the state of the psychological-confusion with the false-sense of the relationship of the United States (sic) with the Anasazi-Race, with the fiction-documentations, with the fiction-lessons in the schools, with the use of the racist-claims against the true-identity of the Anasazi-Race as the Original-People of the America with the title of the American-Indian.

As an effect of this state of the confusion, for the People of the Anasazi-Race is with the lack of the authority, for the effectual-dealing with the issues for the ruination of the viability of the Race.

For the claim of the Anasazi-Race with the World-Court is for the granting of the identity-claim of the Anasazi-Race as the Original-People of America with the remedy and for the protection of the Universal-Publication of the Human-Claims-Laws and of the Publication of the Claims of the Aborigines-People from the extinction of the Race as with the Jewish-People of the Germany.

For the claim of the Anasazi-Race with the World-Court is for the granting of the protection of the Anasazi-Race with the Human-Claims-Laws for the new-building of the lineage for the New-Generation of a People, for the protection of the environment against the ruination of the non-develop-Earth, for the stoppage of the enforcement of the laws for the birth-control, for the cloning of the genes, for the mixing of the blood, for the false-war-claims with the guise for the killing of the young-men, with the lack of the obstruction from the false-enforcement of the fiction-laws and of the fiction-programs of the fiction-government of the United States (sic) for the period of the ~500-years.

For the claim of the Anasazi-Race with the World-Court is for the granting of the authority for the new-building of the viability of the Race, of the commodities, of the sustainable-systems, of the culture, of the heritage and of the industries and for the protection of the fiction-claims of the false-States from the fiction-Land-jurisdiction.

**For the conclusion** of this publication of the Anasazi-Race with the World-Court is for the continuation of the Race as a viable-contributor of the Earth/nmn Planetary-Human-Community.

For the claim of the Anasazi-People is with the authority of the Earth as Nature/Creator for the sustaining of the Life.

For the Constitutional-Committee of the Anasazi-People is with the authority for the submitting of the Anasazi-Seal, of the Claims of the Life, and of the Constitution of a Indigenous Nation, (with the necessity).

For the addition:

For the publication of the Anasazi-Race

For the Claim of the Life

For the Claim of the Oath

For the Flag

For the Laws of the Flag

For the Earth-Claim of the Embassy

For the Institution-Foundation for Indigenous Americans of Anasazi Heritage

For the admission of the Earth-claims, of the Claims of the Life is with the sole-authority for the mailings with the Seal of the Anasazi people.

@ ~P.O.Box 527 Princeton, West Virginia,[24740]

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AMBASSADOR

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POSTMASTER

July 17, 2011

Return: Foundation for Indigenous Americans of Anasazi Heritage  
F.I.A.A.H  
c/o P.O. Box 527  
Princeton, West Virginia Republic [24740]  
United States of America

**Re: Constructive Notice Miscellaneous Filing**

With all do respect and courtesy, you are hereby served in your individual capacity and in your official capacity as Clerk of Mercer County of the commonwealth state of West Virginia, in accordance with your oath of office and your successors to said office, with this 'Constructive Notice'.

**'CONSTRUCTIVE NOTICE'**

In the County of Mercer, West Virginia the common wealth, the united States of America, the Republic thereof, Non-Commercial, Non-Corporate, and Non-Federal as applies to Indigenous Anasazi Peoples and the Foundation for Indigenous Americans of Anasazi Heritage, the following which includes, but not limited to what is listed herein, is known to all men, governments, governmental entities, agents and employees of government:

1. First and foremost, F.I.A.A.H is a servant and in bondage (covenant /treaty) only to the GREAT SPIRIT in THE HEAVENS, Whose LAWS are sovereign and superior to man's Laws. [United States Constitution of America, Article VI...] and all treaties made... Any law of man or government, which is not in accordance, fully with NATURAL PRINCIPLES, even to the extent of "jots and tittles" are of no effect or affect on or to F.I.A.A.H. F.I.A.A.H claims and reclaims the unalienable//inalienable Rights of Anasazi people.
2. F.I.A.A.H is not a U.S. citizen, a United States person, a person\*, a person of the Commonwealth State of West Virginia, or a 14<sup>th</sup> Amendment to the Constitution for the United States citizen, nor is F.I.A.A.H a resident or a resident alien.
3. F.I.A.A.H is not a holder of stock of any government entity. F.I.A.A.H is a non-resident alien to the United States Federal government and to the Commonwealth State of West Virginia government.
4. F.I.A.A.H is not under the jurisdiction of Roman Civil Law, nor Admiralty Law, nor Administrative Law [Administrative Code of Law], nor the laws of Bankruptcy, per the United States Federal government, and (or) their subsidiary corporations, nor under the jurisdiction of the King (or Queen) of Great Britain per debts owed, and items pledged through treaty to Great Britain.
5. F.I.A.A.H has its united States of America, the Republic and protections provided by the constitutions. These 'Rights' stem from THE GREAT SPIRITUAL LAWS, which flows through the Magna Carta (Charta) through the body of the Declaration of Independence and Bill of Rights for the united States of America. These Rights are known and found in NATURAL LAW and in common law jurisdiction; people of the commonwealth state are entitled to all rights, which formally belonged to the King by his prerogative. Lansing v. Smith, 21D. 89 (1829).



6. F.I.A.A.H inhabits the earth which is call land of Mercer County, West Virginia the Commonwealth Republic\*, the United States of America.
7. F.I.A.A.H. receives ‘post’ and no mail! The correct wording for F.I.A.A.H to receive ‘post’ notification(s), documents, service, and (or) any ‘lawful’ materials is;

Foundation for Indigenous Americans of Anasazi Heritage (FIAAH)  
 Non-Resident, Non-Domestic Delivery  
 c/o P.O. Box 527  
 Princeton, West Virginia Commonwealth  
 United States of America  
 [near 24740]

No other wording will be considered ‘lawful’, nor will any items sent to F.I.A.A.H at another address other than above, be considered delivered, sent or serviced.

**\*person – Internal Revenue Code ~7343 Definition of “Person”**  
**Source ~145(d), 894 (b)(2)(D), 1718(a)(4), 2557(b)(8),2707(d),3228(in part),3710(c), 3793(b)(2), 1939 Code**

**\*Republic – as opposed to Democracy in definition contained in The American Military Training Manual, 1928.**

8. F.I.A.A.H will not be forced into breaking our treaty (covenant) with LIFE through being forced into slavery nor involuntary servitude to insure others or ourselves to further the profits of those entities participating in usury. “Neither slavery, nor involuntary servitude, ... shall exist within the united States of America, or any place subject to their jurisdiction.”

**Further be it Noticed:**

9. The commonwealth state of West Virginia has indeed become under the jurisdiction of the United States Federal government. (Buck Act (4USCS 104-113) and “Public Salary Tax Act of 1939”) Springfield v. Kenny, (1951 App.) 104 N.E. 2d. 65.)
10. The commonwealth state of West Virginia governmental entity (more properly known and termed a corporation) is under 18U.S.C.~2441; it is a felony for any person who denies any common law right, which is due F.I.A.A. under the Supreme Organic Law of the earth.
11. Therefore, F.I.A.A.H is not “within the United States”, but lawfully F.I.A.A.H. is “without the United States” per Title 28 U.S.C. ~ 1746 subsection 1) and you, and your defacto commonwealth state of West Virginia government, are within; you have no office with F.I.A.A.H. (Any officer or employee of the united States acting in connection with any revenue law of the United States who is guilty of any extortion or willful oppression under color of law shall be dismissed and may be fined up to \$10,000 and imprisoned for five years.” IRC ~ 7214(a
12. F.I.A.A.H The Foundation for Indigenous Americans of Anasazi Heritage (F.I.A.A.H) is a private eleemosynary institution established by the Anasazi Covenant Council in November 2002 for the descendants from Anasazi females (i.e. Amerindian, Negro, Black, African American) to redevelop their humanity and ancestral culture on their home on Earth called America
13. F.I.A.A.H’s Mission: • To insure the viability of the remaining population belonging to indigenous American Heritage from mass destruction. • To sustain for future generations our “natural inheritance rights” to live without persecution in our race home on Earth called America. • To establish cultural institutions to develop support systems for the production, safeguarding, maintenance and re-creation of the Amerindian cultural heritage. • To establish institutions for Indigenous American Peoples as Anasazi Peoples on our Earth called American; living in the U.S fundamental right to be included as part of the indigenous world community.

14. F.I.A.A.H is not in any arrangement, contract, covenant with your defacto government, or the Federal Government of the united States government. If any contract does exist, then F.I.A.A.H.; hereby revoke, withdraw, and make void, ab-initio such permissions and signatures, and all such contracts are null and void should any existed.
15. You have ten (10) days from receipt of this Filing, AS PER U.C.C. 3-505 (2). Your reply must have proof of jurisdiction, and F.I.A.A.H maintains the right to challenge all evidence of your claimed, if any, jurisdiction; your reply must also have proof of relevant facts, which you may want to contest.
16. A fault must be considered to exist if you do not comply (U.C.C. 1-201(16)). Said fault, being on your part, would create a fraud through material misrepresentation, which would vitiate anything from the beginning as per U.C.C. 1-103. Note: "...fraud vitiates the most solemn contracts, documents, and even judgments..." U.S. v. Throchmorton 98 U.S. 61 at p. 65."

F.I.A.A.H is the one capable of making this Constructive Notice, Presentment, and that this Notice is made with clean hands in good faith, with Explicit Reservation of Rights, acknowledged, executed and certified this Constructive Notice, to be true and correct to best of F.I.A.A.H knowledge under penalty of perjury pursuant to Laws of the United States of America, 28 USC 1746(1), except as to matters stated to be on information and belief, and as to those, believes those to be true, this \_\_\_\_\_ Day of the \_\_\_\_\_ Month, A.D. Two-Thousand Eleven.

Teste meipso,

Seal

### ACKNOWLEDGEMENT

Commonwealth State of West Virginia )  
 County of Mercer )

Before me, this \_\_\_\_\_ Day of the \_\_\_\_\_ Month, A.D. Two-Thousand Eleven, Foundation for Indigenous Americans of Anasazi Heritage Ambassador Representative, RaDine Jennings-Pitts did positively identify self to me, did acknowledge and execute this Notice as true and correct.

\_\_\_\_\_  
 Notary Public

\_\_\_\_\_  
 My Commission Expires

Notary Stamp